

—THE—

King's Highway

An Advocate of Scriptural Holiness.

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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, 1914.

Editorial.

WARS AND RUMORS OF WAR.

The world probably never passed through a more critical crisis than now confronts it. Almost the whole world is in arms, nation facing nation, with the most modern armament for the destruction of each other, and none seem to be able to give a satisfactory reason for this fearful state of things. The most sober-minded and thoughtful men are utterly unable to forecast what the outcome of this great upheaval will be. Many are asking, Do you think this is the last great war, told of by the Revelator? Men are said to be rushing about declaring such to be the case; but it is unwise to jump at conclusions. One thing is wise, viz., "to be always ready to meet God." Be sure that we are God's children, born of his Holy Spirit, cleansed by the precious blood of Jesus Christ, then we will be fully assured that God will surely care for his own children, no matter what the outcome may be, remembering that *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.* Selah (stop and think).

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. (Margin, on the morning appeareth.)

The heathen raged, the kingdoms were moved, he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah (stop and think).—Psa. 46.

The awful things which are transpiring and will transpire in the world during this great struggle of the nations will test the reality or lack of reality of people's religion. There is the genuine article which John calls "perfect love" that "casteth out fear." It gives to its possessors "boldness in the day of judgment, because as he is, so are we in this world." 1 John 4, 17-18.

RIVERSIDE CAMP MEETING.

This Camp Meeting was in no way a disappointment. The weather was ideal. The attendance was quite up to our anticipation, over three thousand being present on the first Sunday. Rev. J. H. Coy was in charge of the services, and found the brethren always ready to take the part he assigned to them, and everything moved along in beautiful harmony.

Evangelist Rev. George J. Kunz proved himself to be a strong, definite, logical, practical and unswervingly true preacher of the double cure for sin, and soon won all hearts. He is an indefatigable worker, and classes among the leading evangelists in the holiness ranks. He has not only preached in many of the United States, but also in England and Scotland. Brother Kunz's sermons are searching, instructive and constructive, giving no quarter to sin, and yet beautifully mellowed by divine grace and love of the Spirit, always true to the word and to the people and to Him who called him to preach his great gospel.

The hotel and room department were well managed by the committee in charge. The grounds committee, while unable to be present much of the time, managed to have their department well looked after, and several improvements were made in cleaning up the grounds and cutting out trees about the Tabernacle. Brother John Estabrook is a valuable helper in this work, and has a practical interest in Riverside which is appreciated by all.

Brother J. F. Bullock was unable to be present during the first part of the meeting, but arrived on the 12th and soon found his place at the organ and rendered his usual efficient help for the remainder of the services. Brother and Sister Bullock were also in their accustomed place and seemed as fresh and vigorous as ever, and Sister Bullock worked in the audience and at the altar as effectively as in all the years of the past. The people look for the presence of these co-workers as much as for the ministers.

There was a grand spiritual atmosphere in the services throughout the whole meeting and the spiritual results were good, the people of God were refreshed and built up in the truth, backsliders were reclaimed, sinners were converted and believers were sanctified wholly. Many were put under deep conviction.

THE CLOSING DAYS AT RIVERSIDE.

We began the above notes while the meeting was in progress.

The weather continued fine, with only a

few local showers, which served to refresh the earth and the trees about us. In the latter days of the week the people gathered from every quarter and every room which was fitted with bedding was taken, and the cottages and tents were filled. The services continued to increase in power and the saved and sanctified multiplied. On the closing Sunday the people began to arrive at an early hour until fully 3,500 people were present. It was an orderly company of people, the greater part of whom listened attentively to the preaching of the gospel. The Tabernacle was filled at every service, the people giving marked attention to the grand messages delivered by Brother Kunz, who preached three times, and seekers came to the altar at every call and in the majority of cases were finders. Brother Kunz preaches holiness, not about holiness, and the unanimous wish is for him to return for the camp meeting at Riverside for 1915, and the committee have invited him.

THE FINANCES.

While many of our brethren had already assumed considerable financial responsibility in connection with the church work, yet they responded to the appeal for financial help, as will be seen in another report in this paper.

Failure has never been known either spiritually or financially in connection with either Riverside or Beulah Camp Meetings.

It is a decided triumph to establish, equip and run two camp meetings like Beulah and Riverside and come out with so small a debt after fourteen years at Riverside and twenty at Beulah. And we heard the remark from different persons: "This was the best meeting ever held at this place," and another said: "I enjoyed this meeting the best of any I have ever attended here."

Riverside Camp Meeting was a decided success.

A TOUCHING INCIDENT.

The still form of a boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much," he said, as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down a long ladder from a very high roof and found your little boy close behind me when I reached the ground. He looked up in my face with childish wonder and asked frankly, 'Were you not afraid of falling when you were up so high?' and before I had time to answer he said: 'Ah! I know why you were not afraid—you said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's blessing I never will."—Selected.

QUEER FINANCIERING.

Chicago receives annually \$7,152,000 license money from saloons. Cook county, of whose 2,500,000 population Chicago has more than 2,200,000, pays \$15,000,000 for the care of its dependents, who, say the heads of institutions, are to a large degree made dependent because of the saloon. The outgo in actual money from the liquor business is more than twice as much as the income—to say nothing of the indirect loss entailed by the unproductiveness of a large percentage of citizenship. And up till now the license system has been regarded as good political and social economy.—*Wesleyan Methodist.*

"He who lives to his convictions is a hero."