

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

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Rev. S. A. Baker, Editor, Hartland, N. B.

ASSOCIATE EDITORS: B. N. Goodspeed, Esq., Rev. A. L. Bubar, Rev. M. S. Trafton.

H. C. Archer, Business Manager.

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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 Head, Grand Manan, N. B.

WOODSTOCK, N. B., FEB. 29, 1904.

THE WORD OF GOD.

For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4-12.

And take the helmet of salvation, and the sword of the spirit, which is the word of God. Eph. 6-17.

Those who are right with God, and are sincerely seeking to know his whole will concerning them daily, love his living, powerful, cutting, and piercing word. The deeper it goes; the more powerful its light; the closer it trims their habits; the further it penetrates their understanding; distinguishing between the human, and spiritual; entering into the realm of their thoughts and purposes; the sweeter it is to their taste, and the more precious it becomes.

But, how different with those who are not right with God. How quickly their carnal pleasures are destroyed by a flash from God's holy word. It may come as a question "know ye not that the unrighteous shall not inherit the kingdom of God?"

Then at other times all of a sudden they are thrown into confusion by powerful light from the word of God falling on their lives.

And again they are cut to the heart by the Holy Spirit with some keen edged text. And their dread has become so great that they will scarcely look into the bible and will carefully avoid every church where the preacher wields the sword of the spirit without regard to whom it hits.

Many who profess to be Christians do not feel at ease under preaching where the trysquare of God's word is being laid upon personal christian experience, when the real facts of our standing in the presence of God is placed before us, when the conscience turns on the search light, even preachers get exceedingly uneasy when the quick, powerful, cutting, piercing word of God is searching men's hearts, as though they were in mortal dread of some one being hurt, they generally say they fear for the young people,

but we have been too long in the work to accept that fully. We are rather of the opinion the fear is that the "old man" that has his hiding place in every heart that is not wholly sanctified, is going to get stirred up. There is nothing that the "old man" fears like the powerful light of God's word. If you want to find him take a text containing the two blessings of "Justification and entire sanctification," turn the search light of God's ever blessed word on him and he will get red in the face and begin to manifest his displeasure. Bless God for his word that is quick to discover to us our condition and need, powerful to bind and cast out the strong man, sharp to cut away from our inward and outward lives every thing displeasing to our Saviour, piercing to death our pride and big opinions of self, dividing clearly to us, that which pertains to this life, and that which pertains to spiritual life. "The word of God penetrates deeper into a man than any sword; it enters into the soul and spirit; into all our sensations, passions, appetites; nay to our very thoughts; and sits as judge of the most secret intentions, contrivances and sentiments of the heart."

NOTHING BETTERED.

And had suffered many things of many physicians, and had spent all that she had, and was *nothing bettered*, but rather grew worse, when she heard of Jesus, came in the press behind, and touched his garment. Mark 5, 25-26.

It is doubtful if this is the last case to put forth efforts for physical health to no purpose. There are also spiritual lessons to be drawn from this circumstance. There are doubtless very many cases, where people are as earnestly and honestly seeking a cure for the awful disease of sin, as this woman sought for the healing of her body. We may wonder sometimes why such repulsive diseases are spoken of in the bible, but they illustrate the distressing and repulsive nature of sin. And when you meet those who are awakened to a sense of the hatefulness and uncleanness of sin and really want to get rid of it. It is most distressing to hear the remedies prescribed by the many physicians from which the poor sin sick soul receives about as much help as this poor woman did from the Jewish physicians, and they sound about as sensible to us as the prescription given by those Jewish physicians, one of which is as follows:—"Dig seven trenches and burn in them some cuttings of vines not yet circumcised (vines not four years old) and let her take in her hand a cup of wine, and let her be led from this trench, and sit down over that, and let her be removed from that, and sit down over another: and in each removal say unto her, arise from thy flux."

She first visits Dr. Sootheum, who begins, my dear friend, your object is indeed commendable you have shown your wisdom in coming to me, now don't permit yourself to be in the least excited over this matter, for respectable people do not require much of a change to become a member of our church. "But doctor my sins." Oh never mind that; none of us can get free from sin until we die. So long as you don't commit very outrageous sins, we don't preach so as to disturb your feelings. She spends months or years under his treatment, when she decides to try Dr. Workum. Oh yes, he begins, I have heard of your case and I was aware that Dr. Sootheum could hardly benefit you with his treatment, but there is no cause of alarm about your case. Now the bible demands obedience to certain ordinances that are momentarily unpleasant, but you will soon be

through with them and then you will find the "rest" you seek. So she complies with all the ordinances, and works herself almost to death in sewing circles, bean suppers, ice cream socials, etc., etc. And thus she is led over seven trenches and is nothing bettered.

If all such would let the cry of their hearts find expression in the impulses of this comprehensive hymn of Charles Wesley. Jesus, thine all victorious love, Shed in my heart abroad; Then shall my feet no longer rove, Rooted and fixed in God.

O that in me the sacred fire, Might now begin to glow, Burn up the dross of base desire, And make the mountains flow.

O that it now from heaven might fall, And all my sins consume, Come Holy Ghost for thee I call, Spirit of burning come.

Refining fire go through my heart, Illuminate my soul, Scatter thy life through every part, And sanctify the whole.

The simple fact that people are growing worse should turn them away from the many physicians who prescribe human remedies for spiritual disease. The precious blood of Jesus is the only remedy.

RESPECT OF PERSONS.

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors, James 2-9 This is one of several phases of practical christianity that seems to be surrounded with difficulties, and is explained away by some commentators, and is utterly ignored in many churches, we can scarcely bring ourselves to accept the fact, that gold does not count with God, as a distinguishing mark between men.

There are many declarations in both the old and new testament that God is no respecter of persons, and all these statements are clear enough if we were disposed to obey them. We may try to explain it to ourselves, or to others as we may, the fact remains the same, "if ye have respect to persons, ye commit sin" It is carried to such excess in many places that the really poor are crowded completely out of the churches into Salvation Army halls, and into missions, and it is a question what would have been the result by this time, had God not raised up the Salvation Army. It stands out noticeably in the ordinary church services, and distinctions are particularly noticeable in revival times, and are carried to such excess in many churches that the utterances from the pulpit are gauged by the opinion of the largest contributor. So that many preachers cannot say with Paul "That the gospel which was preached of me is not after man," Gal. 1-11. Beloved, are we free from this form of sin?

FISHING.

When I was a boy of about 12 years of age, a companion and I went one day to a small stream fishing. The trout were small and we were content to fish in separate places so that all appeared to be going unselfishly as we toiled through the brush and other obstructions in our way. Presently I dropped my hook into a deep hole in the brook under the side of a log, when out sailed such a beauty that caused me to shout out. You know how it is in revival meetings when some prominent person rises for prayer, or comes to the penitent form, how all are immediately awakened by it. Well my companion rushed in quickly and saw this beauty a full foot long, to say all generous and love your neighbour as yourself feelings immediately vanished, of course I felt I had the best right because I began to fish in that place first, but he con-

tended that both had equal rights in the brook, and the fish belonged to the boy who should catch it. Then came the excitement of changing bait, large baits, small baits, ragged baits, smooth baits, baits that looked natural, baits unnatural, holding the hook still, jerking the hook, dragging the hook, putting the hook up to its mouth when it appeared, why we were willing to get right into the brook and lift it out, and at one time it almost seemed that the trout had too much sense to take either hook, but after taking its own time to consider the matter it took my hook and I landed it. Of course the other fellow was disappointed and said things too, but I felt good that I got the fish.

Moral, if you are the one being fished for, go the way Jesus would have you go.

TERMS ONCE REJECTED.

The terms used by holiness people in testimony, that a few years ago brought forth expressions of derision, and general disapproval have now become terms in general use in testimony meetings. Such as the word "saved." To say you were saved was almost considered blasphemous, but now you hear it everywhere, also "The blood cleanseth my heart from all sin," and "I am under the blood", and many other similar expressions. On the other hand the old sinning every day, in word, thought, and deed, testimony has been abandoned, and you rarely hear any say they are poor miserable creatures. The same is true of hymns in use in the social meeting. You very rarely hear the hymns containing the words

Prone to wander Lord I feel it,
 Prone to leave the God I love,
 or that one which runs
 See how we grovel here below
 Fond of these earthly toys,
 Our souls can neither fly nor go,
 To reach eternal joys.

They have been replaced by those that tell of the power of the blood, and the life giving spirit, and of victory to glance back twenty years we can see a wonderful change in this respect.

"DON'T FEEL LIKE AXING HIM."

The real reason why persons do not forsake sin is, they do not really want to. They are not quite willing to give up every idol, to cut off the right hand and pluck out the right eye. They do not honestly ask the Lord to help them, because they are not quite ready to be helped. They do not pray for deliverance, because they are not fully ready to be delivered.

Miss Helen Jackson tells the following story of her temperance work among the Southern freed-women:

"A colored sister in the church, one who helped me a great deal last year, was greatly addicted to wine; and was, moreover a woman of much influence in the church, many members of which were very intemperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said, 'I thought I couldn't do without it, but I axed the Lord to make me stop, and I just worried Him till He did. Then I dranked beer in de place of wine; but I didn't want to, and I studied 'bout dat a heap, and I know if I axed de Lord He would make me stop, for He's de same God. So I did ax Him, and I stopped drinkin' de beer. Now, she says, 'dere's one ting more, dat's terbacker; I know de Lord will help me stop, but I don't feel like axing Him as I did afore.'—Soul Winner.

NOTICE

We are glad to state to those who have been asking for them that another lot of the photos of the Sanders family has been received. Have also on hand the "Tabamhlope," and "Dumisa," groups, both interesting and instructive pictures of mission life in South Africa. Either of the above mailed on receipt of 25 cents. C. K. SHORT, St. John, N. B.

Ministers and Churches.

North Head church has lost another of its charter members in the recent death of Sister Redmond. Sister Redmond possessed all the qualities that make up a strong and beautiful Christian character, best described by James as wisdom that is from above, as pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace. James 3-17-18.

Five more persons were baptized at Hartland on Sunday 21st, by Rev'ds. A. J. Prosser and S. A. Baker. The union meetings will probably close soon. They have been in progress about eight weeks.

Rev. E. A. Allaby went home on the 15th having contracted a cold. He preached at Waterville on the 14th inst.

Rev. G. B. Trafton is suffering from an attack of acute rheumatism. He had the misfortune to lose his horse last week. It would be commendable if his many friends should divide the loss by providing him another horse.

Rev. H. C. Archer intends to hold special meetings at Seal Cove. The meetings held at North Head were seasons of refreshing to the church. Several were reclaimed.

We are glad indeed to hear of the revival in progress at Beal's as you will see by Brother Bubar's letter.

The union meetings still continue at Hartland at this writing and some are at the altar every evening.

Rev. A. H. Trafton's letter was the last to reach us and we were compelled to let it lay over from last issue for want of room. The people appreciate THE HIGHWAY when it is well filled with original matter. Send in your letters and testimonies.

The union meetings at Hartland will be closed tomorrow evening 28th. A union communion service will be held. The meetings have been held eight weeks. A prayer meeting daily from 2 to 3 p. m. in the private houses, and a general mass meeting every evening alternately in the Methodist, Free Baptist and Reformed Baptist churches which has resulted in a large number of conversions and reclaimations from which all the churches will be benefited, beside the general quickening and deepening of experience of the christian people.

LARGE FAITH.

Faith has a limitless realm. For once the soul now sees something that there is enough of. Infinite light stretches out before finite man and invites him to come on. And with every step of faith he himself expands, so that the next sight, and the next step are both greater than all before. We know of no admonition against excess, no exhortations to moderation, no law of unselfishness that would restrict us to little measures of faith. But strong incentives and rich rewards are held out to "great" faith, and "strong" faith which glorify God. Great faith leads to big love and bright hope. It gives one a peculiar friendship of God, locates him in the 11th of Hebrews and associates him with the patriarchs, prophets and worthies of all ages.—Selected.

The trend of modern preaching is to please the carnal mind. Can you remember when you last heard a sermon on repentance, or on the future endless punishment of impenitent men? Do not be surprised that you hear so little preaching on entire sanctification. Any preaching that aims at sin is unpopular.—Christian Witness.