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# 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 Rev. P. J. Trafton, 181 Paradise Row, Saint John, N. B.

MONCTON, N. B., AUGUST 31st, 1926

#### EDITORIAL

Riverside Camp Meeting has always presented its obstacles, but despite all the hindrances of men and devils, the good Lord always sees us through, and we are sure that this year was no exception. The meeting this year has passed into history and will be remembered by many as a grand meeting. Some folk seem to think that it is an easy matter to run camp meetings. It puts another light on the subject, however, when they have had experience. There certainly was grand fellowship among the committees and the workers. There were no dry meetings. The evangelist, Rev. Earl E. Curtis, accompanied by his wife, were on hand for the first service. Bro. Curtis was a new man to many, or the most of us, but he proved himself worthy of the support of all, as he was a fearless preacher filled with the power of God. We never heard our brethren preach better, and the spiritual tide ran high. We were delighted to see our young men coming so nobly to the fore; if they keep on the line they are going their influence will be a mightily felt and they will be a great power for God and good in the world. There is nothing better than holiness unto the Lord after all, for if one walks in the light of holiness they must keep the unction on their soul.

The singing was enjoyed by all, Bros. E. W. Lester, H. S. Mullen, Frank Watson were the leaders principally, and the special music was of a high order. Bro. J. F. Bullock was given a vote of thanks for his presence, and all who helped in any way were given hearty commendation by the president, Rev. P. W. Briggs. There were great crowds, especially the last Sunday, and such respectful crowds we have seldom beheld. Fads and notions come and go, but heart holiness is bound to triumph in the finals, for it is of God.

Bro. Ezekiel M. Smith and daughter were present and rendered valuable service. Bro. Smith has been associated with Riverside from its beginning and although now living in California, still holds his interest, and that is as it should be.

Riverside Camp Meeting was a success from every viewpoint, souls saved, believers sanctified, the saints refreshed and deepened in experience, finances easily met, under the approval of God. Praise His name!

We are to have a home missionary in the field this year. Rev. C. W. Hilyard is to undertake the work. This need, which has been so keenly felt by many for so long, is now being met. It will take more money and more prayer and sacrifice, but we trust that our people will, as they always do, rise to the occasion. Bro. Hilyard will go to the pastorless churches, and we trust that he will receive a kind reception. If the pastors can assist in opening up new work it will be appreciated.

We think a few words in appreciation of the kindness of the editor of the Fort Fairfield Review would not be amiss. C. C. Harvey, the gentleman in question, has always treated us very kindly, never charging us anything for advertising Riverside Camp Meeting, but this year especially, as he gave us a quarter page advertisement. He has our hearty thanks and appreciation.

#### GOD'S ORDER

God's order of life is embodied in the command: Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

God's command o labor six days is as binding as His command to refrain from labor on the seventh; consequently all hold-ups of work six days per week are wrong; and work on the seventh day is a violation of God's law. Employers and employees should work six week-days and rest on the Sabbath. Employers are bound by God's law not to require their employees to work on Sunday; and are required as far as possible to furnish six days' labor per week to all seeking workers, whether they are union or non-union laborers. The question of terms of work is one to be settled between employers and employed by prayerful consideration of each other; nor can it be permanently settled in any other way. The church cannot be expected to espouse the cause of drones in the hive of industry; or of those who enforce idleness upon themselves; nor can she champion those who seek to wrest labor from others under non-livable conditions.

However, we wish to speak of the prevailing disregard for God's holy day within and without the church. Alas! the church is divided as to what constitutes Sabbath-breaking. What pastor does not suffer by the loss in church attendance of more or less of his members and church adherents? Yet the most if not all of these are ready with excuses for their absence from the church services, even though they have been seeking their own person-

al pleasure. There can be no far-reaching effective crusade against Sabbath desecration until the church is united in opinion and practice as to what is a violation of the Sabbath. O, Church of God, thou art imperilled and the home from whence thou dost derive thy members is endangered, for young women, yielding to the lure of the car, are carried far from home on the Sabbath by men who seek their destruction and alas! it is often accomplished. Thus honor is violated, the home desecrated, church attendance made impossible; and God's holy day turned into an orgy of shame and dishonor.

United in observing the Sabbath, the church would be a mighty factor in reproving and admonishing those outside the borders who break the Sabbath. What but a united Sabbath observing church can effectively stem the tide of Sabbath hunting, fishing, boating, golfing, baseball playing, running trains and other conveyances to pleasure resorts? A Sabbath day without prayer, devotion, church attendance, or seeking God in any way does not enable workers to stand on the threshold of six days work with that spirit of restfulness and devotion they should have. God's rest day spent holily better prepares us to obey the command: Six days shalt thou labor.—B. T. G.

#### WE CAN KNOW.

Job said, "I know that my Redeemer liveth." And in Jeremiah 24:7, the Lord says, "I will give them an heart to know me, that I am the Lord." Thank God for the blessed assurance that He gives His people that they are accepted of Him! The blind man spoke of it in John 9:25, saying, "One thing I know, that, whereas I was blind, now I see."

It takes the Holy Spirit to open the eyes of those who are spiritually blind as surely as it took Jesus to open this man's eyes. But just as truly do they know they have passed from darkness unto light, from bondage to freedom, from sin unto righteousness. Job's was not an exceptional case, but every soul who is truly converted knows that his Redeemer lives, for the Lord gives him a heart to know Him.

John says: "We do know that we do know Him." A double "know!" We can know that we are saved from our sins and we can know that we are cleansed from all unrighteousness—sanctified wholly. Another Scripture verse says, "If any man will do his will, he shall know of the doctrine."

John also said, "When he putteth forth his own sheep, he goeth before them, and his sheep follow him: for they know his voice, and a stranger will they not follow." It takes a close following along with the Shepherd and a trained ear to always recognize His voice and not be led astray by strangers. We have heard it said that only sick sheep follow the voice of strangers. In these perilous times when there are so many strange voices in the world it is very important that the spiritual man be kept in health that he may know the voice of the Shepherd and bishop of his soul.

Good, sound, spiritual health is necessary to safe spiritual guidance.—Herald of Light.