

BEULAH LAND.

I've found a land of pure delight,
Undimmed by sin and sorrow's night,
Where dwells a holy, happy band,
To whom it's known as Beulah land.

CHORUS.

O Beulah land, so bright and fair,
O how I love the balmy air!
I'm sheltered 'neath my Father's hand;
O how I love this Beulah land.

'Tis here the Comforter abides,
And Jesus in the heart resides,
And bowing to his sweet command,
I joyfully dwell in Beulah land.

Resting here in his sweet will,
I find my strength in being still,
While faith looks on his kingdom grand,
And shouts for joy in Beulah land.

In blessed fellowship divine,
Jesus, with all his saints, is mine,
And guided by his kindly hand,
I roam through all this Beulah land.

Its hills, and dales, and rocks, and springs,
And every joyous tongue that sings,
With all that's sweet and all that's grand,
Make me to love this Beulah land.

Then up, and on your way be found,
We're passing o'er enchanted ground,
Oh, do not trust to shifting sand,
There's solid rock in Beulah land.

—Selected.

THE FOUNDATIONS THREATENED.

President Hopkins of Williams College in a recent address before the Patria Club of New York City said, "The foundations of personal character in our national life are threatened. Leaving out of consideration the ghastly growth in the number of murders and suicides, we are compelled to admit there is growing infidelity in places of trust in the business world, so there is a visible loss in the confidence of man in his fellow-man. Defalcations continue and multiply in disheartening succession. The proportion of divorces and marriages is astonishing and sickening. Not only in the newest States, but in the oldest commonwealths, disintegration and decadence, and often the destruction of the family and lowering of the ideal home, go on unceasingly."

We know one risks being called a pessimist if he shows up the drift of things. It is easier to be an old grandmother, who calls everything right that the children do, than to take off the lid and let things be manifest. But to call the present state of things moral or spiritual, satisfactory, is to incur that was pronounced on those who make no distinction between the precious and the vile. It is impossible to maintain a high spiritual standard if we are satisfied to have things as they are. And if we insist the religion of today is deeply spiritual, it shows our own lack of spiritual perception.

A crisis of some kind is just ahead. It is bound to come.

Some denominational organs are taking up the perilous condition of things and declaring that the remedy must be in enforcing the discipline of the church so sadly violated. Others are declaring that emphasis must be placed on the doctrines of the Bible.

But these do not go far enough. The great want of the times is an outpouring of the Holy Spirit. It was a genuine revival of religion that saved society in the days of Wesley. And we are drifting towards the same conditions. The fact of it is, the American Church was brought to its Kadesh Barnea a few years ago when the modern holiness movement arose. And there will never be any great, wide-spread revival except on the line of holiness.

The present standard of religion as generally preached will never help the world much, for it preaches nothing much higher than the world itself practices.

The church is being weighed in the balances. If it refuses to come up to the standard, God will raise up some other body that will.—Christian Witness.

HOW TO SAVE THE BOY.

A banker of Allegan County, Michigan voted to license the saloons, and they were brought back into the county. A few weeks ago ex-Senator Humphrey was at a hotel in Allegan, and, looking out, he saw the banker walking back and forth in front of the hotel bar-room and looking in when any one opened the door. The Senator went out and spoke to the banker.

The banker said: "Senator, I am uneasy about my boy. Do you think he may be in the saloon? Did you see anything of him?"

"Yes, I saw him in the backroom of the saloon playing cards and drinking," replied Senator Humphrey.

The father seemed speechless for a moment, and then from a heart full of distress, cried out: "Oh, God! how shall I save my boy from ruin?"

"You have a grave problem to solve." "I would give half I am worth to destroy every saloon in the country," said the banker.

"Ah! It seems cruel to remind you of it now, but you should have come to that conclusion when we wanted you to join us in the fight to keep them out of the country. Now they have your boy, and I do not know what you can do. May God help you."

Why should not the father expect his boy to fall in with what he indorses? Parents, think of that, and vote to outlaw the saloon now.

At a public meeting, where appeal was being made for funds to forward some effort in behalf of the young, the speaker declared that if but a single boy were saved the hundred thousand dollars asked for would be well expended. When a friend inquired whether he had not spoken rather hastily, he replied: "No, not if it was my boy."

Let each citizen, where the saloon is seeking entrance, remember now before it is too late, that its coming means ruin to somebody's boy, and let each father say to himself: "It may be my boy."—John F. Hill, D. D.

SUBJECT OR OBJECT?

That was a good distinction which I once heard made between the subject and the object of a sermon. In the thought of the speaker who made the suggestion, the most important thing about a sermon is not its subject nearly so much as its object. A preacher, as some of us know from experience, feels a great sense of relief when he has his subject chosen for next Sunday's sermon—mayhap for several Sunday's sermons. Well begun is half done, just as much in sermon making as in other things. To get one's subject well in hand, or, better, to have the subject take possession of you—that is to have gone no small distance toward the completion of the discourse.

But preaching in its truest sense involves more than sermon-making. Preaching is a great deal more than the development of a theme. A sermon may do that, and yet fail of its true mission. There are sermons—alas! plenty of them—that are rapid, that wander all about a text without ever touching its real meaning, that do not logically and coherently set forth any truth. This is not "the foolishness of preaching," but very foolish preaching, which is quite another thing. The neglect of study, the slighting of pulpit preparation which is behind such feeble discourses, is not at all the pious thing which some ministers seem to think it to be. But a sermon that on its literary side is all that it ought to be, may yet fail of doing execution. When Demosthenes uttered his philippics, the people did not say how well he had covered his subject, how carefully and logically he had developed his theme. No, as with one voice they cried, "Let us march against Philip!" And that was precisely the object at which Demosthenes had aimed. His orations are great, logically and rhetorically considered. Their preparation and their delivery cost. They are not the easy words of the half-informed, the loose words of the mere ready talker. At the same time it was the purpose in them that told.

What is the object of our preaching? Is the questions we preachers should ask ourselves—and not simply what is that object in general. For of course our purpose in preaching at all is at least to try to bring God's truth to bear upon the hearts and lives of men. But the question should be, "What is my object in this particular sermon? What am I aiming at? There we have it. Is there any aim in the sermon? Is there some special object sought to be accomplished by it? There is a difference, for instance, between developing the subject of God's love and preaching the sermon with the distinct aim of trying to make every hearer feel that love. It is one thing to

discuss—even profoundly and thoroughly—the subject of sin, and another thing quite to have the object of making every one who hears cry out, "God be merciful to me, the sinner!"

The object of the preaching will certainly govern the subject of the preaching, though it may be true sometimes that the subject will suggest the object. There will be interplay here to some extent. Because one has an object in his sermon it does not follow that he is not to be careful as to the development of his subject. Mere exhortation does not necessarily give true and effective point to a discourse. But it should be born in mind that the object of the sermon is the governing principle. Everything must be subordinated to that. In this we have not simply a formative but a vitalizing principle. The sermon that aims is the sermon that pulsates with life. It is then not a mere profound essay, to be read in cold blood and without a heartthrob. It may be profound, but it is alive. It speaks not simply to the head but to the soul. The sermon with an object is God's Word to man's hear.

This article of mine has an object. The suggestion quoted at the beginning has been a help to me ever since I heard it. Hereby I pass it on.—The Rev. Oliver Addison Kingsbury, in New York Observer.

ARE YOU FREE?

(Continued from 1st page.)

As John Fletcher so boldly states, "All who are not either sanctified or pressing toward it, are fallen." If you are a Christian you desire holiness above all things. If you don't desire holiness, take warning, you are no Christians. Be not deceived. Heed not the preachers who cry, "peace, peace, when there is no peace."

What shall we do with the thousands of backsliders who crowd our churches? Don't preach holiness to them, for it will only make them mad. Take Mount Sinai for your pulpit and preach the law till you get them convicted. Then repentance, justification and regeneration, till you get them reclaimed. Then preach sanctification, and you will find them duly appreciative.

Sanctified people often mistake a lot of church members for Christians, who are unconverted sinners and backsliders. They get convicted, crawl the altar and profess sanctification when the blessing they receive is conversion or reclamation.

Now, reader, are you free? "If the Son shall make you free you shall be free indeed." (John 8:36.) Committing sin is the service of the devil. So if you are saved from committing known and wilful sin, you are free from the devil. If you have a clean heart; i. e., have no disposition to commit sin, you are free from the law. Glorious freedom! It is heaven on earth! Thus we become "kings and priests unto God," and reign jointly with Christ upon His throne.—Revivalist.

The very busy man during the week, who is too tired to hear Sunday sermons that make him think much and feel deeply, clamors for pulpit brevity and brilliancy, thinness and softness, but of these the greatest is shortness. He will tramp a mile on Monday to run a dollar down into his pocket, but on Sunday he is too weak to walk a square or two to hear the Gospel message from anointed lips, and to seek the riches of the Holy Spirit's presence and power.—Selected.

NOTICE TO SUBSCRIBERS.

Please send all requests for change of address, and all business in connection with THE HIGHWAY to Rev. H. C. Archer, Grand Manan, N. B. If sent to the Editor it costs extra postage to re-mail.

NOTICE TO SCHOOLS.

Will the Superintendent or the Secretaries of all the Sunday Schools please forward to me by card their names and address, so I can send to each the proper plans to be filled out before Alliance. Please attend to this early.

Mrs. A. L. BUBAR, S. S. Agent.
Beals, Maine.

YOUNG PEOPLE'S COLUMN.

THE CIGARETTE.

"What killed my boy?" the mother cried, "What wrecked his brain and took his life?"

My boy who was so good to me,
And helped me in life's daily strife.

The boy who was my pride and joy,
The object of my love and prayer,

'Twas for his good I wished to live,
To shield him with a mother's care.

"But now they tell me he is dead!"

And 'twas the deadly cigarette

That took his life and filled my heart

With sorrow I can ne'er forget.

Why did he smoke the deadly weed,

That robbed him of his brain and health?

And, like the thieves who came at night,
It was so subtle in its stealth.

"I never dreamed what it would do,

Until death came, and he was gone;

And now I'm grieving all day long,

For my dear boy, my own dear John,

Oh, boys, beware, 'ere 'tis too late,

Touch not the deadly cigarette!

If in such vices you indulge,

'Twill not be long ere you regret."

Martha Shepard Lippincott in Wes. Methodist.

THE DEADLY CIGARETTE.

We are not half aroused with regard to the evils of the cigarette. Perhaps this is because we have not been informed on the subject. The use of the cigarette is becoming almost universal. Many billions are manufactured annually. The appliances for their manufacture are constantly being improved, and the cost of placing them on the market is very small. The price is now so low that they can be purchased by a child for a few pennies, and there is an enormous profit in the business; this is the reason why it is being carried on so extensively. The business is entrenched in the greed and avarice of unscrupulous men. The American tobacco trust claims that in one year it made four million dollars clear profit from the sales of cigarettes alone.

It may be well to consider some of the ingredients used in the manufacture of cigarettes.

It has been demonstrated again and again that cigarettes contain a large quantity of nicotine. Now what is nicotine? It is one of the most deadly poisons known. A drop of it is sufficient to take the life of a dog. The Journal "Science" says:

"Nicotine is one of the most powerful nerve poisons known. Its virulence is compared to that of prussic acid. It destroys life, not by attacking a few, but all the functions essential to it, beginning at the centre, the heart. A significant indication of this is that there is no substance known that can counteract its effects. Its depressing action upon the heart is the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smoker's heart" in men, whose health is in no other respect disturbed, is due to this effect."

Some cheap cigarettes are made out of cigar stubs and tobacco quids, which have been thrown into the gutters and cuspidors. An eight-year old Italian boy, who was brought before a justice in New York city, had in his possession a basket half full of cigar stubs. When asked what he intended to do with them he replied that he sold them for ten cents a pound to be used in making cigarettes.

It is stated on the best medical authority that opium, valerian, cannabis indica and other poisonous drugs are used in the manufacture of cigarettes. One physician claims that opium is the chief drug used, and that cigarette smoking is only another form of the opium habit. "This is seen in the increasing craving for the cigarette by the smoker. He begins with one, then two, then three, and so on to five or more boxes a day, until at last an internal gnawing desire takes complete possession of the victim."

One would suppose that the boys understood the deadly poisons which the cigarette contains they would abandon its use in order to save their lives, if for no other reason. But such does not appear to be the case. A noted writer makes the following statement:

"The 'accomplished' cigarette smoker is not content with a single puff of smoke, but he draws the smoke into the very

NOTICE.

Travelling Arrangements re Reformed Baptist Alliance and Camp Meeting at Beulah, N. B., June 29th to July 11th.

By C. P. R.—Delegates, and all others, will purchase from ticket agent at the nearest station, their first-class one-way ticket to destination, and obtain with each ticket a Standard Certificate signed by the agent. These Certificates presented by the delegates to the Secretary at the Camp Ground and properly signed by him will entitle the delegates to RETURN TICKET FREE; provided when returning the Certificates are surrendered to the ticket agent within three days after close of Camp Meeting.

The above arrangement is from all points north and east of Vanceboro to St. John, via St. Marys or McAdam, also from St. Stephen to St. John, and includes June 27th to July 13th.

By I. C. R.—Purchase from your ticket agent at starting point, your first-class one-way ticket to destination and with your ticket get a Standard Certificate signed by the agent. These Certificates when signed also by the Secretary of Alliance at Camp Ground and surrendered to the agent at St. John will entitle you to a RETURN TICKET FREE. We hope that all along this line, both children and adults, will avail themselves of this special arrangement, which includes June 27th to July 13th.

By D. A. R.—Purchase from your ticket agent at starting point, your first-class one-way ticket to destination and obtain with your ticket a Standard Certificate signed by the ticket agent. These Certificates when also signed by the Secretary at Camp Ground and surrendered to the agent at St. John, or to the purser on board steamer of D. A. R. Company will be honored with RETURN TICKET FREE. Time, up to and including July 14th.

P. S.—With all the above companies be sure and obtain with each first-class one-way ticket, your STANDARD CERTIFICATE for return, signed by the ticket agent. Don't forget to ask for them.

EASTERN STEAMSHIP COMPANY.—Return ticket, for summer season, Boston to St. John, \$9.00; Portland to St. John, \$8.00; Eastport to St. John, \$2.00.

STAR LINE S. S. COMPANY.—Fredericton to Beulah \$1.00, with Standard Certificate signed by the purser and countersigned by the Secretary of Alliance for RETURN FREE. St. John to Beulah return ticket 25 cents. From other points equal rates in proportion to distance.

P. S.—The above also applies to the Steamer "Majestic."

STEAMER "HAMPSHIRE"—St. John to Beulah 25 cents return ticket, during time of meeting. Other points equal rates.

GRAND MANAN S. S. COMPANY.—From Grand Manan or Eastport to St. John, pay to captain on steamer one full fare one way, returning with Certificate from Secretary of Alliance, passage FREE. Any other delegates, returning to Eastport or Grand Manan, with Certificate, pay one half fare. Arrangement good for return the week Camp Meeting closes.

STEAMER "BEATRICE E. WARRING"—St. John to Beulah 25 cents return ticket, during time of meeting.

P. S.—Our Alliance opens this year June 29th and Camp Meeting closes July 11th. We have secured the above reduced rates on railways from June 27th to July 13th and on the steamers from June 28th to July 13th. Certificates must be surrendered to Railway Companies and to the Star Line S. S. Company within three days after close of Camp Meeting.

Don't forget when buying your first-class one-way tickets on railways to ask for your Standard Certificate. The agents of the C. P. R. and I. C. R. and D. A. R. and Star Line S. S. Company are instructed to give them to you. Bring them with you to the Alliance and Camp Meeting and hand them in EARLY to the Secretary. If you observe the above conditions it will oblige the Secretary and you will be the gainer.

A. L. BUBAR, Recording Secretary.
Beals, Maine, May 24th, 1904.

depths of his lungs, holds it there a moment and then expels it through his mouth and nose. The poison is thus allowed to penetrate to every portion of the lung cavity, and by absorption, is taken into the blood.

"Think of taking into the lungs contagious germs that in time may develop into horrible diseases! But, this is not all. The smoke as it comes in contact with the delicate mucous membrane that lines the cavities of the throat and nose, causing an intense irritation, which brings on what is known as "smoker's thirst." This dryness is often alleviated by the use of alcohol drink, and so young men are frequently led into lives of drunkenness and debauchery through this means. And then to think that the youth of our country smoked over three billions of cigarettes!

Ought this not stir everyone to his utmost endeavor to stay, if possible, this tremendous tidal wave of vice, disease and death, which is sweeping in upon us?—Temperance Evangelist.

NOTICE.

The General Missionary Society of the R. B. Alliance will meet at Beulah Camp Ground, N. B., on June 30th, at 5 p. m.

H. C. ARCHER, Sec'y