

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., FEBRUARY 29, 1916.

Editorial.

THE FIRST DISTRICT QUARTERLY MEETING.

It was the privilege of the writer to attend part of the quarterly meeting at Woodstock.

It was much like the old time holiness convention to meet the brethren and sisters from the churches of the district and listen to their testimonies and songs and shouts of praise to God for the blessings so richly bestowed upon them. It was particularly enjoyable to meet our older brethren and sisters who have been with us in the holiness work from the beginning of the movement in New Brunswick, nearly thirty four years ago, including Revs. B. Colpitts, J. H. Coy, A. H. Trafton, W. B. Wiggins of the older ministry, and brethren C. N. Scott, A. J. Marsten, Judson Burpee, F. W. Nevers, and Sisters, Mrs. J. C. Arnold, Mrs. R. L. Allingham, Mrs. D. H. Nixon, Mrs. J. C. Maxon, Mrs. Ada Brown, beside many of younger people. Many of those who were the elder at the beginning of the holiness movement here have passed over. Those who were young and in the prime of life at that time have moved up and taken their places, and another generation have now largely assumed the work and responsibility of the ministry and lay workers in the movement. The younger ministry present at this meeting were Revs. H. C. Archer, E. W. Lester, P. J. Trafton, H. Smith, H. S. Dow and Licenciate Perley Briggs and the younger brethren in the churches who were present and for whom we thank God, were Dr. J. E. Jewett, C. O. Mutch, Thos. Mitchell, Ziba Orser, Charles Carr, I. A. J. Ward, A. Clark, George Lloyd, T. A. Jones, S. L. Coulthard, Frank McLardy, Henry McLean and many of the elect sisters who are co-laborers were also present and took an active part in the services.

The same zeal and life is manifested as was witnessed over thirty years ago.

The Woodstock Church was the centre from which this grand work of God, of spreading the glorious and victorious gospel of the double cure for sin, went forth, and its members are still active in the holiness work clear across the continent in the United States from Maine to California and in Canada from New Brunswick to Vancouver far beyond the bounds of our denominational organization. Wherever located

they are staunch advocates of Scriptural holiness. The Kings Highway is the connecting link between these dear ones and the holiness work in these provinces and with each other.

Beloved, we are now looking forward to a delightful gathering of many of these dear ones who are scattered abroad at the 28th anniversary of the organization which bound us together at the Woodstock Church, November 3rd, 1888, at Beulah Camp Meeting.

The following is a partial list of those attending the quarterly meeting up to Saturday, many others coming Saturday evening and Sunday.

Hartland, Ziba Orser and wife, Charles Carr and wife, Mrs. D. H. Nixon, Mrs. H. H. Hatfield, Mrs. George MacLaughlan, Misses Graham and Dorothy Trafton, A. I. J. Ward, Pastor, P. J. Trafton.

Victoria, Mrs. Thos. Tilley, Mrs. Dolphe Nixon.

Lower Brighton, Mrs. Ada Brown and Mrs. Darius Downey.

Marysville, Thos. Mitchell, A. Clark, Misses Eva Smith, Nellie Stafford, Lillie Stafford, Vera McDonald, Pastor, H. Smith.

Millville, Mrs. I. F. Keirstead, Mrs. E. W. Lester, Pastor, E. W. Lester.

Gordonsville, George Lloyd.

Fort Fairfield, Mrs. A. Fitzherbert, Mrs. H. C. Archer, Pastor, H. C. Archer.

Southampton, Mrs. W. C. Wright
Royalton, T. A. Jones, Licenciate, Perley Briggs.

Fredericton, Mrs. J. C. Maxon, Pastor, S. A. Baker.

St. John, M. Reicker, Mrs. Jenny Cody, Miss Josie Cody and Mr. Arthur Cody.

Moncton, Rev. W. B. and Mrs. Wiggins.

HOW TO PAY CHURCH DEBTS.

The following is an extract from an account of the Laymen's Missionary Congress * * : "One of the church clergy present arose and said that he was constantly hearing the statement that when a congregation contributed largely to missions, while it seemed an anomaly, the income increased for current and other expenses. He wanted to know if that statement was correct. A most enthusiastic discussion then took place. Five or six men representing different religious bodies immediately arose and gave the finest kind of testimony from experience where debts had been raised, salaries increased, mortgages burned, and all after there had been a missionary awakening in the congregation, and not before it had taken place.—Missionary Review of the World.

"Let us consider one another to provoke unto love and to good works." Heb. 10:24. The church that is to win must be a church that keeps up a perpetual warfare against sin. Mark you, I do not say against sinners; I say against sin, anywhere and everywhere that you find it, whether it be in the government, or in society, or in the church, or in the home, or in the individual. Now there are always people in our churches that will make it very hard for us when we try to do that, and do it honestly they are ever-possessed with a sentimentalism that eternally cries for peace, peace, peace. Thy do not believe in making an effort about anything in the world. They believe in peace, just sitting down and having peace.—Len G. Broughton.

THE OLD PATHS.

Thos. W. Rhodes, Ex-professor of Greek.

After many years of activity in church and reform work, I feel impressed to impart some of the results of much observation and experience. The air is full of new and dangerous ideas, tending to corrupt both faith and practice. Everything new should be tested thoroughly before acceptance. New and untried things had much to do with the decline of pentecostal power in Methodism. Lay representation was hailed as a source of power. The evils resulting were not looked for. Poverty largely hindered our poor, but rich in faith, from attending this great church legislature. The rich and worldly gladly assumed control. Naturally they preferred bishops who would favor their ambitious ideas. Gradually pastorate, press and people imbibed a worldly spirit. The first epistle of John went under a cloud. Prayer and testimony meetings dwindled and often ceased. Pentecost fervency and power being lost, attractions were borrowed from casinos, theaters and operas to please the ears, and banquets were used to please the palates, hoping to fill the empty seats. Professional evangelists were employed. Hand-shaking took the place of the mourner's bench and of the new birth and the new-born babes soon found a wintry chill.

Also in after years tremolo singing and the solo were copied from Satan's meeting houses. Praying members were horrified, but the big salaries must be paid, so they kept silence. Choir leaders yielded to the new evil, although when questioned they replied that "It was bad form," and if continued would form a habit which could not be cured. Tremor sounds must be tolerated when naturally proceeding from outraged brains and nerves as in paroxysms of hysterics, of excessive anger or from pain or terror. Careful quiet inquiry by the writer justifies the belief that church goers generally are disgusted by hearing it and believe its presence in church to be theatrical and undevotional. Should any question these views, as to its propriety in worship, let a test be made at some week-day service. Let the tremolo organ stop be fixed firmly open. Ask all the singers to tremolo. Lovers of a meek and quiet spirit would exclaim, "horrible! horrible! Let it cease forever."

Quite recently another new thing has just begun to appear. A few of our fervently devoted and pious people have begun to address the Deity with the pronouns "You" and "Yours," instead of "Thee," "Thou" and "Thine." General use of today gives these last pronouns solely to Deity. Generations of saints and martyrs have thus sanctified these holy titles which seem to be akin to the Greek title of Theos, (Oeos). This new use of "You" and "Yours," to some people sounds irreverent. They are shocked at hearing titles used in addressing a man or a horse made of dust, also applied to the Almighty Creator. This style if adopted in the Lord's prayer, it would read. "Hallowed be Your name, Your Kingdom come, Your will be done, Yours be the Kingdom, etc. It is a comfort to consider that in the multitude of people met with at church conferences, at state and national conventions and elsewhere I have never heard a Greek scholar address the Deity except in Bible language.

Brethren, henceforth, let us accept of no innovation, except by a large majority taken, after the most careful testing and consideration. —Wesleyan Methodist, Central, S. C.