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**King's Highway**

An Advocate of Scriptural Holiness.  
 THE ORGAN OF THE  
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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., NOVEMBER 15, 1920

## CRANKS AND CRANK-ESSES.

The word "Cranks" is very frequently applied to those called the holiness people. (Isa. 62:12, says: "And they shall call them the holy people, the redeemed of the Lord.")

A short definition of the word as applied to people is "full of whims."

"An impulse or whim he would obey, as other men would obey a law or principle."

So a kindly definition of a cranky person is: One who is governed by his impulses "These may be sudden, unexpected and unreasonable deviation of mind: freakish."

While all cranks are not religious, it must be admitted there are religious people among all religious bodies who have these characteristics. So they are not all among the holiness people, but a considerable number drift in among the holiness people, 1st, because they are more tolerant and patient with them. 2nd, because they are attracted by the life and energy, and demonstration, and songs in the holiness services. 3rd, they evidently get the idea that holiness is religious lawlessness, instead of spiritual freedom from the bondage of sin, and religious formality; just the same as many foreigners, who come to America think that freedom means that a person can do what they like, regardless of all law and order.

And as the foreigner who holds this opinion is the easy follower of the political agitator who arrays himself against the government. So these people are swerved to and fro, by every notion that may be held forth by "every wind of doctrine they hear. Many real cranks, who are freakish, and know but little of doctrine or church loyalty, they have some commendable marks of a real religious life. They are among the most zealous, they go to meeting. They are bound to take part if there is a possible opportunity. They are demonstrative. They will shout over everything that the leader who encourages them suggests.

Tolerant people smile and say "praise the Lord." Others feel grieved and em-

barrassed and others scold, but he "crank" has the time of his life, and thinks he is the hub and fellie and all others are only spokes in the wheel.

The crank is conspicuous, frequently cranky, rarely free from a fault-finding disposition, often sidetracked, seeks interviews and asks many questions of the workers on the line of: "Do you think a person is sanctified who drinks tea or coffee, or eats bacon for breakfast? Aud brushes his clothes on Sunday morning before going to church? Do you think a lady can be sanctified who wears a cotton flower in her hat, and two rows of buttons on her coat, and—and—the worker is saying good day, you have a fine town here and some de—lightful folks.

These are the men and women who are always named by those opposed to the doctrine of holiness, as representatives of the holiness people. There are various types of them. But they are here. They have always been here; they will always be here. As "All things work together for good to those who love God" the crank is among the all things, they test the patience and frequently show the need of greater grace and draw on the supply of charity and almost exhaust the brotherly love and forbearance, and run up to the breaking point of long-suffering. Who is the crank in your church? It is the other fellow!

## INDISCRIMINATION.

This seems to be a day of spiritual indiscrimination. There is a most painful softness manifested among some of the most devoted holiness people either from lack of sufficient light, or misconception of truth, for they do not discover the lines between truth and error. They do not seem to sense the importance of spiritual discrimination. They forget the pointed words of John—I. John 4-1: **Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.**

You will note that any and all things are lost sight of as to outward appearance, size or attainments, and comes to its life, its spirit. Try the spirits—the life, the things taught should be weighed, and measured. "Do not be forward to believe every teacher to be a man sent from God—put these teachers to the proof." Christ said, **Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: Ye shall know them by their fruits.—Matt. 7-15.**

**For false Christs and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed; behold I have foretold you all things.—Mark 13-22-23.**

Some are so afraid of doing wrong that they agree with everything that comes along, and soon find themselves in a complete muddle spiritually.

There is constant danger of deception on every hand, and many stand back and say: How are we to know which is right?

There is only one right way. Christ said: **I am the way, the truth and the life. No man cometh unto the Father but by me.—John 14-6.**

**If any man will do his will, he shall know of the doctrine.—John 7-17.**

The only way to know is to quit quibbling and butting, and seek Christ and find the way and learn the will of God and obey it.

## BEALS, JONESPORT AND CALAIS CHURCHES.

Dear Brother Baker:

Just a few lines to let you know our whereabouts. We had a good time in the Lord at Beals Island. The people there as elsewhere were very kind to us, and showed a real good interest in the work. The first missionary service we held, the offering was \$96.18, later making it \$100.18.

The Sunday School also raised \$18.60 for an Eastman Kodak, which they bought for us at Jonesport. We had also a blessed time at Jonesport with Sister Slipp and held four services with her. The people gave an offering of \$38.00 at the Sunday evening service which was good for a small church.

We spent two pleasant days with Brother and Sister Clark and held two services on Sunday, and had a good time in the Lord. An offering of \$17.25 was given at the Sunday evening service which was good for this small church. We truly enjoyed meeting all the kind people and their pastors and their wives. May the Lord bless them.

I am yours for Christ,

HELEN M. STERRITT.

St. John, Nov. 10th, 1920.

## MARRIED.

## Snow-Churchill.

At the Reformed Baptist parsonage at Fort Fairfield, Me., on Nov. 3rd, 1920, Fern Churchill, of Fort Fairfield, to Benjamin Snow, of Ashland, Maine, by Rev. H. S. Dow.

## Flanders-Williams.

A pretty wedding was celebrated Tuesday, Nov. 9th, at the home of Mr. and Mrs. W. W. Cronk, Grey's Mills, Kings Co., N. B., when their daughter, Vera S. Williams, was united in marriage to Wm. A. C. Flanders, of Maple View, Victoria Co., N. B. They will reside at Maple View. The ceremony was performed by Rev. G. B. Trafton.

## Haggard-Farmer.

At 229 City Road, St. John, N. B., Oct. 27th, 1920, Mr. Cecil Haggard and Miss Lulu R. Farmer, both of Avonmore, Kings Co., were united in marriage by Rev. G. B. Trafton. They will reside at Avonmore.

## A BARREN CHURCH.

Read this Statement Carefully.

The Church—No matter how many nor how great her works of humanitarianism and education may be, when she ceases to be pregnant with the salvation of souls, the superhuman new birth, she (the church) is utterly barren and desolate.

The church is intended of God for the work of begetting babes in Christ and the perfecting of saints for the carrying and bringing forth of a royal seed of God to inherit his kingdom.—Iva Durham Venard, Principal Chicago Evangelistic Institute.