

# The King's Highway

## An Advocate of Scriptural Holiness

VOL. XXXVIII.

MONCTON, N. B., JULY 15th, 1943

No. 84

### LET US AFFIRM!

Dr. Paul S. Rees

"I declare unto you the gospel," wrote Paul to the Corinthians. It is that declarative mood that we greatly need just now. For half a century Protestant Christianity has had a double dose of negations. That the "re-thinkers" and the "re-examiners" have rendered some service to the cause of Christian truth need not be denied. One fears, however, that the boasted open-mindedness of some of them has been like a sieve—too much has gone through it and too little has been retained by it. In any case there is now a growing recognition that we need to recover an affirmative mood. The declarative emphasis of the early church must be recaptured. A pulpit dealing out pale platitudes to pews filled with communicants in whose hearts no positive convictions are flaming—this is a spectacle before which the very devil must grin. Meanwhile civilization tilts precariously on the very brink of doom.

#### Let us Affirm

Let us affirm that Jesus Christ, Who "died for our sins according to the Scriptures" and the third day rose again, is a perfect Saviour and that He is here and now the sufficient source and power of that salvation which makes men over from servants of sin to sons of God. When, some years ago, Krishnamurti was travelling in the United States as the "Christ" of Mrs. Annie Besant and her Theosophist cult, one of our important newspapers editorially dismissed him with the properly curt caption: "Too weak." He had been heard to swear in round English and otherwise deport himself in a fashion to raise plenty of questions as to his "divinity."

But we who "preach Christ and Him crucified" offer to men no weak or partial Redeemer. We need not apologize for streaks of ignobility running through His otherwise admirable character. There are no streaks. His character, like His Galilean coat, is without seam, woven all of one piece, flawlessly and with perfect symmetry. So we lift Him up in all the glory of His person and the grandeur of His work. We herald Him in all the value of His life, all the virtue of His death, all the victory of His resurrection, all the vitality of His spirit, and all the vision of His expected coming again.

#### Let Us Affirm

Let us affirm that Jesus Christ is here and now solution of the Christian's inner sin problem. While recognizing the numerous and continuing frailties of our humanity and the ever-present beat and surge of temptation, let us declare that Christ is "able to save to the uttermost," all who will come unto God by Him. Let us minister affirmatively to those who have spiritual life but who are not enjoying

robust spiritual health; to those who know pardon but who long to know purity; to those who have the sense of acceptance but who crave the experience of adequacy. Let us assure them that if they will confess their need on the one hand, and abandon themselves to the Redeemer on the other hand, He will confer upon them the triple beauty of Purity in Heart, Sanctity in Life, and Potency in Service. They will be outwardly emancipated, outwardly beautified, and outwardly impelled!

#### Let Us Affirm

Let us affirm that the promises of the Holy Scriptures and the crisis experiences that issue in the sanctified life are gifts of God's grace through faith. Admittedly there is gradualism in the Christian's approach to the crisis-moment of an actual appropriation to Christ in full sanctification. Admittedly too there is large room for growth and improvement, both in personal character and proficiency of service, after the crisis. Nevertheless it is faith—a confident, definite seizure, so to speak, of the Spirit of God—that makes real to us the sanctifying, fructifying power that Christ offers us. In this affirmation we are simply echoing the teaching of Paul that "the promises of God"—promises of forgiveness and promises of cleansing and promises of the fulness of the indwelling Spirit—"in Him are yea, and in Him Amen, unto the glory of God by us."

#### LIVINGSTONE'S IDEA OF SACRIFICE

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then with a fore-going of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

#### CHRISTIAN EVANGELISM IN THE EARLY CHURCH

Peter Wiseman, D. D.

Christian evangelism is a spirit, a fellowship, an attitude, a passion. It should, therefore, be distinguished from periods of special efforts, should be distinguished from the many and varied agencies at work in the up-building of the church. God upon the earth, such as Sunday School, religious education, preaching, the worship service, missionary society activities, and such like. Evangelism is a spirit and a passion that should permeate all such activities and it is a spirit and a passion that should be constant in all and through all. If a church, for instance, is blessed with a spirit of evangelism a revival is sure to come there, for the spirit and passion that are characteristic of Christian evangelism mean life from the dead. That is a revival. The special efforts known as "revival meetings" or "revival efforts" will break out into a revival, of the true spirit of evangelism is in the church. The results will be an ingathering of souls. What we need more than anything else in Christian activity, and in all of its phases, is this glorious spirit, this attitude, this fellowship, this passion known as Christian evangelism.

Christian evangelism may be seen in the early Church even before the day of Pentecost. The Apostles and early disciples had a good degree of this glorious spirit as they marched in obedience to the command of Christ to the upper room to tarry for the Holy Ghost. "And, behold, I send the promise of my Father upon you; but tarry ye in the City of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. They worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen" (Luke 24:49-54).

Christian evangelism broke loose in a mighty flame of holy fire with the coming of the Holy Ghost. "And they were all filled with the Holy Ghost and began . . ." They "began to speak with other tongues," it is true, but they began to do more than speak. Some of them perhaps began to hold their tongue a little better than formerly. There began a mighty wave of Christian evangelism, Holy Ghost evangelism. One has only to read the record found in the Acts of the Apostles to realize this. Whatever came to them with the purpose of defeating them in their mission, it failed. God was on them and in them and victory was sure.

Christian evangelism in the early church  
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Riverside Camp Meeting Cancelled for 1943 - -

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