

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., May 31, 1915.

Editorial.

"Rejoice evermore," in spirit, in song, in laughter, in shouts, in praise, in tears, whichever is suitable to the occasion, in camp meeting, do all together if you wish.

He who prays without ceasing has solved the problem of living free from condemnation.

"In everything give thanks," for doing the will of God makes all things work together for good.

"Quench not the Spirit," and you will enjoy an evergreen Christian experience which will be fruitful every month in the year.

"Prove all things" (drop everything that won't stand the test of the word of God—"hold fast that which is good." A safeguard against false doctrine and fanaticism.

Abstain from all appearance of evil, and it will be safe for your children and your Sunday school scholars to follow your example.

The Apostle's prayer for your greatest good: And the very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it—sanctify you wholly and preserve you blameless unto the coming of our Lord Jesus Christ. All these things become delightfully easy to the wholly sanctified.

DELIGHT IN DOING THE WILL OF GOD.

"I delight to do thy will, O my God."

A vital point in the life of holiness is the constant and entire subjection of our will, to the will of God, not only to the degree of freedom from sense of duty, but to really delight to do His will.

This point is unquestionably reached at the moment when our consecration is complete, and entire sanctification, or the baptism with the

Holy Ghost takes place. But to maintain this perfect surrender, and delightful obedience of the will to the will of God, whatever that may involve, keeping pace with our increasing light, and increasing growth in our ability, and multiplied opportunities, would soon lead us out in to heights and depths and lengths and breadths of the love of God. We believe this to be the normal life of the "truly sanctified," who find and enter the "straight gate and narrow way which leadeth into life," and continue to walk in it.

Many, no doubt, have missed the way and gone into fanaticism, but the unfailing promise still stands, "*If any man will do His will, he shall know of the doctrine.*" God will reveal His will to the man who wills to do it.

We are not unmindful that we are speaking of a life far beyond what is generally called "a consistent Christian life," which may only include the negative side of a Christian life, refraining from outward, sinful acts.

Also a life which is far richer than the generality of professed holiness people live, who appear to do only that part of the will of God that involves but little effort or sacrifice on their part.

But we are speaking of that kind of a life which is lived where the will of God, which is revealed through His word, or by His Spirit, is fully and delightfully obeyed, no matter what else may be required to be postponed or changed to give time or place for the will of God. Where God's will is considered in preference to our own, or our best loved ones will, or our pleasure or our loved ones pleasure, when at times we are sincerely sorry to go contrary to the plans and wishes of others, but if the choice must be made, we choose to do the will of God and suffer the consequences rather than fail in doing the will of our blessed Saviour.

This is in perfect harmony with the teaching of our blessed Lord Jesus Christ, when He said: "*He that loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross, and followeth after me, is not worthy of me.*"

The wholly sanctified Christian always loves his family, and we delight to please those we love, and because our loved ones are dearer to us than our natural life, their will will have a greater influence with us than all the world beside, hence our love for them may become the danger point in our fulfillment of the will of God. Hence we believe the Lord marked this danger point when He said: "*And a man's foes shall be they of his own household.*"

THE SAINTS ARE GOING HOME.

In the passing of our dear brother, E. Preble Green, of Wood Island, Grand Manan, and Sister Reed, of St. John West, two of our most loyal members have gone from us, who have stood for the experience of entire sanctification with unwavering fidelity for the past thirty years, always faithful in service and testimony, backed up by a most consistent and prayerful life, and gentleness of spirit.

Each lived a considerable distance from the churches of which they were members, but for many years they were present when possible for them to get there.

Sister Reed was a charter member of the St. John church, and Brother Green was a charter member of the Seal Cove church, Grand Manan. Both frequently attended the Alliance and Camp Meeting. In each case there was only a few days illness. So God giveth his beloved ones rest. Their memory is blessed.

A VISIT TO BEULAH.

The editor accompanied by Bro. Russell Brown visited Beulah Camp Ground on the 24th inst., and found everything in good order except the need of the usual cleaning up. Only one fallen tree which was broken off about half way up the tree. Only one cottage had the appearance of being broken into, and things were scattered about, but the buildings generally were not disturbed. We had some keys but found that Brother Wiggins had closed up the hotel and should he lose the combination he may not be able to get in himself, for he had every door well secured, requiring more than a bunch of keys to gain an entrance.

At least two excursions landed at the wharf on the 24th, and a large number of people spent the day in the vicinity, quite a number of young people finding their way into the grounds, but all seemed to be a quiet company of people. A party of a half dozen young men who were thought to be drinking, set the Indian camp on fire and destroyed it. An effort was made to get their names and it is to be hoped that they will have to pay the Indians for the camp.

In a very short time the cottages will be opened, and the work of preparation for the Alliance and Camp Meeting will begin, and a short month from now will find the Alliance for 1915 in session.

THE MAN BEHIND THE TEXT.

A text is not a rifle pit behind which one might screen himself and hurl whatever shot he has a mind to into the ranks of an enemy. It is not a canvas upon which the preacher may paint any vagary which appears to his imagination. It is not a weather-vane to be hurled this way and that, according as the breath of the speaker may blow upon it.

A text is like the bread which Christ divided and gave to the multitude. By the grace of God and the character of the man behind the text, it is capable of infinite division, multiplication and application.

The few loaves in the hands of Jesus fed five thousand men. In the boy's hands they did not feed anything. It depends upon the hands in which the loaves are whether the congregation is going to be fed.

A text is a bit of truth separated from other truths that its meaning may be made the subject of special emphasis. It is not a grab-bag, into which the preacher may dip his hand and expatiate on whatever he may chance to bring up. A text is a guide post at the forks of the road. It points in but one direction, and it is the province of the man behind the text to tell what he knows about the way in which it points.

It depends on the man behind the text what the text will teach the man in front of it. To him its horizon may be boundless, or as narrow as the cluster of mulleins on the hilltop. The things he will find there will depend upon himself. The treasure he will draw from its depth is conditioned upon his reach. His Holy Spirit works through the man in the study, and the man in the study works through the Spirit given text, and both the Spirit and the congregation will hold the man responsible. God is good; but when the whole head is sick and the whole heart faints, a physician is needed. The text may furnish food or famine, strength or weakness, comfort or grief. God puts it into the preacher's hand, and calls upon him to make good.—*The United Presbyterian.*