

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

REFORMED BAPTISTS OF CANADA

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## EDITORIAL

### PAYING OUR DEBT

Every Gospel-enlightened soul is a debtor. Upon every child of God rests a solemn responsibility. This thought the Apostle Paul expressed when he declared "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel."

Having heard the great good news of salvation, and being made partakers of the Divine nature, we owe it to our fellowmen of every tribe and race to do all within our power to speed the good news to them.

This is the true motive of missionary endeavour. Not to enlarge denominational borders or merely gain adherents to our sect or creed, but to bear light to them that sit in darkness and the healing ministry of the Gospel of a redeeming Lord, do we send out God-called men and women to seek the lost and dying of the unevangelized lands.

A large portion of this debt remains unpaid. Every hour of the day and night 3,000 people die without having heard the name of Jesus, more than 26,000,000 every year. Think of it! A number more than double the entire population of Canada die in darkness, having waited in vain for light and light-bearers.

Many of these unfortunate souls are natives of the land in which our missionaries labour, dark Africa. There they grope in blindness, there they live in bondage, there they die in despair. As surely as the man of Macedonia reached eager hands toward the Apostle Paul and breathed the pathetic appeal of his sin-slaved people, "Come over . . . and help us." Africa's dark-skinned, dark-souled heathen of today sound out their heart-cry to us. Over mountain and hill, ocean and river, across the wide expanse which lies between our continents, the plaintive call rings out: "Come and help us e'er we die."

Once again we are asked to answer this appeal by giving of our means. Easter Sunday has again been set aside as a time when special offerings shall be given to support our missionary enterprise. We should have a record amount this year.

"Soon the time of reaping will be over." The end of this age looms in sight. What we are to do for the unenlightened, we must do

quickly. "The night cometh (speedily) when no man can work."

The Lord has greatly prospered us. With other countries under the scourge of famine, dying midst the devastations of war, we reap the rich rewards of peace and plenty. Out of our abundance let us give liberally to support the missionary advance and increase the number of workers in the field.

Here is opportunity to make a payment on the great debt against us. God forbid that we should fail to meet this sacred obligation.

### EDITORIAL GLEANINGS

The church that is satisfied with completing its own organization and, like the cocoon, living within its own shell, unmindful of perishing souls around, is headed for a long sleep. Christ's Spirit indwelling the church is a spirit of evangelism, a spirit of missionary enterprise, the genius of expansion. It surcharges the heart and being with divine love. Having met Jesus, the natural impulse is to tell others. Spiritual Christianity has always "gone everywhere preaching the gospel."

The Great Commission left to the church was to save souls wherever they could be found. In the beginning "great grace was upon them all" and "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." We could learn something from those early saints. And if we cannot go ourselves, can we not make it possible for somebody else to go? If our preachers could but recapture the vision of the pioneers and venture beyond our present circle, their own souls would be enriched, as well as their sermon material, and many of them would "return with rejoicing, bringing their sheaves with them."—*Editor Canadian Free Methodist.*

The tragedy of our age is the impotence of the Church, and this in the day when she is most needed. The world is seriously sick, but the Church instead of being doctor or nurse seems to be one of the patients.

The New Testament presents boundless resources, of which the present day Church seems to be in blissful ignorance. Amid the most difficult circumstances the Church started in triumph. Why should she now be proud she is tolerated? Once she was victorious; now she is vacillating.

One of the untapped reservoirs is that of prayer. Yes, we mean prayer! And we recognize there is nothing new in saying that. It is far more important that a thing shall be true than that it shall be new.

"In my name"—six or seven times Jesus used that expression in John 14-16, and at least three times said, "Whatsoever ye ask in my name." No excuse for our spiritual poverty while such an offer is extended!—*Editor Moody Monthly.*

If pastors could be made to realize that in this year of 1946 they are having their last chance to minister to the people of their church and community, their last chance to win to Christ and to bring into the experience of entire sanctification the number of young people contacted by their church, their last chance to bring back to Christ and to the church those who have strayed away—if they could be made to realize that, would it make any difference in their ministry? If Sunday school teachers would become conscious that during 1946 they may be having their last chance to bring their pupils to Christ, to win back many who have strayed from the class and school, and to reach many of the unchurched people of the community; would it make any difference in

their work of teaching? Well, whether or not 1946 will be that last chance, some time that last chance will come, and no one knows just when. How faithfully we should make full proof of our ministry and teaching!—*Editor, Herald of Holiness.*

### THE SOUND OF THE TRUMPET

By Dr. Paul S. Rees

Text: "Lift up thy voice like a trumpet." Isaiah 58:1.

What is a faithful preacher to do when the times are badly out of joint and the Church is plainly playing at religion? This was the question that more than 2500 years ago faced the prophet Isaiah in the land of Judah. Like every preacher whose inner ear is really cupped to catch God's message, Isaiah got his answer. You would not say it was an easy answer. It came to the prophet big and bold and rugged, demanding of him a high order of courage and consecration. It was just this: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." A stirring summons, you see, to deal stirringly with a stubborn situation. God's message, which is about to go forth through the lips of his servants, is likened to the penetrating tones of a trumpet. The fitness of the illustration is perfect. If the people are to be soothed, you don't want a trumpet.

To begin with, it was to be a Trumpet of Alarm. Read the first five verses of this chapter for an account of conditions that had become an intolerable burden on the heart of God. What was the trouble? It was the old, old trouble of religious forms and ceremonies without the saving salt of sincerity and the pulsing blood of reality. It was the trouble into which men so easily fall of making their religion a substitute instead of a support for plain duty. Ritual takes the place of righteousness. Good form in worship becomes a proxy for good fruits in conduct.

### NOTES OF WARNING

Listen to these warning blasts of the trumpet which Isaiah is told to blow:

"Shew my people their transgressions, and the house of Jacob their sins . . .

"Yet they seek me daily, and delight to know my ways . . .

"Wherefore have we fasted, say they, and thou seest not? . . .

"Behold, in the day of your fast ye find pleasure, and exact all your labours."

All of which simply means that the people had made of their worship and their Sabbath observance an empty gesture. "Ah, here is the Sabbath! I must have my prayers said and I must take my sacrifice to the priest. It won't take long; and then—on with the business, on with pleasure, through the rest of the day." Even such a solemn religious observance as fasting they had poisoned by low and unworthy motives.

This alarm, mind you, is intended for us who have our names on the roll of the Christian Church. It is intended to jolt us into an acute realization of how little we are challenging and affecting the world's life about us. It is intended to make us sit up with a start and rub our eyes in contrite amazement that we could be so easy-going and self-centered and emptily pious in our professed allegiance to Jesus Christ. Dr Bernard Iddings Bell begins his recent book entitled "The Church in Dis-