

# The King's Highway

An Advocate of Scriptural Holiness.  
THE ORGAN OF THE

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## EDITORIAL

### OUR CONCERN

There are interests that concern us, in connection with the welfare and betterment of communities, and we as professed Christians must concern ourselves, in Temperance, social service, etc., but that which should concern us most is the church itself and its worship of the true God. He has been pleased to manifest Himself in power to those who are heart worshippers of Him, whether they be many or few. The point we want to press is this—That God does not want the place where he is publicly worshipped, closed for lack of interest. We fear many times folk study their own interests and their own desires, rather than the Lord's interest and His desire. Paul wrote: "My heart's desire and prayer to God for Israel is, that they might be saved." Rom. 1-1. Our desire is that God's people shall be saved from compromise, luke warmness (the prevailing danger) presumption. The summer season is the one that tests folk out, more than any other and now with the advent of the automobile, it is so easy to slip out of town for the week end, to the cottage at the lake or the camp somewhere. It is alright for the folk that do not have cars to stay by the stuff, and they are the people usually that have to work the hardest, they must carry on while the others seek ease and comfort.

Paul wrote: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all in all, not seeking mine own profit, but of many, that they may be saved. 1 Cor. 10-31, 33. Let us bring our action to this test, for this is the test we will meet some day. The individuals that keep the fire of the Holy Ghost upon them, with the passion of precious never dying souls burning in their hearts, won't have much time to seek their own comfort, while others fight to win the prize. The spirit of holiness has always been that of sacrifice.

### WORSHIP PAR-EXCELLENT

Text: 1 Chronicles 16:29. "Worship the Lord in the beauty of holiness."

The worship of a Supreme Being has many different aspects and methods of procedure. Whether we acknowledge the fact or not, nearly the whole world worships a supreme power or be-

ing of one sort or another. The Indians were Sun worshippers, the Zulus pay tribute to the spirits of their fathers supposed to reside in a small green snake, Pagan nations have idols and images which symbolize Deity; other savages worship nature, powers of the universe, wind, thunder, hails, snow, fire, etc. All the various objects being symbolical of a force or power they consider to be essential or destructive to their well-being.

We all acknowledge the fact that these people may be wholly or in part wrong in their choice of a Deity, yet we have to acknowledge as well that the germ of worship shines through their many performances or incantations. There is within men generally an intensely religious nature which is susceptible to supernatural influence and one which may be directed into channels of right or wrong.

It is our task and obligation as Christians and worshippers of the one true God to show the image of God through our teaching, living and example.

Worship in the older dispensations took on a different form than does worship in our age and era. Our foreparents Adam and Eve lived so close to Divinity and nature that their worship was a real communion with God face to face, but after their disobedience when they had learned the difference between good and evil, men offered sacrifice of life to God who would reward them in this life according to their works. Gradually men began to withdraw from worship in the open air, to worship in buildings. The children of Israel began to carry on their religious ceremonies in a tabernacle and later on in the temple where the presence of God was supposed to abide. The tabernacle was a convenient building which could be moved from place to place as their wanderings demanded. As they settled down to farm and town life a stationary temple was the most fit dwelling for God.

The temple was generally located in some central eminence to which the whole nation or tribe could resort for worship. This location for the Jews was Jerusalem and for the Samaritans in Mount Gerizim.

This centralized form of worship took on a more and more ceremonial aspect—centralized worship invariably does. God no longer was satisfied with outward form after the children of Israel went into innumerable sins so frequently. He sent Jesus who revolutionized the existing order of things and reinstated a more sane and concrete form of worship. This principle He expounded to the Samaritan women at the well-side saying: "Woman, believe me the hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father . . . but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth."

The custom or mode of worship may vary from generation to generation and from age to age, but the essence or spirit of worship remains the same. Our mode of worship may take the form of Anglicanism, Methodism or Congregationalism, yet in principle and spirit our worship partakes of the same nature. We all endeavor to worship God in spirit and in truth.

God is revealed to us in a multitude of ways. To some, the sun is a symbol of the Sun of Righteousness, the roar of the ocean a symbol of God's power and indignation, to others the beauty of flowers, trees and nature speak of God, some can only feel or partake of the nature of God in sentiment and emotion, while to others He is all that is in all.

God is the great positive force for good in our lives. To Him we attribute love, goodness, mercy justice, gentleness, firmness, strength, light and

beauty—all that is good and worth while. But to the Devil we attribute death, sorrow, misery, pain and darkness—all that is negative and evil.

It takes a poet or painter to understand and appreciate beauty. He must be a man with an eye for color whose vision is intensified by the hidden hues of light; a man with fancy or sentiment—a musician and poet who can see and feel beauty and harmony where we can only see ugliness and the commonplace.

David was a kind of Dr. Jokyll and Mr. Hyde, he was the warrior, poet, musician and painter of his day. For him beauty of nature, music and words were of supreme value. One day, while escorting the ark of the covenant from the house of Obedience whose house had been blessed for three months by its presence, he had occasion to praise God for His goodness and mercy to His people. The poet and musician emerges from the warrior king and begins to dance and make melody before the Lord. His overflowing and exuberant heart bursts bounds and wells forth in the hymn or psalm of praise and gladness found in the 16th chapter of Chronicles.

In this moment of emotional fervor and ecstatic elation—His mountain top experience—His welling heart and soul overflows in one great flood of relief: "Give thanks. . . sing unto Him. . . glory in His name. . . remember his marvelous works . . . worship the Lord in the beauty of holiness.

We ask ourselves, what is worship? We do not seem to be able to explain it with words. We call it transcendent wonder, marvelling awe or sublime devotion coupled with humility and reverence, but after all that, what is it?

It may be manifested as the humbling of soul and spirit taking the form of obedience, as Jesus baptism which called forth the Father's "This is my beloved Son"; it may be ecstasy and sublimation expressed as on the Mount of Transfiguration; it may result from experiencing fear, then calm, as the time when Jesus walked on the sea calling forth adoration from the disciples: "Of a truth thou art the Son of God"; or it may be experienced in a hush, peace and quietness of soul. We may endeavor to explain and illustrate, but after all worship is worship.

Beauty is another of those elusive words whose scope and content is beyond our expression. We may call it incomprehensible attraction. The sight of it commands our admiration and its possession stirs our jealousy. We speak of the beauty of ladies, of nature and landscape, of form and fashion, of building lines and architecture—beauty in everything.

Our whole life and endeavor is a constant search for beauty. The world considers it to be the pearl of great price, for which they sell body and soul. We forget the aspect of usefulness in friends, possessions and lands and only cater to beauty of figure, form and location. Beauty is a rarity costly to obtain and still more costly to keep—whether it be natural or spiritual beauty.

Our whole language and mode of expression abounds in these philosophical or elusive forms of words, so that when we consider what is meant by holiness we find ourselves once more beyond our depth in words and expression and consequently we flounder and splash on in our incoherent verbosity or our massage of words.

Holiness is love, faith, hope, cleanliness and purity par-excellent or raised to the "n"th power. It is a quality in life which has a supreme attraction for the saint or sinner. To it we attribute a grandeur, majesticness and stupendousness far beyond the attainment of man. It is that quality which we worship and to which we bow down

(Continued on page 7)