

## "AN HIGHWAY SHALL BE THERE"

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of entire sanctification. Claiming the blessing for themselves, receiving the inward purification and spiritual fullness that the anointing brings, so they found their spiritual lives revolutionized, that they were able indeed to walk this highway of holiness, and testify with the Apostle Paul before them that He made their life a constant pageant of triumph.

### HOLINESS HIGHWAY

For all the born again God has, in sovereign grace, provided a "double cure" from the plague of sin; forgiveness first, and then an inward cleansing of "the secret springs, the motives that control," and "the chambers where polluted things hold empire o'er the soul."

For all the born again there is the higher pathway. The prophet Isaiah called it a highway of holiness. Paul also says that we are called unto holiness. He says again that "this is the will of God (for you), even your sanctification." For the believers in fellowship at Thessalonica he prayed that the God of peace would sanctify them wholly, that is, introduce them to the walk of this highway.

The early Christians were known as "followers of the churches of God." Their way of life was one lived in utter devotion to Christ. Writing in that first century era, Cyprian said:

"I have found a quiet and a holy people. They have discovered a joy which is a thousand times better than the pleasures of this sinful life. They are despised and persecuted, but they care not. These people are the Christians." They lived a life well pleasing to their sovereign Lord and Redeemer. They trod consistently the highway of holiness. In martyrdom they bore the testimony that their life was well pleasing to their Lord.

### LIFE ON THE HIGHWAY

It entails purity of heart and life. None but the pure in heart can "see God" in creation, providence, and grace. Isaiah said that the unclean could not pass over it. It implies separation from sin, and from sin in its hundred and one manifestations.

It is a highway of light. "God is light, and in him is no darkness at all," says the Holy Scripture. This was the revelation that came to those first disciples as they waited in obedience to their risen Lord's commands, in the upper room in Jerusalem. The Master had told them to wait right there until they were endued with power from on high. Pentecost, a personal Pentecost, not only as an endowment of power, but the blessing of heart purity; that is the experience they must needs come into.

This is the cleansing grace that came to those early disciples "when the day of Pentecost was fully come," and when "they were filled with the Holy Ghost"; for, said Peter, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us... purifying their hearts by faith" (Acts 15:9).

Then, it is a way of discipleship. A lover, learner, and follower of the Lord Jesus; that is how we define a disciple. And the more we walk with him, so will the light increase, and our spiritual experience deepen.

There is, of course, a duty that we owe others. We are to serve this present age, and so fulfill our calling. Nothing and no one will ever be able to free us from that responsibility. Neither ought there be the least desire that we should be so freed. God demands our service for the sake of a needy world around. Holiness and zeal for God are inseparable.

Finally, there is a promise of safety and victory. "Lo, I am with you always, even unto the end of the world."



## CHURCH NEWS

### NEW CHURCH AT AMHERST, N. S.



The new Reformed Baptist Church of Amherst is practically completed. The Church has a seating capacity of 250 people. In the basement there are six class rooms, auditorium, rest-room and furnace room.

Other features of the church are pastor's study, nursery, and baptistry.

The church is located at 100 Spring Street, which is one of the better residential areas of the town.

The church will be dedicated September 12.

"He (the Holy One) shall be with them, walking in the way, and (even) fools shall not err therein," says Isaiah 35:8 in Horsley's translation.

### THIS IS THE WAY

"The way," in contrast to the many ways of this world. The Old Testament's Enoch was one who walked this pilgrim pathway when the world was very young. In his "translation" he had the testimony that his way of life pleased God. It is said of Noah also that he "was a just man and perfect in his generations." Of Zecharias and Elizabeth, parents of John the Baptist, the Bible says, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Of Robert Murray McCheyne of Scotland, his best biographer says, "McCheyne was himself his greatest sermon, and here is the secret of his success. He walked with God in the beauty of holiness. Our Lord's presence seemed to envelope him, diffusing a heavenly aroma. His very manner, his bearing as a man standing in God's presence was often a means of awakening the indifferent sinners." He walked indeed this highway of holiness.

You may not be a McCheyne, neither a Noah nor an Enoch, but you can also walk the highway of the redeemed. Zecharias and Elizabeth did, and they were just plain, ordinary folk.

This life of holiness is not for a few selected individuals alone. It is the blood-bought birthright of every child of grace. Paul's prayer for those at Thessalonica, that they might be sanctified, was not addressed to the elders of the assembly there alone. It had application to even

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