

The King's Highway

An Advocate of Scriptural Holiness

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'THANKSGIVING'

(Delbert R. Chhatreau, Belleville, Ont.)

The present situation presents an unprecedented spectacle of chaos and confusion, of suffering and sorrow, of strife and bloodshed. It would seem probable, therefore, that never before has the call for Thanksgiving been so suggestive of irony. Are not bloody tyranny, universal hate, a reeling civilization and world-wide heart-break more in keeping with a day of lamentation and mourning than a day of thanksgiving? Who can say, "Thank God" while nation rages against nation, while cannons roar and sirens scream, while skies are lighted with the fires of destruction, while fields are piled high with the battered bodies of the dead, while millions are homeless and starving and thousands are crazed with fear? Who can be in a jubilant mood of thanksgiving while civilization staggers under the yoke of increasing crime, mounting debt, labor unrest, moral upheavals, the lust for revenge, and the greed for gold? Revivals are rare, worldliness abounds, religion is at a discount, moral madness is in the blood of the race, and life "drags its slow length along."

But to regard the suggestion of thanksgiving in such circumstances as ironical is to miss the true meaning of thanksgiving. The term is so often associated with material things alone. But outward circumstances need not be ideal for one to be thankful. Physical comforts—enough to eat and wear, bountiful harvests, houses and lands, peace and plenty—may all be had while the soul is void of praise. Thanksgiving is not determined by what one has, but by what one is. The poverty to be dreaded most is that of the inner man which clings to the individual in spite of a multitude of blessings. With many, thanksgiving is nothing more than self-congratulation for having procured from somewhere something to eat, or wear, or use. Unless we recognize the essence of thanksgiving we must inevitably become the victims of a subtle form of pride. Humility and sympathy for others invariably accompany true thanksgiving.

I.

True thanksgiving, then, is a **life-principle** which is **independent of circumstance**. All that glitters is not gold. A pearl of great price may lie hidden in a very mucky field. The pure heart and the single eye will search beneath the surface of things for reality in the face of mere appearance. In the words of the Apostle Paul, we may be thankful "in everything" if not "for" everything. There are many things "for" which I confess I cannot be thankful. They are those things which destroy the image of God in the soul of man; the things which mar the beauty of the earth and degrade the nobility of the race; the criss-cross, out-of-joint things with the origin of which God had nothing to do, and for which He can have nothing but eternal abhorrence. There

are some things which I hate with all the intensity of a sanctified heart. They are things which must be reformed or annihilated.

But, even in this, there are reasons for looking "not upon things which are seen." If, with divine perspective, we will explore the currents of life we will, "in everything we see something which is just cause for thanksgiving. Space and time forbid more than a few suggestions in this connection.

(a) The most deplorable things, **the things which are wrong in the world, are not the permanent things**. They are under the ban of heaven! They are forever doomed. God is **still on the throne!** When life becomes oppressive and tangled, when it is easier to give up in despair than to go on undaunted, when everything suggests frustration and defeat for the finest and holiest impulses of one's heart and of the human race, it is time to halt and **reckon on God!** Did not one of the most hunted and hated of the early Christians write: "We know that all things work together for good to them that love God, to them who are the called according to His purposes?" Then there is assurance for the darkest moment of the world's history, and for the longest "valley of deep gloom" the soul of man can ever know! God has set the bounds for the enemy's activity. He holds a "check rein on the devil." There is nothing that can happen which He can not and will not turn to good account in the process of redeeming the world and restoring the balance, order, and beauty of the moral universe.

(b) The "redeemed of the Lord" are **co-labourers together with Him in the destruction of the things "for" which we cannot give thanks**. We are fellow-helpers to the truth. The "church of God which He hath purchased with His own blood" is the steward of a glorious saving gospel; the bearer of God's light; the messenger of His truth; the herald of the ultimate triumph of right over wrong, truth over error, life over death, love over hate, Christ over Belial!

(c) Shame, therefore, and woe, be to the professed Christian who hangs his harp on the willow and sighs in despair for the future of Christianity and the values of the Kingdom of God. Those values are unpopular it is true. But when were they ever more popular? Then, "thanks be unto God" for the high privilege of witnessing and serving in such a time as this.

The Church's feebleness has been commensurate with her faltering before that sneering foe of God and man the "Prince of this world." Her corporate witness has been weak because her faith was uncertain. She has not properly evaluated the privilege of "filling up that which is behind in the sufferings of Christ." Her resistance to sin and the world will be in proportion to her thankfulness for redeeming grace.

(Continued next issue)

THE BRING ONE MOVEMENT

By Rev. C. H. Zahniser

The urgency of personal evangelism: If the soul is most valuable, then the salvation of the soul is most urgent.

1. The accessibility of the world emphasizes the command of Christ, "Go ye into all the world." The untouchables can now be touched; Africa's depths can now be pierced; South American jungles can now be crossed; America's vast acreage is now open. The world is at our door, and men are too often waiting for a dormant church to take fire.

2. The whiteness of the field demands laborers. "Lift up your eyes and look on the fields, for they are white already unto harvest." A scarcity of harvest hands in the ripe field of the world constitutes the highest call to prayer. "Pray ye therefore the Lord of the harvest, that he will thrust forth laborers into his harvest."

3. The increasing activity of Satan and evil which closes the door of opportunity demands haste. "But evil men and imposters shall wax worse and worse, deceiving and being deceived." The spirit of Antichrist is showing itself most brazenly. "Little children, it is the last hour: and as ye heard that anti-christ cometh, even now have there arisen many anti-christs; whereby we know that it is the last hour" (I John 2:18) The dark shades of unbelief have been pulled down upon the nations of continental Europe and in the Orient. We must hasten.

4. If we would obtain a reward, we must give ourselves to this soul-winning work. "He that reapeth receiveth wages and gathereth fruit unto life eternal" (John 4:36). "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

5. By winning some, we can set the stage for the coming of our Lord. We are helping to complete the number of that church which He has purchased with His own blood. The best test of our inward longing for His appearance is our labor in His cause.

6. The solemn truth that "the time is short," personally applied, will do much toward keeping us awake to our duty. We shall soon be in the sunset of life, living with our memories.

7. The necessity is ever found in the fleeting character of opportunity. We may meet a soul today whom we may not meet again to all eternity.

This work of personal evangelism is indeed urgent for all!

Being stingy with God simply shortchanges yourself in the long run.

In some churches the aisle is a benediction. It at least keeps the opposing factions on their own side.

Mr Donald Tedlie, Feb 41