

# The King's Highway

An Advocate of Scriptural Holiness  
THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

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## EDITORIAL

### THE FRUITLESS TREE

"Lord let it alone this year also, till I dig about it.—And if it bear fruit, well? and if not Thou shalt cut it down."—Luke 13:8-8.

These words are a part of a parable which Jesus spake, in which He sets forth a fig-tree planted by a man in his vineyard, and from which he expected and sought fruit, for three years, but found none, and decided to cut it down. The above words are a plea for mercy, by the caretaker of the vineyard, who promises to make special effort this year, to have the tree bear fruit, but promises that if it fails, justice shall be meted to it according to the wish of the owner, and it shall be cut down. The truth which our Lord is teaching in this parable is very clear, viz. That God expects His people to be fruitful in the salvation of the lost ones, and in building up the church of Jesus Christ. Jesus said in John 15, I have chosen you and ordained you that ye should go and bring forth fruit, and the fruitless branch was to be cut off from the vine: As the fruitless tree was to be cut down. As the pastors and people enter upon a new denominational year, let us remember that, our Father the great husbandman is expecting results, in fruit as above mentioned this year. Perhaps we feel that we did not accomplish much last year, and we are inclined to be a bit discouraged about our prospects of accomplishing more this year. Let us all encourage our hearts in the Lord. Let us do our best, and go to work and dig about this tree of ours, and seek to fertilize it with fresh inspiration by our prayers, and water the seed sown in the past years, and trust, and expect fruit this year. Let there be full cooperation between pastor and people. Let the pastors do their best in preaching, and seek to improve continually. Never be satisfied with yourself. If you did well last year you can surely do better this. Pray a little more. Study a little harder. Dig into the Word. Call a little more on some folks that you did not seem to find time to call on last year. Let the people do a little more digging about themselves, and put more time into the church work, the prayer meeting, and Sunday School. Let them contribute a little more to the pastor's support. Some of our pastors did not receive enough last year to support their families, which is a great handicap and very discouraging to the pastor. You know, or

can know how much he received. Could you have supported your family, or his on that amount? Yet he did not complain, but he could have done better work, and preached better sermons if he had received more money, and thus relieved his mind of financial burdens. It lies within your power to make of him a better preacher, and a more successful pastor. If you are on a farm give him farm produce, if you have not got much money to give. Ask him from time to time what he needs most, and be sure to see that his material needs are supplied. He may not be a very strong preacher, many of us are not: But he is God's called man sent to you, to help you spiritually. And it is your privilege to treat him as such. And remember Jesus said, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." And inasmuch as ye did it not, ye did it not to me. It will no doubt mean sacrifice on the part of both pastor and people. But the great Lord of the harvest will bless the labors of the faithful. "And in due season ye shall reap if ye faint not. And the tree will bear fruit, and will not be "cut down".

## HOLINESS—REPROACH

GEO. H. SMITH

*"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."*—Heb. 13:12, 13.

We think it was Wesley who said the devil hates no word like he hates the word holiness. True it is that the holy people have suffered much at the hands of the devil and his followers. We fear that it is also true that the holy people are getting away from the reproach in one way or another, so the profession of holiness today does not mean so much as the possession of it once did. Once we heard Will Huff say in substance that whatever it meant to be a child of God in the times of the Savior it meant today. Whatever it required to walk the streets of Jerusalem it required to walk the streets of Kansas City. That would mean that the profession of holiness today had lost none of its reproach, its ignominy, its contumely.

We remember singing, and we meant every word of it, in the early days of holiness:

"The cross for Christ I'll cherish,

Its crucifixion bear;

All hail reproach or sorrow,

If Jesus leads me there."

In that old song book we used in those days were words and sentiments which meant so much to us. One day about forty years ago before we began the morning sermon we asked for a song in that old book. We also asked all who really meant it to sing and others to remain silent. We started in with a "full chorus." We closed the song with just two besides the preacher singing.

It was almost a solo before we got to the end of the song. Some of the words were as follows:

"Though the road be rough and thorny,

Trackless as the stormy sea,

Thou hast trod the way before

And I still will follow Thee.

Though 'tis lone and dark and dreary,

Cheerless though the past may be;

If thy voice I hear before me,

Fearlessly I'll follow Thee."

That meant consecration, sacrifice, determination, reproach. "Let us go. . . bearing his reproach.

The testimony to holiness was very clear

in those days. It was so definite that when one testified to being "sanctified wholly as a second definite work of grace inwrought in the heart subsequent to justification," there was something carried conviction right to the heart of the listener that the person so testifying was truly sincere, honest and back of the testimony there was real heart experience.

The sacrifice of the holy folk in those days was another very marked thing. It cost much in time and effort to attend to the duties we felt imposed on us by the profession and experience of holiness. The old farm wagon with its work team was much in evidence in those days. It took much time to make the trip to camp meetings. So much time was consumed that we never felt like running back and forth but went to "camp" meetings—getting there just as early in the service as we could and staying till the camp was ended. Men and women went to pray, to tarry, to wait on God, to bear burdens, to help others find the Lord and get the blessing.

The attire of the people then had much less of the worldly than now. Jewelry was laid aside, superfluous dress was discountenanced, and plain, modest attire was much in evidence. All that brought reproach. God gave convictions along the line of dress and folk followed those convictions and rejoiced in the deliverance given by and in the Spirit.

The preaching was strong on the "second" blessing. Scripture was piled upon Scripture to prove what the Book said about it. It was held up as a necessary thing, the second work, for complete victory, and to keep the victory of justification; also as necessary for admittance to the glory world.

Sorry to say that now we listen sometimes to quite a long series of sermons without hearing one distinctly and directly on this great subject. It is preached at and referred to indirectly, but by many holiness preachers that we hear, you would hardly think they knew much about it. One strong body that was raised up some forty or more years ago on the very distinctive truths to which we have referred refuses now to be called holiness people on account of the reproach. One of their preachers told a friend of the writer that there was too much reproach attached to the term. When any preacher or congregation or organized society takes that position and begins to compromise to take away the reproach numbers may be increased and prestige gained with certain classes, but the Spirit is grieved and the real victory in the soul dimmed. With many the testimony is not so direct and definite as it once was. Testimony to the "fulness," or to the "baptism of the Spirit," or to "full salvation," is very common, but that with the old definiteness and ring to it is lost in many places. But we hear folk testifying to these very things who do not profess holiness and often find among them those actually opposed to it. The attire is much more worldly now. Those making much profession are seen with much jewelry other dress forbidden by the Word. Just a little here and there in the way of attire serves very easily to take away the reproach. The sacrifice is lacking. Now we have cars and paved roads. It is easy to jump in the car and run thirty or forty miles to a single service and then get back and camp at home. In fact we hear of "home" camps these times. Folk get little good of the camps that way; they are very little help; they can not get under the burden of the meeting and help pull the fire and glory down. Camp battles must be fought and camp victories won because folk get on their knees and fight it out with the devil. We have a new and yonger generation coming along that know very little of the old time holi-