

**THE KING'S HIGHWAY,**  
An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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Rev. G. W. MacDonald, Editor.

ASSOCIATE EDITORS:

Rev. M. S. Trafton, Rev. S. A. Baker,  
B. N. Goodspeed, Esq., Rev. A. L. Rubar.

H. C. Archer, Financial Agent.

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**SPECIAL NOTICE.**

All correspondence for THE HIGHWAY should be addressed to Rev. G. W. MacDonald, Hartland, N. B. All letters containing money, addressed to H. C. Archer, Meductic, N. B.

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MATTHEW 6:33.

In this passage we have set before us by Jesus two supreme objects of pursuit, the kingdom of God, and His righteousness. This advice can safely be followed for it came from the lips of him who fully understood man's need and destiny. Jesus was ever seeking man's good and endeavoured to enlist him for his best interests. The claims of the gospel are reasonable, they but seek to turn man back to his right place and to place him in life with noblest desires. One of the perversities of sin is, the wrong order of right things, this a right conception of the gospel corrects. Man has temporal needs, and this the gospel no where denies; and man has spiritual and eternal needs and this the devil would have us forget, and when he cannot get us thus deceived he would have us to give them second place, but this Jesus corrects. Man never will be so holy in this life that he will not have temporal needs, nor can he ever have so much of this world that he will not have spiritual needs. The Bible no where divorces the two and hence laziness is forever barred out, but the Bible does seek the correction of perversion.

Now we can submit a single yet fair proposition to any reasoning mind and let them decide. Temporal supplies of whatever kind or quantity they may be are only for a time a few short years at most. Spiritual things are for time and eternity, the briefer the time the longer eternity for us.

Now balance time with eternity, temporal supplies with spiritual the latter in no way excluding the former and what do we conclude the order ought to be, surely the divine order, "Seek first the kingdom of God and his righteousness."

Let us briefly consider the objects of pursuit. The kingdom of God—doubtless the sense here is, first, the benefits of the gospel in our hearts, provided through the death of Jesus, the kingdom of grace established in the heart. In this sense Jesus said, "The kingdom of God is within you." Second, the establishing of the kingdom of God through the world.

The second of course follows consequent upon the first. His righteousness—His justifying righteousness to

save us from guilt, his sanctifying righteousness to cleanse us from sin; his character formed in us that we might be fitted for fellowship with him and be made indeed workers together with him.

Now we notice the order and manner of pursuing them. Seek them first, as to time and as to importance. The first noble thing we can do is to seek God. This ought to be impressed on the minds of children. No one ought to sow any wild oats, before we seek a place in life we ought to seek God. Jesus knew best and he said FIRST. We are not only to seek it first as to time but we are to seek it first always as to importance, our plans, ambitions and attainments ought to have this pursuit before them, its place is never secondary.

Now the manner of pursuit. Seek, 1st. Because it is worth seeking, how many things men pursue that are not worth the effort. Men are in mad pursuit after position, honour, pleasure and wealth but how vain, they vanish like the mist of the morning. Not long since a preacher spent months in eager political canvass only to suffer defeat, he was in hot pursuit of political honour, but how trifling compared to the high claims he forfeited, had the same time and energy been expended in seeking the kingdom hundreds of souls might have been the trophy and God's favour sweetly realized. God save us from vain pursuits.

2nd. Because there is need of seeking. Men need to realize this, we cannot get along without it, to miss it is to be doomed and lost forever, the king needs it, his subjects need it; the rich need it and the poor also, all are without it unless they find it in Bible order.

3rd. Because there must be earnest application. We do not need to stop to discuss the nature of SEEK. These supreme benefits never come to us unless we earnestly desire them. They who fold their arms in careless indifference go to an awful doom, they who neglect sink to hell forever.

Why seek first?

1st. Because of their superlative worth.

2nd. Because nothing else can take the place of them. The rich fool of the Bible proved this, the rich man and Lazarus exemplified it, one with the perverted order sank to hell, the other with the restored order rose to the association of heaven. Glory to God!

3rd. Because now is the only certain time of obtaining them. The matters of salvation are all put in the present tense. God for better reasons than we can fully explain said now. Why do we ever try to change the time, what would be the benefit? Decisions will be as trying in the future as in the present and perhaps more so. Many around us unless they seek soon will be in hell. I shudder that we are not more alive to press the claim. Reader have you sought? Are you endeavouring to get others to seek?

4th. Because of their eternal duration. Oh could we but get men to stop and think and learn to estimate the value of unseen wealth. The brightest glories of heaven that we experience here have but their dimmest lustre, and the aeons of eternity will but unveil their lustre to our clarified vision. The fondest things of this world wear their brightest colours in time and fade away in eternity and perish as the chaff and vanish as the dew of morning. A billion years in the enjoyments of heaven scaling the heights of glory with eternal youthfulness will be but the happy enjoyment of this highest pursuit.

Then briefly let us notice the

promise and assurance "All these things shall be added." What things? All needful things, not luxuries, but necessities. If God gives us more than our necessities it is that he would honour us as stewards. Notice God says, "shall be added." They are sure to come. God's faithful followers are not found in poor houses nor begging on the streets. Far be it from us to think that Jesus put this in as an inducement to seek, but he put it in to off-set the devil's lie that we would starve if we did seek.

M. S. TRAFTON.

**PERFECT LOVE.**

We believe it is the purpose of the atonement of Jesus to eliminate from the heart every spirit and disposition and affection that is contrary to the working of divine love in the soul that turns the human heart into a hell—that makes the heart a place where hatred and jealousy and envy, which is murder, and every other evil passion rankle and often lead to unholy actions. These evil and devilish manifestations debase and destroy out of the soul every Godward aspiration; and soon these unholy tempers portray themselves in the countenance and in the looks, as well as in the conduct, and at last we become a veritable impersonation of the devil. "Brethren, these things ought not so to be."

Now, the full benefit of the atonement, by faith in Jesus, is to eliminate these unholy tempers from the heart and make the heart the cleansed temple for the abiding presence of the Holy Spirit. Then the spirit of perfect love will reign victoriously in the soul, and breathe out in the life the blessed spiritual aromas of heaven, filling our conversation and daily walk with a holy fragrance and a perpetual joy. This is the glorious privilege and birthright of every regenerated child of God. None of us need go on one day in the converted life without the privilege of claiming the full right to enter into our spiritual heritage according to the will of God. Praise God forever for the wonderful and glorious possibilities of grace, through faith in the great atonement of Jesus.

Now, perfect love, in itself, is not a Pentecostal experience, but rather the fruit of that wonderful experience. Pentecostal experience is essentially an experience of fire—negatively, a cleansing or purifying, and positively, a filling and a flaming out of the Spirit's blessed presence within. This is a definite Pentecostal manifestation to the soul, unlike in experience and unlike in results, to any and every proceeding manifestation of the Spirit's work. It is so sublimely unique in working and in result that it is declared in the inspired to be the one purpose of St. John to be the one utterance of the atonement to "destroy the work of the devil" and that is done by "taking away the sin of the world." This "taking away" and destruction of the devil's work is the primary aim of Pentecost. Purification is the essential work of the Holy Spirit in the heart of the believer at his Pentecost; and the Holy Spirit having eliminated sin, destroying pride, envy, jealousy and every evil passion out of the soul, then follows as the result the conscious possession of the spirit of perfect love.

This heavenly possession is an abiding one, on condition that we as believers remain in the same spiritual attitude toward the Holy Spirit afterwards, as we did at the time we made and completed our entire consecration to God and to the carrying out of His will in our hearts and lives that moment by moment the ever-present Comforter removes the slight-

est stain from the heart, sprinkling the conscience with the blood of Jesus, even in the midst of severest temptation, and thus keeping the temple always clean and pure and holy; and touching the chords of the soul with the sweep of divine power, sets all the affections and desires of the heart aglow with holy love to God and man. Glory to God forever, perfect love can be a constant and ever-blessed possession of the soul.

A. L. B.

**WHAT OUR SUBSCRIBERS SAY.**

Mrs. J. C. Ackerson, Sherman Mills, Me:—I do so love to read those clean pages. It does me so much good to read the testimonies of the dear children of God. God bless the HIGHWAY and may its circulation enlarge until all the people in the world have the privilege of reading about the Highway of Holiness.

Mrs. R. Rodgers, Medford, Wis:—I enjoy reading the HIGHWAY now more than ever. It seems like the visit of an old friend. I get the home news in it. I always look forward for the time to come for me to get my paper. Jesus is precious to me these days, but I do so long to attend a good holiness meeting and hear again the testimonies of my brothers and sisters in the Lord.

Mr. J. Young, Westboro, Wis:—As we are getting rather hungry for some of the good testimonies we use to hear at home, we thought we would subscribe for the HIGHWAY. A friend sent us two copies and it made us hungry for more. You will find enclosed order for subscription.

A friend writes:—Enclosed find \$1.00 my subscription for HIGHWAY for next year beginning January 1st, 1902. I will just add this much. I do find the HIGHWAY a very helpful paper and look forward to its arrival with much pleasure and always find something encouraging within its pages.

NOTE.—I trust these friends will pardon me for publishing the above, as they were business letters and not intended for publication. H. C. A.

Dear readers I gather from the above extracts these thoughts.

1st. If the HIGHWAY helps you, say so, it will encourage the editor and his assistants.

2nd. If you enjoy reading the testimonies of others in the HIGHWAY, send yours along, occasionally.

3rd. If you want to do good and assist in the circulation of the HIGHWAY send your paper to a friend after you have read it yourself. H. C. A.

**To Subscribers.**

Letters are frequently being received from subscribers, inquiring concerning their indebtedness to the HIGHWAY. Hence to enable all to know just how they stand, we are sending to them a statement of just what their standing is with the paper. In doing this we do not want our friends to consider it as a dun, but simply a statement of facts. You will bear in mind that the paper has to be paid for when it goes from the publishers office, so that we need funds to do this. Our subscribers have been quite prompt in the past, for which we wish to thank them, and ask them kindly to assist us in this way in the future. If you are back with your subscription we don't want you to pay it and discontinue the paper, as we wish to retain all our present subscribers and if possible get as many more during the present year.

H. C. ARCHER.

**A Splendid Offer.**

We will give to any person sending us five (bonafide) new subscribers at \$1.00 each, either of the following books by Dr. Carradine which sell at \$1.00. "The Old Man," "Revival Sermons," "Soul Helps," "Golden Sheaves," "Heart Talks," Sanctified Life."

And in addition to this we will give to each new subscriber one copy of "Songs of Redemption," which is the best collection of Holiness hymns now printed.

Send all orders to Rev. H. C. ARCHER, Meductic.

**DIED.**

We regret in this issue to record the death of another of our esteemed members, Mrs. John Kimball. Sister Kimball has been in poor health for years, and when least expected she passed quietly away at her home about eight o'clock the evening of the fourteenth inst. Our departed sister was one of the charter members of the holiness movement in New Brunswick, and a charter member of the church here. She gave her heart to God fifty years ago and was baptized by Rev. Robert French. Her life was steady for years, and when she heard the preaching of holiness she accepted it and made an entire consecration, and received the blessing in Feb. 1880, thus living nearly twenty-two years a sanctified life. Her husband, who has been a companion in all her experiences, says he never knew her to waver in her experience and testimony. Sister Kimball will be missed by many of the older preachers, and will be kindly remembered by many early friends of the F. C. Baptists. We sympathize deeply with our brother, Deacon Kimball, in the loss of his lifetime companion, they having lived together fifty five years, and have walked together with God fifty years. We also mention her faithful daughter, Sarah, who has cared untiringly for her mother during her years of illness. Our sister's death will be mourned by her husband, two sons and three daughters, and a large circle of relatives and friends. The funeral was held from her home on Tuesday, the 17th ult., and a memorial service, which was largely attended, was held in the church Sabbath evening, the 22nd. Our sister gave a testimony to her daughter-in-law, Mrs. Albert Kimball, Thursday night, although she was not expected to die, it proved to be her last one. After an attack of severe suffering she closed her eyes and asked her Heavenly Father to take her, and then turned to her daughter-in-law and said, "I know my children and grandpa, (her husband) will do all they can for me, but I long to be with Jesus. Many, many years ago he saved me from my sins, and twenty-two years ago I gave him my all. He has never forsaken me. Through many, many trials he has helped me to conquer, bless him! He has never left me." At the suggestion of her daughter-in-law "He will never leave you," she replied, "No, no, he is too kind to leave me, now that I am so near the journey's end. I know it will be hard for grandpa and Sarah, they will miss me, but Jesus will help them." May God richly bless the mourning ones.

M. S. TRAFTON.

**MARRIED.**

At the parsonage of the Reformed Baptist church, St. John, 16th ult., by Rev. M. S. Trafton, Mr. R. Edward White and Miss Ella Carson, both of the city.

At the residence of the officiating minister, on the 25th day of December, by Rev. Z. B. Grass, Mr. George T. Ramsdell, of Trescott, Maine, and Miss Bessie O. Lancaster, of the same place.

In the city of Moncton, Dec. 29th, by pastor S. Greenlaw, Mr. Solomon Steeves, of Indian Mountain, to Mrs. Elizabeth Lewis, of Moncton, N. B.

**FOREIGN MISSIONS.**

Woodstock Sunday School, \$19.57  
Woodstock Missionary Society, 29.68

\$49.25

C. C. SHORT, Treas.,  
St. John.

We hope none of our readers will fail to read the article on first page entitled religious profanity by Dr. Caradine.