

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

THE ORGAN OF THE

Reformed Baptists of Canada.

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Rev. S. A. Baker, Editor, and Business Manager
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ASSOCIATE EDITORS:

B. N. Goodspeed, Rev. A. L. Bubarr
Rev. G. B. Macdonald, Rev. H. C. Archer,
Rev. W. B. Wiggins, B. A., Rev. M. S. Trafton.

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We expect our ministers, agents, and friends to push ahead the circulation of THE HIGHWAY.

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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.

WOODSTOCK, N. B., MAY 31, 1905.

THE ALLIANCE.

"For by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety." Pro. 24-6.

1st. The above text suggests to us care in the selection of delegates for the "Alliance." The churches should send to the Alliance the men and women that they would choose to do the important business of the church at home. We need those having experience in the affairs of the church.

2nd. It suggests plenty of delegates. The enterprises of the Alliance are of more than ordinary importance and need a large delegation of our best people to plan and push them. "Wherefore, brethren, look ye out among you seven (many) men of honest report, full of the Holy Ghost and wisdom, whom we (ye) may appoint over this business." Acts 6:3.

Don't let trifling home cares or business hinder you from coming. Remember it is the "Lord's business" and if the church wishes you to represent them, do it, and if you are not able to pay your own expenses, let the church pay them. Every member should have the work of the denomination so at heart that they would be willing to make the needful sacrifices to carry it through. Every church should see that their pastor is provided with means to attend, and to have a few dollars over the travelling expenses. Your pastor is a man, make him "feel like a man among men." There are some places where pastors suffer considerable financial embarrassment, simply because the people don't make it their business to find out his needs.

SHILOHISM.

Dear Highway,—We are impressed to pass on to you the very moderate reference to the peculiar religious troubles in the town of Durham, Me., which the Press of Portland presents to the consideration of its readers. The courts of this State have now taken the trouble in hand, and the evidence taken under oath and brought before the country is enough to arrest the attention of any thoughtful person, and force from him the inquiry, "Is Mr. Sandford religiously insane?"

We trust that New Brunswick will heed the note of warning. A. L. B.
A WARNING FOR NEW BRUNSWICK
AGAINST SANDFORDISM.
(Portland Press.)

Although the Shilohite community is resorting to every legal expedient to retain custody of the Dunlap boy, sufficient was brought out at the trial to make it evident to every reasonable man that the strange place at Durham is no place for children. Grown-ups are at liberty in this free land to believe anything they choose, however irrational, but society has and asserts some responsibility and authority in the case of children, superseding even that of the parent. This is seen in the body of the truancy, school, labor and cruelty laws concerning children, and it is all on the basis of the general welfare. On the question of the custody of the Dunlap boy the court below decided that it was not proper to rear a child in a community where medicine and medical attendance are rejected in case of sickness and the only remedy sought is in prayer, and where it is taught as a fundamental religious principle that the leader of the community is "Elijah" and his commands are to be implicitly obeyed. The supreme court has now affirmed the decree of the probate court, but the case is appealed to the law court on exceptions to rulings.

It is a startling revelation of conditions at Shiloh that was made through testimony at the trial—of families divided and estranged, of husbands separated from wives and children from parents, of the perversion of natural affections, of babes deprived of nourishment and compelled to fast, of cruel punishment, of denial of needed care in case of sickness, of superstition, belief in demonical possession and strange rites to drive out supposed evil spirits, of a company of several hundred people hypnotized, played upon through their fears and their religious emotions, tyrannized over and placed in the despotic control of a single man. There is no law, however, against persons of age and not under guardianship surrendering their personal independence and making fools of themselves; but the state looks after the helpless ones and has made stringent laws against the neglect and abuse of children.

SONG BOOKS FOR THE CAMP MEETINGS.

We have been asked "What song book we will use at Beulah and Riverside Camp Meeting." We have no authority to decide this question, but would suggest that we use "The Best of All," and that the executive authorize some person to procure the number thought needful, and that they be on sale at the book room, and the Alliance have the benefit of whatever profit is derived from their sale as also all books, and mottoes, and other literature sold during the meetings.

MISSIONARY REPORT BLANKS.

The Blanks of the missionary reports have been sent to all the churches. Please fill out as soon as possible and return to Mrs. S. A. Baker Hartland N. B. please state the amount of money raised during the year, also for what it is to be used, home or foreign work. If any fail to receive their report please notify at once. If any of the churches have failed to hold missionary meetings during the year please collect what money you can to help carry on this work.

The Sunday Schools were largely attended last Sunday the 21st. The following were the attendance at each school: Reformed Baptist, 67; Baptist, 20; Free Baptist, 32; Methodist, 32.—Hartland Advertiser.

Ministers and Churches.

Rev. E. A. Allaby baptized several persons at Salisbury on the 14th instant. Interest is still good.

Rev. J. H. Coy closed his labors with the Calais church on the 28th. His address until further notice will be Beulah Camp Ground, Brown's Flat, Kings County, N. B.

Rev. G. B. Macdonald will supply the Free Baptist church at Blaine, Maine, until the meeting of the Alliance. He is highly appreciated by the people of that community. Brother and Sister J. H. Seeley are standing true to the cause of holiness and are active workers in the above church.

We are glad to welcome Sister R. Seeley to her native land again, and we will expect to hear her voice again at Beulah and Riverside Camp Meetings this season.

Rev. G. B. Macdonald has received the degree of "Bachelor of Science" from Ashbury College. He has thus added B. S. to his name; but we are confident that his ambition is to obtain another "B." which may be in the near future.

Rev. George McDonald of St. John, N. B., has accepted an urgent call to the Free Baptist church, and began his labors here Sunday. Mr McDonald preached very acceptably both morning and evening, and his remarks at both services were much appreciated by those present.—Fort Fairfield Review.

Sister Ida Morgan is at home, at present under medical treatment, at last report she was improving. She is anxious to get away to Africa as soon as possible. Two steamers leave Montreal for South Africa direct, one June 25th another July 18th. She may secure passage in the latter.

Rev. T. P. Baker, nephew of the editor, has taken charge of the M. E. church at Berwick Maine.

Rev. Henry Smith has visited Pembroke church, he is at this writing, 26th, in Calais assisting Rev. J. H. Coy.

SUNDAY SCHOOL LESSON FOR JUNE 4.

The Resurrection. John 20:11-23. We have followed our blessed Saviour in his life's history. Angels sang of his birth and wise men came from the East to worship him. Last Sunday we saw the clouds settle over his history and his enemies gloried in that they had triumphed and they saw him crucified, buried and his sepulchre carefully sealed and guarded; today we behold his greatest victory, angels roll away the stone and he comes forth conqueror over death, hell, and the grave, and for nearly nineteen hundred years the gracious invitation has been "Come see the place where he lay," and the glorious proclamation of victory has been "He is not here he is risen."

Mary Magdalene evidenced her love for Jesus at being among those who were first at the tomb and she lingers in love while the others went away. Love that is genuine is active though the object of its affection may be absent. Stooping to again look into the tomb she gets her first reward for her love. She sees two angels and they address themselves to her: "Why weepest thou?" confess your trouble. This was a test to know the sincerity. How soon she breathed out her troubles. "They have taken away my Lord, etc." How blessed it is to find one weeping trying to find Jesus, though they may be tested; yet the revelation is sure. Turning she sees a man standing and she is still weeping, again she is asked the question: "Why weepest thou, whom seekest thou," and as if her heart would break she asked supposing him to be the gardner, if he had taken him

away that he would tell her and she would attend to his being taken away. Her grief was genuine, her love was true, she wanted to serve him still. "Jesus said unto her, Mary." How gladdened the heart, the tears of sorrow give way to tears of joy. Rabboni, is her cry, it is enough and she is at his feet. If we want revelations from God that will gladden our hearts and lighten life's burdens let us take time to wait and confess our need to him.

Many would gladly worship at his feet but Jesus' words are "touch me not" (cling not to me now) I have not yet ascended, cling not to my visible presence but look away from earth, I am to live above and yet I will be with thee. Jesus is thus giving the first developments to faith in him, though not seen in visible presence.

"Go to my brethren." How she was blessed by tarrying. Not only had she seen the object of her love and devotion but she had received the message of cheer to the disciples and thus she became the first witness of the resurrected Lord and the first messenger to earth's troubled hearts of the good news that He had risen and would ascend to His father and our father. Mary's message brought wonderment to the heart of the disciples but Jesus appears to them and calms their fears and commissioned them anew.

Thank God for the victory of the resurrection morn, darkness disappears and earth's brightest day dawns; the grave is robbed of its gloom, salvation is a possibility by the resurrection power of the Lord Jesus, Christ has become the first fruits and we shall have a body fashioned like unto his own glorious body. Let us proclaim to earth's dying and darkened millions "He is risen."

SUNDAY SCHOOL LESSON FOR JUNE 11.

The message of the risen Christ. Rev. 1:10-20.

We leave the study of the earthly life of our Saviour and get a message from him in his heavenly. The book of Revelations was written by John the loved disciple who also wrote the gospel we have been studying from and the three epistles bearing his name. John spent much of his later life about Ephesus after the death of Paul, where probably he acted in the capacity of bishop of the churches of that region. He was probably banished about 95 A. D. by the Roman Emperor, Domitian, to Patmos. Tradition tells us that John was thrown into a caldron of boiling oil but God delivered him and he was subsequently banished. Patmos was a lonely, rocky isle and yet was as near heaven as any place on earth. We do well to learn that any place we may be in in the path of duty is very near heaven. John was under a special manifestation of the Holy Ghost on the Lord's day. This doubtless was on the first day of the week and was called the Lord's day in honor of the resurrection of our Lord, and thus was chosen and approved of God as the proper day to be kept as Sabbath by the christian church.

Jesus is first and last, redemption began in him and is consummated in him. The message was to the seven churches in Asia, a small province in Asia minor. Seven is a perfect number. All conditions and needs are met in these churches, thus the messages are to the churches of all time. The church or individual of approval is the undefiled who walk with God. Turning to see the voice John saw seven golden candlesticks, each candlestick, or lamp stand, represented an independent church, gold represents God's purpose for the church, purity,

worth, we are God's coin we ought not to be counterfeit.

Jesus with all his glory, kingly repose and eternity is ever the lightening and enlivening power of the church. Golden guide represents kingship, white like wool, eternal purity. Eyes like fire his omniscience. Fine brass represents strength. His voice like many waters denotes authority commanding. Jesus holds his faithful servants in his right hand, as seven stars, and his messages through them are as a two-edged sword, and to behold the light of his countenance is to find the true light of life. His light shines as does the sun's for the remotest of earth's millions.

John could no longer stand the vision and fell at His feet as dead and Jesus laid his right hand (the hand of strength) upon him and spoke words of comfort and cheer saying "I am he that liveth and was dead; and behold I am alive forever more; and have the keys of hell and death."

The messages of encouragement and warning are for us still. There is a difference in a preacher who is a star and many so-called star preachers.

M. S. TRAFTON.

To the Sunday Schools.

We desire the Sunday schools to notice that Blanks for Annual Reports have been sent out to them, through the Superintendents and Secretaries and Clerks. We hope that those receiving them will see that they are placed before the Sunday schools at once. These blanks are to be carefully filled out, with a short account of school, and returned to me not later than June 20th.

MRS. A. L. BUEAR, S. S. Agent,
Beals, Me.

Reduced Fare to Beulah.

In another column you will find full notices of Travelling Arrangements. The different Railway and steamboat companies have kindly granted us special reduced rates of travel, and there ought to be many hundreds to take advantage of this low rate. Read carefully the Notice. And then, what a grand chance at Beulah to meet again your old friends and get acquainted with a host of new ones. Remember the dates, June 27th to July 10th.

A. L. B., Secretary.

Notice to the Churches.

Will the pastors and churches not fail to select Delegates for our Annual Alliance who can come, or Substitutes in their place. Take it up, see who is going, and be sure to see that he (or she) gets to Alliance in time. Each church ought to appoint two Delegates and two Substitutes and urge them all to go. And to those that are coming, let me say that we want you there at the first meeting of Alliance. Business session of the Alliance begins June 23, at 9 a. m.

The Secretary.

Don't Forget.

To come early to the Alliance and Camp Meeting. Don't wait till the last week of Camp Meeting when all the rooms will be full and no place for you; and if you stay, will have to get board a mile away from the Camp grounds. Come early in the first week, and get settled down to have a real feast at every meeting. Remember we are only there 12 days, and it costs you only a trifle more to stay from beginning to end. Come early.

The Secretary.

Annual Minute Fund.

Will the Pastors and Deacons of the different churches see that collectors are appointed to obtain the Minute Fund. This concerns every church. No church should expect copies of Minute, who do not contribute their annual amount. The vote for Minute Fund is 25 cts. per member, per year. Please do not neglect this matter.

A. L. B., Secretary.

Notice.

The General Missionary Society of the Reformed Baptist Alliance of Canada will meet D. V. at Beulah Camp Ground, Kings Co., N. B., on Wednesday June 28th at 4 p. m.

H. C. ARCHER, Sec'y.

CORRECTION.

Many will probably notice that there is a mistake in the Camp Meeting announcement on the first page, in regard to the price of board for the week. It is misprinted \$3.90. It should be \$3.00.