

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

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IMPOSSIBLE FOR HOLINESS TO BE  
POPULAR.

"Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets."—Luke 6-26.

Jesus said to His disciples: "And ye shall be hated of all men for My name sake."—Luke 21-17.

He pronounced a blessing upon them. "Blessed are ye when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy."

The reason the Lord gave that the world hated His disciples, was "because they were not of the world, even as He was not of the world."

The world is the same in its nature and spirit as it was then. And the spirit of Christ is unchanged.

"For Jesus Christ is the same yesterday, today and forever." And so long as the world is the world, and Christ is Christ, there will exist that same conflict. And so long as holiness is holiness, it cannot be popular with those who are directly opposite to it in spirit and life.

We conclude that it is not because that holiness people make themselves offensive, by any acts, but it is what they profess and testify to, that is so out of harmony with the life, aim and spirits of nominal professors, that the aversion felt by them is instinctive, as natural to them as breath. The holiness people are naturally sorry for this aversion to them, but there is absolutely no remedy for the situation.

Some, yes, many, have tried to overcome this condition, and lost their experience, and we believe they became more despised by the people they are trying to please. "A city set upon a hill cannot be hid."

There is a conspicuity, altogether unsought, that even the smallest professor of holiness comes into. His language, if ever so broken, betrays him; if he utters a word of testimony in a strange congregation, he is immediately recognized by all present and named.

We have heard of some professed holiness preachers (?) who could palm themselves off on other people, and were not discovered by their sermons to be holiness men. But all such men are dishonest at heart, and had no light to

hide. If they were true in heart their speech would immediately betray them.

Holiness people do not claim the kind of perfection that people attribute to them, for we are invariably charged with claiming absolute perfection. The writer has personally met this charge many times from ministers, and people whom he esteemed highly, but it was impossible to convince them that the holiness people did not claim absolute perfection.

Well—what is to be done? Fulfil our covenant: "Love all who love our Lord and Saviour Jesus Christ, irrespective of name, or nationality, or color, or position.

"Love God with all the heart, might, mind and strength, and our neighbor as ourselves." Keep good, our entire consecration. "Walk in the light." "Live with an eye single to the glory of God." Do all the good we can, to all men that we can, in all ways we can, support holiness with our means while we live, and leave what we have to support the work when we get to the end of the way.

"Be filled with the Spirit." "Rejoice evermore." "Pray without ceasing."

Work for the salvation of souls, in songs, testimony, exhortation, sermons and prayer. Use all mediums at hand—the press, churches, pastors, evangelists, lay-workers, missionaries, and personal effort, and Sunday schools, and every means by which men can be reached.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

For even here unto were ye called; because Christ suffered for us, leaving us an example, that we should follow His steps.

Who did no sin, neither was guile found in his mouth.

Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

THE FIRST FINANCE COMMITTEE.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—Acts 6-3.

Financing the church is a continued problem. This first church of the new dispensation of the Holy Spirit were confronted with it shortly after its organization. The church had grown very rapidly, and as in all ages since, many widows found fellowship and sympathy within the church, and also some members who are ready to fuss about real or imaginary troubles, this contingent came to the apostles (ministers) with their complaint that the widows were not provided for—they just murmured over the matter—but it needed to be disposed of.

The twelve composing the ministers' conference called the crowd of disciples (now learners) together and let them know that the financial end of the church work was not the minister's job—they had something of greater importance on hand than serving tables, but they considered it a very important matter, requiring competent and honorable men, divinely prepared by being "full of the Holy Ghost." There was not a hard-spirited, cunning, crafty money-getter among them. We are not told the methods employed in getting the needful means, but one can judge considerably by the class of men which were chosen as the finance committee.

They had high qualifications, men of honest

report—a good reputation—full of the Holy Ghost—and wisdom. Men not only good, but men of good judgement. Then these men were set apart for this service, by prayer and the laying on of the apostles' hands, and the revival went on, and multitudes of new converts were added to the church.

This reveals the fact that the financing of the church needs to be kept in perfect accord with the spiritual life of the church, and according to this standard, was a part of the spiritual service of the church, as these men were spiritually qualified, as well as mentally and morally. This associates the Lord in the financial affairs of the church, and there is no reason to think that the Lord would in any way disagree with the methods employed by men, qualified as these men were. Well, suppose men possessing these qualifications were to be sought to fill the position of the finance committee of all the churches. Are these qualifications taken fully into consideration?

In olden days, when men could drink intoxicants and fill the offices of the community and church, including preaching, we were told recently of a circumstance which happened not far from the city in which we live, of one such man. On one occasion, when a new supply of liquor arrived at his home, and a company of men, including the school teacher, gathered to help put it into the cellar, and in the course of the evening all got joyfully filled up, and the school teacher wrote the scene up in verse, which closed as follows:

You need not preach, nor pray any more,  
To keep old Satan from your door;  
For he is in your cellar, flaming hot,  
And well, thou knowest—Daddy Scott.

So good that men filling public offices and positions in the church and pulpit now are all teetotallers, and there is no longer a shelf behind the door (??)

A BIG FINANCIAL INSTITUTION.

If the Christian churches would adopt and live up to the tithing system of church financing, they would in a brief time become the greatest financial power in the world. The question then would not be how to get money, but church enterprises in which to invest it. Take your pencil and make an estimate on the basis of one-tenth of the income of all your church members and adherents, then add generously for offerings, for people who tithe are generous givers in addition.

NOTICE.

The minutes have been sent to the churches. Will those who receive them be kind enough to see that each subscriber to the Fund gets a copy, and oblige the Secretary.

GREAT FINANCIAL YEAR.

This will probably be the greatest year of financing church enterprises ever known in the history of the Christian church. There never was such a pull for money as at the present. If this drive by the churches can divert the money usually spent for unworthy objects, into channels for the spiritual and moral uplift of the masses, it will be a double benefit. My! oh my! If the churches could just divert the money being spent by its membership and adherents now for tobacco, cigars and cigarettes, into these channels for enlarging their work, the sum would be perfectly amazing. And the benefit of their example would be a great uplift to the world.