

The King's Highway

An Advocate of Scriptural Holiness

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Guest Editorial

By O. G. Wilson, D. D.

HOLINESS IS ATTAINABLE

The subject of Holiness should receive great prominence in all our ministerial labors, whether they be in the pulpit or from house to house, whether by the spoken word or by the written word. Holiness as a second crisis in the life of the believer should be clearly set forth as a present, personal privilege.

John Wesley says: "Therefore, let all our preachers make a point to preach perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full sanctification, either in public or private."

Bishop Asbury wrote to the Reverend Henry Smith, and closed his letter as follows: "Night comes on, and I will close with saying, 'Preach sanctification directly and indirectly in every sermon. Preach it whether they will hear, or forbear. Preach it.'"

We offer no apology whatsoever for our Article of Religion on entire sanctification. We believe this experience to be the God-given privilege of every believer, and the entering into this experience is as natural as day follows night, as the believer walks in the light.

There seems to be two main mental battles which the believer must win in order to enter his purchased possession. First, the battle over the reality of a second crisis; second, the point or time of its attainment. And it is on the second point where very many believers have stumbled for a number of years.

Let it be remembered that war has begun, and that blessings and battles always go together in the Christian life. The greater the blessing, the greater the battle, with the powers of darkness, and only the Christian who presses right on, right on into God, will secure God's best. Understand that either you will let yourself be victimized by the flesh or you will let yourself be conquered by the Holy Ghost.

It is interesting to study the devices which Satan uses to keep a believer out of this blessed experience. First, he will frighten the awakened believer away from pressing into the experience. He will point out the extravagances of the fanatics, the absurd position

into which persons have come by following wild hallucinations, and will subtly suggest, "There is nothing wrong with the experience you have. You're all right. You will be expected to battle with the flesh all your days. Do not make a fool of yourself." Thus, at the very entrance into the victorious life, he erects scarecrows to frighten the honest soul away from the Beulah Land experience.

Second, if Satan cannot frighten you away from the pursuit of holiness with his scarecrows of untruths, he will endeavor to humiliate you by recounting your failures. He will tell you how carnal you are, how early-minded you are, and while this experience may be possible for others who are not compelled to live where and as you do, it is not for you. He will tell you that the whole background of your training is against you, as well as the inward drive of your heart. He will attack your peace, and will endeavor to steal away your joy, then accuse you of attitudes you do not hold.

Third, Satan will endeavor to make you critical of those professing the experience. He will seek to make little idiosyncrasies appear as gross sins, and Christian stability as carnal stubbornness. He will have you compare your ethical life with the ethical life of a brother professing the experience who has not had your advantages in training, and will arrogantly point out, "You are better than that man with all his high claims."

These are but three of the very many devices that Satan will use to keep you out of the experience. Your best defense against all the devices of Satan is to plead the blood, and quote the Word. From the Bible, answer the question: "Is God able to do this for me?" (Heb. 7:25). Another question: "Is God willing to do this for me?" (I Thess. 4:3 and 5:23, 24).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

"By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

"And having an high priest over the house of God;

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

"Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13).

You may have this experience now. You may enter this rest of faith. You may be cured of your bent to backsliding. You may this day enter a life of utter abandonment to Christ. Let your faith compass now the promise. "This is the will of God . . . your sanctification."—Editor, "Wesleyan Methodist"

OBEDIENCE

We can never make up for our lack of obedience by giving extra ministry, or by becoming more enthusiastic in some particular sphere. The Lord wants obedience, and if we yield ourselves to Him for a life of obedience, He will look after our character and build it up into the likeness of His Son; and there will be no doubt about conquest in the realm of ministry.—Dr. J. C. Macaulay.

The Place of Rest

Dr. Harry E. Jessop

"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." Isa. 59:19.

There is a place in God where the soul, dwelling deeply in the heart of Jesus, can rest securely no matter what happens. You will not be sent to that place that burns with fire because you worry, but you may go to some other place that isn't very desirable in this life. Men and women have broken again and again, not through work but through worry. John Wesley said, "I would just as soon steal as worry."

In Philippians 4:7 the apostle sees the Lord Jesus as a sort of high tower, a place of refuge in which to hide, and the sentinel of peace is at the door. It is almost a self-contradictory matter; it is like peace standing as a sentry with a rifle over his shoulder. The sentinel of peace is there to guard the fortress, and you as a child of God can remain there. There is one place that the devil has never been. He has been in heaven, so far as I can understand my Bible, but he has never been in the heart of your Lord. Jesus said, "The Prince of this world cometh and hath nothing in me," John 14:30. It is your privilege, spiritually, to abide right there. John 15:4, "Abide in me, and I in you."

Every promise in Scripture is hedged about by condition. The sentinel of peace only maintains his watchful vigil as he is given the fullest co-operation by the heart and mind which he seeks to guard. The conditions indicated in the earlier verses of Philippians 4:4-6 are five-fold, and if you will recognize these conditions you will find that the Lord will work out this wonderful experience for you.

I. The Recognition of the Divine Presence.

Verse 5, "The Lord is at hand" doesn't mean that He is coming back, nor that He is coming soon, or even that He is coming at all. It means that He is here. It isn't that I don't believe that He is coming back, for He is; It isn't that I don't believe that He is coming soon, for He is. It isn't that the Bible doesn't teach that He is coming back, for it does, but this isn't what this text teaches. "The Lord is at hand." He is here now, in every difficult circumstance; He is here now, in every trying hour; He is here now, when people misunderstand you and misuse you, and misrepresent you, and do all they can to injure you. He is here now! Jeremiah 23:23, "Am I a God at hand . . . me behind and before and laid thine hand upon me." That and not a God afar off?" Psalm 139:5, "Thou hast beset me behind and before and laid thine hand upon me." That is a sheltered position and doesn't give the devil much chance with you. Psalm 23:4, "I will fear no evil, for thou art with me." Matthew 28:20, "Lo, I am with you always . . ." All the day, everyday, dark days and light days, even unto the end. He is with you. You can translate it either geographically or dispensationally; geographically, no matter how far you go dispensationally, unto the end of the age, no matter how long it lasts.

Isn't it good to wake up and find the Lord at hand, to be in difficult circumstances and know that He is near? It isn't a matter of shouting as loud as you can. There is a throne up there, of course, but God is not an absentee; He is here. There is something to

practising the presence of God. Perhaps a better expression would be recognizing the presence of God. The devil cannot come between you and God unless you let him. Your circumstances cannot come between you and God unless you let them. Your temptations cannot come between you and God unless you let them, for the Lord is at hand. There may be difficulties here, but God is nearer than they. There may be people here, but God is nearer than people. Things may be difficult, but God is nearer than things.

Joshua, on one occasion when he was near Jericho, stood looking at the high and forbidding walls of the city. Suddenly he saw a man with a sword drawn in his hand, and that man stood between Joshua and the wall.

Joshua said, "Art thou for us or for our enemies?"

Said the man, "I have come to take charge here as captain of the Lord's host."

He supplanted Joshua and Joshua took second place. That is what you have to do. You must take second place and say, "Lord, as far as I am concerned, you are in charge and in command of my life." Do it every morning and you will find that as you do there will not be anything that can come to you but that God will over-rule for your good. Romans 8:28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

II. The Cultivation of a Rejoicing Spirit.

Philippians 4:4, "Rejoice in the Lord, always, and again I say, rejoice." Someone asks "How can you rejoice when you don't feel like it?" If you rejoiced only when you felt like it, you would be rejoicing in your "feel like it," rather than rejoicing in the Lord. The verse doesn't say to rejoice in your "feel like it," it says, "rejoice in the Lord." The Lord has never changed all through eternity, and He is not going to change now. He has never let anyone down all through the ages, and it is not likely He is going to start with you. It isn't a matter of your feeling; He doesn't change with your feeling. It isn't a matter of your circumstances; He doesn't change with your circumstances. It isn't merely an emotion; it is a settled principle, a continual attitude. It has to do, not with the emotions, but with the will.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." (Habakkuk 3:17-19).

The words are not dependent upon passing circumstances, nor on feelings, nor how much property we own nor how much money we may have in the bank, nor how much education we may have received. The basic fact of our rejoicing is not our emotional upheavals, but our essential relationship. Nothing can disturb that except deliberate sin. John 10:28, "I give unto them eternal life; and they shall

never perish, neither shall any man pluck them out of my hand." In other words, if you are abiding in your Lord, there are not enough devils in hell to tear you out, neither can any man do it. But you have a little thing called the will and you can decide whether you are going to stay there or not. Abiding there, and rejoicing in your Lord, you remain safe.

III. There is to be the Manifestation of the Christ-like life.

I am emphasizing that more these days because the Lord is emphasizing it more to me. Philippians 4:5, "Let your moderation . . ." that word moderation has been used so far as temperance and the drinking of liquor is concerned, but it doesn't have anything to do with liquor drinking. One version is, "let your gentleness—" another is, "let your manner of life," or "your Christ-like demeanor—" be known unto all men because the Lord is at hand. Because the Lord is right there, and you are there in the secret place. You can't afford to be anything else but like your Master. That is the reason He said in the Sermon on the Mount, "But I say unto you, love your enemies, bless them that curse you, do good to them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Matthew 5:44. As long as you are manifesting the Christ-life you will never backslide.

IV. There is to be a Steadfast Refusal to Care.

Philippians 4:6, "Be careful for nothing—" Now that doesn't mean be careless about everything. There are some people who live as though it meant that. Oh, some folk are so careless; careless about the way they leave their room, careless as to where they put their things, careless how they do things. A careless soul doesn't glorify God. It doesn't mean be careless about everything, but it rather means that when you have done the best you know leave the rest with God and relax quietly with Him.

Blessed holy stillness, free from earthly care,
Just to wait in silence, knowing God is there.

And knowing that that is so, just sink quietly into Him.

V. There is to be Maintained the Spirit of Prayer.

Philippians 4:6, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." It was suggested that prayer and thanksgiving now have become a habit, an undercurrent if you like, in which the whole inner life becomes taken up with God. If you rest in Him, He takes care of you. If you try to do the thing yourself, He just stands off and lets you see how helpless you are. Again and again I have found it so that when I have taken things out of His hands, He has just let me go on with the job and then I have had to go back to Him and say, "Lord, I have made a sorry mess of things."

He has replied, "Yes, if you would have left it here with me, I would have seen it through."

Proverbs 3:5, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Not that you do not have an understanding, but don't lean to it. "In all thy ways acknowledge him—" that is, con-

HOW TO KEEP A CLEAN HEART

S. L. Brengle

It is possible to lose the blessing of a clean heart, but it is also gloriously possible to keep it." As ye have therefore received Christ Jesus, the Lord, so walk ye in Him" (Col. 2:6).

That is one of the simplest and most complete statements of how to keep the blessing that can be given. The conditions of getting it are the conditions of keeping it.

To keep a clean heart there must be continual, joyful, and perfect consecration. We have put all on the altar to get it. We must leave all on the altar to keep it. "All the tithes" must be brought into God's house, and we must present our bodies to Him as "a living sacrifice," recognizing ourselves as no longer our own, but His, by the purchase of His blood, and ourselves as stewards only of all that is ours—our health and strength and our time and talent, our money and influence, our body, mind, and spirit, all are His, to be used for His glory.

This consecration must keep pace with increasing light. The journey of life is not always through grassy lawns and flowery gardens, but often over burning, shifting, sandy deserts, rocky steeps, fetid swamps and dark and tangled jungles as the Lord leads the soul in ways it has not known; and at such times self-interest may cry out against the sacrifice. But if the consecration be perfect, and grounded in love, there will be no turning back, no plunge into seductive and easy bypaths, but a steady march forward, if needs be to Gethsemane's lonely agony, Pilate's judgment hall of shame, and Golgotha's dark and awful hour. But, it will not be alone, for He says, "My presence shall go with thee."

To keep a clean heart there must be steadfast, child-like faith. It took faith unmixed with doubts to grasp the blessing. Unbelief was banished. Doubts were put away. The assurance of God's love in Jesus was heartily believed. His ability and willingness to save now to the uttermost was fully accepted, and His word simply trusted when the blessing was received; and, of course, this same faith must be maintained in order to keep it. God cannot require less of the sanctified man to keep the blessing than He did of the unsanctified man to get it. Peter said, "We are kept by the power of God through faith." Noitec, it is "the power of God" that keeps us, but it is faith that links us onto the power, as the coupler links us onto the locomotive. Faith is the coupler. Paul said of himself, "The life I now live in the flesh I live by the faith of the Son of God."

We may suffer prolonged trials, great perplexities, and fierce temptations—but "As ye have therefore received Jesus Christ, so walk ye in Him."—From Heart Talks on Holiness.

sult him at every point. It is not always necessary or convenient to get down on your knees, but just say to Him, "Lord, what shall I do here? Give me guidance now." It is an instantaneous business.

"In all thy ways acknowledge Him, and he shall direct thy paths." Psalm 37:23, "The steps of a good man are ordered by the Lord; and he delighteth in his way."