

# THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE  
REFORMED BAPTISTS OF CANADA  
Published Semi-Monthly at Moncton, N. B., by a  
Committee of the Alliance.

Editor and Business Manager Rev. W. B. Wiggins, B.A.

Committee—Rev. S. A. Baker, Rev. W. B. Wiggins,

Rev. H. C. Archer, Rev. P. J. Trafton

and H. S. Mullen.

## SUBSCRIPTION PRICE

Per Year, in Advance .....	\$1.50
Ministers, per year .....	1.00
Four Months' trial subscription .....	.40
Sample Copy .....	Free
United States Subscribers .....	1.75
Ministers, U. S. A. ....	1.25

## SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address Rev. W. B. Wiggins, B. A., Fredericton, N. B.

MONCTON, N. B., NOV. 15TH, 1922.

## EDITORIAL.

**"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."**—Romans 1:16.

Paul was always ready to preach the Gospel of Christ to all classes, whether cultured Greeks and Romans or Jews or Pagans. The secret of this readiness, was the fact that he knew its power upon his own heart and life.

Paul was not ashamed to confess that he was a bond slave and even "the prisoner of Jesus Christ," suffering with Him, "crucified with Him," and longing to die as he died," being made comfortable unto His death," that he might "attain unto the resurrection of the dead," and receive the crown of glory.

Many are ashamed to become identified with the wholly sanctified because inbred sin is within the heart, and a sense of sin brings shame. Paul was not ashamed to preach a full salvation through faith in the blood of Christ, nor to confess his relation to those perfected in love, nor to publicly pray that believers might be wholly sanctified.

How is it with you, my brother, my sister? Are you ashamed to openly declare your belief in sanctification as a definite second work subsequent to regeneration? Are you ashamed to identify yourself with those who profess entire sanctification? Are you ashamed to preach it? Are you ashamed to confess it? Look to thy heart. There is carnality within.

Those who dwell in a country always conform to the general habits of the country. Hence if we declare that we are citizens of the Heavenly City, the New Jerusalem, we must have on the habits or garments worn in that city, which are robes washed and made white in the blood of the lamb—the garments of "righteousness and true holiness."

Here is a question worthy of your careful consideration: Can a soul in which Christ dwells indulge in worldly pleasures and attend theatres? If so, then Jesus Christ must be a theatre goer and a lover of worldly amusements. But I read of Jesus saying, in reference to his disciples, "the world hath hated them, because they

are not of the world, even as I am not of the world."

There are believers who are endeavoring to obtain an experience commensurate with the Bible standard. But there are others, and we fear they are the larger number, who are trying to bring down the Bible standard, to the plane of their low living. But Christ says, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Then we shall be judged, not according to our standard nor according to our ideas of God's standard; but according to God's ideas of His own standard—His own word.

## ORDINATION.

**"For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord."**—Acts 11:24.

Text used at the ordination of H. E. Mullen, at North Head, Grand Manan, by Rev. H. S. Dow.

The Book of the Acts of the Apostles contains a record of the trials and struggles, and yet the wonderful progress and success of the early church. We believe that her success was largely due to the sterling character of the men who were the preachers of the gospel of that day, of which Barnabas, who is the man spoken of in the above text, was a sample; whom the inspired writer says "was a good man."

First, I would direct your attention to some marks or indications of a good man or good preacher, which are revealed in the life of Barnabas.

Second, note the cause of goodness or Christian piety.

Third, the result of goodness which followed.

First mark: He was both called to the ministry and sent out to the work, by the Holy Ghost, see Acts 13:2, 3, 4, which was preceded by much prayer and fasting on the part of the early church. Perhaps some modern evangelists and churches would meet with more success in their revival efforts, if they would pray and fast more, and depend more on God to send the preacher or evangelist whom He sees can be the means of blessing and salvation to that particular place.

Second mark: Barnabas was ordained and recommended by other men of God (Acts 13:1-3), which was the custom of the Apostles and preachers of that day, as you will note, if you read carefully the Acts of the Apostles, and also the Epistles. They often sent letters of recommendation by the hands of the workers sent out, to protect the cause of Jesus against frauds and unworthy persons. We should be very careful these days as to how we accept and pay our money to support professed preachers, who came along our way looking for a chance to preach, but who have no credentials or letters of recommendation from any church or denomination. Because if a man is a worthy exponent of God's truth, some other good men where he has lived would be glad to endorse him, by recommending him to the ministry, with the necessary letters. And, again, experience has taught us that churches should be very careful in this

matter, because, many times they have found out, after a time, that they were supporting rascals, by paying their money to them and entertaining them, while they supposed they were helping real men of God. Perhaps there never was a time when there were so many religious tramps infesting the country in which we live as there are today.

Still another mark of goodness—He was a liberal man. He sold his lands and gave the money for the relief of the needy and the support of the cause of Christ. He was quite different from some evangelists that we have known, who promised the pastors, before they came to assist them in revival meetings, that they would accept and be satisfied with the freewill offerings taken in the services, but, before they left, the pastor found out that the evangelist expected to receive a good large sum of money for his work, and would not be satisfied unless he received that amount, which, in some cases, exceeded half the amount received by the pastor for a whole year's work, while the evangelist labored from ten to twenty days. Of course they did not want the money for themselves (?) but were going to use it in the Lord's work somewhere. Let me ask, What right have they to squeeze all the money they can out of the people and take it away and invest it in something that the majority of the people never saw or heard of, when there are so many needs in the Lord's work around where the people live and where they can use all the money that they have? Barnabas gave all he could rather than gathered all he could.

Now, cause of goodness: What was it? First, he had a regenerated heart, a heart made good by God's grace. How do I know? Because when God says "good," He is always speaking of character or of the heart of man, and not his works. "Man looketh on the outward appearance, but God looketh on the heart." (I. Sam: 16:7). God says of the unregenerated heart, That it is deceitful above all things and desperately wicked. (Jer. 17:9).

Again, he was a wholly sanctified man, because he was full of the Holy Ghost. He could not be full of the Holy Ghost while sin or carnality remained in his heart, no more than a vessel could be full of water unless it was first emptied or cleansed from every other substance. So Barnabas must have been regenerated and sanctified to be indwelt by, or full of the Holy Ghost.

Now we come to the result of goodness. We notice two things, viz., he was full of faith, he believed God, and talked faith and encouraged the people to cleave unto the Lord. Some preachers talk blue ruin so much and make the churches and world look as if they were so far away from God that it is impossible for God to reach them. We believe that we need to acknowledge facts, and they are that the world is very wicked, and many churches are spiritually impoverished, but, we can talk that, until the people's faith will be paralyzed, and neither they nor we preachers will expect God to do anything, hence, many will not try to do anything for God. Personally, I believe that our God is still able to handle the situation, so let us, like Barnabas, be full of faith, and preach and talk faith, until the people are