

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
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EDITORIAL

THE SIN WE EXCUSE

There are little foxes which creep silently into the Lord's vineyard and do untold harm to the tender vines. Because they are small and move quietly, we think them quite harmless, when in truth they may do more damage than the roaring lion.

Such is the sin of evil speaking. While the preacher arranges the heavy artillery for "big game," and the people keep a watchful eye for stalking beasts of prey, a subtle enemy glides into the church unnoticed and begins to work with deadly skill. The armed guard has failed to recognize the true character and destructive power of this little intruder, and permits him to pass into the vineyard and set about his spoiling work.

Into this category falls the sin of evil speaking. No sin is more prevalent in the church, none excused so often, and yet few are more damaging to the work of God.

"They say," says one. "I hear," says another. "I'm afraid," yet another, and into circulation goes a story or a suggestion that gains momentum at amazing speed, and accumulates power to destroy beyond the imagination of the one whom the devil used as the chief character in his evil plot. The Holy Spirit is grieved, the bond of fellowship is strained or broken, and satan's "divide and conquer" plan is set in motion when Christians begin to speak evil one of another. The blessing of God has been lost, the influence of ministers has been ruined, and the usefulness of churches sadly impaired through the deadly practice of evil speaking.

"Speak not evil one of another, brethren." "Speak evil of no man, but be gentle, shewing all meekness unto all men." "If ye bite and devour one another, take heed that ye be not consumed one of another."

We need to be cruelly honest with ourselves in this matter. Evil speaking is EVIL speaking. It is a subtle yet grievous sin. As long as we excuse it or wink at it it will continue to be an unlovely part of our living and will go on spreading its divisive infection. Perhaps all of us could stand a heart-searching here. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer!"

GUEST EDITORIAL

CHURCH UNITY

E. W. Roy, Editor "Church Herald and Holiness Banner"

Sin severed man from God and separated men from each other. It succeeded in banishing Adam from the Garden of Eden, and immediately set Cain at the task of slaying his brother. From that early day to the present it has continued to cause strife, alienations, and wars. There is not a discordant note that arises from society that does not find its source in sin. Therefore, God's plan of redemption, through eradication of sin, embraces a two-fold purpose: reconciliation of man with God, and the bringing of men into fraternal fellowship with each other. Consequently, Christians are not only called to personal faith and pardon in Jesus Christ, but they are also called into a common fellowship with each other in a blessed communion of sainthood.

Paul, while in prison at Rome, wrote the Ephesians concerning their walk, after having received salvation and the call to brotherly fellowship with all the children of God. Hear Paul, "I *** beseech you that ye walk worthy of the vocation wherewith ye are called [unto holiness and brotherly love], *** endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). The Ephesian letter is a masterpiece, from the pen of the mighty Apostle, on the subject of the Church and the doctrine of unity. The word "unity" in the original Greek stems from **henos**, which means "one," and in its form as found in Eph. 4:3, means "unity, unanimity, and agreement."

It is interesting to note Paul's discussion of the subject of unity as he unfolds the truth in chapter four. He speaks of the various items relative to the essential doctrine of unity, and each one is modified by the word, **one**. Notice, "one body," "one Spirit," "one Lord," "one faith," "one baptism," and "one God."

How forcibly does the Apostle echo the heart-throbbing prayer of Jesus as He prayed in His high-priestly prayer, "That they all may be one" (John 17:21). It would be wonderful if all saved folk were as conscientious in seeking to help fulfill that prayer as the Apostle Paul and others of the First Century were.

The fact remains forever established, whether men accept it or not, that God has but one Church. "There is one body." All saved believers are members of the one body and as such, partake of the same grace, adhere to the same discipline (the Bible), are washed in the same Blood, and shall eventually dwell in the same Heaven.

In the high-priestly prayer of Jesus that is recorded in John 17, He says to His Father that He wants us perfectly one, just as He and the Father are one. This was to be made possible in a few short hours, through the shedding of His blood, that all believers might be sanctified and enabled to follow God's plan for His divine Church.

It is indeed unfortunate that Christians have failed to follow the Bible plan for the Church. Instead of one Church moving forward with a conquering tread, there are more than a thousand different groups moving sluggishly along because of a lack of co-operation, and strength which could be had through union.

John A. Seiss, the great expositor of the Bible, said concerning unity: "In nothing

which comes from man, or that is in any manner dependent on man or the endeavors of man, is the unity of the Church to be found." Just where does that leave man-made denominationalism?

In 1755 John Wesley wrote, "Would to God that all the **party names** and **unscriptural phrases and forms**, which have divided the Christian world, were forgot; and that we all might agree to sit down together, as humble, loving disciples at the feet of our common Master to hear His Word, to imbibe His Spirit, and transcribe His life in our own." (Emphasis ours.) How much better it would be for the cause of God, Bible holiness, and His Church if that were actually brought to pass!

Dr. Hodge, the great theologian, said, "All sins against unity are sins against the Holy Ghost." Looking at this statement in the light of the office-work of the Holy Ghost, it becomes clear. The Holy Ghost is the administrator of salvation, and it is His specific act that sanctifies the believer. Since it is true that sanctification is the act of grace that purifies the heart and eradicates carnality, it is likewise true that God sanctifies the individual in order to remove every vestige of sin, which has caused all the separation known to the world. Therefore, to work that which is in opposition to the end result of sanctification or holiness of heart, is to oppose the work of the Holy Ghost and, to say the least, it must grieve Him greatly.

It is nothing short of a shame that the Holiness Movement is so divided and sub-divided by so many holiness denominations. There is a terrific waste of money and man-power because of this very condition. By this, I mean the great amount of money that is used in building more than one holiness church in a small community where one could well take care of the situation. Where there are two or more holiness groups operating in a given community, it is usually true that neither is functioning to total capacity, and there is a natural competitiveness which unavoidably develops in such circumstances, which is not wholesome to Bible holiness.

Should all holiness folk, or rather, holy folk, get together on the Bible basis, there would be a greater potential in the community and at the same time it would release a man (pastor of the other struggling flock) to move on to regions beyond where the doctrine of true holiness has not been preached. If holiness is real—and it is—then it should work, if men would allow it to work. This beautiful doctrine is not a thing over which to disagree and fight, but is the experience that makes believers one, when allowed to follow the course God designs for it.

ANOTHER VOCATION

Albert A. Light, a resident of Philadelphia, feeling there was no point in earning more money, retired from business in 1943 to devote his time to welfare work. He promotes jobs for ex-convicts, advises husbands and wives with domestic problems, straightens out alcoholics, talks with persons in need of a sympathetic listener, dissuades would-be suicides, arranges outings for orphans and handicapped GI's, and contributes to many charitable organizations. "I'm doing what I want to do," says Mr. Light, "and getting a great kick out of it. Who would want anything more out of life?"—Gospel Messenger.