

## THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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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

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## EDITORIAL

### A BASIS FOR REJOICING

To the Philippians Paul wrote: "Some preach Christ of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached and I therein do rejoice, yea, and will rejoice."

Here is an attitude we might well imitate, a spirit we should seek to possess.

It seems that some men, perhaps envious of Paul and his large usefulness in the work of God, took advantage of the apostle's imprisonment and sought to displace him in the affections of the people and use the work of preaching to gain narrow and selfish ends. Evidently their messages were doctrinally sound as far as presenting Christ as the only all-sufficient Saviour but the motive behind the preaching was wrong. The chief aim of the preacher was not to present the Saviour nor gain the salvation of the hearers. Either personal glory or sectarian advantage motivated the men who preached the sermons. Place-seeking and desire to increase their following were the ambitions of these contentious and envious preachers. But, says the man whose heart-cry was ever "God forbid that I should glory save in the cross of the Lord Jesus Christ," "Christ is preached, and I therein do rejoice, yea, and will rejoice."

One thing Paul had learned well in his ministry: God will bless, the Spirit will prosper, the message that exalts Jesus Christ. Swiftly and surely the sermon which presents Him who said: "If I be lifted up, I will draw all men unto Me," is borne to the hearts of the listeners and employed to make every willing soul "wise unto salvation." The sermon may be poorly constructed and awkwardly delivered but if its central theme is Jesus as Divine Saviour, it has heaven's blessing and a saving power. The motives and purposes of the preacher may be wrong, but if he proclaims Christ as the world's Redeemer, the Spirit will "by-pass" the motive and bless the message.

It was Paul's deep and fervent longing for the salvation of men that moved him to re-

joice even over the sermon of the those who preached in envy and strife. The heart which burned with the constraining love of Christ, cared not if adherents were lost or personal popularity sacrificed so long as the life-giving gospel was borne to those dead in trespasses and sin.

We cannot but deplore the fact that the motives of the preacher are not always the highest. The increase of personal prestige or the advancement of his denomination may be predominating factors in his thinking and the chief aims before him as he handles the Word of God. But if he is faithful to the truth as it is in Christ Jesus, and consistently declares that "there is none other name under heaven given among men whereby we must be saved," there is cause for rejoicing.

Perhaps, or we may say, most certainly, there would be greater gain to the Kingdom of God, and greater good to the souls of the needy, if we took the time and strength expended in taking the measure of the preacher and criticizing his self-centred, denominational zeal, and gave ourselves to earnest prayer that the message might be blessed to the salvation of the hearers.

We are neither condoning wrong motives in the preacher nor suggesting that the evidence of them gives us any satisfaction, but we are aiming at the high mark of Christian love set for us by the apostle to the Gentiles, and purpose by God's grace to rejoice in the proclamation of salvation through Jesus Christ wherever it is preached and, regardless of who the messenger is.

If Christ is preached "I therein do rejoice, yea, and will rejoice."

### WHEN THE GOOD BECOMES THE ENEMY OF THE BEST

By The Associate Editor

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Judging from the apostle's letter to the church at Corinth, we are made to think that that church must have been similar in some respects to many religious societies of today. They evidently had lost sight of, or stopped short of, God's will for them in Christian experience, which he calls charity, and which means the same experience as John terms "perfect love". They were seeking for gifts of the Spirit, especially the gift of unknown tongues. They were creating strife and divisions in the church, and the apostle tells them they are yet carnal, that they are only babes in Christ and have to be fed with milk. So in the 13th chapter he sets forth God's will for them which is perfect love, or holiness. In the 7th chapter he writes: "Let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God". He also wrote to the church of the Thessalonians: "This is the will of God even your sanctification." Again, he wrote to the Ephesians: "God hath chosen us in Christ before the foundation of the world that we should be holy and without blame before him in love."

Likewise, in all his letters to the churches, Paul emphasizes the need of holiness or perfect love, or sanctification, as God's standard for us in Christian experience. To the Hebrews he

wrote: "Without holiness no man shall see the Lord." Heb. 12:14. As we read religious literature, and listen to the preaching and testimonies in religious services, we fear sometimes that there has come a great falling away from the standard of holiness which the apostle sets forth in his writings. No matter how good our Christian life and experience is dear reader, if we stop short of holiness or are satisfied with less grace than that, we are letting the good become the enemy of the best.

The apostle makes mention of several good things in our text, things which men have possessed in the nature of gifts, and which God has blessed to the good of some souls; but, says he, though I have all these, and have not charity, or love, they profit me nothing. Being able to speak with tongues of men and angels, is certainly a good thing; and having the gift of prophecy and understanding all mysteries, and all knowledge, and having all faith, so one could remove mountains, would surely be a wonderful experience; and to be so generous and self-sacrificing that we would give all our goods to feed the poor and our bodies to be burned would also be very good and wonderful. But, saith Paul, all these good things are of no value without love and to trust in these good gifts for salvation only makes them our enemies.

There seems to be a tendency everywhere in religious circles toward shallowness in Christian experience. There is much that passes for religious service, especially in young people's services, that is just so much religious entertainment. Much that comes over the air, and most of the so-called youth meetings on Saturday nights, consist mostly of singing or just good clean entertainment. You say: "are they not good?" I say, "Yes, they surely are good." But when we substitute religious entertainment for the strong preaching of the word which emphasizes repentance and faith toward God, and holiness of heart, I fear we are making the good, the enemy of the better and the best. Men sought and obtained the experience of heart holiness, and organized holiness churches, and built meeting houses in past days because some God-called, and God-sent man mightily preached the doctrine of holiness until people were strongly convicted and felt it was holiness or hell for them. Brethren, can we sustain our holiness work, or promote revivals on holiness lines, or build strong churches, on any less than strong clear scriptural preaching? "So we preached and so ye believed".

H. S. DOW

### DAILY STRENGTH

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. 33:25).

"As thy days thy strength shall be," hear the Father say to thee.

Days when clouds are hanging low; and the sun is hid from view;

Days of body-racking pain; aching heart and weary brain;

Hear thy Father say to thee, "As thy days thy strength shall be."

"As thy days thy strength shall be," hear the Father say to thee.

Days of famine, scanty store, hunger knocking at the door;

Days when death has come to bide, when your dear one leaves your side;

Then thy Father speaks to thee, "As thy days thy strength shall be."

—Good Tidings