

# The King's Highway

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## EDITORIAL

### THE WAY OUT

Every movement that has for its object the salvation of souls according to the New Testament standard, will meet with stern opposition from the powers of darkness and wicked spirits in high places. When Moses left Egypt, he told Pharaoh, "not a hoof shall be left behind". The King of Egypt wanted to keep a hold upon them by retaining the wives and little ones or their flocks and herds. If the enemy of our soul can get us to hold on to some old habit or association, or companionship, something that he can appeal through to get us back, he is well satisfied. God wants a total abandonment of the individual to Himself.

"And he said to them all, if any man will come after me, let Him deny himself, and take up his cross daily, and follow me.

"For whosoever will save his life shall lose it; but whosoever will loose his life, for my sake, the same shall save it." Luke 9:23-24.

There is a way out of sin, and when people will make a clean severance from all hindrances, they will get out into glorious liberty and have the inward consciousness, and the outward manifestation, that they are the children of God.

The way out of sin is the way into holiness. The children of Israel must needs come out of Egypt in order to enter Canaan. There would not be any fight at all, if God would only lower His standard and cater to the wishes of the carnal mind, let the old man remain in the soul. No! according to the plan of God, the carnal mind must be destroyed, the sin nature eliminated. The way out of the wilderness is the way into Canaan or holiness.

Then there is a way out of the troubles and misunderstandings that come up occasionally. When the children of Israel got into Canaan, they were deceived by the Gibeonites. Why? because they trusted their own wisdom, instead of enquiring of the Lord.

Jesus has laid down our rule of practice, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. If this rule was faithfully adhered to what a difference it would make everywhere. Then, if we were willing to confess our faults, one to another, and pray one for another, what healings would take place.

But whosoever looketh into the perfect law of liberty, and continueth therein, he being not

a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (doing) James 5:25. When we have found the way out, this is the rule necessary to keep out in the fulness of God's blessing.

## HOLY FIRE

Rev. H. C. Goodenough

When Jesus prayed that last prayer with His disciples, recorded in the 17th chapter of John, He did not pray for sinners. In verse nine He said, "I pray not for the world." Did you ever stop to wonder why Jesus did not have any burden for sinners in that parting prayer? In verse four Jesus said, "I have finished the work which thou gavest me to do." In verse eleven He said, "I am no more in the world." In this prayer Jesus is looking out just beyond the cross, and His crucifixion is considered already past. Jesus has finished His work for sinners and is entering now upon His new ministry as High Priest, interceding for His people at the right hand of God. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:11, 12.) Jesus finished His work for sinners on the cross; and now as high priest commenced His work for believers.

Jesus told His disciples that it was expedient for them that He should go away, because He would send the Comforter unto them, and when you read the second chapter of Acts and see the Holy Ghost coming in power upon the little company of about one hundred and twenty, who had prayed for ten days in the upper room, you realize that Jesus had already begun His work as High Priest.

Now, if you read the book of Leviticus you will find that fire had a large place in the tabernacle worship, and without the use of the altar fire very few of the tabernacle ceremonies could have been performed. Remember, also, that in the Holy of Holies burned that supernatural Shekinah fire, on the mercy Seat, which was the manifest presence of God. Is it any wonder then that on the Day of Pentecost the Holy Ghost came in the form of tongues of fire and sat upon each of them, and they were all filled with the Holy Ghost? They went out in the power and enthusiasm of that Holy Fire and three thousand were converted the first day. A little later Paul went up through Asia Minor and over into Europe with this same holy fire preaching the Gospel, and New Testament churches sprang up all over the country. Many years later John Wesley came preaching with that same Holy Ghost fire and stirred England and this country, too, with mighty, soul-awakening revivals. Before very long the early Methodists, inspired by that holy zeal, carried revival fires around the world and sinners trembled under the mighty power of God and rushed to the altar.

Today, religion has become with many a form and the church service a ceremony. The story is told that a certain church caught fire early in the morning and crowds hurried to the scene. One of the church members recognized a neighbor at the fire who seldom went to church, and said to him, "Well, I never saw you out at church this early in the morning before," and the neighbor replied, "No, and I never saw the church on fire before either." In Rom. 12:11 we are told to be "Fervent in spirit; serving the

Lord." Now fervent means boiling hot, or red hot.

The definition of the word Ghost or Spirit is a "breath" or "blast" and has the idea of heavenly dynamite. This is just what the third Person of the Trinity has meant to us who have definitely sought and received the baptism of the Holy Ghost, and who now walk in vital communion with our Great High Priest in Glory.—*The Wesleyan Methodist.*

## PERSECUTION

The Lord in His Word gives many precious promises as well as warnings, to His children; among them is, "All that will live godly in Christ Jesus shall suffer persecution." To live godly and reach heaven in the end is worth all we sacrifice and endure to obtain it. Persecution is of such an unpleasant nature we naturally shrink from it, but if we prove faithful, we will be amply paid for all we may endure. The following should prove encouraging to us and cause us to fight the good fight of faith with a greater degree of courage. Let me give you what is supposed to be the fate of the Apostles. I trust it will help you to suffer persecution for the cause of Christ:

Matthew is supposed to have suffered martyrdom, or was put to death by the sword at the city of Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt, until he expired. Luke was hanged upon an olive tree in Greece. John was put into a cauldron of boiling oil and escaped death. He afterward died a natural death in Jerusalem. James the Great was beheaded at Jerusalem. James the Less was thrown from a pinnacle or wing of the temple and beaten to death with a fuller's club. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross, whence he preached to the people till he expired. Thomas was run through the body by a lance, near Malabar, in the East Indies. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned, and then beheaded. Peter was crucified with his head downwards. Paul, the last and chief of the apostles, also died by violence.

Let us realize that we are not to fear them which kill the body, but we are to fear Him who is able to destroy both soul and body in hell. And if we do this and obey God, persecutions will follow, for they that live godly will suffer persecution.—*The Church Herald.*

## A LESSON FROM DAVID LIVINGSTONE

The following tribute to David Livingstone is one of the most wholesome lessons of his life to the people of our luxurious and self-indulgent day: "It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where there were more sacrifices than shillings, and where education had to be fought for and saved for and stinted for; where it was accounted a greater prize to buy a book than to see a football match; and where the extension of the Kingdom of God was of far more real and intense interest than what was 'on' at a theater. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity, and where the governing ideals are of sacrifice and service, not for one land only, but for the world."—*Presbyterian Examiner.*