

The King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE REFORMED BAPTIST ALLIANCE

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EDITORIALS

"LEAD ME TO CALVARY"

With the approach of the Easter season, our thoughts turn to the scenes enacted during the closing days of the earthly ministry of our Lord. Pre-Easter sermons, Sunday School lessons, etc., usually and properly direct our attention to the Cross. For the spiritual enrichment of the Christian, the Gospel accounts of the events leading up to Easter should be read and thought upon. The "Last Supper" history, recorded by all four Gospel writers, the very important words of Christ to His disciples on that occasion, reported most fully by the apostle John, the high priestly prayer of Jesus (John 17), the betrayal of Judas, the denial of Peter, Gethsemane, the trial before Pontius Pilate, etc., should be reviewed meditatively during the pre-Easter season.

Following the path of Him who "steadfastly set His face" to accomplish the Father's will and provide redemption for sinful man, will awaken in the soul deeper love for Him who was made sin for us, and also bring forth an earnest prayer that we may follow His example of selfless devotion to the will of God.

The Calvary spirit is woefully lacking in this age of convenience and self-indulgence. Cross bearing has never been a popular habit, but it is in danger of disappearing altogether in this day when modern invention has produced a "push-button" era of mechanical service. Those who had to swing an axe to clear a place in the forest for home building, break up the soil with hand implements, and literally earn their bread by the sweat of the brow, were accustomed to a rugged way of life and thus more susceptible to a call to salvation via the Calvary way, but our modern conveniences, fine and wonderful though they be, make the ordinary course of living so comparatively easy that we may seek or expect to find a way of salvation that is to our convenience.

But even in this twentieth century "we must needs go Home by the way of the Cross, there's no other way but this..." To the Master it was a choice between cheers or jeers, roses or thorns, a crown or a cross. He took the rugged way because it was the way of the Father's will, the way of the world's salvation.

During these "preparation days," previous to Easter's light and joy, I would once more travel the Calvary way, thinking deeply as I

move along of the terrific conflicts, suffering, and heartbreak of Him who bore the cross for me. And, as I follow the "mountain track" marked by blood drops, I would pray, "Lord, help me to bear my cross in selfless devotion to Thy will. Give me a heart like the heart of Him whose delight it was to please the heavenly Father. Lest I forget... lead me to Calvary!"

HAS HE COME TO YOU?

"Have ye received the Holy Ghost since ye believed?" was the pointed, personal question the Apostle Paul directed toward the Ephesian believers. The implications of the inquiry are manifest to all who desire to know the truth which makes for spiritual freedom.

One may be a believer and still be without the gift of the Spirit. This the question clearly implies. Equally plain is the suggestion that receiving the Spirit is an experience so definite and epochal that the recipient could be expected to witness clearly concerning His coming. Moreover, raising the question presents to the believer both a duty and privilege. "If you have not received Him," says the apostle, "you should be seeking, and if you seek with all your hearts, you shall surely find."

"I have heard people speak of the 'second blessing,'" said a minister friend to me recently, "but I have received not only a second, but a third, a fourth, and many more." I did not dispute the good brother's testimony, for most truly he had received manifold blessings from the Lord. The vilest sinner could give a like testimony, for God sends blessings abundant upon the just and the unjust, the evil and the good. Every person in this world might truly sing "with numberless blessings each moment He crowns," for every good gift, life, health, temporal provision, nature's store of wealth and beauty, all are ours through the benevolence of our kind Creator, and all are enjoyed by good and bad. But when we enter the realm of spiritual blessing we discover that special provisions have been made for the children of God, provisions which become available to us as we are made children of God by faith in Jesus Christ.

Clearly designated as an exclusive provision, for "believers only," is the gift of the Holy Ghost. The outpouring of the Spirit was the fulfillment of "the promise of the Father" to His own children, who are unmistakably regenerated persons as indicated by our Lord's prayer of John 17, receiving on the day of Pentecost the blessing which the world could not receive. The promise of the Spirit is always directed toward the believer and the call to Pentecost is exclusively to the Church. Thus the coming of the Spirit to the heart of the Christian is a definite crisis experience to which we may give bright and joyful testimony. The saints who have given glad witness of the Spirit's fullness, Wesley, Fox, Booth, Moody, Simpson, Torrey, and a host of others, all agree on this one point—the baptism with the Holy Ghost is an experience which follows regeneration and is equally distinct and definite as that of forgiveness or justification. When the promised blessing of the Spirit's coming is classified as one of a multitude of blessings which God bestows, the great truth which the promise sets forth is soon lost in the mist of indefiniteness. It is when the believer is confronted with the plain question, "Have ye received?" with the correlative promise of the Father, that earnest seekers

become happy finders of this "blessing" which God reserves for His own.

"Have ye received?" If you have, you will joyfully witness to the Spirit's coming and abiding. If you cannot give such witness God waits to bestow the Gift upon you. Rest not until you are able to sing—

"The Comforter has come,
The Comforter has come!
The Holy Ghost from heav'n,
The Father's promise giv'n;
Oh, spread the tidings 'round,
Wherever man is found,
The Comforter has come!"

EDITORIAL GLEANINGS

THE REVIVAL WE NEED

There are two movements that are highly organized on an international scale. They are Catholicism and Communism. If either become majority groups in dominating the earth, our Protestant Christianity will face two alternatives. Either we will become isolated groups, stripped of any influence or voice in the affairs of government, or religious minorities tolerated by the controlling forces in power.

Over three hundred thousand men perished as casualties in the late war. They did not die to make the world Roman or Russian. The ideal of freedom of worship was held up before them as one of the purposes of the struggle. To live in a world where this dream is lost would mean that these men were disillusioned and died in vain.

What we need as a moral equivalent to war is a great spiritual awakening that shall bring new impetus to real religion as an integral part of life. The burden of such a revival falls upon evangelical Protestantism.

The nineteenth century holiness movement has undoubtedly been the greatest single influence in recent years in promoting the vital work of evangelism among all denominations. It has been like salt to preserve and light to illumine and an influence to stir up deep, holy living in all churches, liturgical as well as non-liturgical. For some time it seemed to devote itself largely to reviving historic Methodism. What it needs to do now is to concentrate its efforts on reviving the holiness movement itself. In other words the holiness movement needs to get to moving.

James A. DeWeerd,
Editor, "Christian Witness."

NO MISTAKE ON GOD'S PART

In Fanny Crosby's life story by herself, this remarkable statement of faith in God's overruling hand of providence appears. "I have heard that this physician (who unwittingly caused her blindness) never ceased to express his regret at the occurrence; and that it was one of the sorrows of his life. But if I could meet him now, I would say, 'Thank you, thank you, over and over again, for making me blind.' * * Although it may have been a blunder on the physician's part, it was no mistake on God's. I verily believe it was His intention that I should live my days in physical darkness, so as to be better prepared to sing His praises and incite others so to do." —Selected

We have all eternity to tell of victoreis won for Christ, but we have only a few hours before sunset to win them. Anon.

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THE SIN AGAINST THE HOLY GHOST

(Cont'd from Page One)

and trial, believe His stupendous claim to be the only-begotten Son of God, the Saviour of the world, and the final Judge of all men? Any wilful and proud impostor could make such a claim. But men *could* not and *ought* not to believe such an assertion unless the claim were supported by ungainsayable evidence. This evidence Jesus began to give, not only in the holy life which He lived and the pure Gospel He preached, but in the miracles He wrought, the blind eyes He opened, the sick He healed, the hungry thousands He fed, the seas He stilled, the dead He raised to life again, and the devils He cast out of bound and harassed souls.

The scribes and Pharisees witnessed these miracles, and were compelled to admit these signs and wonders. Nicodemus, one of their number, said to Jesus, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles Thou doest, except God be with him" (John 3:2). Would they now admit His claim to be the Son of God, their promised and long-looked-for Messiah? They were thoughtful men and very religious, but not spiritual. The Gospel He preached was Spirit and life: it appealed to their conscience and revealed their sin, and to acknowledge Him was to admit that they themselves were wrong. It meant submission to His authority, the surrender of their wills, and a change of front in their whole inner and outer life. This meant moral and spiritual revolution in each man's heart and life, and to this they would not submit. And so to avoid such plain inconsistency, they must discredit His miracles; and since they could not deny them, they declared that He wrought them by the power of the devil.

Jesus worked these signs, wonders and miracles by the power of the Holy Spirit that He might win their confidence, and that they might reasonably believe and be saved. But they refused to believe, and in their malignant obstinacy heaped scorn upon Him, accusing Him of being in league with the devil; and how could they be saved? This was the sin against the Holy Spirit against which Jesus warned them. It was not so much one act of sin, as a deep-seated, stubborn rebellion against God that led them to choose darkness rather than light, and so to blaspheme against the Spirit of truth and light. It was sin full and ripe and ready for the harvest.

Someone has said that "this sin cannot be forgiven, not because God is unwilling to forgive, but because one who thus sins against the Holy Spirit has put himself where no power can soften his heart or change his nature. A man may misuse his eyes and yet see; but whosoever puts them out can never see again. One may misdirect his compass, and turn it aside from the North Pole by a magnet or piece of iron, and it may recover and point right again; but whosoever destroys the compass itself has lost his guide at sea."

Many of God's dear children, honest souls, have been persuaded that they have committed this awful sin. Indeed, I once thought that I myself had done so, and for twenty-eight days I felt that, like Jonah, I was in the belly of hell. But God, in love and tender mercy, drew me out of the horrible pit of doubt and fear, and showed me that this is a sin committed only by those who, in spite of all evidence, harden their hearts in unbelief, and to shield themselves in their sins deny and blaspheme the Lord.

Dr. Daniel Steele tells of a Jew who was asked, "Is it that you *cannot*, or that you *will not* believe?" The Jew passionately replied, "We will not, we *will not* believe."

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This was wilful refusal and rejection of light, and in that direction lies hardness of heart beyond recovery, fullness of sin, and final impenitence, which are unpardonable.

John Bunyan was also afflicted with horrible fears that he had committed the unpardonable sin, and in his little book, entitled "Grace Abounding to the Chief of Sinners" (a book which I would earnestly recommend to all soulwinners), he tells how he was delivered from his doubts and fears and was filled once more with the joy of the Lord. There are portions of his "Pilgrim's Progress" which are to be interpreted in the light of this grievous experience.

Those who think they have committed this sin may generally be assured that they have not.

1. Their hearts are usually very tender, while this sin must harden the heart past all feeling.
2. They are full of sorrow and shame for having neglected God's grace and trifled with the Saviour's dying love. But such sorrow could not exist in a heart so fully given over to sin that pardon was impossible.
3. God says, "Whosoever will may come"; and if they find it in their hearts to come, they will not be cast out, but freely pardoned and received with lovingkindness through the merits of Jesus' Blood. God's promise will not fail, His faithfulness is established in the heavens. Bless His holy name! Those who have committed this sin are full of evil, and do not care to come, and will not, and, therefore, are never pardoned. Their sin is eternal.

"Have ye received the Holy Ghost since ye believed?"

REDEEMING THE TIME FOR THE DAYS ARE EVIL

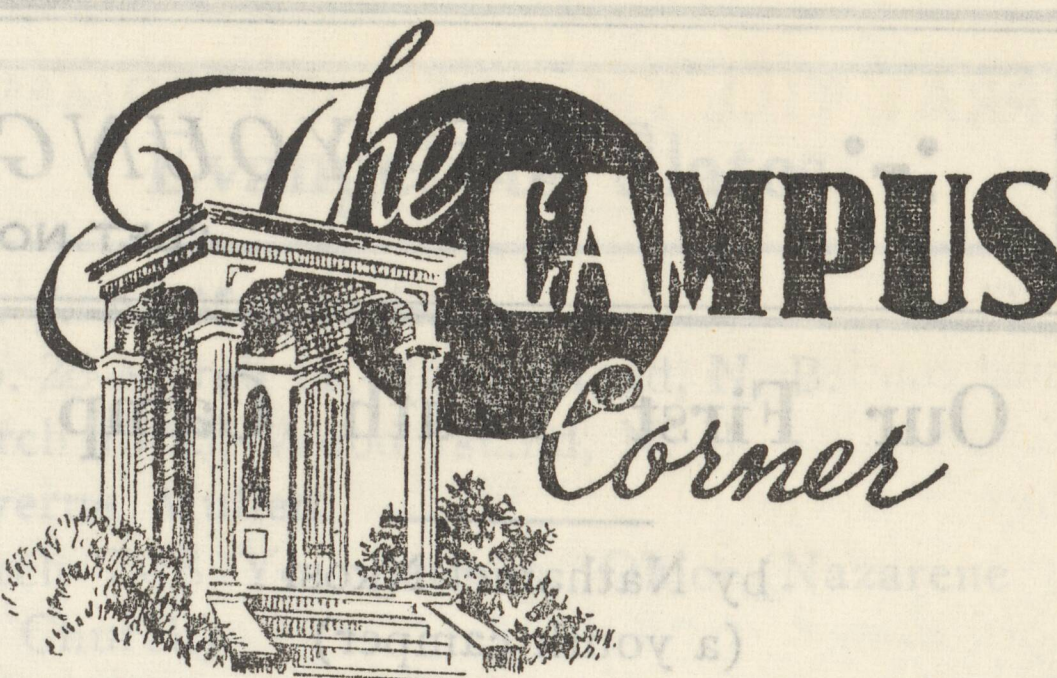
Sleep, company, idle visiting, foolish talking and jesting, idle reading, unprofitable occupations engross time that might have been redeemed for prayer.

Why is there little forethought in the laying out of time and employments so as to secure a large portion of each day for prayer? Why is there so much running to and fro, yet so little prayer? Why so much bustle and business, yet so little prayer? Why so many meetings with our fellow men, yet so few meetings with God?

Why so little being alone, so little thirsting of soul for the calm sweet hours of unbroken solitude when God and his child hold fellowship together as if they could never part?

It is want of these solitary hours that not only injures our own growth in grace, but makes us such unprofitable members of the church of Christ, and renders our lives useless. In order to grow in grace we must be much alone. It is not in society—even Christian society—that the soul grows most rapidly and vigorously. In one single hour of prayer it will often make more progress than in days of company with others.

It is in the desert that the dew falls freshest. So with the soul. It is when none but Christ is nigh, when his presence alone, like the desert air in which there is mingled no noxious breath of man, surrounds and pervades the soul—it is then that the eye gets the clearest simplest view of eternal certainties; it is then that the soul gathers in wondrous refreshments and power and energy. And so it is also in this way that we become truly useful to others. It is when coming out fresh from communion with God that we go forth to do his work successfully. It is in the closet that we get our vessels so filled with blessing that



BETHANY SUNDAY

We regret that we are not able to make a complete report on the results of Bethany Sunday, as we had previously planned. We have only heard from a few of our churches to date. The contributions made by the churches to date have been encouraging, especially from some of our smaller churches.

Personal gifts have been received from several individuals in connection with Bethany Sunday. These gifts together with the contributions from the churches are greatly appreciated.

Watch for a complete report on Bethany Sunday in the next issue of The Highway.

WOMEN'S MISSIONARY AUXILIARY

Several of the Missionary Auxiliaries have asked us what they could do for Bethany. The interest of the individual auxiliary in Bethany is encouraging to those of us at Bethany. We will suggest what your auxiliary might do by stating our present needs.

Bethany needs sheets, pillows, and dish towels in particular. Societies wishing to contribute towards these needs may rest assured that their contributions will be appreciated.

WANTED

A full-time Janitor and Caretaker for Bethany Bible College. Anyone interested in this job should make an application to the Business Manager, Bethany Bible College, Yarmouth, N. S.

BETHANY ALUMNI

In the previous issues of The Highway appeals have been made to encourage the Alumni of Bethany Bible College to plan for an Anniversary Banquet at Bethany during Commencement week. Why not plan now to keep a few days free for that occasion? If you cannot be present in person, send words of greetings to your Alumni President and the Alumni itself. This occasion can be a blessing for you and a boost for Bethany.

If you are interested in an Anniversary Banquet, why not write your Alumni President and make plans with him for a grand reunion at the home of your Alma Mater?

BETHANY

Your School... God's choice... Your Responsibility!

when we come forth we cannot contain it to ourselves, but must, as by a blessed necessity, pour out whithersoever we go.

Our vacant hours are generally the most pleasing and useful to ourselves; we can scarcely employ them better than by consecrating them to the renewing of our strength by a sweet and intimate communion with God.—Herald of His Coming.