

# King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE

Reformed Baptists of Canada.

Published Semi-Monthly at Fredericton, N. B., by a Committee of the Alliance.

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Ministers, U. S. A. ....	.75

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FREDERICTON, N. B., OCTOBER 30, 1913.

## Editorial.

### "SUFFERED MANY THINGS OF MANY PHYSICIANS."

The afflicted woman of which the above words were spoken by Mark (5, 25) and Luke (8, 43) affords a very striking illustration of the remedies proposed by the almost unlimited theories and creeds to deliver the souls of men from sin.

*"Suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."*

To illustrate her sufferings from the physicians, the following formula is a sample of their treatment of the disease by which she was afflicted.

Rabbi Jochanan says: "Take the gum of Alexandria, of alum and of crocus hortensis, the weight of a zuzee each; let them be bruised together and given in wine to the woman that hath an issue of blood. But if this fails, take of Persian onions nine logs, boil them in wine and give it to her to drink; and say, Arise from thy flux. But should this fail, set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and fright her, and say, Arise from thy flux. But should this do no good, take a handful of cummin, and a handful of crocus, and a handful of fœnu-greek; let these be boiled and given her to drink, and say, Arise from thy flux. But should this also fail, they are told to dig seven trenches and to move her from trench to trench, etc.

In much the same way men have tried all manner of experiments, and advocated many theories as effectual in regulating, or suppress-

ing, or getting rid of the old man. But the old man has survived all the schemes and methods of getting rid of him, and when people think they have gotten him nicely under control he suddenly walks forth in another phase of his nature, until in many places he has taken full control of the affairs of the church, and has declared that there shall be no more revivals of the old-time order held in that church.

No evangelists can be employed who believe in any demonstrations of people awakening to their lost condition; in fact preaching that will awaken people who are dead in trespasses and sin will not be tolerated; hence there can be no demonstrations of joy over pardoned sins; that would be simply emotionalism. And the least suggestion of a second work of grace sets the old man frantic, and he rises right up in every heart in which he dwells, and emphatically protests against the existence of such an experience, and cries fanaticism! fanaticism! Any number of quotations from the word simply increases his fury.

Then the poor soul which the old man controls, when the old man quiets down and takes a nap, cries out, *"Oh, wretched man that I am! Who shall deliver me (from this body of death—marginal note) from the body of this death?"*

Then Dr. Grow-it-out speaks up and says: "My dear brother, please don't use the word 'deliver,' it is out of place to use it in connection with your inward Christian warfare; it must gradually grow out."

At this point Dr. Evolution arises and says. "I can hardly agree with my dear venerable Dr. Grow-it-out. You know that man was originally—well, in course of time he became a monkey."

Here Dr. Work-it-out breaks in rather impatiently: "My dear most venerable Dr. Evolution, I really don't like to hear our highly intellectual manhood traced back so far; but while we are all agreed that there is a slight inclination to go wrong in man, and I think Brother Paul was a little extreme in his use of terms when he called it a body of death, I am strongly of the opinion the way to get rid of this trouble is to be very much at work; in other words, very, very devoted to work."

Then his very excellent wife arises with tears flowing down her face, and says: "I have believed for many years in my husband's theory, and I have been president of the Ladies' Aid Society, and I have had much to do in modern methods of raising church funds, and I am sorry to say that every time we undertake to carry through a fancy sale, or fair, or rummage sale, that troublesome old nature that so seriously affected Sister Miriam is so manifested among us that it takes several weeks to get things going smooth again."

Then Dr. Suppression steps lightly to the front, as he is the junior among the D.D.'s, and says: "My dearly beloved and most highly esteemed brethren, I have listened quite impatiently, I must acknowledge, to your several opinions regarding this inward propensity to sin, and I acknowledge I was myself very much troubled with its workings; so much that I well nigh gave up trying to live a Christian life; but I heard of a great convention being held in a certain place in England where men of several schools of theology met and prayed for the baptism of the Holy Spirit, which is said to come upon those who seek, so abundantly, that the old nature is kept down so completely that he don't so frequently make such a distressing show of himself; but brethren, don't get alarmed; this don't so far differ with your

theories that there need be any serious controversy, for we still know that the old man is alive and comfortably, or uncomfortably, well. But I must say, brethren, it is a great improvement on the theories which you have advanced."

Truly, truly, the cause of Christ has suffered many things from many physicians!

But the history of this suffering woman did not end with the declaration "that she had spent all of her means, and suffered many things of many physicians and was nothing bettered, but rather grew worse."

There was one last resource—a Great Physician, one of marvellous power. Her faith in Him had become implicit and she said, "If I may touch but his clothes, I shall be whole." She grasped the fact by faith of an instantaneous supernatural work that would effect a complete cure. She pressed her way through the curious throng, who were not definite seekers, until her finger tips touched the Saviour's garments, and her faith was instantly rewarded. She was made whole.

### ALONE WITH THEE.

Into my closet fleeing, as the dove  
Doth homeward flee,  
I haste away to ponder o'er Thy love,  
Alone with Thee!

In the dim wood, by human ear unheard,  
Joyous and free,  
Lord! I adore thee, feasting on thy Word  
Alone with Thee!

Amid the busy city, thronged and gay,  
But one I see,  
Tasting sweet peace, as unobserved I pray  
Alone with Thee!

Oh, sweetest life! life hid with Christ in God,  
So making me  
At home, and by the wayside, and abroad,  
Alone with Thee!

—Elizabeth Prentiss.

### A VALUABLE TESTIMONY.

The Congregationalist cites the experience of Judge Fawcett, of Brooklyn, who says that in five and a half years' service on the bench, out of some 2,700 cases brought before him, he has "never had to try a man who was, at the time of the alleged offence, or ever had been, an active member of the church." "I have asked each young offender," he says, whether he was a member of or an attendant at a Sunday school, and I have never been answered 'Yes.' I believe in Sunday schools. When, by means of suspended sentences or merciful devices, I have seen fit to give young prisoners opportunities to lead better lives in freedom, I have, in every case, insisted that the first thing they must do is to join a Sunday school."

Parallel to this is the recent testimony of a Chicago judge, also cited in the Congregationalist. He had tried many divorce cases, and had found that "rarely, almost never, were the parties to a divorce suit active church workers."

It is said that crime now costs the nation \$700,000,000 a year. "If there were no churches," says the Congregationalist, "it would cost ten times that. It would cost us hardly any of that if all were in the churches. Really, the man who is living in our crime-free, respectable towns, and does nothing for the church, is living on charity. He is profiting from the church's curb of crime, but is giving nothing in return."—Free Methodist.