

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

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EDITORIAL

AN URGENT NEED AND WHAT TO DO ABOUT IT

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The Lord Jesus, just previous to the occasion on which the above words were spoken, had made a tour of the cities and towns of Judea "teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people." The news concerning his words and works travelled far and fast, and as a consequence multitudes of the needy assembled to hear him and receive those gracious benefits which he was able to impart. Looking over his large and needy congregation, sensing keenly their deepest needs, "he was moved with compassion . . ." 'Twas then he spoke of the bounty of the harvest and the scarcity of workers. He envisioned the cities and towns through which he had been forced to pass all too hurriedly, as so many grain fields, with fruit already for the reapers. He saw further the danger of the all but over-ripe harvest being left to the destructive and decaying elements of a fast approaching winter, due to the lack of labourers. And so he said "Pray ye . . ."

We have a condition in our land that is all too near a parallel to that referred to. In some areas there has been an appalling famine of true gospel preaching and distribution of the blessed benefits of salvation. "The prophets prophesy falsely, and the priests bear rule by their means." Those who have claimed to be shepherds have sought the fleece and the flesh of their flocks to their own profit. They have given them no food, and as a consequence they faint and die by the score. When the wolf cometh these hirelings flee and leave the defenseless to destruction. College-bred but unregenerate, having excellency of speech and knowledge but knowing nothing of the power of God's redemptive message of Christ and Him crucified, scores of the so-called clergy live and die without the slightest sense of the crying needs of humanity, and without turning a hand to snatch men from the rapidly-approaching storm of the wrath of God.

Have we been effected by this selfishly indifferent spirit? Are we benumbed to the deplorable circumstances that exist in our land? Are we "moved with compassion" toward the scores in our towns and hundreds in our cities who are "as sheep having no shepherds?" The need is very real and very great. The fields are white, already to harvest.

As it was in the time of our Lord, so it is now—there is an urgent demand for workers. There are literally dozens of communities with no full salvation message right here in our own land. A large number of people wait to welcome the good news of a full deliverance from sin, but "how shall they hear without a preacher?" We need labourers, LABOURERS. It is not an easy task, this business of reaping down the fields. Only those who are deeply affected by the need, and are willing to render sacrificial service can qualify for the task. It is the one who "goeth forth weeping" that "cometh again with rejoicing bearing his sheaves with him." We need those who will go forth in the spirit and power of Elijah, those to whom physical comforts are secondary and the will of God is supreme. We need men of vision and daring who see only the work to be done and the faithfulness of God toward the true labourer.

What are we to do about this serious "man-power" shortage? How are we to meet this critical demand? Shall we select those who seem best qualified for the ministry, send them to training school, and subsequently to the harvest field? Or shall we seek to lure others into service by the promise of substantial financial remuneration or promising ecclesiastical promotions? This is the human way, mistakenly adopted in not a few instances, but it is not the Lord's way.

Consider again His recommendation: "The harvest truly is plenteous, but the labourers are few. PRAY YE THEREFORE." That's the first move. That's the primary need. If some of us would take our Lord seriously and do just as He said, pray, pray definitely and earnestly that He supply the lack of labourers, we would soon have the satisfaction of seeing qualified and faithful harvesters gathering in the golden sheaves, and then the incomparable joy of beholding those redeemed in the everlasting presence of the Lord. PRAY YE THEREFORE.

MEETING THE CRISIS

By the Associate Editor

"In the year that King Uzziah died I saw also the Lord."—Isa. 6-1.

The death of Uzziah, the king of Judah, had evidently brought on a crisis in the life of the young prophet Isaiah. We do not know why, for Uzziah was one of the good, God-fearing kings of Judah, and perhaps was a good friend of Isaiah, thus, when he died the prophet was plunged into deep grief and mourned the loss of his friend.

The prophet evidently went into the temple to pray and seek relief from his sorrow, and as he looked up, he saw the wonderful vision recorded in the sixth chapter of his prophecy, for God took advantage of this crisis in his life, and revealed Himself to Isaiah in a manner in which he had never beheld God before. Those words: "I saw also the Lord," are very suggestive. They suggest that hitherto he had seen only King Uzziah, but after his death, he saw also the Lord. The prophet now got his eyes on God. So it sometimes

requires a crisis, or a severe trial coming into our lives, to bring us to a sense of our need of God, and of our obligations to Him.

Sooner or later the crisis, it seems, will come into the life of nearly every one, and what we do, the decisions we make then, will determine largely what our future will be. We have known some people who have had some great sorrow come into their lives. Perhaps it was the loss of a loved one or a very dear relative, which seemed to break their hearts, or some other great disappointment. We have seen them give way to a spirit of murmuring, complaining, and finding fault with God whom they blamed for suffering their trouble to come. They seemed to forget that scripture which reads: "My son, despise not thou the chastening of the Lord nor faint when thou art rebuked of him, for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." Heb. 12:5-6. Instead of letting their sorrow soften their hearts and humble them before God, so He could reveal His will to them more fully, and make them a greater blessing to His cause, they hardened their hearts because bitter and critical of others, lost all the joy of living, and were miserable unto the day of their death.

Their sorrow was a lasting sorrow because they took a wrong attitude toward it. They did the wrong thing in the crisis.

Some of God's greatest saints who have lived the most useful lives have been the greatest sufferers, and when the crisis came they, like Isaiah of old, looked up and saw the Lord still on His throne. They bowed their heads in submission to His will, and said: "Not my will but Thine be done."

Then God gave unto them a new revelation of Himself, with a fresh anointing which strengthened them, not only for their trials but for greater service in the days to come.

Some like Fanny Crosby and Frances Ridley Havergal, and George Matheson, who were among the great hymn writers, were stricken with blindness or other physical infirmities, but instead of giving up to discouragement and despair, they made their sorrows stepping stones to higher attainments in the service of God.

The trials which come to us do not change our characters; they just reveal what we are, what we have been at heart for a long time. Perhaps we were unconscious of our true condition ourselves. We have heard people strongly condemn others for doing certain things, and later have seen them do the same things themselves. And we think that they were sincere in their criticisms, but they had not met the test that the other had, and did not know what was in them or how they would act under a similar trial. To give you a concrete case, I would direct your attention to Peter, who before Pentecost vowed that he would not fail his Lord, but was ready to suffer and die for Him, though all others should forsake Jesus. But before the cock crowed, Peter denied Jesus thrice. He did not know evidently that there was in his breast a traitor to Jesus, called carnality, which would defeat him in the testing time in spite of his good resolutions. But poor Peter repented of his backslidings and found peace with his Lord. Then a few days later tarried at Jerusalem until the day of Pentecost was come, and the Holy Ghost with his refining fire fell on him, and burned out of his heart that subtle depraved spirit