

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTISTS OF CANADA

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EDITORIAL

SIGNIFICANT SOUNDS

The battle is set in array. The Philistines, implacable foes of Israel, hearing that David had been anointed king of God's chosen people, gathered their armies and prepared to hurl the weight of their military might against the little kingdom. The numerical strength of their armed forces is suggested in the recorded statement: "The Philistines came and spread themselves in the valley of Rephaim." King David, a military strategist after a godly order wisely enquired of God, saying, "Shall I go up against the Philistines?" And God, true to His pledge of fidelity toward His people said: "Go up, for I will deliver them into thine hand." The terse communique from the field is brief but decisive: "So they came to Baalperazim, and David smote them there." Then providing a God-honoring climax to the effort King David declares, "God hath broken in upon mine enemies by mine hand like the breaking forth of waters." He followed up and completed his victory employing the "scorched earth" policy to the gods which the fleeing enemies left behind—"David gave commandment, and they were burned with fire." But the Philistines "yet again" spread themselves abroad in the valley; and once more the battle was set in array. Rejecting the temptation born of previous successes, the temptation to rely on his own skill and judgment, David again "enquired of God," and the Lord said: "Come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going (marching) in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines." So David waited for the signal and when it came he "did as God commanded him." And they smote the Philistines, and the fame of David went out in all lands; and the Lord brought the fear of him upon all nations.

The forces of evil, Philistine enemies of God and the souls of men, have too long held the initiative in the towns, cities and hamlets of our country. The people of God generally, the holiness people specifically, have too long been content with a merely defensive warfare. The hour has struck when a mighty spiritual offensive should be undertaken. The signal is sounding clear to go forth to battle. This conviction is being expressed by many. A large

group of our holiness pastors and people are feeling the urge to lay siege to the communities of our land and armed with the might of the Spirit as promised in Acts 1:8, to go forth "attempting great things for God, expecting great things from God." The voice of prayer is being raised by many, crying to God to break forth upon the enemy of the soul and the cause of Christ. Workers are offering themselves, doors are being opened, God is calling!

Significant sounds are these. They fortell the liberation of sin-enslaved captives, the filling with all the fulness of God of hungry believers, and the unfurling of the full-salvation banner over new territories.

"When ye hear the sound . . . go forth, for God is gone before thee."

FRIENDS

Rev. H. S. Dow, Associate Editor

"And I say unto you, make to yourselves friends of the mammon of unrighteousness."  
—Luke 16-9.

These are the words of our Lord at the conclusion of the parable of the unjust steward, who lost his position because he was unfaithful in his master's service. After being discharged, he went to those who were in debt to his master, and did some dishonest business, by which he cheated his master and provided for his own support. Jesus said, the unjust steward's lord commended him for his worldly wisdom: That is, he admitted that he was shrewd in his dealings, when he made provision for himself, even though his dealings were dishonest. Then our Lord drew a spiritual lesson from this transaction, and said: "The children of this world are wiser in their generation than the children of light." That is, the unsaved are serving the god of this world, living for what they get from this world and sin, and have no concern about spiritual things, or God, or heaven, or hell. And having chosen this world as their portion, they have invested their all in it, and are pursuing their evil course with all their might. While the children of light, those who profess to have gospel light, and to love Jesus, and call themselves his followers, are very often dilatory, half-hearted, luke-warm, and notwithstanding, God has called them to holiness, they make no effort to seek or obtain that experience or live a life of self-sacrifice and service to God, according to His revealed will.

In other words the children of this world, godless people, who have made their choice like the fool, yet serve it like the wise man. On the other hand, children of light, professing Christians, make their choice wisely, but pursue it like the fool for they put every little into their religious life and get very little out of it; like the five virgins whom our Lord called foolish, because they did not buy sufficient oil to keep their lamps burning until the Bridegroom came.

Hence, they were not ready to go in to the marriage supper of the Lamb, but were left in outer darkness though they had been children of light.

Then our Lord delivered the following exhortation, found in the words of our text: "Make to yourselves friends, etc." Notice that word **Make**. That is is the only way we can get friends—we must make them. We do not inherit friends. Neither can we buy them. So-called friends who are bought with money or worldly favors will also sell to the highest bidder; hence, they are not friends. Perhaps

the best explanation of the term friends is found in Prov. 17-17: "A friend loveth at all times." "At all times"—in adversity, or poverty as well as in prosperity; in sickness, as in health; in shame, or disgrace, as well as in honor.

The inspired writer also says: "There is a friend that sticketh closer than a brother." When relatives and associates and admirers fail, a friend will still love you and stand by you. We have a most beautiful example of true friendship in Jonathan's care for David. He gave up his legal claim to the throne of Israel, all worldly possessions, and forfeited the good will of his father, King Saul, to befriend David.

Friends like Jonathan are very scarce. We heard one great preacher say that he could count the number of his friends on the fingers of one hand. God found only one man anciently upon whom he conferred this honor. He called Abraham "The friend of God."

Jesus said to His disciples "Ye are my friends if you do whatsoever I command you." Hence, implicit obedience to God seems to be the basis of true friendship, and not only with God, but also with each other. "Things that are equal to the same things are equal to one another." Or, if we are true to God, we cannot be untrue to one another.

Yes, we **make** our friends. We read a story of two men who grew up and lived in the same community. When they were old, one man was poor in material possessions, but had many friends who loved him sincerely. The other was rich in worldly goods, but had no friends. No one cared for him, and he was lonely and miserable. So he asked his poor neighbor why it was that he had so many friends and was so happy, while he himself was so lonely. His neighbor replied: "While you were making money, I was making friends."

(Continued in next issue)

COPYING PHILIP

A man in Los Angeles is copying Philip in his witnessing for Christ. His orders are, "Join thyself to this chariot!" (Act 8:29). He never asks for rides but starts walking along the highway and is picked up by all types of people, whom he tries to win for Christ. One day he contacted a minister, a Mexican, an atheist, three proprietors of a failing cafe, a tired woman in a stalled car, a mining engineer and a mill superintendent. It was a typical day. Often he follows up his contacts by correspondence. From January 1 to June 1, 1941, he reported 82 decisions for Christ.—Exchange.

FORD AND SIX DAYS

According to The Free Methodist, "The Ford Motor Company has gone back to the six-day week. An Associated Press dispatch from Detroit says that the long working week has been found to have ill effects on tool and die workers making parts at Willow Run. The week will be trimmed to fifty-eight hours, eliminating all work on the Sabbath, and reducing the Saturday working day to eight hours. The men have been receiving time and a half for Saturday work, and double pay for Sabbaths."—The Religious Digest.

Christ's cross is Christ's way to Christ's crown.