

The King's Highway

An Advocate of Scriptural Holiness.

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SPECIAL NOTICE

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MONCTON, N. B., MARCH 31ST, 1932

EDITORIAL

AFTER EASTER

Easter is usually the harbinger of Spring; and so was the resurrection of our Lord the forerunner of the resurrection from a life of sin to a life of beauty in Jesus.

As we think of Spring we anticipate, soft winds, gentle showers, melting snows and budding flowers, singing birds and all nature waking to new life. So it is with the soul in its new life. The winter of cold frozen doubt is passed, the warm sunshine of the presence of Jesus illuminates the life, causing joy and peace to spring forth and all nature to rejoice because of a new life.

Jesus revealed Himself to His disciples after His resurrection, He did not reveal Himself to the unbelievers or scoffers during His forty days on earth, but to witnesses chosen of God. He made known to them the need of receiving the baptism of the Holy Spirit, to cleanse their hearts that they might be faithful witnesses of the resurrection. It meant persecution and death, so the need of something to give them courage against the opposition and cruel treatment they would receive.

The Holy Spirit has preserved for us the record of the forty days following the resurrection and the descent of the Spirit on the day of Pentecost, bringing their spirit nature into full harmony with God and sending them out flaming evangelists of the wonderful salvation provided by their risen Lord, which was to all men for all time, if they would accept it. It is still the same today, this salvation that Jesus provided, and to the soul who will believe the word, God will show Himself strong to bind the strong man of sin, and cast him out. Praise His name. Jesus Christ provided for us a complete deliverance from the power of sin. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Glory to God, Amen.

God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work.

The man who is truly happy in the married relation will have in his wife a soul-mate as well as a help-mate.

SHALL WE CHANGE THE STANDARD,
OR SAY THEY HAVEN'T GOT IT?

Rev. H. C. Mullen.

Just such a problem as this heading suggests has been coming up to me from time to time for quite a few years. I have been confronted with the problem of either readjusting my thinking, and to some extent my theology, or else entertain grave doubts about a good many professions of holiness, and full salvation.

When my first impressions of entire sanctification were made, both by the preaching I heard, and by the experience I found myself, it was strongly impressed upon me that sanctified folks were invariably warm-hearted and zealous Christians. That they regularly and joyfully attended all the prayer meetings, and other services of the church, and would not let little trifles hinder them, almost no storm or condition of roads being too much for them.

That they loved the testimony meetings and delighted to testify.

That they carried a soul burden and could not be satisfied short of seeing souls saved and blessed, and they would be on hand and stay to the last to help pray them through to victory.

That they were cheerful, regular and enthusiastic givers of their money, even in most cases to the tenth, for the support of the church and preacher.

That they were loyal almost to a fault to the cause of holiness and to their own holiness church in which they held membership, and were willing to literally pour out their lives for its edification and preservation.

That they were always courteous and gentle and ready at once to repent or make apology for any trespass or hasty remark or action.

That absolutely no self-seeking or wire-pulling was ever indulged in.

Now, these are just a few outstanding principles that were stamped upon my moral sensibilities in my earliest experiences. Now as a preacher, I face the problem, "Was I mistaken and had too high ideals?" Or, "Did I expect too much from the experience of holiness?" Shall I say I was mistaken and readjust my thinking and theology or say, "They haven't got it?"

In touching this same problem in the pulpit, at a certain place, I asked the question, "Shall I say that sanctification does not do as much for people as I thought it did, or shall I say that many folks who profess it, have not got it?" One of the deacons spoke right out and replied, "say they haven't got it!" It sounded good to me, for I have a dread and fear for letting down; it is so easy to lower the standard.

Now, it is a cold, plain, and apparent fact, that some people can profess holiness and show no zeal for the cause of God. Take it very easy whether the church lives or dies; can absent themselves from the prayer-meetings and other services for weeks or months and have seemingly no compunction of conscience about it. Assume no responsibility for paying the preacher or financing the church. Show no burden for souls and don't seem to care whether any special meetings are held or not, and don't seem to think they are needed when the special meetings are on to bear burdens and help make a success of them.

I wonder if we do not need a revival of preaching on what holiness will do for folks, or the fruit of the sanctified life. Holiness churches cannot be run without sanctified folks to run them, but it surely constitutes a problem when nearly all the church professes the experience and still there is no outstanding difference be-

tween that church and any other church. If we can have holiness churches and yet show no more zeal, no more fire, no more enthusiasm, no more love for souls, no more sacrifice for the cause, no more money given in proportion to others, no larger percentage attending prayer-meetings, no more effort for the saving of the lost, than other churches that do not lift up nearly so high a standard, what are we going to do or say? We have already reached the stage where a tremendous revival is needed on lines of full salvation before we drift too far from our original moorings. All church history affords no single instance of a church that has drifted ever swinging back of itself to its original standards.

I think the following may illustrate what the trouble is in many cases: A writer in one of the holiness papers a few years ago, just after the death of the Pope of Rome, said that just before the Pope died newspapers carried bulletins from day to day, "His Holiness is sick", "His Holiness is sick", but at last there came a day when the headlines read, "HIS HOLINESS IS DEAD".

OBITUARY

Mr. George McLaughlin

Mr. George McLaughlin departed this life at his home at Hartland, N. B., Wednesday, March 9th, in his 77th year. The funeral service was held from his home on Friday following, attended by Rev. H. S. Dow, assisted by Rev. Mr. Geddings and Rev. Mr. Crisp, both of Hartland.

Mr. McLaughlin is survived by his wife and one brother, James, of Fredericton Junction; and two daughters, Mrs. Harry Brown, of Houlton, and Mrs. Murray Smith of Hartland, and two sons, Arthur, of Houlton, and Guy of Hartland, N. B.

Mr. McLaughlin was confined to his home through sickness, a long time and was a great sufferer. He was born at Oromocto, N. B. In his passing, Hartland loses one of its oldest and well-respected citizens.

Mrs. George Somers

Prudence, the wife of Mr. George Somers, died on Sunday, February 27th, at her home in Chicago, after a lingering illness, in the 76th year of her age. Mrs. Somers, whose maiden name was Cronkhite, lived at Royalton previous to her marriage; after that they lived several years at Victoria, N. B., from there they moved to Chicago about eight years ago. Sister Somers was converted when a young girl and joined the Free Christian Baptist Church, and later under the preaching of entire sanctification, she received the experience and joined the Reformed Baptist church and lived a consistent Christian life. It was often said of her, "She is a good woman".

Besides her husband, who accompanied her remains home, she is survived by one son, Willis, in Chicago; and three daughters, Mrs. Joshua Harris, of Chicago; Mrs. Wm. Hayward and Mrs. Henry Elliott, both of Victoria, N. B.; also several grand children and many friends.

The funeral service was held in the Reformed Baptist Church at Victoria, attended by Rev. H. S. Dow, on February 26th, and interment made at the same place. She will be long remembered for her faithful attendance at the house of God, and her fervent testimony to full salvation.

Many a church will begin to thrive when it eliminates gossip as an indoor sport.—*Emmanuel Herald.*