

The King's Highway.

And an Highway shall there be, and a way, and it shall be called The Way of Holiness.

The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

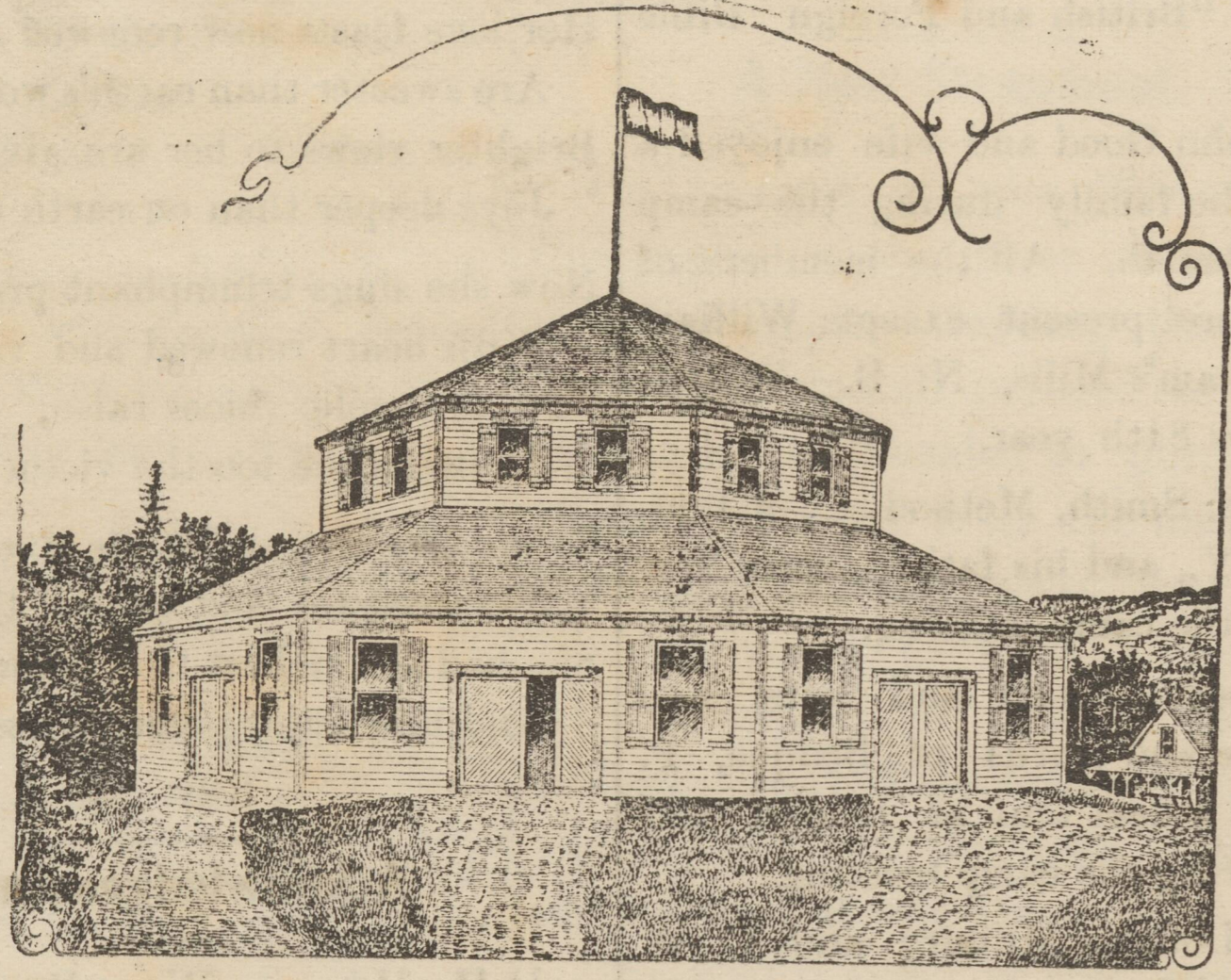
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RIVERSIDE CAMP MEETING, 1909. AUGUST 6TH TO 16TH.



The Camp Meeting at Riverside, Me. will begin this year on Friday evening, August 6th, and continue till 16th, embracing two Sundays.

Riverside is situated on the Bangor and Aroostook Railway near Robinson's Station, 27 miles north of Houlton, Me., and within a few miles of the towns of Bridgewater, Blaine, and Mars Hill, Me., and only a short drive from Centreville, Tracy Mills and Royalton, N. B. therefore reached from all parts by team or railway. All passenger trains will stop at Camp Grounds during the Meetings.

Rev. M. E. Borders, of Malden, Mass. will be the chief speaker. A number of other Ministers and Evangelists will be present and assist.

Come and bring your friends.

Board \$3.50 per week or 75c per day.

Rooms 50c per day. Berths for men 25c per night.

A large barn accomodating over 50 horses is situated on the Grounds, and hay provided at low rates. There is also plenty of good wholesome water. A grand and good meeting is expected. Be sure and come.

All ticket agents from Millinocket to Caribou inclusive, will sell tickets at their stations to the Camp Ground and return at the rate of one fare for the round trip, good from Aug. 4th to 17th. Dont forget to pray for the success of the Meeting.

W. B. W.

Today's Work.

One secret of a sweet and happy Christian life is, learning to live by the day. It is the long stretches that tire us. We think we carry this load until we are threescore and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes a day at a time. Even tomorrow is never yours until it becomes today, and we have nothing whatever to do with it but to pass it down a good and fair inheritance in today's work well done, and today's life well lived.—Sel.

The Second Blessing.

How blessed, how rich,
How Glorious this blessing,
How wonderful bright and sweet,
It cheers me, it helps me,
It gives me strong courage,
This wonderful blessing from God.
It rids me and keeps me from struggling and fretting,
From gloom, from doubtings—all sin,
The Comforter came, His Mission fulfilling,
And gave me this blessing within.

R. G.

"We are going to have off spells in temptation, but the devil is going to come back. There will be times when he will leave us, but he has a return ticket and will be back before the time is out."

The Atheist's Prayer.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. That is what infidelity hates, the existence of a God. A young preacher, against the warning of friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The skeptic was soon vociferating against the idea of there being a God. He was sitting in his saw mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Diety, that lever sprang, catching him under the heels, and flung him backward and downward, headlong into the stream!

As he plunged, however he shrieked out as loud as he could yell, "God have mercy!"

The preacher ran around, waded into the water and drew the struggling man ashore. Said the pastor, "I thought you did not believe in God?" As soon as the infidel stopped strangling, he said in a subdued voice, "Well, if there is no God, there ought to be to help a man when he can't help himself."—Vanguard

While you cannot vote people into heaven you can vote a little of hell out of eternity.

The Passion Of Holiness.

Real Christian holiness is a combination of factors each of which has a powerful passion for God and truth, and the passion of holiness must be the combined strength of the passion of each of the factors. Hence he who would know the passion of holiness must know what is the passion of each of these factors.

There is no holiness without love; but love is almost all passion for God, clings to God, pants after God, will have nothing in the place of God, wants God even if it can have nothing else and have God, chooses God above all other things that are good and great. If therefore, we would measure the passion of a holy heart for God we must measure the passion of perfect love.

But again there is no holiness without justice, and here again justice always inclines towards God. The man who is strictly just is making his life after the pattern of the Lord; when men want to insure justice they call upon God to witness the probity of their motives and words and purposes and plans. Hence if we would measure the passion of holiness we must take into the account the passion of justice for God. Holiness loves justice, wants justice done, wants to do justly in all of its relations to God and men.

There is also no holiness without mercy, and mercy centers in the heart of God, ever turns towards him, springs forth from him, has its life in him. Mercy is a powerful factor in all holiness; and he who would know the full tide of the passion of holiness towards God must know how much mercy goes out towards God as its source and life.

And thus we might go through all the elements of which holiness is composed and there will not be found a single factor which does not tend towards God with all the force in it. This condition leads to three observations more or less of a practical character.

First, any profession of holiness which leaves the professor where he can seek to make God share his affections with anything that is contrary to God must be false. Whatever we may possess, if we are really holy, there is a passionate yearning in our hearts to give that to God. We almost stand around eagerly watching the movements of the divine Being wanting him to call for our little all that we may put it into what he is doing. Instead of being in trouble because of the fear that we will be called upon to do something that is hard, when the heart is full of the passion of holiness there is a fear that the Lord will not want what we have to give, and if we had a million times more we would want him to have it all. O how this kind of holiness breaks down all selfishness and uproots all consuming upon ourselves anything that God can use for his own glory in the good of others.

Mary had the passion of holiness when she broke the box of precious ointment and poured out its contents upon the head of her Lord, and the passion of holiness for Jesus is so great that if the value of the ointment had been incalculably more than it was she would as gladly have poured it out upon that precious head.

Second, this passion of holiness invigorates the Christian life, puts energy into the spirit of a man, gives

him the quality of endurance, sets him going at a pace that easily outruns any one who is not moved by this powerful passion. No mountains of difficulty are too high for it to climb; no burdens too heavy for it to carry; no sorrows too deep for it to wade through; no sacrifice too great to be undertaken; no self-denial that can bring the downcast look into the face if only it is known to be the precious will of God. Life is never too long to do and dare and suffer for God; never too heavily weighed to make it impossible to live in the best sense a joyful happy life of God. Satan and the world and wicked men who have been unable thus far in the centuries to invent anything that could wear out or bear down or confuse or destroy the endurance of this passion after God. Holiness stands the test, endures the fight, wins the victory, comes out ahead, rides forth out of the smoke and din of the battle a conqueror because the Lord gives His life to make men holy, holiness is but the life of God using our life to manifest itself, and he who would destroy holiness must first dethrone God.

Third. It is the same passion of holiness for God which will outride the river of death, land us in the harbor of heaven and keep us forever from falling away from God. God purposes to attach to himself men and women who will not be held by fear of hell nor by any walls of prison like character, but purely by the bonds of love for God. If this cannot be done the whole plan of human redemption is a failure; if it cannot be done there is no hope of eternal life. The angels who kept their first estate are not imprisoned in heaven, they are there because of the power of their love for God; the saints are not in glory because they cannot get out, unless we may affirm that they cannot get out because they do not want to get out. There comes a time when hearts made pure retain no such thing as a longing for sin, when the approach of temptation is repugnant to all within the human soul and when this has become many times more permanent than it now is, when there remains nothing in all the wide world that can win even a glance away from God, and this has become the fixed character of soul, body and spirit the Lord will be able to display trophies of redeeming love and grace to the admiring angels and rejoicing saints, men and women who have come up with robes made white and with not so much as a stain or wrinkle or any such thing.—Wesleyan Methodist.

I heard some time ago of a minister who was called to a new church, and the people, instead of putting flowers on the pulpit, had made a background of white carnation pinks, and in bright scarlet carnations they had written, "Sir, we would see Jesus." And as he walked up the pulpit stairs for the first time the words burned into his soul. He was a young man, and felt that he was called and prepared to do the work, but the words, "We would see Jesus," smote him; he could see nothing else. He stood before his people and cried like a child. He said to them, "You want to see Jesus. Well, I will try and seek for a view of Him, and then you will see Him." And his ministry was abundantly blessed.—Christian Observer.

Your Own Cross the Best.

There is a poem called "The Changed Cross." It represents a weary one who thought that her cross was surely heavier than those of others whom she saw about her and wished that she might choose another instead of her own. She slept, and in her dream she was led to a place where many crosses lay, crosses of divers shapes and sizes. There was a little one most beautiful to behold, and set in jewels and gold. "Ah, this I can wear with comfort," she said. So she took it up, but her weak form shook beneath it. The jewels and gold were beautiful, but they were too heavy for her. Next she saw a lovely cross with fair flowers entwined around its sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore her flesh. At last, as she went on, she came to a plain cross, without jewels, without carving, with only a few words of love inscribed on it. This she took up and it proved to be the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again, and it was the best of all and lightest for her.

God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy some one who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lonely. She bears a cross twined with flowers. But we do not know what sharp thorns lay hidden beneath the flowers. If we could try all the other crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own.—J. R. Miller.

No Time To Pray.

There is many a business man today who will tell you he has no time to pray—his business is so pressing that he cannot call his family around him, and ask God to bless them; he is so busy that he cannot ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing." I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray depend upon it you have more business on hand than God ever intended you should have."

But look at this man Daniel. He had the whole, or nearly the whole, of the King's business to attend to. He was prime minister, secretary of state and secretary of the treasury, all in one. He had to attend to all his own work, and to give an eye to the work of lots of other men. And yet he found time to pray: not just now and then, nor once in a while, not just when he happened to have a few moments to spare, but three times a day.—D. L. Moody.

We sometimes hear it said that prayer does not change God. In a remote sense that is true, but in a more important sense it is not true. God sent Isaiah to tell Hezekiah to put his house in order that he should die. Hezekiah prayed and wept, and God sent Isaiah back to tell him he had heard his prayer and seen his tears and would add to his life fifteen years. God in all his plans has promised to answer prayer. Prayer in one sense changes God's purposes because to answer prayer is God's greatest plan, his strongest decree.—Selected.