

The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTIST ALLIANCE

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EDITORIALS

THE MESSAGE THAT SAVES

Writing to the young pastor Timothy, Paul "the aged," ripe in experience, rich in wisdom, exhorts: "Preach the Word."

The task of the pastor and evangelist to preach; the message of the preacher is "thus saith the Lord." Making a business of preaching, and making the Word of God the substance and matter of every sermon, is fundamentally important to a successful ministry. God has promised to bless the ministry of His Word. "My Word shall not return unto me void . . ." is the promise He has given, and to that promise He has been graciously faithful.

A man may lack eloquence, polish, and intellectual superiority, but if he will earnestly, faithfully preach the Word of God, his labours will be rewarded and his ministry fruitful. On the other hand, a man may preach vain philosophy fluently, without reaching the hearts of his hearers; another may propound denominational creeds zealously without bringing people into living relationship with Christ; still another may present a message that is a succession of sentimental stories without seeing the lives of his people transformed. The Lord has given no promise to bless words, be they ever so beautifully spoken; He is not under obligation to prosper the propagation of church creeds, be they built on principles of the finest quality; we have no scriptural grounds to claim the power of the Spirit in support of sentimentalism.

But God has promised to bless His truth. The plain, searching message of the Gospel will reach the hearer's heart, save his soul, and change his life. A sermon packed with scripture, truly interpreted and rightly applied, is bound to bring results because God has said it would.

"Preach," says Austin Phelps. "Let other men organize. Preach, let other men raise funds and look after denominational affairs. Preach, let other men ferret out scandals and try clerical delinquents. Make a straight path between your pulpit and your study, on which the grass shall never grow. Build your clerical influence up between those abutments."

Preach the Word!

THE WORLD MUST BE SHOWN

There is only one way to interpret the Gospel rightly, that is by living it. "I have given you an example, that ye should DO as I have DONE," said Christ to His disciples. "Be ye followers of me, even as I also am of Christ," said the apostle Paul to the Corinthians. Again the great apostle declared of the Thessalonians, "Ye become followers of us . . . and were examples to all in Macedonia and Achaia."

Herein lies the secret of the effectiveness of the early church. The faith of its adherents was based on experience, their living and teaching beautifully harmonized. They knew the right, and they did it. They had found the Way, and by grace they walked in it. The weakness of the church of today is on this very point. We have too many people that are well stocked in doctrine and vague philosophies, and too few who have "seen the Lord Christ," and are living examples of His transforming grace. The world is looking, not listening. People are convinced as they see, not as they hear.

"I'd rather see a sermon than to hear one any day.

I'd rather one would walk with me than merely tell the way.

The eye is a better pupil and more willing than the ear;

Good counsel is confusing, while example's always clear.

The greatest of all preachers are those who live their creeds,

To see good put in action is what everybody needs."

MARCHING ORDERS

The late Duke of Wellington once met a young clergyman who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and abstinancy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and absurd to preach the gospel to the Hindoos?" The Duke immediately rejoined:

"Look, Sir, to your marching orders,
'Preach the Gospel to every creature.'"

—Trench

SACRIFICE

It is possible to sing, "My all is on the altar," and yet be unprepared to sacrifice a ring from one's finger, or a picture from one's wall, or a child from one's family, for the salvation of the heathen. —Hudson Taylor

O SPIRIT OF THE LIVING GOD

O Spirit of the living God,
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard.

Be darkness, at Thy coming, light;
Confusion—order, in Thy path;
Souls without strength inspire with might,
Bid mercy triumph over wrath.

Baptize the nations, far and nigh,
The triumphs of the Cross record;
The name of Jesus glorify,
Till every kindred call Him Lord!

—James Montgomery.

The Springs of Pisgah

Rev. F. A. Dunlop

I feel to write a bit more about Pisgah as the place of Conquest. From this place on history records almost perpetual and continuous campaigning for the Israelites. They fought their way up the eastern side of the Jordan and passing over opposite the City of Jericho they continued their conquest from Kadesh-Barnea in the South to Syria in the North. All of this had to be to make Israel safe and secure.

There are some interesting events in this period of Israel's history and if we are looking for lessons there are some things a bit difficult to interpret. One of these is Israel's experience with the Gibeonites. I am well aware that one can make types teach most anything and sound exegeses will not permit one being too dogmatic, however, I see a lesson here and at the risk of saying some things that my readers will not agree with I am going to write on this incident. You will find the story in Joshua, Chapter 9. I want you to read the whole chapter. In doing so you will discover that the Gibeonites by clever strategy tricked Israel into making a league with them. The whole thing was a clever bit of deception, and because of the sacredness in which vows were held Israel had them on their hands. God informed the leaders in Israel that this had come about because they had not sufficiently sought His mind in the matter. Anyone close at hand and not knowing the particulars would wonder what these strange characters were doing around there. I suggest to you that we still have them in our holiness ranks, and we have 'hem under the same circumstances. Deception plays a major role in the lives of God's best people. We are radical, almost to the point of fanaticism, regarding Hivites, but at the same time our back-yard is cluttered up with Gibeonites. And why? Simply because we haven't discovered the real identity of the Gibeonite. He really has no more right being around than a Hivite or a Jebusite only we just don't see him as he is, or, even as our next door neighbor sees him.

I know some good sanctified people, and so do you, who will move heaven and earth to get a crack at some things that they see as damning and demoralizing, and yet the very spirit they manifest in their declamations, is harsh and bitter. What is wrong here? Nothing basic—they have just been hood-winked by a Gibeonite. Their zeal for cleaning up on what they know to be wrong blinds them to the fact that a good thing can be done in a wrong way. If you could ever get them to recognize this there would be a dead Gibeonite around their house before sun-down. These Gibeonites must die when their true identity is once discovered, but they are so confounded crafty that we will look right over them hunting for Jebusites. Wasn't it Burns who said, "Oh that some gift the Giftee would give us, to see ourselves as others see us?"

These Gibeonites were useful as "hewers of wood and drawers of water," and when we have them around we can always make ourselves believe that but for us the holiness cause would be painfully lacking those, down to earth souls, who know how to carry burdens, and hew to the line, let the chips fall where they will.

The Home Mission Challenge

Rev. R. H. Nicholson*

The word "challenge" in the title of this article may impress us first as one of the words that writers use which sound impressive and dynamic while the subject to which they are related lacks the importance or is not worthy of such extravagant expressions. This may be true when speaking or writing about some things, but we are sure that after considering some associated facts, we will unanimously agree that Home Missions cannot be presented in terms too strong.

Our Holiness Heritage

Just before the turn of the century, God called us out as a people to form the Reformed Baptist Church. He called us into a heart experience where we could witness the slaying of the giants of sin and the tearing down of the walls of opposition, until we could feast peaceably on the fruits of Canaan. But this was not all, the heart experience was not just for personal enjoyment but for whole-hearted service. It seems that God must have taken the founders of our denomination, centrally located at Woodstock, and asked them to lift up their eyes from where they were, and look northward and southward, eastward and westward, and "the land you see before you: New Brunswick, Nova Scotia, Prince Edward Island and Maine, I will give it to you for an inheritance". What a thrill they must have realized! What joy must have been theirs as they went from place to place preaching the glorious message and leaving behind them that undeniable proof of their witness, a holiness church.

Our Responsibility as Holiness People

One outstanding thing that holiness means is obedience. When a person who professes holiness ceases to obey God, he no longer is a holiness person. There is little doubt in our minds but that God gave such a vision to the founders and they in turn passed it on to us. We also would commonly agree that the land is before us, God has given us the holiness message, it is no longer the responsibility of our fathers but the obligation that God has committed to our trust. More than half of the land is still untouched. Thousands have not heard the message of holiness. Some communities with a thousand people or more have no gospel church. Thousands have died in almost heathen darkness, thousands more will die. It is our responsibility. Can we enjoy an experience of heart holiness and neglect the souls groping in darkness at our back doors? Are other towns in the Maritimes and Maine so much different from the ones where we now witness that we can be excused from taking the gospel to them? No! Everywhere we go we find hungry souls waiting for our message. Everywhere we have gone people testify with tearful sincerity that they are so happy God sent the Reformed Baptist to their town. There are thousands more waiting, are we going to take them the message?

Our Privilege as Individuals

It has been the concern, no doubt, of every Reformed Baptist, as we have witnessed the progress of the cults, the zeal and apparent success of those who carry with their message a false emphasis, while we seem to be doing so little. Nearly every town is tainted ahead of us. Some are investing hundreds of thou-

sands in their Home Mission program right in the Maritimes. What must be done?

While the above is true, still we should not allow the spurts of others to blind our eyes to our own steady progress. Nearly two new churches have been established yearly for the last eight years. The first of the year a Home Mission effort was launched in Houlton, Maine, and a regular pastor has taken over the work.

A work has been opened up in East Terry, Nova Scotia, with a promising future, but thus far a pastor for this work is not available. And, as we face the summer months, many other doors swing open inviting us to enter with the message of holiness.

"What would hinder us from entering?" cries a chorus of voices. There are reasons: first, by failing as a people to regard Home Missions as something of tremendous importance; second, lack of workers with a burden for new work—they who are willing to step out and break new ground for God; third, lack of sufficient funds. Now here is our personal privilege: We can all pray for Home Mission work. If we have been called to preach the gospel, ask God to reveal the need of enlarging the home field. It makes no difference if our giving ability is great or small, send your financial support to Rev. W. L. Fernley, Home Mission Treasurer, Perth, N. B. The demands for the work ahead far exceed our budget. What is our personal privilege? Pray! Go! Give!

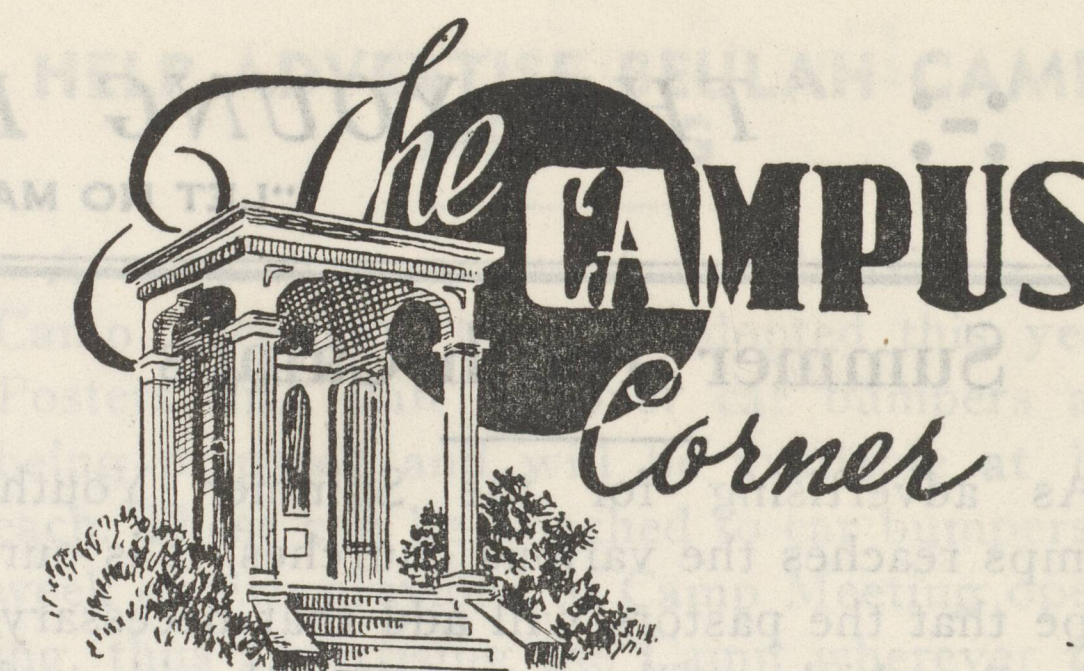
*President, Home Mission Board.

ENTIRE SANCTIFICATION

(Cont'd from Page 3)

of righteousness. The Holy Spirit does deliver us from bigotry, sectarianism and carnal pride and enables us to cooperate with God's people endeavoring under all circumstances to keep the unity of the Spirit. The experience so establishes us in grace that we find ourselves united in the fundamentals of the faith. The experience does not free us from the possibility of rejecting Christ, going willfully into sin, and becoming apostate. For this reason, nine-tenths of the New Testament is devoted to warnings, exhortations, pleadings and instructions. The sanctified life is not merely a moral life lived above reproach by sheer willpower and restraints because of environment and teaching, but it is a life of God-consciousness where we "live and move and have our being in God" (Acts 17:28). It is a life in which "Christ is all and in all" (Col. 3:11). Paul testified thus: "I count (consider) all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8).

Dr. Russel V. DeLong said: "Holiness is theologically sound; theoretically reasonable; philosophically the highest good; psychologically desirable; ethically imperative; sociologically necessary; Biblically commanded; and experimentally, gloriously possible." Yes, the doctrine of entire sanctification is sound, reasonable, and good. It is desirable and imperative because it is taught throughout the Word of God. This extraordinary experience and life is for ordinary people. Let us in the N. H. A. never be satisfied with anything less than being sanctified by the blood of Christ "who suffered without the gate" for us.



DELAYS—NOT DENIALS

Patience in the pursuits of life is a necessary virtue. The promises of God are final and must surely come to pass. Our prayers, in which we claim the promises of God, are not always answered quickly. However, the delay in receiving the answer is not a denial of His promise. It may be in your life that God is slowly working out the answer. We should not feel discouraged when what we experience seems to be contrary to His promise.

Joseph went through trials of affliction. He had a wonderful dream and received a promise from God. In spite of the promise, it would seem that everything in his early life went contrary to the promise. He was sold by his brethren, whom he was told would bow down to him. He was falsely accused by the Egyptians and cast into prison. Truly "the word of the Lord tried him." Perhaps the physical pain Joseph endured was not as great as the anguish of soul which he endured until the Lord delivered him and exalted him to a position of honor.

From a human point of view, it might seem that God was unfaithful in keeping His promise. Egypt and the prison no doubt seemed an end to the hope that lay within Joseph's breast. But God taught Joseph, and through his experience is teaching us that delays in fulfilling His promises are not denials of His promises. His promises must surely come to pass—Joseph received the promise.

Well might Jesus say to His followers, "What I do thou knowest not now; but thou shalt know hereafter."

"Let Him lead thee blindfolded onward,
Love needs not to know;
Children whom the Father leadeeth,
Ask not where to go."

Rev. E. W. Green

BETHANY GRADUATION

June 9-11 were special days at Bethany Bible College.

Look for a detailed report on the Commencement weekend activities in the next issue of The Highway.

THE MAN WHO WINS

The man who wins is an average man!
Not built on any particular plan,
Not blessed with any particular luck;
Just steady and earnest and full of pluck.
When asked a question he does not "guess",
He knows and answers "no" or "yes"
When sent to a task the rest can't do
He buckles down till he's put it through.
So he works and works till one fine day
There's a better job with higher pay.
And the men who shirked whenever they could
Are bossed by the man whose work made good.
For the man who wins is the man who works;
Who neither troubles nor labor shirks,
Who uses his hands, his head, his eyes,
The man who wins is the man who tries.
—Selected