

THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA

Published Semi-monthly at Moncton, N. B.,
by a Committee of the Alliance

Editor and Business Manager - Rev. P. J. Trafton
Committee

Revs. P. J. Trafton, H. C. Archer, L. J. Alley,
H. C. Mullen, H. S. Dow.

SUBSCRIPTION PRICE

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription40
Sample copy	Free
United States Subscribers	1.75
Ministers, U. S. A.	1.25

SPECIAL NOTICE

All correspondence for The Highway should reach us
before the 12th and 25th of each month. Address
Rev. P. J. Trafton, 291½ Rockland Road, Saint John,
N. B.

MONCTON, N. B., NOV. 30TH, 1925

EDITORIAL

II TIMOTHY 3.

1. This know also, that in the last
days perilous times shall come.

2. For men shall be lovers of their
own selves, covetous, boasters, proud,
blasphemers, disobedient to parents, un-
thankful, unholy.

3. Without natural affection, truce-
breakers, false accusers, incontinent,
fierce, despisers of those that are good.

4. Traitors, heady, high-minded,
lovers of pleasure more than lovers of
God.

5. Having a form of godliness, but
denying the power thereof: from such
turn away.

10. But thou hast fully known my doc-
trine, manner of life, purpose, faith, long-
suffering, charity, patience.

11. Persecutions, afflictions, which
came to me at Antioch, at Iconium, at
Lystra; what persecutions I endured; but
out of them all the Lord delivered me.

12. Yea, and all that will live godly
in Christ Jesus shall suffer persecution.

13. But evil men and seducers will
wax worse and worse, deceiving and be-
ing deceived.

14. But continue thou in the things
which thou hast learned and hast been
assured of, knowing of whom thou hast
learned them.

15. And that from a child thou hast
known the holy scriptures, which are able
to make thee wise unto salvation through
faith which is in Christ Jesus.

16. All scripture is given by inspira-
tion of God, and is profitable for doct-
rine, for reproof, for correction, for in-
struction in righteousness.

17. That the man of God may be per-
fect, thoroughly furnished unto all good
works.

This portion is well worth our consid-
ering, not hastily, but on our knees before
God. It is a good thing that the heart be
established with grace, for we are cer-
tainly in the last days. This old world is

in a terrible commotion, unstableness
everywhere; in governments, finances,
society, homes, churches.

Jesus spoke of the time when they
would be saying, Lo, here is Christ, or
there; believe it not.

Peter said, I perceive that God is no
respector of persons: But in every nation
he that feareth him, and worketh right-
eousness, is accepted with him. Sufficient
to settle us in God.

THE HIGHER LIFE

The Two Consecrations.

Is not the higher Christian life the
great need of the church? Is it not a
conscious and confessed want of personal
experience.

We acknowledge that we prefer to
look at this matter from a practical,
rather than a theological stand-point. For
instance, we pass through a religious soci-
ety. There are perhaps associated some
hundreds of members. We converse with
them in a spirit of kindness and candor.
We satisfy ourselves that very many have
a religious experience. There are sincere
desires to do the Divine will. There are
earnest, aye, and measurably successful,
efforts to do that will. These friends have
occasional joy. God blesses them in their
closets, in their prayer circles, and under
the preached Word. They would not on
any consideration relinquish their trust
in Christ, or their hope of Heaven. Never-
theless, as they themselves confess, their
experience is not round, strong, full,
abiding, and altogether satisfying. There
is something that they consciously need.
They want a more vivid and abiding
sense of heart purity before God. They
lack the ability to go steadily and success-
fully forward in the path of obedience,
growing constantly in grace and in the
knowledge and love of the Lord Jesus
Christ. They crave the 'life more abun-
dantly' that will constrain and enable
them to talk for Jesus. They desire the
full and glorious liberty of the sons of
God. They cry out for a deeper and more
blessed rest in Christ—the rest of con-
scious safety, of humble faith, and of
perfect love.

Now, beloved reader, what is the ex-
perience that they need and desire in
comparison with what they have and pro-
fess? Is it not a higher Christian life? Is
it not what, in New Testament phrase,
we dominate "perfect love," or entire
sanctification?

How is this to be realized?

We answer, by an entire consecration
of ourselves to God, and an acceptance,
moment by moment, of Christ as our full
and perfect Saviour.

Observe, first, by an entire consecration
of ourselves to God—that consecration,
of course, including body, soul, life, tal-
ents and everything.

But just at this point some one will in-
quire for the difference between the
consecration we made of ourselves at the
time of our conversion, and the conse-
cration that our entire sanctification calls
for. This is an interesting question. The
distinction, as we think, will develop in
four particulars.

deeper experience, then, with the illum-
ination received at conversion and char-
acterizing our regenerated life, our con-
secration becomes more intelligent, spe-
cific and careful. It is not merely myself as
before. It is now these hands, these feet,
these senses, this body with all its mem-
bers and powers; it is now my soul, with
all its ennobling faculties—its under-
standing, judgment, memory, imagina-
tion, conscience, will, and affections. It
is now all my talents of time, influence,
energy, reputation, home, kindred, friends,
worldly substance—everything. Upon all
we have and are we specifically and hon-
estly inscribe, "Sacred to Jesus;" coven-
anting to use all in harmony with the
divine will. Some at this point have been
careful to write upon paper the several
items that were included, as well as the
several obligations that were assumed, in
this fuller consecration of themselves to
God. This was the case with the cele-
brated Dr. Jonathan Edwards, of the
Presbyterian Church.

Third Difference

When we would thus specifically sanc-
tify ourselves unto God, there is likely to
rise up in the mind, or before the con-
science, some peculiarly trying test of
obedience. This is varied in different ex-
periences. It may be a little thing, a very
little thing, but it is not on that account
any the less formidable. Eating an apple
amid Paradisaical scenes would seem,
from a human stand-point, to have been
a very little thing; and then, observe, it
was a test required of one who was living
before God. Adam failed in the test; a fail-
ure "that brought death into the world,
and all our woe." So the test that infinite
holiness may lay upon the regenerated
may be a little thing, perhaps something
connected with our appetites, or with our
adornments, or with our associations, or
with our services. The question may be,
Will you give up that doubtful indulgence,
a something in which you regard your
own inclinations rather than your soul's
good and God's glory? Will you lay aside
the last weight, and the sin that doth so
easily beset you? Will you take your
place with the entirely devoted, and con-