

# THE King's Highway

An Advocate of Scriptural Holiness.

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Editor and Business Manager, Rev. S. A. Baker.  
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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., April 30, 1915.

## Editorial.

### "THESE THINGS."

A deeply interesting study and full of the richest spiritual blessing, and the most divine fellowship, will be discovered by careful and prayerful reading and meditation on the things indicated by our blessed Lord by the term "These things," in the 14th, 15th and 16th chapters of St. John's Gospel. He uses these words eleven times.

Chapter 14-25, "These things have I spoken unto you, being yet with you."

What things? "Let not your heart be troubled." Believe in both Father and Son, the many mansions, the place prepared, His return for them, the way, the truth, and the life, the way to the Father, oneness of the Father and Son. The greater works the believer shall do. Answered prayer glorifies God. Surety of prayer being answered. Love and obedience. The gift of another comforter to those who love him and keep His commandments. The spirit of truth whom the world cannot receive. He, the Spirit of truth then dwelt with them, and afterwards in them. I will not leave you orphans. At that day, when the spirit of truth shall be in you, ye shall know that I am in the Father, and ye in me, and I in you. "He that hath my commandments, and keepeth them shall be loved of my father, and I will love him and will manifest myself to him."

We know "these things" by the abiding of the Father and the Son.

"These things!" How great? How precious? have I spoken unto you, being yet present with you. Again in chapter 15-11.

*These things have I spoken unto you, that my joy may remain in you, and that your joy might be full.*

Here we want to study the distinction between his joy being in them, and their joy being full.

Bishop Pearce translates the verse thus: "These things have I spoken that my joy in you may remain."

Dr. Adam Clarke, on the clause—"That your joy might be full," says: "Or complete, filled up, a metaphor taken from a vessel, into which water or any other thing is poured, till it is full to the brim."

The religion of Christ expels all misery from the hearts of those who receive it in its fullness. It was to drive wretchedness out of the world that Jesus came into it."

What are "these things" which perpetuates his joy in us, and completes, fills up, or gives us fullness of joy? Chapter 14-26.

*The comforter, which is the Holy Ghost, whom the Father will send in my name (your new teacher) he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

How can any honest, intelligent reader of these passages deny a second epoch, or "second work of grace" in the Christian experience, or deny the personality of the Holy Ghost? Beloved, for one, the writer feels that he has no time to waste with a person that shows such disregard for the language of our Lord, and manifests such disrespect and irreverence for the blessed third person of the Holy Trinity, as to call, or assert that he is a mere influence.

By an open hearted, honest study of the passages from Chapter 14-26 to the 11th verse of the 15th Chapter we will discover the wonderful things which will ensure the two great results, viz., that our Lord's joy in us may remain, and our joy might be full.

The coming to us of the Holy Spirit, to comfort us, to teach us, to prompt or remind us. On our part there must be recognition, we must be conscious of his presence, and accept the comfort he brings to us; we must recognize him as our teacher and accept his teachings and be obedient to his promptings. He becomes our guide, to guide us into all truth. How great the privilege. *Peace I leave with you; my peace I give unto you.*

How full of sacred meaning is this blessed legacy.

1st—We may consider the two phases of peace, the peace of pardon, or of justification. *Therefore being justified by faith we have peace with God through our Lord Jesus Christ.* Rom. 5-1. Peace procured, reconciliation.

My peace I give unto you.

2nd—The peace of God; *And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* Phil. 4-7. *Let the peace of God rule in your hearts.* Col. 3-15. Preserving peace. This insures us a peaceful and courageous heart, thus we can obey his command, *Let not your heart be troubled, neither let it be afraid.* Then many other blessed teachings follow, including the wonderful and sacred union of Christ and his true followers. The awful danger to fruitless professors, the cleansing of the fruitful branches, the necessity of abiding in him, the danger of separation. The utility of human doing apart from real heart connection with Christ. Heavens bank check book in verse 7—Fruitful Christian lives glorify God, the measure of the Saviour's love.

How we may with certainty abide in his love.

The object of these divine teachings. "These things have I spoken unto you, that my joy in you might remain, and that your joy might be full."

## LIVE WIRES.

This is a modern phrase applied to persons very energetic and fervent in the business or calling in which they are engaged. We noticed a young man at the holiness convention held at Chicago, who was completely absorbed in booming the missionary cause in which he was engaged. He was a "live wire." He was so enthused that he would impress you with the idea that the society which he represented were fully able to completely evangelize the whole nation in which they were working, in fact if the writer understood him correctly, he said: "Give us one hundred thousand dollars and we will evangelize the whole nation unaided by any other people, as we have the plan to a point of perfection and all we need is the money to put it through." While our judgment was that the young man was measuring beyond the possibilities of his society, I admired his faith and his zeal and activity in the work in which he was engaged.

The holiness movement has many "live wires," in evangelists, pastors and church workers—but it needs many more. Every church needs them in the pulpit and pew and Sunday school, and missionary work, who are charged with heavenly power, love and wisdom. There may be a lot of merely human activity, jumping and shouting, and blustering about with no real profit. But the real, heaven given, kind of "live wires" do exist, and can be produced in available young men and young women who will make an entire consecration of themselves to God, and will tarry much in the closet of secret prayer and communion with their Lord, who get fully saved and wholly sanctified. There is much to be learned. After that, the developing life may increase in wisdom and power correspondingly.

It is a sad mistake to think the highest point is reached when the sanctifying or cleansing power comes upon us, for growth in grace and knowledge of our Lord Jesus Christ should be accompanied by an increased life and energy

## THE CALAIS, ME., CHURCH.

The last two years the Calais, Me., church has been closed. A brother feels that the Lord has put this church on his heart and has intimated to the editor of the Highway his willingness to locate there and undertake to resuscitate the work there. But it would be needful for others to take a share in the undertaking.

We propose this plan which will not effect our other work in which we are engaged, viz.: That 300 men and women take one share of "one dollar each," to enable this brother to do a year's work at Calais, to be paid to him in monthly payments.

It is a worthy object. Let us pray for this place, and then give, and let the work begin.

It is not our purpose to introduce this to interfere with any other work, nor are we particular how it is carried on, whether through the Home Mission, or as an independent undertaking, but let us do it, and begin immediately to raise the fund.

## EDITOR.

## WHEN TESTED.

Brother, when tempted to complain about your small salary, read Luke 9-58.

## Ministers and Churches.

Rev. I. F. Kierstead came after his family this week and they leave for Grand Manan via St. Stephen today, 30th.

Rev. C. S. Hilyard says: A word from us today to acknowledge a donation of goods to the amount of \$78 in addition to our salary on the 19th, for which we wish to thank the donors.

The young people of Beals, Me., church made and sent a box of bedding to Brother and Sister Kierstead. They are planning to make up some bedding for Beulah Hotel.

The Woodstock church gave their pastor, Rev. H. S. Dow and family, a very pleasant surprise last week.

Two young men of the Beals, Me., church, Leon Alley and Vinton Beal, have gone to North Scituate Pentecostal Collegiate Institute to study for the ministry.

Rev. H. C. Archer attended the Aroostook County Sunday School Convention at Mars Hill last week.

## WHY THE SERMON WAS DULL.

"The duller sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandfather, a twinkle in his eye. "I thought so."

"Did you, grandfather?" exclaimed Sam, glad to have someone stand by him.

"I mean to say I thought you thought so," replied the grandfather. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"How?" Sam demanded.

"Why, before you went," answered grandfather, "instead of sharpening your appetite for the sermon, you dulled it by reading a trasy paper. Then instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half-way round. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell, and the train puffing into the station. You dulled your mind and your soul by thinking you were a terribly abused boy for having to go to church and stay through the sermon, and you so made yourself a dull listener. And I never knew it to fail, that a dull listener made a dull sermon." — *Selected.*

## THE GOVERNMENT AND THE LIQUOR CURSE.

It is most remarkable that the Government can treat so lightly the wishes of all the Protestant churches, as expressed by leading representatives, after a unanimous vote of many congregations, and do so little. How long will the people who stand for all that is best for our country's interest bear to be treated in this way. Suppose they stood together as the liquor interests do, what would happen to a government that almost entirely disregards their request, the benefit of which is so apparent at this critical moment in the welfare of the Empire?

To say the least it is a lost opportunity, and it may result in a strong expression where principle will be stronger than party.

## KOREA.

Paper by Miss Ella McCarthy, at Missionary Meeting at St. John, N. B.

Korea has suddenly emerged from the almost unknown into the widely advertised of "today." Politically she possesses little or no power, but as a missionary and evangelizing agency she has now a place in the front ranks during the last few years. For many years she was known as the hermit nation; but can be called so no longer, since she has become connected with the longest railway line in the world. She was nothing, and yet she set in motion one of the greatest war campaigns of modern times. The changes that have taken place in Korea externally and internally during the last quarter of a century make one of the most interesting pages of history.

## The Country.

Just a word about the country itself. Korea is a small peninsula in Asia lying between the Yellow Sea and the Sea of Japan, and separated by the Strait of Korea from the Japanese Islands. It has a coast line of about 1,740 miles and a total area of 90,000 square miles. Native statistics place the population at almost six millions, although other estimates place it at double this number, while the Japan Year Book for 1907 says fourteen millions would be nearer the mark. The climate is delightful, healthy and bracing, but hotter in summer and colder in winter than in corresponding European latitudes. The rainy season is during July and August.

As one approaches Korea, its appearance is bleak and forbidding, especially if one has come from a fruitful, verdant country such as Japan. Tradition says that the Koreans, in their desire to maintain their independence, thought they could best do so by excluding all outsiders, and with this intention purposely devastated the whole coast, making it desolate and unattractive. Whether this is so or not we cannot say; but facts prove that in this case, as in many others, it is not wise to judge by first impressions, for as one travels into the interior one is charmed with the fertile hills and valleys, where are seen rich fields of grain, as well as other crops, so that while not nearly all is under cultivation, there is ample for the millions of Korea, with a large surplus for export in all good years.

## The Products.

Some of the products are rice, wheat, beans, hemp, cotton, maize and millet. Ginseng grows wild in many parts and is largely cultivated in others, being a source of wealth to the country, as the duties on it, in spite of much smuggling, amount to about \$500,000 annually. Such fruits as apples, peaches, pears and dates also grow well in Korea. Most of her trade is carried on with China and Japan.

## The Inhabitants.

The inhabitants are a hardy, hospitable race, and while many of the people are very poor and live in what we would consider a wretched condition, beggars are rarely seen, and absolute distress is unknown.

## The Government.

The government is a hereditary and practically absolute monarchy, carried on by three ministers, besides which there are six minor departments each having its own minister.

Caste is very powerful, and no office even of local importance only, can be held by other than a noble.

The earliest records of Korea go back to 1122 B. C., when 5,000 Chinese colonists intro-

duced Chinese arts and politics. Since that time China has always maintained a certain amount of authority in Korea until very recently.

## Treaties.

Down to modern times Korea has remained secluded. Japan was the first to gain an entrance, resulting in a treaty between the two countries in 1876. This was followed by treaties with China and the United States in 1882, with Germany and Great Britain in 1883, Italy and Russia in 1885, and with France in 1886.

The new policy led to discontent and an insurrection in 1894. Japan resented the rival claims of China, which led to the China-Japan war in 1894. China renounced all claims in 1895 and Japan began at once to display an active interest in Korea. Russia at once asserted her right to a voice in Korean affairs, and in 1905 the claims of the two rival powers resulted in the Russo-Japanese war, Japan being victorious in the struggle. Japan retained and annexed the empire, and renamed it Cho Sen.

## Dwellings.

The people live in mud straw-thatched huts shaped like beehives. A hut is built by pounding the earth for the foundation stones, then setting up the posts and beams; between the posts are placed cross-bars and bamboo lathing covered with mud carefully prepared that will not crack nor let in the cold wind. The floor is composed of stones placed over flues; a layer of mud covers the surface and makes it smooth. The walls are covered with white paper, while the floor is covered with a thick yellow oiled paper. The windows are of paper also. When the fire is lighted in the kitchen the heated vapors pass underneath the living rooms, the stones warm gently and here the family find comfortable quarters.

## Dress.

The Koreans dress almost entirely in white, which seems to be their favorite color, but among the young people light tints prevail, so that a school yard at recreation time looks like a gathering of robins, blue birds and birds of Paradise.

## No Confectionery.

The Koreans are strangers to sweets, and the children of that land know nothing of the joys of chocolate creams, fudge, ice cream and similar dainties. Instead, they delight in food highly seasoned with salt and pepper. They indulge in Chili sauce, Chili salt and red peppers mixed in pickles, greens, cabbage or soup. The westerner who tries Korean diet for the first time is compelled to open his mouth, draw in cold breaths and fan himself wildly; his look of agony would lead one to suppose he had been dining on live coals, instead of plain cabbage, rice, beans, pickled beans, etc. This is the common Korean fare, and in spite of its monotony the men become very strong and can carry immense loads.

## Education.

Koreans are a clean, polite and in many cases a highly educated people. They have been called a nation of poets and artists, and everywhere they give education a very prominent place.

## Religion.

I will now speak briefly of its religion and a few of the customs. Korea seems peculiarly void of the outward signs of religion. There are no great temples in the cities, no priests to be seen, no public praying or prostrations, no devotees or religious fakirs as in India and other heathen countries. And yet, if religion