

The King's Highway

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EDITORIAL

WHAT SEEST THOU?

What we see has a wonderful effect upon us and quite largely influences us in our conclusions, attitude and action. There is a great difference, however, how we see and what we see. The natural man sees things from the natural standpoint and hence cannot see God.

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There is another class whose eyes have been opened, but they are like the blind man that Jesus touched, and when he bid him look up, he saw men as trees walking. Peter when walking on the water saw Jesus, but he saw the waves tempestuous and began to sink. The 10 spies saw the goodly land with its great wealth in store, but they saw the walled cities and the giants of the land, and they eclipsed everything else. The Corinthian Church saw Paul, Apollus and Cephas, but with carnal vision. These cases we might class as those with obscured vision or doubtful vision.

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There is a clarified vision that sees things as they really are, and are able to discern that which has eternal value. The spirit said to the church at Loadicea to anoint their eyes with eye salve that thou mayest see. When Jesus touched the man the second time, he looked up and saw every man clearly. Elisha prayed for the young man and God opened his eyes and he saw the mountain full of horses and chariots round about Elisha. Caleb and Joshua saw the cities and giants, but they saw God; Paul says, but we see Jesus!

* * * * *

Blessed are the pure in heart for they shall see God. Let thine eye be single and thy whole body shall be full of light. How true in the spiritual realm; God wants our vision clarified through the sanctification of our spirit nature. We must be pure in heart in order to see God. Follow peace with all men and holiness without which no man shall see the Lord.

James Hannington wrote when he was encountered by tremendous opposition:—"I refuse to be disappointed; I will only praise!"

THE RECALL.

"O Israel! return unto the Lord thy God, for thou hast fallen by thine iniquity."—Hos. 14:10. Thank God that He does not let His children go on comfortably when they wander and fall!—Hos. 2:6.

Have we not known (God grant that we may never again know!) a wretched mental nausea, a sense of discomfort and restlessness, a mis-giving that something is wrong, though we can't say what? No actual pain, no acute attack of anything, but a nameless uncomfortableness, most easily described as a negative, that we are not "as in months past." Job. 29:2.

If this is the present state of any reader, do let me most earnestly and affectionately entreat you not to remain one day—no, not one hour—in this most dangerous state, the beginning of backsliding, and already a fall from your "own steadfastness" and your "first love." Job. 15:11-12; Pet. 3:17. Rev. 2:4. "Remember from whence thou art fallen," look unflinchingly at your position, and recognize frankly the difference between today and the past days of closer walking and happy abiding. Rev. 2:5. Do not let yourself drift on, or you "will revolt more and more" till "the whole head is sick, and the whole heart faint." Isa. 1:5. Every day's delay will make your case worse.

Do not shrink from asking Him to show you how and why it is that you have fallen. The "beautiful crown" which He put "upon thine head" in "the time of love" would not have fallen from our head, but "that we have sinned." Ezek. 16:12-8; Lam. 5:16. It is "by thine iniquity" that "thou art fallen,"—iniquity personal and real, though very likely unguessed by anyone, and hidden even from thine own eyes." Hos. 14:10.

Perhaps the knowledge of this is already sent; if so, listen! "And I said, after she had done all these things, turn thou unto Me." And again, though you may have gon after other "lovers," "yet return again to Me, saith the Lord." Jer. 3:7-1. Oh, forsake the thoughts as well as the way, and return unto the Lord, and He will abundantly pardon. Isa. 55:7. For when "He showeth them their work and their transgressions," He also "commandeth that they return from iniquity." And why? Five infinitely gracious reasons are given.

"Return! * * * for thou hast fallen by thine iniquity," the very thing that seemed the barrier to return! Hos. 14:1. "Return! * * * for I am merciful, saith the Lord." Jer. 3:12: "Return! * * * for I have redeemed thee." Isa. 44:22. "Return! * * * for the Lord hath dealt bountifully with thee." Ps. 116:7. "Come and let us return unto the Lord: for He hath torn, and He will heal us." Hos. 6:1.

All these gracious words for you! And the Lord Himself waiting that He may be gracious! Isa. 30:18. Will you keep Him waiting till a more "convenient season"? Acts 24:25.

To whom are you called to return? Ah! think of that—not to a state or position merely; not only "to thy rest," but to "the Lord thy God," thy God, "our own God"; to Him who has betrothed you unto Him forever; to Him who chose you unto Himself to be His peculiar treasure; to Him who remembers better than you do from whence you have fallen. Ps. 116:7; Hos. 14:1; Ps. 67:6; Hos. 2:19; Ps. 135:4. Hear Him saying, "I remember thee, the kindness of thy youth, the love of thine espousals." "How shall I give thee up?" Jer. 2:2; Hos. 11:8. What pathetic yearning this is over you, even you! Will you not say, "I will go and return to my

first husband: for then was it better with me than now." Hos. 2:7.

Is intention enough in this matter? Listen again to the arousing words of your Lord: "If thou wilt return * * * saith the Lord, return unto Me"; in other words, "Now, then, do it." Jer. 4:10; 2 Sam. 3:18. Stay no more at being willing to return, but "Return ye NOW!" Jer. 18:11. It will be harder tomorrow—nay, harder an hour hence than now. He who first caused you to approach, will cause you to return; so you shall not be left unaided, for "in Me is thine help even for returning from self-destruction. Ps. 64:4; Jer. 30:3; Hos. 13:9; Lam. 6:21 And then—oh! what wealth of promises to the returning one! What robes and rings and heavenly music! "If thou return * * * thou shalt be built up, thou shalt put away iniquity * * * then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God * * * He shall hear thee * * * thou shalt decree a thing, and it shall be established unto thee: the light shall shine upon thy ways." Luke 15:22-25; Job. 22:23-28. For He hath said: "I will heal their backsliding, I will love them freely." Hos. 14:4.

Return!

O erring, yet beloved!

I wait to bind thy bleeding feet, for keen
And rankling are the thorns where thou hast been;
I wait to give thee pardon, love, and rest.
(Is not my joy to see thee safe and blest?)
Return! I wait to hear once more thy voice,
To welcome thee anew, and bid thy heart rejoice!

Return!

O chosen of My love!

Fear not to meet thy beckoning Saviour's view;
Long ere I called thee by thy name, I knew
That very treacherously thou wouldst deal;
Now I have seen thy ways—yet I will heal.
Return! Wilt thou yet linger far from me?
My wrath is turned away, I have redeemed thee!

Return!

O fallen, yet not lost!

Canst thou forget the life for thee laid down,
The taunts, the scourging, and the thorny crown?
When o'er thee first my spotless robe I spread
And poured the oil of joy upon thy head,
How did thy wakening heart within thee burn—
Canst thou remember all, and wilt thou not return?

—Frances Ridley Havergal in "Royal Commandments."

THE BIBLE

Viewed merely as a human or literary production, the Bible is a marvellous book, and without a rival. It uses all forms of literary composition it rises to the highest heights and descends to the lowest depths of humanity; it measures all the states and conditions of life; it is acquainted with every grief and every woe; it touches every chord of sympathy; it contains the spiritual biography of every human heart.

It is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it costs its lustre in every direction; like a torch, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance.—Philip Schaff.

Some people say they have little or no time for prayer. This is a mistake. We all have time for the things we consider most important.