

The King's Highway

An Advocate of Scriptural Holiness

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MONCTON, N. B., MAY 31ST, 1941

No. 71

ANNUAL CAMP MEETING!

Beulah Camp Grounds, Brown's Flats, N.B.

JULY 4 TO JULY 13, 1941

Brown's Flats, Kings Co., N. B., at Grand View Station on the C. N. R. or Brown's Wharf Boat Landing, or if Coming by Auto Follow No. 2 Highway to Camp Ground.

Our Evangelist this year is Rev. Dr. C. E. Hardy, who comes to Beulah for the first time. Those who have heard him consider that he is one of the strongest preachers of the Word in the Holiness movement. He will be assisted by the Reformed Baptist preachers and others.

Beulah Camp is situated on the beautiful St. John River, 20 miles above Saint John City. Accommodations are of the best, including board and room at very reasonable rates, spring water and sanitary sewerage system.



For room reservations write Rev. G. A. Delong, North Head, N. B.; G. R. Symonds, Woods Harbor, N. S.; H. C. Mullen, Hartland, N. B.; J. A. Owens, 1-A. Carleton St., Saint John, N. B.

Music will be both instrumental and vocal. The organ and piano and other instruments will be used to accompany quartettes, trios, duets, solos, and singing by the congregation.

Plan to Come to This Great Spiritual Feast

EMOTIONALISM IN RELIGION

Rev. Joseph H. Smith

A religion without emotion, would be inhuman in its adaptation and therefore could not be divine in its source or administration.

Most of men are swayed more readily and more frequently by their emotions—whether they be of grief or of gladness, than they are impelled by their reason. Political campaigns; football and other games; recreation; entertainment; amusements; sport and even business and advertising all capitalize on the emotional nature of mankind. A religion that ignores it can neither be of the Creator nor at all adapted to the creature. Even that which has "the form of godliness" but is void of the inward stirrings of an inner life of the soul, though it be as rugged as cast steel in its creed, and as precise as mathematics in its ritual, as much like a sea shell from the beach, beautiful in its markings, and faultless in its flutings, but as empty and lifeless.

The religion of the Gospel is meant for the life—the whole life of man—inward as well as outward. It has facts for conduct, form for worship, food for thought, fire for feeling and fruitage for the whole of one's being and life.

Christ is not come to earth only because of man's sins. He was drawn this way too by man's sorrows and sadness and heaviness and depressions and disappointments and distresses

and despair that have resulted from sin.

And these are all emotions. To "bind up the brokenhearted" is as truly his mission as to restrain and rebuke and redeem the evil-minded and it must be our feelings that are in his mind when he says: "I will pray the Father and he shall send you another Comforter. In fact, in a single sentence he takes cognizance both of the emotion of grief and of gladness saying: "Ye shall weep and lament . . . and ye shall be sorrowful; but your sorrow shall be turned into joy." (John 16:20). And again: "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (v. 22).

Half, if not three-fourths of the hymnology of the militant church as developed these hundreds of years would have to be wiped out if there was no place for emotionalism in the Christian religion. For besides their comprehensive material for the thought life, they minister to the deepest and highest emotions of the heart, and that with all the octaves and all the symphonies between. The Psalms too—inspired as they are as well as the prophecies, the proverbs, and the proclamations of the Bible, are so fully set to the emotions as to call many times for orchestra and a whole brass band to support and supplement the voice of man, and to enlist holy dancing sometimes as well. Yet there are some who want us to be still as a funeral service—if not as the corpse itself if we would be truly re-

ligious. Now: Is it not written and is it not fitting that the Spirit fullness in our being will call for "psalms and hymns and spiritual songs," for its output as rivers of living water flowing through us upon the desert land about us?

Paul, who is our pattern Christian (as well as the church's master builder in the ministry) bears testimony in his own case to the two classes of emotions thus: "As sorrowful yet always rejoicing. Moreover he passes this on to us all—knowing well that we too shall share the afflictions that are common to man and some of the trials that are peculiar to Christian worshippers, witnesses and warriors, he bids us nevertheless to "Rejoice in the Lord always!" And not only emphasizes this by repetition thus: "Again I say rejoice!" but he intertwines it in the holy trinity of the heart's experience and exercises thus: "Rejoice evermore, pray without ceasing and in everything give thanks." Now as despair seems the deepest of human emotions, joy seems the highest—and this at times to the pitch of rapture.

Nor is this a mere effervescence or an ebullition. It is the power that drives the wheels. "The joy of the Lord is your strength." Yea, verily it strengthens our faith, our hope and our courage, and it also gives us victory over our foes, and uplift—above our troubles.

Satan knows this well, and he is not much afraid of an unemotional religion no matter how nice it looks.

Mr. Donald Tedlie, Feb 41