

The King's Highway

An Advocate of Scriptural Holiness
THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA

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EDITORIAL

THANKSGIVING

It is a good thing to give thanks unto the Lord.—Psa. 92-1.

We see by the above words that our federal authorities are in agreement with the inspired writer in setting apart one day, and calling upon the people to give thanks to the Almighty for past and present mercies and blessings.

There is this difference, however, in the inspired writer's request and that of our government. The government says one day in the year and the Psalmist says, it is a good thing to give thanks—twice a day "to show forth thy loving kindness in the morning and thy faithfulness every night."

I fear that a great many folk have lost sight of the object of the day and will observe it only as a holiday and will eat turkey, drink booze and have a big blow-out which will be only mockery in the sight of God.

Perhaps there is no nation or country under heaven that has greater reason to be grateful to God for the blessings of the past year than our own Dominion has. We have been preserved from so many calamities such as war, floods, tornadoes, earthquakes, etc., that have taken such a large number of lives and destroyed millions of dollars worth of property and left so many homeless and broken-hearted in many other countries and nations.

Then again we have reason to be thankful for an abundant harvest. Our God surely has done his part in sending seed-time and harvest, sunshine and rain and causing the crops to grow to provide food for all his creatures. "He opens His hand and satisfies the desire of every living thing" Psa. 145:16. I believe there was food enough grown this present year in this country to feed all our people through the coming winter, if all could get a portion of it. It seems very sad indeed if after God has given us so much, that any should go hungry. While the great granaries of the world are filled with beautiful wheat and other grains waiting to be ground into flour that the willing mother would use to make into bread for her hungry little ones. Yet often they cannot get it because of greedy profit seekers who although they had nothing to do with its production, would buy it and withhold it from the needy until they can sell it at a higher price to enrich themselves. But let us remember that our Father in heaven has done his part and let us be thankful unto him.

Another reason the Psalmist gives for giving

thanks is, "He has made me glad through his work and caused me to triumph".

The person who knows God's power to regenerate and sanctify his heart and keep him or her in victory always has something for which to give thanks. They certainly can say with the inspired writer, "Thou Lord hast made me glad through thy works" and with the apostle, "Thanks be to God for his unspeakable gift".

THE POET'S PRAYER

We thank Thee O Father for all thou hast given,
The moonlight of earth and the starlight of heaven;
The dewdrops of night and the sunbeams of day,
The rain as it kisses the feathery spray.

We thank Thee O Father, for all that is good,
For seed-time and harvest—forerunners of food;

For wonders of daylight, for glories of night
For all that is holy and beautiful and bright.

We thank Thee O Father, for soul-inspired breath,

For the city awaiting our souls after death;
For gladness through sorrow and beauty through strife

For the mystical magic encrowning our life.

We thank Thee O Father, for swift-speeding years,

Untainted by trials, untarnished by tears;
For moments of sunshine and wisdom and love,
For manifold blessings which drop from above.

We thank Thee O Father, for gain after loss,
For joy after sorrow, for crown after cross.
For gifts from Thy presence, a bountiful store—

We bless Thee and thank Thee through years evermore. —Osborn Blackburn

Temperance Column

Wine is a mocker. Strong drink is raging.
Whosoever is deceived thereby is not wise.—
Prov. 20-1.

No doubt a large number of persons who are interested in the cause of temperance both in the United States and Canada have been watching with keen interest the results of the voting of late in the U. S. on the 18th amendment. I will remember a few years ago and rejoiced with thousands of others when the 18th amendment became law and was written in the constitution of the U. S., and whereas it would require the vote of three quarters of the States to repeal it, the temperance people supposed that it was secure for all time, because we did not think that thirty-six States of the great republic would ever again vote for the legalized sale of intoxicating liquors. But we have to admit with great sorrow of heart that the States are rapidly approaching that very thing, for already nearly the sufficient number have voted for the repeal of the 18th amendment. How can we account for such wholesale backsliding of the temperance people. This means the speedy return to the legalized sale of liquor under some form. Perhaps it will be a form of government sale such as we have in Canada which is a great curse to our people and a disgrace to any government. What is the matter with people who

vote for such a law? Can they not see that men cannot spend their money twice? And if they spend it to buy strong drink from the government, as many are doing at the present time, they cannot spend it to buy food and clothing for their families. And the government will have to take the poor man's money after he has spent it for booze and go back and buy food and clothing for his family. I fail to see where the government is going to profit by such a deal. And beside that the government who sells the man booze is responsible for the awful waste and ruin of soul and body that has come to thousands of people, and wrecked homes in our country. There are three phases of government sale of liquor that make it more dangerous than when sold by the bootlegger in the blind-pig. First the government puts the cursed stuff within easy reach of all, so no one need run around to some dark alley and seek it out, for now we have it on all the principal streets of our cities. Second, the fact that it is sold by our government clothes the traffic in a cloak of seeming respectability, so that many young men and women would go in and buy who would be afraid and ashamed to enter the den of a bootlegger if they knew where to find one. Third, the majority of folk were afraid of the drink sold from the blind-pig because men were often poisoned by drinking it; hence the majority of the younger generation who did not have the appetite for strong drink were letting it pretty much alone and growing up sober. But now it is different. They can buy it at a respectable government store with the government stamp on it which guarantees it is safe to drink and the result is a terrible increase in the drinking habit among our young people. Well, there is an awful judgment day coming and that will be an awful time for those who are responsible for blasting so many lives and homes through the accursed traffic.

"Woe to him that giveth his neighbour drink; that putteth thy bottle to him and maketh him drunken also."—Hab. 2-15.

AFTERWARD!

"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

We may not see just here and now,
With vision clear, the why and how
Of all that God seems to allow,
But "Afterward!"

We may not know how that or this,
Which now we fain would gladly miss,
Is working for our future bliss,
But "Afterward!"

We may not fully understand
How underneath God's chastening hand
Pain is fulfilling love's command,
But "Afterward!"

It may not be for us to know
What portion of the seed we sow
Shall into golden harvest grow—
But "Afterward!"

We may not know when torn with care
Why earnest and persistent prayer
Should seem to die upon the air;
But "Afterward!"

It may not be for me to see
The meaning and the mystery
Of all that God has planned for me.

But "Afterward!"
—S. E. Burrow, in "London Christian"