

The King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE

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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month. Address: Rev. H. S. Dow, Moncton, N. B.

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EDITORIAL

ONESIMUS A FAITHFUL AND BELOVED BROTHER

In the apostle's letter to the Colossians as also in other epistles, he makes mention of, and sends greetings to several individuals whom he calls by name. Men, and sometimes women who had befriended him at some time in his need, or who had in some other way been a great means of help and blessing to the cause of Christ.

The apostle seems to have had only one reason for mentioning the names of these folk, and that was to let them know that he appreciated them. Notice he calls Onesimus a "faithful and beloved brother". That is all he says about him. He does not say that he was a preacher, or singer, or that he gave large sums of money to the work. But he was "faithful, and beloved". This is truly an excellent tribute paid by the great apostle to this brother, and I believe we can appreciate somewhat the apostle's feelings toward him as we think of many such men in our own work. We believe also that we could describe this man quite fully, and tell what kind of a character Onesimus was. First he is a man who seldom if ever gets his name in the papers; he is too quiet and unassuming for that. He serves so quietly, and faithfully, and so untiringly apparently, that we just expect him to keep at his post, and never to fail as some others do. And although we appreciate him, we are not as thoughtful as the apostle was, Hence we seldom tell him so. And I think we brethren of the ministry are often remiss in our duty toward him, and are not as thoughtful as the lay members of the churches are. The church members often tell their preachers how much they enjoy their preaching, and often give him tangible tokens of their appreciation in donations and gifts etc., which is all well. But why should we not let "a faithful, and beloved brother" know that we appreciate him. Some of these brethren and sisters are successors in office to the Levites of old. They seem to be honored with divine appointments. If you read the book of Numbers you will find that God through Moses, appointed the Levites to be caretakers of the tabernacle, the place of worship, the house of God. Their duties were to keep oil in the lamps, keep them burning, and keep fire on the altars, carry out the ashes, keep the place of worship clean, etc. How much like some of our faithful brethren of today? There is this difference however, the law of Moses stated that the Levites should receive pay for their labours from the offerings of the people. While many

of our brethren, especially in country places, receive nothing from the churches for their valuable services. We know of one who has been filling this office nearly 60 years. He has cut wood, carried kindlings, warmed the house of God, cleaned and filled the lamps, swept the floor, fed the preacher and his horse, and many other things that we know nothing about, because he never complains. Think how much money he would have received if the church had paid him only a small salary for his services? Well, Paul mentioned the names of some of his faithful brethren, and why should not we? Even though they would not want us to. **This one I speak of now is deacon B. W. Brown of Lower Brighton, and there are many others, also, some of course serving in other capacities, but are just as faithful, who are serving God and the church, and have the cause at heart, and who like James, Cephas and John of old, seem to be pillars. And like pillars in a great building they bear burdens and are always found in their place in the house of God at all the services when it is possible to be there. They have stayed by the work of God, and the holiness cause through adversity, depression, winter and summer, while others have lost interest, stayed home, or often moved away to try to better their financial condition, and have left only a few to carry on, and support the work. Well God is not unmindful of their labor of love and work of faith even though men may forget. "Mine eyes shall be upon the faithful of the land" Psalm 101:6. And He has made great promises to these pillars. Hear some of them. Him that overcometh will I make a pillar in the temple of God. He shall be clothed in white raiment, he shall eat of the tree of life, and of the hidden manna, he shall sit with me in my throne, he shall inherit all things, and I will be his God and he shall be my son. Rev. 2 to 21.**

Thank God their reward is sure. God bless "the faithful and beloved brethren."

RESULT OF A NEW TRIAL OF THE LORD JESUS

Recently the Norwegian newspaper, "The Western Viking" in Tacoma, published the following article about the new trial of Jesus at Jerusalem, which is of unusual importance because it has proven that Jesus was innocent and the sentence of the Jewish Sanhedrin unjust.

"Some time ago it was announced through the press that a number of advocates of the Jewish race had been invited to undertake a reconsideration of the trial and death sentence of Jesus. And now that event has become an accomplished fact. This retrial was held in Jerusalem in June 1932, and was convened punctually at 2 o'clock. The hall was literally packed with men, and it became necessary to place a guard at the door in order to keep the crowd outside from attempting to press in. A large number of foreign jurists had been invited to take part in the transaction. The best men of the Jewish race were chosen to act as a jury.

"The selected ones bound themselves to judge fairly and that if it was proven that any mistake had been made in connection with the sentence of Jesus it would be admitted by them.

"Dr. Vedeisel, one of the best of the jurist advocates, was chosen as president of the transaction. The lawyer for the defense was Advocate Reischvaer and the side of the prosecution was taken by Dr. Blandeisler.

"The president ordered Dr. Blandeisler to proceed first. He had an archive of documents of one thousand typewritten pages. He sought to prove that those who had pronounced the verdict sentencing Jesus had acted justly. He declared that there were none who could believe that

Jesus was divine and that God could not be seen in Him.

"An exception, however, was that of His disciples, who believed in Him. Jesus was a public menace in that He gathered the people around Him in opposition to the government. As such He was considered by the Jews and Romans. Because He preached a nonexistent religion He should be condemned with many others of like kind before Him.

"Dr. Blandeisler talked very heatedly against Jesus while he sought to establish his argument. After he had talked four hours he appealed to the tribunal that they should maintain the decision of their forefathers for the crucifixion of Jesus. It was the court's duty to conform their decision for the sake of sound justice in the execution of the law.

"After a pause of thirty minutes the council for the defence received orders to proceed. The greatest silence reigned in the hall as the defendant advocate rose up. He said that he would prove that the verdict given nineteen hundred years ago was totally unjust and that Jesus was one among many of the victims of the murder of the just. He made clear that no one with an inclination to judge justly could condemn Jesus to death as He had not committed any crime. He had only preached a religion of full salvation, which the selfrighteous spirit of the times would not accept. No one could accuse Jesus of any wickedness. And to prove this he called attention to Pilate who said 'I find no guilt in this man' while he washed his hands and delivered Jesus over to the heated and revengeful multitude.

"The defendant continued his defense and exhorted the jury not to be influenced by Jewish state interests but to judge righteous judgment. He reminded them that He whom their fathers had condemned was now in Heaven ready to forgive the injustice that had been heaped upon Him, if it was confessed.

"After Advocate Reischvaer had talked five hours the jury retired to form their decision of the matter."

"The proceedings were again opened and the president stood forward and read the following verdict;—'By four against one the accused stands acquitted and His complete innocence has been proven. His accusation was an unheard of mistake and the judgment of God has fallen upon the Jewish race and will rest upon them until they confess their great sin and are freed from their transgression.'

"The council for the defence was congratulated and the crowd retired after the verdict was proclaimed. That is a decision the whole world has waited anxiously in suspense for."

The above is the news as given by the Jewish Hope, quoting from the Tacoma paper. It is a statement of facts as they occurred in Jerusalem a year ago.—Selected by R. L. Mainse. *The Holiness Era.*

The Church at Victoria held their Monthly Missionary Meeting Thursday evening October 25. The meeting opened by singing "To The Work" by the children. Then followed Scripture reading by the president, and prayer. Chorus, "Marching To Glory" by the children. Reading of the Minutes by the Secretary. Paying of dues. Recitation, "A Little Prayer". Reading, Duet, "A Sunbeam". Reading. Chorus, "Little Blossoms". Reading, Recitation, Solo, Offering. Remarks by Mrs. Farnham and Mrs. Turner. Closed by singing "I'll Go Where You Want Me To Go". Benediction.

This Society has now this year raised more for missions than it did last year.