

# 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

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Committee

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

MONCTON, N. B., MAY 31ST, 1927

### EDITORIAL

The Camp Meeting season will soon be upon us and what shall be the result of our efforts this year? There are those who do not believe in such institutions, but they forget that these great gatherings began in the early history of God's people. The feast of tabernacles was much like a camp meeting, for the people dwelt in booths, and it was a time of great rejoicing. The great revival under John the Baptist had many of the characteristics of the camp meeting, for the Jordan Valley and the surrounding country were mightily stirred, so that thousands of people went out to hear the preacher and be baptized of him. When John Wesley came on the scene, people were so anxious to hear the gospel that they would assemble in the fields by the thousands in the early morning, wonderful manifestations of the power of God were seen and felt, and myriads of souls were justified freely and sanctified wholly, and the saints shouted aloud for joy. The Kane Ridge, Kentucky, Camp Meetings were among the first and foremost in America. People came from different states in the Union and camped in and around the groves where the meetings were held. They came in covered wagons, whole families, the men sleeping under the wagons at night, on a bunch of straw, while the women occupied the wagon itself. They had no nice hotels, dining halls, dormitories and tabernacles. They held the meetings in God's great out-of-doors. It is estimated that as many as twenty-five thousand (25,000) people were assembled at one time, with 75 to 100 preachers more than 50 preachers have been preaching at the same time, to knots of people gathered in different parts of the grove. There were great and wondrous manifestations of the power of God, for the people came together to fast and pray and give themselves over to seek the Lord. Some one will naturally ask, Would you like to go back to those primitive days? Yes and no. We would that the holiness people had the same passion for souls, longing after God, nonconformity to the world and a willingness to obey the promptings of the spirit. We now have all the modern equipment and conveniences in hotels, dormitories, cottages, tabernacles, etc. Folk go to camp meeting

for a vacation, a place to get a change, see many of the old friends and relatives. They go with trunks, hand bags, etc., some even take dogs and cats. They must have their rest, and in consequence there are no general seasons of half nights of prayer; they must have three meals a day to keep up their strength to travel up and down, hence no organized times for fasting and prayer. There must be much sociability, hence the lack of quietly studying the word of God and meditation on the same, in the dormitories and cottages. We fear sometimes we are catering more to the comforts of the bodies of men than to the salvation of their souls. We sometimes sigh for such manifestations of God's power as they had in the days when men shaved with yellow soap, wiped their faces on a piece of paper and slept in the straw. Some contrast in conditions! Some contrast in the manifest power of God! Then women adorned themselves as became women, professing holiness; not in the latest fads and fashions. True they shouted and had freedom in the Holy Ghost, but there was very little fanaticism, they did not try to imitate the real, they possessed the pure gold tried in the fire. The young folk were serious and enjoyed the fellowship of the older Christians. We make our appeal to the holiness people to lay aside everything that will hinder the souls of men coming in touch with God. We believe we still have the old timepower, despite the modern trend. Let us lay ourselves out to meet the requirements of God, then shall there be showers of blessing, and the floors shall be full of wheat. Amen!

### PROVIDING A HOME FOR THE PASTOR

By District Superintendent J. W. Montgomery  
Considering the many things our church has accomplished within the short period of its existence in the way of missions, education, church extension, etc., is it not a little strange that we should neglect so important a matter as the dwelling place of the pastor to the extent that we have? Of course it is impossible to accomplish all that should be done within so short a time, but one wonders at times whether we have been awakened to the seriousness of our neglect in this matter.

Some feel, no doubt, that the problem is solved when the new pastor "finds a place to live." They think the work will grow and prosper the same as though a parsonage had been awaiting him. They are earnest, devout Christians, and love the cause of God with all their hearts, but have not taken time to consider the real loss the church must sustain through such attitude toward this interest.

When a preacher assumes his duties as pastor of a city church where the dwelling place of the minister for the same has not been established, those outside his own membership fail to find him when their loved ones die, and they employ a minister from another church to bury their dead. Thus his greater opportunities for winning such are cut off.

The same is true regarding marriages. The preacher who officiates at the wedding preaches to the bride and groom later, if any minister in the city does. If these remain in the city long enough, he will most likely preach to their children, and his teachers will teach them. Even under most favorable con-

ditions the new pastor struggles for weeks to get his work in hand, but at least one-third of his ability to do it is taken from him when he arrives and finds no established preacher's home.

Again in this age of development real estate is changing hands continually. The house in which the pastor moves may be sold within a few weeks, and he receives notice that it must be vacated within thirty days.

One of our splendid pastors was forced to move his family seven times within a single year! These moves placed him under heavy debt. Once he was forced to move at a time when it was detrimental to the health of his family. Twice his children were transferred to other schools. One-fourth of his time during the year was spent in "looking around for a place to move," and in moving and "straightening up." His people expected as much pastoral care and attention as though he had moved but once. He was getting a beautiful start, but was almost discouraged and ready to leave the field at the close of the year. Some of his people compared his record with that made by others, and thought he was not as hard a worker as some preachers who had served them. To be sure this case is the exception and not the rule, but every church that depends upon the "rent chance" is subject to the same thing.

Then the preacher who has had to begin at the bottom of the ladder following his last days in school and work up to his present position is not likely to have a large bank account to fall back on. Thus it works an extra hardship on him to pay the high rent after his monthly installment on his car has been cared for, and the expense of the five hundred to one thousand miles that he drove it the month before to look after the needs of his people. By the time the last dollar is paid on his own education, the average preacher must begin paying for the learning of his children. His salary, as a usual thing, would not stand payment on both at one time. By the time the children are able to make their way, the churches that would have been glad to have him in his prime are "casting about for a younger man." So the church that provides a home for the pastor avails himself of the opportunity of helping a number of needy people in a substantial way, while increasing the value of its own property.

For the sake of God's Kingdom, the influence of our church and ministry, let's wake up on this important matter and urge every church to own a dwelling place for the pastor, if at all possible.—Herald of Holiness. Fort Wayne, Indiana.

### "COMFORT FOR THE TEMPTED"

The more heavenly minded you are, the more tempted you will be. It is just because Christ dwells in you that Satan will attack you. Satan does not care two straws about you or me. The battle really is not between us and Satan but between Christ and Satan; and therefore the more Christ is seen in you the more Satan will attack you.—E. W. Moore.

"To persevere in one's duty and to be silent, is the best answer to calumny."—Washington.