

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—  
REFORMED BAPTISTS OF CANADA

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## EDITORIAL

### GUARDING OUR HERITAGE

As a people we are custodians of a sacred trust. We are called to a special task. To "spread scriptural holiness over these lands" is the divinely-chosen objective committed to us. It would not seem impertinent then to consider the essentials to success in this God-appointed enterprise, what we must do in order to give a "strict account" of our stewardship in the day when we shall appear at the judgment seat of Christ.

In order to advance the cause of holiness we must needs be clear and definite in our doctrinal position. The nature of the divine process in bringing the cleansing merit of Calvary to the soul of the waiting believer should be clearly defined, and the call to purity as a precious heritage of every child of God should be faithfully sounded. We shall do well to heed the council of Mr. Wesley and exhort new converts to "go on unto perfection," and according to our Covenant, rest not until they have "received the baptism of the Holy Spirit to cleanse them from all sin." If the doctrine of entire sanctification is not given scriptural emphasis from the pulpit, and new converts are lacking in clear direction and earnest exhortation to seek their Canaan-land inheritance, our work will go into decline and we shall face the danger of having our candlestick removed out of its place.

Doctrinal emphasis and interpretation are not the whole of our responsibility, however. A ministry and church which is realizing success in this task of propagating full salvation must have the glow and glory that the Spirit-cleansed, Spirit-filled enjoy. A diet of seasoned dogma will not entice any soul that hungers and thirsts after righteousness. Stale manna is hardly an appetizing diet. If we are to lead others into Canaan, we must be living in the present enjoyment of its blessings and bounties. If we are to create desire for heart holiness among the unsanctified, we ourselves must be filled with the fruits of righteousness. No one entered the promised land as a consequence of Moses' distant view, but multitudes came into their inheritance when Joshua led the way. Good teaching must be accompanied by vital experience if the truth is to have its desired effect. If the minister in the pulpit

lacks the fragrance of a holy life the people in the pew will fail to catch the true significance of his doctrinal dissertations. If the senior members of our churches are not exploring the heights and breadths of the full salvation realm of inexhaustible beauty, the young people will hardly respond to the admonition to cross the Jordan.

A climatic essential to success in our endeavours for Him who loved us and gave Himself for us that we and others might be sanctified, is holy living. If we ignore or neglect the ethical obligations of our profession the good offices of our sermons and testimonies will be neutralized. We cannot preach long enough, or testify loud enough, to counteract the harmful influence of inconsistent living. We place this essential last in the order of our discussion, but in the building of a full salvation work and the progress of a holiness church, it probably ranks first. It is the life that counts with interested "spectators." If they discover a difference in our conduct and our devotion to the Lord, something that suggests we have found a higher plane of spiritual living than that on which other professing Christians live, then they are prepared to follow us by sermon and testimony to the higher level. Most people would.

"Rather see a sermon than hear one any day" and the "seeing is believing" with many. The sanctified life is a conclusive proof of the scriptural position of the exponent of heart holiness as an experience now available by faith.

It might not be amiss for us to conduct a careful and thorough examination of our sermons, our hearts, and our lives, to see whether we measure up to the Word of God in respect to the requirements of our high calling.

## EDITORIAL GLEANINGS

### UNCERTAIN TRUMPET BLASTS

Our hearts are often made sad as we read some of the current religious papers which come to our desk. So pitifully few have any reference whatsoever to that "sure word of prophecy," and though hungry, searching, groping souls write in questions on prophetic subjects, the answers given are so vague and indecisive as only to confuse the questioners. It seems there is a spirit abroad which induces writers, editors and speakers to shun prophecy. The implication is that one must avoid controversial subjects, therefore, when a question of prophetic import is asked, the editor fears to commit himself, and so gives only an indefinite answer as if he were wholly ignorant of the truth. There is no excuse in these days for men of intelligence and learning to be ignorant of these mighty revelations of the immediate future from God's Word. They are unfaithful watchmen who blow the trumpet with an uncertain sound.

The trend of the world and the spirit of the age is to avoid controversial subjects in the religious realm. It is the spirit of compromise which is definitely of Beelzebub. Like the blind Scribes and Pharisees of Jesus' day, they cannot see the signs of the times. Why? Because they subscribe to an exalted intellectualism, which is too full of pride and puffed up knowledge to consider anything of an unpopular nature. Does not the failure of the Christian Church to maintain a pure, spiritual atmosphere lie in the fact that the leaders have allowed the attainment of worldly knowledge

to result in the enthronement and worship of this lofty intellectualism, forcing the exclusion of the humble spiritual graces, which Paul shows are the fruit of the Spirit? The Church is, in the main, utterly devoid of the Spirit, but is wholly unaware that He has withdrawn Himself. In her spiritual dearth, she has substituted the "sprinkling can" of her own intellectualism and believes she is still living under the anointing of the Spirit.—Editor, Midnight Cry.

## ITCHING EARS

The Apostle Paul described some people in his day as "having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." People with such ears do not like the truth. They like to think ill of people and when they find out that a report is untrue they seem to be sorry that it is not really true. They cannot keep a secret for they have to tell everything they hear. They are like the people the Apostle Paul describes in another place, "who spent their time in nothing else, but either to tell, or to hear some new thing."

"Itching ears" are one of the signs of the latter days before the Coming of Christ. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II. Tim. 4:3). The picture is true of today. Spirit-filled teaching is distasteful. Men's ears itch, and want to be tickled. The desire of the majority of people is to have teachers who will reflect their own opinions and prejudices, who will not go against the grain or rub them the wrong way, and will keep "conviction" and "rebuke" well in the background. That is no reason, however, for any Christian teacher being cast down, but is a reason for his staying at his work, and not shunning to declare the whole counsel of God. The true way to conquer this evil tendency is by sobriety in all things and redoubled earnestness in proclaiming the Gospel. May the Lord help us to fill to the full the sphere of our work—Editor Gospel Herald.

## A HOLINESS ADVANCE

We must produce witnesses. When we fail in this, our failure is tragic; indeed, it is utter defeat. The holiness movement has the message: and if proclaimed, it will produce true witnesses. We need true holiness preaching. It needs to be definite. God's method for raising up witnesses must be insisted upon. It is an instantaneous work of grace received by faith. In it God eradicates sin. Amen! In it He imparts the gift of positive righteousness to the believer, inbuilt by the blessed Holy Ghost.

The experience has in it the life and power for its propagation. When we tame down to a mild case, we have lost out. We need a revival of the experience which carries with it the passion for its own propagation. Holiness experience needs holiness food in the form of the preached Word, and in the definite fellowship which special meetings appointed for the purpose afford us. When we begin to advocate that all our meetings are holiness meetings, we are in danger. Let all holiness churches and missions, together with all units of Christian work that stand for and believe in holiness, put on special holiness rallies, meetings announced and devoted to special emphasis of this truth. Frequent short rallies are