

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

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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., MARCH 16TH, 1931

EDITORIAL

BEING DEFINITE

We are beholding these days the tactics of the enemy of all righteousness, in having souls deceived as to their true standing before God, and the need of a definite experience in order to become a child of God and an heir with Jesus Christ. We are more and more convinced that not all they that say, Lord, Lord, have a definite knowledge of salvation. Jesus declares: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matt. 7:22-23. These were professing to be His because they were working in His name, but they did not know Him in the forgiveness of sins and His sanctifying power, for it will take both of these to get us in through the pearly gates. Substituting works for grace is the slogan among many people. Multitudes are willing to work in a religious way to get some ease to their conscience, but only a few are willing to agonize to enter in at the strait gate. Souls do not become justified by the assent of the mind merely, there must be genuine repentance on their part, repentance of heart, not because their emotions are stirred, but actual sorrow for sin, that leads to confession, forsaking, restoring, and seeking God with all the heart. We are certain if this course is pursued, (only a few are willing) there will take place the New Birth, the translation from the kingdom of darkness into the kingdom of God's dear Son, or in other words individuals will be made new creatures in Christ; old things have passed away and all things become new. Here is where definite experience comes in, here is where souls know they have passed from death unto life; The old life is gone with its habits, associations, pursuits and companionships. The Holy Spirit witnesses to their spirits, that they are the children of God. This is the inward assurance that the guilty past is under the blood, their sins have been separated from them as far as the East is from the West, to be remembered against them no more forever. This experience is not forgotten in a few days, and there accompanies it the hunger after righteousness. These are the true marks, according to the word of God, of a justified soul. They then can testify to a definite ex-

perience, which is the privilege of every one. The Lord save us from this professional business of running folk through an altar service without them getting on a solid foundation. There must be definite preaching and teaching, then giving the Lord a chance to deal with souls; we fear too many times there is so much of the human element, that God is overlooked entirely. People will not hunger after holiness unless they are born of the spirit. This is the condition that precedes the experience of entire sanctification of which we will treat in another issue.

NOT ALONE.

A good minister was once sent to a wild and dangerous part of Australia on an errand of duty and mercy. He traveled up, too poor to be in any great danger from bush-rangers or robbers, but as he came back he had to bring in his saddlebags a large sum of money, not his own, but belonging to the dying man he had been sent for to comfort. He knew that a dangerous robber was aware that he was riding along the lonely track through the bush with all this money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He wanted a little quiet, so he got off his horse and stood by it, with his eyes shaded against it, praying for faith and courage not to be afraid of bush-ranger robbers, and to be guarded against them. He prayed till he felt calm enough to ride on, and then he mounted his horse, and reached the town in safety with the money he had in charge.

Some time later he was once more called to visit a man on a sick bed, and he recognized him as the robber of whom he had been so afraid in his ride. This man had told him that he had felt he could not die without confessing that on that day he had followed him, intending to rob and murder him, but could get no opportunity.

"Why did you not do it when I got off my horse?" asked the minister in surprise. "I could not then," said the bush-ranger; "there were too many of you."

"What do you mean?" said the minister. "I was quite alone in the bush—standing with my head resting against my horse's side for a long time. You could have killed me then."

"You were not alone," said the bush-ranger. "I saw you standing as you describe, but there was a man standing on each side of you."

Certainly there had been no other men with the minister in that hour of terror when he cried to God, but it is just barely possible that God did really open the robber's eyes, and show him His angels guarding His servant as he went on his dangerous duty, as Elisha's servant's eyes were opened to see the celestial guardians around his master. But, whatever may be the explanation, God did send His angels to frighten away the robber, and by so doing He saved him from a great crime as well as a good minister from death."

The above reminds us of an incident in our own experience. We were preaching in the city of T—. A wicked man living unlawfully with a woman used to come to the services. He became greatly enraged at our preaching and one night while waiting at the depot to go to western Kansas to hold a camp meeting, he followed us around and by his vicious looks and constant dogging of our steps showed that he meant personal violence. After being seated in the car a tall, strong man took his seat behind us and wanted to know if we knew of our danger of an assault from that man. We told him of his character and he said, "I am a sheriff from Ken-

tucky. I am used to dealing with such men. I say he meant mischief and as he followed you I followed him and would have fixed him if he had offered to touch you."

So if God did not let us have an angel from the skies to protect us, He had a messenger from Kentucky in the person of the sheriff. God knows how to take care of His servants until their work is done here, and then eternally hereafter. Hallelujah!—From an old Scrapbook.

A WOMAN WITH AN HONEST HEART

(Continued from Page One)

worst of my case. Bring your stethoscope and your ex-rays—every scientific appliance that you have, search me through and through, and if you find a diseased spot that needs to be eliminated, I am ready to pay the price in physical suffering; I am willing to pay you money that will in a small measure compensate you, for the skill you exercise to accomplish my recovery: Anything doctor only that my body is brought back to normal health."

But are we as honest with our souls? Do not most of us want to be whitewashed rather than washed white? Don't we want to be told smooth and pleasing things rather than hear the worst of our case? But a doctor does not make his diagnosis merely to make people feel bad; He does this as a necessary preliminary to making a cure. If a doctor could only tell people what ailed them and had no remedies for their maladies, then that doctor might better close his office and go at some other business. But we are glad for all the cures that are accomplished by medical science today. They are wonderful. Out of suffering and pain and anguish comes relief and health.

So Jesus the Great Physician, has no joy in showing us our sin: He wants to make a cure. He holds the mirror of His truth before us and we see our malady both outward and inward, and then He points to His blood as a remedy for sin. And we have to feel worse before we can feel better. If you and I would submit ourselves to Christ He will heal our sin, thank God! I have found this to be true. More than forty years ago Jesus found me a cursing, swearing boy in New Brunswick. I came to Him and He put something in my heart that made me praise God and love Him. It was the expulsive power of a new affection." Later I found in a fuller revelation of love that Jesus could heal the soul of the inward sin.

To preach this gospel today is a far greater privilege than it was when I began, about thirty-seven years ago. "Come see a man that showed me all things that ever I did; Is not this the Christ?"

"I heard the voice of Jesus say

Come unto me and rest.

Lay down, thou weary one lay down,

Thy hear upon my breast.

I came to Jesus as I was,

Weary and worn and sad;

I found in Him a resting place,

And He has made me glad.

"I heard the voice of Jesus say,

Behold I freely give,

The living water thirsty one,

Stoop down and drink and live.

I came to Jesus and I drank

Of that life-giving stream;

My thirst was quenched, my soul revived,

And now I live in Him."