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An Advocate of Scriptural Holiness.

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SPECIAL NOTICE.

All correspondence for THE HIGHWAY should be addfessed to Rev. G.W. MacDonald, Hartland, N. B. All letters containing money, addressed to H. C. Archer, Meductic, N. B.

WOODSTOCK, N. B., OCT. 31, 1902.

IT IS not a shiboleth you need it is Christ in the heart, the hope of glory.

OBEDIENCE to Royal law would solve the strike problem. "Love your neighbor as yourself."

AN UNSELFISH man will always bear a cross in a selfish world.

THE Jewish priest when consecrated had the blood of the sacrifice placed upon his right ear, upon the thumb of his right hand, and the great toe of his right foot. No consecrated christian will lend his ears to the tales of the gossiper or the scandal monger. "Take heed how ye hear" was the admonition of our lord and this means your ears should be closed to the teaching of error, even though mixed with much good, and this means too that blood touched feet should tread the path where truth is declared, that men declaring themselves sanctified wholly with the witness of the spirit assuring them of the fact, should go with the multitude to listen to teaching which to say the heart is doubtful is a violation of the law of perfect love, as it indangers our loyalty to Christ and may involve others in spiritual shipwreck who are weaker than ourselves. Keep the blood touched feet in the path of holiness. Follow peace and holiness, without which no man shall see the Lord.

ANCIENT ELIJAHS and John the Baptists wore rough garments and lived on simple food sometimes lacking even the most simple, but modern Elijah and forerunners dress in style, live sumptuously. Old Elijah girded up his loins and ran afoot, but modern successors go round the world by steam, cross oceans and continents, luxuriously entertained. We know the world has seen great improvements but we are not just prepared to accept this modern accomplishment of grace which makes the servant so much greater than his Lord.

"HIGHWAY" FOR THREE MONTHS FREE.

For $1.00 we will send the KING'S HIGHWAY to any person from now to January, 1904. Will the pastors and agents please call attention to this. Send all orders to

H. C. ARCHER, Meductic, N. B.

YOUTHFUL DEPRAVITY.

"The sentence of the court, is that you, Frank Higgins, be taken from hence to the prison, from whence you came, and that you be taken from thence on the 18th day of December now next to the place of execution; and that you be there hanged by the neck until you are dead."

"And may God have mercy on your soul."

The prisoner was entirely unmoved by the sentence. He was immediately taken from the court room to the condemned cell.

The condemned boy is only 17 years of age. The story of his crime has been before the country these weeks past. It was a case of cruel murder, a revelation of depravity seldom seen in men who have grown old in crime, bringing also to light the fact that others of the murderer's associates are if not equally guilty are deeply depraved as he. Why is this? What has produced or developed such a state of wickedness in boys of such tender years. We can understand how the Indian lads of this country in its early history could look with pleasure while the old warriors scalped, flayed their victims or burned them at the stake, and even they would sometimes show feelings of tenderness, but these lads were born in a christian city, brought up under the shadow of a score of churches, with prayer meetings and Sabbath schools on every hand, and yet those lads, mere boys, could plan a trip to the State of Maine, burglarize stores, elude the officers of the law, and get home safely with their ill gotten booty, gather their comrades together in the tanyard and rehearse the story, divide the spoil and feel as comfortable about it as if they had done a praise worthy act. Three of them strolling together in the park Higgins could deliberately draw his pistol and fire four shots into his companion and then finish him with the butt of his pistol heedless of his groans and piteous cries for mercy, then pushing the yet quivering body into the most suitable place for concealment assisted by his companion covered it with sticks and returned home as if nothing unusual had taken place.

We are appalled when we think of such hardened natures existing in our civilized community and no wonder that well thinking people are enquiring the cause of the development of such unnatural dispositions. But what interests society most is the question, What is its cure? What will stay this growth of wickedness in the youth of our country? This is not a local thing but wide spread in every little town and village in our province can be seen evidence of this mad rush in to sin this growth of depraved passion among our boys. Legal enactments may assist but they cannot touch the heart of the evil, enforcement of law against Sabbath breaking, selling liquor or cigarettes may be proper and right but all this falls short of the cure, police vigilence is equally futile, break up the haunts of the tanyard and the boys will meet somewhere, and this fact remains there is a constantly increasing supply of such boys save those already grown and others are coming on. It is evident that to make the cure radical we must begin at the home, here is where the evil begins, if there were no wicked homes there would be few bad boys. What can we expect of the boy who begins life in a Godless home, a boy who came unwelcome there, a boy whose very conception was cursed by his mother and who made his advent to this world alive against his mother's will, and in too many instances against her determined effort to destroy that life, the boy who nursed the breast of a would be murderess and drew therefrom what helped to develop the principle of murder already inherited, who grew up in the atmosphere of a home where strife and discord reigned, where the Bible was not known and the Police Gazette or papers of its kind the only literature known from this home to pass to the street at the earliest possible age to begin the development of inherited tendencies with the street Arabs of his own stripe.

This may or may not have been the character of the homes from which the young criminals of St. John came but we know such homes exist and from such places come the criminals of our country. Like begets like, the good beget good, Abraham begat Isaac, Isaac begat Jacob and Jacob begat Joseph, evil begets evil. "Omri wrought evil in the eyes of the Lord and did worse than all that were before him." "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him."

It is clear then to us that the cause of so much display of youthful depravity is to be found in the homes from which they eminate and if this be true then cure or remedy must begin there clubs may be formed and good influences thus thrown around the boys and thus many may be helped to a better life. But the boys coming from such homes have received their education in evil which is hard to counteract. Those who help or seek to help these lads to a better life do a good thing. But the time has come when the church of Christ must press with greater force upon the truths of christianity which she professes upon the homes of wretchedness and iniquity found in the centres of influence in our land. But we are met with the objection—the old people of the home cannot be helped we must reform the boys—to which we reply that Higgins senior appears more susceptible to good influences than does Higgins junior, at least he has not gone into crime, and it is evident that Dougherty the elder is better than was the murdered boy.

The advice given by some gentleman to the Evangelical Alliance was very good, take off your jackets and go to work. But this applies to the pew as well as the pulpit. The church must go to work. She must lose her dignity, her sense of stately propriety, she must awaken to the fact that what God requires of the Salvation Army he requires of all Christians, viz., the strongest effort which we are capable of exerting upon those around us for whom Jesus gave his life. She must lay aside her prejudice against other churches and other methods and extend the hand of brotherly love to other Christians. She must learn this, that education does not save either boys or men, that reformation is not salvation. The church must see the necessity of a clean heart and the baptism of the Holy Ghost to enable her to do this work. When she does this she will lose her hatred of those who preach a gospel that saves to the uttermost and keeps from sin as the only remedy for poor fallen depraved humanity.

THE POTENCY OF PRAYER.

We believe we are entering into an epoch of struggle with the powers of darkness and the opposing forces of unbelief, such as we have not entered ed into since the early history of the holiness movement in this country. The past decade has witnessed the growth of this movement in very many directions; taking on visible and tangible proportions in the form of church extension, evangelistic and home and foreign mission work, splendid achievements in large camp meeting facilities and equipment, broadning out in ever widening efforts to reach and touch and mould the religious life and thought of hundreds of communities, until we can truly say we have stamped indelibly the teaching of holiness and our methods of work upon the spiritual life of the Christian church in these provinces. And all this, we believe, to the real betterment of every community that we have reached by the true teaching of Bible holiness. The record of our history (barring all fanatical presumption which cannot in any way be rightly charged against the pure teaching and practice of holiness) is today before the intelligent and thinking people of the christian church; and we believe it is admitted everywhere that the teaching of Bible sanctification as set forth by the Reformed Baptist ministry during these years past as well as set forth so clearly and successfully by all the evangelists whom we engage at our annual camp meetings at Beulah; that the plain and scriptural teaching of holiness thus set forth has resulted in lifting up the general experience and testimony of Christians and energizing the flagging interests of every christian community it has had the privilege of reaching and influencing. This, we repeat, is generally admitted. But now it is apparent to every careful observer that we are passing into a phase of religious thought and activity where is needed a mighty strenuons effort of continuous faithful prayer going out from the heart of every one of God's saint in behalf of these hundreds of precious souls who have to a greater or less extent been brought within the circle of this great spiritual movement. For we must admit that hundreds, yes, thousands, in this country have listened to the preaching of full salvation from spirit baptized ambassadors of Christ during these last fourteen years of our history as Reformed Baptists. This preaching and teaching has brought light and with light great responsibility. But preaching and teaching alone is not sufficient. There is needed today, as never before, no, not even in the early days of our persecution, when we were branded as fanatics and cranks without compensation, there is needed today, needed as an imperative necessity, the banding together in holy compact the heart of every true saint in a spiritual radius of mighty, importunate, unceasing, faithful prayer to God for power and victory and blessing and spiritual unction upon all God's servants in the battle, and upon the churches who steady and support their hands, that each and all and every one of God's sanctified people may be mightily equipped by the spirit at all times and everywhere to press the battle against sin and iniquity wherever it may be found. We believe this is an imperative necessity today among those who profess to have and enjoy the blessing of entire sanctification.

There is needed now an outstretching, far-reaching, all-inclosing circle of mighty unctuous prayer among God's children, from every home and every heart, and every town and every village, from every reader of the HIGHWAY in the province and beyond, from every holiness man and woman who realizes the mighty potency of prayer, yes, an all-inclosing circle of prayer, that pleads with God for spiritual blessing upon every holiness convention, upon every holiness church, upon every holiness minister, upon every true revival, upon every quarterly meeting, upon all our missionaries, at home and over the sea, upon any and every work that means the defeat of the devil and the glorious victory of our Lord Jesus in the salvation of precious souls.

Brethren and sisters shall we unite in one great circle of unceasing prayer to God on this behalf and thus bind our hearts to one another in the bonds of holy love and share in the trials and conflicts and victories and joys of each other in this great and mighty battle against sin. Shall we do it, and shall we do it now?

A. L. B.

APOLOGY.

A recent issue of the HIGHWAY contained a resolution passed by the church at Hartland, expressing regret at my resignation as pastor, and referring to the satisfaction and assistance they had received from the pastoral care, and the public ministration derived from my ministry among them. I regret that this communication was overlooked and unnoticed by me as it should have been, for which I wish to apologise to these brethren. The time was spent very pleasantly with the church at Hartland, and indeed on the whole circuit, and it was with heartfelt regret that failing health compelled me to resign. Among these brethren and sisters are some of my earliest acquaintances in Carleton county. I have spent many happy days in association with them in hours of prosperity and in adversity, and these seasons have endeared them to me by their recollection as well as by the present personal intimacy which the late privilege of ministering to their spiritual wants have added. I leave these brethren with our union unbroken and in the constant hope that they may find a pastor who will better know how to minister to their wants than I have done. I heartily thank them for their words of commendation, and only wish I were more worthy of their words of praise. Indeed, I have found nothing but fellowship and Christian treatment from all the brethren and friends at Hartland, and our prayer is constantly going up to heaven for the blsssing of God to rest ubon them each and all.

G. W. MACDONALD.

PHOTOS OF OUR MISSIONARIES.

The Mission Board decided to have cabinet pictures of the missionaries sold for the benefit of the Foreign Fund. Through the kindness of Mr. H. P Green, a wholly consecrated photographer of St. John, we are enabled to sell these fine pictures at the extremely low price of 25 cents each, and still make a profit for the fund.

There are two styles, one of the whole family and the other Bro. and Sister Sanders together. All who wish to sell these photos and thus help us in the work, may obtain them by sending to me. It "goes without saying" that every family of the denomination should have one of them. Those wishing these photos by mail may obtain them by sending to me, enclosing two cents extra to pay postage.

C. K. SHORT, 53 Garden St.,
St. John.

BOX FOR THE MISSIONARIES.

We have just sent our box to our missionaries in South Africa, and wish to acknowledge with thanks donations received for the box from the following friends in St. John: Dry goods from McCaulay Bros.; 1 pair of children's shoes from Francis & Vaughn; 1 pair of children's shoes from Waterbury & Rising; 3 pairs ladies' shoes from McRobie Shoe Co.; 1 pair children's shoes from D. Monahan; fish from Leonard Bros. Signed in behalf of the committee.

SPECIAL NOTICE TO PASTORS.

Lists showing the indebtedness of subscribers in the respective churches will be sent to all the pastors. Will each one do what they can to collect for the paper, remembering that this is the time of year when there is not much money sent in to pay the bills.

H. C. ARCHER