

The King's Highway

An Advocate of Scriptural Holiness.

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SPECIAL NOTICE

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EDITORIAL

We have passed the winter season and spring is upon us. The song birds will be returning to awaken us in the early morning, with their sweet notes of melody, the earth will respond to the rays of the sun and send forth its growth of flowers, herbs, grain and vegetables, to the delight of the sons of men. How busy the tiller of the soil, as he breaks up the fallow ground and plows and harrows and sows the seed to the end, with the help of God's sun and rain, he may reap a bountiful harvest. The harvest time is a season of rejoicing; but what of the days of toil and weariness and loneliness that preceded. These were necessary, for the soil must of necessity be thoroughly prepared to insure result. We have been writing this by way of illustration. The thought of a harvest in souls has been on our mind. We have thought of the harvest that should be gathered at the camp meetings this summer. It would seem that we should see a real ingathering. If so, there must be the preparation to insure this. There must be the breaking up of the fallow ground of hearts and sowing in righteousness. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him" Ps. 126-6. It would seem to us that God would have his children going forth in their different walks of life, bearing the seed, the word of God; weeping over the lost, and seeking to sow the word in their hearts. Some seed will fall upon good ground. Toil on, brave hearts, amidst the heavy burdens and disappointments, be not weary in well doing, for in due season ye shall reap if ye faint not. There are so many needing the light of holiness as revealed in the word of God; let us bear it to them, sow it by our every act and the result will be wonderful—the harvest will be bountiful.

A gushing style is sometimes mistaken for spirituality.—*Chr. Witness.*

HOLINESS!

What it is Not and What it is.

Holiness is not absolute perfection; that belongs to God alone. Not angelic; that belongs to angels, and we are not angels. Not Adamic; that belonged to Adam, and extended to the whole man. Not Patriarchal; not Mosaic; not deliverance from infirmities but it is from sin. Not deliverance from respectability: it is from pride, inordinate self-esteem. Not deliverance from natural feelings; it is from carnal feelings. There is a difference between feeling mad and feeling bad. There are physical feelings, neutral feelings, emotional feelings, carnal which springs from the carnal nature. Not deliverance from nervousness; it is from ugliness which is an "esthetic feeling from lack of grace."

Holiness is a state of Christian perfection—a perfection which centers in the will, mind, soul and strength, and our neighbor as ourselves. It means deliverance from inbred sin—inborn sin—the secret subtle life of self, deep in the soul; old man, as old as the race, came from the devil. Depravity means something lacking in the moral nature, latent in the soul, not seen in outward life: It has an existence; consequently inbred sin or depravity is beyond the reach of pardon. It is perfect soul health. Praise the Lord!

Holiness not only includes cleansing from all sin but positively filling. The experience is marked by the perfection of the fruit of the Spirit. This necessitates the gift of the Person, the Holy Ghost who produces the fruit. It is to be filled with divine love, and in consequence, filled with God, "for God is love;" filled with the Holy Ghost. It means heaven in the soul; heaven to go to heaven in.

Holiness is God-likeness. "The holiness of God," says Tillatson, "is not a particular but a universal perfection of the Divine nature." "It is," says Alfred Cookman, "the beauty of perfection. Take it away and you bring a universal stain and blemish upon the Divine perfection. For illustration: Without holiness God's power would be an unholy power, and that would be oppression. Without it, His wisdom would be subtlety and cunning. His sovereignty would be tyranny. His justice would be cruelty. His mercy would be foolish pity. His truth would be falsehood." Hence God is glorious in holiness. He sitteth upon the throne of His holiness, and Holiness is His habitation and He makes us like Himself. If Holiness reigns in us, our power will be holy and free from any mark of oppression. Our wisdom will be free from duplicity and cunning. Our sovereignty, if we are masters, rulers or parents, will be free from tyranny. Our justice will be tempered with mercy. If we go farther, our desires will be holy—pure desires; our affections holy—right affections; charitable, profitable; our motives will be holy—humble and honest motives; our actions in harmony with God's will; our life will be patterned after the beautiful life of Jesus; our mind will be the mind of Christ (Phil. 2:5). God likeness in all our deportment of life is the universal. God sees again His own image and is satisfied.

Holiness is an end of sin. "For he that is dead is freed from sin" (Rom. 6:7). Sin in being or principle is the cause of the world's tragedies; for the tragedy of the universe is the tragedy of sin. To be delivered from the principle of sin is, without doubt, the most wonderful thing in human experience.

Holiness is a fitness for life. At the close of a service in a town hall, a lady remarked: "If I had that holiness, I would want to go to heaven at once. This is no place for holy people." To which we replied, "God is in greater need of holy people in this world than in heaven." Holiness is a fitness for life. We commence to live in glorious reality when we get the blessing. It is life more abundant. Paul expressed it, in the testimony: "For me to live is Christ." Blessed are the pure in heart, for they shall see God."

Holiness is a fitness to meet Christ at His coming. There is great emphasis laid on the doctrine of Christ's return these days, and properly so, but sometimes we fear that there is not enough stress on the need of a readiness for this glorious event. That readiness is holiness. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints. "And I pray Gor your whole spirit and soul and body be preserved blameless—in that state of holiness unto the coming of our Lord Jesus Christ" (2 Thess. 5:23).

Holiness is a fitness for service. What is a mighty force in any vocation is purity, but when we take in consideration the fact of Divine purity effected through the merit of Christ's atonement, then we have the mightiest weapon that the blessed Holy Ghost could have. Paul, that great Theologian of the Apostolic age, considered it a fitness for service when he said, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

Holiness is a fitness for death: a death to sin fits one for physical death. To him death has no sting. He can say with Paul, "I am now ready to be offered." O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Holiness is the greatest thing in the world. Is there any in Christian experience greater than I. Corinthians the 13th chapter? Rev. John Wesley in his address to the sanctified says, "Another ground of these and a thousand mistakes, is, the not considering deeply, that love is the highest gift of God; humble, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are either the same with, or infinitely inferior to it.

"It were well you should be thoroughly sensible of this—the heavens of heavens is love. There is nothing higher in religion; there is, in effect, nothing less; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And you are asking others, 'Have you received this or that blessing? If you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that for the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of Corinthians. You can go no higher than this, till you are carried into Abraham's bosom."