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**King's Highway**

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B., by a  
 Committee of the Alliance.

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SUBSCRIPTION PRICE.

Per year, in Advance .....	\$1.00
Ministers, per year .....	.50
Four months trial subscription .....	.25
Sample Copy .....	Free
United States Subscribers .....	1.25
Ministers, U. S. A. ....	.75

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., SEPTEMBER 14, 1918

EDITORIAL.

DANGERS.

Never in the history of the holiness movement was there as grave danger as now. Danger! Having the theory and not knowing of a personal experience. Experience is indispensable. This is what makes the onlookers hungry for the blessing. So many people say, I believe in holiness, but what is needed is personal contact, so that we can say, yes! Bless the Lord. I have the experience. The theory of holiness without the experience is a broken reed. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Tit. 2-14. Danger 2. Have we this definite experience, if not, enter in today. There can be no practical demonstration of this life, without clear experience in the soul. No development or growth in experience; growth spells victory, contraction means defeat. So many have thought all I need is to get the experience, not realizing that they must make progress in order to retain their standing. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The children of Israel were not to settle down on the banks of the Jordan, but to possess the land. Not to possess means to be dispossessed. Danger 3. Doing nothing; few seem to realize that they must work out their own salvation with fear and trembling, the do nothing crowd is largely (only a comparatively few carry any burden), they are being carried to the skies on flowery beds of ease, while others fight to win the prize and sail through stormy seas. We must be interested in the other fellow, people just gradually die spiritually from laziness. They have interest in nothing but themselves. We must seek in all legitimate ways to extend the kingdom of God. Danger 4. Division, the enemy of all righteousness is seeking in his subtleness to divide holiness people. A

strong sectarian spirit will do it. This is apparent in some of the late movements; that spirit that says, if you do not follow us, or have the same manifestations that we have, or do not jump as high as we do, or do not speak in an unknown tongue, leads to that feeling, I am holier than thou. Holiness is characterized by a spirit of freedom, but not to do as some one else dictates, but as the Spirit leads. The Holy Ghost makes people one, not one denominationally, but one in spirit, so that Methodists, Baptists, Congregationalists, Episcopalians, Nazirines, Pentecostals, Reformed Baptists, will be in fellowship. If God so loved us we ought also to love one another. Bless the Lord for a real heartfelt experience that will lead us away from errors and guide into the truth. We need holy freedom, not fanaticism and union in heart or in short, after we have been sanctified, expanded.

P. J. T.

DIFFICULT SITUATION.

Frequently men who feel called to work in the evangelistic field write us asking if we can direct them to churches that are without pastors, or to give them pastoral work on some field where they can receive moderate support. Some of these men will bring or send recommendations from ministers which we have never heard of. And we have never heard of these men themselves before—and yet they will tell you that they served several churches. These appeals may come from men who are sincere, who really want to do good, but there are many who are travelling about who cannot preach, nor teach, and are without proper credentials, who are really not wanted by the people, largely for those reasons, and in some cases the people feel that they are being imposed upon.

These appeals put us in a difficult situation because we don't want to hinder any man from doing good. But we know that the people who need preachers in their churches want to know who and what men are, and we are in no way able to recommend men of whom we have absolutely no knowledge nor acquaintance, except what they say of themselves.

As much as we would be glad to help worthy men, we are unable to in the line of Christian work, without bona fide credentials from some regular Christian body, or some person whom we know by reputation or personal acquaintance, who can recommend the applicant from personal knowledge of their Christian character and ability. It is a shame to impose men on our people who have no message from the Lord, and are really not competent to teach nor preach. Men who are not acceptable where they are known. These men where labouring under honest convictions are to be pitied. But the people also are to be considered. So the question confronts us, How are we to meet the situation?

"The unselfish are the happiest—those who work to make others happy and forget themselves. The dissatisfied are those who are seeking happiness for themselves."

CONCERNING THE SERMON.

A while ago, as a certain family was lingering at the Sunday dinner table, the eldest boy suddenly exclaimed:

"Father, I wish the preachers would stop preaching about the war."

"Why?"

"Because we've had enough," he replied. "I think, talk and read about the war all week. When I go to church on Sunday I feel as if I need something else."

A few weeks later a young lady remarked: "I don't want to find any fault, but I do wish our minister would preach something else besides the war."

"What else?"

"Anything that will make the Christian life more real and vital," she answered. "I think we are all ready to make the world safe for democracy, but what about faith, hope and charity? And I feel the need of hearing more about the old doctrine of salvation by faith."

These mild complaints did not come from a pair of slackers. The boy is just past eighteen, at work in a munition factory—often putting in sixteen hours a day—and so anxious to enlist that only his father's long continued illness has kept him from it. And the young lady not only wears the Phi Beta Kappa key, but the insignia of a trained nurse and awaits her call to Red Cross service.

Of course our preachers must preach about the war, seizing every opportunity to press home its terrible lessons. But he who makes the world conflict his theme almost every Lord's Day is making a psychological and spiritual blunder. After six days of a surfeit of war news, war talk, and war thought the human mind will react on the seventh day far more easily to the warning, promises and comfort of the Gospel. Moreover, the serious-minded men and women, and especially the young, are ready for the deeper and more intimate lessons of the world crisis. They are pretty thoroughly convinced of the Kaiser's guilt. What they need to be told, is the hideousness and fatal consequences of sin in their own hearts. They have heard and most of them are ready to answer the call to service and sacrifice. What they should hear, and at once, is the clear, insistent call of repentance and faith in the Lord Jesus Christ as their personal Saviour and Master. They know that much of our boasted civilization was full of rottenness and dead men's bones. What they want to know is what to do about it individually, where to find the way to peace and holiness. In fact, the ministers of the Gospel ought not to delay a day in calling the people to Jesus Christ and in instructing them in the way of life. The prices of disobedience to conscience, the stupidity of sin, the need of a new birth, the unutterable joy of living in Christ—those are a few of the fundamental spiritual truths which can be preached and interpreted at the present time with the probability of the largest and richest results. As that boy put it, "When I go to church on Sunday, I feel as if I need something else than the war."—Christian Advocate.

"Love never stays at home"—unless it is self-love.