

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

THE ORGAN OF THE

Reformed Baptists of Canada.

Published Semi-Monthly at Woodstock, N. B.,  
by a Committee of the Alliance.

Rev. G. W. MacDonald, Editor.  
ASSOCIATE EDITORS:  
Rev. M. S. Trafton, Rev. S. A. Baker,  
B. N. Goodspeed, Esq., Rev. A. L. Bubar.  
H. C. Archer, Financial Agent.

Subscription Price:  
PER YEAR, in advance, \$1.00  
Ministers, one year, .50  
FOUR MONTHS, one trial subscription, .25  
ONE SAMPLE COPY, .03

For Distribution:  
12 copies, to one address, .30  
25 " " " .50  
60 " " " \$1.00  
100 " " " 1.50

If you wish your paper discontinued, write us to that effect. But bear in mind that all arrears must be paid before this can be done.  
If you change your residence please drop us a card asking us to change your address on paper. In doing this do not fail to give the old address as well as the new one. As we cannot find your address on the books unless your post office address is given.  
Should your paper fail to reach you, let us know at once, and we will inquire into the reason.

We expect our ministers, agents, and friends to push ahead the circulation of THE HIGHWAY.  
DISPATCH PRINT, WOODSTOCK, N. B.

**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.

WOODSTOCK, N. B., SEPT. 15, 1902.

**DEMONSTRATIONS.**

The following article has been clipped from the Christian Witness and formed part of one of Dr. Carradine's letters to that paper. It touches a subject which needs airing and will do good in many places. Though Reformed Baptists have in the main been free from unusual demonstration since of late mentioned in the Dr.'s letter, yet perhaps, staid as we are it may help us in some ways.

In some of my meetings I have witnessed something on the demonstrative order that does no good to the holiness cause, nor to those who practice it. We refer to the deliberate working up of feeling; and the manufacture of shouts in an earthly factory.

It is perfectly possible for a person to churn the sensibilities into highest excitement, and get into a frenzied state of mind by motions of the body and a continued elevation of the voice. The Dervishes, by rapid whirling of the form, would come in the course of a few minutes into the highest mental excitement and from thence glide into trance-like swoons.

We have a race in the South who deliberately get ready to shout, by first fixing their hair, tightening their belts, etc., etc. Then they turn loose.

To hear an individual commence screaming Glory and Hallelujah with a steadily rising note, see him running from one side of the house to another, then going into a series of leaps and plunges, is to look upon a modern Dervish movement. The whole thing exhibits a profound ignorance of the work of the Holy Ghost.

The disciples did not "work up" Pentecost. It came down. They were all sitting when the Power fell. So there was no screaming and shouting to bring the power down, but the rapture brought the cries from them. In like manner David gave no mechanical perfunctory jump before the ark, but was so full of holy gladness that he was compelled to let the overflowing joy of his heart come forth in a physis way.

The writer honestly admits that he a man after the demonstrative order. He has been known up to the present day to give a leap before the ark. But he calls God to witness that he never did such a thing to

work up feeling; but invariably it has been in the midst of a sermon, where his soul has been so full that he felt if he did not relieve it by a cry or movement of the body that his heart would surely break.

With all this he has felt the need of putting brakes on the body, the tongue and the emotions for the sake of wisdom, propriety and general expediency. So he has kept back more on the shelf and in the warehouse, than he has ever put on the counter. And such are the peculiar days that we have now come upon, and such the commonness placed by some upon the sacred, holy outbursts, that the writer for one has asked God to transfer the leap in him from the feet to the eye, the lip, the throat, and into the very manner. We have heard men preach who scarcely lifted the voice or moved the body in the pulpit, but who were so filled with the Holy Spirit that waves of sacred power and melting influence seemed to roll from them all over the audience.

Great are the reactions that are seen to take place in human life and society. They do not remain in civil and business realms but invade especially the church. Under one religious leader a divine doctrine or experience is so urged that it becomes necessary to raise up another leader to show other truths and so prevent one-sidedness.

With the recovery of the offices of the Holy Ghost men went into such extravagance about divine impressions and told by the Spirit and led by the Spirit, that Alexander Campbell was unquestionably used of God to call men back to the Word of God. Then the trouble set the other way, and the reaction with many was to banish the Holy Ghost altogether.

The Holiness movement is a protest against and breaking away from cold-blooded formalism, dead sermons, worldly choirs and ritualism. Our danger in doing this is not a small or single one. There is the peril of making our meeting so exceedingly free as to resemble a mob more than a congregation of worshippers.

Once, in approaching a Mission Hall where I was to preach, I heard a clamor and noise within which reached me on the street while yet over fifty feet from the door. On entering I discovered eighteen or twenty women engaged in animated conversation which, by reason of the din, had occasioned unconscious elevation of voices, so as to be heard almost a third of a block away, while a lad of eight years was pounding away for dear life on a piano and making a most horrible discord. I sank on my knees a thorough heartsick and disgusted man. I could not wonder at the attitude of some of our regenerated brethren toward the confusion and actual lawlessness of some of our gatherings. Very grateful to mind at the moment, and especially by way of contrast, was the memory I recalled of the still House of God, and its silent congregation awaiting in meditation and inward prayer for the beginning of public worship.

Dr. S. A. Steel, of Mississippi, recently attended a special meeting conducted by an independent Holiness church in one of our large cities. He was attracted by the singing which he heard and enjoyed. At the close of the hymn, he said in his letter to the New Orleans Christian Advocate, that the preacher of the occasion had only spoken a brief while when suddenly a brother sprang to his feet, gave a yell, put a chair on the top of his head, and marched across the floor to be met in the middle of the room by another brother who had given a similar jump and yell, and was crowned in like manner with a chair. Gaz-

ing at each other a moment, they whirled around, returned to their places, and sitting down quickly, looked, or tried to look, as though they had never moved. He said they had leaped up like kangaroos and sat down as meek as kittens. Of course he deplored the scene.

Personally I would have preferred what he called the kangaroo scene to listening to a godless choir singing hymns in a cold, formal church. I happen to know the two parties Dr. Steel referred to and believe that, though mistaken in some of their ideas, yet they are saved men. But the point I would make is why go to either extreme. Surely there is a blessed middle ground between a mountebank and a mummy; and this middle land is not compromise, but the gracious result of a happy union between religion and good sense. We thank God that a red-hot soul can be overtopped and crowned by a cool level head. We are convinced that, after obtaining the first blessing of pardon, and the second blessing of holiness, we ought all to groan after the third blessing of good common sense.

**FORMALITY**

Does not consist in reading prayers or in the position we occupy when we pray. We know some people who would scarcely listen to a ritualistic sentence who have prayed about the same prayer every time I have heard them pray for twenty years past, and they have not begun to suspect that they are formal in their religious life. No, written prayers or written sermons, standing or kneeling, does not necessarily imply formality. Form we must have; it is for us to judge what form is nearest that practiced by our Lord once taught in the scriptures, but we must have something more than form. Formality is a state of heat, a state where religious duties become to us a mere perfunctory performance, in which the heart has no active part.

We will not discuss their form of religious worship or ordinances, but we know some whose manners are awkward and whose speech is broken and ungrammatical, yet when they pray God seems to be near, and the form is lost sight of in the thought that the spirit is making intercession through the man. And then we have heard the prayer faultless in its construction, eloquent in its utterance but so cold and seemingly so far off, that one could but feel that the head did the work without consultation with the heart as to its wants. Formal speech is not prayer. Saul of Tarsus was a religious man, prayed much no doubt, but when the angel came to commission Ananias to visit Saul he urged as a reason that he had begun to pray. Behold he prayeth—formerly he had the form, now he prayed.

The scriptures are exceeding forcible on this point. " whatsoever ye desire when ye pray believe that ye receive it and ye shall have it," Mark 11:24. From this it is evident that prevailing prayer is a strong desire of the heart. We are told that the Spirit makes intercession for us, to pray in the Holy Ghost, etc. These and similar passages teach that the heart must be filled with the Holy Ghost. He must possess us and control us if we would avoid formality.

The baptism of the Holy Ghost does not abolish form but it does lift us above the form into obedience to every command of the Lord so that if the form is not possible the heart will still obey.

Formality is the result of heart backsliding. It is possible to punctually obey the outward form of every command, to perform every ordinance

of the gospel, to continue faithful in observing the religious duties of the home and church and all the time the heart remain inactive and dormant. We need to watch our spirits and seek constantly the fullness of the spirit's presence, the unction that abideth and teacheth, the freshness of youth is with those who do this.

Psalm 34, 2: My soul shall make her boast in the Lord.

Holiness people are every where marked as boasters among those who do not profess the blessing. They say why not let your life speak. As plausible as this may appear to be however we find this theory contrary to the teaching of the Bible. Christ said to the disciples "Ye shall receive power after that the Holy Ghost is come upon you," and then what "ye shall be witnesses unto me." Power to witness. Hence David is following the order given by Jesus. He is not boasting of his own sufficiency but of answered prayer and a pure heart. If I were in a river drowning, about to go down for the last time and a strong man came and rescued me and after gaining strength I tell of my wonderful deliverance and boast of strength of the one who rescued me am I lacking in humility? No! I gave credit to whom it was due. In Isaiah 25:11 Christ is represented as the strong swimmer. "He shall spread forth His hands in the midst, of them as he that swimmeth spreadeth forth his hands to swim." Christ saw humanity going down beneath the billows of sin and his love moved him to action. He disrobed himself and plunged in and rescued the victim. Shall we not boast of his power? Some reasons for boasting.

1. For saving us from sin not from hell. For unless sin is destroyed hell will forever burn in the heart of every one who are plagued by its disease. Some have imaginary ailments. We have heard of a man who imagined he had swallowed a frog and would not be satisfied until his physician had performed an operation and a frog had been brought from a pond near by for his wondering eyes to behold. But sin is not an imaginary ailment. It is ruinous in its effects and the one who is afflicted by it will continue to sink lower and lower until they are forever buried in the gulf of despair if not delivered by the "stronger man" It is twofold in its nature. It exists in act. "All have sinned and come short." It exists in principle. "Behold I was shapen in iniquity and in sin did my mother conceive me." David had received the first blessing, regeneration, that takes away actual sins and the second blessing or entire sanctification which destroys the principal of sin. And therefore he cries out my soul shall make her boast in the Lord. Every one may have this reason for boasting if they will trust in Christ, "For He is able to save to the uttermost." "For this purpose was the Son of God manifested that He might destroy the works of the devil."

2. We have reason to boast because of our sonship. "Behold now are we the sons of God," and if sons then heirs, heirs of God and joint heirs or equal heirs with Christ, and if heirs we ought to assert our royal dignity by living a spotless life. "Wherefore come out from among them and be separate and touch not the unclean thing."

3. Sonship ensures royal providence. The basket is always full or if not always full walk on in faith and obedience singing "Praise God from whom all blessings flow" and you will be surprised to see how quickly it will fill up.

4. Sonship implies power. Many are crying out the need of the church is power for service but what she needs we believe is assurance of sonship and the blessing of heart purity which is the inheritance of God's sons. When we have not a lingering doubt in regard to our standing before God but know that we are perfectly adjusted to his will in all things we have power with men because we are not inclined to wobble our feet being placed upon granite.

5. We have reason to boast in the Lord because sonship ensures divine recognition. Some people like to be recognized. A young preacher once came to John Wesley saying, "I have been preaching and praying and doing my best and yet I am not recognized as I ought to be." Wesley's reply was "Count yourself as

nothing and then whatever recognition you receive from men will be clear gain." Shall we not take the advice of that worthy divine and be content to labour on faithfully though our service may be unknown save to the eye of Him with whom we have to do. "My soul shall make her boast in the Lord the humble shall hear thereof and be glad."

I. F. KIERSTEAD.

**HIGHWAY AGENTS.**

Those of our friends who are anxious to extend the circulation and usefulness of the HIGHWAY, ought to be able to do so if they take advantage of our offer, as seen in another column, the book—Another Comforter—is really worth to those who read such work, more than the price of the year's subscription—price of the paper.

It is written by Rev. Wm. MacDonald, whose name is the only recommendation necessary where he has been known. It is a safe treatise on the personality and work of the holy spirit. Every Christian should have it, and study it carefully, it will pay them to do so.

The book entitled "Familiar Talks on Higher Christian Life" by Alfred Cookman, is a beautiful little work, it cannot fail to be helpful to Christians or to enquirers; Cookman lived with God, knew his ways and his wisdom and died expressing his hope in language often quoted. "I am sweeping through the gates washed in the blood of the Lamb."

EDITOR.

**PHOTOS OF OUR MISSIONARIES.**

The Mission Board decided to have cabinet pictures of the missionaries sold for the benefit of the Foreign Fund. Through the kindness of Mr. H. P. Green, a wholly consecrated photographer of St. John, we are enabled to sell these fine pictures at the extremely low price of 25 cents each, and still make a profit for the fund.

There are two styles, one of the whole family and the other Bro. and Sister Sanders together. All who wish to sell these photos and thus help us in the work, may obtain them by sending to me. It goes without saying that every family of the denomination should have one of them. Those wishing these photos by mail may obtain them by sending to me, enclosing two cents extra to pay postage.

C. K. SHORT, 53 Garden St.,  
St. John.

**TO NEW SUBSCRIBERS.**

For a short time we will continue to give to each new subscriber the book entitled "Another Comforter" by Rev. Wm. McDonald containing 200 pages, or if preferred "Alfred Cookman's Talks on the Higher Christian Life" a book of 84 pages. This offer will only continue for a short time, so that anyone wishing to get either of the above books with the HIGHWAY will need to write at once.

Send all orders to Rev. H. C. Archer Meductic, N. B.

**SPECIAL NOTICE TO PASTORS.**

Lists showing the indebtedness of subscribers in the respective churches will be sent to all the pastors. Will each one do what they can to collect for the paper, remembering that this is the time of year when there is not much money sent in to pay the bills.

H. C. ARCHER.

**NOTICE.**

The Minutes of the Alliance and General Missionary Society are ready for publication and in the hands of the committee. Each church will receive their share, in due time, so please be patient a little longer.

A. L. BUBAR, Rec. Sec'y,  
Calais, Maine.

**QUARTERLY MEETING.**

The next Reformed Baptist Quarterly meeting of the 3rd, District will be held with Beals Island commencing Sept. 25th, at 7.30 o'clock. The pastor will make arrangements for the entertainment of ministers and delegates. Don't fail to come. By order, A. L. BUBAR.