

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTIST ALLIANCE

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EDITORIAL

LOVE'S SUPREME GIFT

"Then Jesus six days before the passover came to Bethany . . . There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spike-nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

One important lesson we may learn from those words is, that **there is an expression of love and devotion to Christ which is far above the average.** It is in a class by itself.

Christ's apostles were present at the supper. There were His chosen helpers and friends, but none of them did what Mary did. In fact, they were inclined to be critical of her action. Simon, the host to the gathering was there. (Mark 14:3.) Christ evidently had healed him of leprosy, and his entertainment of Christ in his home was probably an expression of his thanks, but he broke no alabaster box of costly ointment on Jesus. Martha was there, busy serving, probably feeling she was doing her part. And Lazarus, her brother was also present. He sat at meat, and enjoyed Christ's presence and fellowship. But neither of them thought or sought to duplicate their sister's gracious and loving act. Just Mary brought the precious ointment, and with loving heart and tender hands, anointed the head and feet of her Master and Lord. It was her love's best gift—a sacrificial and fragrant offering. Jesus said so, and He accepted it as a work most beautiful.

Now Mary's costly devotion to Christ presents to us a pattern, humbling yet challenging. Her costly and loving gift to Him, for Him alone, symbolizes a consecration to Christ which is far beyond even full surrender to Him. Frances Ridley Havergal somewhat comprehends it in her prayer of consecration: **"Take my love, my Lord, I pour at Thy feet its TREASURE STORE. Take myself and I will be EVER, ONLY ALL for Thee."**

From the company gathered in the house at Bethany we may learn that it is possible to be Christ's disciple, welcome Him to our home, be busy in His service, experience fellowship with Him, and yet not know the love for Him that gladly, regardless of cost, gives Him one's best. Where do we fit into the picture in the house at Bethany? Where do you?—E. W. T.

JESUS BEHELD THEIR GIVING

There are some copper coins which shine with a lustre and beauty that mere gold ones never acquire; for they are burnished by the love they represent. In the Saviour's sight they are both potentially and actually worth far more than all that has been given by mere force of custom or convention, and his esteem is all that matters.—Dr. J. Stuart Holden.

WITNESSING AND REPROACH

There is reproach connected with witnessing; but there is placed at our disposal the Power of God and there is no lack of that; then our feet are set on the bed rock of the Purpose of God and nothing can alter that. Further, we are connected with One who has laid low every enemy, and before whom no opposing force can stand, so that we are mightily encouraged.

—W. Bramwell Deck.

HIS NEAR ADVENT!

The Second Advent is the Christian's hope, and should be our constant inspiration. The assurance that our Lord will come again should nerve us for the fight, and steady us for our task. It should cheer us in our lonely hours, and move us to fresh effort when we are inclined to despair. And "What will it be when the King comes?"—Dr. W. Graham Scroggie.

ATTENTION PASTORS AND HIGHWAY READERS!

Since the church year closes on June 15th, and the annual financial statement for *The King's Highway* must be presented to The Alliance, we are making this appeal to the many whose subscription has expired. We say "the many," because the number is several hundred.

The cost of printing *The Highway* has increased greatly during the past months, and the receipts from our subscribers have been so limited, that we are in danger of running into serious difficulties. We do urgently need your full co-operation.

We are not trying to collect the debts of years past, but we would like to have at least 500 renewals by June 15th. We know from letters received that with many of you it is simply a matter of neglect or oversight. May we ask you to look at the yellow address label on your paper and see if your subscription is paid to date?

Pastors, we feel you can help us greatly in this matter. And we need your help. Editing the paper, together with the business management, on top of a full time city pastorate is a heavy load. We feel you could do so much to exhort and encourage in the matter of securing new subscribers, and in keeping the renewals coming in on time. We need your help—and we ask for it.

Our objective is 500 renewals by June 15th. Let us work together to reach it.

—EDITOR.

ENTIRE SANCTIFICATION: A SECOND WORK OF GRACE

B. Paul S. Hill

The idea of personal holiness has registered itself in the mind of humanity sufficiently to supply the basis for directing the thought to the absolute holiness of God, and the purity of heaven and the heavenly inhabitants. No one will allow that God is not holy, nor will one say that sin is allowed in heaven. That heaven is the place where the followers of Christ shall have their final abode in the presence of God is a matter of accepted belief. It is the place where all hope eventually to make their home eternally. No one wants to be separated from God and heaven forever in a state of lostness and misery.

The thought is that God is holy, heaven is a holy place, and those who finally and eternally will inhabit that home must be holy in order to fit into the holy surroundings. These things are matters of almost universal faith, and go altogether unquestioned among the followers of Christ.

But the thought of holiness in God and heaven does not fit the sin-stained soul for abode in the presence of God nor in the holiness of heaven. The sin nature must be taken away; the deceitful heart must become sincere, without sham or make-believe. Holiness of heart must be a personal and actual possession if we are to be "comfortable" in the presence of God and heaven.

A Christian is conscious of the fact that his sins have been forgiven. The life of sinning is over; the life has been changed. But also, he recognizes that there is a form of sin which has survived regeneration. It seems all right to take time off for shouting over the fact that there are some forms of sin that do not survive regeneration; but Christian experience does register the sad fact that there is a form of sin which does survive in the heart after the work or regeneration as an act of God is accomplished.

There remains a deep-seated pollution and sinful nature which is not subject to the law of God. This lies deeply in the affections and soul dispositions. It is the one thing that registers in the soul as un-holiness. To be happy in the presence of a holy God and to enjoy the holy surroundings of the heavenly home means more than regeneration and forgiveness afford. There must be a second cleansing, a second work of divine grace wrought in the soul.

Not only is the question of personal holiness one of necessity, but also the question of how and when the soul is thus purified is of vital importance. Is this cleansing accomplished by human effort, or does it demand an act of God? Is it by gradual development or is it instantaneous? Is it accomplished by death of the physical body, or may it be a fact while we are still physically alive and well, in full possession of our entire physical selfhood? Does this corrupting nature finally kill itself with its own rot, or does it continue to be a factor which with the passing years knows no diminishing but rather an enlarging stream of corruption? Is there any way or anyone who can free the soul of the Christian from this deep form of sin except God and the accompaniment of an act of grace which is provisioned through the atonement?

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