

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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SPIRITUAL BANKRUPTCY

(Continued from last issue)

One trouble with a great many religious people is, they are deceived, they think that they are spiritually solvent, when they are bankrupt. We cite the Laodicean church as an example of this deception. Quote, "Because thou sayest I am rich and increased in goods and have need of nothing; and knowest not that Thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. There was a mighty difference between what they thought they were and what they were in God's sight.

Note Jesus said, "Thou knowest not." For one to be backslidden and know it, is indeed a regrettable and dangerous condition to be in. But to be spiritually poor and blind, wretched, miserable, and naked — and not know it, is deplorable, and almost hopeless, for why would an individual or a church ever seek to get right if they did first know that they were wrong?

It has been said by some one, that no church has ever been known to confess to its own backslidden condition. When a church goes after numbers instead of deep spirituality, and holiness, we think that church is on the downgrade spiritually. When a so-called holiness church, or college puts more emphasis upon organized sports, basketball, football, volleyball, or softball, than it does on deep spirituality, and when the members or student-body become more enthused over sports, banquets or social life, and enjoy them more than they do a real live prayer meeting, we think that church or school is not only slipping, but has already slipped a long way back from the scriptural and Wesleyan standard of holiness, without which no man shall see the Lord.

Churches today may, like the Laodicean church, be strong financially, or numerically, and may be popular with the masses, but unless the emphasis in any church is on spirituality, that church may be spiritually bankrupt.

When young women put on what they call shorts and go out and expose their nakedness to those of the opposite sex, whether they are taking part in so-called sports, or are on the bathing beaches, or just out for a walk, they are totally destitute of, not only the grace of God, but also of what the Bible calls modesty among women, and commands women to observe in their manner of dress. Let us read, "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety." I Tim. 2:9.

Any college or institution of learning which

tolerates this abominable practice of nudism or semi-nudism among its students, is robbing its young women of modesty, which is their first God-given protection in their preservation of purity. Modesty is her first line of defence.

When an individual or church is spiritually bankrupt, the devil steps in, takes over, sells them out to the world, which takes charge, and runs things in its own way: Hence, all the substitutes of a worldly nature, to be found in churches—is to draw, to entertain, to get the support of worldly-minded people, but, "Ichabod" is the word, "The glory has departed from Israel." The ark, the presence of God is gone.

Is there no remedy? Yes, there is a very effective remedy, but who will apply it? Here it is: If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land. II Chro. 7:14.

Also, be afflicted, mourn and weep, let your laughter be turned to mourning, your joy, (sports) to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Jas. 4:9-10. See also another, Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Be sober, be vigilant: because your adversary, the devil, walketh about, as a roaring lion seeking whom he may devour. I Pet. 5-6 and 8.

—H. S. DOW.

EXAMPLE

It is easy enough to be steady and cool

When another must suffer the blow;

It is easy enough to establish the rule

By which other people should go;

But the test of the man, and the proof of his creed,

Is not the advice that he gives,

Nor the wisdom he utters to others in need,

But solely the way that he lives.

The cheat often warns the young boy to be true,

There are sinners who preach against sin,
There are strong men who talk of the right thing to do,

Yet they'll trample down honor to win.

There are thousands who know what is noblest and best,

Yet they fall in the heat of the strife,

Forgetting when standing face front to the test,

That the best sort of preaching is Life.

The finest sermons are those that men live,

The greatest lessons are learned

From the sterling examples of truth that men give

And the unworthy joys they have spurned,
For vain are the words of your counselling fair,

And lost are your messages true,

Unless day by day, in your dealings they square

Four ways to the things that you do.

You must live as you say you want others to live,

You must set an example of truth,

You must back with your deeds the advice that you give,

For keen are the bright eyes of Youth;

And they see what Age fancies at times is unseen,

They know what Age thinks is unknown;
The one way to win them to lives that are clean

Is to have a clean life of your own.

—The Holiness Era.

"WITHOUT A GUIDE"

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"—Jeremiah 10:23. The prophet had come into possession of a wonderful life-secret. It may be learned by us also. On all sides we see some of our dear young people sallying forth on the responsible and dangerous journey of life without a guide. Truly, as the poet has so beautifully expressed it, "We are standing on the portals of the opening year." If we have wisely made Christ our guide for the New Year we have nothing to fear. If we are entering it without Him, we may miss all, as this Alpine climber. May this reading call a halt to those who are entering the year without God.—Sel.

One Wednesday morning towards the close of a Swiss winter, a young tourist arrived at a town in central Switzerland and proceeded to the nearest inn.

After depositing his luggage in a neat little bedroom with windows looking out upon the snow-clad mountains, he entered the dining room where breakfast was being served, and took his seat at a table, where several noted Alpine climbers were chatting together.

As he scanned the menu, he heard them discussing the treacherous difficulties in climbing and descending yonder mountain peak. After exchanging morning courtesies with the other guests at the table, he entered into the discussion.

"Why," he said, "you seem to be making a lot of this mountain climb. Do you know that tomorrow at daylight I intend to climb that mountain peak without a guide?"

This statement was naturally responsible for surprised remarks from those present, and although they remonstrated with him not to attempt such a hazardous feat unaided, all offers of assistance were definitely declined.

Further serious thought was not given to the matter until the following morning, when it was noted that the visitor did not arrive for breakfast. They questioned the inn-keeper and learned that the tourist had taken an early breakfast and set out fully equipped for what he described to be a long climb, without a guide.

When dinner was served that evening he was still absent, and failed to put in an appearance the following morning. By that time everybody had become thoroughly alarmed, and a search party was quickly formed, which comprised some of the oldest and most reliable guides in Switzerland, who happened to be visiting the town at the time.

The party then set out. At lunch time they reached the rest-house, mid-way up the mountain side. Towards dusk they reached the summit and hastened to the weather-beaten centre-post that is implanted there, to which every successful tourist delights to attach his card. Snow was falling at the time, but they experienced little difficulty in finding our friend's card fastened to the post. Scrawled across the face of it were the pencilled words—

"Without a Guide"

So he had reached the summit of Alpine achievement.

The oldest guide in the party, a man of sixty