

# THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE  
REFORMED BAPTISTS OF CANADA.

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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., JULY 31, 1916.

## Editorial.

### RIVERSIDE CAMP MEETING.

It would be at least interesting to gather peoples' opinions of a camp meeting. If you stopped near the churches on your way and asked some Brother who never attended a camp meeting, and only sees the side that he looks at and grieves over, he would say that in point of drawing power it is worse than a circus, because it draws the good people as well as the people who are not so good, and he will tell you that it closes the churches and Sunday schools for 25 miles around and all go to the camp meeting. If you ask the man and woman who are the real spiritual lights and life of the church, and community, in which the old stay at home brother lives, and they will tell you that the camp meeting is the great spiritual drinking fountain where the multitudes gather once a year for spiritual refreshing. It is the gathering place where hundreds of the people of God of all denominations meet and enjoy a great "love feast" forgetting for the time being, the denominational boundaries, and enjoy a foretaste of the fellowship that will flow on endlessly after the rivalry among churches has ended in the great eternity. If you follow up your enquiry and ask the old time saints who have attended the camp meeting, they will say—"Since you have asked me. It is the old time religion, with its old time power which convicts men of their sins, and helps them to find the "Lamb of God" which takes away the sin of the world, and produces the old time repentance, and conversions and reclaimations, and mingles the tears, and groans of repentance, and joys of pardon, with songs of praise, and shouts of victory, and makes people feel as though heaven had opened its windows and poured out upon the people a real overflowing blessing. And when they talk about the "second blessing," and the people go to the front bench and get so blessed that their faces just shine, it just carries me back to an experience I got when I was clearing the lot just across the road there, when one day the Lord seemed very near and I just made a full surrender of my life and all I had to him, and oh how I did get blessed, and when I hear those folks sing and shout and pray my heart just says, that's it, that's it, just like I got down behind that

big stump on my lot across the road. Oh I know it's the same, of course we didn't call it sanctification, but that kind of sounds all right, for it has been with me these fifty years—so that is pretty near long enough blessing to have a good long name, for my part I am glad the folks all go, because I feel I can go then and not be going away from our own meeting, for our Sunday school and meeting will be at the camp meeting and mother and I will be there to do our part."

So if we follow up the inquiry we could fill a book with opinions given by people from various viewpoints.

Then we could gather up the testimonies of hundreds of people who came to the camp meetings careless and altogether unconcerned about salvation and were deeply impressed by sermons, songs, testimonies and prayers and felt their need, made the surrender and were saved and have lived new lives ever since, many hundreds received such impressions and were saved in their home churches, and at the great judgment day who can enumerate the multitude who will stand at the right hand of the throne of God as the direct result of these camp meetings. It costs money to equip a camp ground, it costs money to pay travelling expenses, it costs money and labour to feed and care for the people, it involves loss of time and money to the Reformed Baptist pastors who leave their churches for a months time for camp meeting work, and receive no remuneration for their labour and rarely get their travelling expenses paid.

Neither are these camp meetings held for denominational ends, but for the general uplift of the cause of Christ to the Bible Standard.

## THE HIGHWAY

On account of the great advance in the cost of paper and ink, and increased cost of skilled labour the Highway will cost us more than two hundred dollars in excess of the cost of last year, to keep our reserve fund good, we will need to devise some plan to meet this extra cost.

We would like suggestions as to the best plan.

"In the multitude of counsellors there is safety."

There are three ways that suggest themselves to us, viz:

- 1st increase the number of subscriptions.
- 2nd add 25 cents to the subscription price.
- 3rd open a voluntary subscription and raise a special Highway Fund to tide the Highway over until the present conditions change.

What is your suggestion?

## NATIVE WORKERS.

Brother and Sister Kierstead have been appointed by the Missionary Board to give us all possible information regarding the "Native Workers," employed in our South African Missionary work.

All persons who are supporting Native Workers in part or fully will kindly correspond with Rev. I. F. Kierstead at Millville, N. B. who will assign to each one a worker and will keep in touch with each Native thus employed and give the supporter all the information they can gather regarding them, in the past it has been quite impossible to do this, for different reasons, one has been, because money has not been paid regularly and promptly, and the Natives could only be employed part of the time. Now, those who are now supporting

Native workers and those who wish to support one or more will please note these needful things, viz; 1st pay your money regularly, 2nd pay promptly on the date required, 3rd pay it through the Missionary Treasurer, because he will keep an account of it. He will send it regularly. He can send it at less cost than by the way you send amounts. Then we can have a better understanding of the work and workers. The names of persons contributing to any part of our missionary work will not be published unless they are willing. "For by wise counsel thou shalt make thy war, and in the multitude of counsellors there is safety."

## HOLINESS PREACHING.

"For we cannot but speak the things which we have seen and heard."

Holiness preachers and evangelists will preach holiness, and all who hear them will know that they are preaching holiness, for they will surely preach some phrase of it in every sermon. When a man can preach holiness without offence to the old man, it is unmistakably evident that the essential light and energy has dropped out of his message. A holiness sermon without the Holy Spirit in his convincing reproving and searching light, revealing to men their condition and need, is surely misnamed. We do not believe that ungodly men can sit easy and unmoved for a half hour under a faithful sermon preached in the power and under the direction of the Holy Spirit, even though the voice be ever so gentle, tender, and mild, some may be moved by conviction, others by anger and rejection, as was the case under the preaching of Jesus Christ our Saviour, and his Apostles, but they will be moved.

A Brother who thinks he will be invited to fill the pulpits of churches many times that reject the teaching of entire sanctification as a definite second work of grace even though he compromises and evades Bible terms is going to be deeply disappointed. "Out of the abundance of the heart the mouth speaketh." This is as true in preaching as in conversation.

A real servant of God gets his messages for his congregations from God and His word.

The true messenger must convey the message given him, notwithstanding the apostles were threatened and forbidden to deliver their message, but in the face of the bitterest opposition they replied, *for we cannot but speak the things which we have seen and heard.*

A man who hears and sees (understands) God's message and evades it, for any reason, is an untrue man.

## THE DISTINGUISHING MARK.

The insistent teaching, preaching, and in all ways propagating the experience and life of entire sanctification, is the distinguishing mark of the holiness people. When our churches and camp meetings cease to do this there will be no longer a good reason for continuing them. The great battle against holiness is to obliterate this distinguishing mark, temptations are constantly presenting themselves that must be resisted. Temptations to give up pastoral work because things don't go to our liking.

Temptations come to churches to be fussy about obtaining pastors who measure up to pastors of other churches in points of ability, and attainments which the world imparts, temptations to criticize, murmur, and complain about everything, the tempter is exceedingly