

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—
REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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EDITORIAL

THANKS-GIVING

The Apostle Paul used an emphasis on the liberality and goodness of God as a basis of appeal to those under his ministry to give according to their ability to the support of God's work and God's workers. He implored the members of the Roman Church to "present their bodies a living sacrifice, holy acceptable unto God," and declared it to be but a reasonable expectancy in consideration of "the mercies of God." He prefaced a call to the Corinthians to share the financial responsibilities of the work by that great statement, "Ye do know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes became poor, that ye through his poverty might be rich."

As we approach our National Thanksgiving season, we would do well to reflect with care on the goodness of God. No nation under the sun enjoys greater privileges, greater bounties, or greater opportunities than ours. Compared to many other countries, we have been little affected by this horrible war. Our cities remain intact while others lie in ruins. Our homes still stand while those of multitudes have been reduced to shambles. The scale of life losses on our part, as compared with that of England, Greece, Poland, Russia, and many other countries, is very low. Throughout the four years of war, our churches have been able to function quite normally, while every necessary spiritual benefit has been immediately available.

All this is ours "by the mercies of God." To the Giver of all good gifts we are deeply indebted for the multitude of benefits. And right here the query of the hymn-writer seems timely:

"I gave, I gave rich gifts to thee,
What hast thou given to me?"

At best, anything and everything we are able to give, will seem meager as compared to the astonishing liberality of God toward us. All our resources seem but a negligible total when contrasted to the unsparing expenditure He has made in our behalf. But happily, the value of our offerings is not judged by this standard. Not according to what we give, but what we are able to give, determines our offering's standard of value. If there is a "readiness to will," that which is brought will be evaluated "according to that a man hath and not according to that he hath not." On this basis the poor widow is capable of

giving as much, or more, than the rich who cast their gifts into the treasury. Each is judged, not according to the current value of what they bring, but according to the ability of the giver.

If we are truly thankful, we will give. And the quality of our gratitude will be determined by the degree of our liberality. We can give "out of our abundance" an offering that is little felt as far as personal sacrifice is concerned, but if we are truly thankful, we will give our abundance out. The widow cast in ALL that she had. That was the remarkable feature of her giving. She emptied her purse, she went to the very limit of her ability. So we may truly judge our thankfulness to God, not by what we give, but what we have left after we have given.

Will you make this a genuine thanks-giving?

THE POWER OF THE PREACHED WORD

By the Associate Editor
Preach the Word—II. Tim. 4-2.

The writers of the New Testament, especially the Apostle Paul, emphasize preaching as the greatest human agency in getting men saved. He wrote to the Corinthians: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. He also wrote to the Romans, the gospel of Christ is the power of God unto salvation to every one that believeth. The gospel must be preached to be effectual in saving, and as Peter puts it must be preached with the Holy Ghost sent down from heaven.

Again the whole gospel must be preached in order to produce results satisfactory to God. We sat in a church one evening and heard the pastor offering prayer, and he said this: "Lord, forgive us for preaching only half a gospel." Knowing the congregation that he preached to as we did, we thought we could guess why that good man preached only half of the gospel. Some preachers omit the doctrinal phase of the gospel in their preaching. We have heard them speak slightly of doctrine, as if it were not necessary to the whole gospel. Well, our Lord preached doctrine, and Matthew says, the people were astonished at his doctrine. In his letters to the Romans and to Timothy, Paul also emphasizes the importance of preaching doctrine. He told the Romans that they had obeyed from the heart that form of doctrine, which he had delivered them, and the result was, they were freed from sin.—Rom. 6-17.

He also wrote Timothy to give attendance to reading and to doctrine, and to give heed to himself and to his doctrine, and to labor in the word and doctrine, and by so doing he would save himself and them that heard him.

Men must exercise faith in order to be saved, and the world says "faith cometh by hearing, and hearing by the Word of God," so the word must be preached in order for men to hear and be saved. Paul also wrote "so we preach, and so ye believe."—I. Cor. 15. The holiness cause which we are trying to promote in this country was started and established because some preachers came here, and preached holiness doctrine. They preached clearly and definitely, the Wesleyan doctrine of entire sanctification. That is, that men need to be sanctified wholly after they have been converted, in order to meet God's requirements of service here, and to qualify

for the life to come; and as they preached the Holy Spirit honored the truth because it was scriptural, and men were convicted of their need of both regeneration for sinners and entire sanctification for those who were already converted, and under that type of preaching, souls went forward as seekers for holiness. They obtained the experience of a clean heart, and testified definitely and fervently that God had sanctified them, and thus the holiness cause was established under the blessing of God.

And now brethren of the ministry, if you will permit me I will say this: It will take the same kind of clear, definite, unctuous, doctrinal preaching in order to convict souls of their need in this day, and to get them converted and sanctified wholly, and to build up strong holiness churches, and to make our cause to prosper. It is not enough, brethren, to merely mention holiness in our preaching, allude or refer to the experience. We must preach it definitely and powerfully until the hearers feel that they must have the experience and be completely saved from all sin or be lost. Of course the preacher must be in the enjoyment of the experience of full salvation himself before he can preach like that, or make others hunger after righteousness that they might be filled. To be still more frank, brethren, we feel that if no one gets convicted for holiness under our preaching or ever seeks or obtains the experience of entire sanctification, we have good reason to question whether we ourselves have ever had or are now enjoying the experience.

We need as preachers to feel strongly convinced in our own hearts that the paramount need in religious circles today is a better type of preaching, if Christian civilization is going to survive, the awful disastrous effects of army life and of the war in general upon especially our young people. We will have to preach the Word, the whole Bible, until people will fear God, and repent of sin and turn to Jesus. Too many preachers we fear are spending their time entertaining or denouncing Hitler and the Axis and letting sin and the devil go free. So let us pray mightily and believe God to help us to lift up Jesus as a mighty Saviour from sin until men will be drawn unto Him. H. S. DOW

HAPPINESS

Happiness, it is not a boon
We can enjoy all alone
It is a thing that is the best
When we with it do others vest.
To others we it then must give,
If we would so the happier live.
How sweet the gentle flowers bloom.
Do they their odor then consume?
Ah! no, their sweetness on the air
Doth greet each one who cometh there.
Ah! songster bird, sweet is thy tone,
Singing thou, yea, but not alone.
The music that you warblers bear
Makes it a joy to linger there.
Oh! bubbling stream, as on you go,
You quench the thirsty as you flow,
For at your bank you none deny
To come and sip as you go by.
And twinkling stars, you shed your light
To give another world delight,
As sitting in thy radiant gleam,
Thy beauty pours an endless stream.
Oh, Nature, you your bounties give
To teach us how to happier live.

—Langston Bacon