

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 Rev. P. J. Trafton, Moncton, N. B.

MONCTON, N. B., AUGUST 15TH, 1928

EDITORIAL

The liquor traffic in our country demands the attention of all good thinking people. A nefarious business has been made to seem respectable by giving it the sanction of government. A business that is wrong in principle and is condemned by Almighty God, cannot be made right, by giving it the sanction of a few men, who were willing to have it so, by the excuse of better law enforcement, but we believe it was for revenue purposes. We are sure that no good thinking person can condone a business that has the curse of God upon it. The love of money is the root of all evil, as with individuals so with governments. A government that would sell the sobriety of a country for dollars of revenue, cannot have the respect of any good thinking citizen, to say nothing of those who profess to be followers of the meek and lowly Christ. It is not liquor control that we have now, but liquor sale. The bootlegger is still in business and is selling government booze at a profit no doubt of 100 percent. The citizens of our country must agitate, educate and begin to get ready to eradicate this awful blight upon our fair country. Every church convention has declared against it, and we believe when the time arrives, the church will stand behind its declaration against this nefarious business. Cursed be he that putteth the bottle to his neighbour's lips

LOYALTY

There are some questions which are very difficult to discuss. One has been suggested to us many times, viz.: Should our church members and our ministers attend other church services when there are services in our own church at the same time? This question may be partly answered if we turn it on ourselves, viz.: Should members of other churches attend our services when there are services in their church at the same time? It would be exceedingly easy for us to say an emphatic No! to the first and we naturally feel like saying yes to the second. There are special occasions when we would be generous enough to say yes to both questions. We always greet people cordially and give them our hand in glad welcome when they attend our services. On the other hand we must confess that we feel grieved when members of our churches pass their own services to attend others, and it has a special depressing effect upon the pastor, and

also an unpleasant feeling when a brother minister passes by to attend another service. He is not "loving his brother as himself" unless he has a special reason for attending the other service, then he will go to his brother and state the reason of his absence and ask to be excused. Every resident pastor has a right to expect the visiting brother to attend his services and give his assistance whenever he can.

No reasonable pastor nor church should find fault with members who occasionally leave their own services to attend some other church, or to hear a new pastor, or a special speaker, but when it is done frequently, there is reason to feel that the person or persons absenting themselves are putting a discount on their pastor, or the church, or are being won away as a child following a band waggon, attracted by outward things rather than the spiritual fellowship of those with whom they have covenanted in holy fellowship and love. This would occasion greater grief to the true pastor and spiritually minded members of the church, than of their absence. Not by absence from the services only, but the things indicated—the loss the person has evidently sustained.

Then there are those who hold church membership very lightly as there are people in the world who hold family ties and home very lightly. They lack real natural affection. These people never feel any responsibility for the success of the church; they never get away from themselves and the things which contribute to their happiness and consider it a compliment for them to attend the church. Such people fail to comprehend the true spirit of Christ "who came not to be ministered to but to minister."

There is no difficulty on these lines if one loves their church home, and get the right view of their relation to it, and a true sense of the obligations they enter into when they unite with the church. It must be heart attachment to give true loyalty. This far exceeds denominational loyalty which may exist without a trace of true brotherly love.—Highway, June 1917.

SILVER LAKE CAMP MEETING.

It was the privilege of the writer and Rev. H. S. Dow to attend the camp meeting at Silver Lake, Wilmington, Mass., July 27th-Aug. 5th. We were called with Rev. E. W. Petticord, of Columbus, Ohio, to be the special workers at this camp. Brother Dow and I left Woodstock, N. B., Tuesday morning, July 24th, at 4.30. It was misty when we left, but by noon had cleared and was a fine day for travelling. We spent Tuesday night in Portland, Me., the guests of Mr. and Mrs. A. Chute. They entertained us royally. We resumed our journey Wednesday morning, and arrived at West Somerville at 11.30 a. m. at the home of Rev. and Mrs. W. E. Smith, 37 Curtis St. They made us to feel very much at home, and they spared no pains to make our stay a pleasant one. Here we met Mrs. Anetta Tracey, one of the early members of the Hartland Reformed Baptist Church. She still retains her membership. We spent the evening with Mr. and Mrs. S. B. Charlton. The following day we saw some of the interesting places in Boston, accompanied by Brothers Smith and Charlton. In the evening we attended a meeting in Brother Smith's Church, where we were made to feel very much at home. It was a grand service. On Friday, accompanied by Brother Smith, we started for the camp ground, where we arrived in time for dinner. Here we were made to feel very much at home by the Presiding

Elder, Rev. Thomas Laite, whom many of our people met at Beulah this year. We were given a room in the new dormitory by Rev. L. W. Malcolm, who had charge of the ground, tents and dormitories. Rev. G. C. Edwards had charge of the dining hall. Revs. B. Dingman and Harold Edwards had charge of the instrumental and special singing. Rev. W. E. Smith was song leader. Rev. C. E. Wilson had charge of the young people's meeting. Revs. E. E. Barnett and Wayne Stahl, institute instructors. Brother Stahl was reporter for press. Rev. C. W. Cory was the treasurer and Rev. B. Tucker was in charge of the book stand. Rev. E. W. Petticord was our co-labourer, and he was a tower of strength. He gave Bible readings each day from 8.30 to 9.30 a. m. The brethren preached with much acceptance, and a goodly number of souls found their way to the altar of prayer as seekers for pardon or purity. We enjoyed much the fellowship of these evangelical brethren, who stood by us so nobly as we preached the two works of grace. There was not one bit of friction among the workers and the brethren. Brother Dow preached the opening message and the writer the closing. We met many provincial people, in fact a large majority of the best people in the churches are British born. It was ten days of conquest and blessed victory. The weather was ideal, with the exception of the intense heat for two days, but the good Lord helped us in that. It was a good camp meeting in every way. They are planning on enlargement, and we believe the Lord will bless them in doing so. We left the camp Monday morning, Aug 6th, for Somerville, accompanied by Rev. W. E. Smith, with whom we took dinner. We took the afternoon in the down town district, and went to spend the night with Brother and Sister Clowes C. Patterson, who are now living in Cambridge. It was a joy to meet these dear people again and many others. The Reformed Baptist Church has contributed a large quota to the holiness work in Massachusetts and other sections. We left Brother Patterson's Tuesday morning at 8.30 for home via Route 1, and arrived at Brother C. P. Phillips' in Woodstock at 2 a. m. Wednesday morning. The Lord certainly cared for us. The car engine never missed a stroke, and we had no tire trouble going or coming. We praise the Lord for all the dear saints we met, for the blessings we received, and for whatever blessing we were able to impart to others. To God be all the glory.

Yours for true holiness,

P. J. TRAFTON

Dancing, card playing and theatre-going are not by any means the only forms of hurtful worldliness that exist in the Church. The love of money, the love of ease, the love of conspicuous place; and many other manifestations of materialism, along with the well-nigh innumerable types of selfishness, should be placed in the same category as inimical to a deeply spiritual life. We must keep self in subjection and make the glory of God uppermost in our thoughts and aspirations if we would become Christlike.—Selected.

Genuine emotions of love, joy, and peace are like a deep river. We need to learn that emotions and motions do not necessarily go together. People who are strong on the former are not always long on the latter; and vice versa; many who are long on the latter are not strong on the former.—Sel.