

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
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Other members of Committee: Revs. H. S. Dow,  
H. E. Mullen, E. R. Watson, L. T. Sabine,  
W. H. Mullen

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## EDITORIALS

### THE WORK AND THE WORKMEN

A pastor who realized that his church was in a state of spiritual decline is said to have made the following decisions: "My church needs a new pastor, and by the grace of God, I'll be that new pastor." This discovery and resolution was followed by a time of heart searching, confession of spiritual lack, and renewing of vows. The consequence—spiritual recovery for the pastor and a revival for the church with increased interest and attendance and the salvation of souls.

As I write, a radio announcer is reading Louise Fletcher's poem, "The Land of Beginning Again."

"So I wish that there were  
Some wonderful place  
Called 'the land of beginning again'  
Where all our mistakes and all our heartaches  
And all of our poor selfish grief  
Could be dropped like a shabby old coat at  
the door  
And never put on again."

Well, there is such a wonderful place. It is the place we reach by admitting the causes of failure and fruitlessness within ourselves. It is so easy to blame our lack of success on the indifferent spirit of the world or the irresponsible spirit of the church, but not so easy to admit that our inability to attract the interest of the world and arouse the people of the church to zealous Christian service may be due to our own spiritual poverty or prayerlessness.

Whether service of a "less than the best" quality was sufficient for success in the Lord's work in times past I do not know, but of this I am sure, no man can be effective to-day unless he is fully consecrated in spirit and concentrated in his interests. The man who is at ease in Zion will be bye-passed by the workers who report for duty with a burning zeal to be "all out for the Lord," and those whose interests are divided between the sacred and the secular will find themselves being displaced by men who have purposed to devote themselves whole-heartedly and entirely to the work of the ministry.

Good workmen are in demand. Those who have a reputation for consecration and concentration in the Lord's service are being called for. A man of this type is in no danger of going out of circulation. The church or denomination concerned with the spiritual progress of

its work is seeking the leadership which is fully dedicated to a foreword and upward course. So long as men are prepared to give such leadership, and every God-called man can if he will, they will be kept busy. But as already suggested, a man who is giving less than his best to the work of the ministry need look no further for the cause of his "unemployment problem."

In the Lord's service as in every worthwhile project there is one factor which, from the human standpoint is more important than any other—work. No man, young or old, will be fruitful in the work of the Kingdom if he doesn't recognize the need of labour and diligently set himself to the task. For the minister there is the work of prayer, the work of study, the work of pastoral visitation, the work of preaching. Attending to these duties when it is work to do so, and with faithfulness, will bring desired results.

When we want an explanation for our lack of success, we are all too prone to seek it in something outside of ourselves. That is easier and less humiliating. But if we are really concerned about our future and the future of the Lord's work, we shall do well to open our hearts to the severe searchings of the Spirit of God. He will tell us the truth and it may hurt, but it may also lead to a glorious recovery in spiritual living and service.

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### WHAT SHALL I PREACH IN 1950?

The passing years bring changes and sometimes the changes made by time call for new means and methods even in the work of God. The church and pastor that are on the alert for new means of help are wise indeed. The access to advertising through the newspaper and radio, the flood of good Christian literature now available for distribution, improved lighting and heating systems for our church buildings, etc., offer useful aid in facilitating the spiritual programme of the church.

But while new means and methods may be sought to advantage, we need seek no new message. In 1950 as in previous years we shall find the motto "we preach Christ" superior to any other. We cannot improve on this message nor add to it. All that men need to hear and long to hear is comprehended in this slogan.

A preacher whose sermons had become little more than an airing of his own views and the ideas of other men went to his pulpit one Sunday to find a slip of paper on the pulpit Bible with these words written: "Sirs, we would see Jesus." The words went to his heart like an arrow and led him to a prayerful consideration as to what and how he had been preaching. His sermons begun to focus once more on Calvary and Christ the all-sufficient Saviour. A few weeks later he found another written message on the pulpit Bible and this time it read: "Then were the disciples glad when they saw the Lord."

We can adopt no higher aim for 1950 than to preach Christ. Nor can we preach any message that will be more richly blessed of God the Spirit. Let us preach about sin so as to exalt the Saviour. Let us preach forgiveness so as to magnify the love of Jesus. Let us preach sanctification so as to glorify the Christ whose blood cleanseth. Let us preach judgment so as to present Him Who seeks to give eternal life to all who will believe. Oh, let us preach Christ! To all men always let us present Him our glorious Lord and Redeemer!

## SHORT VIEWS

Theodore L. Cuyler

Among the manifold improvements in the Westminster Revision, we are happy to find that our Lord's discourse against sinful worrying is given in the right English. Our common version of the closing portion of the sixth chapter of Matthew has always been very misleading to the average reader. Christ never commanded us to "take no thought for the morrow"; such counsel would contradict common sense, rational prudence, and other explicit commands in the Bible. What our Lord so emphatically forbade was sinful anxiety, or the overloading of to-day's work with worry about the day that has not yet come. The revisers have hit the nail exactly on the head by introducing the word "anxious" into a half-dozen verses of that portion of the Sermon on the Mount. "Be ye not anxious for your life what ye shall eat," &c. "Which of you by being anxious can add one cubit to the measure of his life?" This whole remonstrance against borrowing trouble in advance is summed up in the happily translated sentence,—"Be not therefore anxious for the morrow; for the morrow will be anxious for itself."

We may be sure that our blessed Lord knew what was in man when He gave so much space in His sermon to this one tormenting sin, and repeated six times over His entreaties to avoid it. Worry is not only a sin against God, it is a sin against ourselves. It sometimes amounts to a slow suicide. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for a strength equal to the day, but I have no right to ask Him for one extra ounce of strength for to-morrow's burden. When to-morrow comes, grace will come with it, and sufficient for the tasks, the trials, or the troubles. God never has built a Christian strong enough to stand the strain of present duties and sufferings piled upon the top of them. Paul himself would have broken down.

There is only one practical remedy for this deadly sin of anxiety, and that is to take short views. Faith is content to live "from hand to mouth," enjoying each blessing from God as it comes. This perverse spirit of worry runs off and gathers some anticipated troubles and throws them into the cup of mercies and turns them to vinegar. A bereaved parent sits down by the new-made grave of a beloved child and sorrowfully says to herself, "Well, I have only one more left, and one of these days he may go off to live in a home of his own, or he may be taken away; and if he dies, my house will be desolate and my heart utterly broken." Now who gave that weeping mother permission to use that word "if"? Is not her trial sore enough now without overloading it with an imaginary trial? And if her strength breaks down, it will be simply because she is not satisfied with letting God afflict her; she tortures herself with imagined afflictions of her own. If she would but take a short view, she would see a living child yet spared to her, to be loved and enjoyed and lived for. Then, instead of having two sorrows, she would have one great possession to set over against a great loss; her duty to the living would be not only a relief to her anguish, but the best tribute she could pay to the departed.

That is a short view which only takes in im-  
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