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King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE

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SPECIAL NOTICE.

All correspondence for The Highway should reach us before the 12th and 25th of each month. Address to Rev. S. A. Baker, Fredericton, N. B.

Fredericton, N. B., August 15, 1913.

RIVERSIDE CAMP MEETING.

On Tuesday the 5th inst. the writer and wife started on a drive of about 95 miles to attend this Camp Meeting. We reached Hawshaw early that evening and stopped at "The Riverside Hotel," where we were very kindly entertained. We visited the Lower Southampton church to see about the damage to us by the close passing of the Southampton Branch of the now C. P. R. railroad, which passes within a few feet of our church door. This church needs painting very badly and some repairs on the outside, but is in a very neat condition inside. After supper we visited Brother Israel Stairs, and his son, two of whose family are sick. The next morning we made an early start on our journey and were frequently saluted by the blasts along the Valley Railroad, but fortunately escaped the flying pieces of rock, although at one place we were warned to drive fast. We reached Woodstock and were kindly entertained by friends, and made a few calls and were present at the Wednesday evening prayer meeting.

The next day (7th) we arrived at Riverside shortly after noon, and found but few had arrived, but the number soon increased. After getting settled, we looked over "The Hotel," and were more than pleased with it. The dining room is fine for a camp meeting dining room, light, airy and large, having a seating capacity for 240 guests without crowding, a large and very conveniently arranged kitchen with a hot and cold water supply sufficient for all purposes, a dish closet and a pantry, with shelves and sinks and tables arranged for the convenience of cooking, dish washing and serving. In the second story twelve nice sleeping

rooms have been finished, and furnished with nice spring cots and soft mattresses, and by the gifts of bedding (a list of which will be found in this paper) made these rooms very attractive. The second story is reached by two broad stairways. In the basement there is space for several nice rooms, and five flush closets have been installed, and a good sewerage put in. At a comparatively small expense this excellent addition to Riverside Camp Ground can be completed.

The Services.

The services began at the time appointed. 7.30 p. m. on the 8th inst., the writer giving a short opening address from I John 1st chapter, followed by a number of testimonies. While the meeting was in progress Evangelist F. L. Stevens and wife arrived, and Brother Stevens spoke for a short time making a very favorable impression.

Brother Stevens spoke twice on Saturday with telling effect. The people came by trains, teams and autos, tents were erected, cottages opened and the Dormitory rooms were soon filled and several of the rooms in the hotel. Carpenters rushed the work along, putting on the finishing touches. The Camp Ground and Hotel committees quickly got things in order for a big crowd on Sunday.

After a tremendous downpour of rain on Saturday night, Sunday morning came bright and beautiful, and teams and autos began to pour in, and in a short time two train loads of people had stopped at the grounds and by 9.30 a. m. the Tabernacle was well filled, but the stream of teams and automobiles still continued to come, until it was estimated that fully 4,000 people had arrived. It was surely Riverside's "big day."

At the Tabernacle.

At 6 a. m. a grand prayer meeting was enjoyed. At 9.30 a grand "love feast" was conducted by Rev. P. J. Trafton, when a large company of the children of God gave their testimonies to full salvation amidst shouts and songs of praise. At 10.30 Rev. M. S. Trafton preached a sermon full of rich and inspiring truth, one of the best of the many excellent sermons we have heard Brother Trafton preach. This was followed at 1 p. m. by a children's meeting in the Tabernacle led by Brother J. F. Bullock and Mrs. F. L. Stevens, and a grand mass meeting held on the square led by the laymen.

At 2 p. m. the Tabernacle was packed and hundreds gathered about the doors. A half hour was spent in song, led by Rev. P. J. Trafton, with Brother J. F. Bullock at the organ and Brother S. C. Page, Jr., of Caribou, with cornet accompaniment, and an offering of one hundred dollars toward the expenses of the meeting was taken.

At 2.30 Evangelist F. L. Stevens preached an excellent sermon followed by an altar service. After a song service at 7 p. m., led by Rev. P. J. Trafton Brother Stevens preached again to a large congregation which closed with seekers at the altar, and as the people left the Tabernacle many were heard to say, "this has been a grand day filled with rich blessings."

One brother who has attended the Riverside Camp Meeting for years was heard to say, "the morning sermon by Rev. M. S. Trafton, and the afternoon sermon by Brother Stevens were among the best I ever listened to."

Sunday, the 10th, could be called "a great family meeting," as the grounds were practically covered at lunch time with family groups eating their lunches. At the same time the big dining room was well filled with a quiet

and representative company of people, while thousands of people moved about the grounds, or sat about in groups. Everything was quiet, so much so that a policeman remarked that it was the most orderly crowd for so large a company of people he ever saw. And why not? It was composed of the thrifty respectable people of Maine and New Brunswick.

SERIOUS MISTAKES.

There are very serious mistakes that can be made in the matter of procuring help in revival meetings. By all means the evangelists or pastors called to assist in a meeting for our Pentecostal Nazarene Church should be men and women with some recognized and accredited standing in some branch of the church of God, and not in the least antagonistic to our own church. We do not propose to prescribe and read out of the Kingdom independent, anti-denominational people who go over the country proposing to hold meetings in any church where they can get permission, but who are responsible to nobody, and make warfare on all organized methods of work for the Master. If they have a work, it is not to assist our Nazarene people in meetings. These people will do great harm in a community by sowing seeds of discontent and restlessness among the church membership, and will leave a condition which will give any pastor untold trouble.

Worse even in their results are the labors of those who especially antagonize our own church. There is only the grossest inconsistency in having a co-laborer who openly or secretly works against the denomination whose pastor he is assisting. It matters not how fine a preacher he is. The more gifted he is, the more evil he can do our people in trending them away from us and disrupting their peace of mind and their loyalty. It matters not what great reforms he may champion. He may be distinguished for his antagonism and exposure of Romish intrigues and encroachments and errors. We welcome all the work done along these lines, but ability and success and even sincerity in this work are no palliation for a man's using his influential position as helper to one of our pastors to disrupt his people's loyalty, sow seeds of discord and possibly to organize some other church better suited to his own peculiar notions. The preacher in question may be a great temperance reformer. His record may be clean on the question of prohibition. His life may have been largely given to the laudable and needed work of exterminating the open saloon. This, however, does not qualify a man for being a helper in meetings in any and all churches. If he accepts a call to assist in a meeting in a denominational church and uses his position and influence to undermine such congregation and establish some other movement or church, he has violated a very high law of propriety, and should be avoided by our people. Connection with some great and worthy benevolent cause should not give a man entrance into our pulpits as helper in meetings, if he be out of sympathy with our work or methods and dare work against them. We stand for temperance, for benevolence of the broadest and most varied type, and for undying antagonism to Rome as a political institution, whose intrigues and schemes and aims are un-American and unpatriotic and dangerous to our liberties. But the espousal of any one or all of these noble causes gives to no man release from the ordinary courtesies which should prevail between people, and can