

# The King's Highway

An Advocate of Scriptural Holiness

## — THE ORGAN OF THE — REFORMED BAPTIST ALLIANCE

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## SPECIAL NOTICE

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## — Editorials —

### A STRANGE OMISSION

The New Testament edition of the "New English Bible" has produced varied reactions among Christian leaders of America. Hailed by one prominent clergyman as "the greatest publishing event of our generation," it is denounced by another of opposite opinion as "a version utterly alien to the faith of our fathers". Between these extremes is a more moderate position taken by a well known and highly respected evangelical: "This new translation made by a committee of distinguished British Biblical scholars is notable for the clarity and simplicity of its language. As in the case of any New Testament translations some will disagree with certain renderings. As a whole this is a very valuable work, and all ministers and Bible students will want to have it". And another mature and reliable American theologian writes in similar vein: "Among all modern translations of the New Testament, no one seems to surpass, or perhaps to equal, this new one from Britain. In setting forth the findings of Biblical scholarship at its best, this version aims at 'clarity and accuracy'. For the man who wishes to interpret the original Greek Testament, this version will throw light on the present-day meaning and value of many a word or phrase otherwise obscure".

This new edition of the Bible is unique among the versions published during the last 300 years in that it is a completely new translation of the Scriptures from the original languages, rather than a revision of the Authorized or King James Version published in 1611. The New Testament edition now published and in circulation is the fruit of thirteen years' work by a large group of scholars and literary advisers representing the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Presbyterian Church in England, the Society of Friends, the Churches in Wales and the Churches in Ireland, together with the British and Foreign Bible Society and the National Bible Society of Scotland.

I cannot present a scholar's appraisal of this important work, for I am not a scholar. I have a very limited understanding of Greek and lack the academic qualifications for a critical approach to such a task. And so I will not presume to venture beyond my depth, lest my

comments resolve themselves into wordy but meaningless flounderings. I would venture a couple of preliminary observations however, one of appreciation, the other of surprise.

I have read a considerable portion of this new edition of the New Testament with pleasure and profit. Clarity and simplicity characterize many of the passages and the truth is enforced as it is expressed in the language of to-day. And so I am of the opinion that the translators have accomplished a primary objective with an admirable degree of success — the presentation of the truth of the yesterdays in the language of to-day.

Surprise and wonder have registered in my mind as I have discovered that the New Testament edition of this "New English Bible" has almost completely dropped the word sanctification. The only place at which I have found the word sanctify used is in Matthew 23:17, 19, passages that do not bear on the personal experience of sanctification as we believe and preach it. In all other passages where the words sanctify, sanctified, or sanctification occur in the Authorized Version, the New English translation displaces them by using the words consecrate, consecration, dedicated, hallowed, etc.

We cannot but deplore this omission. The word sanctify is rich in Biblical meaning and doctrinal significance. It cannot be displaced by another word without loss. There is no other word that can take its place or convey the depth of spiritual truth which it contains. Why then should the translators wrest it from the text?

When the Revised Standard Version of the New Testament was presented to the public a few years ago, a similar change was discovered. In response to a protest and an appeal from scholars of the Wesleyan persuasion, the word sanctify was restored before the complete edition of the R. S. V. of the Bible was presented for circulation, with a preface admission by the translators that the protest and appeal were valid. We earnestly hope that similar action will be taken before the New English Bible appears as a complete and final work.

## TIMES OF REFRESHING

Two major events of our Church Year have passed from planning and preparation, through the area of actual experience, and subsequently into the records, live and written. The month of May has become pretty well established as "Convention Month" with us, since two convocations of denominational character are held during that month. And the month of May, 1961, must be remembered by those who were privileged to attend either or both of these Conventions as a season of refreshing.

### The Ministers' Conference . .

Yarmouth, N. S., was the scene of our Ministers' Conference, May 9-11. Judged by any standard, it could be termed a most successful meeting. Attendance was splendid, with nearly fifty ministers present, quite a number accompanied by their wives. The Bethany Bible College students attended the evening meetings, with members of the Bible Department being present for some of the day sessions. Many of the lay people from our churches of the District were also in attendance at the evening meetings, and these, with the ministers and students, made up large congregations.

Rev. T. E. Martin, of Eastern Nazarene College, guest speaker for the Conference, ministered most effectively in both day and evening meetings. He is a strong, sane, Spirit anointed preacher, and his messages were deeply appreciated by ministers and lay people alike. Song Evangelist Cedric Landers provided fine music during the Conference, being assisted by a number of talented vocalists. Rev. H. R. Ingersoll, Alliance Superintendent,