THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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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, Woodstock, N. B.

WOODSTOCK, N. B., AUG. 31, 1907.

RIVERSIDE CAMP MEETING.

Continued from Aug. 15th.

The meetings continued with increasing interest in every service. At six o'clock, a. m., daily, a number of people gathered for prayer. Among these sunrise worshippers Brother J. F. Bullock and Sister Joseph Bullock, of St. John, and Sister R. Seeley, with several others were always present The nine o'clock praise and testimony meeting was a special time of refreshing; the hour and a half given to this service was so well taken up with songs and testimonies that the time passed very quickly.

At 10.30 Aug. 13th, the Rev. W. B. Wiggins, B. A., was the preacher, and took for his subject the 51st Psalm, dwelling particularly on the 7th verse, "Wash me and I shall be whiter than snow."

At 2.30 the Rev. S. A. Baker spoke from Eph. 4:30, "And grieve not the Holy Spirit of God."

A writer says, "There are two kinds of mysteries: 1st, Those when revealed that may in a good measure be understood. 2nd. Those beyond our understanding." Among the latter is the union of the divine and human nature, in one person. Our text leads us to consider this class of mysteries: Grieve not the indwelling Spirit of God. Hence our text is applicable only to Christian people. Stephen said of his persecutors that they always resisted the Holy Ghost. Paul exhorted the Thessalonians to quench not the Spirit, and in our text "Grieve not the Holy Spirit," we note a valuable saying, viz., "You cannot grieve a thing; you cannot grieve an influence; nothing can be grieved but that which has a heart, and a will, and a life, a person."

It is a wonderful mystery how the Holy Spirit reveals it to us when he is grieved, and yet we feel it instantly. To obtain this pearl of great price, we must not resist him. To be truly successful we must not quench him. To have his approval we must not grieve him.

At 7.30 p. m. Rev. M. S. Trafton preached from Romans 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." He said, "Salvation is by faith not by works. What is it to your credit because you pay your honest debts; has any man a right to get his neighbour's goods and not pay for them? Has any man a right to lie or steal? Every man coming to the judgment without the divine image will be turned away.

On Wednesday, Aug. 14th, the attendance began to increase; every train brought new additions, and many came with teams, and increasing interest and power was felt in every meeting. Rev. S. A. Baker was the speaker at the 10.30 service. Rev. M. S. Trafton preached at 2.30 p. m., and Rev. W. B. Wiggins, B. A., at 7.30 p. m., from Heb. 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Bro. Wiggins said that unbelief is the damning sin of the world, and the cause of unbelief, 1st, Because of ignorance of God. 2nd, Because of the love of sin. 3rd, Because of fear of suffering. 4th, Because of pride. 5th, Because the devil helps them.

Aug. 15th.—The day began with the 6.00 a. m. prayer meeting, and the 9.00 a. m. testimony meeting led by Rev. G. B. Trafton, and at 10.30 Rev. M. S. Trafton took for his text Matt. 6:6, "But thou when thou prayest enter into thy closet, etc." The following is a summary of his sermon: "We need to learn how to pray, how to take our homes to God, and not go along burdened. Prayer is a spiritual exercise. I can't allow any man to express my prayers for me. I want to make a plea for foreign missions. I want you to take your prayer from the 6th of Matthew and give me your money to send the gospel to the heathen. Take time for prayer. It is astonishing how few homes have family prayer. Regular family prayer can hardly be called taking time for prayer. Many homes where family prayer is observed, only one of the family pray; they do not take time for more to pray. I cannot make a suitable time for you to pray. If your husband is waiting for his dinner, that is not a suitable time to pray. We do not treat God with respect many times when we break our engagement with him at the time set for prayer. We ought to have some time set apart daily. It is a good thing to have one place in the home for prayer. There is privacy in prayer. "Enter thy oloset.' If God doesn't give you some of the richest blessings when you are alone, you don't really pray. The personage of prayer is God the Father. People get all tangled up in prayer. They pray to the Holy Spirit, and the Son, but the personage is God the Father, who is in secret. He shall reward you openly. I would rather be good praying than anything else.

Rev. W. B. Wiggins, B.A., followed at 2.30 p. m., with an excellent and telling sermon on Matt. 5-8: "Blessed are the pure in heart for they shall see God." He said: "The word 'blessed' as used here, is in the plural in the Greek, implying many blessings. He then considered the subject under three headings. 1st, The heart. 2nd, Its Purity. 3rd, They shall see God." The heart is the seat of life. If the heart is wrong the life is wrong. The heart embraces the mind, and the spirit with all its powers. It is important to have a right heart. Purity means a changed heart and more, a heart free from all that is contrary to God. The word used means a simple heart, without a foe, an unfolded heart, nothing covered up in it. A pure heart is a sincere heart. Sincere means without wax. Pure honey wont get sour. Things are pure when there is nothing in them contrary to their nature. God designs that nothing should dwell in the hearts of his children contrary to his nature.

"They shall see God." We must have a like nature, and like feelings to understond a brother. So with God. We must partake of the divine nature to know God to enjoy God. and to see God. Then we can know God, in nature, in his providences, in enjoyments of life, in trials, and all things, and with Kingsley we will say; "How beautiful is God."

The day ended with a grand altar service and all went to their cottages and tents rejoicing.

August 16th, Rev. Z. M. Miller led the 9 a. m. testimony meeting. It was a meeting which run with a high pressure of spiritual power from start to finish, followed by a stirring sermon at 10.30 a. m. by Rev. W. B. Wiggins, B. A. from Rom. 12-1.

At 2.30 p. m. Rev, S. A. Baker preached from Psa .91-1.

At 7.30 Rev. M. S. Trafton preached on the new birth. John. 3-3.

The service closing with a grand altar service.

Aug 17th, was a beautiful day in every respect. A large company had gathered at this rallying ground, and the Tabernacle was the centre of attraction, a larger company than usual attended the 6 a. m. prayer service and a blessed season was enjoyed, and at the 9 a. m. testimony meeting. which was led by Rev. H. H. Hathaway of Dyer Brook, Me., a number were standing waiting for a chance to testify during the whole time given to the service.

At 10.30 Rev. S. A. Baker preached from 1 John 3-1 and following a stong impression he told the people if they wished; he would preach another sermon, and the people took their seats again and listened attentively, notwithstanding they had already spent two and a half hours in the Tabernacle.

At 2.30 p. m. Rev. M. S. Trafton preached from Eph. 3-16. and at 7.30 p. m. Rev. W. B. Wiggins, B. A, preached from Rom. 8-1.

Sunday, August 18th, at an early hour the people began to arrive and at 9 a. m. a large nnmber were at the love feast led by Rev. C. B. Trafton. This meeting cannot be described further than to say that a large compay of happy people representing as many as six different christian denominations were of one accord praising God in songs and testimony. 86 persons took part and fully 100 more stood signifying that they would give their testimonies had time permitted. The large Tabernacle was now filled and many standing and sitting about the doors. Rev. P. J. Trafton sang a solo "That Bright City," that brought tears to many eyes, and shouts of joy from many hearts. After which Rev. M S Trafton preached on Christian perfection using as his text Psa. 37-37. "Mark the Perfect man etc." Christian perfection is the life of holiness. Holiness people never teach that men get where they cannot be tempted. Neither do they teach that they get where they will not make mistakes. You may err in judgement but your heart will be true to God all the time, christian perfection don't say that a man can be as good as God, man can have the same kind of holiness God has "being made partakers of the divine nature."

A man is sanctified when he is converted, and as a christain God calls upon you to consecrate in order to be sanctified wholly. Christain perfection is a Bible teaching. A perfect man is one whose heart is loyal to God. Even if it could be proven that John Westley did not teach it, it would not effect me, because the Bible teaches it.

At 2.30 Rev. W. B. Wiggins B. A. preached from 1 Thess 4-3. He said; This holiness movement moves. It moves people to come and hear it. It moves them to the altar, and it removes sin. A person may be sancified wholly and yet be sick, entire sanctification does not mean that you must have a healthy body. It does not imply fanaticism, It does not mean that we make no mistakes. It does not mean that you will not have trials. It does not mean that we cannot sin, but it places us in a position where we need not sin. It does not mean exemption from temptation, it is no sin to be tempted. It does not mean conversion, nor does it mean growth in grace, nor does it mean Adamic, nor Angelic perfection. What is sanctification?

1st It is deadness to sin.

2nd It means purity of heart.

3rd It means power with God and men.

4th It is to be filled with righteousness and joy.

It means you are in harmony with the will of God.

It is a remedy for the ups and downs.

It saves you from the blues.

Do you believe God has it for you? If so, the next thing is to seek it.

The closing sermon was preached by the Rev. S. A. Baker from 1 John 2-6. "He that saith he abideth in him ought himself also to walk even as he walked."

This text does not say; ought himself to line in retirement nor exclusineness.

It does not say; ought himself to live a stiff stoical life. But it says, "ought himself so to walk even as he walked."

One of the strong features in the life of Christ was his unceasing work. The text pre-supposes the person professing to "abide in him" as in the condition he claims, and gives him Christ's as his example for his manner of life and work.

1. As relating to his personal life, or experience. He must be regenerated, consecrated, and "sanctified wholly," which settles the whole sin question.

2. It implies perfect confidence and loyalty to God.

3. Perfect submission to the will of God regardless of what it involves. "Christ became obedient unto death even the death of the cross."

This also includes all financial questions and earthly prospects.

The second feature to be considered is his attitude toward others, which includes

1. An uncompromising attitude toward the world. Jesus said: "Me the world hateth, because I testify that its deeds are evil."

2. An attitude of mercy and helpfulness toward all who want help without respect of persons. "Him that cometh unto me I will in no wise cast out."

3. Constant aggressiveness in the work of salvation.

4. A walk of continual sacrifice. Jesus never expected nor accepted of worldly recognition. He walked free from all affectation. "He took upon himself the form of a servant."

All who claim to be sanctified wholly, claim to abide in him. Hence to be a blessing to this great world we must walk "even as he walked."

The question was asked how many had received definite blessings during the camp meeting and hundreds of hands were raised. There were several definite cases of conversion and entire sanctification during the ten days of the encampment. So Riverside Camp Meeting for 1907 closed, many claiming it to have been the best they ever attended and all agreeing that it was a grand success. There were many incidents which we have not taken space to give. Many cannot be described in words. The meetings and farewells, the changes effected in lives, and homes, and communities by these grand annual spiritual feasts, by sermons, and testimonies, and songs all aflame with divine love. Beloved we are soon going to a land where a single service will last a thousand years and the grand Camp Meeting will never break up.

QUARTERLY MEETING.

The Reformed Baptist Quarterly Meeting, District No. 4, will convene with the church at Head of Millstream on Tuesday, Sept. 24th. It is requested that all the ministers be present if possible. The churches should each be represented by at least one delegate. A written report from each church should be forwarded to the secretary, at Mountain Dale, Kings Co., N. B., not later than Sept. 4 th. If standard certificates are obtained by ministers and delegates, at purchase of railroad tickets, thier return passage free of charge is thereby made possible. Apohaqui is the railway destination, where teams will meet those who come to the convention. The teams, however, will be at the station only on Tuesday and Thursday. The names of those planning to attend should be forwarded early to Mr. J. J. Hayes at Upper Millstream, N. B., and homes will be provided for them. It is hoped that this shall be the best quarterly convention of the year thus far, and that each one may endeaver to make it so.

—IRA DEWIT LONG, Sec'y.

PERSONALS.

Rev. G. N. Ballentine attended the United Baptist convention at Wolfville, N. S.

Rev. B. Carradine D. D. began a ten days tent meeting at Caribou Me. on the 30th. This is the first definite series of holiness meetings in that town for over 20 years. Rev. I. G. Cheney is in charge of the meetings.

Rev. F. A. Currier, M. A., former pastor of the Main St. United Baptist church at Woodstock, is visiting his many friends here.

NEW DINING ROOM AND KITCHEN.

Beulah Camp Ground must have a new dining room with a seating capacity of 200 and a kitchen of corresponding size in time for the season of 1908. The old dining room will be made into sleeping rooms. The committee in charge of the grounds expect to spend a week or ten days at Beulah in September to carry out some of the proposed improvements.

PERSONALS.

Brother H. G. Noble, of Woodstock, can truly be said to be a busy man, in addition to his grocery business he has purchased the Snow Steam Laundry and purposes to run an up-to-date laundry business, and will spare no pains to turn out first-class work.

QUARTERLY MEETINGS.

1st District Quarterly Meeting will convene with the church at Millville, Thursday evening, at 7.30, September 5, and continue over Sunday. It is hoped that all the churches in the district will send delegates.

H. C. ARCHER, Secretary.

BALMORAL FARM.

Previously acknowledged.....$1,430.00
Mrs. R. Harper,..... 2.50
Seal Cove Primary S. S. Class,. 2.50

Correction.—In last issue $2.50 credited to Mrs. Mary E. Emmerson should have been credited to Mrs. B. Bell.

MISSIONARY EMERGENCY FUND.

Previously acknowledged.....$204.10
Mrs. R. Harper,..... 2.50

Every seventh man in Denmark dies of drink.

Never give children alcholic drinks. Alcholism breeds turberculosis an sexual disease. In the struggle for temperance, abstinence is the safest weapon. Abstinence never drank spirits. If you wish to make your land happy, increase its prosperity, build up its homes, advance the interests of your country, and make the race sound in body and mind become a Total Abstainer.—Sel