

THE KING'S HIGHWAY

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EDITORIAL

THE MESSAGE THAT SAVES

Writing to the young pastor Timothy, Paul "the aged," ripe in experience, rich in wisdom, exhorts: "Preach the Word."

The task of the pastor and evangelist is to preach; the message of the preacher is "thus saith the Lord." Making a business of preaching, and making the Word of God the substance and matter of every sermon, is fundamentally important to a successful ministry. God has promised to bless the ministry of His Word. "My Word shall not return unto me void . . ." is the promise He has given, and to that promise He has been graciously faithful.

A man may lack eloquence, polish, and intellectual superiority, but if he will earnestly, faithfully preach the Word of God, his labours will be rewarded and his ministry fruitful. On the other hand, a man may preach vain philosophy fluently, without reaching the hearts of his hearers; another may propound denominational creeds zealously without bringing people into living relationship with Christ; still another may present a message that is a succession of sentimental stories without seeing the lives of his people transformed. The Lord has given no promise to bless words, be they ever so beautifully spoken; He is not under obligation to prosper the propagation of church creeds, be they built on principles of the finest quality; we have no scriptural grounds to claim the power of the Spirit in support of sentimentalism.

But God has promised to bless His truth. The plain, searching message of the Gospel will reach the hearer's heart, save his soul, and change his life. A sermon packed with scripture, truly interpreted and rightly applied, is bound to bring results because God has said it would.

"Preach," says Austin Phelps. "Let other men organize. Preach, let other men raise funds and look after denominational affairs. Preach, let other men ferret out scandals and try clerical delinquents. Make a straight path between your pulpit and your study, on which the grass shall never grow. Build your clerical influence up between those abutments."

Preach the Word!

WHY DO WE CHANGE?

By the Associate Editor

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Rom. 1:11.

It is said that Sir Wm. Gladstone's favorite conundrum was, "What is it that all the people in the world are doing at the same time?" The answer was, "They are changing." Of course, we don't know just how he meant that we are changing, whether physically, mentally or spiritually, or whether he meant in all three ways. Men who make a study of the human body say that it is constantly changing, so that we have a new body every seven years. And of course we all change more or less mentally, which is quite natural, for as we learn more about people and things around us, our ideas and opinions of them change. Now this business of changing becomes serious sometimes, when it has an unfavorable effect upon our spiritual or moral welfare. Notice, I said an unfavorable effect. For a person might change very much in these ways, and it could be a change for the better, and thus have a very good effect on him in every way.

This matter was brought to our attention recently when we heard some one saying over the air that there would be more divorces than marriages in the next twelve months as the men get back home from the war. If that statement proves to be true, of course we all understand why such a thing can be. It is because there has been a great change in either one or both of the married parties. The speaker was placing the blame on the girls who had professed to love those boys whom they married, and who went away to fight for their homes and country, but when the boys' backs were turned, those girl wives (many of whom were not old enough to assume the responsibility of married life) began to find other boy friends who did not go to war, and "went out" with them, flirted and danced, went from bad to worse, and the result is or will be, their brief matrimonial career terminates in a divorce court. It has been said for several years back that statistics prove that one out of every five or six couples that are married in the United States go to the courts for divorce or separation, and we have reason to believe that there are many others who have not been divorced who wish that their "cake (which is very sour) was dough," as the old saying goes.

We personally know several people who were married and are separated, who thought that they were greatly in love with each other, for we had heard some of them say so. They thought that they were so much in love that they just could not live without the other, and in a few months or years they find they cannot live with each other, and are seeking separation. Now if these young folks were sincere in their profession of love, as we believe many of them were, then we wish some one would answer our question, "Why do we change?"

This question also enters into the religious life of many people. We often meet those who one time professed to be converted; they professed to be greatly in love with Jesus. They promised Him that they would forsake sin, and all other wrong things and follow the Lord wherever He would lead, and they seemed to be sincere. But alas, in a few months or years they seemed to lose their love for their Lord, broke their promises which they made

to Him, and went back again to their old life of sin and worldliness, and many unsaved who never professed to be converted, look at them and say, Why did they change?

This business of changing religiously is not a new thing for we read in the Book of Revelation that Jesus charged the church at Ephesus with leaving her first love.

When we speak to many people about this terrible matrimonial slump, they say, "Oh, yes, that is the result of the war," and then dismiss the question as if there was nothing to do about it. This writer visited the office of a judge very recently to talk with him about the moral conditions of our country. Of course he, like all judges of our courts, has scores of criminals coming before him continually, and he admitted that moral conditions and drunkenness have reached a very serious state. He said, "The part that worries me is, that which affects our young people." He said the girls as well as the boys are drinking and smoking, and have no regard for religion or the church. He said further, "I can handle the old criminals and drunks alright. I know where to put them. But what do you think is the solution of the problem of our young people?"

I replied: "Judge, what do you say is the solution. You have had a good deal of experience with them." He said, "I don't know; but I do know that the young life of our country is in a very serious condition." Then I said, "Did it ever occur to you that an old-fashioned revival of the Christian religion, such as the old-fashioned Methodists used to have, would help matters?" (for he told me that his ancestors were very devout old Methodists). He admitted as I pressed the matter of God's claims upon his home, that we as parents, and heads of homes, and also many churches, have wandered far from the religious convictions of our parents such as the attendance on church services and Sunday school, the keeping of the Lord's Day, and family prayer, etc. He said, "I sometimes tell parents that they are to blame for the delinquency of their children and I would like to sentence them instead of their boys, because of the example they have set and their failure in training their children to be good citizens." I said, "Judge, you are right, for as some one has said, 'as the home is, so is the nation.'"

Now in regard to the question, "Why do we change?" we all know that the change does not as a rule come suddenly. We do not change so much over night. This business of backsliding is so subtle, whether it is a nation or church or an individual; it may be almost imperceptible at first. We believe that one reason for this moral slump is that people have been too prosperous, have had too much money to spend during the years the war was on, especially young people who have not been in the habit of handling much money. They got too much of it too easy, then spent it in pleasure-seeking and sin which got them into bad habits.

This writer believes that as long as people are unsaved, or are under the influence of that depraved human nature, which the Apostle calls the carnal mind, the enemy, the old devil, will have easy access to their hearts, and by strong temptations will persuade many people, like he induced Eve, and hosts of others since that time, to do many things, such as breaking their vows to each other and to God, committing all kinds of crime, things which they never planned or expected to do. For this reason, people need to be not only