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# 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, Moncton, N. B.

MONCTON, N. B., MAY 15th, 1917.

### EDITORIAL.

#### MISSIONARY.

The Missionary Societies will remember the time before the meeting of the Alliance is very short, and they need to put forth special effort to gather up the missionary money.

The churches must not expect to be credited for missionary money that does not pass through the treasurer's hands. If missionary money is expended by the local society, or by the church, it should appear in their reports—"For other purposes." Persons who live some distance from an organized missionary society can send their missionary offerings direct to the treasurer.

Missionary money should not be used for other purposes. We have the naked and needy to care for and to carry the gospel to—thousands of them—just as pitiful cases as exist in the world. We have assumed the responsibility of their enlightenment and their care by establishing a permanent station among them. We are clothing the naked and feeding the hungry as far as we have been able, and we need the money for these purposes.

Our own missionaries' children need education which we should provide for.

Give to other things as far as we can, but don't lessen the missionary offerings.

S. A. BAKER,  
Treasurer.

Moncton, N. B.

"Moral distances are never local. The younger brother absent may be nearer his father's house than the elder brother at home."

"The law is eternal and ever-working. If a man loves his life he shall lose it. Selfishness is death. The liberal soul shall be made fat. The selfish soul shall be made thin. When unselfishness ends, death begins. The self-centered person has within himself the germ of decay."

#### WISE, AND OTHERWISE GIVING.

Every person should take time to think, and exercise their judgment in giving. There never was a day where there were so many demands for contributions as the present. Some of these calls are really worthy and needy, but among these are self-appointed collectors, and also schemes that are not all right; there are also methods being used to stir people's sympathies that are repellent if people should stop to consider.

Then there are persons who are taking advantage of personal friendship and acquaintance, and making appeals for help of persons that they have no right to gather help from for personal purposes, and get money that should go in other channels. We have known at big meetings revival and camp meetings, where people would feel that they should give personal gifts to the workers or evangelists, who were already provided for liberally, when their own pastor should have received the very money that they used to make the evangelist think the person possessed a very generous disposition, and the committee who were responsible for the expenses of the meeting were left to make up the amount needed as best they could.

In a revival meeting frequently some person suggests an offering for some person, or some object, and on the impulse of the moment people give without taking the circumstances of their own pastor's needs into consideration, nor the fact that he has put more into the meeting than any other person; but he is overlooked, and we have known that he had to resort to other sources to meet his then pressing need from the fact that even his usual allowance had gone into the expenses and gifts of the meeting. Of course it was done thoughtlessly. That is what we are trying to say. We should take time to think. If you say anything to some of the brethren about it, they reply: Oh, he gets along all right. I think Brother So and So does considerable for him. He don't take the trouble to find out; he just thinks so. Some pastors are all right as they look out for themselves; if people don't give they will let it be known, but there are others who suffer in silence and use up their own small savings to meet their own need, while their people shout and give what he should have to some one else.

This is not because people do not love their pastor, nor because they don't mean to support him, but simply because they have not stopped to think, and gave on the impulse of the moment, and did not stop to look over the situation.

In all these things there should be a meeting for consultation, where all the expenses of a meeting should be carefully considered and all the money placed in the hands of a committee who would wisely pay and divide it to cover the expenses incurred.

It makes no difference what the demand or who makes it, we should stop and take time to think, and if need be to investigate. A purpose that won't bear investigation is unworthy of help.

"Difficulties are things that show what men are."

#### ENQUIRY.

As a rule anonymous letters go into the waste basket, but the following is so much to the point that we decided to pass it out.

To the Editor of the Highway:

As I am somewhat unsettled in my mind as to what to think of the second work of Grace, as I see people who profess to have it who are afraid to tell it except in their own churches, I am beginning to think there can be nothing more than other Christians have, as those who shout the loudest in their own church seem to have their mouths closed in other churches. I never noticed so much as of late, and other churches are looking for them to tell it. I have heard it on every hand. If they have got more than we have why are they scared to tell it? If they had been that way at first they never would have been turned out of our denomination. So of course others think as I do; when Christ forgives our sins we tell it.

And if Christ sanctifies the holiness people why not tell it anywhere? Suppose they are told to sit down; they were told that at first and they did, and told to get out and they did. Now what is the matter? Isn't it worth that now days? It seems not. Will you please explain it as I am a reader of The Highway, and oblige.

In reply to this writer we can only say offhand to the above enquiry, the difference in the circumstances between the beginning of the holiness movement and the present is, that in the early stages the holiness people were members of the other churches and had a right to testify to their experience in those churches, but now being members of churches of their own where they enjoy unlimited freedom to testify and express their spiritual joy in shouts and songs of praise, and being only visitors in other churches, and knowing that those churches do not wish them to give definite testimony to the second work of grace, nor shout, being Christian ladies and gentlemen they respect the wishes of the people that they are visiting and refrain from embarrassing them and incurring their displeasure. We know of a holiness church that was recently invited to take part in an evangelistic campaign with another church, with the specific proviso that they were to refrain from saying amen out loud in the services.

Knowing the feelings and wishes of other churches in this respect, many holiness people would be discourteous to the people they were visiting, to break over the bounds set to their liberty. But should there be union meetings held where the holiness people were accorded freedom there would be little grounds for complaint at least with many of them, for they would be exceedingly glad to testify definitely to the great blessing of the double cure for sin.

"No, Sir," said the rabid free thinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go round howling about it."

"Duty is not less noble or beautiful because performed in a corner."