— THE —

King's Highway,

THE ORGAN OF THE

Reformed Baptists of Canada.

PUBLISHED SEMI-MONTHLY

At 54 Germain Street, St. John, N. B.,

BY A COMMITTEE OF THE ALLIANCE.

Rev. G. W. McDonald,
" A. Kinney,
" W. B Wiggins.
B. N. Goodspeed,
Rev. S. A. Baker. } Committee.

SUBSCRIPTION PRICE.

Per year (in advance), - - - - - - - $1 00
Single copies, - - - - - - - - - - 0 05
50 copies for distribution - - - - - 1 00
100 " " " - - - - - 1 50

☞ Send all communications and subscriptions to Rev. S. A. Baker, Carleton St., St. John N. B.

PRESS OF GEO. E. DAY, GERMAIN ST.

RULES FOR CORRESPONDENTS AND SUBSCRIBERS.

1. Write on one side of the sheet only, and don't mix business notes with matter for publication.
2. Promptly notify us if your paper fails to reach you.
3. Sign your name to all communications for publication. Holiness people are not ashamed of anything they write.
4. To insure publication in the current issue communications should reach us before the first of the month.
5. Keep sweet, even if your paper goes to the antipodes and your communication gets no further than the editor's waste-basket.

NOTICE.

The following persons, as well as all ministers of the denomination, are authorized to receive subscriptions for THE HIGHWAY:

St. John—Miss Susie Case, 36 Cliff St.
Royalton—Miss Idella Miller.
Bath, N. B.—Miss Maud Millbury.
Knoxford—Almon Jones.
Peniac—B. N. Goodspeed.
Marysville—A. L. Bubar.
Bristol—Miss Mattie Bell.
Millville—Mrs. J. W. Greenlaw.
Waterville—Mrs. Albert Tracy.
Fredericton—Mrs. W. T. L. Reed.
Norton Station—Jonathan Babkirk.
Moncton—Miss Ida Storey.
Newcastle—S. McLeod.
Sussex—Miss M. E. McLeod.
Seal Cove—Mrs. Eugene Wilcox.
Woodward's Cove—Miss Armeda Frazer.
Somerville—Joseph Magee.
Victoria Corner—Mrs. Asa McNinch.
Lubec Ridge—Mrs. W. Ingersol.
Port Maitland—Mrs. John Saunders.
Sandford—Abram Thurston.
Lower Brighton—Mrs. D. H. Nixon.
Maple Ridge—G. P. Blaney.
Upper Hainesville—Mrs. C. H. Knox.
Lower Hainesville—Miss Eliza Elliott.
Nackawick—Mrs. Charles Heustis.
Maplewood—Mrs. Timothy Smith.
Nortondale—Mrs. Odber Sharp.
Lambert Lake—H. O. Longfellow.
Sprague's Mills—Mrs. C. W. Hatch.
Woodstock—Harry Noble.
Presque Isle—James Dyeart.
Canterbury—Mrs. I. W. Marsten.
Hartland, N. B.—Arthur Baird.
North Head, G. M.—Mrs. George Scott.
South Pembroke—Mrs. Gertie Smith.
Fort Fairfield—Mrs. Ralph Seeley.

ST. JOHN, N. B., APRIL 30TH, 1895.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4 : 8.

* * *

Don't stop to fix up, to imitate some other person; *keep the fire,* be consistent, do the best you can, act yourself and improve where you see a failure, and God will take care of results.

* * *

We hope there will be much prayer in the hearts of the brethren that the coming yearly meeting may be a season of real spiritual power. It would be well if the president of the Alliance would call for the observance of a day of fasting and prayer by all the holiness people. To this end we offer this ... tion simply.

...ised rum shops
...'s homes.

...f applic...
...the camp...
...hat every
...d, accord...

OUR MISSION.

Reformed Baptists practice immersion only as baptism. They believe it to be the teaching of Scripture. But we are not disposed to contend with others over the externals of religion. Baptism in whatever mode it is practised cannot change the character of the subject only as it answers to a good conscience or as it symbolizes the change previously wrought in the heart by the Holy Ghost.

Reformed Baptists were not brought into existence as a church by emphasizing baptism either for or against any form of administration, but believing it best to practice one form only. We choose the form we believe to be sanctioned by Scripture and by almost all the Christian denominations of christendom.

But the scriptural truth which we feel called upon to emphasize and for which we believe we have an existence is entire instantaneous sanctification. For preaching this scriptural truth and giving testimony to it as a personal experience we were disfellowshipped by denominations of which we were members and forced to organize and make a religious home for ourselves, where we could unitedly work for the spread of holiness and give to others the blessed experience which God, by his grace, has conferred upon us. Because of this we have been called hobbyists, and so we are. Holiness is the hobby of every writer of the Bible, and it is and will ever be the hobby of each and all who have passed through the experience of entire cleansing of heart. This central idea of Christianity must be emphasized where it exists. It will not remain where it is not talked out and worked out and preached out; it will burn its way out as it did in the heart of Jeremiah, who said, "His word was ... we shut up in my bones," or as it did in Isaiah's case when the fire touched his lips and he heard the call, "whom shall we send, and who will go for us?" then said, "I, here am I, send me." It will burst out as it did at Pentecost, when "they all began to speak with other tongues as the spirit gave them utterance." Fear will not prevent this, for fear is cast out by perfect love. Pride will not hinder, for pride is destroyed. Self and selfish interests are no effectual impediment, as every holy man or woman is *dead* to self. Now, to make prominent this gospel of full salvation, we were called into existence as a denomination, and for this purpose, and for this alone, is our existence necessary. Our mission is the spreading of scriptural holiness, and when we cease to make this a specialty in all our aims we ought not to be known as a church. We are the Baptist section of the great and grand army of holiness people which God is raising up all over the world, in all denominations, in whom is fulfilled the beautiful prayer of our Lord, "Sanctify them through thy truth, ... That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may know that thou hast sent me."—John 17 : 17–21.

We have committed to us as a people a sacred trust, and only as we prove true to this trust can we hope to succeed, and we would like to impress this upon all our readers, especially upon each member of our churches. *Holiness to the Lord,*—a pure heart,—the baptism of the Holy Ghost,—should be the theme of our ministry; it should burn in the testimony, be seen in the life, and appear in the dress and demeanor of every member of a Reformed Baptist church, and to do this we must keep the *experience* of perfect love, the spirit must fill us, his fire must burn in us, we must be cleansed of all sin and indwelt of God. *Now,*—all the time; Then we shall be empowered to carry out the mission entrusted to us. Failing in this God has no place for us. There are many fashionable churches where intellectual treats are dealt out from the pulpit and testimonies are kept on ice; where propriety is considered before spirituality; where water baptism is the essential to spiritual privileges, and sanctification is sought by works rather than faith. But our mission is to preach a gospel of faith; a salvation from all sin by faith; *entire sanctification by faith;* cleansing of the flesh and spirit; salvation from tippling, from tobacco and its filthiness, from morphine and all uncleanness of the flesh, from anger, malice, envy, pride, hatred and all filthiness of the spirit; a salvation from all doubtful amusements, from all unscriptural ways of money raising for church purposes, bazaars, grab-bags, pie socials, crazy suppers, etc.; a salvation that saves and keeps the soul amid life's perils, temptations, losses and bereavements three hundred and sixty five days in every year and an extra day in leap year in sweet and contented communion with God all the time; hallelujah! It will be a sorry day for us when this great truth drops out of our sermons and testimonies.

Brethren, are we keeping true, have we the fire, is Pentecost still burning in us. Let us search and try our hearts, and if there is a dimness of vision, a lack of warmth, if our souls do not pant for victory, and if victory is not in us, let us seek it at once in the old paths.

Christ also loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it might be holy and without blemish.—Eph. 5 : 25, 26, 27.

These are forcible words. They are full of import. They show the design of Christ's mission to earth, the end to which he consecrated the love of his heart and the sacrifice of his life, viz., the complete purification of the church. Christ set his love upon his people and determined that they should be entirely healed of the awful disease, the faintest symptoms of which was revolting to his holy nature. To effect this work, obstacles must be removed and ways opened which could only be effected by his death. Hence the prophet Isaiah, looking through the vista of years of the coming dispensations and penetrating the mysteries of the atonement, speaks of the effects as if already accomplished, describing the vicarious sacrifice of Jesus and its sanctifying effects in these words: He was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.—Isaiah 53 . 5. The suffering of Gethsemane, the cross, the nails, the loneliness, the shame, the broken heart of Calvary was to this end, that he might sanctify and cleanse his church from every spot and blemish of sin. And this can only be effected by the purifying of each individual member of the church. Hence we need to put ourselves into accord with the design of Jesus and receive the cleansing, sanctifying results of his death. In our personal experience let us consider this text *spots.* Once we were all defiled; then no spots appeared, all was dark; but when regeneration removed the accumulated defilement of years of sinful practice, then the dark spots appeared as the light shone upon our inner nature.

Wrinkles. Does not this indicate old age on the traces of the old nature? How they disfigure the face of the bride of Christ when these spots and wrinkles are discovered under the light of the Holy Ghost as he illumines the word of God. No artificial means will remove these disfiguring spots and wrinkles, no physician's skill, no apothecary's art, no paint will hide, no cosmetics will remove the ugly stain; but thank God Jesus has designed to do it with his own precious blood. It is the end or purpose of his great loving sacrifice to smooth out those wrinkles of old age and restore to the soul the vigor and beauty of perpetual youth, to remove the spots and permit us to return to the eternal sunshine of God's glory. Hallelujah! How beautiful the church appears when under the precious cleansing blood; fair as the moon, clear as the sun, and terrible as an army with banners. Beloved reader, have you part in this great transaction of Calvary? Remember it is for you. It may be that you do not discover either spot or wrinkle, and yet they may be there. The sun discloses no spots to the naked eye, but the telescope discovers them. Turn on the magnifying power of truth, focalize it on your heart's impulses, and when discovered, let your faith claim the cleansing through the blood-shedding of Calvary.

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

THE COMING ALLIANCE MEETING.

What shall be done to make it interesting and profitable? Rest from the earnest work of the past year, genial society with pleasant surroundings, will enable us to make the gathering very pleasant socially. Of this we have no doubt; and herein lies our danger. Indeed, we may secure the service of popular and earnest evangelists who may edify and instruct the people, and even charm them by their ingenious and happy methods of applying truth, and yet the meeting fall short of real fruitage to God's glory. Let us then ask ourselves the question, what can I do to assist in making our yearly gathering a place of spiritual power, a time of spiritual refreshing? Let us go to our knees and before God, carefully examine our hearts, and ask God what spiritual improvement is necessary in me to enable me to be helpful, and what can I suggest to the brethren that will be profitable. Do this, write out your thought and send them to the chairman of the camp-meeting committee before first of May.

Complete consecration and faith in the atoning blood will insure a clean heart and the baptism with the Holy Ghost; of this you need entertain no doubt; it is as sure as the promise of God, and you need split no hairs in discussing the question of the time when the heart is made clean and the baptism of the Spirit takes place. The apostle Peter settled this when he described the reception of the Spirit by Cornelius. He says they are simultaneous. Read what he says: And God, which knoweth the hearts, bare them witness, *giving them the Holy Ghost,* even as he did unto us, and put no difference between us and them, *purifying their hearts by faith.* That is, Cornelius had the same experience we had, viz., the Holy Ghost came and the heart was made pure. This is our testimony.

We got the receipts of the evangelistic fund badly mixed last issue, but have corrected it this time. Have you sent in that book or what you subscribed to this fund yet?

THE ALLIANCE.

How time flies, and how soon it will come. The coming Alliance ought to be the *best* one we have had. How may it be made so? I have some suggestions in regard to this.

1st. Let all the ministers and as many of the members as possibly can come be sure to attend.

2nd. Let much prayer be made before coming that God would control and bless.

3rd. Let the officers and members of committees who are expected to report have their reports fully prepared and written out, as far as possible, before coming.

To do this, let the first person named on the Standing Committee write out a report and send it to the second name on the committee for his or her approval or correction, asking that the second one shall send it to the third member of the committee, with his suggestions, so that the third member may read all and then return it to the first member for final decision, that is, if the committee can't get together to consult before Alliance. But, brethren, please don't come to the Alliance not prepared to report when your report is called for. Also, be kind enough to write it plainly with ink on one side of the sheet, so that it will be all ready for the printer. By doing this you will save yourselves and others much trouble and help to make the Alliance a success.

Here is a list of committees who are expected to bring in a *written* report:

COMMITTEES FOR 1895.

Temperance—Miss Jessie Hooper, John Kimble, Rev. H. H. Cosman.
Conventions—Rev. G. B. Trafton, E. Cosman and J. E. Drysdale.
Evangelistic Work—Revs. J. Gravinor and B. Colpitts, Bros. B. N. Goodspeed, Judson Burpee and E. Cosman.
Highway—Revs. G. W. MacDonald, A. Kinney, W. B. Wiggins, S. A. Baker and Bro. B. N. Goodspeed.
Sabbath—Revs. W. H. Sherwood and G. W. MacDonald.
Incorporation—J. E. Drysdale, Judson Burpee and Rev. W. B. Wiggins.
Camp-meeting and Devotional—Revs. A. Kinney, H. H. Cosman, G.W. McDonald, G. B. Trafton, S. A. Baker, and Bros. J. L. Belyea and John Kimble.
Hymn Book—Rev. W. B. Wiggins, Miss Bertie Tracey and Mrs. Sidney Bancroft.
Sunday School Agent—Miss Alice N. Goodspeed.
Delegate to Houlton Quarterly Meeting. Rev. J. H. Coy.
Delegate to Aroostook Quarterly Meeting. Rev. G. W. McDonald.
Delegate to Evangelical Association, U. S. A.—Rev. W. B. Wiggins.

Will the members of each committee see that a report is properly prepared, as I have suggested? I think the Alliance will be more successful if these suggestions are carried out.

Brethren, don't forget your *written reports.*

I may have some more suggestions later.

Yours fully saved,
W. B. WIGGINS, Sec'y.

A VISIT TO BEULAH CAMP GROUND.

Deacons J. Kimball, E. Cosman, J. L. Belyea, Mr. John Lawson and Rev. S. A. Baker visited the Camp Ground on the 19th, and were much pleased to find all things in good order. The wind has blown down a few trees and broken the tops off two or three others, but otherwise everything was all right. We are arranging with the river boats to give us special low rates for all persons who want to visit the grounds any time during the season, and we expect many hundreds of people will take advantage of the cheap 40-mile sail to the Camp Ground and return during the summer.

APPEAL FROM REV. J. H. COY.

He says last fall at the beginning of our pastoral year, I stated through the HIGHWAY that I was out on an independent mission. My work is from Bath, Carleton county, to Aroostook Junction, Victoria county, along the St. John River and Royalton and Centerville inland. I have been enabled, by the help of the Lord, to carry out my plans. He has blessed me, both temporally and spiritually, up to my faith and even beyond it. I am my own secretary and treasurer, and any person feeling a desire to give financial aid in this work, their contributions will be kindly received and acknowledged through the HIGHWAY.

TITHES AND GIVING.

No 3.

Under the above subject we have previously referred to *tithes, free-will offerings* and *a tenth to God,* as these were recognized by the Jewish religion. And we have noticed that these tithes, etc., were given towards the maintenance of the church and its institutions, and were considered obligatory on all who held to the Jewish faith. And we have also seen that the Old Testament Scriptures has some very straight teaching in regard to the matter of tithes and giving, a few references to which we have noticed in previous articles.

We purpose now to show, as briefly as we can, that the New Testament also has some very definite teaching in regard to the matter of "giving," and that the teaching and practice of the early Christian church carried the important matter of giving from the realm of duty to the realm of grace. And so *giving* has passed from the realm of religious obligation, as taught under the Jewish religion, *to the realm of grace or privilege,* as taught under the Christian religion. Oh, how few people there are who consider *giving* to be a *grace,* and not only to grow, but *to abound in it.*

There are some blessed examples of Christian giving in the New Testament, examples which serve to show that giving was enjoyed by them as a grace or privilege, and not as a burdensome obligation which they merely endured, as one would endure rhematism or any other physical malady without any prospects of relief.

We come now to—

IV. THE GRACE OF GIVING.

Under the Jewish religion, giving was *a duty,* but under the Christian religion giving has become a grace, viz., a favor or privilege to be enjoyed by all Christians. Before we go further let us read Acts iv : 31-37; also ii : 41-47. Here the matter of giving was not a duty, but a delightful privilege conferred on them by the Holy Ghost. Having received the baptism of the Holy Ghost at Pentecost, "purifying their hearts by faith," the selling of their possessions and goods, and "laying them down at the apostles' feet that distribution might be made unto every man according as he had need," was to them a privilege as enjoyable as a real luxury. For it is said of them that "they broke bread from house to house and ate their meat with gladness and singleness of heart, praising God, and having favor with all the people."

Another and most beautiful example to be found anywhere in the New Testament of the grace of giving is recorded of the churches of Macedonia. Read II Cor. 8 : 1-14; also 24th verse.

The Corinthian church lacked one very important grace—the grace of giving. And so St. Paul, knowing their lack, feels constrained to give them an object lesson. And he places the Macedonian churches in his spiritual stereoptican and calls the attention of the Corinthians to the beautiful example this picture portrays. He says: "Brethren, we do you to wit (i. e., we give you an example) of the grace of God bestowed on the churches of Macedonia." Paul is not now pointing to some great revival those churches had enjoyed. But he wishes to emphasize one particular grace that the Macedonian church enjoyed and the Corinthian church lacked, though they abounded in everything else. And he desired that they should abound in the grace of giving also. They abounded in faith, in utterance (they could pray and speak well in meetings, (in knowledge) they were conversant with Scripture and Old Testament history), and in all diligence (perhaps devising plans by which other churches and individuals might give of their means for the furtherance of the Gospel), but, in that which gave expression of their appreciation of salvation they lacked very materially. And it was their privilege, as it was of the Macedonians, to abound in the grace of giving. And Paul wanted to teach them that particular lesson, and so points out to them the example of the churches of Macedonia as one that the Corinthians could follow with very much profit to themselves. So Paul says to them, "Look at these churches of Macedonia, if you please. These churches have had a great trial of afflictions—their faith and patience tried and tested at every point—but the abundance of their joy and deep poverty *abounded unto the riches of their liberality.*" Just think of it,—*riches of their liberality* coming out of *their deep poverty.* Do we understand the secret of this,—how *riches of liberality* can be gotten out of *deep poverty?* The secret of it is—abundance of joy. They had a true and heartfelt appreciation of the Gospel, and so it gave them abundance of joy right in the midst of deep poverty. Well, glory to God, a proper and true appreciation of the atonement will always give us abundance of joy even in deep poverty and make us abound unto riches of liberality. These churches of Macedonia could not boast of any profits in stocks, no estates increasing in value, no farms pouring their products into the markets, no heavy margins from the dry goods and grocery business, no mortgages to foreclose on the man who had hoped to redeem the little homestead,—none of these worldly advantages did these churches have to fall back upon. But they had abundance of joy in deep poverty. And because of these two things—deep poverty mixed with abundance of joy, they had riches of liberality—the very thing that the Corinthian church lacked and failed to abound in. The matter of giving with those dear Macedonian churches had become a great privilege, one they enjoyed right in the midst of their poverty, and the result was—*riches of liberality.* Giving had become a grace to them, as it is to all who have a true and proper appreciation of the blessed atonement and what it does for the soul. Oh! for *the grace of giving* among all our people, and, oh, for *a growth in that grace* that we, like the churches of Macedonia, might abound unto the riches of liberality. Bless the Lord! "Abundance of joy (II Cor. ix : 15), even in deep poverty, *does abound unto riches of liberality.*"

A. L. BUBAR.

MINISTERS AND CHURCHES.

Rev. A Stoerger has resigned as pastor at North Head and Seal Cove, Grand Manan. He baptized two at Seal Cove recently.

The St. John church refused by a vote within one of being unanimous to accept the resignation of Rev. S. A. Baker who has decided to remain, according to the request of the church, for another year.

Rev. J. Gravinor has purchased a house in Central Southampton and permanently settled there.

Rev. J. H. Coy, assisted by Sisters Everett and Hooper, is holding meetings at Bath, Carleton Co., with good results.

Rev. W. B. Wiggins expects to spend June at the Beulah Camp Ground to superintend the building of a cottage to be erected by him and Brother George Brown of Port Maitland, N. S.

Revs. G. W. MacDonald, A. Kinney, G. B. Trafton, H. H. Cosman, S. A. Baker and Bros. John Kimball and J. L. Belyea, who comprise the Beulah Camp Ground Committee, expect to visit the grounds on May 2nd to see what improvements will be needed before the meeting of the Alliance.

Rev. A. Stoerger has been visiting the churches in Lubec and Dennysville, Me., during the past week.

Rev. J. S. Richardson is still at home on account of the serious sickness of his mother. He supplied for Bro. Stoerger on the 21st.

We are glad to hear (though indirectly) that Rev. G. T. Hartley's health is unusually good this spring which encourages us to think he will be with us at the meeting of the Alliance and camp meeting.

We occasionally hear reports of good work being done by Rev. B. Colpitts by legal suasion in the line of temperance in Carleton Co. We hope and pray for the dawn of the day when total prohibition of the whole rum business will be placed upon the statute books of the Dominion of Canada.

Rev. A. Hartt was at Mercer Settlement on Sunday, the 21st.

Rev. A. H. Trafton and Rev. G. B. Trafton spent part of last week at Millville.

Licenciate Archer is supplying for Rev. A. Kinney, during his absence from his circuit.

Licenciate W. H. Ingersoll has been holding meetings at Seal Cove, G. M.

Licenciate Rumery is at home in Lubec, Maine, and, we understand, is supplying the churches there for the present.

Licenciate Fleet is still at Dennysville, Maine.

Sister Murray has gone home to Albert county. Her health is rather poor.

We heard indirectly that the church at Marysville is building a parsonage. Do coming events cast any shadows?

We wish to call your attention to an appeal in another column for help to build a Reformed Baptist church at Peel, Carleton county.

All the churches should begin to gather up the missionary money and the Alliance fund, and the evangelistic subscriptions, and have everything fully straightened up before the Alliance meeting, for the weeks soon fly.

We hope for many contributions of beding for the berths in the hotel at the camp-ground. Have you any to spare for that purpose? Pillows, comfortables, quilts, spreads, sheets, pillow cases and ticks; all are needed.

Licenciate W. H. Ingersoll made us a pleasant call on the 24th. He expects to begin special meetings on Two Islands, G. M., as soon as he returns home.

Dr. Collins is holding a holiness convention in Norwich, Conn. Rev. H. N. Brown is assisting him.—*Standard.*

Rev. G. W. MacDonald baptized two at Marysville, and received nine in all into the church. He is now at home for a few days.

GLEANINGS FROM ALL LANDS.

MRS. F. H. HALL.

Count Von Gotzen, a German officer, is the Fourteenth explorer to traverse Central Africa. He started from Pangani with a party of 518 persons. His route, being largely through unexplored country, will give to the world much additional information. He touched the Congo at Stanley Falls and followed the river to Banana. He visited lakes and mountains, and active volcanos and rivers hitherto unknown. He has now reached his home, and will probably soon give an account of his trip. Meanwhile the call of God comes once more to every Christian in this fresh opening to us of Central Africa.

* * *

An Indian coolie, who had emigrated to America, returned to India, having saved up 350 rupees. On his conversion he offered the whole sum to the L. M. S. to open a shop in Benares for the sale of Christian literature.

* * *

The S. A. G. M. (South African General Mission) now numbers 80 workers on the field.

* * *

In 1856 there were ten thousand Jews in Jerusalem; now there are between forty and forty-five thousand. Forty years ago there was not a single Jewish colony in Palestine; now there are about forty exclusively Jewish settlements in the Plains of Sharon and Esdraelon and other districts. Forty years ago not one acre of land could be owned by a Jew; now whole villages and districts are in possession of Jews.

* * *

In Japan, in the past, missionaries and Christian teachers have been forbidden to enter the barracks or to present Christianity in any way to the soldiers. Since the late war a great change has taken place. Now, everything is done by those in authority to have the New Testament in the hands of every soldier. The head officer of the Imperial Guards asks that 10,000 copies of the New Testament be furnished that every officer and soldier may be supplied with a copy.

* * *

It is now estimated that there are 1,300,000 lepers in the world.

* * *

A Presbytery has been formed in connection with the United Presbyterian Mission in Egypt, one of the most promising missionary enterprises in the world. —*Miss Review.*

* * *

We understand that great blessing has accrued from the Baptist Mission work in North China. Around the three mission stations in that region there are now from 80 to 100 small churches, with a membership varying from six to sixty.

Correspondence.

CARIBOU, April 24th, 1895.

Dear Highway:—

I want all my friends that read the HIGHWAY to know how I am getting along. I praise God I am doing well. I am glad to tell I am living in Canaan now.

Yours, saved and washed in the blood of the Lamb, C. S. TRUE.

PEEL, Carleton Co., N. B.

To the readers of the King's Highway:—

Dear brothers and sisters in Christ,—We need four hundred dollars to help build a holiness church at Peel, Carleton Co., N. B. Our numbers are small and means limited. We need a house very much to worship the Lord in, and a little from all will help us much, and the dear Lord will bless the givers. Please mail what you may feel to give to Mrs. Archie Ebbett, Peel, Carleton Co., N. B.

Yours, saved and cleansed by the precious blood of Jesus,

JOHN GOLDING.

PRESQUE ISLE, Me., April 15th, '95.

Dear Highway:—

Please find enclosed payment of my subscription for the HIGHWAY. The HIGHWAY is an ever welcome guest in my home. Last February the Lord cleansed my heart from all sin, and I am glad to say that it is not hard for me to live for Jesus, for now I let him control my life, and he leadeth me in green pastures and beside the still waters, and I find it blessed to walk with him. I priase the Lord for giving a full and free deliverance from sin, which makes a complete change in my whole life. How he gives us of his fulness when we lie passive in his hands.

Yours, saved and kept,

S. MORGAN.

BATH, N. B., April 25th, 1895.

Dear Highway:—

I wish to tell you of the wonderful work God is doing here in Bath. We have never been in such a work. This place has been moved as it has not been for years. Souls have been getting converted and sanctified wholly ever since we came, four weeks ago. I have never seen cases any more clear and definite than these. Some have died very hard, but there has been grand resurrections. An old man, 76 years of age, has been converted, and since has had one of the grandest experiences of entire sanctification as a second definite work as we have ever seen. Oh, glory to God! Bro. Coy is with us at present, and is full of the Spirit.

SISTER MARY.

WICKLOW, N. B., April 25th, '95.

Dear Highway:—

Sisters Misses Hooper and Everett, while at Bath, gave me some of the KING'S HIGHWAYS, containing the conclusion of a sermon by Rev. John Wesley, on sin in believers. As my Baptist brother-in-law told a friend at the door of his church at Woodstock, while introducing us, he said that I was a double and twisted Methodist, as such in my youthful days, I had access to Mr. Wesley's sermons, which I read with great interest. This one I fear that some of the ministers have not noticed. I at one time thought that of all the churches, the Methodists took the lead on the holiness question; but I find of late that there is another in advance of them. During these intervening years I have heard and thought much on this subject, while I believed it was attainable by some; but looked at it as beyond my reach personally. But a few years ago providentially I went to Westfield, when my friend Mr. Willett, told me that there was some evangelists in the neighborhood who were going to hold some holiness meetings in the Methodist church; so I remained to hear them two evenings, and became convinced that this great blessing was for me also. Then and there I placed myself and all on the altar. I knew that the blessing must be obtained by faith, and thought my faith was sufficient; but I did not receive the blessing. Months passed, and many tears were shed; finally it occurred to me to try my will power; so I raised my heart heavenward and said, "Lord, I now accept thy offered blessing." Instantly, the Spirit came and filled my soul. My first thought was, Can this be faith? The next instant I said, "My God, I am thine." I was sure that it was from heaven as I was that I was a living man. The best of all is, that the effect remains with me until this moment, although not with the same acuteness.

Yours, etc.,

JAMES R. FOWLER.

MONCTON, April 24th, 1895.

Dear Highway:—

Our hearts have been gladdened as we, with delight, read the encouraging reports semi-monthly, from the dear saints who are working for God and souls in different parts of the field. May the Lord of the glorious harvest make each abundantly successful in winning souls from sin and Satan to holiness and God. We are still holding forth the Word of Life with a measure of encouragement in this corner of the vineyard, and was never more thoroughly convinced of the need of holding up the standard of full salvation before the people, as nothing short of the baptism of the Holy Ghost and fire will forever burn out and keep out old carnality. As a good brother here often says in his testimony, "It takes out the want to for evil, and puts in the love to for good." Well, bless God, we are in the advance even in Moncton. Some two months since, Evangelist Rev. A. Hartt, came at our invitation, and has helped much here and on the mountain in pushing forward the battle, keeping good his record. I assure you he gives no uncertain sound, but in proclaiming the truth, and the whole truth, he seeks only to be approved of God Holiness is his hobby or pet subject, around which all other truths cluster. His preaching and singing were blessed of God to the salvation of sinners and reclaiming of backsliders, and the sanctification of a good number of believers, and the uplifting of all the church, which has been greatly blessed. There will be quite a number join with us, and some others have gone to spread the fire in their own churches. I pray they may be true to God and their own experience and good will be the result. Both churches gave Bro. Hartt by vote an invitation to return at an early date, and put in conventions or protracted meetings. Bro. Hartt's son Albert was with us a few weeks, and rendered good service. He believes he is called of God to the work. I pray he may be a strong man for God. He was one who received the blessing of perfect love in our meetings here, and is strong and definite in proclaiming it. But while we do rejoice in personal victories, and what we have seen in the liberations of other captive souls, still in some measure we realize the meaning of the apostle's words where he says, "Sorrowful, yet always rejoicing." To see some who ought to have been in the front of the battle, continue to confer with flesh and blood, or old self, more than the glory of God or the good of souls; and already it is manifest, while they have been seeking to save their life, they have lost their spiritual life. God help and save them, I say. Others came up to the light and saw their blessed privilege, and when they could not say good-bye to all, they turned to their idols harder and darker than ever. We will have baptism soon, when we will report again.

Yours, in the fulness,

W. H. SHERWOOD.

FOREIGN MISSION FUND.

G. T. C. Hebron, N. S.,	$2 50
George M. Shaw, Fort Fairfield,	2 50

Mrs. E. COSMAN, Treasurer.

HOME MISSION FUND.

G. T. C. Hebron, N. S.,	$2 50
George M. Shaw, Fort Fairfield,	2 50

Mrs. E. COSMAN, Treasurer.

EVANGELISTIC FUND.

Previously acknowledged,	$182 00
Mrs. C. S. True,	1 00
Mrs. G. R. Burtt,	5 00
Semi-monthly contribution,	2 00
Wm. Everett, Victoria Co.,	5 00
Semi-monthly contribution,	2 00
Marysville Church,	5 00
Semi-monthly contribution,	2 00
" "	2 00
Total,	$206 00

E. COSMAN, Treasurer.

Communications from Ellen H. Carter, J. H. Coy and Sister Jane Freeze, with Acknowledgements, crowded out.