

## CORRESPONDENCE

What a wonderful time we had at Beulah! It seemed as though God was very anxious for us to go, and helped in so many ways to make our trip possible. And oh, how the Lord blessed us there. Out of our party of four, one was converted and his wife was sanctified. I and my wife were both sanctified. Also when other persons from this section arrived on the last Sunday, one backslider was reclaimed and one more sanctified. I doubt if there were many others blessed more than we. Please pray for us that we may all keep true to the Lord and earnestly endeavor to serve Him. I was much impressed with the young people's work, and trust they will continue to grow in grace and in numbers. How wonderfully the churches would grow if every Christian would make an earnest effort to win one soul for God each year. May we all unite in furthering God's Kingdom in the earth. Sgd.

In His service.

A. G. Bickerton,  
Lower Millstream, R. R. 1.

NOTE—This brother sends Five Dollars to pay for five new subscriptions to the King's Highway, and offers to let five Christian workers send in one name each of a person whom you long to see saved and who will pray and do his or her best to bring that soul to Christ, or there may be several unsaved ones in the family to which the paper goes that you may pray earnestly for, and watch results, and report how many get saved during the year. This brother manifests a real missionary spirit, his works and faith go together. May God bless him and give him the desire of his heart. The first five names sent in will be first served. One has already been claimed.—Editor.

76 Chatfield St.  
Derby, Conn.

Dear Brother Trafton:

Enclosed find \$2.00 for renewal of Highway. Was just thinking, father subscribed for this paper at its first publication, and at his death, over twenty years ago, I have continued to take it.

Would also say the dear Lord has wonderfully sustained me in the past and am still looking to Him for direction. These are days of testings but have proved God's grace to be sufficient and expect to be true to the end. (Praise Him.)

Wm. J. JONES

Westchester, N. S.

To The Highway:

Just a note of appreciation for the kindness of those on this field.

On Monday evening, Sept. 4th, although storming, a goodly number came in to spend a social evening with us. Their coming made us richer in spirit and in store.

The evening was spent in conversation, singing, closing with prayer by the writer.

We greatly appreciate the kindness on the part of this people, and trust we will prove ourselves worthy of their thoughtfulness.

Yours in Him.

L. J. & MRS. SEARS

"I opposed the proposal to legalize the sale of beer because I believe it meant the inevitable return to the saloon and all its attendant evils. No greater calamity could come to this nation."—Senator Arthur Capper.

IMPRESSIONS OF THE  
OXFORD MOVEMENT

Joseph H. Smith

It is like the holiness movement in three particulars: It is interdenominational; it presses the inner life; it enjoins testimony.

It is unlike the holiness movement in several particulars: It caters to classes—particularly the rich and cultured; it ignores apostolic cautions against costly and immodest apparel; it submits to the "no-creed" demands of modernism; it gives little place to Scripture in its more public gatherings; it is almost silent as to the blood of Christ; in its proper recognition of guidance it fails to honor the Holy Spirit by name as the Guide, and rarely mentions the Bible as the chart.

The commendable "sharing" of blessings received through the Oxford Movement falls short of a faithful testimony for Christ, and an open confession of the merit of his death and the power of his Spirit in their "change."

Its avoidance of such terms as "conversion," "new birth," "sanctification," "baptism with the Spirit," and substitution of terms of its own that are unfamiliar to the evangelistic world, create the impression of a catering to the worldly churches in their aversion to revivals.

The utter absence from many of its public meetings of any oral prayer, or of songs of praise or hymns of worship, and of preaching altogether is anomalous and distinguishes these services from New Testament precedents and full-orbed Christian assemblings.

If it holds any doctrine of holiness it is of the Keswick theory of suppression rather than the Wesleyan teaching of cleansing from sin.

Yet holy men and women see much to approve and praise God for in the Oxford Movement.

Somehow they are reaching some classes of people of which our holiness movement cannot boast as to many.

They are unearthing (according to the "sharings" we have listened to) the very same sorts of sins among the scholars and scions of the rich as we are among the common people—dishonesty, untruth, intemperance, social delinquencies, etc., etc.; all much the same as we hear of—even in the slums.

They produce samples and ready witnesses of genuine transformations from such deceived and degraded lives. Much the same as we see many saved at our mourners' benches who rise with joy to give God the glory.

They attach great importance and give much place to personal work—man to man and woman to woman—in their efforts for souls, and this is highly to be commended; and it is not more than half properly developed yet in our own holiness movement.

Moreover, the Oxford Movement is at present drawing the attention of many persons and preachers in the various churches to the matter of subjective Christianity or personal experiences, and this is one of the chief needs of the time; for ecclesiasticism has about gone to seed on buildings and brotherhoods and budgets.

Now we think of three things that may account for this passing wave of popularity of the Oxford Movement over the land.

(1) Americans have a liking for imported goods; even again for things "made in Germany." And perhaps it is due our church people to be told that "Oxford" is little more than the copyrighted trade mark of some big busi-

ness concern. Nothing at Oxford is back of the movement. And it has no historical and little doctrinal kinship with the genuine Oxford Movement which started with the Wesleys. And we have no evidence that its fellowship is connected with any movement that tends to bring "Oxford" under the control of papacy.

(2) There is a marked reaction at the present time in our land from churches to tabernacles, from the regular to the unusual, in religious service and propaganda. Away from institutions to original and aggressive measures. To illustrate: The "Men's Bible Class" in a considerable city church, if conducted by one who is somewhat of a free lance or an agitator, will be attended by three times as many men as will remain to the regular preaching and church service. And again, with comfortable churches and good preachers almost deserted on Sunday nights, independent tabernacles will be crowded with church people to hear the next man or the next movement that comes along.

(3) What the Oxford Movement is offering makes appeal to many of the Lord's sheep that are finding little pasture in what is served them from the modernistic and otherwise unspiritual pulpits of the day. This movement does offer them that which, at least, bears a close likeness to the "first principles" of the holy life. It has at least milk for babes and somewhat of an arena for spiritual exercise of God's children. And many of them may flock to it for a time with much help and little harm.

But the best it has to offer is not yet what the original Oxford Movement in the world—rich and poor, cultured and crude. A revival of the Wesleys brought afresh to the free forgiveness of sins and the certain knowledge of that fact, with joy in proclaiming it; and then boon of a full salvation, in the experience of Christian perfection through the soul's freedom from inbred sin, and the shedding abroad of God's love by the gift of the Holy Ghost.

This, the holiness movement of our own century has been raised up to revive and emphasize and publish through all Christendom, and spread throughout the world wherever Christ is preached.

While the "Oxford Movement" of today may not be able to lead God's people thus to their full liberty in Christ because of that strain of false philosophy in its (much otherwise good) Calvinistic background that locates sin in the physical nature and therefore deems it ineradicable save by mortality—yet it may help many to "taste and see that the Lord is good," and this is much more than they are getting from their "religious education," etc.

And the holiness movement is bound to appreciate all this as we, with renewed zeal and encouragement, give ourselves to our task of "presenting every man perfect in Christ Jesus."—Christian Witness.

"To every man there openeth  
A way, and Ways, and a Way,  
And the High Soul climbs the High Way,  
And the Low Soul gropes the Low,  
And in between, on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way and a Low,  
And every man decideth  
The Way his soul shall go."

—Selected.