

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:—Revds. P. J. Trafton, S. A. Baker,
H. C. Archer, H. S. Mullen.

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, 233 Aberdeen Street, Fredericton, N. B.

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

EDITORIAL

BEGIN NOW

It is but two short months until Camp Meeting at Beulah, and three months brings us to Riverside. All of our people are more or less interested that these camps should be a success from the standpoint of soul help. The meetings this year should be the very best that have yet been held. God is always willing to prove out his blessing but certain conditions must be met. Will we as his people meet these conditions and do our best to bring the desired results.

1. Begin now to plan to attend. Many would like to go and they need to go, but fail to go because they do not plan in time.

Mark the dates of these camp meetings on your calendar and work to that end.

Others would like to go but say they cannot afford it, it is the cheapest ten days vacation you can get anywhere and under the most helpful and beneficial environment.

Begin now to save the money you spend for those things that are not necessary and do away with so much of luxury such as chewing gum, ice cream, candy, deny yourself pleasures of appetite, etc., and you will find when camp meeting time arrives you will have sufficient to meet all your expenses. Your attendance should mean much of help and inspiration.

II. Begin now to invite others to attend, especially those you know who need help in the divine life, show your interest in others by giving them an invitation to this great spiritual feast.

III. Begin now to pray in a special way for a mighty outpouring of the spirit of God. Prayer is a mighty weapon the saints can use against the enemy's power. Closet yourself with God each day and there will come upon your soul a spirit of intercession. This will keep your own soul in a spirit of revival, and you will go to lift. Pray for the evangelist, he needs your prayers. He is only flesh and blood, has his infirmities, prayer and sympathy will work wonders. Pray that his messages may be God given; not in words of man's

wisdom, but in demonstration of the Spirit of God and power. The old time gospel of full salvation is what is needed today.

Fast once a week, some say this is old foggyism, but if we see much out of the ordinary accomplished, we will have to use the out of the ordinary means. The violent take it by force.

"CONFESSION IS GOOD FOR THE SOUL."

The charge is sometimes preferred against the holiness folks that they are self-righteous, and that the doctrine of entire sanctification caters to spiritual pride. While I would not admit this nor play into the hands of our enemies, yet I think as an old saying has it, "Where there is smoke there must be a little fire," there must be something that causes this objection to be raised. I have already observed a few things in my short ministry.

Every great truth and doctrine has its corresponding error, and every true experience has its corresponding peril. The doctrine of justification by faith alone, can easily lapse into looseness of life, and the error that it does not matter about the life and conduct. And while it is not true that any person having the experience of heart holiness can at the same time have pride in his heart, or anything but a humble walk with Jesus, yet I have observed one dangerous result of the teaching of holiness. It is not on the part of those who have the blessing, but those who thought they had it, and those who once had it and lost it. These two latter cases are the hardest of all conditions to deal with in our churches. When once some people have claimed the blessing, they are then surrounded by a case hardened, rockbound wall of profession and no amount of conviction or of plain truth would induce them to humble themselves and confess that they never have had the experience or had lost it.

There is more hope for an honest opposer of the doctrine. It is easier to get an outbreking sinner to confess his sins, than to get a cold-hearted, fireless, indifferent holiness professor to confess up and get the blessing. Here is where the self-righteousness and spiritual pride manifests itself. When once a profession has been made, it would then be agony and death to the old man of pride and carnality to confess that they did not have what they had been professing. They will pop up and profess everything in the New Testament, when every sinner within twenty miles knows they are professing higher than they live. The only thing that would bring them into right relations with God, and regain the confidence of the people, would be for them to make a clean cut confession, but this their spiritual pride and big profession will not let them do. That profession and the good opinion of the people stands as an insurmountable barrier.

We would not approve of sanctified people who have an over sensitive conscience, running to the altar every time the Spirit flashes new light upon them, but would prefer this to seeing those far behind them in piety, boldly professing and keeping aloof from the mourners'

bench when they know and everybody else knows that this is the very thing they need. Some cry out against professors going forward for prayers, because they say, "What will the world think?" The one that talks this way is usually one that hates the altar as he hates the plague, and has that pride in his heart that would be too greatly humbled by such a procedure.

People that speak this way forget one thing, and that is that the world is not too easily deceived and usually are aware of the facts in the case, and know when someone has lost out just as well as the believers do and sometimes sooner, for the world has no Christian sympathy and they demand the fruits to suit the profession. Now the only thing that will regain the confidence of the unsaved in such a case, is to see the party in whom his confidence has been shaken, humbly confessing and praying through. This enables the Holy Spirit to work, and strikes conviction to the heart of those who have been hardened because of the inconsistencies of the high professor. Some whole churches need a tremendous breaking up and confession before there ever can be an outpouring of the Spirit, and before the attention and confidence of the world around can be regained.

This will be like bitter medicine to a child. Every sweet and pleasant remedy will be tried before the bitter but effectual remedy will be tasted, but churches as well as individuals will have to submit to it.