

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

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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., APR. 15, 1905.

Don't forget your contribution toward the purchase of Balmoral Farm.

Evangelistic work without special importunate prayer is sure to be a surface work.

Occasionally an evangelist is found who is so lovey dovey, goody and sweet, that he makes sensible people sick.

PRACTICAL HOLINESS.

We believe in the kind of holiness that makes the dirty tobacco using man clean, the bad man good, the morally and spiritually weak man strong, the boisterous and angry man gentle, the wicked man holy, the proud man humble, the lying man truthful, and the blaspheming man to praise God.

YARMOUTH'S PEACE DISTURBED.

Is the heading of a sharp article in a recent number of the "Yarmouth Herald" regarding some workers who recently visited that town claiming to be holiness evangelists. We don't know who the parties were, nor to what line of workers they belong, and, knowing reports are not always reliable, we can say nothing for or against them, but would say to our readers that the sacred cause entrusted to us demands care in the selection of workers employed by us in our camp meetings, conventions and special meetings, for there is much going about in the name of holiness that has no real spirit of holiness in it. On the other hand there are good men and women to be obtained as workers who are endorsed by those whom we know, even if we do not know them ourselves. In these provinces the holiness cause has been kept practically free from the divisions and subdivisions that the holiness movement has suffered in the United States. While we do not wish to question the honesty of any who feel called of God to work in his vineyard we are far from endorsing many things preached as holiness. James says: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without (wrangling) partiality, and without hypocrisy." James 3:17.

SUNDAY SCHOOL LESSON FOR APRIL 16.

"The supper at Bethany." John 12:1-11.

The raising of Lazarus had caused a great deal of excitement and a determination on the part of the Jewish rulers at Jerusalem to put Jesus to death. Jesus had spent some time apart from Bethany at Ephraim where he gave much needed and added instruction to his disciples. As the passover drew near Jesus crossed the Jordan, journeyed south through Perea, healing and teaching by the way, passed through Jeuso, lodged with Zacheus, then journeyed on and came to Bethany Friday some time. The supper was Saturday evening.

The supper which we study about was at the house of Simon the leper. It is not certain whom he was, but it is very certain that he was close akin to the Bethany home where Jesus loved to dwell. Probably Martha was his widow.

Jesus and Lazarus were the attractive figures at this feast, and many thronging to see Lazarus were led to believe in Jesus. Jesus' works then and now are ever sufficient to inspire faith in him. Martha was evidently in charge of the supper and how gladly would she minister to him who only a short time ago had given them back their brother from the grave. We fear there is a great want of gratitude on the part of God's creatures. His blessings are so many I fear we forget their importance.

All the while the supper was going on Mary was wondering what she might do to express her love and devotion to Jesus. She had a very precious and costly box of ointment, and why not this, and then love responds to its promptings and she breaks it and anoints the feet of Jesus and wipes them with the hair of her head, thus showing that she

gave her best in loving service to Jesus. Love makes no reserves. The great hinderance in the work of God today is that so many withhold themselves and their means from him whom they profess to love, plenty for self but little for Jesus.

Judas objected to such lavishness and coveted the worth of the ointment with pretense of using it for the poor. Carnality objects to using much for God in places where you cannot see its direct results. Carnal pride might adorn the church they worship in but it would object to an outlay in the foreign mission field.

Jesus rebukes the troubling disciple and commends the act of love, and gives the interpretation of it, that she had anointed him for his burial. We may not fully understand our promptings, but Christ does, and we need to remember nothing ever is lost and he will not forget our work and labor of love. Our services approved by Jesus means more than we can comprehend. We have only the short period of a life time to show our gratitude to Jesus, how ready we ought to be to pour out our hearts best in service. Nothing is too precious and nothing is too small given in love.

Malice in the heart of the Jews would kill Lazarus as well as Jesus rather than he should lead others to believe in Jesus. Much of this spirit is shown in opposition to the holiness movement. Recently a church in our city closed her doors against a holiness evangelist who was labouring with them rather than that the holiness people should come in and witness to the truth he preached, but thank God we carried the meetings on in a large hall and many believed and entered in. So it was after the supper many went away and believed in Jesus. M. S. TRAFTON.

SUNDAY SCHOOL LESSON FOR APRIL 23.

"Entry of Jesus into Jerusalem." John 12:12-26.

The day following Jesus with his followers would go into Jerusalem. Other accounts than this one tell how the colt was procured on which he rode. The multitudes when they heard that he was coming were compelled to do him honor. They took palm branches and went forth to meet him crying hosannah and gave him royal homage. This was all strange and we are led to wonder how the mind of the multitude could change so soon for only a little later doubtless many cried, "away with him!" We find today many follow with the crowd and many who profess to follow when the evangelist is present fall out soon and join the scoffers, but thank God there are always some faithful ones.

There were Greeks who came to see Jesus and they were given the privilege. While the rulers were in unbelief there were others seeking Jesus.

We have often seen history repeat itself. Jesus says the hour is come and illustrates the possibility of life through his death by a corn of wheat. Jesus laid down his life that we might live and there was no other way. Jesus then enunciated one of the great laws of the kingdom which has ever since been the test of discipleship. No man can serve Jesus and save his life but in losing his life he saves it unto life eternal. There is the blessed reward of eternal honor to those who will truly follow Jesus unto the end. M. S. TRAFTON.

SUNDAY SCHOOL LESSON FOR APRIL 30.

"Jesus washing the disciples feet." John 13:1-14.

To get a better understanding of this lesson we need to record and

study Luke 22:24-30. During the interval between our lessons Jesus had told of the destruction of the temple, and on their way to Bethany had told of the destruction of Jerusalem and of the end of the world. Matt. 24, also spoke the parable of Matt. 25. They had been at Bethany. He sent Peter and John to Jerusalem to prepare for the passover.

The passover was one of the three great Jewish feasts. It was significant of the beginning of the nation; of God's protection of their first born; of their sin and need of atonement. The unleavened bread signified their separation from sin, marked their haste in departing, suggested their sufferings and their purity as a consecrated nation.

Jesus loved his own, nor could his love be broken, and he loved them unto the end, yea with love that knows no end. How solemn the thought that at this last feast there should have been a traitor at the board, yet this has been more or less true ever since. Scarcely any work of God where some of its followers do not betray him. Judas had doubtless harboured the thought for days and now the devil makes the suggestion and he complies.

There may possibly have been some strife between the disciples as to who should act the part of a servant and perform the customary act of washing the feet of the guests. Now Jesus rises from the table, lays aside his outer garments, girds himself in readiness to serve and begins to wash their feet. What a sublime illustration this of the voluntary humility of Jesus. How we ought to blush when we shrink from doing acts of kindness for him though they be of humble nature.

Peter shrank with a sense of shame at Jesus the Christ so humbling himself. Peter above all the others had

given expression of the divine revelation that Christ was the Messiah. They did not at this time fully understand the significance of this act of Jesus but they would know it. Jesus' mission though one of humility was one of washing and cleansing. The feet being washed signified the thought of them ever walking in the way of righteousness and true holiness. Peter could not submit to Christ washing his feet, but when he caught the meaning, then he would enter into all its fulness, "not my feet but my hands and my head." Later on in his life he showed forth this thought and was fully cleansed and gave all his powers in service. Jesus pronounced that he who was washed was clean, but Judas was not clean because he was evil at heart and that wilful.

Jesus thus taught the great example and gave us the injunction, "so ought ye to do one toward another." Love to God and love to one another will help us in all our service to God and man. M. S. TRAFTON.

Ministers and Churches.

Five were received into the membership of the church at Victoria Corner on the 9th instant.

The special meetings held by Rev. G. B. Trafton at Peniac resulted in much blessing to many, but were discontinued on account of the bad state of the roads.

Our last report from Nova Scotia stated that Rev. G. B. Macdonald was expected to assist Rev. H. H. Cosman in special meetings on his circuit.

Our foreign missionaries show greater interest in the home missions than many of us who are at home, they send a contribution to that fund.

We are glad to learn from Brother Gravinor that he and Sister Gravinor are enjoying good health, and they are anticipating active service for the Lord during the summer.

The special meetings held by Rev. S. Greenlaw assisted by Rev. G. B. Macdonald at Maple Ridge, York Co., were successful. Several were reclaimed, and some were converted. The bad state of the roads hindered many attending from a distance. Brother Greenlaw will remain on the circuit for another year.

Evangelist P. J. Trafton will supply for his brother Rev. M. S. Trafton at St. John on the 16th. The latter is spending a few days in Boston and vicinity.

The meetings at Lower Southamp-ton held by Brothers W. J. Hamilton and P. J. Trafton were successful. Many were converted and helped. They expect to hold meeting at Greenbush at an early date.

Licenciate I. F. Kierstead is holding meetings at the Barnes Settlement, and at Fort Fairfield, Maine.

Rev. G. B. Macdonald left for Nova Scotia on the 11th.

Have you renewed your subscription to the Highway? is not, please do so now.

We are praying for and expecting special outpouring of the Holy Spirit at Beulah and Riverside Camp Meetings. Are you planning to be there?

In our last issue we told our readers how to soften leather. Had the compositor used the other side of the clipping it would probably have told how to soften hard and sinful hearts.

Members of the congregation at Peel presented the editor with red letter self pronouncing Bible for which we wish to express sincere appreciation.

We have not succeeded in obtaining an evangelist for Beulah Camp Meeting as yet, but if all our ministers and workers will tarry at the throne of grace for special anointing of the Holy Spirit, successful meetings will be assured.

DIED.

On Wednesday, March 29th, after a long and painful illness, Sophronia, relict of the late Henry Cox, of Can-ning, N. S. The deceased was a daughter of the late Jacob Norton, of Cornwallis. She was over eighty years of age and was a former resident of Yarmouth where she leaves many friends who will learn of her death with regret. Sister Cox spent a part of her time during the last eight years with friends at Sandford, N. S. She was a believer and lover of holiness and enjoyed the experience of full salvation. During the late Brother Macdonald's labors here she united with the Reformed Baptist church and was a respected member until her death. Sister Cox always had a ringing testimony to full salvation and was an inspiration to meetings when present. H. H. C.

At Toledo, Ohio, April 6th, J. Alexander Dunlop of Spinal Meningitis, aged 31 years. The deceased was a young man of sterling qualities and good business capabilities. The remains were brought home and interred at Upper Hainesville, York County, where his father and other members of the family reside. The funeral service was attended by the writer assisted by Rev. J. J. Barnes. S. GREENLAW.

IF I WERE A TOBACCO-USING PREACHER I WOULD QUIT.

A RAILROAD CONDUCTOR ON TOBACCO-USING PREACHERS.

Sir, I have been conductor over this run for over twenty years, during which time I have made humanity a study, and especially preachers, not that I do not admire that class, for I do; my father was a minister, and educated me to fill that responsible position, but I have always felt my unfitness, hence chose the profession of teaching, until I entered the railroad service. I have had business with all classes, from the highest to the lowest, and I think I know a passenger as soon as I fix my eye on him. Now, sir, I say it's a shame for ecclesiastical bodies to ordain and commission men to preach who would better represent the gambling fraternity or the bum element. I think, sir, that a man who preaches the Gospel of Jesus Christ should be a clean man, both in body and spirit.

I think no man should be allowed to stand in the sacred desk who does not emulate the virtue of Him whom he professes to represent unto the people. There is a minister (no a man travelling on a permit) who has gone over my division every few days for many years, and when he leaves his seat the floor is unfit for any decent person to occupy the seat until the floor is scrubbed.

"Again, I was passing from one car to another, when a preacher (no, a man with a permit) passed me, and asked me to go into the smoker and have a smoke with him. I politely declined. 'What!' said he, 'are you not allowed to smoke while on duty?' 'No, sir, nor when off duty either. It is against the rules of the company to smoke while on duty, and against the laws of my conscience to smoke while off duty.' 'I am not a clean man because I have to be, but because it is best for me and my family.' 'I said to him: 'When I see a minister with his feet higher than his head, his hat pushed back, and a cigar in his mouth, while the smoke curls up about his head, he impresses me more like a gambler and tough than a representative of Jesus Christ.' 'I cannot understand how a man can preach to people to be clean and pure when he is himself unclean and impure. To do so is hypocrisy.—Exchange.

There is a big difference between falling into temptation and deliberately putting ourselves in the way of temptation, in the latter case we are quite sure of falling through the temptation.

The new song book 150 hymns free to new subscribers or for 13 cents in stamps. Address the editor of the HIGHWAY.

They tell us that when people are lost they move around in a circle. Are you saved?—Sel.