

The King's Highway

An Advocate of Scriptural Holiness

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SPECIAL NOTICE

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EDITORIAL

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

Perhaps no portion of the Scriptures or command given in God's word reveals to man his need more than these words of the apostle Paul. The requirement set forth in this text or enjoined upon us is absolutely beyond the performance of human power alone; hence we see the need of having a power in us that is super human, namely the power, or grace of God.

We suppose that every man is thankful sometimes when some good fortune comes his way. We have many times heard unsaved men say "Thank God" when something especially pleased them, and we believe that they were sincere, but when something displeased them they would be just as quick to express their ingratitude perhaps with curses on their fellowmen, and fate.

I suppose many are thankful to God this time of the year for good harvests which they have gathered into their barns and storehouse, and they should be, for He sends the sunshine and the rain, without which we could not have these material blessings to enjoy. And for this purpose Thanksgiving Day is set apart. But the text demands much more of us than to be thankful for good things. Note it says: "Giving thanks always for all things unto God." Of course we note that the inspired apostle is not writing to unsaved people, but to those whom he addresses as "saints which are at Ephesus, and to the faithful in Christ Jesus."

It is quite natural for men to be thankful in times of prosperity, or when things are going to please us, or as someone has said, to be religious in spots or by spells; but what about the times of adversity, or when losses come, sickness or the trials which are common to all men, can we give thanks to God then?

Note the apostle says, giving thanks to God always, for all things. To be able to do this requires an implicit faith in the goodness of God and His word who said, "All things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. This kind or degree of faith is only operative where the will, heart and life are wholly yielded and consecrated to God to be His forever. Where all sin has been purged out, and the self life, the old man has been crucified, and where the Holy Ghost, the Comforter abides, who clarifies our spiritual vision so that we see things from God's viewpoint, and believe that whatever he per-

mits to come to His children, whether loss or gain, sorrow or pain, is for the best good for all concerned, and perhaps we will live to see that what to us seemed to be a very severe trial, was a blessing in disguise. "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth He chasteneth," etc. So let everyone yield fully to God, and let the Comforter come in. Then we shall be able to give thanks, not only one day in the year, but always, in all things which is acceptable unto God. And let us also remember to offer special thanks to God again this Thanksgiving Day for so many many blessings we are receiving from His gracious hand; national blessings, individual blessings, and spiritual blessings which have come to us through the sacrifice and gospel of our Lord Jesus Christ.

THE SHINING CHURCH, AND HIS SHINING LIFE

The Church illuminates the world by the manifestation of its piety, but its manifested can never exceed its real piety. Its power to fulfill this, its most peculiar and essential function, may therefore be accurately measured by the faith, zeal, and holiness of its members. A Church may be what the world calls a strong Church in point of numbers and influence. A Church may be made up of men of wealth, men of intellect, men of power, high born men, and men of rank and fashion; and being so composed, may be, in a worldly sense, a very strong Church. There are many things that such a Church can do. It can launch ships, and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile, and adorn its front with ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal. But, my brethren, I will tell you one thing that it cannot do—it cannot shine. It may glitter and blaze like an iceberg in the sun, but without inward holiness it cannot shine. Of all that is formal and material in Christianity it may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch, but it cannot touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain; but it cannot touch the mountains, and they shall smoke: it cannot conquer souls for Christ; it cannot awaken the sympathies of faith and love: it cannot do Christ's work in man's conversion. It is dark in itself, and cannot diffuse light. It is cold at heart, and has no overflowing and subduing influence to pour out upon the lost. And with all its strength, that Church is weak, and, for Christ's peculiar work, worthless. And with all its glitter of gorgeous array, it is a dark Church—it cannot shine.

On the contrary, show me a Church poor, illiterate, obscure, unknown, but composed of praying people; they shall be men of neither power, nor wealth, nor influence; they shall be families that do not know one week where they are to get their bread for the next; but with them is the hiding of God's power, and their influence is felt for eternity, and their light shines, and is watched, and wherever they go there is a fountain of light, and Christ in them is glorified, and His kingdom advanced. They are His chosen vessels of sal-

vation, and His luminaries to reflect His light.

As the ability of the entire company of believers, or of any single Church, to perform its duty to God and the world, depends upon them piety, even so it is with the individual Christian. If his religion be merely decent, and formal, and ostensible, it will be utterly powerless. If, on the contrary, it is heartfelt, intense, and impulsive, it will be irresistible, and its speechless eloquence will reach hearts and habitations while the pastor and his preaching can get no access. In this view the purest, meekest, most child-like man is often the mightiest. He who wrestles most earnestly with God in his closet is most likely to go forth to his converse with men anointed for his mission. His garments smell of the spices of Paradise. His face shines as the face of an angel, and he unavoidably becomes in his sphere "the light of the world." The humble Christian, without suspecting that he is fulfilling such a ministry, is ever acting upon others. To some family or individual he appears from day to day the impersonation of all they know or heed of saving Christianity—the living epistle in which they read the character of the Gospel, its author, and His disciples. It is probably safe to affirm that every Christian holds a relation to some immortal soul, on which its final destiny is likely to turn. Father, brother, neighbor, superior or inferior, he is the man upon whose purity, or faith, or zeal, or consistency, or prayers, or faithful admonition, the salvation of another undying spirit is suspended. "Ye are the light of the world."—Stephen Olin, D.D., L.L.D.

TOO LATE!

"I was once sent for to comfort a lady in great distress. She had lost her only son by death, and as is too often the case, the young man died as he had lived, without any hope of eternal life. In her anguish of soul she said, 'I felt the day that the coffin lid was shut upon him as if it was the gate of Heaven closed against him for ever; but this is not the worst of it. I spoke to him on all subjects except his eternal salvation, and that is the worm that dieth not in my bitter, bitter sorrow.'"

A parallel case occurred in this city a number of years since. A clergyman was called to officiate at the funeral of a young man who had not belonged to his charge. The house was full of the friends and companions of the departed, conspicuous among whom was a tall man who seemed to be greatly interested in what was going on.

At the close of the service this man standing by the coffin, said to the company, "The young man who lies here was in my employment, and every way faithful. I would have trusted him with untold gold. But I have no reason to think him a Christian. I want here publicly to confess my sin that I never spoke to him about his soul. It is very sad and painful to me now to think of my neglect."—Publisher Unknown.

Find thy reward in the thing

Which thou hast been blest to do;

Let the joy of others cause joy to spring

Up in thy bosom, too!

And if the love of a grateful heart

As a rich reward be given

Lift thou the love of a grateful heart

To the God of Love in heaven.

—G. MacDonald