

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.
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EDITORIAL

The following editorial by the late Rev. S. A. Baker, who was for many years editor of the King's Highway, was written over thirty years ago, Nov. 30, 1907. We are reprinting it because it is good and to the point, and the younger people among our readers can see that the Highway has not backslidden nor changed its message in the almost half century of its publication.

To all that our late Brother has written and especially to his appeal for support of the King's Highway, the present editor says Amen.

THE HIGHWAY

The King's Highway will enter its nineteenth year with our next issue. It is only a year younger than the denomination it represents. For eighteen years it has stood uncompromisingly for holiness, the double cure for sin. It also stands for the total prohibition of the tobacco and liquor traffic. It stands alone in the province of New Brunswick as the only religious paper that is run without advertisements. If its object was to make money it could easily fill its pages with advertisements for we are constantly refusing them. In the eighteen years of its publication thousands of dollars could have been taken from that source, while the number of copies published is not nearly as large as it ought to be and might be, if our pastors and churches would wake up to its importance and mission in the propagation of the work of holiness, strengthening faith, comforting hearts and keeping the holiness people united, and it is a strong factor in protecting them from fanatical side issues.

The two fundamental principles of Justification by faith and Entire Sanctification by faith, are the great essentials of salvation taught in the Bible. The soul into which these divine blessings have come, with all they stand for, is indeed "like a tree planted by the rivers of water, that bringeth forth his fruit in his season," (The precious promise is verified.) His leaf shall not wither; and whatsoever he doeth shall prosper," for "His delight is in the law of the Lord, and in His law does he meditate day and night." That man is not troubled with dry seasons in his experience; he is planted beside the rivers of God's unlimited resources, "that bringeth forth His fruit." It is the fellow represented to whom the fruit belongs; he enjoys it, others see it and admire it, and they may be induced to follow his course of life and obtain the same kind of fruit.

Thus the Highway goes on its mission twice a month, east, west, north and south, over land and sea, carrying messages of hope, love, of faith, of joy and gladness, feeding, strengthening and refreshing souls on their way to life eternal. Don't forget, beloved, that the Highway belongs to the churches, not to the committee

nor to the editor and business manager. So all should contribute to its success by getting as many to subscribe as possible, pay subscriptions promptly, keep in the blessing of "perfect love" and send your testimonies frequently.

MARKS OF SAINTLINESS

By Rev. E. E. Shelhamer

Paul said that he was "called to be an apostle." Not many are thus called, but we are all "called to be saints." This means more than mere church membership; yea, than the initial states of pardon or purity. These may be had through the precious blood in a moment. But maturity is the work of years of discipleship. Since every true Christian desires to be an advanced saint, let us notice a few marks of saintliness.

1. The Habit of Prayer. Multitudes say and read prayers, who know nothing about contacting God. Then there are others who pray through and touch God occasionally, especially when in trouble. But there are only a few who live constantly in the spirit of prayer; where it has become a fixed, daily habit; where hours of communion and travail have become a natural delight.

2. Few Words. The mature saint weighs and spares his words. A wordy person will invariably drift into evil-speaking, foolish talking, and ego conversation. "Let your speech be always with grace seasoned with salt" (Col. 4:6) that ye may excel to the edifying of the hearers.

3. Graciousness. It is a mark of sainthood to be polite rather than rude. How lovely to behold one who is always courteous and appreciative of the smallest favor from small or great. It costs nothing to speak in a gracious tone, even toward opposers and inferiors. On the other hand, how unfortunate that anyone, especially leaders, should become curt and dogmatic. "Help, Lord!"

4. Deadness to Earthly Things. A dead man is not given to curiosity. He is unconcerned about the latest news, or prospects of place or power. He is oblivious not only to carnal but to legitimate joys; the one and only concern being that he and others may stand acquitted in that great day.

5. Bearing Losses and Interruptions Patiently. Few can do this! To be able to keep perfectly calm amid the carelessness and ignorance of a servant or with those of your own household is a mark of being "hid with Christ in God." The tone of the voice, the move of the hand or the glance of the eye are outward signs of inward grace, or the lack of it.

6. Magnanimity. A ripe saint cannot stoop to a mean, unbrotherly act. He is too big readily to believe what he hears of another. He is not close and stingy, but gladly pays his full share, yea, more than is required. "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

7. Humility. This is the crowning virtue. But who can describe it? If we ask it to do so, we are silently reprov'd, for it never speaks of itself. Shall we let a mature saint, Andrew Murray, try? "Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel no resentment done against me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble." To your knees! To your knees!—Free Methodist.

WHAT KIND OF BAIT

By Rev. C. V. Fairbairn

One of our district elders recently received a communication from a lay member which furnishes food for thought. May we share it with you?

"Dear Brother:

"Christ said, 'Follow me, and I will make you fishers of men.' Dare a lay fisherman speak?

"When we were youngsters, mother used to take us to the lake fishing—sometimes fished from the boat. We'd beg to put our feet in the water—just our feet wouldn't scare the fish. But mother said, 'No! You will scare the fish away; don't let them see or hear anything except the bait.' Ever suggest to your preacher fishermen to throw out the bait and hide themselves (pronoun 'I') completely? Why not drop that 'I' out of the vocabulary? Doesn't that 'I' wrapped around the hook scare the fish away? A fair crowd out yesterday morning; preliminaries, forty-five minutes, fish sleeping; fishing for about forty-five minutes, bait almost completely hidden in capital 'I' used over and over again. Altar call given, fish no appetite. Night service, very few fish out.

"We knew one fisherman who always kept himself entirely hidden on the bank, saints were encouraged, fish circled around nibbling at the bait, good prospects appeared, revival soon on the way. That fisherman dropped the 'I' out of his vocabulary altogether; when he had occasion to refer to the preacher, he said 'We'—Jesus and I, WE. Oh, that your fishermen would see the thing as it is, throw out 'I-less' bait, use 'we,' if need be, and may we laymen be 'I-less' witness to the saving and keeping power of the blood of Jesus.

"'We,' the same Jesus and I, want to see souls saved here, so by this I am endeavoring to 'roll the stone away' that Jesus may appear, that the light of Christ may shine into these dark corners. These few lines are written with the thought of co-operation, which spells success in home, and church, and state, and nation. Lack of it means defeat. Pray for us that in our daily lives the Cross may not be hidden, but we hidden behind the Cross, 'not I but Christ that liveth in me.'

"In His Name,"

—Free Methodist

WHOLLY AND FOREVER

The call in Romans 12:1 is to make ourselves a present to God. Some property titles have a revertible clause; if it ceases to be used so and so it reverts to the original owner. Some presents have strings to them; I give you this, provided you do not use it roughly. When you say you have presented yourself to God, the question is, For what? For good treatment, for tender care, for an honored position? Is it a qualified gift, with strings to it? Such is the attitude of many a good servant of God. The high water mark of consecration is not known to any Christian till he gives himself to God for anything—a living sacrifice, to serve or to suffer. This means consecration; but to prevent a misapprehension, a weakening of the thought, the stronger word, sacrifice, is used. I give him my voice, my talent, my property, my influence; not to do with them as I wish, but to do with them as he wills. All on deposit to his credit—ready to honor his draft, for anything or everything, day or night.