

The King's Highway

An Advocate of Scriptural Holiness.
THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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EDITORIAL

PROHIBITION AND PUBLIC SENTIMENT.

It gives relief some times to be able to air one's views, so I would like space in your valuable paper to do so. Much has been said about the lack of public sentiment behind the prohibition law, giving this as the reason, it could not be enforced. This was one of the big points raised by the Government in changing the law. Now if that was so, let someone please tell me where in the world the sentiment is coming from to make the new law a success? It was twice proved by actual test, and once by a majority of over 24,000, that the people of this province wanted prohibition. Now it seems to me that it ought to take no argument to prove that the temperance people or those voting for prohibition were the very best Christian and law-abiding and worthy citizens of the country. Now we see the law that was backed by these people, the best friends of civilization and progress, ruthlessly taken from them, and another law that they do not believe in and could not consistently stand for, forced upon them. Now where is the public sentiment coming from that is going to back up the restrictions of the new law and thus enable that to be the wonderful success that its advocates forecast for it? Will it come from those who love their whiskey and would violate any law in order to get it? Will they suddenly be regenerated and be made gentle and loving promoters of peace and enforcement of law? The Government could not consistently expect the advocates of prohibition to stand behind the sale of liquor for beverage purposes? They would have to violate their principles to do so, and they could not be expected to do that. Personally as a Christian and a believer in total abstinence, I could not support any measure that would legalize the sale of intoxicating liquors. If I did I should have to be willing that my boys as well as any others should be the patrons of the rum shops, and I would not be able to kick no matter what the results would be. If I should favor that which is sure to result in crime and degradation,

there would be no way out from under responsibility for the same. God would hold me accountable at the day of Judgment. Furthermore, it is impossible for the prohibition people to see how the sale of liquor is going to promote the principles of temperance. This would be homeopathic treatment with a vengeance, and history has not proved that it works.

I would like to observe further that I believe that prohibition laws could be enforced as well as any other law if given the same chance. Compare the migratory bird law. Nobody says it is a failure and makes law-breakers, and ought to be repealed because there are continually occurring infractions. Then note this: On Grand Manan there must be at least fifteen officers, under a bond of \$500, to enforce the law, all to protect a few birds that are of small value compared with human souls. And public sentiment could not be appealed to to give strength to the law, for in the case of gulls especially, public sentiment would annihilate nine-tenths of them. Yet if a man shoots a gull or an old grebe or sea hen, which is neither valuable nor ornamental, half a dozen officers are on his back and he has to pay a heavy fine. But when it comes to prohibition we have or had one lone officer for all Grand Manan, Campobello, and I think, Deer Island. Then some would howl that the law could not be enforced. What kind of a super-man would it take to be in twenty-five different communities at once?

But I suppose it is too late to talk about this now. We shall have to stand back and watch the new law remedy all the ills, but let me say for one that the future looks anything else in the world but optimistic.

H. C. MULLEN.

OUR HERITAGE THROUGH THE SUFFERING SAVIOUR.

(Continued from Page One)

spiritual things. It is called Gethsemane. It was there Jesus suffered an agony that brought as it were great drops of blood from his pores. Words cannot describe that scene. It is almost too sacred to look upon. While the most trusted and most intimate disciples slept Jesus was suffering. He was going through the experiences of the trial and the mockery, and the insults, and the derision, and the cruel nails before he came to the hour. There was another experience of suffering when the lips that once gave him the kiss of devotion and affection, now greeted him with the kiss of betrayal. And the disciples forsook him and fled. But Peter followed only to deny him with oaths. Jesus heard him and Jesus looked out upon poor Peter with such a look of pity and sorrow that it broke Peter's heart. Then the burlesque of a trial. His condemnation. They took the gentle Christ and buffeted him and spat on him and mocked him, tore the clothes from his back and gambled for them. But when he was reviled he reviled not again and when he suffered he threatened not.

And then the Cross—they nailed him there and lifted him high on Calvary. It was a most ignominious death. It was the Roman method of executing a prisoner. The suffering involved was often terrible. Often the poor victims lost their reason and died cursing those that had nailed them there. Christ

was lifted up between two thieves. The crowd passed by, some wagged their heads and cried: "He saved others; himself he cannot save!" They spake the truth. He could not save himself and save us. It behooved Christ to suffer. For that purpose He came into the world. His suffering reached the climax when it seemed that God himself had withdrawn his face from him and he cried, "My God, my God, why hast thou forsaken me?" But thank God, his last words were those of victory and triumph. "It is finished!" Did he mean that it was all over, and an end to it, like a suicide says, "Here it goes!" O no! He meant that the price of redemption was paid. He, the anti-type of all the Jewish types and symbols had triumphed in death. He had suffered outside the camp a perfect sin-offering and thus opened the gates of mercy and life for you and me. The glorious provision planned before the foundation of the world had become a fact of history.

Secondly, I wish to dwell on the purpose of his sufferings. It is made plain in the declaration of the text: "That he might sanctify the people with his own blood." The word sanctification was a precious word to the old-time Methodists. Mr. Wesley said that God had raised up the people called Methodists to spread Scriptural holiness throughout the land. To sanctify means to make holy, and holiness means spiritual healthiness. Not so bad a word after all. In the physical realm people have great fear of disease and will do everything possible to have health of body restored. I want to say that according to the Bible teaching, sin is a disease that has been inherited. We were all born with it in us. All true evangelical doctrine teaches that. That is the explanation of the awful condition of the world. All of the evil has its origin in the heart of man which is "deceitful above all things and desperately wicked. Who can know it?"

Away back in a most beautiful garden the awful tragedy took place that plunged man, who had been created holy, down into the vortex of sin and pollution. In another garden, Gethsemane, Jesus conquered the enemy that wanted to hold him back from the Cross, and thus made possible the restoration of man not merely to the favor of God, in the forgiveness of all his transgressions, but also the purification of the heart of man from the inherited depravity, thus restoring man to the image of God. Of course sinful man has the image of God in a certain sense. Every person that is born, has a greater or lesser degree of intelligence, sensibility and will—the three elements that belong to the personality of God. But the mind is beclouded by sin, and the affections have been polluted; the will enslaved. When the soul is made perfectly healthy, the mind is able to grasp spiritual truth, the affections go out to God with unstinted flow. We love God with all our heart and our neighbor as ourselves, and the best of all, the will is empowered to resist temptation; to keep under the body and even to bring the thoughts into captivity to the obedience of Christ.

All religions have taught an ideal of holiness and have offered certain suggestions for its attainment. The old ascetics said, "Let us get out of this world of sin and pollution where our eyes will not have to look upon the nude and the vile, and our ears will not have to hear the wicked and profane.

Let us go where we shall not have to mix with the wild and wicked throng." So they journeyed to the hills and the deserts where they lived in dens and in caves, clothed in the roughest kinds of garments and eating the coarsest kinds of food. They flagellated their bodies to extirpate the animal passion. They tried to make themselves holy. But they were not successful. The devil followed them to their lonely haunts and worked upon their depraved imagination. In solitude a thousand demons assailed their souls. They had no indwelling Christ to defend them, and so asceticism is a story of miserable failure to make the heart clean.

The Hindus have their sacred river, the Ganges, where they come by the myriads and plunge beneath the flood seeking to purify their souls. But mixed with their religious devotions are the most sensual orgies. Ghandi may take the sermon on the Mount as his ideal and count the Man of Galilee a wonderful religious teacher, but he still clings to Hinduism with all its abominations, and that in the face of light that he has had by travelling in Christian lands. But we may pity Ghandi a good deal, because he has seen those who profess to be Christians, so poorly representing the Master, who taught them such sublime principles. Why is it that people think they can be Christians and act as they do? It is because they think being a Christian consists in doing something: Joining a church; teaching a Sunday School class or some other little service. Jesus taught that we must BE before we can DO, and that his precious cleansing blood is the only power that can make us clean. For a professing Christian to say that he is not interested in Sanctification is about as reasonable as a financier to say that he is not interested in gold, or the clothing manufacturer to say that he is not interested in wool, or the city service department to say it is not interested in the water supply. What is it that gives value to that green paper that we hand out as a medium of exchange? It is no more valuable of itself than newspaper. But there is gold back of it that makes it valuable. What is the value of your prayers and devotions, your going to church and engaging in Christian worship? There must be back of the outward activity, the condition of spiritual healthiness that makes the motive pure, and gives the mainspring of love. The person who is spiritually healthy can't crowd all their religion, or the major part of it into a few days before Easter. A holy man is holy all the year round. He takes no vacation. Some would say that must be monotonous to be good all the time, or for woolen goods to be wool all the time; or for a loyal American citizen to be a loyal American citizen all the time. No more is it hard for a true Christian to be clean all the time. There is one who can restore spiritual health and keep all the time.

What is the condition of this healthy state? Sin is destroyed and so the want to sin is taken away. You ask a true Christian if he wants to dance, go to the movies, drink bootleg whiskey, or do all those things of the flesh that drag men down, he will reply that he prefers a well-spread table as a place to satisfy his appetite to a garbage can. You ask a true Christian how he can love his enemy, and he will reply it is because Jesus has made his heart to love. You ask a person how it is that he is always hopeful, opti-

mistic and joyful and he will reply: "It was not my nature to be thus. God has come in by a wonderful presence and power. I live in the sunshine because all unbelief has been destroyed." I a living on the mountain underneath a cloudless sky. I am drinking at the fountain that never shall run dry."

But we must briefly touch on the exhortation. "Let us go on to Him without the camp bearing the reproach." Jesus fulfilled perfectly the type of the sin-offering without the Camp. It is in the matter of sanctification that the reproach of the Cross is truly seen. It is the word that people fear because it means separation from sin and the world. It made the early Methodists objects of derision, and John Wesley's name was cast out as evil because he dared to tell people they could be saved from all sin in this life.

To know Christ deeply and intimately is to have fellowship with his sufferings. That I may know him, and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death. If we suffer with him we shall also reign with Him. If we deny him he also will deny us. If we believe not yet he abideth faithful. Paul said he had suffered the loss of all things that he might win Christ. If you ever see a person that has a joyous experience then remember they had to pay the price of it. They had to go without the Camp. But you don't hear them talk about their sufferings much. You would think they were on a picnic all the time. And it is true. Every morning is a Resurrection morning to them. They feel the pull and the impulse of the inner life of God. He is 'closer to them than breathing and nearer than hands and feet.' They joy in service. They joy in singing, for in their hearts is a continual song. They sing of Calvary and of Pentecost: Of the cleansing blood and the keeping power. They sing of Jesus coming again. They sing of heaven where they have some real estate investment, a fine lot with a mansion being built on it. Their affections are on things above. Some call them narrow and peculiar and religious cranks. They never expect to be popular till they get to Heaven, or we have a change of government down here by Jesus coming back again.

Humbly I wish to add a word of personal testimony. For twenty-five years I preached in Methodist pulpits. I began my ministry more than thirty-three years ago as a Methodist probationer. In all that time I have not changed my theology in the least for the doctrines of Methodism is the noblest heritage God has given to the Church. They bring a ray of hope to every sinner out of hell; they are as gentle as the sunshine of God and as generous as the heart of Jesus. But I was more a Methodist in theory than in spirit till I got the second blessing of entire sanctification. I count myself a very weak exponent of it, but if I have had any success in preaching the gospel, joy in service and victory over sin and self, it is because I know the crucifying experience of going without the Camp with Jesus. O it is glorious. It seems as though I were only in the A B C of the way of holiness. But it is blessed to live under the cleansing flow and know that the blood cleanseth now from all sin. Provisionally all was accomplished when Jesus bowed his head and died. God's will is accomplished in us when we will to be crucified with him. My testimony tonight by the grace of God

is, "I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me, and the life that I now live in the flesh by the faith of the son of God who loved me and gave himself for me." Amen and Amen.

CORRESPONDENCE

Seal Cove, N. B.

Dear Brother Trafton:

Enclosed find my check on the new Dormitory Fund.

I thank the dear Lord for his goodness to me these days. He has let me live to see the sun rise on another Easter Sabbath morning. I am trusting him to help me to roll away the stones of unbelief and to roll away stones of hinderances that would keep the Christ life out of my soul. Glory to God. He has risen and has set up a kingdom in my soul. Hallelujah!

From your brother in Christ,

IRVIN C. BENSON

Lisbon Falls, Me.

Dear Highway:

We are very thankful that we can send a good report. We have no evil report of the way to bring. The Bible says: "Follow peace with all men," and holiness without which no man shall see God.

I have been shut in all winter but last Sunday I had the privilege to hear the gospel preached. I was so thankful to be able to enjoy Easter Sunday with the people of God. I listened to a brother preach who came to me when I was in a low state and prayed with me. I was so glad to hear an old fashioned gospel sermon, and after the sermon I gave my testimony that I was his and washed in the blood of the Lamb. I am looking for his coming, brethren, soon, according to the scripture, to catch away his bride. The Church, the holy church, without spot or wrinkle. The blood of Jesus has power not only to wash away our sins and sanctify us holy, but we are kept by power of God through faith ready to be revealed.

"Behold I come quickly," the Bible says. "Hold fast that which thou hast, let no man take the crown."

Yours in the Master's service,

T. W. MOSES.

Dear Brother Trafton:

I am sending my renewal for the King's Highway. I enjoy our paper very much. It is a blessing to me. I also want to send my testimony. Jesus is very precious to me. I love Him more and more as the days go by. Praise His dear name!

MRS. ESTEN L. BEAL.

Seal Cove

Dear Brother Trafton:

I am enclosing pay for the King's Highway, which I love to read.

MRS. HOWARD JOY

Pictou, N. S.

Dear Brother:

I always look forward for the Highway. Some times it is the only real Spiritual food I get besides my Bible and prayers. I am finding Jesus very precious to my soul; he is blessing me spiritually, also temporally, for which I praise Him.

MRS. J. W. MURDOCK