

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

Let us have a great camp-meeting. There are two questions which naturally arise in regard to the foreign proposition. The first one is, What constitutes a great camp-meeting? And the second: How can we have it?

Let us deal with question number one first. What do we mean by a great camp-meeting? I suppose, some would say that we had a great meeting if we had a large attendance, but a large attendance does not necessarily spell success in religious services. We all like to have a large attendance at our services, especially when the service is one where we have charge, as pastor, and we should do our best to get the people to come to church. We should use every legitimate and scriptural means to encourage church attendance. There is a possibility that the pastor himself may be partially responsible for the small attendance at his church. He might be able to draw more people to his meetings if he called more in their home; and he might be able to change his methods a little in his services, perhaps not preach quite so long, or hold the service so long. When there is no special reason for doing so. Of course these are only suggestions for we have observed that even a good pastor, who is also a good, wise preacher, will not always get a large crowd to listen to him.

And also, we all have known churches that were largely attended, churches to which people came in crowds, early in the morning, to attend service. But after doing this for many years, these faithful church-goers did not seem to improve any morally or spiritually. They were still unsaved, godless, Sabbath-breaking, tobacco - using, liquor - drinking, worldly-minded citizens, and we never knew, or heard of some of these churches which are so largely attended, holding revival services, or getting one saved. So we conclude that a large attendance at church or camp-meeting does not necessarily constitute success, or a great meeting.

The Holy Spirit in our services is the first essential to a great meeting. If he is there anointing the preacher, and making the message clear and powerful so that it grips the people's hearts, feeds and blesses the saints, and convicts the unsaved of their need, that is a great meeting because God is there, even though the attendance is small.

Now, the second question: How can we have a great camp-meeting? Well, there is no new way of bringing God in our midst, and

thus having a great meeting. We fear that some churches have sought new methods of conducting their services, methods that would draw the crowd, for they suppose that success in their services is contingent upon the size of their congregations. But while they catered to the crowd, they ignored, and lost something which was far more essential to success than the crowd. That something, or someone, I should say, is the Holy Spirit. Some preachers in the so-called holiness cause, have tried to reach more people, and have compromised in their preaching, to please those who are opposed to the doctrine of so-called Second-Blessing Holiness. The result was, the cause of Holiness, which God has called us out to promote, suffered. Many of the saints were starved and became weak for want of spiritual food. They ceased testifying to entire sanctification because their pastor ceased testifying and preaching the doctrine. There came a dearth and deadness over pastor and people because the Spirit was grieved, and the pastor wondered and complained because he was not in demand among our holiness churches. No, we never gain much nor improve God's work on Spiritual lines by compromising in our preaching to please holiness opposers.

We must continue preaching the Wesleyan, and scriptural doctrines of full salvation, both in our churches and camp-meetings, if we would have God honor us with His presence.

Again too much emphasis cannot be placed on prevailing prayer, and faith in God who is still able, in spite of war, food rationing, gasoline shortage, etc., to give us a great meeting. In fact, this is a good time to show our faith in God by our works, and go to Beulah and encourage others to come, remembering that we had a large attendance and an especially good meeting last year. God will also be present this year and give us a Great Camp-Meeting! July 9th to 18th, 1943.

H. S. D.

WHY THE OPPOSITION TO SANCTIFICATION

Rev. C. W. Butler

That there is definite and strong opposition to the word itself is unquestionably true. Yet this term is exclusively a Bible term. But for the truths of our holy faith, I do not believe the word sanctification would ever have come into our language. It is pre-eminently a religious and Bible term. As such, it must have some meaning, and it must be a good meaning, for it is used in relation to the character believers in Christ are to bear, and it is associated in its provision with the blood of Christ in His atoning death. If, as our old catechism declared, "it is the act of God's grace whereby we are made holy," then any opposition to it is really opposition to holiness, which is essentially associated with it as its effect to cause. God sanctifies in order that we may be holy.

It is appalling to me how many people otherwise intelligent tolerate prejudice and ignorance regarding this great truth, with no sober effort to understand it. I am persuaded that the deep secret of this most subtle opposition to the truth and the term is because true, character-deep, blood-bought, personal sanctification is the experience that is climatic in the fact of God dealing with the sin problem in our lives.

This experience centers at the final point of vantage ground of the enemy in us, and it

marks the great God-provided epoch of the death blow to sin in our nature. At this point Satan loses his ground of greatest advantage in planning our future and ultimate defeat. It is here that our Lord sees the highest objective of His sacrifice fully realized. It is no wonder that Satan opposes such a truth as this. Jesus prayed for the personal in-truth sanctification of His own followers. Having prayed for such a fact, He offered Himself in death to provide for its accomplishment.

The depth of sin in human nature is back of man's opposition to this truth. The only thing holiness opposes is sin; therefore, to oppose holiness is to take sides with sin. The holiness which God begets in us by the sanctification of the Spirit not only ends in sin, but it brings us the fullness of the life more abundant and all of the gracious benefits of the fruit of the spirit in our lives. The real experience is so full of purity, of patience, and of good works that few can openly oppose it when they come into direct contact with it. Mr. Wesley said that men had to dress this truth up in bear skin before they could oppose it. It is true that people in and out of the church often associate some inconsistency or some extravagance with this precious experience which may or may not have been practised by some professor of the grace, and then make that the cover for their own failure to embrace the truth and receive the grace themselves. Whenever you hear anyone say, "If that is holiness, I don't want it," it is almost always true that their statement represents something which they and everybody else knows is not holiness. The statement therefore becomes a mere camouflage. The things referred to are often things which are true because of the utter lack of any divine grace rather than an expression of the pure grace of Christian holiness.

The carnally minded seem to have a very special antipathy against the word "sanctification." The late Dr. C. J. Fowler, for twenty-five years president of the National Association for the Promotion of Holiness, related the following incident to me which occurred during the time he was a regular pastor in the East. He said that in his church he had had holiness evangelism until many of his church members were rejoicing in the grace of full salvation. One Sunday evening at the close of a gracious after meeting where many joyful and ringing testimonies had been given to the sanctifying grace of God, he said a very refined and cultured little woman, quite prominent in his church, came up to him after most of the people had retired and said to him, "Dr. Fowler, don't you think that a great many of these people make altogether too much of this word 'sanctification'?" Whereupon Dr. Fowler turned to her and said, "My dear sister, did it ever occur to you that you have something in your heart that objects to that which God has put definitely in His written Word?" He said that his question struck her with an arrow of conviction. She left him, and after going to her home, dealt with the Holy Spirit regarding this very definite question, "Has it ever occurred to you that you have something in your heart that objects to the Word of God?" The Spirit used that incident to bring such conviction to this woman that she became an earnest seeker after the definite grace of Christian holiness. Brother Fowler said that after she obtained the blessing, she was everlastingly at it. The very terms to which she objected she embraced with such love and relish. This is a universal experience so far as people walk in