

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE — REFORMED BAPTIST ALLIANCE

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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 8th and 23rd of each month.

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MONCTON, N. B., SEPT. 15TH, 1952

EDITORIAL RALLY DAY

The recent announcements that Sunday, September 28th, has been named as Rally Day in our Sunday Schools should have us well prepared to meet the challenge of that day. Most of our Sunday schools suffer somewhat through the summer months. Camp meetings, vacations, visiting, and perhaps unwarranted relaxing of our Sunday School efforts, result in decreased attendances, and sometimes interest. Rally Day ought to find us all rallying to remove every trace of the effects of summer. Pastors, superintendents, officers, teachers, members and scholars ought to be back on the job. But it will doubtless take more than announcements in The Highway and in our churches to reach even this goal. Let the pastors and superintendents meet the teachers, and let the teachers make all necessary contacts by letter, card, telephone, or better still by visiting. Rally Day objectives can only be reached by work.

But our Rally Day goal ought also to be a new attendance record. Not just with the thought of counting and recording numbers. A larger school will give more scope for work. It will widen our sphere of service and give added opportunities for service. It will naturally bring more people under the sound of the Gospel and the instruction of the Word. Thus for the good we may do let us rally to boost and enlarge the size and work of our schools.

Of course in speaking of a goal, I have in mind an objective for a special day, not a peak for the year. We ought not to be satisfied with the accomplishments of Rally Day. Rather should we press on from that point labouring persistently for a bigger and better Sunday school in the church to which we belong. The importance of Sunday schools cannot be over emphasized. The only religious instruction and spiritual light many children receive is in the Sunday school. The only special provision for children in many churches is in the Sunday school. Surely we ought to be praying, paying, working, calling, and using our cars to build and strengthen this important part of God's work and ours. Let us labour to make RALLY DAY a REVIVAL DAY.

E. W. T.

THE HOME MISSION OFFERING

The appeal for a "budget-plus" offering for the work of Home Missions demands our very best response. It is true that to raise and go beyond our full budget in one day may seem too much, but doubtless with prayer, and cheerful giving as the Lord has prospered us, it can be done. The earlier call to prayer for the same work met with a great and gladdening response. Hundreds stood to pledge their prayerful support. But prayer alone is not enough. The church extension work of the Early Church was saturated with prayer and strongly supported by liberal giving. The people prayed and paid, and God moved mightily. Let us all respond to the call to pay as we responded to the call to pray.

The need for the "budget-plus" offering for Home Missions is evident. It has come, partly at least, in answer to our prayers. Answered prayer for the Crusade has resulted in new work and new workers. It has meant open doors to enter and church buildings to purchase or renovate. All this calls for our best financial support, and paying always follows sincere praying.

God has committed to us the great task of spreading the message of full salvation throughout these provinces. We are but touching the fringe of what needs to be done and must be done. The need, the obstacles, the greatness of the task, the call to prayer, and the financial cost challenges us. They call for strong faith and sacrificial consecration. Let us then, "work the works of Him that sent (us) while it is day. The night cometh when no man can work." Let us pray, plan and pay for a "budget-plus" Home Mission offering.

E. W. T.

NOTICE RE SUNDAY SCHOOL RALLY

Sunday School Superintendents and Secretaries are requested to co-operate in sending reports of attendance and offerings to the editor of The Highway, Rev. E. W. Tokley, Moncton, N. B., for publication in The Highway. Please send these reports before October 1st, so that report may be prepared for the October 15th Highway. Money received in the offerings is not to be sent to the editor, just the report of attendance and amount of offering.

THREE MONTHS HAVE PASSED AND

Having reached Sept. 15th, the first quarter of our church year is completed. That means that the "budget-wise" church is making arrangements to pay at least 25% of the year's allocations to the various funds, Foreign and Home Missions, Bethany Bible College, and the General Fund. Pastors and people please co-operate to get amounts due to the various treasurers as soon as possible so that our obligations may be met when due and all branches of our work may have the financial support needed and merited. Names and addresses of the various treasurers of denominational funds may be found in this Highway.

B. C. COCHRANE

Sanctified Wholly

Maynard G. James

"And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."—I. Thess. v. 23-24.

In what was probably his earliest epistle, Paul dealt almost entirely with two vital themes—the return of Christ and the experience of entire sanctification. These important doctrines, the "Second Coming" and the "Second Blessing," are concomitant and should never be divorced. For what God has joined together, let no man put asunder.

The great incentive to holiness of heart and life is the burning hope of Christ's near return; and the essential preparation for the Rapture is a genuine experience of full salvation.

Paul's first epistle to the Thessalonians is a crushing reply to those critics who say that the doctrines of sanctification and the second coming of Christ is so profound and controversial, they should be left alone except by mature Christians and Bible scholars.

Evidently the great apostle thought otherwise. Writing to Christians young in the faith, Paul repeatedly sets forth these glorious themes. And if we are to be truly apostolic we must follow his example.

John Wesley, who under God saved England from revolution in the 18th century, was a pioneer of the modern holiness movements. A flaming evangelist, who turned multitudes of sinners to salvation, he sought also to "present every man perfect in Christ Jesus." As a wise master builder he urged young converts to seek perfection. While in the fervour and zeal of their first love, they were led on into the blessing of holiness. In one of his letters Wesley tells of a mere child who, within a few weeks of being "justified freely," was "sanctified wholly."

The passage of Scripture under consideration (I. Thess. v. 23, 24) is, perhaps, the strongest text in the Bible so far as the range of sanctification in human personality in this life is concerned.

It is a Mount Everest in the Himalayan range of full salvation truth. It makes clear:

(1) That entire sanctification is usually a second, definite work of grace, subsequent to conversion.

Certainly it is not impossible for God to both justify freely and sanctify wholly the human heart at one and the same moment. For all the spiritual blessings man needs in his pilgrimage from Calvary to Glory have been deeded to him by virtue of the Atonement. In fact, God has already blessed us with all spiritual blessings in heavenly places in Christ." The only real problem is that of realisation of need and appropriation of supply. Thus, in actual experience, it hardly ever happens that a sinner is both regenerated and sanctified wholly at the same moment. Dr. Adam Clark, the renowned commentator and preacher, said that out of the thousands of Christians he had met, not one of them could honestly say that he had received the blessings of justification and full salvation at the same time. It was concerning the Thessalonian converts — those who were genuinely "born again" and who were awaiting the Lord's Return—that Paul prays for a further experience of grace, which he designates as being "sanctified wholly."