

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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EDITORIAL

SPIRIT OF BURNING, COME!

When a needy widow appeared to the prophet Elisha for financial aid, he inquired: "What hast thou in the house?" When she told him there was nothing save a pot of oil he instructed her to borrow vessels, "not a few," of her neighbours, fill them from the one she had, and then sell the oil to discharge her debt and provide for her necessities.

Most of us have some sense of the Spiritual demands and needs of the generation, and our seeming inability to supply the lack in men's lives. Many times after reviewing the situation and taking stock of our success or failure in bringing about a change, we feel somewhat like the man who said: "A friend of mine in his journey (out of the way) has come to me, and I have nothing to set before him." We need a fresh infilling of the mighty Holy Ghost! Nothing less is sufficient and nothing more is needed to restore the fire, glory, and Spiritual power we lack. Not just a "touch" of the Spirit, not merely a "shower," but an overwhelming effusion of Divine power. Oh, that Beulah Camp of 1944, the fiftieth anniversary of its founding, might go down in the records as a year when "the place was shaken where they were assembled together and they were all filled with the Holy Ghost!"

Bring your empty earthen vessels,

Clean through Jesus' precious blood,

Come ye needy, one and all,

And in human consecration

Wait before the throne of God,

Till the Holy Ghost shall fall.

A CHILD OF THE KING

Poor? No, of course not. Why, how could I be, When Christ, the King, is taking care of me? Tired? Sometimes; yes, more than tired; but then,

I know a place where I can rest again!

Lonely? Ah, well I know the aching blight;

But now I have Jesus with me day and night!

Burdens? I have them; oft they press me sore,

And then; I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is

That I should know such boundless love as His!

And so, I'm rich; with Christ I am "joint-heir," Since He once stooped my poverty to share."

—Selected

THE RESPONSIBILITY OF THE PREACHER

By the Associate Editor

"So we preached, and so ye believed"—I. Cor. 15-11.

In the first part of this chapter, we have a summary of what Paul said he had preached to that church. It was the full gospel, including the resurrection of Jesus. Paul says the Corinthians received it, were saved by it, and stood in it. In other words, they believed what Paul and his co-workers had preached to them, and were saved. This puts a great deal of responsibility on the preacher. If people believe what he preaches, it is vitally necessary that he preach the truth, the whole truth, and nothing but the truth. It is not enough that one is sincere in what he believes, in order to be saved; he must believe the truth. Hear Paul again in his letter to the Thessalonians: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Sincerity in ignorance never saved anyone from what are often terrible consequences of their mistakes. That fact is demonstrated before our eyes every day, in the great loss of life and property by accidents when those involved were sincere.

In his letters to Timothy Paul emphasized the importance of preaching the Word; also of preaching sound doctrine, for, he said, in so doing, "thou shalt have thyself and them that hear thee."

I read a short time ago that John Wesley said he found some of the societies that he had organized were weak and not thriving, and upon investigation he found that in these, the doctrine of entire sanctification was not being emphasized by the pastors, while in others where the doctrine of holiness was stressed in preaching and in testimony, they were strong and prosperous. There seems to be a tendency on the part of some so-called holiness preachers these days to omit, in their preaching, the doctrinal phrase of holiness; that is, they don't seem to stress the need of being sanctified wholly by a second work of grace.

We have thought sometimes as we have listened to some men, that perhaps if the brethren who were the founders of the holiness movement had not emphasized second blessing holiness in preaching and testimony any more than some good people of our day, they would not have been disfellowshipped, and put out of their church homes. We have been a sympathetic and attentive listener for many years to preaching and testimony in holiness churches, and have often been disappointed in not hearing more emphasis on the need of the "double cure" to save men from the principle as well as the act of sin. The tendency is to generalize in our preaching and witnessing. We have men holding responsible offices in our churches and we have never heard them tell of a time when God sanctified them wholly. We don't know why this is, or who is to blame for this lack, but we do know that in the early days of the holiness movement, the doctrine of second-blessing holiness was so stressed in both preaching and testimony, that the hearers felt it was "holiness or hell" for them. Of course this kind of preaching stirred the carnal mind and caused some opposition and persecution, but many saw their need, believed,

and walked in the light, and got the blessed experience of full salvation. Praise the Lord! This writer, as one of them, was a witness of these things and knows whereof he speaks.

Furthermore we believe that if any holiness work anywhere is established and promoted it will be because the doctrine of second-blessing holiness is definitely proclaimed in preaching and testimony until souls are strongly convicted of their need, yield wholly to God, believe, and obtain the experience. In other words we cannot build and sustain strong holiness churches unless the members get this experience and witness humbly and definitely to the same. For God hath called us unto holiness." I. Thess. 4-7. "So we preached and so ye believed."

—H. S. D.

A PURIFIED SOUL

The biographer of John Fletcher makes a remarkable statement concerning that saintly man. He says that most all good men have a decadence of divine fire and zeal in their riper years, and after doing a good work for God seem to tone down and seem to recline upon what they have been or done.

But John Fletcher was among the few great men of earth the light of whose fire never waned but his devotion to God, his zeal for Jesus, his hunger and thirst for the fullness of God, his seraphic love, his heavenly meditation, his humility and charity for others, constantly increased till the day of his death.

He believed in the baptism with the Holy Ghost, and most positively had it. He trampled on the notion that the soul gets all possible blessing in sanctification. He literally practiced and continuously sought for what others professed to teach, that there is no limit in this life to the infilling of the divine Trinity into a purified soul. And the result was, he reached an experience in God which perhaps few people ever reach in this life, because they do not understand the divine crescendo, "grace for grace," "faith to faith," "glory to glory," "shining more and more * * *"

Of the millions in the visible church, it may be a small majority have actually been born of the Spirit. Of those who have been converted, only a few yield utterly to God for sanctification and baptism of the Spirit, and of those who are sanctified, only a few go with Job and Moses and Paul and Fletcher out into that current of seraphic fire, and whose last days are in reality the very best. But such is the will of God, who is forever sounding from the deep tone of His own Word an everlasting crescendo in the ears of His listening people.—George Watson.

The Federal Council of the Churches of Christ states that large numbers of congregations of all denominations in America go through an entire year without a single accession upon profession of faith, and that one-half of America is not a member of any church—Jewish, Catholic or Protestant—and that over 15,000,000 of our school-age children are receiving no religious training.—Religious Telescope.

Be not miserable about what may happen tomorrow. The same everlasting Father who cares for you today will care for you tomorrow and every day. Either He will shield you from suffering, or He will give you un-failing strength to bear it.—Francis de Sales.