

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 Rev. S. A. Baker, Fredericton, N. B.

FREDERICTON, N. B., AUGUST 31, 1914.

Editorial.

WHAT IS OUR PRESENT NEED? HOW SHALL WE PROCEED TO MEET IT? WHAT METHODS SHALL WE EMPLOY?

These are questions of vital importance, which are pressing themselves upon us for our most serious consideration. The situation is obvious to all. The struggling of the nations in deadly conflict, for the moment eclipsing the political strife which has been absorbing the attention of the world; the general depression of business; the confusion of religious teachings and literature combined with the ordinary cares of home and business, all contribute to distraction of thought, turning our minds to a greater or less degree from the definite work of evangelism. Thoughtful men and women who have the cause of Christ at heart and are willing to sacrifice and labor, are now asking for a definition of our present need. How shall we proceed to meet it? From the minister's point of view we need first to gather many of our people as we can in special prayer groups, for deep humiliation and prayer with confession of all lukewarmness and neglect of God and his cause, and of selfish devotion of time and money that should have been otherwise applied. Seek until we are baptized anew "with the Holy Ghost and fire," until all misunderstandings and suspicions and sinfulness are completely removed, and perfect holiness is obtained. As James has counseled, confess your faults, one to another, and pray for another that ye may be healed. The

effectual fervent prayer of a righteous man availeth much."—James 5, 16.

All who have enjoyed, or do enjoy, the baptism with the Holy Ghost understand what we mean. Only those who have not obtained the great gift of the Holy Spirit and those who want to shield themselves will stand off and question the need of this refreshing. The ministry and other leading members of our churches should be the leaders in this time of prayer and humiliation. *God resisteth the proud and giveth grace to the humble.*—1 Peter 5, 5.

The second step should be in the same order as on the day of Pentecost. After the apostles and disciples of Christ were endued with power, and became of one accord, and reached the one place in complete consecration, they found no trouble in reaching the people.

If we put forth sufficient effort in the upper room, we won't require so much effort to reach the people.

What methods shall we employ? The Lord will reveal this to us if we seek to know, as different places and different situations will necessitate different methods. In the past experience has taught us that we have at times depended too much on evangelists, about which a book could be written. We have employed many physicians and in many cases were but little benefited. Now we will risk the suggestion: 1st, Let the pastor be the evangelist, the church standing with him as they have with the stranger, in prayer, by attendance at the services, in their words of appreciation, by inviting their friends and neighbors to the services, speaking in as glowing expressions about the pastor evangelist as they did of the man who came to them and received a hundred or fifty dollars per week; keeping their own hearts aglow all the while, so their words will be as real and spontaneous as before. Let the membership be as early at the services as before, thus not only saving the pastor from being grieved by their tardiness, but gladdening his heart by their zeal.

3rd Suggestion: If the circumstances in any way require it, let the pastor be so in fellowship with his brother pastor that he will invite him to come and assist him in his special services; if more help is needed, call in a third pastor; and invite some who sing in the Spirit from some of the other churches; but always with the idea of returning help to the other pastors and churches when needed.

The advantage of this procedure is that your pastor will not go away when the special services close, and the people will not feel that the effort has ended; but the rich spiritual influence of the services remain and continue to bear fruit throughout the year.

4th Suggestion: If, after a real soul-refreshing comes upon the prayer group of the church, the pastor and people feel led to employ an accredited evangelist, why of course do so, but get the refreshing on the church first and get the church up to the working point, so that the whole ten days will not be spent in doing the work which the pastor and church should do, for this is a waste of time and energy and money.

In conclusion we firmly believe that God will surely bless the people who come to him in the attitude suggested. To do it will require real faith, real decision and patience, and as real action as going to war.

Will we clear our decks for action?

The greatest thing anyone can do for God and for man is to pray. It is not the only thing, but it is the chief thing.—S. D. Gordon.

PERILOUS TIMES.

This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.—2 Peter, 3, 1-5.

One looking out on the present clashing of the nations would most naturally say these are indeed most perilous times, and they are indeed perilous to the lives of men and to national existence, but the peril spoken of by Peter is to vital Christianity.

The danger is within and to the church, for the description is given and stated that people having these characteristics have a form of godliness and yet deny the power of godliness, and the warning given to the true children to turn away from them; don't go with them; don't follow them. They may possess all that the great world seek after, wealth, position, refinement, so far as outward appearance goes, and yet in their lives and doings manifest to the spiritual minded at least these characteristics which are the distinguishing marks.

These are indeed perilous times, and a time for the lovers of Christ to flee to their closets of prayer and tarry with their Lord.

IN OUR HOME.

From the beginning of the day to nightfall, we need to say, not to our neighbor, but to ourselves—*forbear*; and again, *forbear*. Seldom do we regret silence; often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse, and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear the reproof until assured that the error was intentional; that the accident was due, not to innocent misunderstanding, but to wilful mischief. If the friend fails to do what, in given circumstances, is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smothered if only forbearance directs the domestic engineering.—*Harpur's Bazaar*.

The above is very excellent counsel, and thousands would be delighted to follow it. Some, by a strong will and quick thought, might be able to succeed, but the flash of a hasty temper reaches the dynamite stored in the human nature of a very large percentage of human beings, and the thing is said or done before the suppression theory can be put in operation. A genuine case of entire sanctification is the only universal remedy for the pettish snap and snarl so prevalent not only in the home, but in all places. Then it makes folks so free from that strenuous task of watching the explosive in one's nature, because of its