

—THE—  
**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.

Editor and Business Manager Rev. W. B. Wiggins, B.A.  
 Committee—Rev. S. A. Baker, Rev. W. B. Wiggins,  
 Rev. H. C. Archer, Rev. P. J. Trafton, Mr. B. N.  
 Goodspeed and Rev. H. S. Dow.

SUBSCRIPTION PRICE

Per Year, in Advance .....	\$1.50
Ministers, per year .....	1.00
Four Months' trial subscription .....	.40
Sample Copy .....	Free
United States Subscribers .....	1.75
Ministers, U. S. A. ....	1.25

SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address Rev. W. B. Wiggins, B. A., Fredericton, N. B.

MONCTON, N. B., AUGUST 15TH, 1922

CHURCH MEMBERSHIP.

(By Rev. Ernest A. Miller, Ph.D.)

"It is so easy to get into the church nowadays." This is a fairly frequent remark—usually made by those of the older generation. They further complain: "Church rolls are padded with names of folks who are not Christians." "What the Church most needs is a good weeding out."

Possibly these critics have a considerable show of reason on their side. Children are received into the church before they arrive at the age of personal choice. Evangelists and pastors save themselves from meagre totals and accessions by invading the Sunday School for a killing. This indiscretion of forcing is often followed by the greater indiscretion of negligence after the children are signed in the church. A child in the church should be nurtured, instructed, guided, encouraged, fortified, trained, used. Joining the church, membership is a mere form to be filled with a deep spiritual content by education and service. To consider a child secured spiritually because he has joined the church is uttermost folly. When you receive a child into church membership you have enlarged and intensified your obligation towards him. Unless by your prayers and interest he continues to go forward in the church he will go back until his initial covenant is nothing more than "a scrap of paper." Church rolls are padded with the names of those who joined church as children, and straightway were left criminally alone. They show no particular interest in the church and in the Kingdom now. What would you do with such names? The church has nothing but names in such instances.

Further, there are those who signed a card, shook the evangelist's hand, or stood up in a meeting. Then and consequently they were received into the church. A very easy route. Our friends of other days tell about an altar, a demonstration, a sound experience, a clear testimony. But where are the evidences of transformation in these times in which we live. However, these members are in. Their names are just as prominent on the roll

as anybody's. Their faces are almost stranger to the sanctuary. Not all, to be sure, but some. Every church seems to have some extra-mural members. What shall we do with them?

Also there are some in the church who do not live according to the principles of Christianity. One will not deny that judgment belongs unto God. But if a churchman swears it is plain that he is not true to the church. If he does business in a dishonest way anybody can see that he is dishonoring the church. If by some crooked or unjust system of finance or industry he is harming his fellows he is a sinner, and it does not take a prophet to say so. Men who are termed outsiders are quick to pick these flaws. Every personal worker knows that. You say to a man for whose salvation you have been praying: "Will you not become a Christian and join the church?" He retorts by citing the case of so-and-so who is a professed Christian, a member of your Church, and he himself would not stoop to the things that so-and-so stoops to. Say what you like, he has put a poser up to you. So-called insiders may not find so much fault with the fellow church-member in question. He may be a man of influence. He may pay generously to the church. What can we do with him and his kind?

The Word makes it quite clear that there is a visible church and there is an invisible Church. And these are not altogether the same. Mostly so, I think, but not altogether. That is, the majority of those who really belong to the kingdom of God are members of the formal church. But—say it softly in our human ignorance—it would seem as though there are some whose names are on our church books whose names are not duplicated on the Lamb's Book of Life. And, on the other hand, there are some who have never joined the church here who are making sure of an entrance into heaven.—Pittsburgh Christian Advocate.

OUR WHEREABOUTS.

Our many friends who read the Highway will be looking for a note from us, and have a degree of interest in our movements. Well, we are still in the body, still on top of earth, still in Christ, and still have a live interest in the success of the Highway, and in the holiness work in all its departments. Still love all the brethren and sisters in the holiness movement, but especially the Highway family. We still hate sham and affectation and frauds (especially the religious types), and still love the real gold of the tried in the fire quality, that is only found in one great bank, where discounts are unknown, and the only bonds dealt in are bonds of love, and of the Spirit, and heavenly securities. This bank is thief-proof, and its gold cannot tarnish, its notes cannot be moth eaten; all investments are gilt-edged (not guilt edged). Our hardest efforts are to keep still, and to get the body repaired in which we think we are having some success.

We have spent a beautiful summer, and are still lingering around the edge of it. Sorry our time is so near gone; but the pull is toward the little flock of God's

dear children of whom we are shepherds. Beloved, we are with you in all our common interests.

S. A. BAKER.

RIVERSIDE CAMP GROUND.

Rev. I. F. Keirstead has made considerable improvements on the Camp Ground by removing about 50 stumps and cleaning up the grounds, which is a noticeable improvement. He also had the road from Robinson repaired, but the wet weather, with the many automobiles coming and going, the road is soon badly cut up again. Brother Keirstead has given considerable time and much hard work to the camp ground during the past year.

Mrs. Cecile Ireland has improved her cottage much, adding much to its comfort as well as to its appearance.

The minister's cottage has been newly shingled adding much to its appearance, and greatly to its comfort during the rainy weather.

Brother G. W. Bates has also improved the interior of his cottage with beaver-board sheathing which makes it very neat and cosy.

Brother Lilley made some improvements on his cottage.

Most of the cottages are occupied. We note a few, viz.: Brother and Sister John Mantor, Mrs. Gilmore, E. B. Lilley and wife, Miss Nellie Hartt, Mrs. S. H. Shaw and Mrs. A. A. Tracy, and other cottages in that row; G. W. and Mrs. Bates, Rev. M. H. and Mrs. Turner, C. E. and Mrs. Jones, Mrs. C. E. Ireland. Ministers' cottage. Rev. J. H. and Mrs. Coy, Rev. S. A. and Mrs. Baker; Mrs. Lizzie Kimball and family and Mrs. M. R. Stewart; Mrs. L. R. Kinney and family; F. T. Kimball, J. C. Smith, Rev. W. B. and Mrs. Wiggins and several cottages in that section are also occupied as also those near the Tabernacle.

The weather being cool there are no tents on the grounds as yet, there may be later as this is only the 8th with five days of the meetings still remaining.

There are many repairs needing to be done, among them repairing the roof of the Tabernacle, which is leaking quite badly; also the hotel roof, which is being repaired.

Some windows have been broken in the dormitory. All this means money, time and labor. Thousands want the camp meetings, but few can take the time to keep things in working order.

S. A. B.

"GODLINESS IS PROFITABLE."

From reliable sources we learn some interesting facts concerning the largest hotel in Syracuse:

Under the license system, the bar room of this hotel returned a profit to the hotel management of \$30,000 for its best year. When prohibition went into effect, the management set up a gas range in one of the alcoves of the bar room and proceeded to conduct a cafeteria in which first-class food was served at reasonable rates. Last year 400,000 meals were served in this room, at a profit of \$60,000. One hundred per cent. gain in profits when legitimate business replaces illegitimate.—Wesleyan Methodist.