

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

WHY NOT HAVE GOD'S BEST?

That ye may approve things that are excellent. Phil. 1—10.

The apostle Paul's letter to the church at Philippi is an unique one among his epistles. It is in reality a Christian love-letter. It contains nothing like reproof, sharpness or censure, which he sometimes uses in writing to most of the other churches. He tells this church, that he thanks God, on every remembrance of them, for their fellowship in the gospel, and tells them he has them in his heart, and God is his record how greatly he longs after them all in the bowels (compassion) of Jesus Christ. This church also proved their love for the Apostle by contributing to his material needs while he was labouring in other places, so their love was mutual.

Hence, Paul has a lively interest in the church at Philippi, wants them to succeed, make progress, and to enjoy God's best.

We feel, and often say that one of the causes of weakness, and lack of spiritual progress among Christian people is that they are too easily satisfied with their present attainments in grace, and because they can testify to being converted, or sanctified, they seem to be content with their Christian experience, and fail to go forward. Jude wrote to them who were sanctified by God the Father, and preserved in Jesus Christ and called to build up themselves on their most holy faith. See his epistle.

There is certainly a building time, a growing in grace, a pressing on to things which are before, as the Apostle puts it, for the sanctified, if we would become mature useful servants of God.

The great trouble with our churches is not that there are so many bad people in them, but rather that there are so many just ordinary, mediocre Christians among us.

So Paul prays that your love may abound more and more. Phil. 1—9. And to this end that they approve things that are excellent. Text. In other words don't be satisfied with your present spiritual attainments, but seek after, lay hold on, and as some commentators explain the text, 'try things that differ': things that differ from the common-place or ordinary experiences. The good may become the enemy of the best.

I suppose we have all learned from our experiences in buying goods that the cheap article is often the most expensive, and that the costly article of merchandise often proves to be the inexpensive one. The quality of the goods, not the price, determined their real value. I suppose we all have a tendency to want to buy good things for as little money as possible, we are always looking for bargains, and we sometimes get cheated and learn that "we don't get something for nothing."

We never make a greater mistake than when we try to obtain God's Great Salvation on any other terms than those laid down in His Book. God's Great Salvation is costly, but inexpensive, and is never cheap.

When men are seeking salvation the enemy of souls would try to induce them to be content with a cheap experience of religion. Just say, I accept Christ as Saviour, without genuine, sincere repentance for sin and confession of the same to God, a religion without the Cross, a mere human desire to do better without real faith in the Blood of Jesus, as the only basis of our approach to God, the only hope for our forgiveness and salvation.

The enemy would let us be baptized, join a church and help pay its expenses, and do many good things such as we can do without salvation, for he knows that Jesus said except a man be born again he cannot see the kingdom of God. So beware of a religion without a Cross, without a sacrifice, without forsaking the world with its fads, fashions, follies and foolishness, an easy going cheap religion. It won't stand the tests of this present life nor of the Judgment to come.

Hence the great Apostle's advice: Approve things that are excellent, the best things, don't be satisfied with the good, have the best in religion. That involves a complete consecration on our part, a death to self, to live unto God. Hear Paul again in Rom. 12: Present your bodies a living sacrifice, holy acceptable unto God—that ye may prove what is that good and acceptable and perfect will of God. Then note, the result. Approve things that are excellent or that excel, that ye may be sincere and without offence till the day of Christ.

Let us set our approval on the excellent, and have God's best. Stanley Jones said when I gave God my all, He gave me His best.

—H. S. D.

BRETHREN, JUDGE NOT

By the late John Clement

These are days of criticism and judgments. These have been carried to the point of hatred and strife among the people called Christians. We should observe Matthew 7:1, "Judge not." There are several reasons why we should not judge each other.

Of course, God commands us not to do it. And when we do, we break this command, and evil results always follow.

No man is capable of judging another man because he cannot know the motives of the offender. He can only look at the acts of another while God looks at the heart. It is not what we do so much as why we do it. Many times we misjudge another because we do not know what prompted the act or word. Perhaps if we had been in his place we might have done even worse than he did.

We err in judgment because our judgment is not perfect; and our service at times is not perfect because of an imperfect judgment. I

would like to meet a man who never made a mistake. There is a difference between a mistake and a sin. A mistake is that which we do wrong when we try to do right. A sin is that which we do wrong when we know we are doing wrong. It is a willful act. There is where God sees our motive and deals with us accordingly. Man does not see the motive and he may misjudge us.

In Romans 14.5, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Let his own master judge him. When you take the judgment seat you have usurped another person's role. If the individual is God's servant God will look after him. You need not bother about that. A preacher once told me that God had raised him up to "dig up" the Holiness people. I asked him what he did with the Scripture, "Strengthen ye the weak hands, and confirm the feeble knees . . . support the weak, be patient toward all men." The term "dig up" is not a scriptural term. God says, "dig about;" do your best in fertilizing and cultivating that there might be good results.

The evil results of judging others are many and alarming:

We disqualify ourselves to ever be a blessing to the one we misjudge.

We become bitter in spirit, and develop a critical disposition—and who wants a sour, bitter preacher.

We sow discord among the brethren—and God hates that.

I do not want to compromise but it is better to deal with principle than with persons. If a person goes wrong to the point of open sin God has laid down rules to deal with that situation. It is always safe to follow the good old Book. I am writing this that we will cease our criticism and come back to the Bible standard where we "Love one another; for love is of God; and every one that loveth is born of God, and knoweth God."

We have the best thing in the world, why condemn it and make it obnoxious to the world. God bless our preachers. We have as fine a group of young preachers as walks the earth; and the older ones surely have made a contribution to the cause of Holiness. They deserve a large place in our hearts and prayers.—The Wesleyan Methodist.

THAT IS ALL

Dr. Samuel Zwemer, the apostle to the Moslem world, was one morning addressing the students at Princeton on present day stewardship. He pointed out that, despite the opportunities and Macedonian calls to service, Christians across the world gave the pitiful average of \$2.49 yearly for world evangelization. (Our own Church members in 1949 gave only \$2.65.)

Then Dr. Zwemer appealed to the students to bring a revival in the realm of stewardship. Concluding, he quoted a verse of "When I survey the Wondrous Cross."

Were the whole realm of nature mine,

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, . . .

And my \$2.49.

As the tears streamed down the lecturer's face, he said: "That is all, gentlemen.—Presbyterian Record, John McNab.