

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.  
by a Committee of the Alliance

Editor and Business Manager Rev. B. C. Cochrane  
Associate Editor Rev. H. S. Dow  
Other members of Committee: Revs. L. T. Sabine,  
H. C. Mullen, P. J. Trafton, H. M. Kimball

## — SUBSCRIPTION PRICE —

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription	.40
Sample Copy	Free
United States Subscribers	1.50
Ministers, U. S. A.	1.25

## SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.  
Rev. B. C. Cochrane, 45 Archibald St., Moncton, N. B.

Printed by The Times Printing Company,  
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., NOVEMBER 15TH, 1944

## EDITORIAL

### A NEGLECTED MINISTRY

The personal angle in soul-saving work is of the most vital importance.

Christ died for all, and through the Calvary sacrifice all may be saved. Provisional redemption was purchased in that dark hour.

"Mid quaking rocks and rending skies," for all the race of fallen men, certainly the most momentous incident of history, human or divine.

But while the wide-spread arms of the crucified Lord offer reconciling embrace to the prodigal hosts of every fallen generation, and through His open wounds pour out virtue capable of cleansing the countless legions of Adam's race, the appropriation of these blessed provisions are definitely and invariably personal.

God does not save men "en masse" and people are not "swept into the kingdom by the dozen." True, great numbers have been saved in a single service during one revival campaign, or in a comparatively short period of time, but the individual element is always to be reckoned with. In those revival campaigns and period in which "multitudes" were supposed to have been saved, the true converts were dealt with one by one, and saved one by one.

The appropriation of the benefits of grace is conducted on a personal basis. Each sinner must be awakened to **his** need, confess **his** soul. This is God's method. I do not receive conviction for someone else's sins. I cannot gain relief through another's confessions. Christ does not come to me with saving power on the invitation of my loved one, neighbor or friend. I must respond to the spirit's ministry, I must humble myself in contrition; I must believe to the saving of my soul.

Hence the great importance of personal effort in soul-saving work, and the challenging possibilities in this field. All successful Christian workers have made this discovery, not only as a principle of divine operation, but one to be employed by those who would co-operate with the Lord in this all-important service.

Christ did not conduct His most successful labours in the synagogue in ministry to the assembled congregation. He found a fruitful field among the common things of life. At the tax collector's booth, among the nets and boats of the fishermen, in the presence of wedding

guests, and by the dusty wayside, the Master soul-winner was ever and always speaking the Word of life and salvation. One by one they separated themselves from the wordly and rejeftful and joined in the disciple band. And, learning from him that one of the first duties and privileges of His followers was that of leading others to know Him who had brought peace and salvation to them, they eagerly set out, and joyously returned, Andrew brings Peter, Phillip brings Nathaniel, Matthew and Zacchaeus their publican friends. And so it continues. The discovery is made, the good news is spread, the ranks are swelled.

Are we failing here? Do we depend too much on the Sunday services, the public ministrations, the revival campaigns? I'm afraid so. It appears to this writer that we need to review the God-planned, God-blessed method of saving men. To catch a new or fresh vision of the "glory that excelleth" and, aglow with this heaven-born radiance, go out into the stores, shops and homes, telling the good news, inviting the sinner to the Saviour, earnestly, fervently, patiently, dwelling on the glorious theme, "be ye reconciled to God." Here is a point of beginning for revival.

## DISPUTED OWNERSHIP

By the Associate Editor

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:20.

In this world of economic affairs, where men are buying and selling houses and lands or real estate, the question of ownership is a very vital one. Before a man will invest his money in any property, he will want to know who owns the same, or if the seller can give a clear title deed to the property. If the ownership is disputed, no money is invested until the matter is settled.

So it seems that in the words of our text the Apostle Paul is trying to show the church at Corinth to whom they belong, and why they are God's property.

No doubt these Corinthian Christians, like many other professing Christians of our day, were giving very little thought about to whom they belonged. When we have rightly settled the question of ownership, and are acting accordingly, we have made much progress toward success either as individuals or as a church.

Paul emphatically declares: "Ye are not your own." So we cannot say, "I will do as I please," unless we please to do God's will, because he says, "Ye are bought with a price." Some one else has purchased you, and that someone is God. Isaiah declared to Israel: "Ye have sold yourselves for nought and ye shall be redeemed without money."

Peter wrote, "Ye are not redeemed with corruptible things as silver and gold, but with the precious Blood of Christ."

In his unsaved state, Paul recognized the fact that he was not his own master, but that sin, the depraved nature, was holding sway in his heart and life. See Rom. 1:14:15-24: "I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not, but what I hate, that do I. Oh, wretched man that I am! Who shall deliver me from the body of this death?" In chapter eight, where he describes his Christian life, he talks of freedom and liberty instead of bondage, as in

chapter seven: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

Hence, he recognizes God as his owner, who hath redeemed him from sin, and set his soul at liberty. So we are God's by right of creation. "He hath made us, not we ourselves," saith the apostle. And we are His by right of redemption, for when man sinned and sold himself to satan and was condemned to hell eternally, by the law of a justly offended God, mercy came to our relief, and offered a price, a sacrifice, even the precious blood of Christ, for our redemption. Justice accepted the terms, the price was paid, and man's salvation was made possible to all who believe and obey Him. Glory be to Jesus who hath redeemed us and washed us from our sins in His own precious blood!

"Therefore," says Paul, "Glorify God in your body, and in your spirit, which are God's." You say how can I glorify God? The same apostle declares, "whether ye eat or drink or whatsoever ye do, do all to the glory of God." First, recognize God as your owner, do nothing without consulting Him; seek to know His will in all things, that you may do it. Then "present your body a living sacrifice, holy, acceptable unto God . . . that ye may prove what is that good, acceptable and perfect will of God."

Open your heart to the Holy Spirit and invite Him, the rightly tenant, the true owner, to come in and take possession of His own dwelling. For, saith Paul, "ye are the temple of the Holy Ghost." If all professing Christians would do this, it would settle many questions in their lives, viz.: How they will spend their Sundays, what they will do on prayer meeting nights, how they will spend their money; what to read, and what to listen to on the radio, etc. It would put an end to all theatricals and jazz music coming into our homes, if we have proper control of our homes. It would mean that a lot of novels and funnies would go into the fire instead of being left around for the children to read, for unsaved children ought not, and Christians will not listen to or read such soul-damning stuff. It would also settle the question as to how they would spend their leisure time. We think that mature Christians and especially preachers, would spend more time in the study of God's word and prayer, and perhaps less time in idle talk, gossip and jesting, and playing games, etc., which are not conducive to spirituality and godly piety. I think that God and our churches could very profitably use more men and women who carried a burden of soul for the lost, and who would pray until they become intercessors such as God's Word says He needs to step in the breach between Him and a godless world, to hold back his judgments. If our churches had furnished more people who prayed, we doubtless would not have had this terrible war which is taking such a toll of our precious boys. But we were just too busy doing other things to spend time in prayer. So this awful expression of the wrath of a justly offended God is upon us. God have mercy on us and help us to glorify Him in our bodies and spirits which are His.

H. S. DOW

None richer, none more free, none more powerful than the man who knows how to forsake himself and all things and to take the lowest places.—Thomas a Kempis.