

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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EDITORIAL

THE CAUSE OF WEAKNESS

The stark truth made known to the disciples by the Master was this: Your failure was unnecessary. Your lack of Spiritual resources was not due to the store being exhausted, but because of failure in keeping the supply lines open. You could not cast out the demon because of the lack within yourselves, and that lack is due to prayerlessness and the lack of sacrificial service.

Every man of God who has dared to face facts has arrived at this ultimate. It is inevitable. If the need is present there must be help available. If the Gospel claim "where sin abounded grace doth much more abound," means anything, it indicates that after the devil has spent his strength, after sin has run its ruinous course, God is able to step in, free the hapless captive, and restore him to moral and spiritual health.

This conclusion will never be reached unless we are ruthless with ourselves. If we yield to the temptation to explain away our failures because of the demands that may be involved in doing otherwise, failures will be multiplied. The pathway to which the Lord directed them, and us, is damp with blood, sweat and tears. There is the uneven track marked out by the dragging cross of self-sacrifice and death. "By prayer and fasting," said He. "This kind goeth not out but . . ." There is a way but it is a hard way. There is a secret, but you will never learn it until you are willing to die daily in order to find it out.

An evangelist who had been remarkably successful in revival effort was called to a city church. One of the prominent members came to him soon after arrival and suggested that he must not expect revivals in this city church as he had seen in the rural areas. People of the city were different; there was more worldliness, etc. The new pastor replied: "There will be a revival in the church or a funeral in the parsonage." They had a revival. It always happens that way. Our difficulty is in preferring to depend on high pressure evangelism, emotional appeal, personal influence, etc. We shun the cross with its suffering and death, and as a consequence our efforts to reproduce the resurrection glory are pitifully weak. We fail to pray, and we fail in fasting, and as a consequence our boisterous commands that are intended to remove mountains produce nothing more than a hollow echo.

No one, with any measure of spiritual un-

derstanding, will minimize the difficulties confronting those who seek to wage aggressive warfare for the Lord in these days. But neither need we regard the undertaking as doomed to disappointment. "The arm of the Lord is not shortened that it cannot save." Victory is a glorious possibility.

DEGENERATED, AND DILUTED
RELIGION

By the Associate Editor

Thy silver is become dross, thy wine mixed with water. Isa. 1-22.

The ancient prophet Isaiah lays several very serious charges against God's ancient people. He calls on heaven and earth to listen to his complaint, see verse 2: "Hear oh heavens and give ear or earth, for the Lord hath spoken." He declares, they had rebelled against him, had become heedless to his voice, had corrupted the true religion, were a seed of evil doers; they loved gifts, were companions of thieves and neglected the cause of the fatherless and widows, and had gone away backward. But all the time they were still professing to be very religious; were bringing their offerings of rams and fat of fed beasts, and the blood of bullocks or of lambs and he-goats, and they were making many prayers, and burning incense upon the temple altars. All of which God declared was an abomination unto Him, and His soul hated it, and could no longer tolerate their hypocrisy.

God says further, that His people were once a faithful, righteous people, but now He compares them to a fallen woman. See v. 21. How is the faithful city become an harlot!

Our text implies that all the religion that they possessed then was worthless as dross, or a very cheap substitute like a little wine mixed with much water.

Man has shown his depravity and unbelief, ever since the beginning, by trying to change God's standard of religion: Ever since Cain offered the fruits of the ground to God instead of a proper sacrifice like Abel brought: Men today seem to be trying to find a substitute, something of a mere human nature like social service, programs for entertainment to entice people to come to church instead of relying on the gospel, preached with the Holy Ghost sent down from heaven, and Holy Spirit filled church members as witnesses to the truth. These human efforts are about as effective in convicting and saving men as dross is, which has no monetary value, as a medium of exchange, or as a teaspoon of wine in a quart of water would be to stimulate a fainting man.

When we resort to any kind of entertainment other than that inspired by the Holy Spirit in our churches, we must keep changing our methods and increasing our efforts like the picture houses do in order to keep them coming and to compete with others who are doing the same thing to entice them to go other places.

And the result of substituting the human for the divine has proved disastrous to the Spiritual life of churches all over Christendom; and what is worse, we don't seem to be conscious of our loss. "Life's greatest tragedy is to lose God, and not miss Him." Instead of Spirit-filled preachers, and witnesses to the truth in our pulpits and pews, who come because they love to come, and pray, sing and shout the praises of God, we have a great many folks in our churches who seem to

have a very mild type of religion, sort of weak, feeble, languid, lukewarm type, which has to be stirred continually, and when they do pray or speak in a religious meeting, seem to do so from a sense of duty, rather than because they love to witness for Jesus, a sort of diluted religion; wine mixed with water. Hence, not much inspiration to a religious service. What do you think the prophet would say if he were here today, and saw the great dearth of spirituality, and lack of real Holy Spirit inspired revivals, while many thousands of names, of pleasure-loving, worldly-minded, movie mad, card-playing professing Christians are on our church records.

Read the first chapter of Isaiah for yourself, then pray through, "till heaven comes down on our souls to greet, and glory crowns the mercy seat."—H. S. DOW.

THE ETHICS OF HOLINESS

(Continued from Page 1)

should not be necessary to multiply detail, although it is surprising how these things, which to many of us seem perfectly obvious, have to be reiterated again and again.

Need it be said that any back scores must be honorably settled, whether they be old debts to be paid, apologies to be offered, or explanations to be made. To sing of Jesus paying all our debts is to express a glorious truth, but to interpret that truth as meaning that since our spiritual debt has been divinely paid our moral obligations to our fellowmen are canceled is a fallacy to be shunned.

Then, not only concerning the past but as to the present—the day-by-day obligation of the one who professing walks with God—we are called to walk worthy. It is much easier to talk worthy, but there is no excuse for failure; if the thing we profess is worth anything at all, it is capable of being lived. Certainly our citizenship is in heaven, but until Jesus comes we are obliged to live soberly, righteously and godly in this present world.—Heart and Life.

DON'T JUDGE OTHERS TOO HARD

Pray do not find fault with the man who limps
Or stumbles along the road
Unless you have worn the shoes he wears
Or struggled beneath his load.

There may be a tack in his shoes that hurts,
Tho' hidden away from view,
Or the burdens he bears placed on your back
Might cause you to stumble too.

Don't sneer at the man who's down today
Unless you have felt the blow
That caused his fall or felt the shame
That only the fallen know.

You may be strong but still the blows
That were his, if dealt to you
In the self same way at the self same time
Might cause you to stagger too.

Don't be too harsh with the man who sins
Or meet him with words or stones
Unless you are sure, yea doubly sure
That you have not sins of your own.

For you know, perhaps if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray
Would cause you to falter too.

—(Evangelical Christian)