

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. H. C. ARCHER, Woodstock N. B.

WOODSTOCK, N. B., AUGUST 15, 1910

RIVERSIDE CAMP MEETING

This meeting opened on Friday evening, August 6th, as was previously announced. Brother P. J. Trafton who had been appointed by the Alliance to have charge of the services, was in his place and opened the meeting by reading Acts 2, 1-4. After commenting some upon those verses, the opportunity was given for prayer and testimony, a number taking part.

The following ministers were present: Revs. S. A. Baker, W. B. Wiggins, H. H. Cosman, J. H. Coy, P. J. Trafton, M. S. Trafton, H. C. Sanders, H. S. Dow, S. H. Clark, M. S. Blaisdell, H. C. Archer, and Mrs. H. C. Sanders, and Lic. F. Wright.

Sunday, 7th, was a grand day. The weather was all that could be desired, and the attendance was greater than any previous year, on the first Sunday there being at least 3000 people on the grounds. The preaching on Sunday was done by Brothers S. A. Baker, W. B. Wiggins and P. J. Trafton. The word was presented in its fullness, and much conviction rested on the people.

Brother Taylor arrived on Tuesday and from that on he preached taking charge of the other services. Brother Taylor is a grand preacher. He is fearless in presenting the truth, and gives the gospel trumpet no uncertain sound. And while he is so outspoken and denounces sin in such strong terms, yet his sermons are listened to by all with good attention, and one man, although not a Christian, after listening to him the first time, was heard to remark: "It is worth walking twenty miles to hear that fellow preach."

The services from the beginning have all been good, with the interest in them deepening from the first, and as a result many have either found pardon or cleansing.

We were compelled to leave on Friday, but we expect to hear that the closing services were the best of all, and that numbers more found the Lord.

On the front page of this paper will be found a sermon by Rev. B. S. Taylor who was at Riverside Camp Meeting this year. We are sorry that on account of lack of space we

Ministers and Churches

Lic. Leonard Sabean preached at New Tuskot July 24th and Lic. Handy Mullen on the 31st. Bro. Tanner writes that these young brethren are highly appreciated by their home friends and people.

Rev. A. F. Tanner preached at Ritchfield and Forest Glen on July 30th and 31st and reports good interest at both places.

Lic. H. W. McCutcheon has been engaged to teach the school at Stilesville, West Co., N. B. He will supply the church at Lutz Mountain.

Rev. S. A. Baker will start on Friday 19th inst. for Old Orchard, Me., Camp Meeting, where he is to be one of the workers this year. Mrs. Baker will accompany him.

Rev. M. S. Trafton will meet his family at Woodstock this week.

Rev. J. H. and Mrs. Coy will spend a few days at Woodstock before they return to Grand Manan.

Rev. W. B. and Mrs. Wiggins will spend a few days at Woodstock on their way home from Riverside.

Rev. T. W. Mocsés has taken the pastoral care of the Norton Circuit.

Rev. E. W. Lester preached on the Milville circuit on Sunday August 7th. We hear indirectly that he thinks of locating there. A good field for a strong young man.

Rev. M. S. Blaisdell expects soon to visit the church at Calais. We hope that he may decide to locate there.

We were very sorry to hear of Rev. G. B. Trafton getting hurt by being thrown from his wagon. We trust that he will not be laid up long.

Nearly all our churches have been provided with pastors, and those which have not been, will be in the near future, when all the brethren get settled down to work. With the circuits all manned by such a good class of workers and by all pastor and people, being true to God, and depending upon Him, we should expect the greatest year of victory that we have ever had.

LET NO MAN DECEIVE YOU

There are reports being circulated in some places "that the Reformed Baptists are to unite with the United Baptists in the near future." We can assure you so far as the writer can discover that will not take place unless our United Baptist friends accept the Scriptural doctrine of entire, instantaneous sanctification of believers, as a definite second work of grace subsequent to regeneration, and accord to us the unrestricted privilege in the entire denominational field of preaching the fullness of the blessing, and urging all believers to seek this great grace. The sign of the near approach of such a union will be when the Reformed Baptist preachers are invited to hold holiness conventions in the large United Baptist churches for the purpose of getting the people sanctified wholly. When you see these things you will know union is near.

S. A. BAKER.

A good loyal member of a large denomination was heard to remark recently, "We get very little from our pastors during their last year in their pastorate, knowing they are to change they put forth very little effort."

Such men cannot "study to be approved of God," but are workmen (?) that should be ashamed.

Several Methodist ministers of Aroostook county, refused to attend the Littleton Camp Meeting this season, because the committee in charge kept the store in connection with the restaurant open on Sunday, selling fruit, confectionery and cigars, etc. We congratulate our brethren for their courage in this matter.

S. A. B.

are unable to give our readers the whole sermon. But we wish to say that anyone may secure the sermon in full, printed in pamphlet form, by sending to The Life Line Office, Moores, N. Y.

P. S.—Eight different sermons have been published so far at 25 cents per dozen.

PERSONALS

Brother and Sister Joseph Bullock and Brother J. F. Bullock of St. John were in attendance at the Riverside Camp meeting.

Mrs. M. S. Trafton and children have been visiting in St. John since Beulah Camp Meeting.

We hear that there are to be two Christian weddings in connection with our church in Africa in the near future.

Revs. J. M. and Mrs. Miller and J. N. Noble [F. C. B.] and Rev. I. G. Cheney [M. E.] were in attendance at Riverside Camp Meeting a few days.

G. B. Nixon who a short time ago returned from Hillcrest Hospital, Pittsfield, Mass., where he had been operated on for hernia, was taken ill last week. Dr. Curtis considered an operation necessary and with the assistance of Dr. Rankine the same was performed last Friday. There seems now hope of complete recovery. Miss Georgia Reid is the nurse in charge. —Hartland Observer.

The Highway joins with his many friends in wishing him a speedy recovery.

We wish to express our sympathy for Brother and Sister G. Hand of Woodstock who lost their house and barn together with the contents by lightning in a recent storm. Sister Hand was formerly Miss Amy Tedlie of Lower Brighton.

Rev. G. B. MacDonald U. B. spent a day at Riverside during the Camp Meeting.

Rev. D. Rand and Mrs. Pierce of The Pentecostal Nazarine Church of Fitchburg Mass., were at Riverside Camp Meeting. After spending a short time at Blaine Me. they will visit friends at Woodstock N. B. and vicinity.

Rev. C. J. Hoffman of "The Friend's Church" at Maple Grove Me. was at The Camp Meeting at Riverside.

Beulah Fund.

From henceforth the subscriptions towards the payment of the debt on our beautiful Beulah Camp Ground will be known as the Beulah Fund. Will those who have subscribed to this fund be kind enough to help on just now in the payment of bills due. We need money now beloved. If you can pay the whole or part of your subscription it will help us very much at the present.

We want others to subscribe. Come on beloved, let us swell this fund to overflowing. Ask God about it. Better to help now while you have the opportunity. Soon your life work will end and someone will spend your money in a way you did not wish. NOW IS THE TIME TO HELP. You want a part in this matter. You want a share in helping to make our Camp Ground more convenient, comfortable and pleasing.

Then send us word that you will help us; and send it quickly.

Address W. B. WIGGINS, Moncton, N. B.

Let the subscribers to the Beulah Fund not forget that we need money NOW to pay bills over due.

A GREAT QUESTION

Today the news reaches me of the death of a very dear friend, one who for sixteen years has been to me like a sister. In her last letter received about a week ago, she tells me of the distressing doubts that have assailed her during her painful illness. The hope that this may help someone similarly troubled impels me to append my answer to her question.—Why does a loving and all powerful God permit His obedient children to suffer?

Dear Sister:—Yours is a hard question and I agree with you that true religion should be reasonable. Then to adjust facts that constantly exist (like your physical suffering) with scripture. This is the problem. Thirty-two thousand promises we find, many of which tell of a Father's love and care for His children "I know their sorrows," "As a father pitteth his children," "All things work together for good," "A mother may forget," "Your Father knoweth that ye have need," "Casting all your care upon Him," and so one may go on. There seems no end to these promises, and they cover all our need for body, soul and spirit.

Firstly, Suppose we look away from these exceeding great and precious promises to the cold, bare facts of human suffering, physical and mental. And these come, apparently, to saved and unsaved alike. Bible history, even, gives the same bloody picture,—mocking, scourging, bonds, imprisonment, stoned, sawn asunder, slain with the sword, wandered about destitute, afflicted, tormented. We suppose that the apostles were all martyred except John of Patmos; Peter when crucified, choosing to be placed head downward because he considered himself unworthy to die in the position his Lord did.

Secondly, God has power, the Bible claims, to have ordered things otherwise had He chosen. And if He loved those people why did He permit them to have so hard a time, such suffering and long continued? Think of the slaves of the South, as depicted in Uncle Tom's Cabin. Christian negroes, sick, without care and suffering untold agonies of cruel separation—all through no fault of their own, and not, apparently, to accomplish any good end. These are the thoughts that have made infidels of thousands.

Thirdly, It is argued that since we are only human, not as good as God, not loving, nor kind, we expect Him to show more mercy than we would. But had we the power to prevent suffering, we certainly would stop a lot of useless agony that God allows to continue. Therefore God must lack either the power or loving interest in His creatures.

Fourthly, It furthermore follows that since He lacks the attributes with which the Bible invests Him, therefore the Bible is incorrect and unreliable in these statements of doctrine. And, to be consistent, the whole Bible must be considered unreliable. Prayer cannot be a means of securing help from God, and no promise of the thirty-two thousand contains a particle of comfort or ray of light. There is no such thing as miracle or supernatural manifestation. All must and can (when we have come to fully understand science) be explained by natural laws. God, if He be other than energy, is not interested in the welfare of humanity, and here I am, where logic has driven me, without God and without hope in the world.

Your whole nature and mine revolts at these final conclusions. We cannot throw away the Christ of the New Testament, who certainly rose from the dead, establishing His divinity and proving all His teachings to have been correct. We have experiences of answered prayer, have been regenerated, tasted the good word of God, were made partakers of the Holy Ghost. As first human knowledge comes by perceptions through the physical senses, sight, hearing, feeling, etc; so we have spiritual knowledge perceived by our spiritual senses. We have "tasted and seen that the Lord is good." It can not be gainsaid we may know spiritual verities.

Fifthly, The element of faith plays an important part—vitaly important in our Christian religion. Yet not contradicting sound reason. By following stern logic I found myself in the darkness of despair. I groped my way back to see just where I began to go astray. Logic is unerring and God-given—I come to my premise. I find all logical to this point. But here I notice in our "Secondly" it was taken for granted (when it should not have been) that God must lack power or loving interest in His creature when He permits it to suffer when we would relieve that agony had we but the power. Is this premise correct or is it not? Can true reason justify the Divine attitude?

I notice first that God has infinite wisdom, which all His creatures lack. Consequently His thoughts are not as ours. Further, He sees the end from the beginning which we do not, therefore it is reasonable to suppose that He would act differently with His knowledge, wisdom and foresight than we would without it.

Then, too, Bible history shows a purpose in the sufferings of Joseph, David, Moses and others. Through suffering they were qualified to rule others.

And now comes room for FAITH, not unreasoning belief, but intelligent faith. May not God have a purpose in all the sufferings of His dear children who love and faithfully obey Him. A purpose not always clearly seen in this life, but obscure to our human vision, yet reason

able were it revealed as God understands. Let us investigate further. Not only Bible history helps us out, but New Testament doctrine. "Count it all joy when ye fall into divers temptations. . . . worketh patience." We are apt to forget this, but God knows why we need temptations.

Again, think it not strange concerning the fiery trial which is to try you." Why then think it strange that God permits us to have great trials—we are plainly His very purpose. The chart is plain and one lost in the fog is to blame for not studying it. He chastens us that we may be "partakers of His holiness." And even Jesus, our example, was made "perfect through suffering." And we are plainly told, the purpose of our "light affliction" They work out for us an exceeding and eternal weight of glory. Then is it unreasonable for God to permit his dear ones to have light afflictions. . . . but for a moment," since they work out such returns? Were we in God's place (reverently I say it) and saw all things as He does we could not do otherwise than permit suffering to continue.

Someone now says, "but God did not cause my suffering, it came from my own sin," or perhaps it is a case of the "sin of the father being visited upon the children to the third and fourth generation." But we answer that God is a wise Master builder and works in line with His own laws, natural laws we call them, and uses all the ills that flesh is heir to as a means to serve His ends. The unanointed eye (and often the truly anointed) sees only natural cause and result. But God, according to His own word, is using temptation, trial of faith, pain and sorrow as a means to accomplish His purpose and His plan, that we be conformed to the image of His Son. "Whom He foreknew, them He predestinated to" become like this pattern.

Paul calls himself a wise builder, and he saw into the divine plan as few mortals ever have. His works are worthy of note, and state that God according to His knowledge and predestination causes all things to work together for good to them that love God! I maintain that it is not unreasonable for me to believe that infinite knowledge and wisdom and power can cause those things which appear to be natural, causes to dove tail into His plan for his creatures.

Since he cares for the birds, and the hairs of your head are all numbered, He is interested in the smallest matter that concerns his little ones. He knows and cares, yet we must needs suffer before we enter into our glory.

Suffering is used not only as a means to conform us to the Divine image, but fits for service. The three worthies mentioned, Joseph, Moses and David, were chastened that they might fill positions of trust. And since, "His servants shall serve Him," it is probable that their qualifying was for employment in two worlds. We see Moses sent to meet Jesus on the Mount of transfiguration, and may we not guess that Moses and Elijah said, "Ye men of Galilee, why stand ye gazing into Heaven? The ones who are to sit on twelve thrones by and bye, judging the twelve tribes of Israel are the ones who forsook all and became martyrs. Suffering preceeds reigning and qualifies for it. It fits us for service here and hereafter. If God finds no natural causes, he sends along 'a thorn in the flesh,' and will not remove it, though we plead what seem to be His direct promises, but instead we hear Him say, "My grace is sufficient."

Accept the forgoing argument in intelligent faith and you have joy and peace in believing and the God of all comfort will comfort you in all your afflictions that you may be able to comfort others.

Refuse to believe it and logic drives you to infidelity.

Again, accepting the forgoing, it follows that the same rewards await the patient endurance of trials from natural causes as does the bearing of those more apparently sent directly by God. And may not your crown be equal to Stephen's?

H. C. SANDERS,

Hartland, N. B., July 27th, 1910.

An article from A. F. Tanner, as well as some verses written on the death of Sister Judson Burpee, was crowded out of this issue. Look for these in the next.