

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.,
by a Committee of the Alliance

Editor and Business Manager - Rev. B. C. Cochrane.
Associate Editor - Rev. W. E. Smith.
Other members of Committee: Revs. H. S. Dow, H. E.
Mullen, P. J. Trafton, H. M. Kimball

— SUBSCRIPTION PRICE —

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription	.40
Sample Copy	Free
United States Subscribers	1.50
Ministers, U. S. A.	1.00

SPECIAL NOTICE

All correspondence for The Highway should reach
us before the 12th and 25th of each month.
The King's Highway, Box 77, Moncton, N. B.

Printed by Moncton Publishers Ltd.,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., OCTOBER 31ST, 1946

EDITORIAL

The Sufficiency of The Spirit

The power of Pentecost is the power of the Spirit. Said Jesus to His disciples; "Ye shall receive the power of the Holy Ghost coming upon you," Acts 1.8 (marginal reading). When the believer receives "the promise of the Father" he goes forth possessed of a spiritual dynamic which makes him a potential threat to the forces of darkness and a potent force in the kingdom of Christ.

In the power of the Spirit "inadequate men are always doing impossible things, and ordinary men achieve extraordinary results." It has been so from the day of Pentecost until now. A handful of disciples recruited from the ranks of the common people, suddenly attracts the attention of the multitudes and excites the envy of the religious dignitaries. The Galilean peasants and their humble associates have discovered a power which, conducted through consecrated personalities, makes the infant church the medium of salvation to three thousand souls in one day and stirs the devil to desperate action. False accusations, mocking, bitter persecution are heaped up, as with feverish haste Satan seeks to impede the forward movement of the Spirit-filled band, but the church moves on with irresistible power. Religious sanctions and political intrigue fail to quell the rising tide of spiritual blessing and victory as with unfurled banners and sounding trumpets the army of the Lord advances from victory to victory. Brought before the council and charged to preach no more in the name of Jesus they assemble for prayer and increased spiritual glory that they may have courage to obey God rather than man. Separated and scattered by the sword of persecution they invade new territory with their battle cry and before them the hosts of hell are put to flight. Whole cities are moved for God and the rejoicing that follows genuine revival throbs in the hearts of the newly-redeemed.

And all this through men who were ordinary and quite obscure before the day of Pentecost. Yes, and all this through a group of people who lacked so many things we sometimes feel necessary to successful enterprise in the work of God. They were unschooled in the fine art of religious diplomacy, they had little or nothing by way of financial resources, no buildings in which to hold services, no highly organized and advertised evangelistic "crusade." One thing they did

have—the mighty dynamic of the Spirit, and that was sufficient to their need. Whatever means might facilitate the advancement of Christ's programme, they would employ as they were able to gain their assistance, but the lack of them would never be presented as an explanation for spiritual inactivity. Impelled by a mighty love, propelled by a mighty power, they went forth a conquering army. Human lack was forgotten in divine sufficiency, as men and women ablaze with the glow of heavenly glory carried the light of the gospel into cities and towns where the darkness of spiritual ignorance and iniquitous pursuit seemed all but impenetrable.

The Holy Spirit made the early Christians effective and efficient. This is the only explanation of Pentecost and what followed. Jesus plainly indicated that if they tarried until the Comforter came they would then be ready to go forth to enjoy spiritual success, and the disciples dared to believe Him. What would happen if we accepted the Spirit's challenge to spiritual sufficiency for service today? Would the power of Pentecost be adequate?

EDITORIAL GLEANINGS

THE SPIRIT OF REVIVAL

Real revivals are brought about by men or women with prophetic vision. They may be very ordinary people and not fit into the "cut and dried" program of the Church, but the Spirit has revealed something to them that the rank and file do not comprehend. Prophets are generally unpopular. They may have at times a melancholy disrespect for things as they are. The prophet has always been a persecuted individual but the free Spirit of God will not be bound. If God is in history at all, He has put His seal on the commission of the inspired prophet. The Church can give authority to men to preach but she cannot make a prophet. She can only pray that her preachers may possess the gift.

Who is this prophet? He may be any man or woman who, under the anointing of the Holy Spirit, looks out upon the world today and beholding its need — its great spiritual need—dedicates himself to meet the need at any cost. Those who put place and position, nice churches and parsonages, monetary considerations and social environments before the salvation of sinners and the sanctification of believers in or out of his particular church need never expect to be blest with prophetic unction. God can use men today from the wilderness like a John the Baptist, or from the plough handles like Elisha, or from the sheepcotes like Amos, or from the monastery cell like Luther or from the lawyer's office like Finney or from the formal walk of the ritualist like Wesley, who with a burdened heart, becoming "strangely warmed" could go forth saying "The world is my parish."

In their passion they may not be understood. Let us be careful, lest in quenching their zeal, we hinder the work of God.

—Editor, Canadian Free Methodist.

MAKING RELIGION INDISPENSABLE

It is an accepted fact that today we are living among people who are indifferent toward and have no interest in religion. This situation is revealed by the inability of any religious group of this day to challenge and hold the attention of any appreciable per-

centage of the unchurched people. It presents a challenge to the Church of Christ which is as difficult to meet as any situation the Christian Church ever has faced during its history. How is this situation to be met?

There is no better solution to this problem than the method used by the Christians after Pentecost. Yet to them it was not a method; it was a spontaneous and normal expression of a divine dynamic which possessed them, the natural result of lives filled with the Holy Spirit. Christ meant so much to them, He so filled their lives, His Spirit so possessed them that they lived conviction upon others; their happy, earnest and spiritually-infectious lives made others feel that such religion was indispensable to their own lives. There was such power and such "great grace" upon the people in their services that it overcame prejudices and melted indifferent hearts until they were won to Christ.

This is primarily an individual responsibility. One heart set afire of the Holy Spirit will set afire other hearts. One joyous, victorious, and Spirit-filled Christian will inspire a deep hunger in the hearts of others for such a relationship with Christ. One person possessed of the Spirit of Christ, of His compassion and desire to do good to all men will bring to others such blessing and inspiration as to make Christ indispensable to them. The experience of entire sanctification or the baptism with the Holy Spirit so cleanses the heart and so empowers the life as to make its recipients living witnesses of Pentecost—its power, its beauty, its fullness, its Christlikeness in character and life. Those who enter into the full privileges of the Pentecostal experience today find their hearts fired, their spirits filled, their lives inspired with the same passion, love and power that possessed the early Christians. It is therefore the individual responsibility of each believer to so enter into the full enjoyment of the fullness of the Holy Spirit as to have his life to be an open channel through which the Holy Spirit may manifest Himself to others—a Spirit-filled life which will make religion indispensable to others.

—Editor, Herald of Holiness.

A NEW NAME OR A NEW POWER?

God's names, plans, and program as revealed in His word cannot be improved upon. We frequently have new movements springing up in the Christian church that have many good things in them, but they seek to improve upon God's names and God's ways of expressing things. We have a great many people today that are pleading for new names and words that will seek to express the content of the Christian faith in a different manner. They don't like the old words of "repentance," "conversion," "witness of the Spirit," "baptism with the Holy Ghost," and "sanctification." None of these new movements that have sought to do away with these great names which we find in the Bible expressing the content of the Christian faith, have made any lasting and enduring improvement.

We cannot improve upon the great names which have been given us in the Bible which are expressive of the content of the Christian faith. We do not need a new set of names and a new terminology for the Christian faith, but we need to put meaning into the great names that God has given us in the Bible.

The Wesleyan revival was one of the greatest revivals since the days of the apostles.