

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

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EDITORIAL

THE INDESTRUCTIBLE CHURCH—THE IMMOVABLE KINGDOM

Let us note some outstanding features of the Church of Jesus Christ.

First—Our Lord seems to have coined the word church. We do not find it used by any of the inspired writers previous to His time. It comes from the Greek word ecclesia which means called out: Hence the church which Jesus said He would build, which He claims for His own, is a "called out" or separated church. With this requirement, agree the words of the apostle Paul to the Corinthians, where he is telling them that they cannot have fellowship or agreement with the unbelievers any more than Christ can have concord with Belial or light with darkness. Hence he says, come out from among them, and be ye separate. II. Cor. 6-17. Any society that men might form and call a church, does not necessarily make it a church, or a part of the church of Jesus Christ. They may call it the Church of God or of Christ or they may call their society by some other name such as scores of denominations are named; but that will not make it a part of the church which our Lord promised to build: Neither will the name which the society bears prohibit it from belonging to the genuine church. The name itself has nothing to do with the quality or status of the society. You may take a dog and dress him in boys' clothes and give him a boy's name, and let him sleep with you in your bed and eat at the table, as some dog lovers do, but all that will not change a dog into a boy. When you let him out he will go where other dogs go and do what other dogs do, because he still belongs to the canine family. It would require a real miracle to change a dog into a boy. Now we are not classifying unsaved men with dogs, although the inspired writers while speaking in terms of contempt of certain men, do call them dogs. Jeremiah called the false prophets, dumb-dogs. And Paul in warning the church at Philippi of certain men that would rend, or tear it in pieces, said: "Because of dogs." However, the true church of Jesus Christ is the product of God's miraculous grace. Our Lord said to Nicodemus, except a man be born again he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Or in other words he cannot become a citizen or resident of the immovable kingdom unless he is regenerated or born again by the power of God., when he

is separated in spirit from unsaved, worldly minded people and becomes a member of the family of God or church of Jesus Christ.

The regenerating grace of God takes effect at the fountain of a man's being: In the heart, soul, or mind, as different writers term it. It transfers his affections from things earthly to heavenly things. Hence, the apostle says: If ye then be risen with Christ set your affections on things above; not on things on the earth. Again the apostle John wrote: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Therefore in the light of the teaching of these scriptures, we say that although a person may be baptized and belong to an organization called a church, yet if they still attend worldly amusements and find their chief joy in such pleasures instead of in the service of God, we have a right to believe that he or she is not a member of the true Church of Jesus Christ: For according to John they cannot have the love of the world and the love of God at the same time. We may say more on this subject later.

THE MOVIE POLL

In a recent poll on attendance at movies taken by the Pathfinder it was discovered that the greatest movie-goers are the people of the cities, where forty-one per cent are addicts and fifty-two per cent go at least several times yearly. Regular attendance was discovered to be less frequent in the smaller towns. It was found that only fifteen per cent of the people in the rural areas were habitual in attendance. The composite picture for all kinds of population showed that twenty-seven per cent of the people attend once a week or oftener; sixty per cent several times or more yearly.

It would be interesting to have a national poll on the use of the cigarette. No doubt it would be found that men and boys are as badly nicotine-ridden as movie-ridden. And the showing of the per cent of cigarette users among girls and women would be a sickening picture.

Add to the movies and the cigarette the liquor traffic and habit, and you have the ideal background for the promotion of personal and society degeneracy and crime.

But the Pathfinder poll indicates that twelve per cent of the people of America never attend the movies. If so large a per cent never smoke and so many never use liquor, and these good, total abstinences are in the same people (which is to be a very considerable extent true), then some parents are still defending their homes and their children from moral and physical menace. Regardless of all matters of religion, the children who come from homes where there is no support of the movie or tobacco or liquor have a better chance in life by far, other things being equal, than the youth of the movie, tobacco, liquor-ridden family.—Free Methodist.

In four provinces of Canada—Prince Edward Island, New Brunswick, Nova Scotia, and Ontario—liquor advertising is illegal; and throughout all Canada, all liquor advertising, over the stations of the nationally-owned Canadian Broadcasting Corporation, have been withdrawn.—Exchange.

The masses procure their opinions ready made in open market.—Colton.

CHRIST'S ALTERNATIVE TO COMMUNISM

Christ's alternative to Communism is not a social system but an individual who has been born again. Having had this wonderful thing come to him, his old life has passed away and all things have become new. If he passes on in his experience until holiness actually pervades his life there is not only personal satisfaction but a desire to do well by all men.

As an employer he will be fair to his employees. As an employee he will be fair to his employer. As a parent he will soberly and industriously provide for his own. As a teacher he will direct all possible into the right path. As a citizen he will obey the laws.

As a Christian he will be a good Samaritan, an evangelist, a missionary, a peace-maker, a light-bearer, and lover of all mankind.

Communism and Naziism and the other hideous social systems of the earth do not need imitations or modifications. The world rather needs men and women whose hearts God has touched, who will go forth to bear to all mankind the good laws of a life and a society right because the heart has been made right.

No social system can be any better in its operation than the hearts of the men of which it is composed.

Christ begins with the heart. He works heart correction into life correction and society correction.—Free Methodist.

IMMANUEL

In the Garden our first parents had fellowship with God until one day there was the disobedience. This meant the loss of the Garden, but much worse—the loss of God, for the communion with God was broken. God could not and cannot fellowship with sinners and be true to Himself. Moreover, while God is holy and man a sinner, neither could have any pleasure in such associations.

By and by Jesus came walking among men. His works were impressive, for He performed the mighty miracles, showing His authority over natural forces, or rather, His ability to use force which was above the forces of nature. His teachings were not merely the best that the world has ever known—they were absolutely perfect. The blunder of nations and individuals is that they have followed other teachings rather than His. Beyond all this is the fact of His example. Here was one who never departed from the way He ought to go. He therefore became a norm by which other lives may be measured.

More vital to us is that in Christ we have Immanuel—God with us. It was wonderful that in this One in "the days of his flesh" God fellowshiped with men. But that was for the few years only, and for the few that could walk with His physical presence. The great thing is that in the atonement there was made possible a restoration of the fellowship between God and men which was lost in the garden. And this fellowship is not for a few men at a certain period in history, but for all men in every time.

Let others rejoice in what and whom they will, some of us will be glad above all things for this God-man who brings to us reconciliation and the restoration of the divine-human fellowship.

It is too bad that of the many who have the privilege of this, only a few take advantage of it.—Free Methodist.