

— THE —
King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE

Reformed Baptists of Canada.

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We expect our ministers, subscribers and friends to help in the circulation of the Highway.

SPECIAL NOTICE.

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

FREDERICTON, N. B., DECEMBER 16, 1912.

THE HIGHWAY.

Should the Highway be late reaching our readers, or show special defects in this issue, you will please take it patiently. Sometimes people say they were "taking a week off," but the Editor has been "taking a week on"—on his back in bed, with severe sickness under the doctor's care; but we are beginning to get about again, and hope soon to have our usual good health.

Freely ye have received, freely give.—Matt. 10—8.

This text is frequently misapplied for begging purposes. It surely has no reference at all to money. The Lord was not talking about money to his disciples. He was talking about preaching, healing the sick, cleansing the lepers, raising the dead and casting out devils. Afterward he told them not to provide gold, nor silver, nor brass in their purses. He was sending them out to distribute something better than money, and that which money could not buy.

The true Christian life is pre-eminently a life of giving, not as a duty, not by constraint, but its very nature is to give. When a Christian ceases to give he has lost the spirit of the Christian life.

"God so loved the world that He gave His only begotten Son."

So love is the very foundation of a Christian life. A life that loves, gives because it loves. All other religious services are irksome and the incentives to action low and unworthy.

It would be difficult to enumerate the various ways of Christian giving, but let it be of money, of time, of effort, of sympathy, of service. If it is of Christ, its incentive is love, and it is for His sake.

Giving is not acts performed for remuneration, that for which we are compensated is not a gift, but a service for which we are paid.

No man goes unrewarded who works for God, no matter how selfish his motives are.

We have seen an evangelist work a crowd of eople for the last dollar he could get out of them. Were the people blessed? To be sure they were; they were honest, but he got all there was coming to him; he received full pay for all his efforts; he gave absolutely nothing.

It is a sad sight when we see a pastor working every subtle scheme to get more out of his people for his own benefit. On the other hand it is a beautiful sight to see the faithful pastor and his family sitting about their meagre meal with thankful hearts, gladly spending their lives in the service of God. The pastor who loves God and his flock will give himself without reserve, willing that his life shall be poured out in the service.

The People Find it Out.

The people are not long in distinguishing between the faithful servant of God and the hireling preacher.

Christian giving is not foolish giving. All kinds of giving in connection with the church are not wise. All our giving should be practical. Many times a faithful pastor would prefer the gift of your co-operation, sympathy and prayer in his work, rather than gold-headed canes or silk hats. Some times to go in and help the pastor's wife do her sewing, do her washing, clean up her house, will be better than a shelf full of gilded ornaments.

But there are beautiful lives that always give to all who come into their pathway good cheer, a smile, a hearty shake of the hand. You feel a sweet influence when they come into the home; they have the right thing to say; they see the right thing to do in the church; they find the stranger; they find the one who wants help; they smooth out the ruffled feelings; they cheer the despondent; they never need petting nor coaxing; they are true givers. Freely they are receiving, and they are freely giving.

HOLINESS IS NOT A CLOAK.

Occasionally there comes to light a sentiment among some professors of holiness which assumes the right to shield any one who professes the grace from criticism and any exposure which might bring them just reproach or disgrace. We have discovered enough of this abominable spirit lately to call for an expression of the sentiment that holiness is in no sense a cloak with which to cover the wrong doing of any one. Simply because someone professes to be a holy person cannot be permitted for a moment to shield that person from being measured by the Biblical standards of righteousness. No one is to be allowed to say or do anything simply because he professes this gracious experience that would not be tolerated in anyone not making such a profession. Let us put special emphasis upon the thought that holiness is in no sense a cloak with which to shield evil doers or to protect them from proper exposure and condemnation.—*Wesleyan.*

THE MAN WHO GAVE HIS OX.

In a country district of Korea a little band of Christians were building a church, but they lacked \$15 to complete the last payment for the logs and plaster. For a long time the building stood half finished, when an earnest young man named Pai Ni Il, became so burdened about it he could scarcely sleep or eat. His possessions were few; only a small piece of ground, a bullock and the little mud hut in which he lived.

One morning after prayer he visited a neighbor, but soon returned and led away the bullock to his friend's house, who gave him in exchange \$15. The little church was finished, and the villagers far and near came to hear of the living God, and great blessing came upon all. Spring time came and the farmers began to plow their fields; but what about Pai Ni Il, who was without his bullock? He and his brother got into the traces and drew the plow, while his old father held the handles, and faithfully did they toil all through the long season.

If you travel 250 miles from Pyeng Yang you will find Pai Ni Il now pastor of a Methodist church and doing most excellent work. The little church he helped to build stands as a lighthouse in that cluster of villages, and from it sounds forth the gospel story to those who have waited long to hear.

Praise God for this trophy of redeeming grace!—*Revivalist.*

PATIENCE OF A CHILD.

Lady Henry Somerset, whose labors in behalf of the children of the London slums are constant and earnest, tells this affecting story of the way in which her interest in these little ones was aroused.

I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work.

I was in a hospital on visiting day while the doctors were changing a plaster cast which held the crippled boy's limb. The operation was exceedingly painful, I was told. To my surprise, the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left I said to him:

"How can you possibly stand it?"

"That's nothing," he answered. "Why, I just made believe that a bee was stingin' me. Bees don't hurt very much you know. And I kept buzzin' because I was afraid I'd forget about its being a bee if I didn't."—*Youth's Companion.*

DONATION.

While the other churches of this circuit have been remembering us, Millville has not forgotten us. On Saturday evening, Nov. 30, while it was snowing and blowing, about forty people met at our home, and after a social evening presented us with \$26.50. Since there has been added to that \$6.50, making a total of \$33.00. We feel a deep gratitude to these people for their loving care over us, but above all we look up and thank God, who so wonderfully supplies our needs. These gatherings I believe are helpful not only to the pastor, but to the people as well. We think it good to meet together in these social times. E. W. LESTER.