

—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.

MONCTON, N. B., NOVEMBER 30, 1920.

AND ABOVE ALL THINGS HAVE FER-
VENT CHARITY AMONG YOUR-
SELVES.

It is a wise person who can comprehend the true sense of the things of the gospel of Christ, and a better thing to know how, and to embody those things in their life. Fervent charity is defined as "intense love."

There is a possibility, or more frequently a likelihood of demanding of others, what we fail to possess ourselves, if we expect fervent love in and of others when we criticize and condemn them for not having what we ourselves lack. Do you suppose we will escape condemnation any more than they? This great divine grace may leak out, or allowed to slip away from us and leave nothing but a sickly outward appearance of the real burning flame that once burned within and the opposite disposition take its place. It is a divine fire which can be easily extinguished. This is the fire which accompanies the gift of the Holy Ghost.

Some seem to think this great gift is physical energy, or vehemence which can be worked up until the perspiration flows, but some have remarked when they have witnessed it "Perspiration cannot fill the place of inspiration!" Intense love is unknown to nominal Christians so called, also to uncharitable professors, no matter how much they profess.

How the church of Christ needs this great grace. But the most uncharitable of the uncharitable harsh judging people: are the empty shells that were once filled with the most intense love. Some have reached a point on this frigid way, until they have boasted that their sermons have scraped the bones of their hearers, not remembering that scrapers are made of hardened steel. How easy to become blinded toward ourselves, and then how the enemy magnifies the seeming faults of others until love has utterly gone from the heart, forgetting that the word says: "He that loveth not, knoweth not God, for God is love."

"Beloved, if God so loved us, we ought to love one another."—I John 4-8-11.

A BAD HABIT.

The holiness people are getting into a everlastingly showing up defects in people's religion. A certain amount of this is bad habit. Most of us have got it. That is, needful in order to discover to us our need, but it is becoming so general in print, in pulpit and in the pew, and the young preachers are beginning to think that holiness preaching is showing up the other fellow's defects. Let us who are older lead the way to a better way, if so be that we can find and we believe we can. Do you?

A THRILLING INCIDENT.

The world of fiction hardly contains a more thrilling chapter than an incident which marked the life of the late Rev. Mr. Lee, Presbyterian minister of the village of Waterford, New York.

Mr. Lee was sitting in his study about midnight, preparing a discourse to deliver to his congregation, when he heard a noise behind him, and became conscious that some one was in the room. Mr. Lee exclaimed: "What is the matter?" and turning round in his chair, beheld the grim face of a burglar, who was pointing a pistol at his breast. A ruffian had entered the house by a side window, supposing all the occupants were locked in slumber.

"Give me your watch and money," said he, "and make no noise or I will fire."

"You may put down your weapon, I shall make no resistance, and you are at liberty to take all the valuables I possess," was Mr. Lee's calm reply.

The burglar withdrew his menacing pistol and Mr. Lee said:

"I will conduct you to the place where my most precious treasures are placed."

He opened the door and pointed to the cot where his two children lay slumbering in the sweet sleep of innocence and peace.

"Those," said he, "are my choicest jewels. Will you take them?"

He proceeded to say that as a minister of the gospel he had few earthly possessions, and that his means were devoted to but one object—the education of the two motherless children. The burglar was deeply and visibly affected by these remarks. Tears filled his eyes, and he expressed the utmost sorrow at the act which he was about to commit.

After a few remarks by Mr. Lee, the would-be criminal consented to kneel and join in prayer, and there in that lonely house, amid the silence of midnight, the offender poured forth his remorse and penitence, while the representative of religion, of peace, and goodwill, told him to "go and sin no more."

Keep prayed up and prayed down.

The Highway is an excellent Christmas Present, which lasts the year round.

The extra cost of publication puts the Highway in need of real help from all the brethren.

Our ministers who have a live interest in their own work have a live interest in the success of the Highway.

Beware of the man who speaks depreciatingly of any thing in connection with the work in which you are engaged or the brethren who are associated with you. He is likely to do the same with you.

THE MINISTRY AS A PROFESSION.

A minister, or labourer in the gospel vineyard, though worthy of his comfortable support while in the work, should never preach for hire, or make a secular traffic of a spiritual work. What a scandal it is for a man to traffic with gifts which he pretends at least to have received from the Holy Ghost of which he is not the master, but the dispenser. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.

In a thousand instances an apostolic preacher, who goes to the wilderness to seek the lost sheep, will be exposed to hunger and cold, and other inconveniences—he must therefore resign himself to God, depending on his providence for the necessities of life. If God has sent him, he is bound to support him, and will do it; anxiety, therefore, in him, is a double crime, as it insinuates a bad opinion of the Master who has employed him. Every missionary should make himself master of this subject.—Dr. Adam Clark.

OBITUARY.

Edward B. Coy.

At the home of his daughter, Mrs. L. J. Peterson, North Weymouth, Mass., of pneumonia, in the 83rd year of his age, Edward B. Coy, formerly of Boston, Mass. Deceased was a brother of Rev. J. H. Coy, of Woodstock, N. B.

HOLINESS AND PERFECT HOLINESS.

We have heard the doctrine of the two works of grace derided and denied. But it is impossible to understand much of the Scripture unless we accept this truth.

Paul addressed the church at Corinth as "Sanctified" and exhorts these "sanctified" people to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." That is to say, He teaches that to cleanse ourselves from all filthiness of the flesh and spirit is to perfect "holiness."

That is to say, they already had holiness which needed to be perfected. Every regenerate person then is holy, but not perfectly holy. He has holiness that needs to be perfect. That is, there are two degrees—holiness and perfect holiness.

In what sense do they and all regenerate people have holiness? In the sense that they have ceased the practice of sin and had the divine nature implanted. This is separation from the world to God.

We learn from this text that perfect holiness is freedom from filthiness of the flesh and spirit. It is freedom from the corruption that every descendent of Adam inherits.

The text also teaches that the regenerate man still needs to be cleansed from his sinful nature.

To perfect anything is to free it from blemishes and impurities. When the soul is thus freed it has perfect holiness.—Christian Witness.

Don't set things in a foment wherever you go. Leave your old faultfinding pitcher home.