

# The King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE  
REFORMED BAPTISTS OF CANADA

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## SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.  
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## EDITORIAL

### PLACING THE EMPHASIS

#### WHERE IT BELONGS

We read in Matt. 22 that a lawyer came to Jesus and asked, Master which is the great commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

The Jews evidently believed that some commands that God gave in their law were more important than others, and Jesus in his answer to this lawyer admitted that they were right. He also told him which was the greatest, and placed the emphasis where it belongs.

Every cult in Christendom has some scripture to endorse its beliefs or tenets of faith, and because they quote scripture which seems to be in harmony with their teaching many credulous souls are confused and some are led into error. The reason that there is such a great variety of cults or sects in the religious world is not because so many of them have no scripture at all which seems to substantiate their position; but is rather because they emphasize the wrong scripture. Jesus found the Scribes and Pharisees doing this when he came, and told them that they were paying tithe of mint and anise and cummin, which things he said they ought to have done; but they were omitting the weightier matters of the law, or were putting the emphasis on the wrong commands, hence they were in grievous error. It was true that Moses had commanded them to pay tithes, and also to remember the Sabbath day to keep it holy, and these external things they were doing to perfection, while they were neglecting their heart condition or inner life, which was still unchanged and full of sin, so Jesus told them they were like unto whited sepulchres which indeed appear beautiful outward but are within full of dead men's bones and all uncleanness. We still have many people who tell us that if we do not keep Saturday or the seventh day of the week as a day of rest and worship, that we are wrong because we are violating the command of God. Well suffice it to say that the command does not say the seventh day of the week but it does say, God rested the seventh day; which was called the Sabbath, but we do not know which day it was that God began his work of creation, for he did not give the days names then as we have them named now, neither can we know that the day on which God rested and called the seventh day then was the same day of the week that we call Saturday now. Hence it is not the day

that God would have us worship as some seem to teach by emphasizing the keeping of Saturday: but, God would have us keep one day out of seven as a day of rest and worship, and inasmuch as our government has set apart Sunday one day in seven, and the New Testament tells us to obey them that have the rule over us (our government) whether kings of governery; it seems very clear that we are justified by the Scriptures in keeping Sunday as a day of worship. Again there are some people who over-emphasize the importance of receiving certain spiritual gifts. They would make the gift of tongues the only evidence to prove that we had received the Holy Ghost. Because God wrought special miracles on some in the early church when the Holy Ghost came upon them and caused them to speak in another language so that many who were present who could not understand the language of the disciples could hear the gospel in their own tongues; some of these good folk insist that we all ought to speak a foreign language when we receive the baptism with the Holy Ghost. The church at Corinth was very zealous of spiritual gifts; but any fair minded person who reads the twelfth, thirteenth and fourteenth chapters of I Corinthians will see that the apostle who wrote this letter is discouraging them from seeking the gift of tongues; and although he would permit them to seek the best gifts that by these they might edify the church; he tells them he would show them a more excellent way than even seeking gifts, which he calls the way of love, and he emphasizes and describes it in the thirteenth chapter; where he says: "Though I speak with the tongues of men and of angels and have not charity (love) I am become as sounding brass or a tinkling cymbal." We might mention many other religious sects who have run into error because they have placed too much emphasis on some portion of scripture. Now let us look again at the scripture which Jesus and the New Testament writers emphasize. Jesus said that to love God is the first and great command. And the second is to love our neighbour, and these two commands comprehend all that God requires of men by the law or prophets. And to these agree the words of Paul to Timothy. The end (object) of the command is love out of a pure heart. Paul also stressed love as the essential gift or grace when he wrote "Love never faileth", but prophecies shall fail, tongues cease, and knowledge shall vanish away. "And now abideth faith, hope, love, these three, but the greatest of these is love". The apostle also wrote to the church at Rome. Love is the fulfilling of the law. Now to love God with all the heart and our neighbour as ourself, involves two things namely a new heart or to be born again, and a clean heart, one that is cleansed from all sin or all unrighteousness as John says and filled with divine love, or made perfect in love. It seems very reasonable that God's great purpose in the plan of redemption is to save men from sin because man's great trouble is sin, which separates him from God here and in the world to come. Hence the commandment, "As he which hath called you is holy be ye holy etc., for it is written, be ye holy for I am holy". Peter writes. And again, without holiness no man shall see the Lord. Paul wrote to the Hebrews. The scriptures emphasized by Jesus and the apostles refer to man's heart experience or vital relation to God upon which depends his soul's eternal salvation. Receiving spiritual gifts or speaking with tongues or observing days or times or seasons being baptized in water and joining churches, which many churches stress, might be a means of blessing or incidental to the

salvation of some souls; but to emphasize those external things means to run into error. It takes holiness or salvation from sin to cause men to love God with all their heart here, and to fit them for the life to come. So let us try to keep the emphasis where Jesus put it, and where it belongs.

## SUNDAY SCHOOL CONVENTION DISTRICT NO. 1

The 28th session of the Reformed Baptist S. S. Association convened with the church at Royalton on Friday night, Sept. 6th. The President, Edward W. Dow, in the chair.

The devotional service was in charge of Rev. H. J. S. Blaney who brought to light some grand encouraging truths from the Word. The address of welcome was given by Mrs. Chas. Weade, which was a welcome indeed, making all feel at home.

The welcome was responded to by Miss Blanche Young who accepted the welcome and added a lot of good things beside.

The following schools reported: Belvidere, Me., Miss Luna Thorne; Fort Fairfield, Me., Ruby E. White; Royalton, B. W. Burke; Gordonsville, Miss Ferne Pelkey; Lower Brighton, Mrs. Edward Jennings; Woodstock, Mrs. L. T. Sabine; Victoria, Mrs. Wm. Haywood; Fredericton, Miss Gertrude Mitchell; Brookville, Mrs. W. D. Tompkins; Knoxford, Mrs. Burpee White; Marysville, Maple Ridge.

The following officers for the next year are: President, Edward Dow; Vice-President, B. W. Burke; Secretary-Treas., F. M. Boyd, Hartland, N. B.; Additional members of the Executive, Rev. F. A. Watson, Otis Ames and H. C. Greenlaw.

Before the election of officers, B. M. Colpitts who had been secretary from the organization seven years ago tendered his resignation. The Convention moved a vote of thanks which was carried by a unanimous standing vote.

Brother Norman Sanders gave an address on the Sunday School, its place in God's work and stressed its importance in that work, we should boost it as we do our preaching services, the weekly prayer meetings and young people's services. It has been used wondrously in the past and been a great blessing to many. Can hardly over-estimate its value.

He closed with these words: "Let a deeply spiritual, evangelistic Sunday School, grounded firmly on God's Holy Word, with earnest Christian, spirit filled officers, teachers and supported by our desire and aim for every church in this district and denomination. Let us put into and expect a lot from our God given Sunday Schools.

Rev. J. A. Owens gave an address on, The Need of Patience in the Sunday School. It takes much of this to control a lot of squirming, uneasy boys. Eccl. 7:8. "Better is the end of a thing than the beginning thereof". It takes patience to mould the lives of the young. The only thing that is better than the end is gaining the love and confidence of the scholars. This address was well received by all. Of course he said much more.

Brother Geo. DeLong reported they had organized a Sunday School at Perth and expect to report at next Convention.

Rev. L. T. Sabine was to have led a discussion on, "The difference in procedure in the teaching of saved and unsaved pupils." This is being held over till next Convention. This Convention was real profitable and interesting.

Two new schools to report next Convention, Perth and Knoxford.

Will now hand the reins over to the new