

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—
REFORMED BAPTISTS OF CANADA

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EDITORIAL

THE GLORY THAT ABIDES

Easter is a wonderful season to the Christian. A review of Christ's glorious triumph over death and the grave never fails to thrill the soul of the believer. Looking into the empty tomb, hearing the voice of the risen Saviour, beholding the face marred but aglow with the light of victory — such meditations cannot but fill the heart of the follower of Jesus with joy and gladness.

Unfortunately, there is an anticlimax to the Easter season for many professing Christians. The joy of worshipping is too quickly forgotten, and many who were inspired by the sermons and songs relating to the resurrection, all too soon absent themselves from the house of God. The presence of the Master, so wonderfully sensed in the Easter services, becomes but a memory to many, who, like Thomas, are not among the disciples when Jesus appears in the midst after the resurrection day has passed.

It is beautiful to live in the midst of resurrection glory the whole year through. To have a continual grasp on the fact of Christ's great redemptive victory, to walk with Him in daily fellowship which causes the heart to burn with unspeakable joy, to receive new revelations of His person and character—what a joyous experience! And this is God's desire for us.

Special celebrations have their God-approved place. It is appropriate that we should fittingly observe the anniversary of our Lord's notable experiences and victories. But it is certainly contrary to the will of God that we enjoy mountain-peaks of blessing and inspiration on these occasions only to slip back to low levels of spiritual living for the rest of the year.

Let us seek the glory that faileth not! Let us aspire to live constantly in the glow of resurrection victory! In such a happy condition "December's as bright as is May" and the soul is refreshed and renewed daily with cool draughts from the eternal springs and sweet manna from the hand of God.

This is the state which the truly sanctified enjoy.

EDITORIAL GLEANINGS

DEATH ABOLISHED

By the resurrection, Jesus abolished death. In the first chapter of Timothy, and the 10th verse, we have one of the most amazing state-

ments in the whole of the Bible: "But is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and has brought life and immortality to light through the gospel."

This bold and daring claim has not been made for any other person, that he has abolished death. It would be well for us to make inquiry as to what Jesus meant by the statement that he abolished death. Funerals are still being conducted. Cemeteries are constantly filling up with the bodies of those who have passed from the shores of time. Our newspapers are filled with accounts of those who have ceased to travel the earthly journey. It seems such a strange and inconsistent statement: "Jesus Christ hath abolished death." This statement certainly does not mean that Jesus has done away with the thing we call physical death. We know that physical death continues to reign in the world. Then he must mean something other than physical death. The inspired apostle undoubtedly meant that Jesus had made possible a life which triumphed over death.

Jesus himself endured physical death. We shall likewise encounter physical death. But this thing we call physical death is nothing more than an incident in the journey of life. While Jesus encountered physical death, he came forth the conqueror over the grave. The record of his disciples after his ascension reveals that they likewise had come into possession of a life that enabled them to triumph, and to be conquerors over death.

—Editor, "Pentecostal Herald."

I AM TREATED BETTER THAN I DESERVE

I am persuaded that the only person ever treated worse than he deserved is Christ. And He made it plain in His teachings that the only reason He was treated worse than He deserved was that I might be treated better than I deserve. Regardless of whether or not anyone likes it, God has laid down the dictum that "the soul that sinneth, it shall die." And, since He created me, and I am helpless in His hands, that is my fate; for I have sinned and I deserve that fate. So anything short of that is better than I deserve. Therefore, when He somehow works out of that fate an ultimate for me that grants me eternal life, I doubt, wonder, gasp, believe, thrill, and joy, in slow succession. I deserved everlasting death, and I inherited everlasting life.

That overwhelmingly unmerited gift of sweet infinity crowds every petty annoyance and injustice off the stage of my life. Let the snobs snub me, and the pests pester me, and the robbers rob me of my just dues. I am still treated better than I deserve. For, not only did my Creator say so, but I was convinced in my own soul and convicted that I was worthy of death for killing Christ, since He had to die to save me. There is much room for meditation in that great fact.

—Editor, "Signs of the Times."

THE SPIRIT OF ANTI-CHRIST

The Christian peoples of the world view with increasing dismay the rise of rank after rank of sinister figures upon the horizon of the world. They are men of fierce countenance and are alike in their godless ideologies of ruthlessness and evil. They live in a world where honor, friendship and even family ties

mean nothing. They purpose to rule the world according to their sinful doctrines at any cost. Murder, often on the grand scale, is their stock in trade. They worship and serve the god of forces with a fierce fidelity.

One group is destroyed but others appear who are like them. Goering takes poison but Tito strides on to the stage. Himmler the Hangman vanishes, but the face of Beria appears. Hitler no longer dominates the scene but the Russian Master must be reckoned with at every turn. Many an unknown is steadily rising to power whose name will soon become a synonym for cruelty.

To those who watch for the morning, these things let them know that the end of the age cannot be too far distant. Not even the wisest can now say just how much time we have, how many years or days; but we know enough to be sure that every hour is precious and that we must hasten to the harvest before daylight fades.

—Editor, "Pilgrim Holiness Advocate."

WHY I BELIEVE IN AND PREACH ENTIRE SANCTIFICATION

H. C. Mullen

A contemporary holiness paper has been running a series of articles by different men under the heading, "Why I Believe in and Preach Entire Sanctification as a Second Work of Grace." Written by men of different temperament and religious background, the articles have brought out some fine and wholesome teaching and testimony to the scripturalness and practicality of the grand doctrine. It came to me that this would be a fine feature for every holiness paper, including our own, hence I am contributing the first instalment with the hope that every minister in the denomination will respond, and in his own words and style state his reasons for preaching second-blessing holiness. Here are mine:

I was converted in and joined a church strongly opposed to the doctrine, and all my early doctrinal impressions were decidedly against it, so when I first heard it preached I was pretty well braced against it; at least in my head, though I had an honest and seeking heart and wanted to know God's will and to have His best. My first capitulation was when I recognized in those who were advocating the experience, a freedom and unction, confidence and assurance, fearlessness in prayer and testimony; things that I was very short on. I admired it in them and wished for it, but thought at first it must be only a difference in the person, and that I was naturally shy and "tied up." But it seemed to work the same in all who had it so I began to question my own conclusion.

Very soon I surrendered a bit farther and admitted to myself that the doctrine was a very fine ideal, and such an experience of heart cleansing a very desirable thing if it could only be true. I began thus to wish that it was true. Then something whispered to me that after all perhaps the holiness folk were right and I and my teachers wrong. This was quite a tumble, and soon led to the admission of my own need and hunger for just such a cleansing and empowering. This change was more in my heart than in my mental attitude, for I began to listen to my heart cry, and soon found myself praying for the experience. Just at this stage the Lord kindly gave me light on my need of really dying out to all pride, vanity, man-fear, loved ones love of the world and human am-