

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., APRIL 30TH, 1928

EDITORIAL

We still believe the Bible which gives us the plan of God for the salvation of the human family, and that plan will cover the situation until the end of this dispensation, despite modern thought. Man has not evolved; he has degenerated. According to the Scriptures he was created in the image of God for the purpose of fellowship and communion with his maker. Sin put a barrier between God and man, and that barrier could not be removed only through the shedding of blood. The shedding of blood of bulls and goats appeased the wrath of God but there was nothing of virtue in it to take away sin; that was left for the antitype, Jesus Christ. Man trying to rid himself of sin outside of God's plan is like trying to lift one's self by his bootstraps. Sin is too deep rooted in the soul to be got rid of by any other way than by faith in the blood of the Lamb of God. This is our only hope and only plea.

If it were only possible to reveal to man the possibilities through the blood of Jesus, that we may enter into the holiest place of all, that the barrier can be removed and we come face to face with God, for both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. Praise his name. Why then object to sanctification? This is God's process for the removal of sin and it cannot be found in any other way. You may use some other term but sanctification is God's expression. Let us stick to the good old book.

HOLINESS: OUR BUSINESS

At the Methodist Conference in 1765, the question was asked: "What is the rise of Methodism?" To which the following answer was given:

"In 1729 my brother Charles and I, reading the Bible saw that we could not be saved without holiness, followed after and incited others so to do. In 1737 we saw that holiness comes by Faith. In 1738 we saw likewise that men are Justified before they are Sanctified, yet holiness was our object, inward and outward holiness. God then thrust us out to

raise up a holy people." (Wesley's Catechism No. 2).

Dr. Adam Clark said: "If the Methodists give up preaching ENTIRE SANCTIFICATION, they will lose their glory."

Dr. Lovick Pierce, in a sermon to the General Conference of the M. E. Church, said, "Just so far as our church has ceased to believe in ENTIRE SANCTIFICATION, and to seek after is as the only phase of religion revealed in the New Testament that saves from all sin, just so far are we a CORRUPTED AND GOD FORSAKEN CHURCH, and it is useless to try to sustain ourselves on what we have been."

Rev. John Wesley, a year before he died, wrote to Dr. Adam Clark thus:

"Dear Adam: The account you send me of the continuance of the work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it. And this should be strongly urged on all who have tasted perfect love. If you can prove that any of our preachers or leaders either directly or indirectly speak against it, let him be a preacher or leader no longer. I doubt whether he should continue in the Society. Because he that could speak thus in our congregation cannot be an honest man. Let me reaffirm. Your church is for holiness or nothing. Take that out of your preaching and it is emasculated. Take it out of your living and you have nothing left worth your time and effort. Outside of hearty-purity received and enjoyed now, you hold to no tenet that is not held and taught by some other church and in many instances can be better urged by them. To raise up a holy people is our peculiar and exclusive mission."

What is true of Methodism with respect to the precious doctrine and experience of holiness is true of all the holiness churches. This is the purpose for which we exist; and aside from this, it matters very little about us. We are not called to advance new theories, isms, speculation in any field of thought. We are called of God to spread Scriptural holiness over the world. When we cease to do this—if we do cease—and turn aside to other things, we are well nigh done. The devil has switched a good many on some siding, and he has ditched a good many. The Lord help us. Amen!

P. WISEMAN

THE ALL-IMPORTANCE OF THE SIN QUESTION IN THE MATTER OF PERSONAL SALVATION

(Continued from Page One)

Fundamentalists, who are fighting against evolution and modernism, would only get clear down to the true foundation of Scriptural holiness and heart purity, made possible by a second work of grace, in the baptism with the Holy Ghost and fire, they would be true fundamentalists. But many of these dear men have more fellowship for the Modernists than for a sane, second blessing Wesleyan holiness preacher. They are afraid of such. Call all such doctrines vagaries of a deluded mind, and all the joyous and rapturous expressions of the indwelling spirit as the exhibition of a weak mentality or an overwrought emotional nature.

But some of these dear men when they preach and get blessed forget their prejudices and erroneous theology. In that state

they must love holiness people for they talk as though they believe in a completely victorious life. But when they cool off and take their theological attitude again they repudiate and contend against the very theory they warmed up to in the pulpit. Truly carnality makes a preacher inconsistent. When the spirit dominates he is good; when the carnal mind gets up in him he talks just as though the "Old Man" were still strong within. He demonstrates his doctrine that sin is not yet dead in him. But many of these men are not honest. They have had great light on the subject; have refused to pay the price and go outside the gate bearing the reproach. In so far as this is the case, they have a feeble and a declining ministry. The doctrine and teaching will never be popular till we get to Heaven. All will believe in holiness there. But remember Sanctification will be our passport, for without the Sanctification no man shall see the Lord. How far can we agree then with the Fundamentalists. We cannot fully agree with their Calvinism which most of them hold. Scratch a so-called Fundamentalist deeply enough and you will find the hide of John Calvin. But Wesleyan theology in some respects agrees with Calvinism, but not in the matter of irresistible grace, and unconditional final perseverance. And we must remember that these good men who say so much about the blood and a good deal about righteousness, emphasize more strongly imputed righteousness than imparted righteousness. True second blessing holiness preachers who go to Fundamentalists Conventions, have to remain silent on the sin-killing doctrine, or they will throw a monkey wrench into the machinery and will soon find that their room is more appreciated than their company. Scores of holiness preachers go into a great popular fundamentalist church in Boston during the special services, and enjoy all the good things said; they praise God for a gospel that goes that far, but such preachers are never recognized or requested to pray. The good pastor, a great man, wholly ignores the matter of dealing with inbred sin.

W. E. S.

SEEKING TO OUTLAW WAR

In an address delivered in New York City on March 15th, Secretary of State Kellogg gave renewed assurance that our government is continuing its efforts to conclude treaties with the leading nations to outlaw war. He is quoted as saying:

"I must not claim that treaties of arbitration and conciliation, or even treaties explicitly denouncing war as an instrument of national policy afford a certain guarantee against those conflicts between nations which have periodically broken out since the dawn of history. In addition to treaties there must be an aroused public conscience against the utter horror and frightfulness of war.

"The peoples of the world must enjoy a peaceful mind, as it has been said, and treaties such as I have discussed, and the efforts of statesmen to advance the cause of world peace, can only be regarded as a portion of the problem. I am not so blind as to believe that the millennium has arrived, but I do believe that the world is making great strides toward the pacific adjustments of international disputes.—The Wesleyan Methodist.