

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE — REFORMED BAPTIST ALLIANCE

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EDITORIAL

HOLINESS AND MISSIONARY

Dr. T. M. Anderson tells of a missionary who, after listening to his preaching on holiness, came forward and confessed, "I am here following my heart, and my heart tells me that I ought to have something more than I have, and I am going to have it." After bowing at the altar and meeting God she testified, "God has multiplied my missionary soul and I am happy in the joy of the experience."

"God has multiplied my missionary soul." Evidently the initial work of grace made her a missionary, or gave to her a missionary soul, and the blessing of holiness multiplied it.

Thirty-five years ago when looking at a convention announcement: "Holiness and Missionary Convention", we were asked if one could have holiness and not be missionary, and we answered "No." We are still of that conviction. We believe that the New Testament confirms that the first experience of salvation gives one a missionary soul, and that the deeper work of grace multiplies it. Dr. W. Graham Scroggie has written: "If one would be Christ-minded he must be missionary-minded, and one who is not this has no justification for calling himself a disciple of Christ."

The experience of the missionary just related makes one to desire that multitudes of others might have a like experience. Her experience, since it is very scriptural, might also be a test by which to measure ourselves. Have you a missionary soul? Has your experience of holiness meant a multiplying of your missionary soul? Half the fold still waits for the first ray of gospel light, and much of the other half, at home and abroad knows much of darkness and little of true light. The reason is obvious. God is not at fault. He is waiting for those with a multiplied missionary soul.

E. W. T.

A HOLY PASSION

When Mr. Duff, a white-haired veteran, was pleading for India in the General Assembly Hall in Edinburgh, he fainted in the middle of his address and was borne to the vestry, unconscious. In a little while he recovered and begged to be taken back. "You will die if you do," he was told. "I'll die," he answered, "if I don't. I must go and ask the young men of Scotland if there is nobody left but me to go back and tell the millions of India of the love of Jesus."—Selected.

A Strange Anomaly

W. C. Mavis

There are holiness and evangelical congregations that are evangelical in doctrine but unevangelistic in practice. This situation presents the strange anomaly of a group of Christians affirming that the central truths of the gospel are seen in Christ's atoning work on Calvary to redeem sinners, while they actually do little to reach sinners with the gospel.

Evangelical theology has some rugged and trenchant beliefs that put every adherent under bond to be evangelistic. Evangelicals believe that all men are sinners and that they will be lost eternally unless they repent and believe the gospel. These beliefs are a call to action. For a man or church to affirm them and to do little about them is comparable to the slothful servant hiding his lord's money. Evangelical inactivity is stultifying.

Evangelicals are ever tempted to make substitutes for evangelistic activity. They may assume that orthodoxy justifies their existence in the world and that it will procure a ticket to heaven for them. They may believe that pietistic lives represent the fulfilment of the demands of the gospel. Again, they may ardently and belligerently withstand liberalism in the defense of the faith. All of these things have their merit, but no church can be saved by them alone. Our Lord commanded us to "Occupy until I come."

Furthermore, there are congregations that are revivalistic, but evangelistic. Revivalism refers primarily to the renewal of spiritual life in Christians and the reclamation of backsliders, while evangelism means reaching sinners with the gospel. Many congregations have periodical revivals that are indeed times of spiritual renewal to the household of faith, but they are not evangelistic because sinners are not reached. Revivalism is not an end in itself, but rather a preparation of the church for evangelism. All too many of our revival meetings start and end with the church while the world is untouched.

Revivalism may actually become a sedative to a congregation and hinder evangelism. Official boards may believe that they have fulfilled their evangelistic mission when they have planned for two annual revivals. Pastors and evangelists may count the seekers at the altar during a revival and overestimate the evangelistic outreach of the meeting. Revivalism may become an easy way for a church to seek to fulfill its mission.

This is not a call for fewer revivals, for they stand as an historically attested method of winning souls. It is, rather, a protest of a *laissez faire* in revivalism. Revivals will not have the outreach into the world that they ought to have unless three factors prevail. First, there must be a spiritual preparation of the people for revival. This should result in earnest intercession for sinners on the part of the church. Secondly, there must be an outreach into the community by lay visitation and personal witnessing. Third, there should be clear and cogent preaching under the blessing of God.

It is easy for a church to believe that it is evangelistic when it is only evangelical and revivalistic. A pastor may appraise his church from an evangelistic viewpoint by asking two questions: (1) Do all the activities of my church have a significant relationship to the

A TEACHER'S CODE

Sunday Schools Revitalized

To come before my class each Sunday with a prepared lesson, prepared heart, and a prepared attitude.

To make every effort to grow in grace and in the knowledge of the Lord Jesus Christ, and to lead my pupils to do the same.

To contact absentees promptly, personally, and persistently.

To set an example in faithfulness, regular attendance, punctuality, and stewardship.

To make my instruction personal and practical, adapting the lesson to the individual needs.

To make a conscientious effort to win every pupil to Christ and to help him live a Christian life.

To be loyal to my church and Sunday school.

To co-operate gladly with my pastor, superintendent, and other officers.

To investigate and appropriate every possible means of improving my teaching ministry.

To esteem Christ first, others second, and self last.—C. V. Egemeler.

WHERE WERE YOU?

Ponder the following which is taken from a church paper in Georgia:

"I am a Junior boy. Last Sunday night I thought I'd go to church. My buddy went to the movies and wanted me to go along, but I didn't think I ought to go there, so I went to church.

"I looked for my Sunday school teacher, but he wasn't there.

"I looked for a couple of deacons I know, but they weren't there.

"I looked for my mother's Sunday school teacher, who has called at our house, but she wasn't there.

"I guess they don't think church Sunday night is important."—Sel.

DOING GOD'S WILL

Stephen S. White

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The doing of God's will is the final basis of entrance into heaven. I wish I had the voice of an archangel and could sound this truth around the globe. What God wants most of all is our obedience, our deeds. He wants our talk, but not merely our talk. Words which are no more than words are "hot air," and "hot air" is not enough. God wants our tongues; but most of all He wants our actions—"actions speak louder than words." It is not enough to say that we are on the Lord's side; we must prove the same by our works. The will—the source of our choices and deeds—is the seat, or citadel, of our personalities. God is not satisfied with the outposts, or boundary lines, of our personalities. He must have all, or the center of all—the will. We must do His will, or will His will!—Herald of Holiness.

winning of souls? (2) Does my church have a year-around evangelistic program that includes a systematic plan of taking the gospel to the lost?

—The Christian Minister.

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