

THE King's Highway

An Advocate of Scriptural Holiness.

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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., APRIL 30, 1914.

Editorial.

HATH NO EXPERIENCE.

The above caption is a marginal note of Hebrews 5, 13.

For every one that useth milk (hath no experience) is unskilful in the word of righteousness, for he is a babe.

But strong meat belongeth to them that are (perfect) of full age, even those who by reason (or an habit of perfection) of use have their senses exercised to discern both good and evil.—Heb. 5, 13, 14.

Paul told these Christians that he had many things to say that were hard to be uttered, because they were dull of hearing, and evidently it was their fault, for he said, *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*—Heb. 5, 12.

It is to be feared that Paul would find even in this time of boasted light and advancement, just as difficult situations regarding Christian experience. The people are still lingering at the first principles of the doctrine of Christ, and continually talking of repentance and baptism, and do not believe in going on unto perfection, and it is quite the fact that the people who do not "go on unto perfection," or make progress in their Christian experience, lose even the evidences of their conversion.

Peter said: *But he that lacketh these things (or had neglected or refused to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, or love), is blind, and cannot see afar off (near*

sighted) and hath forgotten that he was purged from his old sins.

Paul says they need to be taught the first principles again, *and are become such as have need of milk.*

It is a sad sight to see a company of undeveloped children living in perpetual babyhood. But, beloved, is it not a thousand times more sad to see large numbers of professed Christians toddling about the first principles of Christianity, and laughing at the idea of going on unto perfection.

True, strong emphasis is laid upon the philosophy of ethics, as intellectual culture, but largely fail to appropriate the divine provisions for growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and forever.

For if we seek (experience) knowledge of him, the glory of our obtainment will be his, for by communion with him—*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (or of the Lord the Spirit).*

In order to avoid the fact of a definite, present, personal experience, and the expulsion of the old man, all these great blessings are relegated to some time in the undefined future, but a careful reading of these passages of Scripture will reveal that it is for the present. It seems to us to be undeniably plain and with no possible chance for controversy.

Let us go up at once and possess it, for we are well able to overcome it. If the Lord delight in us, then will he bring us into the land, and will give it us; a land which floweth with milk and honey.

SPARKS FROM THE ANVIL

REV. A. P. GOUTHEY, B. D.

Repeated effort shows metal.

Fools usually drown in shallow water.

My friend, when you talk, say something!

It is expensive to succeed; more so not to.

Swell-head is a dangerous disease, rarely cured.

To be untrue to others is to outrage one's self.

If you would learn the worth of opportunity, visit the dying.

Protracted spiritual babyhood is the defeat of the modern church.

Death by drowning—justice in the golden sea of bribery.

It is madness to give place to base unholy passion or desire.

Trials are the sandpaper that smooth and beautify the character.

When scandle-mongers go hunting big game they always use high-power automatic slander guns!

It is in the midst of evil report that one comes to know and appreciate one's true friends.

Penuriousness frequently makes a pauper of itself, while benevolence enriches and glorifies its author.

Unsanctified education is one of the devil's strongest chains binding this world to the pit.

If you would not make your soul a garbage pile, take that sign of "dump here" off your ears!

The only nature that can enjoy wrong, either in spirit or practice, is the sin nature.

The night-gallops are a dreadful contagion to which the young are especially susceptible. Better quarantine your home, my friends!

No Christian character is finished short of entire sanctification. All the work of grace

this side of purity is wrought with special reference to this great crowning work.

"The altar sanctifies the gift." Yes, so it does; but let it be remembered that a Jewish lamb only "touched the altar" red in its own blood—dead! See?

As some of us look out on this generation we are reminded of a certain passage of Scripture, namely, "I cast it (the gold) into the fire; and there came out this calf!"

"A little talk with Jesus" will do well enough for the tiny saintlets who desire just religion enough to keep them in respectable society, but those who would be strong in the Lord and make inroads on hell-territory must be mighty in prayer!

The Master's last command to young preachers was "Tarry ye . . . until ye be endued with power from on high." The demand of our age is, "Tarry ye in a theological seminary until ye be endued with great polish and are able to spread an elaborate table of metaphysical research!"

"I DON'T SEE ANY HARM IN IT."

E. E. SHELHAMER.

This is the way cold professors and compromising teachers talk. You never hear an honest soul speak thus. With them the question is not whether there is any harm in certain things, but is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" (?) and every other questionable thing, can easily be settled by prayerfully applying the following questions:

1. Are you willing to see any harm in it?
2. Will you see any harm in it on your dying bed?
3. Is it consistent with a follower of the meek and lowly Nazarene?
4. Would you want Jesus to catch you in the very act?
5. Could you ask and expect Him to take part with you?
6. Does the most holy person you know of see any harm in it?
7. Do you commune with God as freely after it as before it?
8. Can you look to Him for a blessing in the midst of it?
9. Even if it is lawful, is it exemplary? Is it becoming? Is it like the behavior of one who is dead to all things but God?
10. In short, is it to the glory of God?

"Whether, therefore, ye (do such innocent things as to) eat, or drink, or whatsoever ye do, do all to the glory of God."

Anything and everything that is not strictly to the honor and glory of God should be avoided.—*Selected.*

God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eye, the tone of their voices. Little children find them out quickly amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, laying a confiding hand on their knee and lift their clear young eyes to those loving faces.—*Exchange.*