

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness  
THE ORGAN OF THE

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## SPECIAL NOTICE

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## EDITORIAL

Now the end of the commandment is charity (or love) out of a pure heart. I. Tim. 1-5.

In this letter to Timothy, Paul is telling him why he besought him to abide at Ephesus while Paul went on to Macedonia. He said it was that Timothy might charge some that they teach no other doctrine beside that which Paul had taught them. He said some were giving heed to endless genealogies which ministered questions rather than godly edifying which is of faith. So he left Timothy there to correct these erroneous teachers, and to teach the people truth and righteousness. Then in the words of our text the Apostle gives us the sum and substance of the teaching of the law of God, which he calls the commandments. The Apostle Paul like his Lord and ours, had the ability to say a great deal in a few words. Some of us talk much and say little. When one asked Jesus which was the great commandment of the law, He replied, Thou shalt love the Lord with all thy heart, etc., and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. That is, to say, all that the law of God required, and all that the prophets, as God's messengers had spoken, was comprehended in those two brief commands, namely, loving God with all our hearts and our neighbors as ourselves. Likewise the Apostle Paul says the end, or object, or purpose of the commandment which God has given to us, consists of two things, namely, love and heart purity. These suggest to us the two elements of salvation or the positive and negative parts, which I am sure makes the way of salvation very simple, and plain. So if our hearts have been cleansed or purified through faith in the Blood and filled with divine love, we have all that God requires in Christian experience that Jesus purchased, and all that the Holy Spirit will make real to our hearts. Of course after we have received such an experience, we will grow in grace and in the knowledge of Jesus Christ. This is what the word of God calls holiness. The apostle also says that some have swerved from this great truth, and have turned aside unto vain gangling desiring to be teachers of the law; but understanding neither what they say nor whereof they affirm.

So I am sure that we all do well if we take warning from these words of the great Apostle, and endeavour to emphasize this great truth of holiness which he has called "the end of the commandment." Let us em-

phasize holiness of heart and life in our living, praying, teaching, preaching and testimony, and thus keep that truth which some one has called the central idea of Christianity constantly before our own eyes as well as others lest we swerve and turn aside unto other religious teachings and subjects; but "which do not minister godly edifying" as the Apostle puts it, nor save men from sin here, nor fit them for heaven in the great hereafter.

There are very many religious cults these days that are sending out their literature and are getting quite a large following. Their literature contains some Bible truth, and for this reason many who read it think it is all truth, and accept it as a whole, and are turned aside from God's great purpose which is to save men from sin. Beware of these agents who come to your door selling religious books. Very often if you tell them you are not able to buy, they will offer their books free of charge, which is the enemy's way of getting false doctrine in the hands of the people, which is calculated to deceive the people, and get their minds off the real need of their heart, which is salvation from sin now in this present life. In view of the fact that sin is the cause of all of man's trouble; I mean if sin had never entered their world we never would have had sickness, death, wars, or anything else to cause suffering or sorrow; and also in view of the fact that sin is the only thing that will keep men out of heaven, it is only reasonable to suppose that when God undertook to provide a remedy for man's troubles he would deal with the cause which is sin. And is not that what the angel promised to Joseph before Jesus' birth? "Thou shalt call his name Jesus for he shall save his people from their sins."

When you find religious cults that are emphasizing any religious teaching more than salvation from sin no matter how much scripture they quote to support their teaching or dogma, you may know they are in error, and have swerved and turned aside from the main line of truth. For, let us quote it again: "The end, or purpose of the commandment is love out of a pure heart."

## THE DEMAND FOR HOLINESS

By Bishop William Pearce

The moral government of God demands utter and permanent obedience on the part of every created intelligence, a full response of all the complex powers of being, a hallowed radiance of soul corresponding to that of Him "Who dwells in light that no change, no variation, ever knew," an absence and not merely a diminution of evil.

The atonement of the Son, the Redeemer of men, calls for a realization in the heart of the sons and daughters of men of its omnipotent provisions; for true belief in the cleansing blood can never be in vain. No discount on the power of the cross should ever find place in the written, or unwritten, creeds of the church. Pleaders for remaining sin "darken counsel by words without knowledge."

The baptism of the Holy Ghost is the grand climactic in salvation, the Spirit of burning that disintegrates, dissipates and casts out sin's foul remnant, thus conferring at the same time power against all evil and soul dynamism for highest and purest service. The call for this baptism is the most insistent of heaven's demands, for this baptism is the normal life of the individual, and of the church, the full prerequisite

for inheritance with the saints in light.

The conscience will never enjoy the harmony to which it has a natural and inalienable right, and it will keep on demanding through all the vicissitudes of the earthly life that holiness without which no man shall see the Lord, until the rich consummation which Jesus died to secure, and the Holy Spirit strives to establish, shall move permanently into it, that "power that perceives and feels righteous and oughtness in motives and intentions."

The needs of the world demand holiness in members of the church. The joy of the Lord, clear and irrepressible, so full of reproof for sin, so contrastive to the world's necessary misery, so attractive as compared with the world's "counterfeit of glory" as seen in its wild and wicked schemes of carnal pleasure, so indicative of the fullness of redemption, waits in marvelous degree upon the entire life of the pure in heart, and the world takes notice of the divinely joyful that they have been with Jesus.

The church has a right to demand of its members that sanctification which is the church's real strength. Talent, money and ecclesiastical progress fill their little place, but sanctity, the gold tried in the fire, far exceeds all of these. Revivals of religion which pass muster with God can come only through unworldly petitioners devoted to the sublime work of soul-saving. The history of the church through the centuries, with its dead weights of apostasy, its formalism and its union with the world, is poles apart from its ideality. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." The term "ecclesia," a called-out people, applies so little to a very extensive section of the ecclesiastical domain.

Since it is appointed unto man once to die, and since death in itself is not a savior, life's great demand is a holy preparation for the inevitable. "Without holiness no man shall see the Lord." In the average lifetime, business transactions innumerable are entered into, contracts made, obligations regarded, social relations honored and, in general, respectability maintained; but all these are insignificant enough as compared with the readiness for the demise that must be.

It is gloriously true that in the Holy Scriptures the preparation for the coming of our Lord and the coming itself are in literature conjoined. Not without a divine reason did the Apostle Paul write, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Or again, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." The Apostle John reveals the unity of the Scriptures concerning the subject under consideration as he thus writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The cloud of witnesses of Hebrews 12 and 13 cannot look with complacency upon weighted runners, but their expectant eyes view with untold gladness the laying aside of every weight and the easily besetting sin. In the common sports of life, so fully and excitedly reported over the radio, or vividly stated in the newspapers, holy character is not looked for, or required; the sports are of the earth, earthy; but those who would win the heavenly prize must be divested of the filthy garments of sin, and