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King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B., by a
Committee of the Alliance.

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SUBSCRIPTION PRICE

Per Year, in Advance	\$1.00
Ministers, per year50
Four months trial subscription25
Sample Copy	Free
United States Subscribers	1.25
Ministers, U. S. A.75

SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address Rev. S. A. Baker, Moncton, N. B.

MONCTON, N. B., JULY 31ST, 1919

ARE YOU GOING TO RIVERSIDE CAMP MEETING ?

Be good to yourselves, take good wraps for any kind of weather that may come. If you start from home on a warm day—it may not be warm all the time you are there. If your head is a bit tender, take a feather pillow with you—you might not like "Jacob's pillow."

A blanket feels good on a cool night. Better take one.

Nobody likes to lend their comb, tooth-brush nor razor, nor umbrella. Better stock up. People came at Camp Meeting. They put up with needful inconveniences without complaining; they do enough of that at home. It is a very bad place to get ruffled, at a camp meeting. The walls are very thin, and no deafening in the floors.

Be sure and do all your washing, ironing and cooking, and snoring, before you start. Unless you have a cottage all by yourself, located a reasonable distance from light sleepers.

But with all that needs to be endured, thousands of people are finding a holiness camp meeting is the most blessed place to those who enjoy spiritual things—or "the things of the Spirit." It is a great place to meet good folks; many of them are truly on their way to heaven, and many enter the "narrow way which leadeth unto life."

"Step aside and rest a while,
On your pilgrim way;
Step aside and rest a while,
Hear what God will say;
Spend a quiet hour with Him,
Meet Him face to face,
Strength receive for every need
In the secret place."

"It is no great matter to live lovingly with humble and meek persons, but he that can do so with the peevish and perverse—he hath true charity."—Jeremy Taylor.

RIVERSIDE CAMP MEETING.

As the time draws near, we begin to think and plan about the Riverside Camp Meeting, and the people we have met there and those we expect to meet, and those we will never meet again until we meet them at the great gathering.

Differing from previous years, we are bilitities of financial burden expecting to go, free from the burden of financial responsibilities. There being no heavy back debts to pay, only current expenses and a few dollars that were overlooked last year.

This brings a feeling of relief to those who carried the responsibilities of the past. There may be desirable improvements needed which will involve expenditure, but we feel no burden on this account, as we know by past experience that the people will rise to any need and quickly and loyally meet it.

Riverside is not a financial burden.

ITS GREAT OBJECT.

The first and greatest object of Riverside Camp Meeting is still in our hearts, viz., the conversion of the sinner and the entire sanctification of the believer, and as long as Riverside holds unwaveringly to these two great fundamental doctrines, with people getting the blessings they set forth, Riverside will succeed and increase in power, but as soon as the standard is lowered, and non-essential doctrines are substituted, it will dwindle and die, as hundreds of other camp meetings have. The success of Beulah and Riverside, we insist, are attributable to the fact that the sickly sensationalism that characterizes much that is now being preached as holiness has been kept in the background, and as soon as our own ministry, or the evangelists we employ, cater to that sort of thing, the great and effectual cause of holiness is weakened, and the great recreating and sanctifying work of the Holy Spirit is degraded or lowered from His Divine office work.

We need to exercise great care lest we let our sympathies do violence to our God-given sense of right, and we let things go that should not be tolerated. For instance, we have heard men and women say, "Let the spirit lead." We say so, too, when it is recognized that the "Holy Spirit" is leading. But all spirits in a religious meeting are not the one great Divine Being, "The Holy Spirit." The spirit of rebellion that refuses everything that does not go or do as that person or those persons think, is quickly manifested.

Paul says in Eph. 6-12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or heavenly places)." "Our wrestling, or contention, is not with men like ourselves."

We have noticed that as soon as a person deviates from the straight way in which the Holy Spirit leads, and the true line of the Holy Spirit's work, they immediately go into the advocacy of some less essential or non-essential doctrines, and partake of a contentious spirit, or assume a martyr spirit.

The Holy Spirit is not a leader of confusion, nor religious lawlessness, nor contention.

Our present danger is on these lines.

We are in danger of man-rule, doubly so; but the greatest on the side indicated above, which is a man-rule under false colors, because they claim it to be spirit-rule—or leadership. It is cropping out everywhere; it is the same spirit that is manifesting itself all over the world in the present day. This spirit has no constructive work, but its aim is always destructive. The work of the Holy Spirit is constructive, destructive only to sin and its effects. Note, 1st John, 4—The note at the head of the chapter says: "He warneth them not to believe all teachers, who boast of the Spirit."

"Believe not every spirit, but try the spirits whether they are of God." An honest person may be ignorant of the leadings and work of the Holy Spirit. We fear that many honest people are deceived and go by their impressions.

Beloved, in this day of awful confusion, let us put on the whole armour of God, that we may be able to "withstand" and "stand," "to withstand in the evil day," "and be able to stand against the wiles of the devil."

Pray for great spiritual victory at Riverside in our own hearts, and in the hearts and lives, and homes, and churches, and communities, for many homes, churches and communities will be represented at this grand feast.

MEDUCTIC CHURCH FUND.

Mrs. J. C. Jones	\$5.00
Segee Dow	5.00
H. S. Dow, Treas.	

MISSIONARY FUND.

Mrs. Lina Hale	\$15.00
Mrs. W. R. Carson	10.00
Mrs. Mary Sipprell	4.00
Mrs. W. S. Brander	\$2.00

AGED MINISTERS' FUND.

Beulah Offering, Rev. P. J. Trafton..	\$65.00
A. J. Marsten, Treas.	
Woodstock, N. B.	

TWO KINDS OF PEOPLE.

No! the two kinds of people on earth I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses

Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,

There is only one lifter to twenty who lean.
In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you a leaner, who let others bear
Your portion of labor and worry and care?
—Sel.

If the world by any madness of degeneracy should ever renounce its faith in the supernatural, it would be compelled to renew the Sabbath under some other name, so indispensable is it for human progress. Gesta Christi.