

# The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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## KNOWING HIM!

Rev. Joseph H. Smith.

The knowledge of Christ is three-fold. That is, there are three somewhat distinct degrees. Three zones of light. **First**, there is that knowledge of Himself which His disciples had while Christ was with them on the earth. And to this agrees in all essential principles that knowledge of God and the Christ which all truly regenerate men have during the period of the first love and before they have received the Pentecostal baptism with the Holy Ghost. It is tersely expressed in the confession of Peter when he said, "Thou art the Christ, the Son of the living God." It is acknowledged by their Lord in His address to the Father when He said, "They have known surely that I came out from thee: and they have believed that thou didst send me." But He had also promised them that in the day of the Comforter they should have an higher knowledge of Himself. "At that day, ye shall know that **I am in the Father** and ye in me and I in you." And this brings us to: **Second**, what Paul calls, "The excellency of the knowledge of Christ, my Lord." He himself has elsewhere testified of it thus:—"God which commands the light to shine out of darkness hath shined in our hearts, to give the light of knowledge of the glory of God in the face of

Christ Jesus." This is that 'beholding as in a glass the glory of the Lord—even as by the Spirit of God when once the veil has been taken away from the heart.' It is perhaps too that knowing Christ **after the Spirit** which the apostle contrasts with knowing Him "after the flesh." Here in Phillippians, 3rd chapter, he names **three cardinal branches**, or departments of this more excellent knowledge, thus:

(1) "That I may know the fellowship of His sufferings." That must mean an acute, actual, personal, experiential knowledge, thus:

(2) That I may know "the power of His resurrection. Now the resurrection of Christ is accredited to the power of the Holy Ghost. So that this must mean the experiencing of the Spirit's power to the raising of one up to complete newness of life. That being fulfilled which is written: "If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection."

(3) "That I may know Him." "This is that manifestation of Himself to the loving, obedient, believing soul which the Lord promises saying, "I will manifest myself unto Him."

Now in both of these realms of knowledge there are doubtless broad plains to be traversed and high summits to be climbed, but they do not overlap. They are different zones. They have well defined boundaries. The conditions of the one

are different from those of the others. A college course is not so well marked from that of the High School as "the excellency of the knowledge of Christ." And while in this latter, like the former, there are almost limitless heights and breadths and depths, yet no measure of diligence and progress, yet no measure the soul into the **Third**, which is what Christ Himself prays for in our behalf, "That we be with Him where He is" that we "may behold his glory." And this is what Paul refers to when he speaks of our "knowing as also we are known," and of our seeing as "face to face."

Justification opens our first door of the knowledge of Christ. Sanctification opens the second. And Resurrection will open the third.

We pause, however, to note that the apostle Paul connects and reaches the second of these to our readiness for His Coming and our qualification for the Christian resurrection. "**I count all things but loss for the excellency of the knowledge of Christ**" that "**I may be found in him—having the righteousness which is of God by faith—if by any means I might attain unto the resurrection of the dead.**"

Thus the knowledge of Christ involves the salvation of Christ, and that is affirmed which Jesus announced, that "**This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.**"

### PRAY WITHOUT FAINTING.

James H. McConkey

Again we are not only to pray without ceasing, but also to pray without fainting. "And He spake a parable unto them, that men ought always to pray and not to faint" (Luke 18:1). The first is a warning against fitfulness in prayer, the second against lack of perseverance therein. For this, like that, ensnares many. No temptation in the life of intercession is more common than this of failure to persevere. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month, and then, receiving, as yet, no definite answer, straightway we faint, and cease altogether from prayer concerning it. This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of

life. The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray about a thing and does not pray it through to a successful issue of answer has formed the same habit in prayer. As in everything else so it is in prayer. To faint is to fall. Then defeat begets disheartenment, and unfaith in the reality of prayer, which is fatal to all success. It were better to put up fewer prayers and get more answers than to have on hand a host of unfinished petitions, with all the spiritual demoralization that flows therefrom.

### A RADICAL STEP.

Ministers and delegates representing the fundamentalist section of the Baptist denomination have just held a convention in the Rader Tabernacle, Chicago. They

have adopted as their official title, Baptist Bible Union. At the regular convention of the Northern Baptists held at Seattle last June the Baptist Bible Union made a strong effort to pass a resolution calling for the recall of all missionaries from the foreign field who held modernistic views. Following the failure to pass this resolution and as a result of the reaction of orthodox Baptists against what is called the Rockefeller-Fosdick conspiracy to dominate the denomination and to shape its missionary policy, the Bible Union in the convention just held decided to sever themselves from the regular missionary Board of the denomination. They organized a new Board and voted to raise money and support such Baptist missionaries as are approved as being orthodox in faith. This is a bold courageous move and its effect upon the denomination and upon the whole fundamental modernist controversy will be awaited with interest.