

—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, Moncton, N. B.

MONCTON, N. B., JANUARY 30TH, 1917.

EDITORIAL.

THE MONCTON MEETING.

The special meetings at Moncton started off with victory in the first service, like the household of Cornelius the Centurian, the people were prayed up and all ready for the message of the evangelist, and Brother Foster came with the grand old Bible as his message—he preached the Word. There were no speculations, theories and but few comments, but a direct and faithful presentation and application of the word of God as it is written without a shadow of compromise, nor apology for it. He is old fashioned enough to believe that God made the world in six days.

While our church is small, it has been well filled almost every evening, even Saturday night; at times it has been packed. Every meeting has seen new people either at the altar or requesting prayers or both. A larger proportion of men have attended than we have seen in other places. A large number outside of our congregation have testified to being greatly helped in their experience, many saying that they had never heard the Bible presented as preached by Brother Foster; one man said that he had thought that an evangelist who had visited the city a few years ago, was the greatest man in the Scriptures he had ever heard, but the messages he had heard during these services had far exceeded all he had previously listened to. As the interest has increased the people have shown no hurry in getting away from the church; the larger part of the congregations remained until ten o'clock and after. On Sunday night the meeting was dismissed the second time at 10.30, although the greater part of the people have to rise in the morning at 5 o'clock, and a considerable number live two miles away from the church. These have been the old time meetings, in deep conviction, reclamations, making old wrongs right, the erection of family altars, of new found joy, brightening up of Christian experience, of conversions of

young and old, consecration and sanctification, real Christian fellowship, for many from other churches have come in and got blessed, and were a blessing, hearts have been opened and several have confessed that they in their youth were led to baptism without the knowledge of a change of heart, and on that account had been troubled over the matter all their life.

Some people came from long distances to attend the services.

Brother Foster delivered four or five faithful messages to the Railway Christian Brotherhood in the big government shops, and addressd a mass meeting for men in the Central Methodist Church, and in this way reached the communities and towns round the City of Moncton.

It would be impossible to write the full results of this meeting, for the fruits will be gathered long in the future and different communities and churches will share in it. The First Baptist Church has kindly given us the use of their baptistry, and tonight (30th) several are to follow their blessed Lord in this ordinance.

We praise God from whom all blessings flow.

"THAT THEY MAY BE ONE."

Holiness people cannot all continue to be holy people, and be divided; somebody has not prayed. Search me, O God, and know my heart; try me, and know my thoughts, (Marginal note—way of pain or grief) and and see if there be any wicked way in me lead me in the way everlasting.

Holiness people may differ widely on non-essential things, and yet retain the unity of the Spirit, but there will be no jealousy, bitterness, nor enmity. Holiness does not exist in the heart where these things find a lodging.

The devil is an accuser of the brethren, and his business is to sow discord in the Church of Christ.

Let us pray: Search me—not my brother—try me, and see if there be any way of pain or grief in me—and lead me in the way everlasting.

This will cure every way of pain and grief in every heart.

MAKE NOT MY FATHER'S HOUSE AN  
HOUSE OF MERCHANDISE.

It would be very interesting to know how the Sunday Schools of churches where the rumage sales, food and fancy goods sales are almost weekly occurrences, applied the last Sunday's lesson. God required tithes and offerings from the Jews of the very first quality. Has God become so poor that he is satisfied with our cast off clothing, and that we should beg food and take it to his church and practice the same spirit of extortion on a small scale that the Jews did of animals and doves for sacrifices? The zeal of the sisters who are so anxious to help pay the expenses of the church is commendable, but these methods of supporting God's cause are those that any self respecting minister, or any other person in the church could, not permit to be resorted to for their support. Should we submit our Lord's cause to such humiliating methods of support?

MISSIONARY FUND.

Mrs. L. F. H. (Vancouver, B. C.) Native Worker .....	\$10.00
E. A. W. (Vancouver, B. C.) Native Worker .....	5.00
H. I. (Vancouver, B. C.) Native Worker .....	5.00
Miss Beatrice Trites' S. S. Class.....	5.00
J. Leslie Plummer, Native Worker..	45.00
Wood Island Missionary Society Native Worker .....	100.00
Friend in Maine .....	\$5.00

DONATION.

We wish to acknowledge the kindness of the church and friends, who met at our home on the 18th and after spending a very pleasant evening together, they through the chairman, Deacon E. Cosman, presented us with a handsome purse of money. We appreciate the kind words, and tangible expressions of respect from these friends in our work among them.

After partaking of the lunch the ladies had provided, the company separated.

We were also remembered at Christmas by Brother and Sister E. Cosman in their annual gift of a very nice turkey and many other personal gifts from our friends. We pray our Heavenly Father's richest blessings upon them all.

G. B. AND MRS. TRAFTON.

THE TWO MEN INSIDE.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not mine; give it back to the owner.'" The bad man say, 'Never mind, you got it, and it is your own now.' The good man say, 'No, no! you must not keep it.' So I don't know what to do, and I think I go to sleep, but the good and bad men keep talking all night, and trouble me; and now I bring the money back I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins? Stand up for duty; down with sin. Wrestle with Temptation manfully. Never, never give up the war till you win.—Selected.

A TESTIMONY.

The dear Lord is sweetly saving and keeping us these busy days and it is worth while trusting him. I thank him for his abiding presence, and sustaining grace. I am glad I heard the gospel of full and free salvation and of the second blessing which establishes the soul in grace.

EUGENE E. WILCOX.

Old fashioned repentance is ceasing to do the things repented of. "Go and sin no more."