

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

THE FIFTH COLUMN IN RELIGIOUS CIRCLES

We are hearing and reading a great deal about the Fifth Column these days; in fact it is one of the most widely discussed subjects before the public in connection with this awful war. It is quite a modern term and as all know of course it means sympathizers among us. The term seems to have originated in the recent Spanish civil war. They tell us it was first used by General Mola after the fall of Toledo. He said, we have four columns advancing on Madrid, and the Fifth Column (meaning sympathizers) is in the city. And so the term has come to mean: An enemy within our ranks. It is generally believed that it is because of the Fifth Column that Germany has made such progress in this present war. The fall of France is attributed to the Fifth Column. Now this all reminds us again of the words of our Lord which read "A man's foes shall be they of his own household." Matt. 10-36. Our Lord here is doubtless referring to those in religious circles who profess to be His friends, and friends of the cause of righteousness, but are in reality enemies, because they sympathize with sinners, worldlings and those who love pleasure more than God.

Since the days of the apostles, the true church has been carrying on a warfare against the combined forces of evil, viz., the world, the flesh and the devil.

The Apostle Paul wrote to the Ephesians: We wrestle not against flesh and blood—that is, not against men or human beings, but against principalities; against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places, or "heavenly places," which Dr. A. Clark says means the churches or religious circles. So to use modern terms, we might say, instead of wicked spirits in high places, we war against the Fifth Column in our churches.

But we fear sometimes that the church has capitulated or surrendered to the world. For it looks as if the world had moved in, and in most cases has taken charge. And it is doubtless due to the Fifth Column within her ranks that she is so weak spiritually or near dead. But the question arises: Who are these Fifth Column folks, or how or where shall we locate them. In our civic life they are charged with sympathizing with our enemies, discouraging the people, and lowering the public morale. Then what shall we say of leaders in our churches who profess to love Jesus, and

to belong to His kingdom, but who love the world and attend and support worldly entertainments, and many of them deny the Deity of Jesus, and make light of His miracle working power, and tell the people that the Captain of our salvation is not able to save them from sin, or to give them victory over their foes, hence discourage the people from seeking Holiness or complete victory. If the preacher is the key man, as some say, may he not be largely responsible for this spiritual dearth and death and spirit of worldliness in so many churches. Paul said, "so we preached and so ye believed."

What shall we say of parents who criticize their pastor in the presence of their unsaved children! And where shall we place the preacher who criticizes his brother's preaching in the presence of unsaved, or worldly minded people who do not like scriptural truths?

A party told this writer a short time ago that when one of our strong preachers preached a sermon last summer in which he said some very plain and timely things about the way that women dress, that another preacher criticized his message, and said it was disgusting, and he did it in the presence of some young women who also did not like the preacher's sermon because they wanted to dress according to the fashions of our day. This person also said they thought the preacher who did the criticizing was lovely because he sympathized with them. Doesn't Fifth Column mean sympathizers with our enemies? Was that not the attitude that the preacher in question took with those worldly minded young people, and like parents when they sympathize with unsaved children, did he not become an enemy of the truth, and also their enemy and make it impossible for the faithful preacher of the word to do them good or help them?

If I thought that the preacher who is endeavouring to preach the whole truth did make a mistake, as we all sometimes do perhaps, and say some things which I thought were better left unsaid, I would not criticize him in the presence of unsaved or worldly minded people. The Psalmist said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me.

I fear that very often the church and faithful pastor are defeated in their revival effort because of "The Fifth Column" in our churches.

Again, what shall we say of men in our churches who hold responsible positions such as deacons and Sunday school superintendents, who never seek or obtain the experience of holiness of heart, and hence, never testify to the experience of entire sanctification, or exhort others to seek it, and who are not very sympathetic toward the preacher who draws the line straight between the church and the world. In spite of the fact that some of these men hold responsible positions and contribute of their money to support the church, are they not enemies to the spiritual cause? And are they not in the Fifth Column?

Let us pray!

ENLARGEMENT OF SOUL

Mrs. H. C. Morrison

What was a wonderful testimony David gave in Psalm 4:1, when he said, "Thou hast enlarged me when I was in distress." How often have we

prayed that the Lord would enlarge us, spiritually, that we might be able to enter more fully into the enjoyment of the things he has promised to those who have the faith to claim their inheritance.

Well, there are always conditions to be met, ere we can realize the blessings that are in store for us. I judge that David had done much praying, had been through trying experiences, for the previous Psalm was written as he fled from Absalom, his son. He pours out the anguish of his heart, as his enemies taunted him with the accusation that "There is no help for him in God." David rises in the strength of his Christian manhood, facing God with the declaration, "But thou, O Lord, art a shield for me; my glory and the lifter up of mine head."

As David topped the hill of victory he exclaimed, "I will not be afraid of ten thousands of people, that have set themselves against me round about." No wonder he could testify before men and devils, that "Thou hast enlarged me when I was in distress." This is not a testimony of freedom from suffering, but a freedom through suffering. Do you get the import of the difference? David's very sorrows had been the means of his enlargement of soul; a bitter route, but a glorious experience at the end of the way.

George Matheson, the blind preacher, who upon finding that his sight would be taken from him, notified his betrothed of the calamity; she refused to marry him, which left him desolate, so far as human loves count, but he had the anchorage that kept his soul steadfast and true while the billows rolled. In writing of this enlarged experience as coming only through suffering, Matheson says: "And have not you and I a thousand times felt this to be true? It is written of Joseph in the dungeon that 'the iron entered his soul.' We all feel that what Joseph needed for his soul was just the iron. He had seen only the glitter of the gold. He had been rejoicing in youthful dreams; and dreaming hardens the heart. He who sheds tears over a romance will not be most apt to help reality; real sorrow will be too unpoetic for him. We need the iron to enlarge our nature. The gold is but vision: the iron is an experience. The chain which unites me to humanity must be an iron chain. The touch of nature which makes the world akin is not joy, but sorrow; gold is partial, but iron is universal."

Matheson then begins to exhort his own soul, as if to subdue it to the yoke of suffering. He says: "My soul, if thou wouldst be enlarged into human sympathy, thou must be narrowed to limits of human suffering."

Some one has said that, "If Joseph had not been Egypt's prisoner, he had never been Egypt's governor. The iron chain about his feet ushered in the golden chain about his neck." And so it is: Everything that life holds dear is bought with a price that comes through the lone way of the cross, the rugged, steep path of unquestioned obedience. But remember that, after the climb, the rocks, and the "lions in the way," that we shall top the hill with David's note of victory, "Thou hast enlarged me when I was in distress." We shall find that our fettered lives have had the wings of flight into the bosom of humanity. "God nothing does, nor suffers to be done, but we ourselves would do, could we but see the end of all events as well as he." Do you believe it? Then you shall be victors in every conflict and an heir to a crown that fadeth not away, reserved in heaven for you.—Pentecostal Herald.

Let our prayers ascend morning and evening. Let our days begin and end with God.—William E. Channing.