

The King's Highway

An Advocate of Scriptural Holiness

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EDITORIAL

THE BAPTISM WITH THE HOLY GHOST MAKES CHRISTIANS NORMAL

Associated with our churches and also other churches who stand for or teach the Wesleyan and scriptural doctrine of full salvation, the doctrine of the double cure of sin as Toplady expressed it, there are many Christians or converted persons who seem to think that the Baptism with the Holy Spirit is not essential to their success here or to eternal life in the world to come. They don't seem to show much interest in the doctrine of "The second work of grace, notwithstanding they have been members of a so-called holiness church for years, and promised in their church covenant to "Go on unto perfection, and not to rest until they have received the Baptism with the Holy Ghost to cleanse their hearts from all sin". These good folk of whom we speak don't seem to realize that they need the Baptism with the Holy Spirit to make them normal Christians. There may be many things that we cannot understand about this experience; but our Lord commanded his followers whom he had commissioned to "Go into all the world and make disciples," also to tarry at Jerusalem until they should be baptized with the Holy Ghost. He also prayed for their sanctification and for all them also that should believe on him through their word. In view of this fact that Jesus emphasized the need of this experience both in his command and prayer, every one who professes to love and follow him ought to feel that it is their privilege and duty to press on, make a complete consecration and receive the Baptism with the Holy Spirit to make of them scriptural followers of Christ Jesus promised that two things would follow as a result of this experience of which we speak. He said ye shall receive power, and ye shall be witnesses unto me. These two qualifications are necessary to a well developed normal Christian life. Power to live a victorious life and thereby witness to the saving efficacy of God's grace to keep his followers even in the severest trials, which have come to so many of them in past ages. Many of whom gave their lives for their faith and testimony of Jesus. Wherever this experience is neglected or is not emphasized in the preaching and testimony in the churches, new converts will not seek nor obtain the experience of a clean heart, and will thus remain in a state of spiritual babyhood, weak undeveloped abnormal professors. The apostle Paul in his letters to several of the churches, admonishes them to not remain in that state of babyhood but to go on until they became fully developed, strong Christian men and women.

As truly as every parent is grieved and disappointed when his child does not develop, but

remains dwarfed in intellect, or body; so our Heavenly Father must be displeased when any of his children fail to develop spiritually. Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Eph. 4:30. As a remedy for spiritual weakness the apostle Paul writes to the Hebrews, "Let us go on unto perfection."

INTERDENOMINATIONALISM

By Rev. J. C. Black

Our text, though only one word, is a very long and comprehensive one, so we will, after the manner of the ecclesiastics, divide under three heads:—

First—Denomination.

Second—Denominational.

Third—Interdenominationalism.

Denomination, according to the dictionary means: "Act of naming or designating;" "A class or collection of individuals called by the same name." The name does not produce the "class," but the "class" coming into existence necessitates a name, the name thus given being intended to reflect the character or qualities of the "class" denominated. Every denomination that God has had anything to do with raising up, along with being orthodox, had some particular truth or phase of truth which it emphasized and which became the cause of the existence of the denomination. I think we are safe in saying that almost every denomination, in the beginning of its history, was marked, not so much for what it taught as for its spirituality and thus it attracted to itself those who appreciate the spiritual in religion. From among those thus attracted, and who have united with the "class" there are almost sure to be found those who have not "the root of the matter in them" nor the strong convictions or spirit which necessitated the existence of the "class." They are good, well-meaning people, but too often from them trouble arises. When the novelty no longer excites they are apt to question at first, later to take exception to the strong emphasis placed on the propagation of the distinguishing doctrines of the "class" with which they have united.

The next step is a plea for "cooperation" (?) "charity" (?) "forbearance" (?) "liberty of conscience" (?), etc., and the truths which were once fundamental are now kept in abeyance—not denied of course—until some who "sigh to think of happier days" begin to enquire the "why" of it all. It now commences to manifest that abeyance is only another way of saying oblivion for that which was held in abeyance. All efforts for resuscitation by the "faithful remnant" are counteracted by the "broader vision" of the "more enlightened" majority. The next stage is the name only is left and it has become a misnomer.

Let us now briefly consider the second division. Denominational, with the emphasis on the "al." We believe in loyalty: it is admirable wherever seen. No one should consider himself a part of the "class" if he is not loyal to the "class." If one is not loyal to his church, it might be advisable to be watchful in doing business with him. Cyprian says, "He cannot have God to be his Father who owns not the church to be his mother."

"For her my eyes shall fall,

For her my prayers shall ascend,

To her my cares and toils be given,

Till cares and toils shall end."

And yet one may be very denominational but know not the grace of God and be far from being a pillar in the church. Have we not known some who were so denominational that to them there was but one denomination? Denominational with a vengeance and to the extent of the annihilation of every denomination except their own; sometimes we fear that if they have not broken the first commandment they have at least badly cracked it. Of course such people cannot help others whether in or outside their denomination.

And now the third head:—Interdenominationalism with the emphasis on "Inter" and "ism." Every denomination which is of God has a message and a work to do. It does not profess to have all the truth or that there will be any development of the truth it holds. While it keeps alive it keeps learning, but it cannot hope to keep alive if it fails to boldly and persistently advance the truth which it holds and for which it became a denomination; to neglect or discard truth received or experienced is the sure way to lose all truth. We are persuaded there are occasions when it is fit and proper for the denominations to cooperate in united effort for the glory of God and the mutual benefit of all concerned. This can be done without compromise on the part of any, we believe, but when Interdenominationalism expects one to silence or relegate or exile his conception of truth, or the distinguishing doctrine of his denomination out of respect for this "ism" it is expecting too much. This "ism" seems to insinuate at least that one should leave his convictions and accept this "ism" instead. What a toothless bunch we would become by acceding to this. If submitted it would rob every denomination of its power to do anything definite or to lead people into definite experiences. In case you may think this is too strong we relate the following: At a public meeting some time ago where international holiness work was being advocated one of the speakers said, "Constructive holiness or anything like an extended and expanded scale has to be interdenominational—has to be in a sense independent of any denomination . . . I repeat it: Constructive holiness work, whether in home or foreign mission work, must be free from denominational officialism." This looks very much as though this "ism" thinks it alone is capable of doing any worthwhile holiness work.

Let us look now at "inter." This can be pronounced in two ways. As a verb it means "to bury," "to inhumate." From the above utterance of one of its advocates one would almost be led to think this is the meaning this "ism" would give the word, or to bury all denominations. And yet one wonders for by so doing it would kill the goose that lays the golden egg: it is to the denominations that it turns for its support, financially.

Those of the first class we mentioned in this article are an easy prey to this "ism." "Men are generally inclined to think well of one who can talk well," and especially if their own religious experience is not as deep as it might be. Any church and more especially any holiness churches that is strong in doctrine and experience will not be much affected by Inter-ism.

Certainly we are in sympathy with the work of holiness everywhere regardless of names and to all who preach a present and full salvation we say "Godspeed," but at the same time we are fully persuaded the cause