

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness
THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.,
by a Committee of the Alliance

Editor and Business Manager - Rev. H. S. Dow
— Committee —
Revs. H. S. Dow, H. C. Archer, H. C. Mullen
F. A. Watson P. J. Trafton

SUBSCRIPTION PRICE
Per year, in advance \$1.50
Ministers, per year 1.00
Four months' trial subscription40
Sample Copy Free
United States Subscribers 1.75
Ministers, U. S. A. 1.25

SPECIAL NOTICE
All correspondence for The Highway should reach
us before the 12th and 25th of each month.
Rev. H. S. Dow, 45 Archibald St., Moncton, N. B.

MONCTON, N. B., JUNE 15TH, 1938

EDITORIAL

BEULAH CAMP-MEETING

This year, God-willing, we will celebrate the fiftieth anniversary of our Alliance and Camp-Meeting work. Many changes have taken place during the past half century.

Only a very few of those who were present at the first Alliance and Camp-Meeting are with us today. While many of us cannot look back fifty years, yet we can look back far enough to remember many of the pioneers of the holiness movement of this country, and our hearts are made sad as we think of the loss that we sustained in their passing. Many of those preachers, and deacons, and church officers were truly great men. First of all they were men of deep piety. They had been genuinely converted, and were recognized as good Christian men before holiness of heart as a second work of grace was preached in this country. So when they heard the preaching on heart cleansing they hungered after it as a living healthy child hungers for food. Then those old stalwart preachers of the word taught these seekers after holiness that they must consecrate their all and themselves to God, must be "crucified with Christ," die to their own ambitious plans and wishes, and say, "Not my will but Thine be done, Oh God." They went through what is commonly called among Christian workers, "The death route," and came through purified in heart, rejoicing and victorious, ready to go, do, or suffer for Jesus. Thus, their clear cut Christian experience, their fervent love, and zeal for the cause of holiness, together with their knowledge of the Word of God, their intellectual ability, and sound judgment which many of them possessed made them truly great men and women. They worked hard, sacrificed, suffered to build churches and camp-grounds, to make the preaching of full salvation possible in this country. Many of us who go to Beulah Camp-Meeting don't know what it meant to the pioneers of our work to provide such a place for us to go and enjoy ourselves in the worship of God.

We sometimes wonder if the modern holiness movements of the United States and Canada are producing the same type of devout Christian characters as described in the foregoing. Many of those men and women were noted for their prayer life. They were great intercessors, and saw many remarkable answers to prayer. We wonder if our young people of the holiness movements are going to develop into strong, devout, serious minded, praying people, who know how to lay hold

on God, and stand between Him and a lost world; or are they going to be satisfied with a mere profession of holiness, an intellectual apprehension of the doctrine and a rather shallow heart experience. Living good moral lives, but catering more perhaps to the social life and a good pleasant time, without much heart-burden for the lost. The holiness churches everywhere were born through sacrifice, suffering and much prayer. And we do hope that our young people will see that it is a real privilege to become representatives of the great cause of holiness. In order to do that they must enjoy the experience in their own heart. Then they must be willing, and count it a privilege to be different from the worldly minded, and many professors of religion, different in dress and action. They must acquire the prayer-life habit, and habitually be found in the secret place of prayer, and learn to become great intercessors, which is a great outstanding need of our day. Without this our experience will be shallow, and our service perfunctory, and we will not be able to fill the places that the old heroes of the faith have vacated. Lord help us to catch the vision, and give us great camp-meetings this year.

DON'T PUT OUT THE FIRE!

Paul S. Rees

Text: "Quench not the Spirit."—I Thessalonians 5:19.

A short text, this, whose real vividness has not been too well carried over from the original. It might be rendered: "Don't put out the fire of the Holy Spirit!"

The Holy Spirit as fire! It is a powerful figure, but not a surprising one to those who are familiar with the Scriptures. Over and over fire is taken as a symbol of God: His presence and might, His holiness and glory. The experience of Moses in the desert and Isaiah in the temple are only two among many illustrations in the Old Testament. The symbolism is continued in the New Testament, where it is employed specifically with reference to God as He acts in and through the Holy Spirit. "He shall baptize you with the Holy Ghost and with fire," said John concerning Jesus.

And He did—and still does. Read the second chapter of Acts: the "day of Pentecost fully come"—the disciples "all with one accord in one place"—"a sound from heaven as of rushing mighty wind"—and then!—"there appeared unto them cloven tongues like as of fire." What an amazing combination of scenic symbolism and solid fact! The towering fact was: "They were all filled with the Holy Ghost."

Thus we see the appropriateness of the figure which appears in the text and thus we catch sight of the truth which lies behind it; the truth, namely, that fire is a picture and emblem of the Holy Spirit as He relates Himself to us in His active ministries of grace and guidance, His living energies of love and power. The parallel is as splendid as it is obvious. Fire illuminates; so does the Spirit. Fire melts; so does the Spirit. Fire purifies, refines; so does the Spirit. Fire energizes; so does the Spirit. Fire fuses, welds, unites; so does the Spirit. And on one might go with the analogy.

But here a startling and solemn thing intrudes itself. The text admonishes, "Quench not!" Don't put out the flame! It is plainly implied that it lies within your power and mine to hinder, to hurt, and to halt the living, loving ministries of the Spirit of God. In this realm of moral relationships and spiritual experiences it is terribly true that the human can hinder the Divine, the

finite can frustrate the Infinite. Hence the warning: Take care! Quench not! Be sensitive—always, at all costs—to the impulses and influences of God's gracious Spirit!

Now what are some of the fiery ministries of the Holy Ghost which we are in danger of crippling or cancelling? Our answer to this inquiry will be found in a review of four remarkable passages from the New Testament.

I.

Don't Put Out the Spirit's Testimony Flame!

Turning to Acts 5:32, we come upon these words: "And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him." It is the speech of Peter. It is intended to explain to their critics the persistency and ardor with which he and John and other Spirit-filled ones have been testifying to their experience of Christ. Previously they had been told that they must desist from their Jesus-propaganda, but neither bans nor threats had silenced their voices. They have been arrested again, and the authorities complain, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled all Jerusalem with your doctrine." Blessed compliment. To the solemn charge Peter makes brave answer: "We ought to obey God rather than men." In that "ought" is a flame of fire. We are Christ's witnesses; we are made so by the revelation of Christ which has come to us in the gift of the Holy Ghost. Christ is real! Christ is living! Christ is adequate—all victorious! We have found it so. We must tell it. That—God help us to see it—is normal Christianity.

Now, sadly enough, there are many among us who have failed to pass on to others the Word of Life that has come to them. Their failure has become their impoverishment. Their delinquency in witnessing has carried defeat into the whole of their Christian life. They have throttled the urge to testify until, alas, the urge is no longer there. John Fletcher has left us the record of his own unhappy experience in this matter. He confesses that five different times he lost the assurance of his having been made "perfect in love," simply because he was afraid to bear his testimony.

There is a principle here which even the psychologists recognize. William James taught that no worthy impression should ever be left without its appropriate expression. And someone has more recently remarked, with a nice play on words, that "impression minus expression equals depression." The vision must have a voice, or it will fade. The unacknowledged blessing withers in the heart. The shut-in flame goes out for want of a draft. "Quench not the Spirit!"

II.

Don't Put Out the Spirit's Prayer Flame!

In Romans 8:26 Paul tells us, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

The teaching values here are rich and varied: real prayer without the Holy Spirit is impossible; our human limitations ("infirmities") are such that, without Him, we know neither the how or the what of prayer; His presence and guidance are given to overcome this handicap.

It is the work of the Spirit of God to supply both the impulse and the intelligence for effective praying. The impulse may be common or uncommon: common in the constant, gentle, persuasive "push" of the mind toward communion with God; uncommon in those special "burdens," those seasons of soul "travail," which come again and again in the life of prayer. But an urge or a burden without enlightenment would be a blind