

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

"THE VIRTUE OF VIOLENCE"

The Kingdom of Heaven suffereth violence and the violent take it by force.—Mat. 11-12.

The foregoing are the words of Jesus who had just been commending John the Baptist before the multitude in such excellent terms. He said: "Among them that are born of woman there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." He attributed John's greatness to his courageous, resolute spirit which was manifest in his preaching and dealings with men in all walks of life: For he dared to reprove King Herod on his throne for his sin as well as the Pharisees and Sadducees whom he called "a generation of vipers" and whom he refused to baptize because he knew they were impenitent sinners.

Then our Lord follows his excellent eulogy of John with the words of our text, which imply that we will need courage and perseverance in obtaining things from God, or "the virtue of violence" in carrying on in our various fields of labor. The natural tendency on the part of many people is to take the path of least resistance; and no doubt this is the reason that a great many do not succeed in any business in this life, or do not get saved, or continue in the race after they have entered it. They lack persevering grace.

Taking the way of least resistance rarely brings success to one in temporal or material things. Men never become great scholars, or great statesmen, or successful in business, or professional life by taking an easy going, supine attitude toward their goal.

The great warrior, Napoleon Bonaparte, said: "No man accomplishes great things unless he aims at great things, and pursues that aim with determined courage and perseverance." Of course our Lord is not encouraging a spirit of strife, or violence, between the children of God. No, he and all the writers of the New Testament admonish us to love one another, and to "endeavour to keep the unity of the spirit in the bond of peace." And again the apostle writes to the Philippians: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Let us beware of any spirit that would bring division among the people of God; we would better sacrifice our own interests, our own feelings, and many other things than to do anything which will cause strife or division in the body of Christ. The violence which Jesus approves of is a warfare against those foes which would hinder men from entering the Kingdom of Heaven,

and also would retard our progress after we have entered.

Our Lord also said to another: "Strive to enter in at the straight gate for many, I say unto you, shall seek to enter in and shall not be able." The apostle Paul admonishes Timothy to fight the good fight of faith and lay hold on eternal life. And many such exhortations in scripture remind us that the Christian life is a very real warfare against the powers of darkness, and only they who are violent, or as the margin of your Bible reads, "Thrust men" take the kingdom. Jesus located our enemies pretty well when he said, "A man's foes shall be they of his own household." Mat. 10-36. He no doubt had reference to the sins of a man's own heart, which he will have to make war on, not only his actual sins, evil habits or transgressions of God's law, but also the principle of sin, which Paul calls "Our old man," and "The sin which doth so easily beset us." That which remains in the heart after conversion, which he says "Wars against the Spirit." We will have to carry on an aggressive warfare through prayer to God and faith until we receive the baptism with the Holy Spirit which alone can destroy that "Old Man" which is the worst enemy to our Christian life.

Again after we have fought our way into the kingdom, and have brought our wills into complete consecration to all the revealed will of God, and our old man has been crucified, we will still have to "contend earnestly, for the faith once delivered to the saints," because the devil and the spirit of this world will still oppose our progress in the Christian way, for "they are no friends to grace to help us on to God."

We will have to battle against the influence of unsaved associates, some perhaps members of our own families. Husband, or wife, or grown up sons and daughters, who would tend to discourage us because they are not interested in spiritual things. It is reported that John Wesley said we would need to fight discouragement as we would sin. Then we have the various departments of our work to carry on. The foreign mission and home mission work, and we must have a school where our young people can get at least a high school education together with a good religious training. Our young people are calling for such a school and we will have to provide it for them or I fear many of them will be lost to our work if they have to go elsewhere to get their education.

All these things call for courage and faith, and self-denial, and perhaps sacrifice on the part of our people; but our people have been able to accomplish what they undertook in the past, and I feel sure we can still succeed in the various departments of Gods' work if we have courage, and like the great apostle fight the good fight of faith.

"Heights by great men, reached and kept,

Were not attained by sudden flight;

But they while their companions slept,

Were toiling upward through the night."

Our minds are like certain vehicles. When they have little to carry, they make much noise about it. But when heavily loaded, they run quietly.—Elihu Burrett.

I wish that I could marshal all the young to an appreciation of the fact that you have an earnest work in life and your amusements and recreations are only to help you along in that work.—Talmage.

CHRIST OUR SANCTIFIER

By Beatrice V. Pannabecker,
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The very name of Sanctification has become associated with phrases, fads and fanticisms that have made it distasteful to many persons. Holiness is sometimes associated with sanctimonious Pharisaism and self-perfection, and the devil has set up his scarecrows all along the way to frighten God's children away from their heritage of blessing.

Holiness is the Lord Jesus Christ Himself so dwelling in our hearts that we shall live like Him. It does not minister to our pride or our self-sufficiency, for before we receive it we must come to the end of ourselves. We must live a life of simple dependence, moment by moment on Him alone. We do not need to climb up to some high attainment but simply take Christ Himself as He meets us on the level of our nothingness and continually draw from His grace and strength for all of our needs, trials and triumphs. On the other hand it raises us infinitely higher than the highest human perfection because its standard is not Adamic perfection, but Divine Holiness. It takes us in our nothingness and it gives us His fulness.

Two simple steps take us into all the fulness, namely, the yielding of ourselves, in complete surrender and the receiving of Christ by simple faith and thenceforth abiding in Him by the same two links of yielding and trusting to the end even as He Himself has said: "As ye have received Christ Jesus the Lord, so walk ye in Him."

This experience of Christ our Sanctifier marks a definite and distinct crisis in the history of a soul. We cross a definite line of demarcation as clear as when the hosts of Joshua crossed the Jordan and were over in the promised land and set up a great heap of stones so that they never could forget the crisis hour. But they did NOT STOP THERE, but they kept PROGRESSING ON, and so we in this experience of sanctification are progressing daily as the testing times come and the trials come to us we can have victory over all of our circumstances.

True holiness is practical, and will manifest itself, perhaps more clearly in making a bargain than in making a prayer. It leads its possessor to look out for the needs of another, as well as his own. It does not take advantage of the weakness or ignorance of others. Job, in maintaining before his fellow men his integrity, says: "I was eyes to the blind, and feet was I to the lame" (Job 29:15). The holiness that does not lead to the strictest integrity in all business matters is of no value whatever. It is altogether spurious. It has not the seal of God upon it. One who has true holiness has ingrained in his very being the rule laid down by our Savior: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

When we are truly sanctified our bodies are made holy and clean. We have CLEAN HANDS. The stain of dishonesty is not on them; the withering blight of ill-gotten gain has not blistered them; the mark of violence is not found upon them. They have been separated from every occupation that could displease God or injure a fellow man. CLEANSSED FEET that are cleansed from every false way and unhallowed step. They go not in the paths of sinners. They walk not in the broad road that leads to destruction, but are walking in the footsteps of the Master, to carry His messages and to do His will. A CLEANSSED TONGUE is a true