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

MONCTON, N. B., JULY 31ST, 1920.

INDEFINITE PREACHING

One of the dangers of the holiness movement at the present, is indefinite preaching by holiness professing preachers and evangelists. This is not something that may come, but is already practised. The reasons why men adopt this way is an old story; the causes are the same as revealed in the decline of all religious movements of the past. 1st, men saving their own lives. 2nd, popularity with those who are of like condition. 3rd, follows the assumption to be wiser than the more definite, or radical preachers and evangelists, and people. The soft (pussyfoot) manner of preaching, the affected tones, the flights (of borrowed) eloquence, all appeal to those who do not follow the rugged path of the cross, and want holiness without crucifixion, the almost universal temptation comes in, viz., greater popularity, more calls, more money and better (from the world's point of view) positions. Indefiniteness in the presentation of the word is a compromise, with the secret hidden back at the base.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. 13-5.

The Alliance and Beulah Camp Meeting for 1920 are on the records of the past, but their influences will continue as active forces for good in the hearts and minds of the many who were present at the spiritual feast.

Riverside will be in full swing when many of our readers receive this Highway.

We usually hold our public missionary meeting at Riverside on the first Saturday evening. We expect it to be of special interest this year as our new missionaries, Misses Helen and Alice Sterritt, will be present and will take part in the meeting. to be held at Riverside will take place

It is expected that the ordination service Monday, Aug. 9th, at 2.30 p. m. Rev. W. B. Wiggins, B. A., will preach the ordination

sermon and many of the ministers will assist in the service.

We are trusting that the weather will be good during next week so our farmer brethren can finish their haying, and so be able to attend Riverside Camp Meeting during the whole time—Aug. 6-15.

We are anticipating the largest and greatest meeting ever held at Riverside Camp Ground.

You can have the softest mattress, and the most downy pillow, nicest blankets on Riverside Camp Ground during the Camp Meeting, providing you take them with you—if you don't, some one else may get them.

Be good to yourselves, take all you need to make you comfortable in all kinds of weather that we are likely to have during the camp meeting, for day or night.

Better to have some things you don't use during the camp meeting than to find yourself without rubbers and an umbrella in case of rain, or warm wraps if the evenings should be cold, or an extra comfortable for a cold night. Let every person love themselves as well as their neighbor, and don't expect your neighbor to supply you; tie up an extra bundle.

Don't forget your razor, and comb and hair-brush and tooth-brush and clothes-brush, and your soap and towels and pillow-cases and sheets, for many articles folks don't care to lend. Some folks seem to commit one text (or part of it) to memory when going to camp meetings, viz., "All things are yours."—But not articles of this sort, unless you bring "um."

ENTIRE SANCTIFICATION BY GROWTH

There are many sincere souls who think that time will come in their experience when they will be free from their carnality by growing in grace. They have continual trouble with their inbred sin and hope that gradually, as grace becomes more potent in their hearts, they will get entirely rid of the disturbing element. That they are doomed to disappointment there can be no question. Carnality is not removed by growth, but by the act of the Almighty on the believing heart. In "Wood's Perfect Love" we find the following on this important subject:

"1. Growth in grace is neither a destroying, a washing, a crucifying nor a cleansing process. Entire sanctification is a death, a washing, a purification. 'The blood of Jesus Christ His Son cleanseth us from all sin.'

"2. Growth in grace has respect to addition, to enlargement and development, and belongs entirely to the positive in Christian life—the graces of the Spirit. Growth is an increase or development of some living force; not a destroyer or transformer of any living force. The idea of entire sanctification is that of purification—the removal of an impurity or defilement. One is a destruction, the other is an enlargement.

"3. Growth in grace is a natural process, involving culture, and discipline, and appertains to spiritual life. Sanctification is a supernatural and divine work wrought in the soul. Growth, the natural, gradual process of development, should not be mixed with the instantaneous, supernatural work of purgation and purification.

"4. In growth in grace, the soul is active and co-operative. Entire sanctifica-

tion is something experienced, and not something done. The soul is passive, is the subject and not the agent of the cleansing, the same as it was in regeneration. Before and after both regeneration and entire sanctification the soul is active and co-operative.

"5. Growth never changes the nature of anything; hence, a believer can not grow pure, for the same reason that a sinner can not grow into a saint—growth not changing the nature of things. A pure nature may grow, and an impure one may grow, and mere growth does not change the one or the other.

"6. Growth and development have no fixed relations to purity in any way. They have respect to size, or enlargement, and not to quality, or purity; and, hence, all changes by growth, or gradual processes are in size or quantity, and not in kind or quality. Purity or holiness has respect to quality and not to quantity.

"7. Growth in grace is the same after entire sanctification as before. If growth in grace is a cleansing process, and is growth in purity, it must follow that when the soul is entirely sanctified there can be no further growth, since what is wholly pure can ever become more pure.

"The lead that deliverance from indwelling sin and a state of entire sanctification may be secured by the ordinary process of growth we regard as a serious mistake and productive of much evil."—The Free Methodist.

MARRIED.

Johnson-Smith.

At the home of the bride's parents, Mr. and Mrs. John W. Smith, of No. 92 Adelaide street, St. John, N. B., on Wednesday, June 30th, a quiet wedding took place when their daughter, Miss Cynthia Olive Smith was united in marriage to Mr. Walter Raymond Johnson, son of William John and Angelina Johnson of Grey's Mills, Kings Co. Rev. W. W. Howe performed the ceremony in the presence of the immediate relatives and friends. The groom's present to the bride was a gold wrist watch. Mr. and Mrs. Johnson left by auto for their home at Grey's Mills, followed by the best wishes of their many friends.

Douthwright-Arseneault.

At the residence of Mr. and Mrs. Douthwright, 25 High street, July 28th, by Rev. S. A. Baker, Mr. Fred A. Douthwright and Miss Rosie Arseneault, both of Moncton, N. B.

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and by said sharply, "If you'll shut the door you can hear." His door was not shut, and he could hear not only the man's voice, but the street and store noises, too. Some folks have their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears. They cannot tell between them. The bother is partly with the door. If you'll shut that door you can hear.—S. D. Gordon.

"Courage is found in the Christ."