

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

Reformed Baptists of Canada.

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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., MAR. 31, 1906.

PRAYING BAND.

The Hartland Praying Band completed their organization and elected officers on the 15th instant as follows: F. M. Boyd, president; Harry Gardener, vice-president; A. J. Ward, secretary; Aaron Craig, treasurer; Handy Nevers, organist; Bert Cox, assistant organist. The other members are: James Rogers, Wm. Tilley, Frank Clark, Ziba Orser, Charles H. Perkins and Charles Carr. The brethren took the 10.30 service at Lower Brighton on Sunday the 18th instant and held a cottage meeting at Upper Brighton on the 20th and held a meeting Sunday morning, 25th, at Waterville.

DEATH OF A MISSIONARY.

A cablegram on March 6th brought the sad intelligence of the death in Korea of Rev. Robert Sharpe. Mrs. Sharpe (nee Miss Alice Hammond) was a member of our church at Port Maitland, N. S. THE HIGHWAY extends sincere sympathy to Sister Sharpe in her sad affliction, which is particularly so; being in a far off land.

MISSIONARY ADDRESS.

Sister Ethel Estey gave an excellent address on Korea before a large and appreciative audience at Hartland on the evening of the 19th instant. Sister Estey is to go to New Jersey in April to meet a large number of engagements to speak on missions in Korea.

Many are wishing for THE HIGHWAY to be published weekly.

Have you renewed your subscription for THE HIGHWAY?

Do the pastors mention THE HIGHWAY to their congregations as frequently as they should?

Do the pastors who receive extra copies of THE HIGHWAY distribute them? If not please notify us, as we frequently run short of extra copies.

HOLINESS IS AT THE FRONT.

The people are hungry for the fullness of the blessing.

The best opportunities that we as a people ever had are now before us.

Ministers and Churches.

Dr. Sanders baptized one convert on February 11th, and assisted by the other missionaries of our little band organized the first Reformed Baptist church in Africa, with ten charter members. He also administered the ordinance of the Lord's supper for the first time to the new converts from heathendom.

Sister Keirstead writes, that so far, the South African climate agrees with her and Brother Keirstead, even in the hottest weather.

The special meetings at Hartland closed on the 11th instant, having been continued nine weeks. Fully a hundred people claimed to be greatly blessed during the services.

The interest in the Fort Fairfield church is good. The meetings are largely attended and are constant seasons of blessing. Fort Fairfield was once headquarters for infidelity, but it is quite a thing of the past.

Rev. H. H. Cosman was called away to Rhode Island on Saturday by the illness of his daughter-in-law, Mrs. Lawson Cosman. — Yarmouth Light.

We are glad to note the grand victory at Marysville. Brother Trafton baptized seventeen on the 25th instant. Brother and Sister Pierce will remain until April 1st.

Licentiate W. J. Hamilton has tendered his resignation as pastor of the Meductic circuit. Brother Hamilton has proved himself a good pastor and we hope he will decide to remain another year.

All enjoy reading the notes regarding the ministers and churches. Why not send us a few notes occasionally?

Every one of our ministers should help make THE HIGHWAY a good paper by short crisp articles on the subject of salvation.

Beloved "Quit you like men." Let us be child like, but not childish, whether we are young or old or middle aged, study to know what it is to be a living sacrifice.

"WE NEVER KNOW."

The Rev. Mark Guy Pearse says that many years ago he sat with the late Rev. Charles Spurgeon on the platform at Spurgeon's Tabernacle, and in an interval during the meeting, he whispered to Mr. Spurgeon: "When I was a young fellow in London, I used to sit right over there, and hear you preach, and you will never know how much good you did me." I cannot forget, says Mr. Pearse, the bright light that came into his face as he turned to me, and said: "You did?" "Yes," replied Pearse, "and I am so glad to have the chance of telling you of it. You used to wind me up like an eight-day clock; I was bound to go right for a week after hearing you." He put out his hand and took that of Mr. Pearse and the tears brimmed to his eyes as he said: "God bless you! I never knew that." — Northwestern Christian Advocate.

WHAT PROHIBITION DOES.

Geauga county, Ohio, has no saloons, and the following is the result: At the recent session of the grand jury of that county there was not a criminal case reported, and the county jail was without a prisoner. One would be perfectly safe in offering a reward of \$100 or \$1000 for a similar record in any county in the United States that supports saloons.

There is always a kind of man who makes easy jests at the small beginnings of great enterprises. Sidney Smith laughed at "consecrated cobblers" going out to convert the world with a few pounds laid on a green-covered table in a small village in Northamptonshire. But most great things begin small.—Alexander McLaren.

OUR ATTITUDE TOWARD UNION.

NO. 2.

In a former article we recognized the fact that there is in church history today a strong trend, among many evangelical denominations, toward a union which shall conserve both the working energy and solidify the religious activities of the denominations thus interested. And as a matter of fact we find some churches, viz., the Methodist, Presbyterian and Congregational churches have gone so far in the direction of realizing this growing sentiment of "union" that a basis of doctrine has been formally agreed on, and to which these churches can very conscientiously subscribe. So far as we know there is no distinctive doctrine in either church which one might emphasize to the hurt and embarrassment of those dissenting. Justification, sanctification and other kindred doctrines are now held by them in common interpretation. It is true that historically the Methodists have been known to give prominence to the doctrine and experience of sanctification, and that such teaching was commonly accepted in the Hymnology of their church until within the last thirty years. But of late their teaching on this important subject and Bible doctrine has become so fused with certain Calvinistic ideas that today we find a repudiation and dissent from the very basic and central truth which, doctrinally and experientially, made their past history and gave them the clearest and best reasons for their past successes. Consequently, they now are able to meet on a common doctrinal platform with the Presbyterians and the Congregationalists.

Now, it is clear to us and to all who know our history and doctrine and methods of work that the feasibility of anything like organic union between any one of these denominations and us, as Reformed Baptists, is a question not capable of solution. For while these denominations stand as they do in indifferent or antagonistic attitude towards what Bishop Peck calls "the central idea of Christianity," we, as a body, giving special emphasis to the truth, cannot find it self-respecting to our convictions to entertain any plan or suggestion looking towards organic union with these bodies. With us it is not a question of religious expediency, nor is it a question of denominational existence, but it is a question whether we shall follow the path of plain duty, both to ourselves and to God.

But now it may be said that we as a Baptist church might very properly and naturally find our true religious and doctrinal affinities among the general Baptist brotherhood. We confess that the argument for organic union among those whose historical, social and traditional teaching has been similar to that of our own, and in part interwoven together, is, on first thought, a very natural way to look at this matter. But there are "second" considerations which weigh heavily with us when the matter of organic church union is brought before us. And these "second" considerations when carefully followed will lead us up to the question whether the doctrine and experience of sanctification, scripturally interpreted, will receive its proper acceptance and important emphasis by a body who, in the past, have negated its value as an experience. To be sure there are points of essential agreement between ourselves and the other Baptist bodies on the doctrines of "Regeneration," "Justification," "Freedom of the Will," "The necessity of Perseverance," "The Resurrection," "Glorification," and kindred teaching. There is also an agreement among us

all in regard to the principles and practice of church polity and methods of government, and also unanimous acceptance of the mode of baptism. To all these and to many other things we can readily agree, and upon them all we can, and do, take a pronounced stand. And thus far we have a very practical kind of "union," which though not organic, is essentially very scriptural and brings together in Christian fellowship and in one common family all the truly evangelical Baptist churches.

From this common fellowship and general Baptist brotherhood, along lines of gospel unity, we would not sever. They, with us, are standing for the fundamental principles of religious liberty. But it must be remembered that there are many other churches, not Baptists, who are doing the same. And so it must be on nearer lines of faith and closer fellowship than this, that will open the way to us for denominational unity. There must be an essential agreement among us on the very doctrine over which we have divided the most, and that doctrine we all, as Baptists, know has been the doctrine of "sanctification." Can we all agree to a scriptural interpretation of this paramount and essential doctrine? If so, then the feasibility of "union," practical and voluntary, is a thing in the very near future.

Sanctification by faith, subsequent to regeneration, resulting in the destruction of all impure desires—less than this no true Reformed Baptist would seriously consider. A. L. B.

QUARTERLY MEETING.

The Quarterly Meeting of District No. 2 met with the Reformed Baptist church in Moncton, beginning on Tuesday March 6th and continuing until Friday. The meeting was opened on Tuesday evening by President Rev. Z. B. Grass with prayer and testimonies.

Wednesday morning train from St. John brought Rev. M. S. Trafton, Sister Trafton and Sister Colwell. Ladies meeting in the afternoon led by Sister Z. B. Grass. There was deep interest manifested. One soul sanctified. In the evening service there was a large gathering. After singing and prayer Brother M. S. Trafton preached from Heb. 12-1. Three precious souls found pardon, and two cleansing. Praise the Lord.

Thursday afternoon meeting opened by A. F. Tanner who spoke on three views of Jesus. 1st. Ascending to Heaven, Acts 1-9. 2nd. Sitting at the right hand of the Father, Heb. 2-9. 3rd. His coming in glory, Rev. 1-7. The evening service was opened with prayer by Rev. M. S. Trafton, preaching by Rev. C. A. Reney, Pentecostal Church, Oxford. Two at the altar seeking cleansing, and one restoration.

Friday morning service led by Rev. C. A. Reney. Afternoon session, Rev. Z. B. Grass in the chair.

At Roll Call the following ministers were present:—Rev. Z. B. Grass, M. S. Trafton, A. F. Tanner, F. H. Grass, Rev. C. A. Reney (Pentecostal).

The minutes of the last meeting read and approved. The following officers were appointed for the coming quarter:—

President, M. S. Trafton; Secretary, A. F. Tanner; Treasurer, Deacon Jones; Highway Agent, Sister Harrop.

The following churches were represented:—

St. John, Sister D. H. Colwell, Sister M. S. Trafton and Brother Geo. Case; Amherst, Sister F. H. Grass, Brother F. H. Grass; Lutz Mountain, Sister O. Trites, Sister S. Somers; Moncton, Brother Deacon Jones, Brother Tuck.

By motion Rev. A. C. Reney, Brother E. Peel and Brother Lowther,

Pentecostal Church, Oxford, were invited to the privileges of the meetings.

The reports brought in from the churches were encouraging. Brother Case reported St. John church as prospering, having glorious meetings, souls being saved and sanctified. Sister Colwell and Sister M. S. Trafton said their pastor had not used the church very well of late, having spent a good deal of his time away. The Sabbath school is increasing, good attendance, God is wonderfully blessing. God has wonderfully protected our homes. Brother M. S. Trafton spoke very sympathetically of Brother C. K. Short's illness, was trusting God for divine healing.

Brother F. H. Grass reported Mercer Settlement. The Lord had wonderfully blessed that place. Precious souls saved and sanctified. Six had been baptized and nine received into the church. Brother A. F. Tanner said Mercer Settlement church was doing well, quite an interesting Sabbath school, weekly prayer meetings well attended. He is laboring with them until Brother F. H. Grass is able to return again.

Lutz Mountain.—Sister Oliver Trites said she could not give such a favorable report of this church as she would desire. The congregations small, spiritual interest fair, Sabbath school kept up with a degree of interest.

Brother Deacon Jones reported Moncton church as doing favorably. Brother McCharles was a blessing to the church. He spoke very highly of black-board work by Brother Harrop.

A letter was read from Westchester church saying that the church was still holding on to God. One member of the body has been called away by death and we all feel the effects. There has been two backsliders returned to their God. We have kept up the Sunday morning and evening prayer meetings, sometimes quite largely attended. Sabbath morning meeting always spiritual and a blessing to our souls. Through the winter we have been holding our weekly prayer meeting in the homes, but now intend having our two regular prayer meetings a week in the church. We have held Sabbath school every Sabbath excepting very stormy days. School not very largely attended through winter months. Brother F. H. Grass was with us and preached one evening. Brother Z. B. Grass was with us two evenings. We hope that in the near future God will open up the way that we can have a minister with us some of the time. Brethren pray for us.

Amherst church has been hindered much by sickness but all feel determined to press the battle, and stand for Christ when restored to health. We hold two regular prayer meetings and a cottage meeting during the week. Our assistant Pastor F. H. Grass has been in poor health since the last quarterly meeting, our Sabbath school contains between 30 and 40 children, interest good. The Pentecostal brethren of Oxford church report success in their work, next meeting to be held at Mercer Settlement in June. Rev. M. S. Trafton preached the closing sermon much conviction was manifested, and several came to the altar.

A. F. TANNER, Secretary.

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—J. Alexander.

We are looking for greater victories during our coming camp meetings than ever before.