

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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EDITORIAL

SPIRITUAL RECOVERY

It is not easy to recover lost ground. Easier to hold what we have than regain what has been taken from us. Too few people get back to the heights from which they have fallen, and fewer churches "repent and do the first works" after finding that they have "lost the first love." As a result multitudes of Christians and hundreds of churches are forced in all honesty to say "The former days were better than these."

We do not, in this instance, speak so much of people and churches who have drifted into outright backsliding, as of those who still maintain a good profession, have "works of faith, labour of love, and patience of hope," and yet are worthy of the Master's accusation: "I have somewhat against thee . . ." To all such, our Lord addresses a tender appeal: "Remember from whence thou hast fallen, and repent, and do the first works."

"Remember . . . turn back to the days which preceded the time of spiritual decline; recall the spirit of your service, the temperature of your devotion. "What fear, what vehement desire, what zeal . . ." moved the heart in those first-love days! What jealous care over your fellowship with God, what singleness of mind in the work of the kingdom! Remember, and stirred by the recollections . . .

"Repent . . ." Dwelling in the searching atmosphere of that place "from whence thou hast fallen," we may be moved to tears and prayers of penitence quite easily. What we have seen in the backward look, what we have felt in the retrospective mood, creates a sense of lack and a hunger of soul, that will, if yielded to, bring us in repentant mood to Him who longs for the rekindling of love's sacred fire.

"Do the first works . . ." Bowing in humble contrition at the mercy seat, giving vent to tearful plea for forgiveness, discovery is made that spiritual decline is due to lack of spiritual diligence. Loss has been suffered through neglect, and recovery can only be genuine and permanent as we take up the tools we have laid aside and set ourselves to the tasks too long left undone. In the renewal of diligent service the repentant delinquent will find the way to spiritual recovery.

THE CHURCH IN THE WORLD

Dr. Champan Translated

Rev. J. B. Chapman, D. D., Senior General Superintendent of the Church of the Nazarene, went to be with the Lord from Vicksburg, Michigan, early in the morning of July 30th, 1947. Afflicted with a serious heart ailment for a number of years, Dr. Chapman was thought to be in fair health, but he slipped suddenly and quietly away. Seeking a much needed rest from his busy life and heavy responsibilities, he was ushered into that glorious and eternal rest which the spirits of just men made perfect now enjoy.

Dr. Chapman was one of the outstanding religious leaders of our day. He was recognized as an able preacher and gifted writer. He was held in high esteem, not only among the people of the church he so faithfully served, but by thousands of Christians representing scores of denominations. The weekly message of Dr. Chapman in The Herald of Holiness was a blessing and inspiration to all who were privileged to read them. He possessed a gift which every writer of this day might well covet, that of crowding into a few short paragraphs a wealth of spiritual truth and healthful philosophy. We welcome the announcement that his words of help and counsel will continue to appear as weekly features of The Herald of Holiness. It seems beautifully significant that the front page article from the pen of Dr. Chapman appearing in the same issue of the paper which announced his passing is entitled, "Living on the Heights." If a man's writings are indicative of his life level, then our respected brother dwelt on a lofty plane. This we believe. And now, as Enoch of long ago, he has dropped the robe of flesh and risen to the heights of eternal glory. A useful life lived, a great soul finds its promised reward.

"HAIL MARY" OR "JESUS SAVES"

With characteristic pageantry and display, the Roman Catholic Church Marian Congress was held in Ottawa in June. Church dignitaries by the score and members of the R. C. church by the thousands bowed and worshipped before a huge image of the Virgin Mary in an idolatrous ceremony which rivalled the most colorful and extravagant religious celebrations of the heathen nations of the far east. If such an occasion is not stark idolatry and a flagrant violation of the holy commandments of God (En. 20:4, 5), we must complain that reason and judgment are playing us the strangest pranks. Surely we "sin by silence" if we fail to cry out against this evil.

At the opening of the Congress a young man (Wesleyan Methodist) appeared outside the Lansdowne Park in Ottawa, where the ceremonies were held, bearing a large sign with the inscription, "Jesus Saves." Needless to say, his presence and the accompanying sign aroused the ire of the R. C. priests and leaders of the Congress, for what could be more disturbing to those who wished all honour to Mary? Exaltation of Christ would mar the scene and possibly detract from the worship of the "Mother of God." The courageous and zealous Wesleyan was joined by some others who stood by him and distributed Gospel tracts. One in clerical garb ordered that tract distribution be discontinued and the "offenders" move on. When orders were not obeyed the cleric snatched some of the tracts from the hands of one of the young men and

then some young men joined in to attempt forcing the tract-distributors to withdraw. A police officer called one of the young men aside and informed him that the police could offer him no protection if he continued to give out tracts and further that if he were beaten up it would be his own responsibility.

Whether zeal outran wisdom in the case of the tract-distributor, may be a question, but there is no question as to choice between worship of a lifeless, gilded statue and the life-giving, glorified Saviour, Jesus Christ.

PILGRIM PEOPLE CELEBRATE JUBILEE YEAR

On Sept. 28th, of this year, the Pilgrim Holiness Church celebrates "Founder's Day." Fifty years ago, in the City of Cincinnati, Ohio, "a handful of believing, praying saints of God met to form a society on what they believed to be a purely New Testament basis." The new organization was called the "International League" and later adopted the name, Pilgrim Holiness Church. Associated with the founding and early history of the Pilgrim Church were men whose names are well known in the Holiness Movement: Seth C. Rees, Martin Wells Knapp, George B. Kulp and others. Through the years the P. H. Church has rendered a splendid service for God and His Kingdom, and their present membership is reported 36,436, with 1,253 ordained ministers, 10 Bible Schools and colleges, and missionaries labouring in 28 countries.

Dr. John Paul pays fine tribute to the Pilgrim people when he says: "They have made themselves loveable and have enhanced their own success under God by not being too sectarian."

We extend Christian greetings to the brethren and friends of the Pilgrim Holiness Church on the occasion of its 50th anniversary, praying that it may continue its full salvation ministry until Jesus comes.

THE CAMEL

From our beds in a military hospital in the Sinai Desert, many of us watched the camel caravans which passed our doors daily to the Holy Land. Every morning each camel was commanded to undertake a burden. It could not take it standing up, so the command was given for it to kneel. Its master then put on the load. The day's journey started. As the hours went by and the sun grew hotter the load was sometimes shaken out of place. The ropes worked loose. The burden was not properly balanced and the poor beast started to grunt and complain. So at midday the master bade him kneel again. The load was re-adjusted, balanced carefully and the ropes tightened. Then the journey was resumed in comfort. Approaching sundown, once again the camel started to grunt and complain. Once again the command was given to kneel. This time the load was taken off and rest and refreshment given.

It knelt in the morning to have the load put on; it knelt at midday to have the load adjusted; it knelt in the evening and the burden was taken away.

In Psalm 55, verse 17, we read, "Evening, and morning, and at noon, will I pray and cry aloud: and He shall hear my voice." God does not relieve us of our necessary burdens, but He does help us to bear them when we kneel. —"The Church of England Newspaper".