

The King's Highway

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EDITORIAL

GRACE ABOUNDING

"But where sin abounded, grace did much more abound. Rom. 5-21.

The grace of God is an ocean divine, a boundless and fathomless sea. Thank God, there is more grace than there is sin. Many times one would not think so if they gave attention to the pratings of unbelief on every hand.

There is an abundance of Mercy. The wicked flourish, they spread themselves, bootleggers and gangsters lift up their heads in society, and some wonder why God allows it, but it is because of his Mercy. He is long-suffering to usward, not willing that any should perish, but that all should come to repentance. God fully understands the terrible end to which the wicked are hastening. David was envious of the wicked, until God gave him a vision of their end, when he went into the sanctuary. Hell is a reality; there is a lake which burneth with fire and brimstone. God can save us from that awful pit.

There is abundance of Pardon. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Praise God; sin may be like a continent, but grace is like the mighty ocean. Hallelujah.

There is an abundance of Power. To witness; but ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth. This is the present need, men and women who have the knowledge of the grace of God in pardon and purity; to testify to the efficacy of the precious blood of Jesus, and the power of the Holy Spirit to sanctify. And they overcame him by the blood of the Lamb, and the word of their testimony; and they loved not their lives unto the death. Rev. 12-11. Praise God for the martyr spirit, do we possess it?

To persevere and God is able to make all grace abound toward you; that ye, always having sufficiency in all things, may abound to every good work! (As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he

that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness). Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. II. Cor. 9-8:11. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Jude 24:25. How abundant is the grace of God for every need, at every time, in every place. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Peter 1-10:11. Let us gird up our loins of our mind. God has an abundance of grace that will not fail us from the beginning to never end; praise his adorable name.

THREE DEADLY DANGERS IN THE HOLINESS MOVEMENT.

Rev. J. M. Hames

During the Civil War the most dangerous enemy was the sharpshooters that would hide in the thickets and pick the men off. They never fought in the open. The real enemies to holiness are not only those who oppose but conditions within its ranks as well.

The first we will name is misunderstanding. Oh, how the old devil likes to get in this wedge and get God's people to impute wrong motives to their brethren. A misunderstanding, unless it is healed, soon brings broken fellowship, mistrust, criticism, disunion and final separation. Brethren, let us nip this in the bud. Let us be big enough to go to our brethren and take the blame if necessary in order to keep the unity of the Spirit. You might as well try to raise sunflowers around the North Pole as to try to build up a work as long as this monster exists and thrives.

The second danger we wish to call your attention to is misrepresenting each other. Oh what a deadly foe this is! Many a godly pastor has been kept away from a place where the Holy Ghost wanted him by some carnal minded person who just dropped a word, some one else added to it, others put the coloring on it, and by the time his name was put before the church he was so covered by mud-slinging that no one wanted him. I know of a godly praying evangelist that was kept from places where he was wanted just by being misrepresented. Brethren, I have reached the point of late to where I will not judge a brother by what I hear until I know it positively to be true. The man of God may have a rank enemy who is trying to poison the public against him. Then we are strictly commanded to judge no man before the time. Let others do as they please in this matter but here is one man that enters into a covenant with God not to allow himself to be prejudiced against any man. My peace and rest are deeper since I made this vow.

The third danger is mistreating each other. This can be done in numberless ways. By speaking of our brother's faults and failures behind his back. By not giving him credit for the good he is doing. By using our influence in keeping him out of a larger field because of our prejudice. Listen my dearly beloved brethren, we may think we are growing in grace because we are advancing in

gifts and places, but if there is right now the least unkind or cold feeling in our hearts toward a human being, dead or living, then one of two things is certain. We have either lost the blessing or we never were cleansed from all the deep roots of carnality. God help us to examine ourselves. Yours for true holiness.

WHY WORRY?

Rest in the Lord and wait patiently for Him.
Psalm 37.

Worry as a word is of Anglo-Saxon origin and is not found in the ancient languages, nor in the Bible, but what it represents is as old as the race. Anxiety, vexation and fretting are synonyms, while worry is defined as: "A state of perplexing care, anxiety or annoyance."

Work and worry do not travel well together. In fact worry is hard on work, and hinders it, and gets in its way, and uses up the vitality that work needs for the duties of life. One may work long and hard and be happy, but not if he worries. Work is the steam that goes through the cylinder and into the wheels of life; worry is the steam that escapes at the ill-fitting joints. It turns nothing over, makes nothing new and is mostly recognized by the fuss it makes.

Worry is hard on the vitality. It robs the blood stream of its ability to replenish wasted forces. A noted doctor states: The blood of chronic worriers is vitiated with poisonous chemical substances and broken-down tissues. (destructive) passions and harmful emotions cause actual chemical changes in the secretions and generate poisonous substances in the body which are fatal to health, growth and action." A season of great anxiety may burn up as much life energy as a siege of sickness. Worry is persistent, and aggressive. It dogs our steps from the cradle to the grave. Put out at the front door it slips in at the back. It creeps into life's most joyous occasions and furnishes a skeleton in the closet for every home that will admit its presence.

And is fretting wholly bad? Is there any situation or character that could be helped by adding worry? Let us put it this way. Worry is responsibility out of balance. It is care turned into fretting, anxiety that has become destructive of the machinery of life. Some of us may know people who take life entirely too easy. "Nothing ever worries me" is their reaction of life. They never really wake up. They are drifters, floating in the stream without the interest or purpose to face the current and overcome the resistance of things as they are.

Is there a cure for worry? And if so what is it and where and how may we apply it? If one looks for the cure in the briefest terms it certainly lies in improving one's faith in God. At least this furnishes the starting point. Many of us should improve upon our philosophy of life. We should get clearer light on the general principles that govern the things of life. In the middle portion of His Sermon on the Mount, the Lord Jesus dealt with worry, using the terms, "Take no thought," which we usually paraphrase into "Be not anxious." He bids us look about and learn from the birds, the lilies, the grass a lesson of trust. The birds are fed, the lilies "toil not," neither do they spin," yet they are clothed

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