

# The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTIST ALLIANCE

Published Semi-Monthly at Moncton, N. B.

by a Committee of the Alliance.

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— SUBSCRIPTION PRICE —

Per year, in advance.....\$3.00

United States Subscribers..... 3.00

SPECIAL NOTICE

All correspondence for the Highway should reach us before the 8th and 23rd of each month.

The King's Highway, Box 277, Moncton, N. B.

Printed by Moncton Publishing Co., Ltd.

Printers and Publishers, Moncton, N. B.

AUTHORIZED AS SECOND CLASS MAIL

POST OFFICE DEPT. OTTAWA

MONCTON, N. B., SEPTEMBER 30TH, 1958

## EDITORIALS

### HOLINESS GROUPS UNITE

The trend toward organic union of denominations proclaiming the Wesleyan doctrine of entire sanctification is spreading. The Pilgrim Holiness Church voted at its 1958 Quadrennial Conference in favour of union with the Wesleyan Methodist Church. The Wesleyans will consider the matter at their Quadrennial next year. The Gospel Workers, a small group with churches in Ontario, has united with the Church of the Nazarene. And the latest development in this union trend is the merging of the Holiness Movement Church with the Free Methodists.

All those who love the Cause of Holiness and the Church of Christ Universal, will welcome a trend that should increase the strength and efficiency of those bodies seeking to promote the work of God's Kingdom. When a small group can unite with another, or two groups of comparable size can agree on a merger, without the sacrifice of anything vital to the beliefs and standards of those concerned, great benefit can result from such action.

The prayer of our Lord, "sanctify them . . . that they all may be one . . .", must include the proposal of organic union and united action among those who give special emphasis to the grace which Jesus asked the Father to impart to His own. And doubtless Christ realized that a uniting in fellowship and labour of those who sponsor the message of full salvation would produce another result for which He prayed: ". . . that the world may believe that Thou hast sent me."

### IN BONDAGE TO LIBERTY

There are some good people who seemed confused about the idea of spiritual liberty. And their confusion often produces the strange result of what might be described as bondage to liberty. It is difficult for these "freedom slaves" to believe that anyone has received God's saving or sanctifying grace into their hearts if the process of being saved and sanctified did not follow a certain specific pattern. It is the considered (and sometimes strongly expressed) opinion of these people that services must always run along a certain course "when the Spirit of the

Lord has His way". An important lesson the Christian must learn is: Liberty is not the Spirit working as we expect Him to, but as He chooses to. If the Holy Ghost has His way things will not follow a stereotype pattern. God deals with people in the way that His wisdom decides. The observant Christian will discover that His way in dealing with some is distinctly different than that employed with some others. In fact, in Divine order, there may be no two cases in which God is found to work exactly the same way. And our public services will vary also. There are times when the Spirit would hush us into quietness and meditation; there are other times when He would stimulate a spirit of exuberant praise. There are times when shouting is in order, and to quench the stimulus to praise is to quench the Holy Spirit Himself. There are other times when shouting would be as much out of order, in God's leading, as it would be at a funeral.

It is most unfortunate that we make the mistake of endeavouring to dictate as to the Spirit's methods and ministries. It is deplorable that we mistakenly seek to set the pattern of our services. It is not the will of God that we all act the same way, use the same gestures and expressions, etc. Some people would make us monkeys and mocking birds in their insistence that we imitate them or others. But the Lord wants that we enjoy the liberty of acting and speaking in the way natural to ourselves. And, if we are wise, we will allow the Spirit to set the pattern for our meetings, and gladly follow what appears to be His leading for each service. Sometimes He may say: "Shout, for the Lord hath given you the city", and again "Stand still, and see the salvation of God". But whether to shout or be still, the order which divine wisdom directs is the order for the particular occasion. When we have the kind of service which God intends that we should have, we shall have the most helpful and fruitful kind possible to us.

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### THE KINDLING OF A SPIRITUAL TORCH

By A. W. Tozer

Editor "Alliance Weekly"

Every pastor who has had experience watching over the flock of God knows why Stephen went on to surpass the other disciples. Briefly stated it was simply this: Stephen had a more intense desire after God and spiritual things. He blazed upward after God like the bush that burned, and his soul found Him, after Whom he so ardently longed.

It is not an uncommon sight in any church to see one or two in the congregation who are ablaze for God, while the rest accept things calmly and without much interest. They are saved and they are certain of their position before God: but farther than that their desire does not lead them. If they grow, it is in doctrinal knowledge, not in spiritual fervor. They are content to know from the Scriptures that they have eternal life.

Many of them will engage in the routine service of teaching in the Sunday school, singing in the choir, passing out tracts, making a neighborhood canvass; but the eager pastor does not see among them anything resembling the face of an angel. (Act 6:15). Their spiritual awareness does not become acute. Their love for God never gets out of hand, never causes them to thirst and long for God till their flesh suffers under the struggle.

More than a quarter of a century of pastoral work has taught me that most Christians will not discipline their lives to bring them under control of the Spirit. They will not die to self. They will not make the knowledge of God the single passion of their days and