

THE KING'S HIGHWAY,
An Advocate of Scriptural Holiness.

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WALK IN the Highway of Holiness.

CAN ONE love God and not love holiness.

A HOLY life is a life of prayer and faith and love.

A MAN with a holy heart is not a freak. He has been made truly human.

We meant to say in last issue "subscribe for THE HIGHWAY" the types made us say differently.

Good literature is as essential in the home as good food; plenty of both ought to be had for a growing family.

The right to inspect ought to be reserved by every parent in regard to reading matter. Trash is plenty, but ought to have no place in the home.

Patience is a good thing to cultivate. It does not improve any situation to become irritable and cranky. Salvation (full) will sweeten a man's disposition and make him lovable.

Apathy is fatal to a Christian. Inaction gives the enemy a chance to defeat our mission and to surround and hedge us in, front and flank. The more energetic we are for God the greater and more frequent will be our successes.

Let no man think himself unimprovable. God has plans for our betterment we know not of. Under his ministrings we can be bigger, brighter, better and more efficient; but He wants us to acknowledge our need in humanity before him. Complacence is not the place of improvement and growth.

An anxiety for the souls of men will not permit a good man to spend much time in idleness. Every moment of time is utilized by the devil and the forces at work for the destruction of men. The church ought to be constantly busy, but it is also true that every unit of the force ought to be on the alert. There is a great deal too much deliberation, in view of the urgent need of perishing human souls.

STEADINESS.

The value of a steady faith is very great and should be recognized by all who appreciate the thing which faith procures. The blessings that we receive will prove transient or permanent according as our faith is intermittent or abiding. True faith ought to be a fixed habit of our lives an involuntary reliance upon God to support his statements, to prove his faithfulness and keep his covenant.

The man whose habit it is to trust God has an abiding peace which is not affected by changing conditions in his outward life, and is not dependent upon earthly friendship, prosperity or associations. It does not come and go as a visitor but is a permanent and fixed asset of the soul. The faith that brought it keeps it, to the enrichment of the man who exercises the trust. Such a man is independent so far as his happiness is concerned of all but God. His supplies come regularly because his faith is regular.—"As thy days, so shall thy strength be" is contingent upon a daily and constant faith. A moment of weakness is enough for an overthrow by our numerous enemies. To be steadily strong we must be steadily believing, and with the growth of strength. Now abide—Faith, Hope, Love, these three but the greatest of these is love—but the first procured for us the other two and these refuse to remain when faith is ousted by doubt from its place in the soul. Abiding love is blessedly possible, but will only be a fact in our experience when we are enslaved by the habit of faith. And thus it is with all the blessings of salvation, and so will our influence increase, if with unflinching steps we tread this way of faith steadily, uncompromisingly confidently accepting without a remonstrance the will of God concerning us.

Seek the old paths and walk therein.

Words similar to these were used by the prophet Jeremiah to incite Gods people to return to their fervent love for God and his cause. Much needs to be said these days in like exhortation that the church might return to her first love and holy walk with God.

Such a movement was it, that God started some twenty years ago in this province, when the preaching of holiness or entire sanctification as are experience for this life was revived. Then I believe God offered to the church of this land revivals of the old type, especially was this true of the Baptists, as the work began among them and glorious revivals sprang up wherever the preaching of holiness was heard. Sad was the day for the F. B. denomination, and sad we fear many souls, when the fight against the experience of holiness was begun and waged through years until at last it disfellowshipped those who chose to stand true to their experiences and lift up the standard. Sad has it been for the leaders in this fight against holiness; carnal lawyers who championed the cause have brought shame to themselves and the cause they professed to love, others walk about as living skeletons in the spiritual world while barrenness and death has marked the paths of the preachers who were thus found fighting against God. They have lived but where is the fruit of their laborers? We do not write these things unkindly but as a warning and wish that they even yet might repent them of their doings.

As I visited a sick friend a few days since and was handed the following clipping from the Religious Intelligencer of so many years ago, written by the very one who gave to the F. B. conference their deliverance on christian perfection or sanctification and,

who also declared himself one who was willing to take the responsibility of disfellowshipping his brethren who professed holiness, I could not but feel what a departure there had been from his first love and the old path. It also shows the teaching that the fathers of the F. B. were men who taught holiness.

Following is the article referred to:
CHRISTIAN HOLINESS.

NO. II.

"Be ye holy, for I am holy." 1st Peter i. chap. 16th verse.

In this text we are taught that God is holy, and that He requires men to be so. Not that men should be as holy as God is, that is a holy God, but a holy man. God is holy as God. The angels are holy as angels. Heaven is holy, as a perfect heaven. The saints in heaven are holy as such. And christians should be holy, as christians, not as Gods, nor yet as angels. Whatever is in accordance with the will of God is holy, and hence sin in all its various forms and influences is unholy. If sin in any way could be made to be the will of God it is holy. If the wickedness of the world is but the carrying out of the desires or purposes of God then our world is perfect, and sin is as perfect as righteousness, and hence one of the almost universally acknowledged differences between heaven and earth, is at once done away with, viz—That in one the will of God is done, and in the other it is not. And that part of the Lord's prayer which says "Thy will be done on earth as it is done in Heaven" is useless. The fact is that in heaven the will of God is done perfectly. If it were not so, it would not be a perfect heaven. On earth there is much that is insulting and displeasing to God. If God's will is not done by the christian he is not perfect as a christian. The evidence of christian perfection is a life according to the will and word of God. Every step from wrong to right, from sin to holiness, is "going on to perfection," because in the right direction and according to the will of God. A sound evangelical and scriptural

repentance, because the will of God, and yet the penitent may be far from perfect christianity, BUT "GOING ON." A faith firmly embracing Christ, and implicitly relying on his blood and merits for acceptance with God, and confiding in his word is the "most holy faith," which "works by love and purifies the heart." It may be affirmed that man cannot live a holy life on the earth. If so the requirements of the Bible are too stringent, for it surely says, "Be ye holy," and the ways of the Lord cannot be right ways. If the requirements of God be actually beyond the reach of man, and hence the cause of man's deficiency, surely there cannot be any charge justly made against man. But such is not the case. The design of God in providing a perfect salvation is that man should be saved not IN, nor WITH his sins, but FROM them. Sin is a great evil of itself, is odious in the sight of God, an enemy to the Saviour, and at war with the operations of the Holy Spirit; and wherever it is found it is fighting against God, and until we become "cleansed from all sin," there remains in us an enmity against God, and we cannot love the Lord our God with ALL our hearts. Many who deny this doctrine do so to appease their own consciences and justify their wrongs. The truth is God has made provision for, and requires cleanliness from, all sin. "Though your sins be as scarlet they shall be as white as snow." If man can sin a little with impunity, he may sin a little more without condemnation, and so advance from one step to another, and we ask when is the line to be drawn? How far from perfection may a man die and his end be peace? How far from holiness, and see the Lord? It is a dangerous experiment to move the old landmarks. Where God has set the bounds there let them ever be. God forbid that christians should lower the standard of piety or allow in themselves what His word condemns, and what they, if they were not professed christians, would not justify in the christian church. Let God's word be our standard, and we with renewed energy rally round it exclaiming, "Not my will but thine O God be done." This unconcernedness about the requirements of God and the present conformity to the world is soul stirring. It is aiming a death-blow



A LETTER FROM SOUTH AFRICA.

EMAGUTSHIN Mission Station,
Ntabamhlope, Via. Estcourt,
Natal, So. A., Oct. 15th, 1902.

Dear friends,—We are the only white workers here among two thousand natives. This is a location of nine thousand acres, set apart by the Natal Government for the natives. There are five petty chiefs, all opposed to missions, but none so bitter as the one over this section. He persecutes those of his people who come to church, all he dares, and has just refused to give me a garden for planting vegetables for our own table. The government may overrule these chiefs, but is slow to do it. A grant of ten acres of land, has been promised to the S. A. G. M. We suppose it will come in time, but we are learning that most things move slowly in Africa. Because the chief objected to the missionaries building on his territory the government said "wait a while," and, accordingly, two lady missionaries who preceeded us, and now we, a family of four, live in this native built but nineteen feet by ten

By the accompanying photo you can get a fair idea of our home.

This station is one of the most desirable we have learned of for situation and plenty of work to be done, but it is not nearly so needy as many other places. We have six or eight who preach the word the best they know. Of course they themselves need teaching and a mission station prospers best with a white missionary to direct things.

Could you have witnessed a wedding dance, as the Dr. did last week, you might have justly called the people naked savages. But generally they go about dressed. As a rule the grown females wear a skirt of skin or cloth and a blanket. The men wear an "umutshi," belt about the loins, suspending dangling tails in front and a long, broad piece of skin behind. When compelled by cold, the children

at the spirituality of the church, and calls loudly upon preachers to independently preach and enforce the principles of the Bible as the practice of the church. Preachers are gifts from God "for the perfecting of the saints," "for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." Then ministers should labour for the growth of the babes, for the increase of piety, and a growth in grace until they come to the stature of "a perfect man."

The cardinal object of many modern theologians seems to be the establishment of their peculiar tenants of faith, many of which are by no means calculated to incite to godliness. Practical christianity is lost sight of. Doctrine instead of, and often without, practice becomes the absorbing theme. And hence instead of honouring God either in doctrine, example, or precept, vain glory is the theme, and godlessness is the result. May there be more of the Apostolic preaching on the doctrines and practices of holiness until we shall as a people have that holiness without which no man shall see the Lord, and obey both the command and example

put on what clothing can be found for them. Of course, the people are heathen, and ignorance, superstition, and sin abound. But we greatly wonder that they are no worse. They are very susceptible to the grand old gospel, charitable and always seem grateful for favors received.

It is a custom among them, that not only the one receiving a gift, thank the giver for it, but all the others "thank for" that one too. A native heathen woman was given an old skirt. At the close of the next Sunday service, she arose and solemnly requested the congregation to "thank for her" the missionaries who gave the garment. Another time the native preacher on receiving a pair of pants did the same thing.

Because we cannot yet readily understand the language, they seem to think we do not hear, they say of us "their ears are not yet grown."

Faith has her sixth birthday Oct. 31st, and though so young can do work for Jesus. She can read words of three letters or more and also is able to teach beginners the first lesson

in Zulu. This is because the first lesson is the vowels a. e. i. o. u. These have slightly different sounds in Zulu to what they do in English but are very simple. It is a pleasing picture to see this one of your tiny missionaries standing close beside a grown woman teaching her this first Zulu lesson. Paul, too, loves to help, so during "sewing hour" in the women's class he threads needles for those whose eyes are failing.

God is encouraging and blessing us in our work we have his suite and are walking in his dear will by the strength and grace he gives us.

We take this opportunity to heartily thank all the kind donors who have contributed to the box we hear is about to start on its long journey to us.

Yours for Jesus,
DR. AND MRS. H. C. SANDERS.

of God who says "BE YE HOLY FOR I AM HOLY."
G. A. H.

As we read this article, we notice the logic and argument are precisely those of today as used by holiness teachers. The standard is christian perfection not angelic or absolute. Sin is dealt a death blow. The will of God must be done or the christian is unperfect. The affirmation that we cannot live a holy life is killed by logic and scripture.

The carnal mind (or sin in the heart) at enmity to God is acknowledged and the only remedy cleansing from all sin, then enmity ceases. Then notice the alarm ring out on account of the unconcernedness about the bible requirement and the stirring appeal to the people as a body to the life and practice of holiness without which no man can see the Lord.

Brethren and sisters let us take warning lest any of us who now can advocate the experience, if we should live as many years as the writer of that article has since, should depart as far from our experience.

M. S. TRAFTON.