

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

THE VALUE OF INFLUENCE

"A good name is rather to be chosen than great riches, and loving favour rather than silver or gold."

This is the wise man's evaluation of influence. To have a good reputation, to be looked upon with confidence and respect, is better, says he, than abundance of earthly gain.

And as it so often happens, there is a distinct clash here between the standards of Scripture and the opinions of men, "I care not what others think, so long as I gain my objective," is a very common attitude. "Man looks on the outward appearance, but God looks on the heart," is a consoling promise when we are grossly misunderstood, but it is to be feared that some people use that verse as a sort of camouflage when they are involved in something that is, to say the least, questionable. There are times when appearances are misleading and most unwise conclusions are sometimes drawn by those who judge by this imperfect standard of measurement. The consequence—some are tried, condemned and sentenced by the courts of human reason, while Divine justice absolves the defendant of all guilt. Therefore, we may often find comfort in His understanding Presence, after we have, without success, sought to establish our innocence before those who are not able to read the heart.

But there is another inescapable truth in that quotation. Man does look on the outward appearance. He will judge by what he sees. If appearances are suspicious or questionable, he will begin to wonder. If the business dealings, social relationships, or personal conduct seem a bit "shady," he sees it at once, and begins to judge the man by what meets his view. If he is as careful and fair-minded as he ought to be, he will reserve judgment until the evidence is convincing, but the best to be expected is that the person under scrutiny will not have the influence he has had or might have, until some revelation vindicates him with the observant party.

In consideration of this, how careful we should be of our words, actions, and general conduct. How appropriate it would be to begin each day with the prayerful request:

"Arm me with zealous care
As in Thy sight to live . . ."

A good influence is essential to everything

in life that is important. No vital responsibility will be committed to the person who does not have a good reputation. This is especially true in respect to the work of God. When men were needed to occupy responsible positions in the New Testament Church they sought out "men of honest report." To have and to maintain a good name will give us permanent qualifications for the higher service.

If we are to bring men out of darkness into light, and from the power of Satan unto God, we must live that life and bear that Christian spirit which will give them confidence in us. As men daily take knowledge of us that we have been with Jesus, an attitude of respect develops which paves the way for our speaking that "word in season."

To "have a good conscience before God and men" was an earnest aspiration of the great Apostle Paul. He would readily suffer the loss of comfort and convenience; he would without hesitation sacrifice every personal liberty, if by so doing he would gain advantage as a disciple and minister of Christ Jesus. "All things are lawful, but all things edify not," he guardedly declares. And regulating his life by this lofty standard, he lived so holily, and godly, and unblamably before men, that he could challenge those among whom he laboured to point out the time and act that would depict him as giving careless heed to his influence as a servant of Jesus Christ.

God help us to so conduct ourselves that we may be true representatives of the Christ whom we love and serve. May we rightly evaluate the worth of a good reputation.

GOD USES THOSE WHO ARE BROKEN

"The sacrifices of God are a broken spirit" (Ps. 51:17).

We may have our wills surrendered to God's will and yet miss a large part of the blessing he would give.

Our spirits must be broken also, on that we see in every test and circumstance of each day his loving hand permitting, and gladly accept all from him because his all-seeing eye understands what will accomplish our "perfecting."

The trial can more quickly be removed, because as we accept it, asking for the lesson he would teach and victory over Satan, he can then quiet us and show us the light we need.

God uses most for His glory those people and things which are most perfectly broken. The sacrifices he accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod that it let out the cool waters to thirsty people.

It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth, to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil and poured it forth that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favor to

rescue her people from death. It was when Jesus took the five loaves and broke them the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it henceforth useless, that the fragrant perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spears, that His inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by death that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, all biography, all vegetation, and all spiritual life, God must have broken things.

Those who are broken in wealth, and broken in self-will, and broken in their ideals, and broken in worldly reputation, and broken in their affections, and broken in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for God's glory. It is the "lame that take the prey," Isaiah tells us. It is the weak that overcomes the devil. God is waiting to take hold of our failures and nothingness and shine through them. "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Blessed are the poor in spirit, for theirs is the kingdom of God.

Christ is building His kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives, and there is no bruised reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain or sorrow and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to heaven's glory.—Sel.

A MINISTER'S SUCCESS

A certain minister of the Gospel occupied a high place in a large city. He came from a small Canadian town. One who knew him well was asked:

"How did he secure that prominent pulpit? What is the secret of his success? There are greater preachers than he—more scholarly and more eloquent."

The answer was: "He has always done what other men knew ought to be done, but neglected. He never failed to write notes of condolence to the afflicted whether they belonged to his congregation or not. He would cross the street to speak to a burdened man. He would pen a sincere word of praise to the sheriff who did his duty; to the mayor who enforced the law; to the teacher in the public school who was faithful. Nothing that might properly receive a minister's notice escaped him. This is the real secret of his success."—Sel.

The Rio Puerco River in Arizona has a bed that is nearly all quicksand on which you may travel safely providing you keep moving, but the instant a halt is made the treacherous sands begin to engulf you. How like the world that is. God does not intend that we tarry here. The Christian must keep moving or become submerged in it.