

## THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTISTS OF CANADA

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### SPECIAL NOTICE

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## EDITORIAL

### THE LAWFUL AND THE EXPEDIENT

The apostle Paul's writings on the lawful and the expedient in Christian living, embodied in the first epistle to the church at Corinth, should be diligently read by all who desire that their lives may be fruitful, and the churches to which they belong effective, in the work of the Kingdom of Christ.

There seems to be a mistaken idea prevalent among the professed people of God to the effect that very choice and action of the Christian life can be determined by moral law. They cherish the idea that, if they abstain from all that is morally wrong, and carefully practise all that is morally right, they have met every condition necessary to a flourishing experience and a fruitful life. Their attitude concerning matters outside the realm of moral obligation is frequently expressed by such questions as: "What harm is there in this? Where is it forbidden in the Bible? Where in the Word does it state that we should do this, or should not do that?" And if you are not able to quote a scripture portion which bears specifically and directly on the subject in question, they conclude that they have the right to do as they please.

Now it is invariably true that the dear old Book is first, last, and always our accepted standard of faith and conduct, but it is equally true that there are many decisions we have to make in our Christian living which cannot be determined by moral standards and principles. The reason for this lies in the fact that the matter in question is unmoral in its nature and therefore the result involves no moral issue. We are in the realm of the "non-essential" in which we are left to make choices which knowledge and experience teach us can or cannot be to the best interests of our heart experience, and the advantage of the cause we represent. Doubtless because of carelessness or a lack of understanding of the influence of these choices, "many are weak and sickly among you," having little power in their own experiences and less in their influence over the world of ungodly. Whether we can go here or there, do this or that, indulge in this "harmless" amusement, or conform in dress or by some other means to the prevalent standard of fashion, these and a multitude of other questions belong in this realm, and the answers cannot always be discovered in some exact statement of Divine truth or by asking our-

selves whether the thing in itself is right or wrong.

What then shall we do concerning these things? Paul says, "All things are lawful for me, but all things are not expedient." By this inspired declaration, and the lengthy discussion he engages in to make his thoughts clear to us, he imparts a principle to guide us in these matters which, while regarded by some as unimportant, are vitally influential in regard to our experience and witnessing in the world. What is the substance of Paul's recordings? Just this: When I am confronted with such problems as these, I am guided to my decision by a jealous care of my own spiritual destiny and a supreme love for the cause of Jesus. I do not claim every privilege that appears as my rightful possession, but rather weigh them as to discover what effect they would have on my love for Jesus and the attitude of the sinner toward the church I represent. I do not choose that which is lawful (the things I may include in the scope of my personal liberty) but rather, that which is expedient, (the things which will be most profitable to me as a Christian, and to the best advantage of the work of the Kingdom.)

To attempt to enumerate "what is right" and "what is wrong" in this sphere would lead to hopeless confusion and frequent disagreement, but we receive from the pen of the inspired apostle the sanest and safest rule of guidance in these matters. He says: "Those things which were gain to me. I counted loss for Christ," therefore, "though I be free from all men, yet have I made myself servant unto all that I might gain the more."

### A TRIBUTE TO THE LATE REV.

L. T. SABINE

By Rev. H. C. Mullen

I would like space to pen a few lines of tribute to my dear friend and brother in Christ, and brother-in-law, Rev. Leonard T. Sabine. His sudden death came as a great shock to us all. I had no premonition of it, and though I knew that for two years he had been failing some, and had some trouble with his heart, I was not expecting anything to happen him for years to come.

Brother Sabine and I first met when I was about ten and he twelve, so that would be about fifty-two years ago. We became fast friends at once, and from that time on never missed a chance to get together. We lived in different settlements about four miles apart. Not many week-ends passed but either he was at my home or I at his. We hunted and fished and trapped together and divided our spoils. We owned a canoe together and also our traps. What I had was his and what he had was mine. This kept up until the summer of 1908, when we went to Woodstock to attend school, and there for three school years we slept together and ate together, prayed together, and sat together at school. We graduated in 1911, and from that on we were not together a great deal, but visited when we could, kept up correspondence, shared our joys and sorrows, and of course always met at Beulah Camp. During all these years we never had a falling out, and we never spoke a cross word to each other that I can remember. We were different in temperament, but one offset the other, and we had patience with each other's eccentricities, and did not try too hard to make the other fellow over. He was

cool and calculating, and I was excitable and vacillating. I could trust his judgment ahead of my own, for under stress of feeling I would see things in a distorted vision.

I was nineteen and he twenty-one when we got converted. I got saved Sunday night and he Monday night. This served but to deepen and cement our love, and gave us a deeper appreciation of each other. We were baptized the same Sunday, joined the Reformed Baptist church the same Sunday, were examined for license the same day and received our license the same day. We were led along the same pathway into the experience of holiness, and though so different in make-up, we always saw eye to eye on every point of doctrine. Our calls to the ministry had come in much the same manner though unknown to each other for many months. We loved to sit up and discuss doctrine and experiences late into the night. We never got talked out.

I owe a whole lot to him. I doubt if I ever would have got away to school or into the ministry at all but for him. I was so homesick when I got away from home that I could never have stood it. He was not troubled that way and I leaned heavily upon him. He had great patience with me.

He was a good man and had a host of friends. I was thinking today that all those friends could not be mistaken in their estimation of him. He had characteristics that made some dislike him, and his hatred for duplicity and compromise and sham was so pronounced that if anyone had anything like these things about him he would not get on well with Leonard. The folk who knew him best, and understood his motives best, loved him best. I can look back and recall when he gave me some advice that I did not appreciate too well, but came to see that it was all for my good, and prompted by the very highest motive, and I lived to thank God and him for the advice.

I must close. I could write a large book on our relations, but it may not be so interesting to others as to me. I shall never forget him. My heart is sad. It is impossible for me to fully realize that I shall see him no more on this side. We met last in the church at Marysville on Dec. 28th. We shook hands and kissed each other on the cheek. We finally parted with another hand shake and a final goodbye, but we shall meet again. Blessed hope. Amen!

### YOUR MONEY

You sent the money across the sea  
That bought a Bible for young Sing Lee,  
And young Sing Lee when he'd read therein,  
Proceeded to turn his back on sin.  
Then he rested neither night nor day  
'Til his brother walked in the narrow way;  
And his brother worked 'til he had won  
Away from their gods his wife and son.  
The woman told of her new found joy  
And Christ was preached by the happy boy.  
Some of the folks who heard them speak  
Decided the one true God to seek.  
It wasn't long until half the town  
Had left the idols of wood and stone;  
And the work's not done yet, my friend,  
You started something that ne'er shall end,  
When you sent the money across the sea  
That bought a Bible for young Sing Lee.

—Amelia Price Ayres