

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.
by a Committee of the Alliance

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SUBSCRIPTION PRICE

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription	.40
Sample Copy	Free
United States Subscribers	1.50
Ministers, U. S. A.	1.25

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.
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Printed by The Times Printing Company, Printers and Publishers, Moncton, N. B.

MONCTON, N. B., SEPTEMBER 15TH, 1942

EDITORIAL

STRONG YOUNG MEN

I have written unto you, young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one. I. John 2-14. Someone has said that it is not the number of years that one has lived that determines a Christian age, that is whether he is old or young, but it is rather, our outlook, our perspective, our attitude toward the work of the Lord. The prophet Joel said, in the last days, saith God. I will pour out my Spirit upon all flesh and your young men shall see visions, and old men shall dream dreams. So the one commenting on these words of Joel said, no matter how many years a man has lived if he still has vision and faith, and courage for the work of the Lord, he is still young. But on the other hand if a man loses his vision and faith for God's work, and is looking backward, and just dreaming about better days in the past, that man is old in spirit; he has seen better days, even though he may be young in years; he has no vision. "Where no vision is the people perish," saith the Word.

In this epistle, John seems to divide believers into groups. Old men, young men, little children. And perhaps he is referring to their spiritual status instead of the number of years that they had lived. Notice, he said these young men were strong because "the Word of God abides in you and ye have overcome the wicked one," and not so much because of their physical age or strength, but because of the progress made in spiritual things. In his letter to the Hebrews, Paul called some Christians "babes in Christ." And these, he said had been on the way long enough to be teachers, but had not made sufficient progress in their religious lives.

Howbeit men who are young in years, and are strong physically as well as spiritually, ought to be able to do things which they would find hard to do when they had passed the four score mark, and were broken in health. Young men, preachers and laymen, should not be satisfied to settle down, take it easy, and live on the labors of other men, who have worked hard, and sacrificed to establish churches and Sunday schools, and build meeting houses and camp-grounds. We are glad that some of our strong young men are doing extension work which is very com-

mendable. And perhaps more of our young preachers and laymen should show a greater interest in the Lord's work.

We have several churches and parsonages which those who have gone on to their eternal rewards, worked hard to build, and some of them are badly in need of repairs and paint. If our fathers and mothers sacrificed to build these means of grace for us, can we not at least keep them in repair, so that they and we will command the respect of the communities about us. One man said to this writer a short time ago, the reason that some preachers never try to get their people to raise money for extension work or repair work, or missionary work, is because they fear that the people will have less to give the pastor. If that is true, it sufficeth to say, that that is a very selfish attitude to take, and a spirit like that will never build the kingdom of God. This gospel dispensation was ushered in through the sacrifice of our Lord and His devout followers, and it will have to be sustained and promoted by the same spirit on the part of God's people.

When a preacher or anyone else becomes self centered, and is always seeking to get what he can for himself out of the Lord's work, instead of trying to put more into it, that man has lost his vision if he ever had any, and is of very little value as a builder in the kingdom of God.

The pastor is usually the key man in the promotion of the church work. If he shows an interest in paying off debts, and keeping the property painted and in good repair, as well as raising money for other needs, and keeps his own soul blessed, he will find that most of the flock to whom he ministers will fall in line, and will become glad helpers in the Lord's work; and we have learned from experience and observation that if the preacher looks after the needs of the Lord's work, that God will take care of his. "Seek ye first the kingdom of God and His righteousness, and all these things (food and raiment) shall be added." Give and it shall be given unto you, good measure, pressed down, and shaken together and running over, shall men give into your bosom." Luke 6-38. What we put into God's work pays large dividends in material blessings, and especially in Spiritual rewards. It seems that much of our religious work will have to be done by our women and girls, so many of our young men have gone to war. Will our sisters accept the challenge, take the burden of the work upon their hearts, and become the "pillars in the temple of our God?"

THE HAPPIEST WORD IS LOVE

It was the love of God that brought Jesus from heaven to earth in the plan of salvation. It was that same love that enabled our Lord to endure all the opposition, all the hatred, all the unbelief that combined to send Him to the cross as a sacrifice for sin. It is the godly love for lost humanity that sends the missionary from the land of his birth to a country of strange speech and darkened souls to preach the gospel, and by patience to show what it means in the daily life. And within all the circles of human existence, it is love that lightens the load of domestic care, that gives patience in the hour of pain, that takes away the hardness of the heart ruled by self-interest and makes us kindly and thoughtful of others. Where there is no worthy kind of love, there is no life worth living.

PILGRIM'S SONG

Hark, hark! my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.
Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee!
Onward we go, for still we hear them singing,
"Come, weary souls! for Jesus bids you come;"
And through the dark, its echoes sweetly ringing,
The music of the gospel leads us home.
Rest comes at length: though life be long and dreary,
The day must dawn, and darksome night be past;
Faith's journeys end in welcomes to the weary,
And heaven, the heart's true home, will come at last.

Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night!
—Chiina's Millions

CHURCH STATISTICS

Using the government census recently published, we find that the population of the United States is about 131,000,000. Of these there are 34,000,000 Protestant Church members, 22,000,000 Catholics, 4,000,000 Jews, and 2,000,000 of other religions. The total of those associated with some religious organization is therefore about 62,000,000, compared with 69,000,000 with no religious connection.

An exchange points out that the picture is really very much darker than this, for of those who hold church membership, one-half "never darken the doors" of the churches to which they belong. It is estimated that not more than twenty-five per cent are regular in church attendance, while about fifteen per cent of church members attend the Sunday evening services.

The "liberal" churches have pleaded that we give up the orthodox gospel and present in its stead the findings of the "social gospel" of the modernists. One of the troubles with this suggestion is that the church of the social gospel is above all others the one that cannot get any considerable percentage of its membership to attend its services.

It is the conservative churches of the large denominations which are able to get a hearing out of all proportion to that given to the modernist groups, other things being equal. Also the amazing figures given above, showing the poor church attendance of church members in general, do not at all hold with the conservative churches, where the average attendance at their services is often more than the membership of the church, and where seventy-five to ninety per cent of the membership attend the Sunday meetings.

Our modernists do not have the truth in support of their religion. If besides this they make a pitiable showing at attracting the people, they need to think up some new reasons why people should leave the "faith of our fathers" for a thing so weak.—Free Methodist.