

# The King's Highway

An Advocate of Scriptural Holiness.

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## EDITORIAL

There are distinguishing marks by which men tell the different kinds of animals, birds and fishes. Then there are the different features that distinguish the races of mankind one from the other, and so with the plant life, there is a way to distinguish the difference. Just as there are distinguishing features in the natural realm, so the spiritual.

There are two kinds of believers in Jesus, or two kinds of Christians. That hardly seems possible from a passing thought, but let us examine.

Paul writing to the Corinthians addresses them thus in the 3rd chapter, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal. So we have the fact stated that there are carnal Christians; that is, there is the dual nature in the individual after they have professed faith in Christ. The question naturally arises is it possible to get rid of the carnal nature and how? Some are continually labouring to control the exterior manifestation, and so they are depending on the suppression of the carnal, in order to be spiritual. Babes in Christ are necessary, but the question arises, does it take a certain number of years to come to full manhood in Christ? We answer, no. Grace is the free gift of God. There are those who desire to bear or show the fruit of the spirit, love, joy, peace, etc. and they are failing to do so, because of the internal condition. Jesus said make the tree good and the fruit will be good. He also said, purge out the old leaven. The carnal mind objects to being crucified, and hence the fight against the grace of holiness. People long for deliverance from this power of sin within them, but reject God's plan of freedom. People may try to excuse certain things, even people who profess holiness. What God is pleased with is the manifestation of His spirit at all times, and under all circumstances, and thank the Lord this is possible. Paul said be filled with the spirit. Keeping the fulness of the spirit is the safeguard. We come to the point we wish to stress and that is the "Baptism with the Spirit." This baptism is not unto repentance, but unto holiness. The baptism with the Holy Ghost, sanctifies the soul, or cleanses it from sin or the dual nature if you please. How God longs to bestow this grace upon his children, to destroy the carnal nature, and make it possible for them to bear the fruit of the spirit. The Holy Ghost not only purifies, he fills and controls.

## THE INVISIBLE ALLIES

When the terror-stricken servant of Elisha found the city surrounded by a hostile band sent to capture his master, he saw no hope of escape; but the prayer of the prophet revealed another and mightier encompassing host—the heaven-sent horses and chariots. David, with his forces in array, halted until the sound of marching in the tops of the trees told him that his unseen allies were advancing, and that he was to move forward to victory. Are these only stories of old Bible days, the times of which we hear the regretful comment, "The day of miracles is past"? Surely wherever any conflict of right against wrong goes forward, it is not earth alone that is interested. Heaven must be allied with every cause which is just and true, or there could be no heaven, no coming kingdom of righteousness. Our human judgment is faulty, our motives mingled, and we often make sore mistakes in our estimates of values. But where truth and right battle against wrong, the added force of something beyond the human can always be counted upon, and in the end right must conquer.

"What do you think you are going to accomplish out there all alone?" one of our earlier missionaries was asked by an acquaintance, whose doubt held a touch of scorn. "But I shall not be alone. There is God, you know," was the quiet answer. And because they have not been alone, the brave bearers of Christ's banner have won their way in every land. In all the world's strife against wrong, in all the long story of the years in which one by one evils have been overthrown and a higher civilization has taken the place of the old, there has always been the force of the unseen to be reckoned with.

So, day by day, in the outer and the inner world, we take up our battle against evil not single-handed nor left to battle with our own strength. "Are they not all ministering spirits?" asks the apostle, speaking of the heavenly host; and through many a hard day and weary night, through many hours that would otherwise find us discouraged and fearful, we take the comfort and strength of our unseen allies.—Unknown.

## THE FRIENDSHIP OF JESUS

The truest example of friendship is Jesus Christ. As we read of His life and works, while on earth, we can not but admire His attitude toward those who came into living touch with Him. He came to earth in lowly fashion; He lived a lowly life; He came to bless the lowly as well as those of higher standing. He came to be a friend to those who had no friend, and we shall see how He proved Himself thus.

Although Christ came to be a friend, He also had friends. He chose twelve men to be His disciples during His ministry. They followed Him; they loved Him; they became His friends and associates. They were weak, and unlearned. Most of them lived the lowly life of the fisherman, and these became the friends of the lowly Savior who was to lift them above their stations in life and reveal to them greater things. They often returned feeble service, as we do, but He encouraged them. He taught and trained them gently and slowly as they could be led.

There are different phases of His friendship. Jesus was surpassingly tender. It was not weakness, but a true and affectionate love. We see it in His fervent love for John, in His compassion for sinners, in healing the sick and in weeping over Jerusalem. His tenderness never failed.

His friendship was unselfish. He did not choose followers of great influence, but those in lowly walks of life whom He could help and lift

up to higher and nobler character. He was charged with being the friend of publicans and sinners. So He was, in a sense, for He came to seek and to save the lost.

His friendship was sympathetic. His love for the multitude led him to sympathize with them when they were hungry, sick or in sorrow. He had compassion on them, and his loving hand relieved much of their distress. He showed sympathy when He wept at the grave of Lazarus because He loved him, and He restored him to life.

We must not forget the two secret friends of Jesus—in fact they were disciples in heart, but because of their station in life they refrained from confessing Him openly. These were Nicodemus, who came to Jesus by night, and Joseph of Arimathea. They did not show their love to Christ during His lifetime. They were either of backward disposition, or they feared the people. When Christ was being tried Nicodemus was in the Sanhedrin witnessing the fury of his friends, and in a few words he made a plea for fairness and justice, saying: "Doth our law judge a man before he is condemned?" He wanted Jesus to be treated fairly, but was not ready to come out boldly as His Disciple. Secret discipleship is surely incomplete. We can not live the Christian life aright without showing which side we are on. We must confess Christ and tell others of our love for Him and our desire for them to know Him. It is selfish to be saved alone and not to tell of the great blessing we have received.

After Jesus was crucified, Joseph went to Pilate, asking for the body of Jesus. He wished to do Him honor by giving Him a fit burial. Nicodemus quietly joins in the act, and their duty is accomplished.

In John 13:34 we have Christ's conception of true friendship. Before He left His disciples He gave them a new commandment, some different to what they had formerly learned. The commandment was, "That ye love one another; as I loved you." In olden times the law said: "Thou shalt love thy neighbor as thyself." Man was to love himself and then love his neighbor as himself. But under grace the standard is different.

The friendship of Christ is something we can all have. It will be a great blessing to us in this present life and an eternal joy in the world to come.—Gospel Banner.

## WHAT IS HOME?

Eight hundred replies came to a London magazine which asked the question, "What is home?" These answers were written by persons representing all classes of society. They emanated from homes of refinement and wealth, and from those of crudeness and poverty. Seven, which the editor called "gems," were selected and published. These are they:

"Home—A world of strife shut out, a world of love shut in."

"Home—The place where the small are great and the great are small."

"Home—The father's kingdom, the mother's world, and the child's paradise."

"Home—The place where we grumble the most and are treated the best."

"Home—The center of our affection, round which our heart's best wishes twine."

"Home—The place where our stomachs get three square meals daily and our hearts a thousand."

"Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."—William J.

If we do right, God will be with us, and if He is with us, we cannot fail.—Lincoln.