

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
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EDITORIAL

PRAYER AND REVIVAL

We have been reading a number of accounts, given by Rev. Duncan Campbell, of the quite recent spiritual awakening in the Scottish Hebrides. They tell of God's mighty working, of an unusual sense of His presence, of sinners on every hand under deep conviction of sin on their faces crying to God for mercy. They tell also of drinking houses being permanently closed and boarded up, of communities being completely revolutionised, of churches painted and decorated and filled, of more people attending prayer meetings on week-nights than attended public worship before the revival, of family worship in the homes night and morning, and of Christian workers being produced and going forth into the harvest.

Yet the awakening did not come through specially planned preaching services, extensively advertised, conducted by a team of special workers, with great display of human talent, and the expense of thousands of dollars. All the accounts stress that it came through prayer. Speaking in London, England, Mr. Campbell said: "I believe this gracious movement of the Holy Spirit began in a prayer burden; indeed there's no doubt about that. It began in a small group of seven men, men who were really burdened, men who had vision; men who realised that the thrust of materialism and licentiousness was leaving its deadly impression upon the Islands of the West. These seven men and two elderly women entered into a Covenant with God that they would 'give Him no rest until He had made Jerusalem a praise in the earth.' . . . Such was their confidence and conviction as they lingered in the presence of God, month after month, three nights a week, meeting together in a barn at ten p.m. and remaining there before God until four and five o'clock in the morning."

Continuing, he said: "They waited. The months passed, and nothing happened, until one morning—at about two o'clock, one young man took up his Bible and read from Psalm 24: 'Who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord.' Not OUR blessing, but THE blessing. He read it again, and then faced his praying companions with the words, 'Brethren, we have been praying for weeks, waiting upon God. But I would like to ask now: Are our hands clean? Is the heart pure?' And at that moment, a moment that will live in the memory

DID YOU DO YOUR PART?

The first part of a short editorial under the above caption in the last issue of the "Highway" somehow got badly muddled, so we are attempting to write further on the subject.

The letter to which we referred, from the pastor of the Millville Circuit, contained seventeen new subscriptions to the "Highway" and the promise of more to follow. With that stated plainly we would say that we need many more such letters. We are sure that our churches could do much more to secure new subscriptions and renewals if they would set themselves to the task. Two days ago a member of our church phoned giving me two new subscriptions, making her fourth, and promising further efforts to secure more. If only two or three hundred of our people would get busy in the same way. And two or three hundred is not many out of our thousands of members.

One of our young men suggested to me recently that the Young People's Societies of our Denomination might start a campaign, or hold a contest, to secure subscriptions and renewals. This we feel is a splendid suggestion, and we mention it with earnest hope that the denominational and local Y.P.S. leaders will consider it and see what can be done. The editor will be glad to hear from them regarding it.

The reason for this appeal is because we MUST do something about this matter, and we must do it quickly. If you cannot do something big, do the best you can. Why not send a year's subscription to a friend?

We again thank all who have co-operated with us, and are now doing so, but we appeal again for the help of all. May we count on you? —E. W. T.

of the people of Lewis, something happened. God swept into that prayer group and at that moment they discovered what they evidently had not discovered before, that revival must be related to Holiness. Yes, at that moment they found themselves in the searching power of the presence of God and discovered things about themselves they had never suspected. But the Blood of Calvary heals and cleanses." The account tells further of the two elderly women, 82 and 84 years old, on their faces before God at the other end of the parish at 2.30 that same morning. The results mentioned earlier immediately followed and continued.

The secret then, was prayer and holiness—prayer leading to deep heart searching, and holiness. And that is exactly as we have it in Acts one and two, and four. The way, then, is clear to us, for the way to Revival is ever the same. Prayer without holiness will not avail. Prayer must lead to pure hearts and clean hands. But neither is holiness without prayer (if it is possible) sufficient. We must pray. Where are the groups of men and women in our churches, meeting often to wait upon God for revival? What do we know of prayer groups, praying regularly and long, unwilling to cease until God comes in revival power? We need a revival of prayer if we are to have a revival that saves. We write with the earnest hope that some prayer groups will form to help bring revival to our churches and to a needy world. "First of all, supplications, prayers, intercessions." Let us begin with prayer and much will follow. Let us pray.—E. W. T.

Since writing the above we have received 7 more new subscriptions, and 4 renewals from the pastor of the Millville Circuit, and we thank him.—E. W. T.

VICTORY OVER OR FREEDOM FROM?

Careful distinctions are essential to an accurate interpretation of the Word of God. The great apostle to the Gentiles urged his fellow-minister to be approved unto God, RIGHTLY DIVIDING the word of truth. Wrong interpretations lead to mental confusion, if not to spiritual bondage and defeat.

In speaking of the Christian's relation to the sin problems, numbers of people fail to distinguish between the spiritual state of the justified and that of the wholly sanctified. In the "new birth" souls enter into a justifying and regenerating relationship with the Lord which gives them "victory over" the practice of sin. John was speaking of this experience when he wrote: "Whosoever is born of God doth not commit sin . . . Whosoever abideth in him sinneth not . . ." In other words, the truly converted soul has gone out of the sinning business; he has grace and strength imparted to him by God which enables him to live above the practice of sinning.

But within the heart of every unsanctified child of God there yet remains a sin-state or condition which pollutes the best intentions and desires of the soul. Until he receives the light on holiness, the only way a justified person can remain guiltless before God is to keep the sinful impulses of his soul in check, under control. Such a Christian may and must have "victory over" these sinful dispositions, but God has a "more excellent way" for him.

In the experience of entire sanctification, God brings the Christian into a state or condition of soul in which he has more than "victory over" sin. He has "freedom from sin." His disposition has been purged of evil and he no longer has to suppress badness in his tempers and affections and appetites; he has only to continuously control and direct the purged powers of his personality. The difference between a freely justified man and a wholly sanctified one is this: justifying grace brings VICTORY OVER the practice of sinning; sanctifying grace results in FREEDOM FROM the pollution of sin with which he was born. "But NOW being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22).

Do not be satisfied, my Christian friend, with VICTORY OVER the committing of sins. Go on with God until you know the sanctifying baptism of His Spirit which FREES the heart FROM ALL SIN.—D. R. Rose, "Christian Witness."

THE GRACE OF SILENCE

John Wesley once said to Adam Clarke, "As I walked through St. Pau's churchyard, I observed two women standing opposite each other. One was speaking and gesticulating wildly, while the other stood perfectly still and silent. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her foot at her quiet neighbor, exclaimed, 'Speak wretch, that I may have something to say.'" "Adam," said Wesley, "that was a lesson to me; silence is often the best answer to abuse." So David found it when he said, "I, as a deaf man, hear not: and I was as a dumb man that opened not his mouth. For in Thee, O Lord, do I hope: Thou wilt hear, O Lord my God."—Heart and Life.