

THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE
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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month. Address Rev. P. J. Trafton, 29½ Rockland Road, Saint John, N. B.

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WHAT TO EMPHASIZE.

One is almost bewildered these days, with so much of diversity of opinion on the many subjects being discussed and written upon in connection with our holy religion. It is not much wonder that people are asking, what shall we believe, anyway? We fear that we are getting away from the simplicity of the gospel. So many are putting the emphasis on what we term the non-essentials, that the essentials are lost sight of. People naturally will be carried to that which belongs to the physical and material, rather than that which pertains to the spiritual. The multitudes that followed Jesus seemed eager to become His disciples, until He turned to them and said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." It says that many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. Peter got the idea and saw the importance of the emphasis that Jesus put on eternal life. This is the all-important thing. Individuals will travel hundreds of miles to seek for the healing of their body that would not go into a near door to seek for the healing of their souls. David puts the emphasis where it belongs in Psalm 103, 1 to 5. He blesses the Lord for soul health and soul wealth. Many take this to mean the body, but the psalmist is speaking of the soul. Soul life and soul health is the earnest of the beginning of eternal life.

Paul in giving his experience said that Jesus sent him to the people and the gentiles, that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. And he was ever putting the emphasis on the two works of grace.

John in his closing message to the seven churches by the spirit, calls their attention to the needs of the soul, and that as we are in soul condition here we will be in the eternity of God. The atonement covers the needs of the soul, while there are those things which are received as benefits of the atonement, the essentials are in the preparation of the soul to dwell with God. These are the essential things we need to emphasize: "Forgiveness of sins and entire sanctification, through the baptism with the Holy Ghost."

SHALL WE DROP OR MODIFY THE OBJECTIONABLE TERMS

We notice a disposition in some quarters to drop the objectionable terms that express the highest work of salvation in the human soul. The plea is made that these terms are objectionable to those who do not have the experience. It is thought that by modifying the terms we may be able to take away the prejudices that many have to the doctrine and experience of holiness. So we hear of "the deeper life," "the pentecostal experience," "the fullness," "the highest life" and kindred modifications. We do not doubt that those who make these objections are honest, but they are deceived.

These objectionable terms were originated by the author of the Bible. He knew just what he was about when he wrote this Bible or rather inspired holy men to write it. He knew the terms would be objectionable to the carnal mind. He knew that those who seek something less than a radical cure for sin would be trying to dodge the point and get the blessing on terms of their own. If he knew what to call this experience, then it is not modest, to say the least, to think that we can improve on his wisdom. It is neither wise nor devout, to say the least, to undertake to doctor up divine revelation by any wisdom of our own.

Since God knew centuries long before we came on the stage of action that these terms would be objected to by the carnal mind, it is wisdom to state this experience as God has, and not employ any human modifications to suit carnality. Those terms brought the holiness movement into being and if it is to retain its strength and real efficiency, we must not let down the terms to please the carnal mind. If we do we let down the doctrine and the movement also.

Paul tells us in the first letter to Timothy, "If any man teach otherwise and consent not to wholesome words even the Word of our Lord Jesus Christ and to the doctrine which is according to godliness; he is proud, knowing nothing." Paul seems to have diagnosed the case of such objectors. In these days of the modification and undermining of the fundamentals on all sides let not those who believe that the holiness movement was raised up to keep the standard of piety of the churches resort to the same methods that a carnal church is employing. This is no time to let down any standards. We may not get so many to enlist under our banner but they will be worth more to the cause than thousands who have come under compromise. Let us not attempt what is called "broadness," but let us go deep even if considered "narrow."

We are glad there are terms that are the test of real seeking. The terms of the blessing are the real test as to whether we really want the real blessing. A few still want it at any cost.—Christian Witness.

I do not know that anything would be a heaven for me but the service of Christ and the enjoyment of His presence. Oh, how sweet is life spent in His service! Let me go smiling at my foes; how small are human obstacles before this mighty Lord.—Henry Martyn.

SIGHTS AND SOULS

By Rev. A. W. Orwig

At a certain convention, years ago, I heard a returned missionary from Japan tell of another missionary who had been asked if he were not coming to Tokio. "Why should I?" was the reply. "Oh, because there are so many interesting sights to see." "No, I cannot go from that standpoint; but if there are lost souls to be saved, I will try to go." How greatly was this reply like the noble words of Nehemiah who said, "Why should the work cease, whilst I leave it and come down to you?"

At a certain campmeeting, where missionaries from several foreign countries spoke, I heard a lady missionary say that when she first went to her field of labor, she was taken to a great heathen festival to see many dazzling things. But her soul was so full of concern and love for souls that she was not much affected by the sights, and soon began to weep over the perishing ones about her. A man said to her, "You'll soon get over that." But she cried, "God forbid that I should ever get over weeping for lost souls."

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

And this reminds me of what I heard a preacher say years ago, while addressing the students of a Bible training school in the city in which I live. A Christian lady had gone to Chicago to attend the World's Fair in 1893. But she at once became so greatly interested in gospel meetings conducted by Mr. Moody, where souls were being saved, that, after having attended the meetings for about two weeks, she said she did not know whether she would get to see the Fair or not. Another case in which sights were secondary to souls—Yes, sights or souls. In which are we the more interested? As Christians, may we not become too greatly taken up with the beauties of nature and art, as to cool our ardor and impair our efficiency in behalf of souls? The question is not, may we not innocently enjoy the grand and inspiring sights that adorn many parts of the world, and which bewitchingly appeal to our innate love of the beautiful; but, rather, to what degree do they captivate us? The apostle Paul's words are opportune: "All things are lawful unto me; but all things are not expedient." That should settle the question with us.

"Only for souls my life's work shall be,
Only for souls till Jesus comes for me;
I'll strive for these running after earth's
goals,
Only for souls, yes, only for souls."

Los Angeles.

STUDENTS' FUND.

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