

THE  
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.

Editor and Business Manager - Rev. S. A. Baker  
Committee—Rev. S. A. Baker, Rev. W. B. Wiggins,  
Rev. H. C. Archer, Rev. P. J. Trafton, Mr. B. N.  
Goodspeed and Rev. H. S. Dow.

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 Rev. S. A. Baker, Moncton, N. B.

MONCTON, N. B., DEC. 15TH, 1919

SPIRITUAL FORWARD MOVEMENT.

The Scriptures teach, and we believe in constant advancement in normal Christian life and experience. Heart purity is the unhindered condition of rapid growth in grace, instead of being the climax in Christian experience, and is clearly taught by our Lord himself as a definite second work of divine grace, and states the purpose, "And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:2.

**"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."** 2 Pet. 3-18.

Here is an exhortation to increase in that which they already possessed.

Where a clean or holy heart exists, there is a healthy normal desire, and a constant and instinctive prayer for more grace and knowledge of our Lord and Saviour Jesus Christ, as well as love, like burning incense rising in worship of God.

The test can never be put in a holiness meeting, asking how many desire an increase of love, or light, or humility, or anything that leads the soul into greater consciousness of the presence and power of God, without bringing to their feet, all who enjoy the blessing of heart purity.

So we thank God!

The holiness people of every connection are always ready for a forward movement. They are among the blessed, "who hunger and thirst after righteousness." So much so that some run after everything that comes along calling themselves holiness people. Chasing after physical demonstrations instead of seeking more grace, and knowledge of our Lord and Saviour Jesus Christ.

The phrase, "The Forward Movement," is a suggestion that may be applied as a reflection on the churches. In fact some are deploring their lack of spiritual life and power, and the worldliness in all its forms that has not only crept into the church, but in many cases actually controls the professed church of Christ in many of its branches. The following very

suggestive article is from "The Christian Guardian." We should read it carefully. It speaks volumes and contains a heart cry.

WHEN THE CHURCH GETS OUT OF PLACE.

"One day at a gathering of Methodist preachers, when there was great heart-searching, the late Rev. Dr. Findlay began to pray. This is what he said, and all he said: "O Lord Jesus, we beseech Thee help us to see—to see that the world of circuits and churches and books and studies may come between our souls and Thee—just, just like any other world!" To many who heard him this came with the force of a divine revelation. They had believed in the possibility of other Churches getting so absorbed in themselves as to lose sight of the Lord; but that the Methodist Church should ever reach such a state had not yet dawned upon them even as a possibility. And yet we feel certain that more than one of our readers will share our belief that "the world of circuits and churches, and books and studies" has time and again come between our Lord and us.

Whenever this happens there is always an eclipse of faith. We do not cease to see visions and dream dreams, but the glory is departed, for Christ is hidden, and religion loses much of its joy and power and becomes a routine of duties which, while faithfully observed, are too often lifeless and barren. Many a preacher warns his people most faithfully and persistently against allowing their worlds of business or pleasure to come between them and the Lord; but he forgets that his world of ecclesiastical duty may also come between a man and his Lord.

To some of us this will be a new and disturbing idea; and yet it is only too fully illustrated in the ecclesiastical life about us. A man may backslide even while he ministers at the altar. A man may fail to see the very Christ whom he preaches. The Church itself, its obligations and duties, its claims and its promises, may actually come between a man and his God. To most of us, serving the Church has become almost or quite synonymous with serving the Lord, and loyalty to the Church is looked upon as practically the same as loyalty to Christ. And yet—it may not be.

We have no word of disparagement for the Church and her work; and yet we cannot but realize that sometimes it does happen that the Church and its world of duties may hide our Lord from us. This is not the Church's fault, but ours; and yet the sacred character of the Church may make it all the harder to recognize the spiritual declension. We are persuaded that in some cases at least this is the key to the lamented lack of power. We have kept in touch with the Church; we have not kept quite so closely in touch with Christ; yet Christ, and not the Church is our source of life. The sermon may take so much time that the preacher has not enough time for his Lord; the visiting, the attendance upon committees, the thousand and one things that the preacher has to do may make all too scant the time for communion with the Christ; and yet

men may praise us for well-done work when the Lord himself knows that we have failed, and failed because we have not kept in touch with him."

While we don't think this article is to any great extent applicable to us as a people it contains a timely warning! That we should be constantly on the watch, that we permit nothing to come between us and our Lord and Saviour. He must be "all in all," and before all.

But the Spiritual part is not a substitute for works. Neither can works be a substitute for the spiritual.

There are people who make the spiritual part an excuse for their meanness and neglect of assuming their share of the responsibilities in labour, and finances of the church. On the other hand there are people who excuse themselves from the crosses consequent to spiritual life, because they help in the temporal affairs of the church. Both of these classes will come short in the great day of God. Beloved, let us pray fervently for the light, and leading of the Holy Spirit into all truth, and let us follow where He leads.

I will follow where He leadeth,  
I will pasture where He feedeth,  
I will follow all the way Lord,  
I will follow Jesus every day."

OUR FORWARD MOVEMENT.

A special feature of the forward movement among the big denominations is their missionary work.

We have three young people now in preparation for missionaries, and are expecting to be sent to the "Foreign Field" not many months hence. There will be passage money to be provided for. They will need an additional building to live in when they get there. They will need furnishings for it.

They will need personal outfits.

Then their salaries will have to be provided for.

We will not frighten the people with estimated costs at the present time.

We also need more home missionaries. We need as well prepared people for the home work as for the foreign.

We need a large quantity of additional bedding for Beulah and Riverside Camp Grounds.

We need another large dormitory at Beulah for the coming season of 1920.

The St. John Valley R. R. is now in operation, and all can see that means a very large increase in the attendance at Beulah Camp Meetings.

We also need another large dormitory at Riverside Camp Ground and we need it for the season of 1920.

These are all pressing needs. Our churches, and their pastors and our Sunday Schools need to bestir themselves at once.

Our young people should take a live interest in all these branches of our work.

Don't tell us what you can't do, but show us what you can do.

Let the older people do what they can, and encourage the young people.

Let every one be a lifter, a puller, or a pusher.

The small streams pouring down t  
(Continued on Page 5)