

The King's Highway

AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XXXVIII

MONCTON, N. B., SEPTEMBER 30, 1959

No. 471

DISCIPLINED DISCIPLESHIP

By L. B. Reese

A recent article calls attention to the fact that we are a nation that gags at the word "spiritual." While this is no doubt true from the national standpoint, it is also equally true that the church is in the same danger, with respect to the word "discipline."

We have made it increasingly evident that we are averse to anything that suggests "discipline." Man's fall injected an element of independence that brooks any attempt to invade our right to do as we please. This is no more obvious than in those areas which need "curbs and restraints."

Not being as wise as the children of the world, the children of light have sought success without the cost of discipline. We have admired the success of lives punctuated by discipline, but have sought the same goals by detours.

It is an enigma how we can fulfill our calling as "saints" and disciples" and at the same time be gourmards of self-indulgence. The holy aspiration of sainthood demands the rigors of a disciplined life. One needs only to read the biographies of the great lights of Christendom to behold the pages stained "with blood, sweat, and tears" of courageous and joyful discipline.

The profundity of discipline in spiritual exercise is plainly revealed in the numerous illustrations cited by such men as E. M. Bounds. Hours of time; acts of self-denial; steady and persistent effort is the chronicled designation of Bounds' array of praying saints.

The word-discipline has the unmistakable kinship with the word disciple. A call to discipleship is a call to a life of discipline. To disregard this basic concept of discipleship is to ultimately degenerate into "nominalism" and apostasy.

No success story could be written in the wordly sense without discipline. The success of one of our modern athletes is explained in the robust language of a disciplined life.

We dawdlers in grace, may "pooh" the idea of such rigorous discipline but though the end may be undesirable certainly to emulate the methods with another goal as the objective, would be commendable.

There can be no doubt that "disciplined" people are the people God uses. Too many facts of biography prove this for it to be questioned. God's men are to be disciplined in body, mind, and spirit.

Popularity will never characterize the "disciple of discipline" but God will take cognizance. Loneliness and solitude may be the present portion but afterward it "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

"One further order we must give you in the Name of our Lord, Jesus Christ: don't associate with the brother whose life is undisciplined," (II Thes. 3:6, Phillips' Translation).

The King's Highway

READY FOR SERVICE

By B. L. Brown

Scripture: Isaiah 6:5-8. "Send me."

What an example is Isaiah the prophet for Christians of today. When the voice of God rang loud and clear with a plea for help, Isaiah placed himself in the path of service.

Just previous to God's call, Isaiah was purged of his uncleanness. Preparation isn't complete without purification. If the prophet was to successfully bear God's message to a needy people, he must first be a recipient of God's grace and meet His approval.

I'm wondering if Christians of today are prepared and listening for the:

I. Call to Service—"Who will go? ..." vs. 8 God has been pleading and calling for laborers down through the centuries of time. He who offers the greatest reward receives the least response. "The harvest truly is plentiful, but the laborers are few." Matt. 9:37.

When war threatens the peace and freedom of our country, thousands of men rally to arms and fight the enemy. Satan is forging a similar battle, though much more serious because it involves the never-dying souls of men. The evil one is endeavoring to devour and destroy young people while many Christians stand by doing nothing.

Can you not hear God calling you to a higher level of service? He wants you to witness across the table, across the street, or perhaps, across the sea.

II: Consent to Service—"Here am-I, send me." I have noted in many churches, people who when asked to perform some small task in the services or during Sunday School, reply, "Can't you get someone else? John or Jane can fulfil the request better than I." Isaiah had the attitude every Christian should have. He was filled with love and concern for the needy. No doubt he often wept tears of compassion over wayward and disobedient people. There will be no tears of concern in the pews until there are tears of concern in the pulpit. And there will be no tears of repentance, shed on our altars until there are tears of response to the need from our churches. There are friends, relatives, and loved ones who may never come to Christ unless we respond to God's call.

III. Commission of Service—"... go tell this people" vs. 8, 9.

What are we to tell? What is the message to be proclaimed? Our message is identical with Isaiah's. It centers around the Messiah.

The sacred scenes of Easter illustrate the foundation of this message. The sacrificial death of Christ extended to all man-kind deliverance from the power, practice, and presence of sin.

"He gave Himself for our sins that he might deliver us from this present evil world." Gal. 1:4.

The greatness and glory of the Cross would have lost its significance had it not been for faithful believers who endeavored to fulfil Christ's commission: "Go ye into all

(Continued on Page 8)