

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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EDITORIAL

THE COMING CRISIS

There is an unprecedented trend toward organization in the world to-day. In politics, industry, labour, and religion, strong unions are being formed. The possibility of some of these movements taking on world proportions is by no means remote.

We are forced to believe that many of the widely-publicized efforts toward organic union are purely human and materialistic. Even in the proposed union of religious groups we find little to encourage the spirit of rejoicing and hope. Principles on which our forefathers staked their lives are being sacrificed to prepare the way for the removal of the supposed obstacles to organic union of churches, and the inevitable result must be the building of a religious giant which has a complicated mechanism but no life.

But to conclude that there is safety in division and nothing to be gained by the union of spiritual forces is both unscriptural and unreasonable. In fact, if ever the evangelical forces of the church needed to seek a God-approved basis of organized effort, it is to-day. The very fact that so many of the organizations coming into existence are worldly and merely ecclesiastical suggests the necessity of the union of spiritual forces for mutual help and united action.

We must be blindly optimistic if we do not apprehend some dire results of the pooling of strength and resources on the part of those who are primarily interested in the promotion of their own interests and the prosperity of their own devices. If the people who are concerned with the preservation of pure religion in its primitive simplicity are not faced with the prospect of strong pressure of opposition from some of the organizations now in the making, then the signs are misleading indeed. The trend toward centralization, too strong to be resisted even by many who do not agree with the principle, will certainly precipitate a crisis in the religious life of our land. A Government-approved church, void of spiritual power but strong in political influence, will seek to force all minority groups into its camp under the threat of denominational extinction if they fail to "co-operate".

It seems that we may be faced with these alternatives: (1) co-operate now with those who seek the salvation of souls and the glory of God, or (2) co-operate to-morrow with those who have a form of godliness but deny

the power thereof. The first is co-operation by choice, the second co-operation by coercion. What shall we do?

SOME PARAGRAPHS

By W. Edmund Smith

I heard a General Superintendent tell an Assembly of preachers that nearly all of the special meetings held by the N. B. churches were only jokes. That was a stronger statement than I would dare make or want to make. It is no joke when a fully sanctified preacher and a few of like precious faith get into action for souls in a ten-days' campaign. The results may not be large, according to numbers, but the inspiration given to the saints, and the few that may be definitely helped pays for the meeting. I heard a Bishop of the Methodist Episcopal church say, that a special campaign in his home church when he was a lad of twelve, resulted in himself and two other lads of about the same age, taking a definite stand for Christ. Many voted the meeting a failure—only three lads converted. But one of those lads became a great Bishop, and the two others became useful preachers of the Gospel for many years. That was no joke meeting.

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When in Scotland, a prominent preacher of the Free Church said to me, "These movements for the reviving of New Testament religion go well for a while. In the early days of struggle and persecution strong Christian characters are developed, as the result of the faith that ultimates in heroic sacrifice. But when numbers increase and prosperity comes, a generation comes on that knows nothing of the early days of struggle. They still remain orthodox in faith as to their creed, but they lose the Spirit that gave the early success." Yes, it is easy then to become consecrated to a church or a profession rather than to Christ or to go with Him outside the gate bearing the reproach. It is easy to burn incense to statistics, and no statistics are more deceiving than those generally tabulated by churches. The record is often padded by keeping the names of those dead physically, and more who are dead spiritually, just to make a show. I know a pastor who came to a big holiness church, and the first thing he did was to sweep off a hundred names from the book. He could sweep off another hundred and still not get the record down to a really honest statement. The man that built up that big membership, built of wood, hay and stubble.

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One of the most subtle things that can assail a preacher is the desire for honorary degrees. Letters attached to a preacher's name are very impressive to even holiness folks. We are inclined to think that there must be something wrong with a holiness evangelist if he has no D. D. Even though it be only a Sears Roebuck degree. (By this I mean a mail-order degree that so many able by uneducated men according to the real meaning of the word, exploit). A young man from N. S., (I had this from his own lips), who had scarcely finished the grades in a country school, but who possessed splendid natural ability, came to New England, was converted and called to the ministry, and was successful in gaining admission to a Methodist conference. He came in contact with a Chicago FIRM that was advertising degrees upon the completion of prescribed courses. The young man's pulse

quicken. Here was an opportunity to become a Ph. D. He registered in the so-called university. In two years he had his Ph.B. and in two more years he was granted his Ph.D. How proud he was of those parchments which he had framed and hung on his study wall! But soon conscience began to work, and he began to see the pretence and the sham of the whole thing. He finally came to look upon those degrees with disgust and to call himself a sham—pretending to have an education which he did not possess, for the courses taken were very superficial. That preacher finally tore down those once precious parchments, consigned them to the fire and then qualified to enter a genuine college, where he took four hard years' work and was granted his degree when he was near middle life. O yes, to be called Doctor may sound nice to carnal ears, but not to the heart of a really humble man of God, who knows that mere letters on the end of his name puts neither brains in his head nor grace in his heart.

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It is blessed, in these days of international reconstruction and amid all the strife that prevails in the so-called United Nations, to have a settled and unmovable confidence in God and in his overruling power in the councils of men. We must remember that God said that He girded Cyrus, a heathen king, although Cyrus did not know God. The name of God is not mentioned in the U. S. Constitution, which was called by the great Gladstone, "The greatest document ever penned by the hand of un-inspired man in a given time". Yet Thomas Jefferson, who wrote the Constitution was a semi-infidel. God somehow has blessed America. But he would have blessed her more had she more fully recognized Him. The same might be said of Great Britain.

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A few Sundays ago, I had the privilege of preaching in a big Methodist church in Chelsea, Mass., to a considerable group of men. We were in a large vestry and on a table we could see several trophies which the bowling team of that church had won, in the city tournament. We took for our text "O wretched man that I am who shall deliver me from the body of this death!" and also "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death". When I was about to begin the pastor, a noble looking man, came in, clad in fine regulation clerical garb, and took his seat far back. If ever the Lord helped me preach real salvation He did it that day. My soul was as free as heaven. I did not make the 7th of Romans a justified experience, but declared we must fall back into that state of struggle and defeat unless we were made free from carnality. I knew pretty well I would never get another chance to give them the truth. I had been told that it was a very spiritual church. But O dear, it looked as if many had lost both grandmothers recently. Not a smile of approval; not an amen; dark looks, downcast eyes. Some shook hands with me when the meeting closed. Not one said he was blessed. But the preacher was blessed and had to praise God when he shook hands with that fine looking intellectual pastor. Brethren, holiness that goes after the "Old Man" is not popular even in some holiness churches.

Victory with vengeance is ultimate defeat in the modern world. We can have peace or we can have revenge, but we cannot have both.

—Herbert Hoover and Hugh Gibson.