

# The King's Highway.

And an highway shall be there, 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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## CAMP-MEETINGS.

Many years since, Our American poet Byrant sang:

"The groves where God's first temples,  
Ere man learned  
To hew and shaft and lay the archi-  
tave,  
And spread the roof above them;  
ere he framed  
The lofty vault, to gather and roll  
back  
The sound of anthems in the darkling  
wood,—  
Amid the cooling silence he knelt  
down,  
And offered to the Mightiest solemn  
thanks  
And supplication. \* \* \* And why  
Should we in the world's riper years,  
neglect  
God's ancient sanctuaries, and adore  
Only among the crowd, and under  
roofs  
That our frail hands have raised? Let  
me, at least,  
Here in the shadow of this aged  
wood,  
Offer one hymn—thrice happy if it  
find  
Acceptance in His ear."

By divine order Israel held yearly a holy religious convention, called the "feast of tabernacles," for seven days, before the Lord. Leaving their homes at the stated season, to spend a week in tents or booths, they had gracious evidences of heavenly favor in visiting them with hallowed influences and in caring for all their personal interests. This feast was emphatically a season of rejoicing before the Lord, so that a proverb had it: "He who has never seen the rejoicing at the pouring out of the water of Siloam, has never seen rejoicing in his life." It was at this feature in the celebration, when as one priest brought water from Siloam, another priest took it from him with the words—doubtless caught up by all the people—"With joy shall ye draw water out of the wells of salvation," that Jesus cried: "If any man thirst, let him come unto me, and drink!"

From that first camp-meeting, held jointly by a Presbyterian and a Methodist minister, on the banks of the Red river in Kentucky, in 1799, multitudes of souls that were perishing have been won to Jesus by the power of the gospel preached in the tented grove. Many will forever praise God that this means of grace was ever instituted; where the church setting apart a season of retirement from worldly cares and labors for special work and devotion to God, said to the world: "Stay thou here, while I go yonder and worship." It is to be lamented that in modern usage, the church has degraded these services to the level of mere "summer outings" for the church, nominally sanctified with sacred music and song; with enough religious services thrown in to give them a moderate gospel quality. The Nationalization of Holiness work has not withstood this tendency perfectly, but the downdrift may be observed even where better things might be looked for.

These meetings should be brought back to their old-time relations to the work of the Lord, as important factors in the extension of the Redeemer's kingdom. "Holiness to the Lord" should become the motto, and the definite aim of every service should be to get souls saved, and believers sanctified wholly.

There should be a general effort

made by each Christian to attend one such meeting every season, and no question of sacrifice involved, should be allowed to interfere with the use of such an opportunity to receive and do good. Going themselves each one should seek to induce some other one to go with them, and if it is necessary should assist in making it possible for them to go.

It is out of place in any pulpit to indulge in the ventilation of new religious theories, but most especially is it unwise to do this at a camp-meeting, where the effort should center on the salvation of the people.

We should be daily gaining new views of Bible truth, and should know the old doctrines of the gospel better; but we have no right this far down the ages to expect a revelation of new truths. A deeper insight into the things of God, and the needs of the human soul; a richer apprehension of the meaning of being "filled with the fullness of God," and of fellowship and of Deity through the Eternal Spirit, consequent upon the perfect cleansing of our natures from inbred corruption by the blood of Jesus; all this should we claim, and of this—when realized—should we testify. Our efforts to spread salvation, must ever be weak if we are not fully saved; as no influence can rise above its source. When we have faithfully delivered the gospel message, we may confidently rely upon the Holy Spirit to awaken and convince those who hear. It is the province of the Spirit to arouse and convict of sin, and man cannot fulfil his office. Our co-operation as witnesses for God, is on the line of an unwavering faith. Let us as the people called Wesleyan Methodists, seek to have all our camp-meetings this year seasons of great grace and spiritual power. A sanctified ministry is ever one of weight, in whose might throbs Almightyness; while a sanctified laity becomes a center of holy attraction, and a rallying point for the truly awakened ones. Going down in humility before God, let us give ourselves to him in complete devotion, and then look for great things at his hands.—*Wes. Methodist.*

## Alliance and Camp Meeting

AT  
BEULAH CAMP GROUNDS,  
SITUATED ON THE ST. JOHN RIVER, TWENTY MILES  
ABOVE THE CITY OF ST. JOHN,  
From June 30 to July 14, 1897.

These Camp Grounds command one of the grandest views on our noble St. John River—The Hudson of New Brunswick.

### Accommodations.

There is a dormitory, containing 28 nice, new rooms, with a double piazza surrounding it, very pleasantly situated and commanding a beautiful view of the river and surrounding country; also, a large hotel (two and a-half stories) containing over 20 good rooms and 100 berths, divided into a ladies' department and a gentlemen's department. These rooms and berths are each supplied with a mattress, bolster and comfortable. Hence, bring your own sheets, pillow cases, towels and quilts. The nights are generally cool, so bring plenty of coverings.

## Prices Very Reasonable.

The rooms in the Dormitory rent for 60 cents per day, or \$6.00 for the term of 15 days that the meetings continue. The rooms in the Hotel rent for 50 cents per day, or \$5.00 for the term of meetings. The berths cost 25 cents per day, or \$2.50 for the term of meetings.

### Contributions.

Instead of disturbing the services by taking up collections or soliciting subscriptions, there will be gate fees as follows:

Season tickets, . . . . .	25c.
Single admission, except Sundays, . . . . .	5c.
Special admission, . . . . .	10c.
Children under twelve years, free.	

### Board.

Board is only about half the price generally charged at Camp Meetings, viz.:

Per Week, . . . . .	\$2 50
Day, except on Sundays, . . . . .	50
Meal, . . . . .	25
Special meal, . . . . .	35

Persons boarding themselves can buy everything they need at the store in connection with the hotel as cheap as home.

Every dollar of the money received goes into the fund of the Camp Ground and belongs to the denomination for the mutual benefit of all.

### The Tabernacle.

All the meetings will be held in the beautiful new Tabernacle lately erected, and to be used for the first time. It is octagonal in form and capable of seating over 1,000 persons.

### Workers.

We expect Rev. B. Carradine, D.D., the eloquent pastor evangelist of the M. E. Church, South, to be present and assist in the camp meeting services. As also all the ministers and workers of the Reformed Baptist denomination; together with workers from various places.

Ministers of all evangelical denominations are cordially invited to attend.

We are expecting the largest gathering and the best meetings ever held on the grounds.

### Steamers

"David Weston" and "Olivette" of the Star Line will issue round trip tickets from Fredericton to the Camp Grounds for \$1.00. Steamers "David Weston," "Olivette," "Star," "Springfield," and "Hampstead," will issue round trip tickets from St. John to Camp Grounds for 25 cents. Steamer "Flushing" will issue round trip tickets from Grand Manan to St. John for \$2.00; and from Eastport to St. John for \$1.00. Steamer "Alpha" will issue round trip tickets from Yarmouth to St. John for \$2.50.

Plan to come at the beginning and stay until the meetings close. If you wish for more information or to secure rooms write to W. B. Wiggins, Brown's Flats, Kings Co., N. B., as he is now on the Camp Grounds.

By order,  
THE COMMITTEE.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. 2: 20.

## Temperance

AND OTHER TOPICS. Selected.

### WHAT IS TOBACCO?

QUAINT OLD POEM BY AN UNKNOWN AUTHOR.

He who chews or smokes the weed,  
Is guilty of a filthy deed.  
Nothing in this world exceeds  
The filth that from its use proceeds,  
Two ounces chewed a day produce  
Half a pint of filthy juice,  
Which, if continued twenty years,  
From calculation it appears,  
Would nearly eight hogsheads fill,  
And quids a larger parcel still,  
And these would sicken and kill, of  
course,  
Many a dog and many a horse.

This was committed to memory by a young boy and its graphic imagery kept him from the weed all his life. Go thou and do likewise.

### FEARFUL FACTS.

During the year ending June 30, 1895, 2,910,550 gallons of malt liquor were imported to this country, 2,599,693 gallons of wine and 3,432,457 dozen "packages."

There were during the same year 55,807 bartenders and 71,412 saloon-keepers. There are doubtless many more than these as recorded who are engaged in the iniquitous business, but the figures given are appalling. And they do not include distillers who make the poison, druggists and doctors who use and prescribe it as "medicine," and the thousands who serve it at home tables to innocent boys and girls and tempted men and women.

Under the head of dealers in wines and liquors, retail and wholesale, 13,747 are recorded.

Tobacco and cigar factory operatives, 111,422.

All of these busy in helping people get away from God. Who will join them? Choose ye this day whom ye will serve!

The tobacco crop of 1894 in this country amounted to 406,678,375. A few days ago a poor laboring man very unexpectedly fell heir to a fortune of millions. When asked what he intended to do with it he said he was going to buy a tobacco farm. Going to spend his money in helping a people away from God. Perhaps he has never been taught how tobacco poisons the body, hurts the brain, and does harm to the whole man. But you know these things and you can choose to walk toward God and help others in that good way.

19,973,814 pounds of tobacco used for cigars and cigarettes in the year 1894 in the United States.

17,499,711 bushels of material—malt, wheat, barley, etc.—used for the production of distilled spirits.—*Young Crusader.*

### THE LIQUOR TRAFFIC.

Oh, the hellish traffic in liquor! you tell me of your hatred of human slavery, but that was a traffic in the bodies of men only. It left their souls unscathed. This awful curse of the ages is a traffic direct in immortal souls. It is inconceivable to me that any good Christian man or woman can longer look upon the accursed traffic with the least degree or allow-

ance. To suffocate and starve men, women and children below decks was terrible, but more terrible is the business that enslaves the bodies and souls of men by pandering to their ungovernable appetites. We hear some apologists saying that the liquor traffic furnishes employment to more than a million people and to prohibit it would be a great affliction to the men employed in it and to their families. Now there are more than one hundred thousand people who find employment as thieves, robbers, forgers, incendiaries and murderers. Would it not be a great affliction to them and their families if arrested and imprisoned? But are not the honest, industrious portion of our community who are liable to be robbed, murdered and burned in their homes at midnight, of more consideration? When wolves and panthers enter the sheepfold and bear away the lambs, it would be a great affliction to them and their cubs if the shepherds should pursue and kill them. When the slave trade was put under the ban of Christendom, it was a sad day for the men stealers who had grown rich and great in robbing the innocent, but it was joy and salvation to Africa. The time came in history when the united naval marine of the world put an end to piracy on the high seas. No doubt this was very damaging to pirates who enriched themselves by robbing and burning the ships of the merchant marine of all nations. To put an end to the rum piracy would be very damaging to pirates who are enriching themselves and families by robbing fathers, mothers of their daughters and daughters of their mothers; robbing men of their eyes, their hands and their feet, of their reason, their memory and their will, of their character and their good name; robbing the Church and State of their brightest ornaments; the Senate of their wisest counselors; the army and navy of commanders whose courage was never doubted; robbing God the Father of the souls he created; robbing God the Son of the souls he died to redeem; robbing God the Holy Ghost of the souls for whose recovery he now maketh intercession with groanings which cannot be uttered.—*Rev. C. L. Connel, Wes. Methodist.*

### "REST AWHILE."

Jesus said to his overworked disciples, "Come ye yourselves apart into a desert place, and rest awhile" (Matt. 6: 31). If he were here now, he would sympathize with his weary, worn, and overworked disciples, and to many of them he would no doubt say just what he did when he dwelt among us. Very many of his hard-working followers never know what it is to get rest. Day in and day out, from the beginning to the close of the year, they are toilers. They have no rest days, no vacations, and, in very many cases, life ends prematurely. But all who possibly can should have seasons of rest, in which they could turn aside in some quiet place and find rest for soul and body.—*Christian Standard.*

It requires long drill in brotherly love for the army beautifully to keep step.