

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.,
by a Committee of the Alliance
Editor and Business Manager - Rev. B. C. Cochrane
Associate Editor - Rev. W. E. Smith
Other members of Committee: Revs. H. S. Dow,
H. E. Mullen, E. R. Watson, L. T. Sabine,
W. H. Mullen

— SUBSCRIPTION PRICE —

Per year, in advance.....	\$1.50
Ministers, per year	1.00
Four months' trial subscription40
Sample Copy	Free
United States Subscribers	1.50
Ministers, U. S. A.	1.00

SPECIAL NOTICE

All correspondence for The Highway should reach
us before the 12th and 25th of each month.
The King's Highway, Box 277, Moncton, N. B.
Printed by Moncton Publishers Ltd.,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., MAY 16TH, 1949

EDITORIAL

WANTED—MORE POWER

Napoleon Bonaparte once said: "Impossible is a word only to be found in the dictionary of fools."

One wiser and greater than Bonaparte declared: "If thou could believe, all things are possible to him that believeth."

The implications of this statement of our Lord are tremendous: "All things are possible to him that believeth." Think of it! Here is a challenge which invites us to exchange despair for hope, defeat for victory, failure for success. Laying hold of this promise with fearless faith, we grasp that which becomes an instrument of death to evil forces, a powerful weapon for victorious warfare in the Kingdom of Christ.

Pessimism and defeatism in Christian service bespeaks a pitiful lack of faith in the Lord, who leads us, and a restricted realization of the great spiritual resources at our disposal. "Ye shall receive power," said Jesus to the little group of men who trembled under the heavy responsibility of world evangelism. "Ye shall receive power, and ye shall be witnesses unto the uttermost parts of the earth. Go ye therefore, teach, baptize." The inference to be drawn from our Lord's words are crystal clear. Going forth in the power of the Spirit, teaching the people of the nations the message of the Word, results would be realized which would justify baptisms. Instructions to baptize indicated Christ's expectancy in the fruitfulness of their labours.

The spiritual coldness of the modern church, and the blatant unbelief of the world of today, have taken their toll on would-be "evangelical" groups. Faced with indisputable evidence that Satan has gained an honoured seat in the religious parliament of this twentieth century, and that the "whole world lieth in wickedness," we are all but overwhelmed with the odds against us in our efforts to promote a real spiritual programme. The obvious indifference of many to the call of Christ and the seeming preference of many more for a form of religion which denies the power of God unto salvation, is a combination which quickly overwhelms the faint of heart and weak of faith. Only a vigorous, dynamic, Spirit-inspired confidence in the faithfulness of the Almighty will enable us to match strength with the devil and emerge victorious.

Moral integrity and doctrinal soundness are

not sufficient for the demand of the times. Both are needed but they are not enough. We must live right and be faithful to truth, but we must go further if we are to expect to be a vital force for God in the time of spiritual need. Positive action by the Christian and the church of today must be precipitated by a mighty endowment of spiritual power. The machinery of evangelistic effort needs the driving force of Pentecostal dynamic.

Holiness people and leaders in the holiness movement who have been loyal to truth may resent the suggestion that the real vitality and spirit of power is lacking among us, but the writer is quite convinced. Furthermore, we believe that the frank confession of this lack is the first great step toward an attainment and an enjoyment of that Spiritual glow and glory which belong to the full salvation forces of past generations but is now a hal- lowed memory.

NOTES AND OBSERVATIONS ON HOLINESS AND SANCTIFICATION

By W. Edmund Smith

There is a difference between entire sanctification and perfect holiness. Entire sanctification "Is a work of grace wrought in the heart of the fully justified believer, instan- taneously by faith, in which the heart is cleansed from all the defilement of inbred sin and the affections exalted to a supreme love for God": The state which sanctification pro- duces is called holiness or spiritual healthiness. What health is to the body holiness is to the soul.

In conversion or justification, the soul is not only regenerated but is partially sanctified. All sins have been forgiven and the power of sin has been broken. A genuine conversion gives a person victory over sin, even though he may, shortly after having been converted, have felt the stirrings of sin within. It is natural for a young convert to pray for a clean heart. But so long as he keeps justified he keeps the "Old Man" down. He doesn't kick the cow, jerk things around after his conversion. If he does he is under condemnation and cries to God for forgiveness. Some have gone a long time before seeing their need of a second work of grace. But some seek for sanctification who have never been truly converted or have backslidden from their first love. An evangelist said, the other night, most of those who come to the altar at camp meet- ings or in revival services, are backslidden in heart. Not that they have gone all the way back to their old life but they have lost their real grip on God. They come to the altar and pray and promise God they will do better and feel blessed, and say they are sanctified. It all plays out in a few days. Oh, you may say "I was really blessed so that I shouted." Fine! but did the devil or your wife make you ashamed of it before you got home? If you had not truly died to sin, that is what the devil or your wife could do. Just to be touched up a little or a good deal, is not entire sanctifica- tion. If you have not truly died out to your emotions to follow Jesus in the way of holi- ness, whether it makes you happy or miser- able, you will be up and down according to your emotions. Remember, the one who is more concerned about minding God than he is in being happy, and will obey God come what may, will have all the joyous emotion he needs, and sometimes it seems more than he can carry; that is why God gives the soul a safety valve in shouts of joy and songs of

praise; a real overrunning cup. But in it all the soul cries out, "Oh God I am not worship- ping these joyous feelings; they may be gone by morning, but I am worshipping Jesus and have that rest of faith that means peace after the waves of glory have subsided."

If you have not learned to walk by faith, the devil can make a football of you and kick you all over the lot. But remember I mean real faith, not the faith of the backslidden in heart who has no glory or joy, but a dead faith that keeps making a mere profession and rising on every test, and keeps marching with the crowd. He may get up beside some one with an over- flowing cup and get a little dash of blessing, or she may be able to cry over some pathetic story and think that he or she has the blessing.

The wholly sanctified learn to fight the good fight of faith. There are times that all hell will assail. The enemy will come in like a flood; not into the inmost recesses of the soul, but he will assail the outer defences of the soul. It is "the Spirit of the Lord that lifteth up a standard against him." The temptations in the sanctified life are terrific. The devil has little trouble in getting a victory over the car- nal heart that does not want to be sanctified; but the devil and all carnal people hate holi- ness; the holiness which goes in for the killing of the Old Man.

But what is the "Old Man"? It is not our human nature. The Baptism of the Holy Ghost and all the cleansing power of the blood, do not destroy anything that belongs to our true manhood or womanhood. The natural appetites and passions are not sinful in them- selves; it is carnality which perverts the ap- petite for food and makes one a glutton, it perverts the sexual impulse and makes one a libertine, it perverts temper and makes one revengeful, it perverts the spirit of self-respect and creates pride. Carnality creates artificial appetites, as love for alcohol or stimulants, and narcotics. These are wholly destroyed by entire sanctification.

Entire sanctification cleanses the heart from all the evil passions, puts the soul on top and like Paul, we can say, "I keep under my body and bring it into subjection." Was Paul keep- ing down inbred sin? No! he was keeping un- der all his legitimate appetites and regulating them with a sanctified will. This makes the humblest saint a king in a realm in which Kings of the earth have seldom ruled.

But if God takes out inbred sin how can it ever come back? When you put on the full light in your room, is darkness suppressed or driven out? Look out the window and you see plenty of darkness, but you are not sure that it is the same darkness that was driven from your room. But turn off all but one light and the light in the room will be dim. Turn off all the lights and there will be darkness. Can you tell me if it is the same darkness that was driven out?

Inbred sin is not an entity, material which can be touched. It is a condition of unbelief which hinders the soul powers from properly functioning: It creates a lack of soul power. The faith faculty is too weak to keep out the pressure of appetites and temptations for these find a response in the unsanctified heart. It has a leaning towards them. Holiness and the indwelling of the Holy Ghost just puts us in good fighting trim. We at times, may be in heaviness through manifold temptations, but we learn to stand and fight by faith. God then brings us into a larger place.

We are justified by faith, are sanctified wholly by faith; we stand by faith and are not