

"WRECKERS AT WORK"

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The sign on the fence read, "Wreckers at work". Behind the fence a steel ball swinging from a tall crane was rapidly reducing the once beautiful mansion to a pile of rubble. One of esthetic mind might ask, "Why are they wrecking such a beautiful and still serviceable building?" The answer is, "To make way for a new building as unlike the old as possible." In the past decade some of the finest buildings in America have disappeared because, "Wreckers are at work."

At the risk of being named a negative let it be said that, "Wreckers are at work," not only in the construction industry but also in the home, in the school, in the church, and in society generally. This atomic age in which we find ourselves seems drunk with a desire to rid itself of the past, and either wreck or ridicule many of the things our fathers have built and stood for.

Our homes have become private hotels where we hang our hats long enough to change into attire better suited to the next round of activities. In too many cases the children are left to the questionable care of a mercenary baby-sitter who couldn't care less.

Dad's close association with the girls at the office, and Ma's familiarity with the boys at the plant: Plus pornographic pictures posted on the walls at both places make conjugal companionship at home difficult.

The home as God intended it, with mother as queen, crowned with a halo of chastity guarding its sacred portals, and father as king, its authority and head, is fast disappearing because, "Wreckers are at work." Our homes should be havens of refuge from a cold and clamoring commercial society. Wreckers have penetrated its walls, and now via T.V., radio, and press a flood of sick, sadistic sex pours into our parlours.

Our schools were once purveyors of purity and purpose. Youth was taught that God existed, and that virtue alone would triumph. Thank God some of this type of schools still exist. Their number is rapidly diminishing because, "Wreckers are at work," in the classroom.

One educator suggests, "Birth control counsel for high school girls. Another advocates, 'Sexual excursions by unmarried adults.'" Still another condones "Sex experiments." One teacher passed out sex magazines in the classroom. His school-board refused to take action against him. One could go on, but this will suffice to show that, "wreckers are at work," in our schools.

An editorial in the San Francisco Examiner asks, "What has happened to our national morals?" And goes on to point out the evidence of deterioration in most segments of our society. Statistics are startling in their revelation of illegitimacy, juvenile crime, sex deviation, and just plain public rot.

We have removed rules and regulations that have prevailed for generations, and have been accepted as sane guides to personal and public conduct. We are now paying the price in the currency of public pollution. We have, "Sown to the wind, and are now beginning to, 'Reap the whirlwind.'" Yes, "Wreckers are at work," in our communities. We must issue a desist order against them.

"Oh Well!" Someone might say, "There

will always be such things in a complex society." "But", Say they, "We have the church where we can find refuge from this corrosion." Alas! "Wreckers are at work," here also. In Lam. 4:12 the prophet laments, "The kings of the earth, and all the inhabitants of the world would not have believed that the adversary and the enemy would have entered into Jerusalem."

We could well repeat this statement for who among us would have believed such apostasy and change could possibly have come in our time. We have endeavoured to remove, "The landmarks," and are now adrift without chart or compass.

One denomination has spent more than one million dollars, and another about fifty-thousand dollars to wreck the bible as we know it and reduce it to the level of secular fiction. Think what might have happened if that amount had been spent to promote and distribute God's literary masterpiece.

"Wreckers are at work," in the church with their intellectual wrecking bars reducing the bible to the ridiculous. In its place they purpose to build something infernally new, and as unlike the old as possible. Now that they have brazenly demoted divine authority they are arrogantly defending sin, and mocking righteousness as is proved by the silly suggestion of one New York (divine) who said, "Vulgar speech, including those notorious four letter words, is not immoral." Another church leader suggests that there is nothing wrong with extra-marital sex. The new notion is that all is right if those participating enjoy it.

The time-tested morality built on such gens of truth as, "Marriage is honourable in all," "Abstain from all appearance of evil," "Swear not at all," is falling under the hammer of ecclesiastical wreckers.

All this seems so negative to those who have no part in this theological wrecking operation. We are soldiers of King Jesus and he was a builder. We too can build if we will use the tested tools of prayer and power open to us.

We cannot build by discarding the blueprint, and lowering the building standards. This will wreck the church, with all it stands for. We can build by offering to all who will accept "The power to become the Sons of God." John 1:12.

Evangelist Wilfred Moutoux

HIS SANCTIFICATION AND OURS

by Joseph H. Smith

Text: "For their sakes, I sanctify myself, that they also might be sanctified through the truth." (John 17:19).

The difference and the likeness between Christ's self-sanctification and our sanctification as a result are both interesting and important: First, there is the difference of cause and effect. Our sanctification was impossible but for his. Second, his was the ground of his intercession to the Father; ours is the Father's answer to his prayer. Third, Christ's sanctification was the outpouring of his love for us. our sanctification is the inflowing of the love of God into our hearts. Only a righteous, holy, and divine Mediator could thus sanctify himself for others. Sinful creatures could not be made holy without such Mediation, and a fountain opened to the huose of David for sin and uncleanness. "Christ also loved the Church, and gave himself for it, that he might sanctify it' (Eph. 5:25, 36).

Christ's self-sanctification was two-fold:

(1) It was the presentation of his body in sacrificial death for the solution of the sin problem of our nature. (2) It was the consecration of his risen and ascended life to High Priesthood in our behalf. "Christ . . . an high priest of good things to come . . . not by blood of goats and calves but by his own blood entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). Thus his crucifixion and his exaltation are alike embraced in his sanctification. These are both for us. Both are requisite for our sanctification. It is because of the merits of his blood we are cleansed from all sin, and it is "Seing he ever liveth to make intercession for us, he is able to save to the uttermost them that come unto God by him." The Sond of God was not loaned to us for his days in the flesh that he might manifest the Father, teach us the way of life, and die for us: He was given to us in his glorification as well as his humiliation, then as prophet, and as dying Lamb, now as living Priest, and soon to come as reigning King, he is ours forever.

Our sanctification is like his in that it is for the solving of our sin problem. Our old man is crucified with him that the body of sin might be destroyed. In that it involved the presentation of our bodies voluntarily, unreservedly, finally. And this presentation requires such a renunciation of the world, and such an abnegation of our own wishes and will as to bear an analogy to his death by crucifixion. As it is written, "Planted together in the likeness of his death." And again "made conformable to his death." Our sanctification bears a likeness to his in that our risen life unto God that ensues from this our death unto sin is dedicated and devoted to the Church of Christ and the lost souls of men. We are anointed priests unto God. We are invested with prayer proven and intercessory privileges beyond what we could ever have been until freed from sin and filled with the Spirit. "At that day ye shall ask in my name; and I say not unto you that I will pray for you: for the Father himself loveth you" (John 16:26).

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