

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—

REFORMED BAPTISTS OF CANADA

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## SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.

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MONCTON, N. B., FEBRUARY 15TH, 1941

## EDITORIAL

### PAUL'S CHARGE TO PREACHERS (Continued)

In our last article we noted that the apostle's charge was to preach the word. We also noted why: Next we want you to notice that Paul also tells Timothy how he is to preach. One might think that it would not make any difference how a man preaches, if he will be sure to preach the word: But according to the apostle's teaching in other places, there seems to be a right and a wrong way to preach the same word or gospel. In his second letter to the Corinthians, he said, God hath made us able ministers of the New Testament; not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life. So we see that a preacher may preach the word of the New Testament, but do it with destructive results, for saith he, the letter killeth. On the other hand if he preaches the word in the right spirit, he says, it giveth life. So we gather from this that a preacher not only needs to preach the word, but he must look well to the Spirit that he delivers his message in, lest he wound, discourage and kill weak souls: instead of feeding, encouraging, strengthening and building them up. I think perhaps many of us have made that mistake in the days when we had more zeal for preaching the word, than we had knowledge as to how it should be preached. Instead of keeping our spirit tender, and preaching with tearful eyes and pathos of soul, we gave way to a hard, censorious spirit, and said cutting, biting things, which did not bring God's approval and blessing on our own hearts, neither did our preaching feed, or bless others. And we tried to justify ourselves by saying, "Well, it was the word." It was said of our Lord concerning His preaching: "The bruised reed shall he not break, and the smoking flax shall He not quench." Isa. 42-3.

In continuing this thought as to how we ought to preach, Paul wrote Timothy in connection with his charge: Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. I fear that sometimes we preachers get the emphasis on this verse of scripture in the wrong place. I mean that instead of us being long-suffering (which means being very patient and kind), we put the long-suffering on our congregation, that is, we make them suffer a long time while we preach to them, and perhaps sometimes at them, especially if we have not prayed a good deal over our message and studied to show ourselves approved unto God, a work-

man that needeth not to be ashamed, rightly dividing the word of truth. Yes, Dr. Jowett has said, we need to study as if success depended wholly upon us, then pray as if it depended wholly on God.

Note also he said, we ought to preach doctrine. Some folks seem to be very much afraid of doctrine, both in their preaching and testimony. They shy from it as if they were afraid to use these great doctrinal Bible terms. A good lady said to this writer one time: I don't think we need to preach the doctrine of holiness or entire sanctification now because the people of our churches all must know it by this time. Then we argued like this: Well, if they are all so familiar with the doctrine of second blessing holiness that they don't need to hear it preached any more, then they should be more familiar with the doctrine of regeneration, or conversion, or being born again, for this doctrine has been preached more than the other: then that being true, we don't need to preach, ye must be born again, any more, and the same might be said of any doctrine of the Bible or of the ten commandments. Then the question arises, what shall we preach? Well, Paul said, preach the word with doctrine. We need to preach these great doctrines of the word until people not only know them, but until they believe them; not only with an intellectual faith, but with an affectional, or heart faith, for it is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation, saith the Apostle

### "SIR, WE WOULD SEE JESUS"

Jno. 12:21

The Greeks, who came up to worship at the feast, addressed these words to Philip; and from the tired hearts of earth's teeming millions there is this cry. Many do not actually know what it is that they want, but we know: it is Jesus. There is that empty space in every human heart which can not be satisfied with any other object, only Jesus can satisfy. Pleasure and joy and rest and satisfaction seekers, who abound in every land are but illustrations of this truth. Even the man who takes his own life, if he but "saw Jesus" he would never do that. Jesus is the only panacea for the multitude of human ills. "He is the solution to every problem."

Does the world see Jesus today? As a whole, I would say, it does not. "And I, if I be lifted up from the earth, will draw all men unto me." Jno. 12:32. John the baptist was a successful individual in magnifying Jesus. Every one of us Reformed Baptists should strive to attain unto this same success. How did John do it? Here is the secret. Jno. 3:30: "He must increase, but I must decrease." The popularity of John faded and he lost followers as he persistently gave way to expressions and actions which lifted up Jesus. John did not try to draw men to himself—he pointed lost souls to the Lamb of God that taketh away the sin of the world. He was merely "the voice of one crying in the wilderness..." John came from the wilderness, dressed in the plainest of clothing, ate a simple diet, suffered in prison and was martyred there, but his life's purpose was realized: he lifted up Jesus.

Paul the apostle is another one who lifted up Jesus. He tells us what he did to accomplish this: Gal. 2:20. "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth

in me..." "It is utterly hopeless for any Christian to always lift up Jesus if he has not had this experience. The self nature must come to the top sometimes. Jesus was manifested to destroy the works of the devil. The "carnal" nature is one of Satan's works, a masterpiece of his hellish efforts. It follows that the destruction of the "old man" is determined by the plan and provision of God, in Christ Jesus. And do you think that the carnal nature would tolerate the magnifying of his mortal enemy? To the Corinthians, Paul said: "I determined not to know anything among you, save Jesus Christ, and Him crucified." I. Cor. 2:2. And it takes determination to carry out this purpose. Here is another statement made by this same servant of God. "For me to live is Christ, and to die is gain." Phil. 1:20. This surpasses some of the most glowing and victorious testimonies of the saints of God. A life like this is worth living. In the third chapter of Philippians we read in detail the necessary process to be followed to reach this state, of being completely dead to self and all treasures, and to have the life hid with Christ in God.

Peter and John acted and spoke in such a manner that those who saw and heard, "took knowledge of them that they had been with Jesus."

The sin tired, the needy, the dying human beings whom we meet, need Jesus. Some are even looking for Him, a few are asking to be shown this wonderful Christ of ours. How am I meeting this need? How are you succeeding? Few of these needy ones are realizing the true picture of the Christ. There are spots in the pictures that we paint for them. The final summing up of our life's success or failure will be valued according to the success or failure we have achieved in lifting up Jesus. We too must sit at Jesus' feet if we are to know Him. We must know Him ourselves in order to tell Him to others.

Yours to "Lift up Jesus TODAY."

CHARLES D. M. SANDERS

## MARRIED

Bain-Stevens

On Tuesday evening, Dec. 31st, at the Baptist parsonage, Willow street, in Yarmouth, Alta Maxine, only daughter of Mr. and Mrs. Dalton Stevens, of Port Maitland, N. S., became the bride of L/Bdr. Charles Everett Bain, Port Wallis, Dartmouth, N. S., son of Mr. and Mrs. Everett I. Bain, of Sandford, N. S.

Rev. G. W. Guion officiated. The bride was attended by Miss Flora Bain, sister of the groom, and the best man was Harry Bain, brother of the groom.

Only the parents of the bride and groom and a few friends witnessed the ceremony.

Immediately after a reception was held at the home of the bride's parents.

The funeral service of Mrs. Dunbar Jones, of Hawkins Corner, was held at her home, and the Union Church of that community on January 30th. Interment was made in the Upper Hainesville cemetery.

Mrs. Jones is survived by one son, Frank, with whom she lived, one sister, Mrs. Emily Haines, of Hawkins Corner; five grandchildren and seven great-grandchildren.

We extend sympathy to those bereaved.

F. A. ANDERSON