

THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA.

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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., January 15, 1915.

Editorial.

A GENERAL HOLINESS CONVENTION.

Do our people want an old time holiness convention?

We are in a position to arrange a holiness convention like we held thirty years ago, providing if one of our centrally located churches with a large seating capacity — preferably Woodstock — would undertake the entertainment of a convention of large proportions. There are several ways in which this can be carried into effect so far as entertainment is concerned. First, get all entertained free that we can. Second, obtain all available furnished rooms in private houses at as reasonable prices as possible and let the people who have no spare rooms furnish meals at a reasonable price. In this way all the people can be cared for.

Evangelists.—We are in correspondence with leading evangelists, and will make arrangements for such a meeting in April if we receive sufficient encouragement from the churches and pastors. We need a general refreshing, and it is no reflection to say so. Every Christian needs frequent refreshing from the presence of the Lord. We refresh our bodies with food and rest. Our souls also need refreshing. Great benefit can be derived from such a meeting.

Will we have it? What say you?

The minister without the Holy Ghost is only a preacherette talking of a sermonette for the purpose of getting up a revivalette.—*Rev. W. E. Smith.*

MISTAKES OR FAILURES.

By S. B. Charlton.

In taking a retrospective view of our lives, how apt are we to dwell upon that part which we call "mistakes" or "failures," or if we feel sorely tried because of it, we may use the harsher term "blunders" possibly with strong adjectives prefixed. And the more we dwell upon it, the blacker and more serious it appears. We seem to think that we are justified in so criticizing ourselves. But we do not as Christians, believe that God is guiding and shaping our lives. And that He will not let anything come into them but what is for our good. This being so, are we not impugning God's power and wisdom when we thus find fault with ourselves?

How often we say, "all things work together for good," and Col. 1:17 says, "by Him all things consist," (some tell us that word means harmonize). Eph. 5:20 reads, "Giving thanks always (all ways) for all things," good, bad or indifferent, whatever may come into our life. Does not "all things" include our mistakes and failures?

How often we hear people when putting forth their best effort to help in the Master's work, censure themselves when results were not what they expected, or something they said or done, showed a different light from what they intended, and from their view point done more harm than good.

"Brethren, these things ought not to be," for is it not just as unchristian to find fault with ourselves as with others? We have come to the conclusion that it is, and as equally dishonoring to God.

If we know we are in the will of God, and have sought His guidance in our undertaking, whether it is in the spiritual or material, we should go to work, not only with strong courage, but a mighty conviction that we are right and leave the results, whether they be as we expected or not, in the hands of Him who "is able to make all Grace abound toward you." And even if we may have been carried too far by our zeal and earnestness, and perhaps gone ahead of what God would have had us, is He not able to work it into the great drama of our lives and make it all harmonize?

We all have seen the odds and ends, the cast off material, taken by one with the hand and eye of an artist and made into something exceedingly beautiful. I have a quilt my mother made and gave me, it is the "crazy quilt" pattern, no two pieces of a size or shape, and very few of the same material or color, and yet it is beautiful to look at. In taking this backward look, perhaps not a few of us see what appears to us to be nothing but a tangled mass of wreckage, wasted years, we say, and "Oh, if I could only live them over again how different it might be."

God is a great artist. He took this, what is now the earth and all its system of planets, when it was without form and void and made it what it now is, in all its beauty and grandeur, and then made man which was the crowning work of His hands and handed it all over to him for his use and benefit. And is He not fully qualified to take the tangled web of our lives, however much they may have been, what we term failures, and weave them into a garment for His honor and glory, not only here, but hereafter, and that will be the envy of angels and our joy throughout eternity.

This He will do when we have made a complete surrender of ourselves to Him for time and eternity. The past, with all its mistakes

and failures, the present with all its difficulties, the future with all its maybe follies or wisdom on our part. Let us remember that He is able to do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Our part is just to let Him do it, and wait patiently the time when we will be permitted to see the design in its perfectness.

Note.—We are not exhorted to give thanks for all things, but, in everything give thanks.—*Ed.*

FORBIDDEN JOKES.

Humor is a good thing in its place, and when of the right kind. It is never in its place or of the right kind when indulged at the cost of divine truth, or when making light of serious things or any truth or character of the Bible. Some people who have a natural tendency or gift of humor are very careless in this matter, and cannot get their consent to miss a chance at a joke even when it must cost casting into disrepute or jest some divine truth or some Bible character. An exchange gives the following incident, which shows how one should always stand up for the right in this matter:

"It was such a little thing—just a joke, lightly told. Why did you take it so seriously; why didn't you let it pass, even if you didn't quite approve of it?" So one young man half smilingly reproved another as they went home together from a social gathering.

"I took it seriously," was the quiet reply, "because to me it was a serious matter, one that my conscience could not pass over in silence. It was undeniably funny, and all the more dangerous on that account, for it treated lightly a Biblical character. To me it was shockingly irreverent, as all jokes upon sacred subjects are. Oh, I know they are common enough; you see, the flippant pun and the light reference to the grandest personages, the most wonderful occurrences, the tenderest passages, in the Bible. There is actually no limit to the thing. Secular press and religious paper are both guilty, and it sometimes seems to me that the comparatively mild jokes of the religious paper are more deadly than the broad, secular ones that are more apt to arouse the conscience and disapproval of refined intelligence. The boy who told that joke about Moses tonight meant no harm. But it was a step in the wrong direction for him and his hearers, a careless slip towards greater irreverence. Whenever I hear such a mistake made, I feel, with the apostle of old, that I am set for the defence of the gospel. Truly, it needs defending, strongly and openly, when even a 'Christian' boy can tell a 'funny' story about the things for which Christ died."

"You are right," came the frank reply. "I am with you in this, now that you've made me think about it. Suppose we form a society of two — future membership unlimited — 'for the defence of the gospel' against thoughtless, joking irreverence?"—*Selected.*

Brother and Sister Kierstead expects to begin housekeeping as soon as she is able, and they are very thankful for the gifts they have received, but there are some things they need, viz.: dishes, knives and forks and a heater stove and articles of furniture. The brethren and sisters will please note this.

"There are no stumbling blocks in the way of holiness. It is only when we get outside of the way that we stumble."