

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

THE ORGAN OF THE

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SPECIAL NOTICE.

All correspondence for THE HIGHWAY should be sent before the 12th and 25th of each month, addressed to the Rev. S. A. Baker, Hartland, N. B.
All letters containing money, addressed to H. C. Archer, North H. ad. Grand Manan, N. B.

WOODSTOCK, N. B., MAR. 15, 1904.

AN AWFUL AWAKENING.

"Then all those virgins arose and trimmed their lamps."—Matt. 25:7.

Reading this parable should awaken every Christian to the most careful heart searching with the X rays of God's precious word, for it distinctly teaches that there is something to be done after conversion to ensure eternal life. In John 15:2 there are figures used conveying the same lesson, in the destruction of the fruitless branches, not necessarily dead branches. The writer was once in a hot house where there were several grape vines, and wondered at the owner breaking off green branches, and asked why he did so. He replied, they are fruitless branches, they absorb the nourishment that otherwise would go into the fruitful branches. The question should concern us deeply. Am I in Him? If so, am I a fruitful branch? Can I truly say, he cleanseth me?

Another lesson of the same kind is found in the parable of the talents; two improved on the treasure given them and were rewarded; one laid it carefully away.

But we will notice in all these lessons that the persons represented were "all branches in Him," "His own servants," and "all virgins." The branch was taken away because it bore no fruit. The unfaithful servant was cast into outer darkness because of a neglected talent. How many are even now going about while they are conscious that they are doing this same thing, that must result in the same awful end.

The first two lessons referred to seem to be directly applicable to individuals. But the parable of the ten virgins may be applied to the church as it now exists. There is in many churches a line recognized dividing its membership, commonly designated as the spiritual part, and the worldly part. Unfortunately it is not evenly divided, for the spiritual part is greatly in the minority. This is generally acknowledged as a fact; they are all members, they all have a voice in the affairs of the church. There is evidence that all the virgins had oil when they started out, from the ex-

pression "our lamps are going out" (margin). But five were frequently found in secret prayer, and at the prayer meeting, and holiness convention, and camp meeting, and doing deeds of mercy and kindness, replenishing the oil, and keeping ready for the return of the bridegroom. The other five were living in spiritual indolence and self ease, and worldly pleasure of varying degrees, being satisfied to live by the light of the faithful few, counting the few converted or sanctified through those whose loins are girded and lamps are burning. In this way they are neglecting the fullness of the blessing represented by the oil and neglecting so many opportunities coming in their pathway every day to replenish the soul with the oil of gladness, and thus great masses are going along until the last opportunity is past, then in their sick chamber they send for the spiritual members of the church, sometimes passing by the minister, and begin to cry "Oh give us of your oil" for our lamps are gone out.

What an awful awakening when the bridegroom has closed the door of opportunity, and people in whose light we have lived cannot help us. It is not enough to get the lamp filled, but we must keep it full.

PIE, AND BASKET SOCIALS.

Every feature of this method of raising money for church purposes is far below the moral standard and dignity of any truly Christian church.

1st. It is contrary to every Scriptural Method of raising money for the Work of the Lord.

2nd. It is extortionate for in most cases many times the value of the article is obtained.

3rd. It is coercive, it is not given voluntarily.

4th. The article offered is not the thing purchased, the highest bidder, regardless of his moral character purchases the privilege of the acquaintance, and company of some person's pure daughter long enough to eat the article offered for sale, regardless of possible after consequences for acquaintance formed even in this way may be regretted for the remainder of life.

5th. It is frequently embarrassing to worthy young men, whose hearts are generous, but their salaries are as yet small.

6th. It may be embarrassing to the young lady in two ways, viz. her pie may bring a small price, (for a rivalry is created on this point) or her pie may be sold to one very repulsive to her, and her good breeding would not permit her to show her displeasure.

7th. It is not an honest business transaction from any point of view. If there is to be unquestionable business honesty anywhere it should certainly be in the church of. This is even more ridiculous than the collectors going around with the collection plates gathering up a few coppers and standing before the pastor while he asks God to accept the offering as a token of the measure of their love, asking God to accept an offering so mean that a good self respecting labouring man would turn away from it in disgust.

8th. This method savors nothing of love to Christ, of a gift as a thank offering, or as a voluntary expression of a generous heart. That which should actuate us to give is love, and gratitude to God.

IS THERE ANY HARM?

This is an old question, and quite universally used by professed Christians in whose hearts lingers an inclination to engage in some worldly pleasure.

What would we think of a young wife asking, do you think it any

harm for me to flirt a little with some of my old admirers?

We would quickly ask her, did you not promise to forsake all others, and cling only and ever unto your husband until God by death should separate you?

The man and his wife are said in the bible to be one flesh, and of the Christian, "But he that is joined unto the Lord is one spirit."

The question asked by a wife would reveal a serious defect in her affection for her husband. So the question asked by a Christian of any age, is it any harm? reveals that there is a doubt in their own mind about the matter, and also reveals that they are not satisfied.

There is a blessing which all may have, so complete that we will need no man to teach us what is right, or what is wrong.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (or it.) 1 Jno. 2-27.

CAMP MEETING NOTES.

Brethren J. C. Smith and J. H. Seeley have been appointed to procure materials and build a horse barn at Riverside this spring, to accommodate fifty horses.

Rev. W. B. Wiggins has charge of advertising the camp meetings at Beulah and Riverside this season.

Brethren C. N. Goodspeed, H. C. Archer and S. A. Baker, will have the management of the hotel at Beulah camp ground during Alliance and Camp Meeting.

Persons wishing to engage rooms at Beulah for Alliance and Camp Meeting can get information by writing Rev. M. S. Trafton, St. John, N. B.

S. R. Short & Son, of Brown's Flat, are filling the ice house at Beulah.

A letter from Bro. J. L. Belyea says that everything is all right at Beulah Camp Ground.

Mrs. G. F. Hill expects to go to her cottage at Beulah about the first of May.

We have had inquiries about cottages from citizens of St. John already.

HIGHER GROUND.

"CONTINUED"

Having laid the foundation of genuine Christian life and begun to build thereon we need to keep true and steadfastly believe that He who hath begun a good work in us will continue to carry it along. We now go forward knowing that He who hath said "Preach the Gospel in all the world," also said "Lo, I am with you always." This latter comforting assurance fits us up to withstand the worldly sort of wisdom which so glibly quotes the old maxim "Charity begins at home," as an excuse for refusing to press the cause of Foreign Missions. It is very noticeable that those who preach such a false charity shrivel up and are heard from no more; while on the other hand, the word of God and the testimony of the ages show clearly that those who reach out to the regions beyond, are to a remarkable degree, earnest, aggressive, happy and victorious in home work. This being so we not only rob God but rob our own souls by failing to bring all the tithes and free-will offerings into the store-house so that the gospel may be quickly sent to the farthest parts of the earth and the church thus become what God intended her to be, the mother of many children and the care-taker of those whom she has brought forth.

It would, not doubt, be a stimulus to us to read the testimonies of those who have been so singularly blessed by believing God in the matter of giving to His cause, but would it not be better for us as a people, facing as we do, the many mighty problems of this wonderful age, to simply take God at His word, put

Him to the test and see if he will not be true and bring us out a blessing that we cannot contain. In the next and last letters on this glorious subject I hope to speak of a few of the ways in which God has in the past honored the faith of those who have launched out in His word, believing that what He has promised He certainly must perform.

C. K. S.

Ministers and Churches.

In a private letter we learn that Brother Sanders has been offered a permanent position at a large salary if he would return to the United States, but adds as bright is it looked it was no temptation to him to leave his post given by the blessed Lord in South Africa, and adds that they are exceedingly happy in their work.

Rev. I. F. Keirstead was called home from the Pentecostal Institute, to attend the funeral of his father, at Lower Millstream, Kings Co. N. B. We extend to Bro. Keirstead our sincere sympathy in his affliction. Bro. Keirstead will not return to attend the next term at college, but will accept an invitation to work with any of the churches that are without pastoral care. We trust that some of the churches will immediately take action and secure his services until the meeting of the Alliance.

Special meetings are being held by Rev. M. S. Trafton at St. John, some have professed conversion, and the interest is good.

Rev. G. B. Trafton has about recovered from his recent illness.

Rev. H. C. Archer is engaged in special meetings at Seal Cove. We trust all will receive a rich blessing and souls will be saved and sanctified wholly.

We closed special meetings at Hartland on Thursday evening. We will take up our regular work for the present, viz., preaching at Lower Brighton every Sunday morning, and Hartland every Sunday evening, and Victoria and Peel alternate Sunday afternoons, prayer meetings Lower Brighton Tuesday evenings, Victoria Wednesday evenings and Hartland Thursday evenings.

The latest from Bro. I. F. Keirstead is that he is at Moncton, and will probably assist Rev. Z. B. Grass in special meetings until the last of this month.

OUR SCOTT ACT INSPECTOR.

The question is frequently of late asked: What is your Scott Act Inspector doing? "There's plenty of rum being sold, lots of it being drunk, perhaps more than ever." We answer: "This may be. We know Mr. Colpitts is a godly man, a man that cannot be bought and one of his strong recommendations was that the rumsellers all hate him, and fear him too and we realize to-day he has to contend against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places, but we realize too, dark as things look at times, that as long as our hearts and hands are uplifted to God in earnest supplication, victory will be ours. God is on the side of right and must eventually come off victorious. We hope to see good work done and the illegal sale of liquor put down in our town, and the workings of the Scott Act, in public print so people can know what is being done, glad to see a Scott Act column in the Sentinel. Hope the names of guilty parties may be published."

A woman speaking of the rum traffic carried on in our town the past year said to me: "What seems to strike me as rather peculiar about the prescriptions put up at some of our drug stores is the difference in the bottles used. Now when I have occasion to get any medicine for myself or the children, the prescription is put up in a bottle with the proprietor's name blown in the glass and a label with the same name on it and directions, but when my husband wants a vial, without a doctor's prescription

his name is put up in a bottle with no proprietor's name on it and he can get as many as he likes on the same order, all he needs is the money."

No man of intelligence, knowing the havoc rum has made and is still making among his fellow creatures will consent to be a "go between." A man that can't buy liquor himself, will give the money to one of these fellows, and he will go and get it for him. Of all mean men in the world, these "go betweens" are the meanest. God give us men, a time like this demands

Strong minds, great hearts, true faith and ready hands:

Men whom the lust of office does not kill

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor, who with firmness in the right, as God gives them to see the right will go forward in this work, of putting down the illegal sale of liquor in our town.—Carleton Sentinel.

FREE SALVATION.

How can I keep from singing,
While Jesus reigns within.
He constant joy is bringing,
And keeps me free from sin.

To him be all the glory,
The blessed three in one.
I love to tell the story,
The work which he hath done.

His word to us is onward,
All heaven is on our side,
We should not act the coward,
But in our God abide.

Trust, trust the blessed Saviour,
And his commands obey.
Live in his light and favor
Until the final day.

The joy of sins forgiven,
Give life and health divine.
God speaks to us from heaven
And says you shall be mine.

I will give thee full salvation,
And freedom from all sin,
And then in consecration
Will make you white and clean.

How sweet the consolation
The coming of the King,
To give us life forever
And full salvation bring.

—S. L. CHURCHILL, Bate, Montana.

TWO KNOW SO'S.

One know so in christian experience can chase a thousand think so's, and two know so's, can put ten thousand hope so's to flight. A man who knows that God regenerated him and knows that subsequently he was sanctified wholly, and knows that he is still enjoying the fulness of the blessing, has a Gatling gun loaded with facts, and can put ten thousand to flight who are armed with pop guns loaded with doubts and fears. Glory to God; he knows it, and he knows that he knows it.

DIED.

At his residence, Hartland, N. B., on the first instant, Mr. Israel Merritt Nevers, aged 75 years and 8 months. Brother Nevers was born at Fredericton, July 4th, 1828, and moved to Hartland with his parents in 1834. He professed religion under the labours of Rev. C. H. Orser in February, 1875, and joined the Primitive Baptist church. Five sons and three daughters and twenty-one grand children mourn their loss. The funeral services were held at his late residence conducted by Rev. C. H. Orser assisted by Rev'ds. J. Perry, M. P. Orser, and the pastors of the Hartland churches.—St. John papers please copy.

"The darkest abyss that any man ever looked into is when he looks back over a mis-spent life with its lost opportunities."