

The King's Highway

An Advocate of Scriptural Holiness

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EDITORIALS

REJECTED BY MAN—SELECTED BY GOD

"This Moses whom they refused . . . the same did God send to be a ruler and a deliverer . . ." Acts 7:35.

Some months ago I talked with a man who had rendered, and was rendering, a valuable public service. A man of letters, one who had won distinction on the field of battle, one who was serving in his present capacity with energy and devotion.

An elected representative of the people, this man, in common with elected representatives in any sphere, was in office by vote, could be ejected from office by vote. Knowing a little of the sudden and unpredictable shifting of political winds, I ventured to comment on what seemed unfair treatment of some men who, after serving long and well in devoted service to the people, were rejected by an electorate which seemed, in some instances inconsiderate, if not unfair.

The comment of my honourable friend was: "Well, that is one of the hazards of public service. I consider it my duty to perform the duties of my office to the best of my ability. If I am deposed from office by the vote of the electorate, I will have the satisfaction of knowing that I served the people faithfully, and to the best of my ability".

In the realm of Christian service, the will of man is not always the will of God. Divine wisdom sometimes chooses that which human judgment refuses. History confirms the fact that God selects what man rejects. "This Moses whom they refused . . . the same did God send . . .". "The stone which the builders rejected has become the head of the corner . . ." Paul was rejected by the Jews, but God selected him for extensive missionary endeavour as a messenger to the Gentiles. Luther was excommunicated by the Roman Catholic hierarchy, but God chose him as a mighty instrument of reformation and revival. Wesley was thrust out by the ruling powers of the Church of England, but God made him a flaming evangel to a world parish. William Booth was rejected by English Methodism, but God appointed him for the great work of founding the Salvation Army, and he "went forth without a friend and without a farthing", to win glorious triumphs for Christ

under the blood and fire banner. And to this list of notables, many other heroes of faith might be added.

A man sent of God will find a place of service. If one door is closed, another will be opened. What we sometimes interpret as the mistakes of human errancy, are the overrulings of divine wisdom.

Rejection is never pleasant. It was not an easy experience for the men referred to. It involved disappointment, conflict, and suffering. Yet out of the night of travail came the victor on pinions of faith made strong by the testing, and from the furnace of trial the gold of Christian character enriched the world of theirs and all succeeding generations.

The call to Christian service comes first from God. If, for any reason, we are taken away from a specific task or removed from a certain area, our course is to report for duty to Him who first called and commissioned us. And from that point we shall go forth to a new, and probably a more glorious service.

SALVATION AND BEHAVIOR

By O. G. Wilson

In Luke the tenth chapter is the Parable of the Good Samaritan. The story is a beautiful one and full of emotional stimuli.

Jesus used this parable to answer two questions asked by one man, a lawyer. The first, "What shall I do to inherit eternal life?" and the second, which grew out of the first, "Who is my neighbor?"

Note the Master's answer to the first question: "Thou shalt love . . . God . . . and thy neighbor as thy self." Love is the fulfilling of the law. Love is the ethics by which a Christian must ever guide his life. There is nothing greater than love, nothing beyond love.

We are in danger of missing the importance of the second point in this conversation. Let it be said emphatically that the answer to the first question has to do with establishing right relation between man and God, while the answer to the second question has to do with maintaining this right relationship between man and his God, which, of course, involves our attitudes toward our fellow men.

The force of the parable is not against the foolishness of the man who was robbed. Neither is it against the robbers who so cruelly wronged the lonely man. It is against the heartlessness of the religionists who neglected the man who had been robbed. It is a great wrong if we pass by that wounded man, that broken woman, that spoiled humanity.

Donald M. Baillie says: "When we speak of communism, can we wash our hands? Have we cared enough about the underprivileged, about the sore spots of the world that give communism its chance?"

It is not enough to sing our songs, recite our creeds, pay our budgets. There is a world to be saved. There is human suffering and want and starvation in wide areas of the world. Dare we pass by on the side of the priest—religious ceremonialism; or on the side of the Levite—conformity to traditionalism? It was the Master who said: "In as much as ye did it not unto one of the least of these ye did it not unto me."

Look into your bank account, examine your attitudes, evaluate the driving motives which have ruled you for the last month. Will they stand the close scrutiny of the Christ?

The binding up of wounds, the pouring in of oil, the lifting of the man—these are the responsibilities of love. The standard is to love God with a perfect heart, love your fellow man to the point of sacrifice, "then ye shall be children of your father in heaven who sendeth rain on the just and on the unjust." —The Wesleyan Methodist