

# The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
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Editor - Rev. B. C. Cochrane  
Associate Editor and Business Manager  
Rev. E. W. Tokley  
Contributing Editors: Revs. H. S. Dow, F. A. Dunlop  
Other members of Committee: Revs. W. L. Fernley,  
A. D. Cann

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## EDITORIALS

### SUCCESSFUL OR SLOTHFUL?

The ability to learn lessons from life is one of the elements of true wisdom. Those who desire instruction to edification will find "tongues in trees, sermons in stones, books in the running brooks . . ."

In the scriptures we discover numberless object lessons from nature. Sometimes the object provides a topic for a sermon and at other times the object is the sermon. The grass and lily of the field, the trees of the forest, the fowls of the air, the busy ant, the headstrong mule, the spotted leopard, the cunning fox, speak in a language all can understand, great truths regarding God and godliness.

Solomon heard one of these sermons as he passed by a farmer's field. The field "was all grown over with thorns, and nettles had covered the face thereof and the stone wall thereof was broken down." The king paused long enough to view the field thoughtfully and says: "I looked upon it, and received instruction." The tangled growth of weeds and thorns infesting the land preached a sermon to all who passed by—"this is the field of the slothful."

Spiritual sloth is a common disease. It is to be found in all denominations and churches and claims as its victims ministers and laymen alike. The symptoms are the same wherever the infection spreads—prayerlessness, neglect of the Word of God, forsaken family altars, and lack of diligence in Christian service. Repeated confessions of unfaithfulness and plea for forgiveness are followed by a brief period of "land clearing" which seems to promise better things, but too soon the labourer becomes weary and the work ceases. Results of spiritual sloth are ever the same—formal prayers and testimonies, a steady decline in church attendance, barren altars and fruitless "revival" campaigns.

We do not need a staff of experts in the field of spiritual service to diagnose the cause of spiritual dirth and decline with many people and many churches. A survey of the day-by-day, month-by-month routine of some of the preachers and the laymen will lead one to the inevitable conclusion: "They're not working at the job." The lack of whole-hearted, sacrificial labour, and the absence of the cross in spiritual service is sufficient explanation for the obvious decline in the life of the individual and church.

Why are some churches closing their doors while others are in a thriving state? Why are some denominations growing and going while others show little or no increase from year to year? Yes, I know it's so easy to explain one person's success and another's failure, one church's success and another's decline, by saying: "They're compromising, playing to the public, depending on programme." This explanation may stand the test in some cases but the writer knows of other situations which demand some other. I'm thinking of a community in Canada where, a few years ago, a small group of people organized a church. To-day that church is enjoying success that borders on the phenomenal for our generation. I have carefully inquired as to the secret, and as near as I can learn the chief cause of growth lies in this—the pastor and the people are working at the job seven days a week and with all their might.

David Livingston's motto: "Fear God, and work hard" may not possess the phonetic or sentimental appeal of some others, but it's a good one for those who want results. There's no royal road to success. "Blood, sweat and tears" are the price demanded, but the willing and obedient shall eat the good of the land.

### CALLING THE PASTOR

According to our Church polity, meetings for the calling of pastors for the coming church year, should be held "not later than March 1st". Already some churches have held their meetings and others are scheduled for the near future. In some cases pastors make known their intention of completing their term of service at the end of the present church year, and churches face a clear issue of calling another man. In other instances the question as to whether the present pastor will be given a recall is before the people. Whatever particular situation exists in your local church, the meeting to consider pastoral leadership is a vitally important one.

Much prayer is needed just now. It would be well if church members would pray earnestly about the "call meeting". It would be in order for churches to pray for one another that divine grace and divine guidance might characterize these important services.

Sometimes personal desires of pastors and people crowd into our call meetings. It is very human for us to have these personal preferences, the pastor as to where he would like to locate and the people as to whom they would choose if it were a question of personal desire. A time of waiting on God, perhaps a protracted period, will help all concerned to reach the point where we pray, "Thou, Lord, which knowest the hearts of all men, show whether of these . . . thou has chosen, that he may take part of this ministry" Acts 1, 24, 25. God has His plan for each man and each pastorate. If that plan can be found and followed, good results will be forthcoming.

May the Lord rule and overrule as each church and minister faces the "hour of decision"!

Consistent Christian living every day is the best protection against Christianity's rivals. Satan cannot enter the heart and life if that heart is completely filled with the Holy Spirit.

—Robert D. Troutman.

### HOW TO SHAKE THE GATES OF HELL

Rev. J. L. Brasher, D. D.

The agitations of One World, or World Federation, and One Church are dangerous signs of our times. There can be no argument for one super-government over the whole world except fear. A vain hope in organization rather than oneness of purpose or national oneness. We have had enough experience with the League of Nations and so-called United Nations to know that so long as they are free to talk and vote as they please they are only debating societies with no union of heart or purpose, and so far, they expect the United States to pay the bills and furnish the boys for slaughter on foreign battlefields, while they do business, as usual, with those who kill our men. So far it is worse than a failure and is an international disgrace. If two families cannot get along without trouble, living across the street from each other, can they do better to move into the same house together?

There can be no unity in world government without a master dictator who does its thinking and direction. In that direction we drift, being urged on by the master strategist, the devil, so that he can reign through the world dictator. Only one being can unite the whole world, that is the Lord Jesus Christ, who has been, and now is largely rejected by the nations. But he will yet reign, but not by human plans, organizations or movements, but by his Father's own ordering he shall have the victory (Psalm two).

A twin movement of the above is the One Church Movement. Such a movement can only succeed by the sacrifice of principles and vital truths until all is given up for organization's sake. We had one church for centuries. Then it grew a papacy to hold it together, and became a totalitarian organization under one man declared by men to be infallible, thus taking the place of God and becoming anti-Christ. Men who have differed from it have been ruthlessly destroyed when it was possible to do so.

We hear a good deal about tolerance, but find that tolerance is only exercised toward those who let so-called leaders do their thinking for them, and toward those who treat with contempt the teachings of the fathers, and who suggest that they were back numbers and did not go far enough. Well, they went from convenient grace to glorification, from hell to heaven, from time to eternity. That seems a good way to go for even modern men. You cannot weld cold iron. Union is not found in organization. It can only be found in heart, and that heart condition can only be had by supernatural experience of Divine love wrought by the Holy Ghost. I know of no soul winner who would go all out for the one-church idea.

Another peril is a Laodicean Church—self-satisfied and largely prayerless. That church is the product of a spiritually passionless ministry, "Shepherds who feed themselves and not their flocks." Watchmen who give no warning. Poisoned by the slogan, "The fatherhood of God and the brotherhood of man,"—a term utterly at variance with the facts and unsustained by the Word of God. Preachers without a message. They speak words. They echo phrases. Their hearts do not burn, neither do their words. They seek comfort rather than divine grace. They are more influenced by current literature than the living Word of God.

(Cont'd on Page 8)

### We Holiness People

Ronald G. Morehouse\*

Holiness, holiness, holiness, it that all we can think about these days? At Beulah, in the book store about all the books are on holiness, and it seems to be about all that the evangelist can talk about. We leave Beulah and go back to our churches and we hear it there.

We refer to ourselves as holiness people, yet in spite of all this, I fear that many times with Isaiah we could say "Hear ye indeed but understand not and see ye indeed but perceive not."

All too often in our holiness churches we feel that if people are "professing," then there is little to worry about. What are the grounds upon which we should base our profession? We may think of a number of reasons that are given. 1. I was saved and sanctified when this church was first started. 2. I have defended this doctrine since I first heard it. 3. I was to the altar twice, what more can I do? 4. I have stood by this church when others have not. Salvation and spirituality are often determined by just such reasons as these, and many more. Let us ask ourselves if we can honestly be classed as holiness people in this way.

Our spiritual standing can never be based on past experiences. Eternal life balances on whether or not we, at this present time, have the blessing of God upon our souls. Heb. 12:14 admonishes us to "follow peace with all men and holiness." God forbid that we should bypass this text because we feel that it has been abused. The abuse has not altered its serious truth in the least.

In that first word "follow" we have the key to all that we stand for. Webster in defining the word says "to go or come after; pursue; succeed in order; accompany; attend; imitate or conform to; watch or attend to closely; to practice."

As I sat eating my supper in my home some years ago, I looked through the window and saw a rabbit crossing our back yard at full speed. Almost instantly I saw a fox FOLLOWING a few yards behind. This fox was doing more than merely following a rabbit. It was diligently pursuing its supper, that upon which it depended for its very life, health, and strength. "Follow peace with all men . . ." "pursue peace with the same care, attention, and diligence, as beasts do their game; follow it through all places; trace it through all winding circumstances; and have it with all men, if you can with a safe conscience." (Adam Clarke)

We talk of a profession as though it were of great value in itself, but are we fulfilling the command of this text. Are we in full pursuit of peace with all men? When attacked, do we counter attack, or do we follow the example of Him "who, when He was reviled, reviled not again . . ." even when we are so sure that we are right?

This matter of following peace with men is most important because it is a part of holiness itself. Let no man say that he is doing his best, if he is allowing this portion of God's word to go unheeded.

What about following holiness? Are we in the rut of testifying thus in prayer meeting once a week, "I'm saved and sanctified and I'm going all the way," or is this matter of holiness, a burning passion within our souls. Do we pursue it with all our hearts, and, with the fox, do we come after it as though our very lives and strength depended upon it? Do

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we die daily to the world and self, and seek first the Kingdom of God? Are we watching, and attending to closely, and putting into practice, HOLINESS?

We might agree that there would be nothing wrong with that kind of living, but is it really necessary? Is it as urgent as all that? Won't there be a lot of people in heaven who do not see it as we do? Wouldn't a religion like that take up a lot of our time? Can't we get by without "going off the deep end?" Our sins are forgiven, isn't that enough? The text goes on to say "without which no man shall see the Lord." The apostle here seems almost afraid that someone may misunderstand him, so he continues to clarify the matter in verses fifteen and sixteen "Looking diligently, lest any man fail of the grace of God." The marginal reference in Cambridge and National bibles give it "fall from" and the Thompson chain reference bible gives it as "backsliding." We could say then, with all justice to God's Word, follow, or pursue peace and holiness lest we fall from the grace of God and lose our souls eternally. Is it not then important to us that this is the will of God, even our sanctification? Does it mean nothing to us that Christ prayed and died for this very thing?

This is the power that has enabled saints of all ages to stand for Christ, speak for Christ, live for Christ, and die for Christ. This is the power that enabled William Booth, amid the sin and degradation of England in 1849 to give to another these encouraging words: "Grasp still firmer the standard. Unfold still wider the battle-flag! Press still closer on the ranks of the enemy, and mark your pathway still more distinctly with trophies of Emmanuel's grace, and with enduring moments of Jesus' power! The trumpet has given the signal for the conflict! Your General assures of success and a glorious reward; your crown is already held out. Then why delay? Why doubt? Onward! Onward! Onward! Christ for me! Be that your motto . . . be that your battle-cry . . . be that your warnote . . . be that your consolation . . . be that your plea when asking the mercy of God — your end when offering it to man . . . your hope when encircled by darkness . . . your triumph and victory when attacked and overcome by death! Christ for me! Tell it to men who are living and dying in sin! Tell it to Jesus, that you have chosen Him to be your Saviour and your God. Tell it to devils, and bid them cease to harass . . ."

Are we sanctified holiness people, or do we just have a profession?

\*Pastor, Havelock, N. B.

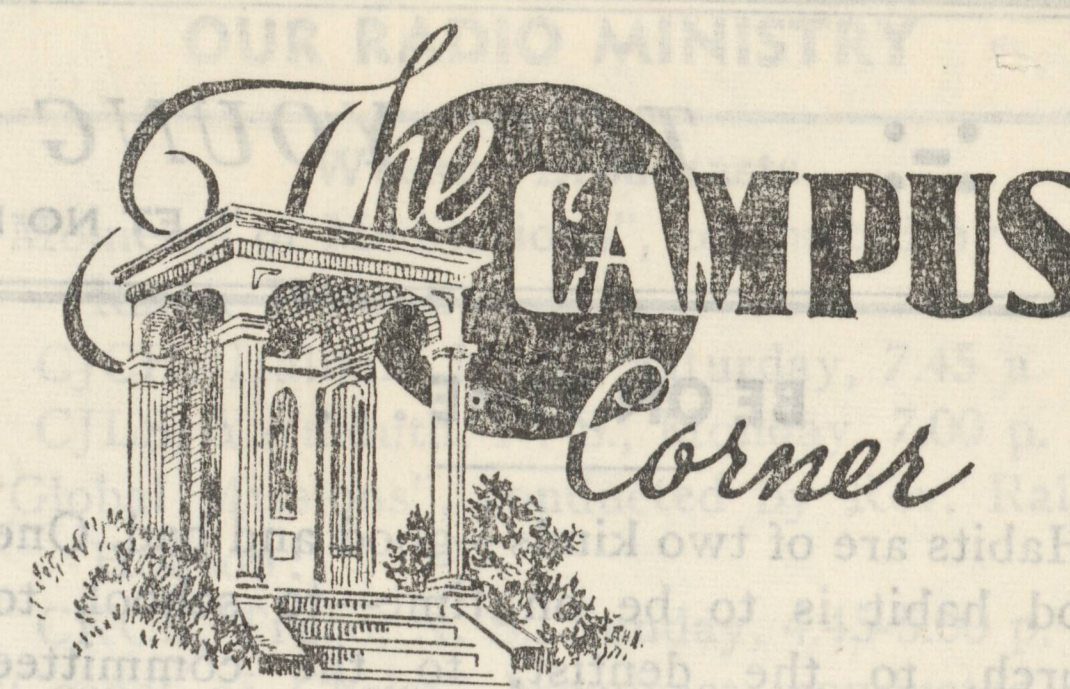
### In Time of Affliction

(Cont'd from Page 1)

by trusting in Me, and Me alone; therefore will I never fail him. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Gather up your confidences, make them into one confidence and fix them all on Him. Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn to a spear, and pierce thee. Lean wholly upon God, and as He is everywhere thou shalt stand upright in leaning upon Him.—Sel.

### MISSIONARY STUDENT AT BETHANY

Readers of the Campus Corner will be glad to know that Mr. Reginald Kierstead has been



### BETHANY! HAVE I REMEMBERED HER?

Recent issues of the Highway have reminded us of the importance of Bethany Bible College. Several years ago, many people questioned whether or not our church could support a Bible college. Through the years Bethany has been operating, our people have proven, by their sacrificial giving, that they could support a Bible College.

We believe our people are becoming more and more aware of the importance of Bethany. Several of our churches have already paid their 1955-56 budget in full. Other churches are making regular payments on their Bethany budget. We congratulate these churches. However, several churches have made no contribution on their Bethany Budget while others are behind schedule in their payments. Let each of us ask, "Have I remembered Bethany?"

We want to encourage all our churches to set a record in giving to Bethany on **Bethany Sunday, February 12th**. With the church year two thirds past, we will need approximately \$2,500.00 to bring the budgets up to date. Let us remember that the church year closes May 31st. Bethany needs your support now.

The giving of personal gifts; and church giving, gives us confidence that our people will rally to support Bethany on Bethany Sunday; and throughout the remainder of the year, endeavour to pay the Bethany Budget in full. This is possible if each one will pause regularly and ask, "Have I remembered Bethany?"

EVERY DAY  
is  
**BETHANY DAY**  
but  
**Bethany - Sunday**  
is  
**February 12th**  
This Is A Day For  
• PRAYERFUL GIVING  
• CHEERFUL GIVING  
• THANKSGIVING  
LET'S MAKE FEBRUARY 12TH  
A REAL  
**Bethany - Sunday**

accepted as a student at Bethany Bible College. Reginald is the second son of Rev. E. A. M. Kierstead, Superintendent of our Foreign Missionary work in South Africa, who has come to Canada to attend Bethany.