

The King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE
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SPECIAL NOTICE

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EDITORIAL

SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD—Exod 14-15

At the time God spoke these words unto Moses we read that Moses by divine command was leading the children of Israel out of Egypt, and they were standing before the Red Sea with rough mountainous country on either side, and Pharaoh who had hardened his heart, and changed his mind after he had consented to let God's ancient people go, was behind pursuing them with his armies to take them captive again. They were on their way to the Promised Land, the land that God had promised to their father Abraham, and his seed forever. At this time their outlook was very dark.

The Red Sea before them, Pharaoh's armies behind them, and mountains on either side; but Moses looked to God in prayer and found the uplook very bright, for God spoke to him in the words of our text, commanded them to "Go Forward", and that was the only thing they could have done to save their lives. God's orders for His people have always been, go forward. Jesus said to his infant church, "Go ye into all the world and make disciples of all nations", and although that was nearly two thousand years ago, the bugle has never sounded a retreat.

It is necessary first for us to go forward or make progress in our individual experiences before we are fully equipped to go, and do the work which God has given His church to do. Our Lord commanded His disciples to tarry at Jerusalem, until they had received the Holy Ghost, promised by the Father which was necessary to their success as witnesses for him. And Peter admonishes us to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." As truly as it was necessary for the children of Israel to go forward to save their natural lives, it seems to be necessary for us to go forward spiritually in order to preserve our spiritual lives. It is often said, and I think quite truly, that we cannot stand still in our spiritual experiences, we will either go forward or backslide. And as surely as the people of God in Moses' day were confronted by the Red Sea, so we will find real or imaginary obstacles in our path when we determine to make progress in our spiritual life, or in the work of God. The apostle Paul wrote to the Thessalonians, "God hath called us unto holiness", and to the Hebrews he wrote, "Let us go on unto perfection."

Perhaps the greatest hindrance that a converted person will find while seeking to obtain the experience of holiness will be in themselves.

Of course other people, many of whom are professing Christians, who do not believe holiness is possible in this life, will talk their unbelief to us, and often discourage us; but the seeker will find that when his own stubborn will is fully yielded to God, so he can from his heart say yes to all that God requires of him, that his unbelief will usually disappear, and faith will become operative and easy. And also all other things outside himself, such as people's opinions which seemed to be hindrances to him will disappear, or seem very small, when his greatest foe of self has surrendered, and been slain. Then we are in condition to go forward in extending the work of God and carrying the gospel to others when we have received the power of the Holy Ghost upon us as Jesus promised. Perhaps the greatest hindrance to the progress of holiness work everywhere is to be found in our own churches in the persons of those who have not walked in the light, kept their church covenant, and received the experience of heart-cleansing after they were converted. If we build up our holiness work and make advance all along the line brethren, it will be necessary for our own people, members of our churches to obtain the experience of holiness first, that experience which we as a church stand for, and which God has called us to propagate.

Then again we must go forward with our denominational work. This summer ought to be one of progress in our work all along the line. Our two camp meetings, one at Brown's Flats, on the Saint John river twenty miles above the city of Saint John, and the other at Robinson's, Maine, are great centres for holiness preaching and blessing. And in addition to these we have some tents which will be in operation again this summer, and which are a great means of spreading scriptural holiness. We have several young men and women who are good preachers and singers, who can assist in tent-meeting work. Let us find places to pitch these tents, places that are central where large numbers of people can be reached and if possible near enough to some of our churches so that one of our pastors could care for a new work which might be started until it could be self-supporting. Let us make our plans early so one tent meeting can be held before Beulah camp-meeting which begins July first. Let us use our young men and women who are just champing at the bits to get into the work of the Lord, and so let us go forward and our God, who pushed back the waters of the Red Sea for Moses and his people when he commanded them to go forward, will also open ways for us to extend His work when He sees we are determined to go forward.

PAYING FOR LIQUOR

In America, during the first two-and-one-half years of the re-legalized liquor traffic, including eight months of legal beer only, the brewers, distillers and other distributors took out of the people's pockets close to \$7,500,000,000. (That is approximately \$59.92 per capita, or \$244.03 from each family in America, in a period of 32 months). Then they magnanimously handed back to the various governments,—local, state, and Federal,—the munificent sum of \$6.14 per capita for the privilege of carrying on under the protection of law during this period.

The money spent for liquor, legal or illegal, is not produced from a new source. The liquor business merely readjusts expenditures. Less food is purchased, so grocers suffer. The use of milk and milk products falls off as beer sales rise.—The Signal Press.

A GREAT CALLING

When one enters business, he does so with the thought of making a living. But when one enters the ministry he has in mind the living of a life. The chief idea of business is to make money; in the ministry, the idea is to do good. In business, the effort is to get as much as possible out of the world; in the ministry, the thought is to see how much life can be put into the world. In business the thought ranges around profit; but the ministry, things of service. The business man builds a house on the sand, and in the time of storm it comes crashing down about his ears. The minister builds his house on the rock and can face every storm unafraid. The business man leaves all behind when he dies. The minister takes everything with him.—(Arranged from "Being a Preacher" by Vance).

This contrast favors the minister who builds for eternity. The business man whose vision does not extend beyond the horizon of his earthly life has his reward, but, like the Pharisee who prayed to be seen of men, it is ephemeral and unsatisfactory. It is possible for the business man to enter business as a calling; and when this is the case, the possibility for the accomplishment of great good is far-reaching. What an inspiration is such a man to the minister, the Sunday School, the missionary work of the church, and general benevolence. But how different when the minister enters the ministry as a business, or with the thought of just making a living. Such a man is incomparably contemptible and unworthy the confidence of all good men.

While the ministry is a way of self denial, yet it has its compensation. It makes it possible to associate and work with the best and noblest of every community. To build character, to minister to the needy, to inspire faith and confidence, and point men to "the Lamb of God, which taketh away the sin of the world." How glorious!—Free Methodist.

A PURE HEART

"A pure heart is a fitly adorned temple for God's indwelling; a garden wherein walks the King of kings; a throne on which the sovereign of the worlds sways scepter; a treasury of inestimable spiritual wealth; a storehouse filled with all the goodly things of grace; a retreat of solitude and spiritual communion; an orchard where grow in perfection the fruits of the Spirit; a reservoir overflowing with celestial benefits; a fountain out of which issue rivers of living water;" a sensitive-plate on which is photographed the divine likeness by rays from the Sun of Righteousness; a holy of holies where dwells the flaming Shekinah, a well-spring of righteousness, peace, and holy joy; a source of power, a place of victory, a heaven begun below.—Selected.

THE DEAREST WORD

The greatest word is God.
The deepest word is Soul.
The longest word is Eternity.
The swiftest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Home, but
The dearest word is Mother.

—Anon.