

# 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

### THE SIN OF OMISSION

Therefore to him that knoweth to do good and doeth it not, to him it is sin.—James 4-17.

There are several phases of the sin question: When we speak of sin, we are likely to think of acts of sin, wrong doing, sins committed. Then there is another, and more subtle form of sin, which we do not hear very much about these days, and yet, we see much of its outward manifestation, or its works. This is what the Apostle Paul calls, "The sin that dwelleth in me," "The carnal mind," "the flesh," "Our old man." You will note that this sin is always spoken of in the singular number. See the foregoing terms. It does not consist of wrong acts, or neglect of duty; but is a wrong condition, a moral disease, depravity of the soul. And is what theologians call inbred sin. This particular phase of sin is not disposed of, or gotten rid of by being pardoned like our acts of sin. When the Bible speaks of dealing with inbred sin, it uses such terms as cleansing, purging, destroying, purifying, taking away, putting off, healing and crucifying. Hence, the need of another work of grace after conversion to save from inbred sin: But, we want to speak especially of the sin of Omission. Perhaps more people are guilty of it than of any other phase of sin known to mankind. "To him that knoweth to do good and doeth it not to him it is sin." In this portion of scripture, the Sword of the Spirit cuts very close to where the best of God's people live, and I fear that it will leave multitudes of professing Christians cut off, and under condemnation.

There are so many professors, and church-members whose religion consists mostly of a negative morality: They seem to think that if they live moral lives, and are not guilty of committing gross sins, that that is what constitutes goodness, and is all that is required of them. Someone has said that to be good means more than negative goodness: it means that we must be positively good, or good for something. And with this thought the scriptures agree. Hear the Apostle. Christ gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works. Titus 2:14. He also says: God hath created us in Christ Jesus unto good works, which he hath before ordained that we should walk in them. Eph. 2:10. One way that a Christian can be guilty of the sin of omission, and thus break with God after he has been converted, and is at peace

with God, is to fail to make progress in spiritual things, and not respond to God's call, and go on to perfection, or holiness. For God hath called us unto holiness. He therefore that rejecteth, rejecteth not man but God. I. Thes. 4-7-8. Can we ignore God's call and keep blest?

Again, we fear that many good people professing to have the experience of holiness, and doubtless were, one time, sanctified wholly, have lost the fervor, the glow, the fire, the zeal, and are in a lukewarm state, because they become satisfied with their spiritual attainments instead of going on, growing in grace, and spiritual strength and usefulness in the service of God. There are professing Christians who make us think of sit-down strikes. They still profess to be on the job; but are not working much at it. They are like the description the boy gave of his father. When asked if he was a Christian, he replied, yes, but he is not working at it now. Some of these folk who have joined the sit-down strikes may belong to the ministry, for while they keep up their routine work of preaching on Sundays, it is very obvious to many in their congregation that their hearts are not in their work; but the gospel ministry is to them just a means of getting a living. Gospel ministers must grow, make progress, and become better preachers or become back numbers, not wanted by the churches, and will find themselves out of a job, and then wonder why.

If ministers, or laymembers of our churches do not co-operate with the laws of God and His grace, so that we become stronger and better workman for him, are we not guilty of the sins of omission?

Most all denominations require their preachers to take a prescribed course of study to fit them for the gospel ministry and the apostle Paul's advice to the young man Timothy seems to endorse that requirement. He wrote: Study to show thyself approved unto God a workman that needeth not to be ashamed, etc. If a young man is not ambitious enough to study, while he is young and has opportunity, we fear that he lacks the ambition which is necessary to make him a successful gospel preacher. God does not call men to the gospel ministry just because they are idle, or a failure at any other kind of work. Read the scriptures, both of the Old and New Testaments, and you will see that when God the Father, or Jesus called men to special service, they always called those who were already busy at work.

Lazy people who do not like work never make good Christians for they are guilty of the sin of omission: "For to him that knoweth to do good, and does it not, to him it is sin."—H. S. D.

### JOHN WYCLIFF SAID

"It shall greatly help thee to understand Scripture if thou mark

Not only what is spoken or written,

But of whom,

And to whom,

With what words,

At what time,

Where,

To what intent,

With what circumstances,

Considering what goeth before

And what followeth."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15)—Christian Victory.

### NOT ONE ACCESSION!

The church plant, though plain, is comfortable and serviceable. It is clean, well-kept, and attractive. The total membership, just reported to the annual conference, is above three hundred. The church school has a complete staff of superintendent, teachers and department heads. The pastor is a college and seminary-trained man. They have been at work for an entire year. With considerable regularity the church-school board has held monthly meetings to plan the work. The official board has met many times during the year. At least fifty-two sermons have been preached from the pulpit during the twelve months, and a number of other special meetings have been held. There is a Woman's Society of Christian Service, a Youth Fellowship, a Men's Brotherhood, and several other organized groups.

But according to the report to the annual conference there has not been one accession to the membership of the church by profession of faith during the entire twelve months.

What we would like to know, what has that church-school board been doing all year? What have those teachers been doing all this time? What has that pastor been preaching about? How has he occupied his time during the week? Among all his pastoral visitation has he found no unconverted person to whom he could present the claims of Christ?

We know the answer the pastor is apt to give—"The unconverted do not come to church." We know the answer the people are apt to give—"Our preacher is not evangelistic." But neither of these answers is satisfactory.

It is perfectly true that getting people converted is not the sole purpose of the church. Nurturing the saints and training new recruits in Christian living is as important as winning new recruits. But a church that is not being trained to win new recruits is not being nurtured in the gospel nor trained in true Christian testimony.

In some cases the pastor cannot get his people interested in the subject of evangelism. In other cases the people would be willing to follow if they had an evangelistic leader. But in this case both pastor and people have failed for an entire twelve-month period.

No matter how much has been given for missions, how many repairs have been made on the building, how many church dinners have been held, or how many pastoral calls have been made, if the church cannot show one member gained by profession of faith—one soul converted to Christ—then the work for the year is a failure, and nobody's conscience ought to be easy.—Editorial, Christian Advocate.

### IF HE CAME ON PRAYER MEETING NIGHT

Where would I be on prayer meeting night,  
If my Lord should suddenly come?  
At church, in my place, or out with the crowd,  
Just having some innocent fun?

Where would I be? Getting food for my soul,  
And praying for those who are lost;  
Or, absent again, forgetting the One  
Who bought us at infinite cost?

Where would I be? I've excuses enough,  
But how would they look in His sight?  
Where would I want Him to find me at last,  
Should He come on prayer-meeting night?

—Alice H. Mortenson

in Pacific Coast Baptist