

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

A SACRED TRUST

The Apostle Paul, in his letter to the Church at Philippi, declared: "I am set for the defence of the Gospel."

In this statement the inspired writer sets forth two important facts. (1) the gospel will have enemies who will launch destructive assaults against it; and (2) it is the duty of the God-called minister to oppose these assailants and protect the pure doctrine of salvation by faith.

The apostle to the Gentiles was consistently true to this holy responsibility. With zeal and faithfulness he withstood every enemy of the truth. If a preacher or a church would venture to deny what the gospel declared or condone what the gospel condemned, Paul would renounce the offenders in no uncertain terms. He "withstood Peter to the face because he was to be blamed" when his personal friend and fellow-apostle yielded to the influence of Judaism and exposed the Gentile converts to legalistic demands contrary to the doctrine of grace. He put the trumpet to his lips and sounded a warning clear and long to a church that he founded and to which he was deeply devoted, when that assembly compromised and sheltered iniquitous persons within its fellowship, threatening severe measures if the guilty were not dealt with according to the standards which called for a clear separation of the clean from the unclean. And when those who "professed to be apostles and were not" preached salvation by some means other than Christ alone, this champion of the faith cried out, "let them be accursed!"

It is this spirit of loyalty to truth that has preserved a saying message. Because some men have loved God more than self, have been more devoted to the message they preach than the generation to which they have ministered, and would rather languish in a prison cell or perish at the stake than be unfaithful to a Divine call to declare the "thus saith the Lord," because of this, we still hear and know the Gospel which is "the power of God unto salvation."

Those who minister to this twentieth century need this spirit. With an eloquence that compares favourably to the "tongues of men and angels" and an "excellency of speech and wisdom" which deceives the unwary, many men who have graduated from modern theological institutions are propagating "another

gospel" which reduces Christ to the status of "one of the prophets" and robs Him of all that is essential to His substitutionary work of redemption. Denying the reality of the virgin birth, the deity of the Saviour, the virtue and atoning merit of Calvary's atonement, and the physical resurrection of the Christ, these modern prophets of falsehood have smitten the foundations of faith and set multitudes of people adrift on a sea of confusion and bewilderment. Putting no difference between the holy and the profane, they label any standard which calls for separation from sin as Puritanic and outmoded, and call for an alliance with the world which allows for a standard of living in many cases below the level of common decency. Personal repentance and regeneration as necessary qualifications for participation in the fellowship of Christ's Kingdom, are discarded by these false teachers, and they have become the fathers of a generation of spiritual illegitimates, church members who know nothing more of religion than ritual and ceremony, people to whom the experience of the new birth is as great a mystery as it was to Nicodemus.

"Who is on the Lord's side?" Who has the call of God upon him, and the Spirit of God within him? Let all who are thus honored, thus blessed, take the helmet of salvation and the sword of the Spirit, and go forth to relentless warfare against these enemies of righteousness.

Men of valor are needed, men who seek not the smiles nor shrink beneath the frowns of a compromising age, who will go forth in the strength of God to oppose the wrong and defend the right, choosing death rather than life, and having such a fervent devotion for the cause they defend that, remembering the price paid by those who have "resisted unto blood, striving against sin" sing as they go forth to battle, "How sweet would be their children's fate, if they like them should die for Thee!"

THE LOGIC OF HOLINESS EVANGELISM

C. W. Butler, D. D.

If the grace of entire, or "in truth" sanctification, which produces the experience of inwrought holiness, is related to one phase of man's sin problem—and it is—then it is logically one part of God's salvation provision for man.

As we would logically expect, if the above is true, this work is related definitely to the blood of Christ provisionally; and further, it is directly related to the work of the Holy Spirit in effecting it. God, as Father, wills it; Christ, as Son, provides it; the Holy Spirit is the active divine Agent in accomplishing it. The revealed Word is the instrument by which He, the Holy Spirit, works; and this in response to faith on the part of the receiving subject. It is a part of the sin cure. It is, therefore, a salvation blessing.

Evangelism is "the precipitation of salvation." It follows obviously that to send forth the truth in a way to precipitate conviction for any part of the remedy provided by Calvary, and further to lead to the exercise of a faith which realized the remedy a reality in personal experience, is true evangelism. We have been faulty in referring only to the first work of grace as evangelism. It is genuine evangelism to precipitate in personal experience the knowledge of sin's remedy in all of its phases.

I saw a sign on the bulletin board of a Sal-

vation Army barracks the other day which read:

"Holiness Meeting at 11.00 a. m.
Salvation Meeting at 7.30 p. m."

Of course, I understood what was meant by the announcement, but it was based on an error in thinking, which I am seeking to correct.

Holiness is salvation as truly as is forgiveness. If provided by the blood, if wrought by the Spirit, if obtained by faith, if it remedies sin, then it is essentially and logically salvation. It would be well for holiness people to recognize this truth, and practice a correct classifying of the same.

Camp meetings which are advertised as "Holiness" camps often fail to recognize this truth, and speak of wanting evangelism in the evening services. This very discrimination is very damaging to the whole truth. It is based on a failure to properly classify truth. Hungry people attend evening services of the camp meetings, and should hear definite holiness truth. The whole program of our camps should be recognized as genuine evangelism; the precipitation of both works of grace should be present in the entire program. Of course, it is true that some services of the day may very specially be used to teach holiness people and to deepen and enrich them in God; and some services may be used to issue the clarion call to repentance. Yet the whole program should be recognized and branded as Bible evangelism.

Failure to recognize the truth I am setting forth tends to minimize holiness and relegate it to a sort of specialization, instead of recognizing it to be the fundamental of the fundamentals in Christian truth, and the need of keeping it in its place as "the central idea of Christianity."

You can work at the remedying of many ills and make little progress, because the real remedy for so many ills is wrapped up in the one great provision, namely, the blood-provided, sin-purging, life-empowering baptism of the Holy Ghost. The experience settles so many questions, and fills so many needs that it pays to stick to the main line of an instantaneous second work of grace, instead of bothering with the many symptoms for which this one thing is a complete cure. Amen.

I wish I might issue an effective clarion call to all who know this "secret of the Lord," to be true to the importance, yes, the absolute necessity of working insistently and persistently at the task of "spreading scriptural holiness" over these lands—yes, to the ends of the world. Some of us must be very insistent in setting forth this truth, or be untrue to our sacred trust. We dare not lower the standard. We will not cease to exalt the truth which honors our living Lord, and which embraces such good news to our fellow men.

The gospel of a true double cure, of a full salvation, gives to all men, and to every man who will embrace it, a chance for a new life, and an assured hereafter.

"Let every dawn of morning be to you as the beginning of life, and every setting sun as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself."—John Ruskin.