

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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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., JAN. 16, 1905

A warbling Christian makes us feel happy. A wabbling Christian makes us feel sorry, but a swaggering Christian makes us feel sick.

A little man with a big gospel is far preferable to a big man with a little gospel.

It is delightful to receive a big message from God, sent by a man who is little in his own estimation.

To put a little man in a big position sometimes spoils the man and belittles the position. It is only needful to give some men a small position to bring to the surface the pig or peacock nature that is hidden in them.

A genuine case of entire sanctification will utterly destroy both the pig and peacock nature from the heart.

Some people want everything very precise, and cool, and calm in a church service, who make things hot, and storm furiously and frequently at home.

When a brother or sister gives a testimony that has the weight of a heavily loaded freight train of forty cars, it is amusing to hear some one try and outdo it with the rattle of an empty farm waggon.

HIGHWAY CALENDARS.

We have a neatly printed calendar 11x14 inches containing the portraits of the seven brethren comprising the HIGHWAY committee, a neatly arranged advertisement of the HIGHWAY and the dates of "Beulah and Riverside Camp Meetings." We have on hand only a limited number. We are selling them to meet the expense of publishing. One sent to any address post paid for 15 cents in stamps. A package of ten post paid \$1.00. Send the money with the order. If you want them order at once. Address S. A. Baker, Hartland, N. B.

LONG LETTERS.

We are always glad to get communications for the "HIGHWAY," and we are very sorry to refuse any, but there are some things that all our correspondents should consider. 1st That the "HIGH-

WAY" is small, 2nd That long articles are read by only a few, except those articles that are of general interest, such as our "Missionary Letters." The editor frequently finds difficulties. Occasionally he has a scarcity of material, at other times a scarcity of space, and several long letters on hand; if he prints them he crowds other matter out, if he consigns them to waste basket some one is forever offended, if he reduced them by leaving out the part he considers of the least importance the writers complain or lose interest in the HIGHWAY, and even in this note we are aware we are treading dangerous ground.

Now beloved show that you are sanctified by not getting offended. 'Great peace have they that love the law, and nothing shall offend them.'

Write, write often, write plain, write to the point, write helpfully, write things of general interest, write in the spirit, write spiritual things. Let all articles set twenty four hours then skim off the cream and mail it to the "HIGHWAY."

BALMORAL FARM.

We are glad to have a long list of subscriptions for "Balmoral Farm" for this issue. We want your pledge for the next HIGHWAY. Some have doubtless waited to see what success we would have. We have now reached a point where success is assured. Now let all unite and push the amount up to the \$2,500 mark.

DIED.

At Bonner, Montana, Dec. 12th, after a short illness, William Frederick, age 12 years and 9 months. He was the only son of Arthur and Jessie Mills formerly of Woodstock, N. B. A Missoula paper says:—Shortly after 2 o'clock yesterday afternoon the funeral procession which followed the remains of Willie F. Mills to the grave, passed through the city on its way from Bonner to the Missoula Valley cemetery, where interment took place. The funeral was one of the largest that ever took place from Bonner, many of the friends of the family gathering to pay their last respects to one of the brightest lads of the town. There were a large number of beautiful flowers in evidence on the casket. The services which were held at the home and at the grave, were conducted by Rev. J. W. Bennett of the M. E. church.

Mr. Edward Carvell formerly of Marysville, died at East Somerville Mass., on Saturday, November 26th, after a short illness, aged 39 years.

G. B. T.

At Somerville, on the 9th instant, Samuel Sipprell, aged nearly 68 years. He leaves a wife and four grown up children to mourn their loss. We visited Brother Sipprell several times during his illness. He was very deaf and had been unable to hear prayer or singing for many years. We sang several hymns putting lips to a tube with which he was greatly delighted. The "Way Worn Traveller," was a favorite with him in which he joined in singing, while tears of joy flowed freely. Rev. C. T. Phillips officiated at the funeral. Rev. T. S. Vanwart and the writer were present at the church and took part in the service. We extend to Sister Sipprell and the family our sincere sympathy.

PREACH THE GOSPEL.

A young minister in a college town was embarrassed by a thought of criticism in his cultivated congregation.

He sought counsel from his father, an old and wise minister, saying:

"Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A. teacher of this science, right before me. If I use an illustration in Roman mythology, then there is Professor B. ready to trip me up for my little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. what shall I do?"

The sagacious old man replied: "Do not be discouraged. Preach the gospel. They probably know very little of that."

SABBATH LESSON FOR JAN. 22.

The First Miracle in Cana.—John 2:1-11

Place—Cana of Galilee.

Persons—Jesus, Five Disciples, Mary and wedding guests.

Circumstances—A wedding feast; the supply of wine gave out; Mary announces this to Jesus; Jesus enlists the servants in filling the water pots with water, and miraculously turns the water into wine, then bids them bear it to the ruler of the feast.

The study of the lesson before us is a beautiful opening of the public life work of our Lord, and puts him close in touch with man in his truest social life.

We do not stop to find out why he was there, but enough that he and his disciples are at a marriage feast. Marriage is a divine institution and ought never to be undertaken unless we can associate Jesus with it. This would forever do away with the practice of using marriage as a business transaction, as a means of obtaining wealth or social position. Love ought to be the only altar on which the marriage vow is consecrated and it is the only one which Jesus could bless and sanction.

Jesus went among men not simply for the sake of going, but he went to sanctify social life. Christians do not need to withdraw themselves from men, but like Jesus, when we mingle with them let it be that we may be about our father's business.

Verses 3-4.—The wine gave out; Mary came and told Jesus. Jesus' reply. Jesus does not show disrespect to his mother but rebukes the ambition in her heart for him to perform a miracle from simply a personal standpoint. Jesus gives charm and beauty to the word woman.

God's will is not to give answer to simply selfish desires, but he deals with the heart until it says Lord not my way but thine.

1-5. His mother accepted the loving rebuke and gets possibly her first view of the Christ rather than her son. Her faith still expects the work but Oh, how different from her first expectation. She gave command to the servants, the import of which comprehends the whole plan of personal salvation.

Verse 6-9. Speak of six waterpots, Jesus commands the servants to fill them with water. They obey Him. He commands them to draw out immediately and bear to the governor of the feast, the wine tasted bears the test.

Jesus avoided any means of suspicion and used the water pots instead of wine jars, he has the household servants to fill them rather than his disciples. We ought to do our best not to give anyone, especially our enemies, any opportunity of suspicioning. "Let not your good be evil spoken of."

Verse 10. The ruler of the feast addresses the bridegroom and pronounces the wine thus furnished the best of all.

It is quite possible that if the ruler of the feast had known the wine was made from water he would have tried to condemn it.

There are some things that are better to be kept. It doesn't matter so much what we were before, but what has Jesus made of us. God's order is the reverse of the world.

Sin offers its pleasure now, its bitterness and ruin are in reserve. Mirth now, misery hereafter. Jesus says, cross here, crown there, suffer here, reign there. Jesus puts eternal life into all the activities and pleasures of his children on earth.

Practical thoughts.—There is a vast difference between the social enjoyments where we can take Jesus

with us and the sinful pleasures of the world.

Jesus said, "fill the water pots." He only requires of us what we can do. Obedience fills the water pots, but it takes obedience and faith to draw out. God's supply is abundant, he has his best things in reserve for us.

Lesson for Jan. 29, Jesus and Nicodemus, Jno. 3:1-15.

During the interval between last Sunday's lesson and this, Jesus with his disciples, his mother and brethren visited Capernaum. The passover being at hand Jesus went to Jerusalem, there he purged the temple of those who would make his father's house a house of merchandise. Being asked as to his authority he hints at his death and resurrection.

Jesus had now come into considerable prominence through his teaching, and this act at Jerusalem still brought him more prominent. Whatever of discussion concerning him had taken place among the Jewish authority, one of the leaders, Nicodemus, resolved within himself for an interview. The place of this lesson is Jerusalem, the persons Jesus, Nicodemus; the circumstances, Nicodemus coming to Jesus and inquiring the way of life; Jesus' reply and careful teaching of the way. Nicodemus was ready to acknowledge Jesus as a teacher from God; this was as far as his light led him, but he seeks more light by interview that he might place more faith. His coming at night did not suggest insincerity, else Jesus would have rebuked him; for Jesus knew what was in man. How many come to Jesus in their night of grief and disappointment and every sincere soul is received. It matters not so much when we come to Jesus as how we come. If we are sincere we will not postpone long after our first opportunities.

"Ye must be born again."

Jesus did not pass condemnation nor commendation on what he was, but simply taught he must be what he was not and could not be of himself. Nicodemus was a leading official in the church, but there is a vast difference between being in the visible church and being a member of the invisible church, "The Kingdom of God."

The necessity for the new birth is thrown across the pathway of every man, moralist or profligate. "Except your righteousness exceed the Scribes and Pharisees, ye can in no wise enter into the kingdom of heaven." We need a revival of the preaching of regeneration over our land. Infant sprinkling and infant church membership are a death blow to the doctrine of regeneration. "How can a man be born when he is old." This is the problem that confronted Nicodemus. Man cannot be born again of woman nor would he be benefitted thereby if he could. Necessity for regeneration is not done away with in religious parentage. "That which is born of the flesh is flesh."

John's baptism was a baptism of repentance, hence except a man repent and be born again (born of the Spirit) he cannot enter the kingdom of God. Man must have an existence in the natural world before he can obtain birth into the spiritual world. Every penitent soul is overshadowed by the Holy Ghost, as was the Virgin mother, and something new is put in his life, perhaps God comes into man, perhaps Jesus is incarnated again in individual hearts, which is "Christ in you the hope of glory," without further describing it, it is new life, divine life, eternal life.

The mysteries of the new birth are not denied by Jesus, but rather conceded as impossible of explanation to finite minds. The mysteries of the wind do not do away with its exist-

ance. Men who are wise in philosophies are often fools in religion and visa versa.

We need not to know the how of the birth from above, but we must know its results in our own hearts. No good to go on to explain further mysteries of the kingdom of God to those who will not except this first mystery of personal salvation. We waste time talking the things of God to a mere caviler.

Verse 13.—No man, not even Moses, went to heaven to get revelations, but God gave them from heaven. Jesus only was in heaven and came to earth to make known God to man, Jesus in God and hence was in heaven while on earth.

Verses 14, 15.—Jesus uses an illustration from the old testament history. There were mysteries that surrounded this incident. Who could explain why looking to a brazen serpent on a pole should curse a dying man. He who refused to look died, and they who looked, whether they were just bitten or were nearly dead were healed.

Jesus must be lifted up for us in order that we might live. Jesus was accursed from us that the curse (sin and its penalties) might be removed from us. This has no direct reference to the healing of our bodies but to our forgiveness and sanctification. Bodily healing is an indirect blessing from the atonement and may be obtained or not according to God's will, but salvation is never to be denied to the sincere soul. The book of the Israelite was one of obedience and faith, so must ours be if we look to Jesus.

Whosoever—There is no possibility of confusion in this, no need of despair on account of name or condition, while Jesus sits on the mediatorial throne we can look and live. Eternal life and eternal existence are not one. Eternal existence all will have because we are man, eternal life only those will have who believe. Eternity will be an awful existence for the sinner, but what glories crowd into the thought of eternal life for the child of God.

M. S. T.

MARRIED.

At North Head, Grand Manan, N. B., on January 1st, 1905 by Rev. H. C. Archer, Mr. Lowell Brown and Miss Jessie Beal, all of Grand Manan.

The home of Mr. and Mrs. N. T. Baker of Agassiz B. C., was the scene of a quiet and pretty wedding on Wednesday morning Dec 28th, when their youngest daughter, Anna Maria was united in marriage with Mr. Evan Thomas of Vancouver. The ceremony was performed in the sitting room beneath a beautiful arch of evergreens, by Rev. Hector Macpherson B. A., assisted by Rev. G. R. B. Kinney B. A. Only a few friends and relatives of the bride and groom were present at the ceremony. The groom was supported by Mr. Frank Baker, brother of the bride, while Miss Maggie McDonald attended the bride. The young couple left for Vancouver where they will reside for a time.

At the beautiful home of the bridegroom, Maplewood, York County, Mr. Wilmot Myshraal and Mrs. Loretta Fleming of Scotch Lake Y. C., The ceremony was performed in the presence of a number of invited guests, by the writer.

S. GREENLAW.

Grand View Park Camp Meeting Association will hold their first mid-winter Holiness Convention January 13 to 23, 1905, at the First Pentecostal Church, Winter St., Haverhill, Mass. Rev. Charles BeVier, Spring Valley, N. Y., president of the above association in charge. The entire Missionary Committee of the Association of Pentecostal Church of America has been invited to be present and preach. Many of them have promised (D. V.) to be present.