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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.

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EXERCISED THEREBY.

We find the word exercise in several passages, and it only applies to live people. David used it negatively in a beautiful prayer, expressing humility, when he said, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters or in things too high for me."

God also used it by the Prophet Jeremiah in which he said (Jer. 9-24). Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight saith the Lord.

....Our Lord used the word in Matt. 20-25, when he said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant."

Paul said: "And herein do I exercise myself, to have always a conscience void of offense toward God and all men." To Timothy Paul said: But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and that which is to come."

To the Hebrews 5-13:14) Paul said: "For every one that desireth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age (or perfection) even to those who by reason of use have their senses exercised to discern both good and evil."

When you are undergoing some things which are not at all agreeable to your

feelings, just turn to Hebrews 12-6 to 14. In the 11th verse Paul says:

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This kind of exercise as suggested, may not have the same effect on all. We note when some are called to a deeper and grander experience through the kind of chastening spoken of here, they go down into discouragement, not comprehending the purpose of these keen and depressing testings, however they may come to us. A warning is given on this point in verses 2 and 3 of this chapter, showing that there is a liability to faint. Some pastors are really in danger of giving up their pastorates because of the severe conditions he meets, not knowing that there must be great battles to be fought if great victories are to be won. The high cost of living is driving some men from the ministry, "who cry baby," and whine like babies, and are unwilling to suffer some deprivations, or to put forth greater efforts in their ministry. It looks like that men want to act out the gentlemanly part of the ministry, and not the unpleasant and humiliating features, and lose sight of the luxury of the privilege of suffering with him "who had not where to lay his head," and grand old Paul, "who coveted no man's silver or gold, or apparel," and whose hands supplied the needs of himself and those who were with him. But there are other testing things, and especially in the holiness movement, where opposition is met at almost every turn, which comes frequently from sources which are exceedingly testing. Men and seducing spirits, and at times it may seem that all forces are set loose upon a faithful, true hearted worker.

But all these things are developing strong men, or sifting out those who have not counted the cost or have failed to die through the crucifixion of the self life, or have been deceived by flattery, or in some way have missed the mark. It would pay us all in the times of testing to read "the overcomeths" of the Bible.

WHY THE DEMAND FOR SHORT SERMONS?

Is it because of mental laziness?

It is because of a lack of desire for spiritual things?

Is it because of a natural aversion for spiritual teaching?

Or is it the condition the people were in to whom Jesus Christ said: "But I know you, that ye have not the love of God in you."

There may be occasions when a service should be as brief as it can be, without a show of disregard of the fact that the people's presence in the church indicates that they are there to worship God—to hasten to the end shows a wish to have the interview as brief as possible, as the visit of an unwelcome guest. What place should be more agreeable to a person who really loves God, than the house dedicated to His service, and where He has promised to meet His people? What subject should be so enjoyable as that which pertains to eternal life and a fitness for it?

What service is as honorable and en-

joyable as the service of God from whom we receive every good and perfect gift?

There is a real aversion, a real point of impatience, and a real mark of disrespect expressed in the demand for cutting short a reasonable service offered to God—to the service, to the called servant of God, and to God Himself.

A Suggestion

was expressed to the writer recently on this subject, that people who demand short sermons, and get impatient if the sermon exceeds twenty minutes, or a half hour, would in a short time lose their mental enjoyment of the briefest sermon. They suffer a loss which in natural process would become a serious loss, say nothing of the self expressed in their demand to hear as little of God, and about God, as possible, and be respectably religious.

There is a reflection on the preacher. If he is called of God, and is a servant and messenger sent of God, who has a right to measure the length of the messages he brings? If he is simply a hired servant of men, why certainly it is his duty to obey their will.

There is a dignity in the heading of the epistles by the Apostles.

To the Romans, Paul writes; "Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God."

To the Corinthians: "Paul, called to be an Apostle of Jesus Christ through the will of God."

To the Galatians: "Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)"

To Timothy: "Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope."

A large patch of a good kind of rhubarb and a large patch of lettuce, and a large patch of radishes and a large patch of potato onions, planted at Beulah Camp ground, would be much appreciated by the people attending the camp meeting. A good bit of exercise for our hotel committee, eh!

"WHY GO TO CHURCH?"

"Do you inquire, why do I go to church?" asks Mr. John Wanamaker, the Christian merchant. "You might just as pertinently inquire, Why do I eat? or Why do I sleep?" In further reply, he said:

"I find one is just as necessary to my well-being as the other. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that comes only from an attendance upon the divine ordinances. Then, again, it is a great privilege to touch shoulders with the earnest Christian men who are interested in promoting Christ's kingdom upon earth."

What progress is being made with bedding for Beulah and Riverside Hotels? There has been commendable generosity among our people in many ways during the year. Many people have an abundance of quilts and blankets beyond what they use. We will need them.