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King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE

Reformed Baptists of Canada.

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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., FEBRUARY 28, 1913.

THE OLD MAN.

A great many people deny the existence of the "Old Man;" others deny the possibility of getting rid of him.

So the "old man" is always present with these two classes of Christians, and all the "old man" wants is the opportunity and he will manifest himself in the most unpleasant and embarrassing way, and to the greatest injury to the cause of Christ.

There is no more opportune time for "The Old Man" to display himself than when the several branches of the Christian church are called upon to co-operate in a work which is of general interest. Then the "old man" starts in to raise a quarrel (for he hates peace), and before he is suppressed he destroys every feeling of unity, and holds every branch of the Christian church up to the world in the worst possible light, and makes professed Christianity an object of ridicule. And no wonder that worldly men say that they can deal with the most difficult problems in a better spirit than the ministry of the churches can. One man said to the writer after the "old man" had made an exceedingly bad break in a recent meeting: The effect of the breach made by that disgusting scene will be felt for ten years.

Brethren, that old explosive nature "is not subject to the law of God, neither indeed can be."

It will continue to destroy harmony in the home, in the church, in the community, and everywhere that it is permitted to exist.

Paul says that the "old man" is corrupt, and that he should be put off with his deeds.

GOD GIVEN OPPORTUNITIES.

In the home, in the church and in the nation, times come when the opportunities are given when true parental love is put to the test, when prolonged sickness and other things occur that calls for endurance, or decisive action of some kind. In the church conditions come about when spiritual life is at a low ebb, or financial responsibilities must be assumed which test people to the very limit of their faith and benevolence, and they are thrown back on their consecration, but God has some one who tarries in the closet of prayer for victory over the spiritually waning church, and with the rising of spiritual life and power.

New courage comes to the people and the financial needs of the church are easily met. So with the nation, the man may be found in some quite obscure place, who comes to the seat of power, and frees her from her embarrassing situation.

We, as a people, are in a situation just now where we have the opportunity to win a great victory, and show those about us that there is a genuine consecration and abundance of latent vitality existing among us. This is a blessing that every member of the denomination, and all our friends can have part in. As all of our readers know we undertook to pay off the indebtedness of Beulah Camp ground a little over a year ago and we made a good beginning, but we have not completed our undertaking. But now we are going to ask every consecrated and sanctified, and justified believer to join us in sincere and continued prayer to our dear Heavenly Father, to aid us to rise to the need of this time, and that before the meeting of the Alliance that every dollar of this need of His blessed work may be met. We have established and beautified Beulah Camp Ground for His glory. He will not fail us, He never has, He never will. Beloved, let the men, women and children work together and the whole can be accomplished in one month. But let prayer be the foundation of this undertaking.

Some of us have known the power of prayer in more difficult situations than the present, and we feel confident that with our people on their knees before God about this matter, and all the tithes are sent in, that we will soon realize that the windows of Heaven are opened and a grand overflowing blessing is ours to enjoy.

First deep sincere prayer unto God, then come unto Him with your offering for this department of His work. *S. A. Baker.*

**WHEREIN DO THE REFORMED
BAPTISTS DIFFER FROM THE
OTHER DENOMINATIONS?**

A prominent minister of the gospel asked us to answer the above question, after having read our editorial of February 15th.

It is a pertinent question at this time. But we are not unmindful of the difficulties involved to give an answer which will be satisfactory to all in a brief article. So we will only attempt a brief statement.

On general principles the Reformed Baptists hold the same doctrines as other Baptists, with the exception that they are Armenian in belief as differing from the Calvinistic, viz: They believe in brief "1st—In conditional election, 2d—Universal redemption, or that Christ died for all alike, though only those who accept

his atonement by faith will be actually saved; 3rd—Salvation by grace, or that man can exercise true faith only by the regenerating grace of the Holy Spirit, with which grace, however, he can co-operate; 4th—Grace not irresistible; 5th—Falling from any state of grace possible."

To show the difference between the Arminian and Calvinistic views we also state the fine points of Calvinism, viz.: "1st—God elects individuals to be saved; 2nd—He designs complete redemption for these only; 3rd—Fallen man himself is incapable of true faith and repentance; 4th—God's grace is efficacious for the salvation of the elect; 5th—A soul once regenerated and converted is never ultimately lost."

But the main point at issue is the doctrine of Instantaneous Entire Sanctification. This doctrine the Reformed Baptists accept and believe practically as taught by John Wesley, and so beautifully expressed in many of the hymns of Charles Wesley.

Our statement on the doctrine of Sanctification is as follows:—

"Sanctification denotes a consecration or setting apart for the service of God (John 17-19), also an act of divine grace whereby we are made holy, or freed from sin; or cleansed from moral corruption or pollution (1 Thess. 5-23); and is applied to things and places as well as character. This state is variously expressed in the Scriptures as "Holiness," "Sanctification," "Purity," "Perfection," "Fulness of God" etc. Sanctification begins when the principle of purity, viz., love of God, is shed abroad in the heart by the Holy Spirit in the new birth. Rom. 5-5.

But Entire Sanctification is that act of the Holy Spirit whereby the justified soul is perfected in holiness. 2 Cor., 7-1; James, 1-4; 1 Thess., 5-23.

Justification delivers the believer from the guilt of sin, Regeneration delivers the justified from the dominion of sin (Rom. 6-14), and Entire Sanctification delivers the regenerated from the inbeing of sin. Rom. 6-7.

Entire Sanctification does not consist in the imputation to us of Christ's personal holiness, but is wrought in us as a second work of grace after conversion by the Holy Spirit, through faith in Christ, (Acts 26:18), and is received at the moment when the believer makes an entire living sacrifice of himself (Rom. 12:1) on the Christian's altar, Christ Jesus, Heb. 13:10-12, and is attested to by the Holy Spirit, 1 John 5-10, 1 Cor. 2:12, Heb. 10:14-15, who produces in the heart perfect love.

Entire Sanctification does not free us from manifold temptations, and manifold errors of judgment and infirmities, nor does it exempt us from the possibility of sinning, nor does it supercede the necessity of constant dependence upon the atonement for acceptance with God, nor does it exclude the idea of growth, but we are commanded to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. Hence, entire sanctification is an act of Divine Grace whereby believers are made free from all sin, 1 Thess. 5:23, Jno. 1:7, or that state of being cleansed from all unrighteousness, so as to love God with all the heart, and all the soul, and all the mind, and all the strength, and thy neighbor as thyself, and includes the fullness or baptism of the Holy Spirit. It is divinely imparted, not imputed, Rom. 8:1-4 and instantaneously received

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