

—THE—
King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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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, Moncton, N. B.

MONCTON, N. B., OCT. 31ST, 1917.

EDITORIAL.

SPECIAL EVANGELISTIC SERVICES AT
 MONCTON, N. B.

Since Brother F. W. Foster, "the Farmer Evangelist," visited Moncton in January last, many have expressed a desire to hear him again. We made an effort to arrange with him for another meeting for the early winter, but were unable to do it on account of him having so many engagements, but after considerable urging he consented to come with us for nine days before he began his other engagements. So we began a meeting on Sunday, Oct. 28th, with a grand interest and attendance.

An invitation was given for Brother Foster to speak to the I. R. C. Christian Brotherhood at the big government car shops at the noon hour every day during the next week, which immediately developed a big interest among the men who carry their dinners with them to their work; and over a hundred men gathered every noon hour and listened with intense interest and much good; and at the church the interest increased with every service, the church being filled every evening to its capacity for two hours and a half, and the people seemed to be reluctant to leave when the service closed.

Brother Foster was also invited to address a mass meeting for men Sunday afternoon in the Central Methodist Church under the auspices of the Y. M. C. A., when the large school room with a capacity of seating 600 persons, was packed by an attentive and interested congregation, mostly of men. In the evening our church was packed, even the standing room, and many were unable to get in.

The closing meeting on Monday evening, the church was again filled, and a large number testified to the great benefit they had received. One young man who was specially bright and clear in his conversion, and several renewed who had relapsed in their Christian experience, all were refreshed. Many evidently were under deep conviction and the wide interest awakened in so short a meeting was beyond our largest anticipation, and all the churches will doubtless reap a harvest

from the blessing the Lord showered upon us through the ministry of Brother Foster during this visit, who pressed home the truth of the two baptisms in about every service with clearness and power that none who would, could fail to see.

STRIKING TWELVE.

The above term is used among preachers and evangelists to express the reaching of a high mark in the effect of a sermon or a prayer.

The remark is made that he "struck twelve," but few do this every time, many times for reasons over which they have no control, sometimes they miss the mark, because of an error of their own judgment as to the line of thought that is most appropriate for that special occasion, or the subject chosen for that particular congregation. Sometimes self-confidence and lack of dependence on the Holy Spirit for guidance brings a failure.

Many make the mistake in thinking that the sermon or song or prayer that swept all before it in one place will do the same in all places.

But probably the saddest disappointment comes to both pastor and people, when a pastor in the first few months of his labour brings up all of his heavy artillery and siege guns, and fairly blows things to pieces, and "strikes twelve," and then begins to recede, and by the end of the first year gets down to where he should have begun.

It is thought by many that a minister can do his best work in the first year of his pastorate. If that be so, all of his pastorates should be just one year long. Beloved, we do not believe this need be; we should always remember that God's resources to which we have access are inexhaustible, and so long as we draw from his resources the table we set before the people will be amply provided with spiritual food. But if we are drawing from our own gifts and emotions and physical energy, and extracts from other men's writings, with the pretense that we are giving out that which we have thought out and prayed out ourselves, it will be little wonder if we dry up and wither away, and we lose our grip and become hard in our spirit, and our preaching becomes that of external service instead of inward victory and joy and gladness, because of feasting with our Lord."

There are many reasons for the pastor declining with his people after a short pastorate. Some of them may be losing their people's respect, 1st, by levity; 2nd, mistaking familiarity for sociability; 3rd, untidiness in his personal appearance, his face unshaven, his hair long and tousled, his boots unblacked, general carelessness in his clothing. It don't matter whether he is stationed in city, town, village or country, if he will retain the respect of his people he must respect himself. Nothing will drop a pastor down in the estimation of his people quicker than to find him associating with a crowd of loafers, chewing gum and swapping stories and taking part in light conversation. We have seen just such instances as these.

There are other reasons which are just as disastrous as the types mentioned.

Better begin at one and gradually ascend with an unwavering faith in the boundless power of God.

"AS BECOMETH THE GOSPEL OF
 CHRIST."

Rev. W. B. Wiggins, B. A.

Paul in his exhortation to the Philippians I. 27, says: "Let your conversation be as becometh the gospel of Christ," or better, as the Revised Version, "Let your manner of life be worthy of the gospel of Christ."

This exhortation comes with equal authority to Christians everywhere and in all times. Consistency of living is of the utmost importance in those who profess to be "new creatures" in Christ.

A single instance of immorality in one who has taken upon him the name of Christ, is sure to produce pernicious effects. The sharp eyes of the world are ever upon the disciples of Christ, watching for any defect or deviation from the path of righteousness, by which they may reproach the gospel and deny the power of Christ to save from all sin. This fact ought to be a powerful motive for Christians to "watch and pray" that they may not be the cause of reproach of the gospel of Christ, and to persevere in the path of righteousness and true holiness.

Living as becometh the Gospel implies a careful and constant regard for the **authority of Christ**. He as King, has a right to give laws to his subjects, and they are in duty bound to obey. "If a man love me he will keep my words," says Jesus. And John says: "This is the love of God, that we keep his commandments, and his commandments are not grievous." In the scriptures He has given a complete revelation of His will, and the conduct of his subjects must be conformed to that will. Not our preconceived notions of what is right, nor the custom of the place where we are, nor any consideration of expediency is to govern, but only the revealed will of the Christian's Saviour and King.

A life becoming the gospel of Christ is one which is in the language of Paul—"The life which I now live in the flesh, I live by the faith of the Son of God."

We cannot live this life in our own strength, but Christ's grace is sufficient and is freely given. "He giveth power to the faint, and to them that have no might he increaseth strength." Just in proportion as we "live by the faith of the Son of God" shall we be influenced to the "obedience of faith," and be strengthened to do all the Lord's will.

A life that becometh the gospel of Christ is the most emphatic and effective declaration of the power of the gospel to save and keep from sin. There is no influence more powerful, no argument for Christianity so unanswerable as a **Holy Life**. It should be the holy ambition of every Christian to live so as to prove to the world that the grace of God which bringeth salvation is sufficient to save us from all ungodliness and worldly lusts, and enabling us to "live soberly, righteously and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Poverty in spirit precedes riches in grace. "Blessed are the poor in spirit, for their's is the kingdom of heaven."