

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, H. C. Mullen
I. F. Kierstead, 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, Moncton, N. B.

MONCTON, N. B., AUG. 15TH, 1927

APPRECIATION

APPRECIATION

It would seem that one thing that many people lack is the spirit of appreciation. They seem to take everything as a natural consequence. It would appear that if there was that spirit possessing an individual that it would find expression in some way. There are numbers of cases no doubt, where if an expression had been given of appreciation, there might have been a different story to tell. This is true in the natural realm. How many sons and daughters have failed to appreciate the protection of their godly parents, in seeking to shield them from the snares and pitfalls of Satan; but alas they have their way and bear the shame and sorrow during a life time. It may be at times parents do not appreciate the love of the child until it is too late. The same is true of husbands and wives, friends and neighbors. We show appreciation many times by flowers, etc., but the folk are dead. The main thought, however, that we want to get at is the lack of spiritual appreciation. To appreciate spiritual values we must be spiritual. I. Cor. 2-14:15., and to continue in this spirit one must keep spiritual. We need to appreciate those preachers and people who are seeking to, and are keeping spiritual in spite of all the coldness and deadness around them. Do we appreciate the fact that God is a spirit and that Jesus Christ was God manifest in the flesh, to renew and quicken, cleanse and fill us, so that we can walk in the spirit, speak and sing in the spirit, give in the spirit; our lives should be an expression of our appreciation of things spiritual. Such appreciation will find its expression in love of the truth, and a willingness to say and do and be whatever He desires.

WE MUST PRAY MORE

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing—how to prevail with God; and going one day to a friend he said, "I don't see how God can use me on the field; I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few prayers." He went. In his own room in the early dawn a

voice was heard weeping and pleading for souls.

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this if all who read these lines would thus lay hold upon God with holy violence and unconquerable persistence of faith-filled prayer—a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer-power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought in place of weaknesses, failure and disappointment, let the whole church answer God's standing challenge: "Call upon me, and I will answer, and will show thee great and mighty things which thou knowest not." (Jer. 33:3). We must pray more.—J. Hudson Taylor.

KEEP THE INCENTIVE SHINING.

Whatever be our pursuit we must have an incentive. When the incentive fails the pursuit becomes languid and meaningless. This applies to the services of God.

In his exhortation to the Hebrew Christians, urging them to run the race with patience, the apostle suggests this theory of incentives and names at least three: Surrounded by a crown of witnesses, on a stretch for a prize, and looking to Jesus. There are manifold incentives possible in the life of a believer, such as the salvation of his loved ones, the prosperity of his church, the advancement of the Kingdom in regions beyond, and others that might be devised in the relationship of life.

An incentive that girds an old man may be somewhat different from the incentive that sustains a youth. For this reason, in the passing years our incentives need to be renewed or modified or possibly multiplied in order that a rich and spontaneous life may continue to make our way.

It is said that the Grecian race course on which the Marathon races were run had a sign suspended half way to the goal bearing the word "Hasten." The interference was that the racers usually got their results, whether success or failure from the manner in which they ran the latter part of the race. In other words, there must be a sustained interest in life with its challenge and demands and in the call of God with its splendid opportunities for sacrifice, investment and reward. The life that is really powerful is the one that keeps the incentives blazing, the one which by the grace of God never faints or falters or weakens in the passing years.—Christian Witness.

THE GLORIFICATION OF VILENESS.

It is not a new thing under the sun—this exaltation of vileliness which is so manifest in the world today, even in our midst, as well as in the places where such manifestations have been looked for.

Vileliness is not often exalted in its own name and character, at least not at the beginning of the recurring periods when it prevails and dominates the thoughts and conduct of men.

Vileliness is often in the name of art, especially of "art for art's sake." "A thing of beauty is a joy forever," and nothing

must be allowed to hide it. It is not only lawful, but it is imperative that beauty should be exposed, should be set forth in its native loveliness and not hidden from any who can appreciate and enjoy it. "Evil to him who evil thinks."

Of course, there is truth in all this, and whatsoever things are lovely, whatsoever things are gracious—on these we are enjoined to think.

But all those who undertake to set forth beauty are not artists, and all the people do not discern the world of difference between the representation of beauty in the forms of art and that exploitation of beauty by lust and greed which only too quickly becomes simply the exaltation of vileliness in the name of art and ends in the death of innocence and chastity ere the victims are aware.

The exploitation of beauty in the name of art but in the real interest of greed and lust may be plainly seen in these days when every possible occasion is seized for the exposure of the forms of young women. Though not primarily for the exaltation of vileliness, it is a constant provocation to that, and only too often ends in just that. Needless to say, neither the freedom nor the enjoyment of real art is promoted by such exploitation and degradation of beauty.

Vileliness is exalted in the name of freedom—freedom to enjoy life, to fulfill the impulses and desires of both flesh and spirit, with little or no consideration of the character of the impulses or their indulgence. Indeed, we are told how dangerous it is, how fatal to the real enjoyment of character, to restrain or inhibit these impulses and desires of human nature, how certain these are to avenge themselves if driven under cover in the subliminal self.

Whatever truth there may be in the new psychology and philosophy of life, it is to be kept in mind that all down the ages science or knowledge has been exploited to the exaltation of vileliness, and many of the bandits abroad in these days whose reckless wickedness is beyond question hold much the same view of impulses and the uses of life which are cherished by those who would be shocked, if not horrified, to be classed with the so-called criminals.

Vileliness is exalted in the name of youth, of the good time, the enjoyment of life to which the young are entitled. Not only have Puritan views of pleasure been discarded, but even the Greek view which emphasized "sweet reasonableness" or moderation, "nothing too much," is no longer looked upon as a maxim of wisdom—at least little attention is paid to it. Everything in the way of recreation so-called is carried to such extremes as to debauch instead of refresh life.

That vileliness is exalted in the moving picture shows and other forms of amusement—on which the boys and girls are fed but not nourished in these days—there can be no question. The desire for these things is not only encouraged—it is created. The incitement to sensuous vileliness and crime, coupled with the lack of moral and religious culture, is a large feature of that fully warranted apprehension lest civilization shall perish from the earth.—Pittsburgh Christian Advocate.