

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

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SPECIAL NOTICE.

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Holiness work must be aggressive or it will die.

There is little hope for the man who will not line up to all his light.

The man is deceiving himself who claims to be wholly sanctified and is not living up to all his light.

There is no equivocation or hesitancy in the testimony of the truly sanctified.

It is easier to deceive one's self, than it is to deceive other people who know the ring of the joy bells in a sanctified soul.

People who testify "that they are poor worms of the dust," will raise a big dust if you cross them in any way.

Many professors don't like to be located, as to their christian experience, hence they have a great aversion to test. People who live in mansions have no objections to having their residence known.

"LET US LAY ASIDE EVERY WEIGHT."

The above exhortation by Paul, suggests that the thing can be done, that we may lay aside everything that weighs upon our hearts, and that particular sin which we own to be our "besetting sin." It is delightful to have the experience suggested, a heart perfectly free from every burden, right here in this world, while engaged in the activities of this life. To the great mass of people this looks to be impossible, and they are ready to charge Paul with exhorting to impossibilities. God has provided the power, which he is ready to impart to every true believer, who will submit wholly to his will, to enable them to "lay aside every weight," real, and imaginary, with many the fear of that which never happens is a greater weight upon their hearts, than their real burdens, now beloved let us trust God with our future and live by the moment, live in the present. Many again are weighed down by the misfortunes of the past, they have spent so much of their lives in turning over the leaves of their past his-

tory, that they almost love the pains and sorrows which have pierced their souls, these burdens that are like a ton of lead, may be laid aside. Then there is the weight of real, or imaginary wrongs we have suffered from others, they are found in the department of "old grudges," what a heavy burden they have become to us, they are of an incendiary character, they are fanned up into a flame as memory recalls the circumstances connected with them, but how difficult these weights are to lay aside, but Jesus says "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Besides these are a multitude of cares and anxieties that come to us daily, which thank God we can lay aside as fast as they come, and live with the sweetest consciousness that we have cast all our cares upon Jesus "and that he careth for us." And we do praise the Lord that there is perfect deliverance from the sin that doth so easily (upset) beset us. That secret pet sin of the heart. We have been willing to give up all but this one, perhaps we have never given it a name, and we may not like the name given to it by the bible. We may try to make ourselves believe that its true character is not so bad as the bible says it is, other people may not even suspect such a thing of us we have kept it so covered, only the Holy Spirit can discover it, and show us its awful nature. Oh how we struggle to get full salvation and retain it. It is designated by Paul as "The Sin," not sins. It may never have come forth in an outward action. It may do its awful work in our imaginations. Its field of operation may be upon God given appetites, or passions. It besets us and conquers us, and enslaves us, and deceives us, it humiliates us. Oh how restful the soul who in death...

weight and the besetting sin."

DANGEROUS SPIRITUAL PRIDE.

Some years ago the writer in his pastoral work called upon a man of considerable prominence in the community in which he lived. He was sick and on what proved to be his death-bed, for he died shortly afterward. In the course of his conversation he related his experience in which he said: "I made a great and I fear fatal mistake in my early life, from which I have never recovered. At such a time (giving the date) the Holy Spirit deeply convicted me for sin, after a prolonged struggle I gave up and was soundly converted, and I immediately joined with the minister who was laboring with us as pastor in revival work and a large number were awakened and converted and the revival spread and the communities all around were greatly stirred and things went along grandly for several weeks and I became prominent in the work and people referred to me in their testimonies, and I was invited to lead meetings, and was made much of in many ways, so that there was a feeling came up within me that I was the principal figure in the whole arrangement and spiritual pride took possession of me and an ambition to exert that power I supposed I possessed, to control the meetings, and I began to sit back to show that the meetings would not move unless I led the way, and it seemed to work that way once or twice. The interest stopped short, I got irritable, I lost the peace from my heart, and my anxiety for the salvation of others. I have never been able to regain any of those feelings I then enjoyed. I have been fairly successful in the affairs of this life, but I have always been aware that something went out of my life on account of my spiritual pride that has made my life a failure, and because of my dissatisfied condition I have lived a cold, harsh life that has made me many enemies and has made my life a dead failure, and now here I am at the end, and I see and regret my great mistake, but it is too late to make amends now." We prayed and labored with him, but the same grim hard look remained on his face, even after he was laid in his casket cold in death.

Spiritual pride is very dangerous even for wholly sanctified people. If we will have the Lord with us we must keep low at His feet.

SUNDAY SCHOOL LESSON FOR MARCH 5TH.

Jesus at the feast of tabernacles. John 7:37-46.

About six months have passed since our last lesson. Many interesting events had transpired which are unrecorded by John, as John omitted nearly all of the Galilean ministry.

Jesus still lingers in Galilee, for opposition was very strong in Judea. For account of intervening events let the reader follow Matthew, chapters 15-18, Mark, chapters 7-9 and Luke 9, 18-50. Prominent among these is the transfiguration.

Following John's record we find as Jesus crossed to Capernaum and the multitudes assembled to him again that he used the circumstances of the miracle of feeding the multitudes as a foundation for a discourse on his being the bread of life of which it was necessary that they should eat. Many blessed truths as to his relationship with the father follow. A goodly number of followers forsake him because of the stern truths of his gospel. Peter makes a confession of faith in him as the son of the living God.

The feast of tabernacles coming on Jesus' brethren, in the flesh, exhorted him to go up to the feast and show himself openly in his works. This he refused to do but told them to go up. Afterwards he went up privately. About the middle of the feast Jesus taught the people openly so that the people marvelled at his words and that the officers who sought him did not take him.

Our lesson comes in at the last day of the feast. When an opportune time offered Jesus availed himself of it and gave the gracious gospel declaration which we are about to study.

"The feast of the tabernacles was the third and last of the great annual feast of the Jews. It was the chief of them all, and was observed with great joy. It lasted seven days and frequently eight. It was designed to celebrate their entrance into the land after their weary wanderings in the wilderness, as well as the gathering in of the harvest. It was specially connected with two observances. One was life in booths for seven or eight days, and the other was a ceremonial of pouring out water before the Lord." Pentecost.

"The last day of the feast.—The last the great day of the feast was observed with much festivity. The pilgrims, with willow and palm branches in their hands, marched, some to the altar, which they decorated with lofty canopy, some to the pool of Siloam from which they filled a golden pitcher. This they brought back to the court of the temple amid the shouts of the multitude. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony and at the other similar ceremonies by which the feast was distinguished did not know what rejoicing meant. The water from the golden pitcher, with the wine of the drink offering was with much ceremony poured forth at the great altar of burnt offering. It was one of the greatest ceremonials of the entire Jewish ritual. The pouring of the water was immediately followed by the chanting of the great "Hallel" consisting of Psalms 113-118.) After that there must have been a short pause to prepare for the festive sacrifices. It was then immediately after the water-pouring immediately after the responding of the people repeating lines from Psalm 118, given thanks, and prayed that Jehovah would send salvation and prosperity and had shaken their palm branches

towards the altar, thus praising "with heart and mouth and hands," and then silence had fallen upon them—that there rose, so loud as to be heard through the temple, the voice of Jesus. He did not interrupt the services; he interpreted and fulfilled them."—Arnold, condensed from Edersheim.

Jesus stood and cried.—How fitting it was at this time in the hot autumn weather and as they were thinking of God's goodness and of prophesy that pointed to the Messiah that he should stand forth and declare himself to be the fountain of life, of living water of which the smitten rock in the wilderness was only a type. Thirst to the natural body is one of the most terrible cravings and if prolonged the worst of sufferings. How the tongue and lips parch with fever and how soon the brain becomes crazed if thirst in burning hot climes be prolonged. All this is true of the natural body but vastly more seriously true of the soul. If the sin fevered soul be not satisfied it must perish. There is no substitute, the more we try to drink of worldly springs the more destitute we are. No one denies the unsatisfactory nature of the earthly for the immortal spirit.

Come.—This is one of the most gracious words of the bible. This word is found in the bible 678 times. God's invitation commences in Genesis and ends in Revelations. Genesis 6:18, Revelations 22:17. Come, suggests: 1. Possibility. 2. Privilege. It implies separating, grants the privilege of union. We can drink and live and be satisfied, with joy we can draw water from the wells of salvation. Isaiah 12:3. No one hinders our coming but ourselves.

"He that believeth on me out of his inner parts shall flow rivers of living waters." God not only wants us to come to the fountain but he wants to put a fountain in us. Chapter 4. He not only wants us to come to the river of the water of life but he wants to put rivers in us. The fruits of the spirit, love, joy, peace, longsuffering, gentleness, goodness, temperance, meekness, faith, what beautiful streams to flow from our lives, truly they shall be for the salvation of the nations. River suggests its rise in yonder hills, all the rivulets and streams add to its volume, irresistible in its flow it sweeps along everything in its way, leaps over cataracts, gives rainbows in its sprays, gathers itself in foaming energy, onward bounds here in hurried rapids, there in deep quietness, adorning its banks with beautiful flowers and grasses until it looses itself in the great ocean. So our full christian experience as a river has its rise and fountain head in God. All his goodness and blessing adds to our strength and we go from grace to grace and from glory to glory. We surmount our difficulties, adorn the doctrine of Christ in our severest trials, we bless every community and life we come in contact with, here in the rush of life, there in the seasons of rest, on we go until we empty ourselves into the immensity of the fulness of God in eternity. Too many content themselves with little brooklets when God designed them to be rivers.

"This spoke he of the Holy Ghost, etc." The Holy Ghost had been in the world since its foundation, had filled John the Baptist (now dead) and had rested in anointing fulness upon Jesus and yet he was not yet given in his full power for Christ was not yet glorified. Pentecostal effusion was to follow the full accomplishments of atonement. He was then to come in his dispensation power and fulness.

We are taught here that, this river

blessing, this fulness of the Holy Ghost is for them that believe on him as the scripture hath said. How we need to learn that sinners are not to receive the baptism with the Holy Ghost! They need forgiveness. The believer can receive the fulness. The cleansed heart will be filled.

The remaining verses of the lesson show how differently hearts are effected by the same truth. How sad it is for one to allow envy, prejudice, etc., to shut true light out of their lives until the very teachings of Jesus are of no avail. Sinners not only do this but many believers (at least so-called) are guilty of the same thing in reference to the blessed life of holiness.

The arguments of verse 42 would have been the jury to pass sentence of guilt on the blindness of their own prejudices. All was fulfilled in his birth. The temple constables entrusted with arresting Jesus are baffled, and half convinced return without him confessing that "never man spake like this man." Truly they were gracious words, may we indeed drink deeply at their fountain.

M. S. TRAFTON.

SUNDAY SCHOOL LESSON FOR MARCH 12TH.

Slavery of sin. John 7:31-40.

Following the close of our last lesson we have Nicodemus speaking in defence of Jesus. Then Jesus withdrew to Mount Olivet, probably to the home of Mary and Martha returning in the morning to the temple and taught the people. Read carefully the intervening verses, notice the determined hostilities of the Pharisees, his plain teaching of his divinity, his declaration that his crucifixion would be a proof to them of his claim. V. 25. Many believed on him and many believed him but did not follow him. They were convinced but not won. The leading teachings of this lesson are the nature and spirit of true discipleship, the freedom of discipleship, his supremacy over Abraham.

Young disciples need to be carefully taught the true meaning of faith in Jesus and discipleship. "Continue in my words." It is important that we end right. Jesus is himself the word, continue in him. We need connection with him that we may continue in him. His teachings are that he is life, light, bread and water of life, fountain, energy and source of true happiness. We must continue in his teaching and do his commandments, then we prove our discipleship indeed.

"Shall know the truth."—Jesus is the truth, his teachings are truth. Ye shall know them experimentally, spiritually, doctrinally, shall know "I am and the power of his resurrection, etc." Phil. 3:10.

"And the truth shall make you free."—Thank God the gospel is a proclamation of emancipation. Man can be freed from his bondage of guilt and be delivered from the bondage of his corruption (inbred sin) and then he is free indeed. Lazarus was free from death at Jesus' command, but he must have his grave clothes taken off that he might enjoy his freedom of life.

Sanctification through the truth gives man the freedom of his new life, and liberty that he in no way else can enjoy.

"We be Abraham's seed."—The Jews were ready to claim their freedom through their lineage to Abraham, but how different their life from his. It is a good thing to have a good lineage but that avails little unless we have a good life. Verse 38-40 deal with Jesus revelation of the Jews to their father. They claim Abraham as their father but in their works they give lie to their profession and thus prove themselves to be of their father the devil.

We give a lie to our profession when our lives are not in harmony with God. The fruits of our life are the proof of our profession. Let us embrace the truth that it may make us free. Let us embrace the son that he make us free indeed.

M. S. TRAFTON.