

## THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
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## EDITORIAL

## ENEMIES OF HOLINESS

The holiness movement has often been wounded in the house of its friends. The success and progress of the groups raised up to propagate the full salvation message has been repeatedly neutralized by unscriptural preaching, inconsistent living, and unethical practices.

To safeguard the welfare of the cause we love, we must rightly divide the Word of truth. If the preacher endeavours to strain some scripture to give emphasis to the truth in question, he will only weaken the force of his argument by a seeming distortion. There is sufficient Bible teaching of a clear and indisputable character to set forth the teaching of holiness, without our turning aside to the ambiguous. Opposers will be quick to discover and magnify an exegesis that is scripturally unsound.

Inconsistency in our living is fully as damaging as incorrectness of interpretation. The pastor and evangelist may handle the Word with utmost care and precision, but if they or their adherents fail to live what they preach, the truth will be ineffective. Example is the most convincing exegesis. In all our contacts, personal, social, and business, we must needs manifest the spirit of holiness. We cannot be too careful or diligent in this respect. The teaching of holiness raises a lofty ethical standard. There are no people in the world who should be expected to observe principle and honour more than those who espouse the Wesleyan and Pauline teaching of entire sanctification and perfect love. The people of the world and those of other religious groups expect us to be "above board" in our transactions with them and each other. There is no argument to justify unethical practices on the part of sanctified people. If we are lacking here we must needs suffer the consequences of our failure! At any and all costs let us labour to maintain true principles and a conscience void of offence before God and man.

The holiness movement will always have its enemies but God forbid that the evil conspiracy of avowed opponents may find within our ranks, just cause to doubt or deny the experience for which Christ suffered without the gate!

WHEN OUR LORD SAYS: GO, INSTEAD  
OF COME!

By the Associate Editor

Some one has said that the word Come is one of the most beautiful words in the English language. No doubt, because it forms a part of an invitation which is an expression of love. We say to those whom we love: Come! because we want them near us. It is also so used in the holy Scriptures: In what is called "The great invitation." Our Lord said "Come unto me all ye that labour and are heavy laden, and I will give you rest." Mat. 11-28. He said to His disciples whom He loved, on one occasion, Come ye apart and rest awhile. In the Songs of Solomon we find the invitation of Jesus to the newly converted soul expressed very beautifully in figurative language. Read: My beloved spake and said unto me, "Rise up my love, my fair one, and Come away. For the winter is past, the rain is over and gone. The flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in the land." Again, He says he will say to them who are on His right hand in the great Judgment Day: "Come ye Blessed of My Father," etc.

How happy will all those be who are found on His right hand in that awful day, and hear Him say, Come! "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing."

But, as the caption of this little article suggests, sometimes our Lord says Go instead of Come, and Go, while it is also spoken by the One who loves us, is not always so pleasant to hear because of what may be involved. Jesus said to a rich young ruler on one occasion: Go, sell that thou hast and give to the poor, then Come follow Me and thou shalt have treasure in heaven. Mark says the young man was very sorrowful at that saying for he was very rich. Notice, very rich but very sorrowful. He evidently did not obey the Go, hence, he did not Come, and so forfeited the promised treasure in heaven. Again our Lord said: If thou bring thy gift to the altar and there remember that thy brother hath aught against thee, etc. First Go, be reconciled to thy brother; then Come and offer thy gift. This is another Go which may involve unpleasantness, for we may have to humble ourselves, and confess the wrong we have done to our brother, perhaps by our back-biting and lying; or perhaps we would have to make restitution by paying him some long standing debt which we thought was outlawed.

Legitimate debts are never outlawed before the tribunal of heaven, and I think that we can settle easier here and now than we can if we wait till "We must all appear before the Judgment Seat of Christ."

If we obey Jesus, and Go at His bidding now, He says we may come again, and follow Him with joy, and have treasure in Heaven. But there is a finality connected with this word Go, which should give us cause for serious thought. Our Lord said there will come a time when He will say Go, and it will be final, when the opportunity of coming to Jesus will forever be past. Read Mat. 25:31: When the Son of Man shall come in his glory, and shall sit on the throne of his glory and before him shall be gathered all nations, etc. He will say to them on the left hand: Go! Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels." That

friends, will be final. How terrible, eternally banished from the presence of God, and the Blessed, perhaps from our loved ones and relatives who may have loved and served Him: to exist with the devil and damned spirits eternally, where there is no love, no mercy, no hope. Finally lost. We had better hurry and Go now, obey Him in all things, to disobey is to be lost.

H. S. DOW

A TRIBUTE TO THE MEMORY OF  
MRS. HERBERT ESTEY

My dear sister passed to her reward on June 14th, after a brief illness, at her late home in Millville, N. B., at the age of 74 years.

Leaving to mourn their loss, two sons, Walter and Eugene, of Millville, and two daughters, Mrs. Arnold Richardson, also of Millville, and Mrs. Theodore Drake, of Houlton, Maine, and one step-son, Herman, of Millville, and two step-daughters, Mrs. Ada Bowman, of Casper, Wyoming, and Mrs. Lillian Stone, Dily, Washington.

Her sudden passing was a great shock to her dear ones and many friends, as many did not hear of her illness. Mrs. Estey was a devoted mother and home-keeper until a few days before her death; she was loved by young and old for her kindly generosity, especially to the unfortunate.

It was her great pleasure to remember her friends and provide Christmas boxes for the very poor.

Mrs. Estey was converted under the labors of Rev. F. A. Anderson and Rev. M. R. Manning, and was baptized by Rev. Anderson. She had a quiet disposition, yet she loved her blessed Lord, her prayers were always an inspiration to me whenever I visited her. Truly our loss is her eternal gain.

I. M. KEIRSTEAD

P. S.—Mrs. Estey was a subscriber to The Highway for many years.—I. M. K.

A REVIVAL WILL COME NOW, IF—  
(Continued from Page 3)

tensions that we have never known before. Loved ones are overseas, there are long periods of silence when the agony seems intolerable, radio flashes keep us alert from dawn to midnight; and the demands on our time, energy, and attention keep us distracted. Misunderstandings and misjudgments arise easily in such times. But we must remember that "to err is human, but to forgive is Divine." Let us forgive and forget when differences arise. The grace of God makes possible the difference between the way a Christian reacts in such crises and the way a worldlyling reacts.

In fact, this revival for which we are praying—and which God waits to give us—will come when each one of us who has been living beneath his or her privilege in the grace of God rises to the full appropriation of our possibilities in grace. If others will not, we must! If others are not revived, we may be. And just in the proportion that each individual determines to be revived, to that extent is the revival assured. You and I are responsible only for ourselves and for our influence over others. If we delay and defer meeting conditions and being revived, we may influence others to do likewise. If we determine to be revived now, whatever the cost, we shall hasten the realization of the revival.—Wesleyan Methodist.