

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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EDITORIAL

PURITY IS POSITIVE

Purity is a positive element. Holiness is an active moral quality.

There is a danger of regarding purity as something negative, a sort of minus quantity. We may make the mistake of thinking of a state of heart holiness as denoting the absence of sin only. It is that, but it is infinitely more.

Holiness is righteousness in an active state. It is wrought by the energy of the Holy Spirit in the heart of the progressive, believing Christian. "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The walking, or progressive action of the believer qualifies him for the cleansing activity of the Spirit. Moreover, as the tense of the scripture indicates, the state of heart purity established through the Spirit and the blood in response to the obedience and faith of the believer, is maintained as obedience and faith are kept active and healthy. "The blood of Christ continually cleanseth from all sin."

We should not think of heart purity as meaning simply that sin is gone, that something has been removed as a surgeon removes a cancerous growth. Heart holiness is not wrought by an act of the Spirit, but by the presence of the Spirit. It is not the removal of sin by His power but the expulsion of sin by His presence. It is when the believer yields fully to the Spirit that the heart is purified by Him who purgeth that which He possesseth, and it is as the will is yielded and the life consecrated that this state of moral purity and spiritual victory becomes an abiding possession.

We cannot keep "the blessing" if we do not keep yielded to the Blessor. The heart is kept pure as the life is kept consecrated.

On the day of Pentecost the disciples were all filled with the Holy Ghost, and, being filled, were purified. Living in this state of spiritual fulness, they continued to enjoy the blessed sense of inward purity which they craved previous to the Spirit's descent.

There is no place for sin when we are Spirit-filled. With the Holy Ghost reigning in

the soul and life of the consecrated sin can find no entrance.

"When Jesus makes my heart His home,
My sin shall all depart;
And lo! He saith, 'I quickly come,
To fill and rule thy heart.'"

EDITORIAL GLEANINGS

THE GOSPEL BEGINS WITH "GO"

The spirit of evangelism is the very spirit of the gospel. We are saved and we are sanctified that we may see others saved and sanctified. When the coal of fire had touched the lips of Isaiah, he heard a voice saying, "Whom shall I send, and who will go for us?" His answer, "Here am I, send me." Then the voice of God continued, "Go and tell the people." The Great Commission reads, "Go ye into all the world and preach the gospel to every creature."

Also, we are warned, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

The church that is content to be what it is now is already in a dying state. The Christian who is content to let others be lost will be no Christian shortly. The Christian and the church that will carry this gospel in personal and general evangelism and in the missionary enterprise will not only pass on the good that others must have, or die, but in the very process the conveyor of the benefit will be himself blessed and caused to live.

Lord, save us from being stagnant pools!
May we be rather streams of living water!

—Editor, Free Methodist.

THE CHURCH TO-DAY

Correspondence coming to this office gives us much food for thought as we give ourself to the work of the Church. A statement made quite frequently in reports that are sent in, is that "we just do not get the outsiders to come to the services." This is sad, but are the outsiders to blame or is the Church to blame? Many times we go into a revival campaign with an announcement from the pulpit that "Bro. — will be here to hold a meeting, beginning Nov. —," with an admonition that all pray for the revival. Occasionally a small news item is inserted in the local paper, and beyond that there is no effort made to reach the outside. Small wonder that meetings are not attended by non-church going people. Why not go where the masses are? John the Baptist did not have his revival in a church. He preached in the open. Jesus did not on many occasions have a church to preach in. Most of His preaching was out in the open air. The greatest revival on record was on the day of Pentecost when Peter preached in the streets of Jerusalem. In later years, Wesley, Whitefield, and others went where the masses were to preach to the multitudes. In our day house-to-house calling and personal visitation by the clergy is almost unknown. Jesus sent them out by two and two. Brother Pastor, why not try some methods that have produced results in the yesterdays?

—Editor, Holiness Banner.

A STRENGTHENED PROTESTANTISM

If the Protestant churches are to survive, Protestantism must become stronger. This fact is recognized by church leaders in many

denominations. One need not be a seer to note the decline in power and influence of the Protestant churches, and to realize what will be the result of such a trend. The weakness of Protestantism is apparent especially in its inability to cope with the rising tide of paganism in our civilization and to stop the inroads this paganism is making into the church generally. Only recently one of America's leading journalists said that "Whereas the early Christians were the leaven in the world's lump, we today have become that lump. We have become so absorbed by the world that as Christians we are hardly distinguishable from it." It is also a recognized fact that Protestantism is losing its power and influence as a moral or spiritual force in national, civic, educational, and social affairs.

If Protestantism is to be strengthened, it must be strengthened from within, not primarily by union of the churches. If Protestantism is successfully to combat the paganizing influences of this day, if it is to overcome the subtle efforts of the Roman Catholic hierarchy to make this nation predominantly Catholic, if it is to become a moral and spiritual factor in the nation and in the world; there must be a spiritual revival within Protestantism. The dangers we face are real; the situations described by those anxious leaders calling for a stronger Protestantism are not exaggerated; Protestant Christianity is in grave peril. Its only hope is to have a genuine and far-reaching revival of the Pentecostal type; a revival which will fill believers with the Holy Spirit until they are constrained to speak with anointed tongues and tell of the wonderful works of God; a revival which will fire the group of believers, the Church of Christ, with a heroism and courage which nothing can defeat, with a passion which will reach out to save the world and with an enthusiasm which will captivate the unsaved people; a revival which will overcome barriers of creed, race and color, and will earnestly strive to save people of all groups and bring them into the fellowship of the body of Christ. Such revivals are born in prayer; they come only when God's people are willing to travail in soul until a spiritual awakening is born. Such a revival will create a strong Protestantism, and nothing else will!

—Editor, Herald of Holiness.

SOME REMINISCENCES

By W. Edmund Smith

It was at the outbreak of World War 1. I was in Scotland when the Grand Duke was shot, and made haste to get back to America. After one unsuccessful effort to get passage, I finally secured a ticket on the White Star liner, Baltic. That great vessel was crowded to its utmost capacity, largely by American tourists who were willing to endure very poor accommodations in order to get home.

It was a feverish crowd that got on board at Liverpool. Soon after the vessel left the dock I came in contact with a very pleasant appearing gentleman, whom I found to be a Methodist preacher of the Michigan Conference. I was at that time a member of the Central N. Y. Conference, so we soon seemed to be well acquainted. I told him I had been in England and Scotland for eighteen months, in holiness evangelistic work. He responded by saying, "Praise the Lord, I too preach and enjoy that experience." He told me his experience which perhaps your readers may enjoy. He said, "I am an Englishman. I came over