

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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Editor and Business Manager - Rev. H. S. Dow
— Committee —
Revs. H. S. Dow, H. C. Archer, H. C. Mullen
F. A. Watson P. J. Trafton

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Rev. H. S. Dow, 45 Archibald St., Moncton, N. B.

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EDITORIAL

THE VIRTUE OF SUFFERING

For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.—Phil. 1-29.

There are at least two reasons why God's people suffer. Of course sinners or unsaved people suffer or will suffer because of their sins, and wrong doing. Suffering in this world or in the world to come is as sure to follow wilful sin, that has not been repented of and forsaken, as night is sure to follow day but we want to speak now especially about the sufferings which God's people have to endure. Judging from what we hear and are able to observe, it seems that we have never known or lived in a time when God's people seemed to suffer as much as they do today. I want to speak briefly of two reasons why they suffer. First, let me say that many good people are suffering perhaps because of blunders they have made. Their motives may have been good, but they came to a crisis or a place where two roads met, or "the parting of the ways" so to speak, and instead of waiting on God long enough to learn His mind or will concerning their duty, they perhaps took the advice of some friend or took what to them seemed to be the easier way, the path of least resistance, and the result is there are obstacles in the way they chose, which they did not foresee, and they are suffering for their mistake. God's people should be very careful to get His mind on all matters of any importance to them, or their families before they act, then take the way of duty, no matter what the cost, or who is pleased or displeased, and they will often save themselves much disappointment and suffering.

Second, suffering on the part of God's people may be a mark of His confidence in them, and thus an honour conferred on them; like the honor God conferred upon good old Job when He permitted Satan to strip him of all his property, family, friends and health that he might show Satan, and us that He had a man that would be true, and serve him when everything except his faith and trust in God was gone. God manifested his confidence in Job, and Job did not fail him in his awful trial, and the world has never ceased to talk of the trials and patience of Job, and we still gather inspiration and strength from his experience, and steadfastness of faith to meet life's testings and be true. The text suggests this thought to us, notice it says: "Unto you it is given," something that our God of love bestows on us. He knows whom he can trust in

the fiery trial while he demonstrates the power of his grace to keep them.

The fact is, beloved, that this world has never seen any great forward movement in spiritual things. I mean has never had any great revivals which did not involve suffering and sacrifice on the part of some of God's own people. See church history, where the sufferings of the martyrs of all ages have been the seed of truth.

In days not so long ago we have such men as Martin Luther, John Wesley, John Knox, and many others who were used of God to promote great revivals; but who suffered much to do so. It seems that the great need in the religious life of our world today is men and women with that heroic, self-sacrificing spirit that will cause them to really suffer, if need be, for Jesus' sake. Every great revival has been promoted by men and women who have offered themselves to God in sacrifice to be martyred, or to burn out for Him, and the salvation of lost men. But, oh! in these days we want to have things so easy, and to be so well paid for all that we do for Jesus. It seems that nobody is willing to become a burnt offering for God. The Church lives so much like the world, and suffers so little, the unsaved see very little difference between themselves, and church members, hence why should they be convicted, or make a profession, or join a church. The text says, it is given unto you in the behalf of Christ to suffer. Who knows whether God in letting His people suffer is training, disciplining them, getting them where they will really suffer and rejoice in it, like martyrs of old for Jesus' sake, so that he may show an ungodly world what His grace can do for those who love and serve him. "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," etc. If God can find some sacrifices in this age, as he found them in other days, we might have another great revival. Do we hear any one say: "Here am I, Lord, send me?"

SONS GIVEN GOD

There would not be so many mothers heart-broken over sons gone astray were there more heart-singing mothers to dedicate their sons to God, as did Hannah. Before he was born, this child of answered prayer was promised to the service of the temple. That is still the shortest, surest route to the recruiting of ministers of the gospel. The pure joy of Hannah in the son she loved so greatly that she gave him up to God is one of the most beautiful of Old Testament pictures.

This touching tale of the long, long ago will be studied in vain unless it recalls us to a sense of the real values. Some things do not change with the centuries. One is the true and patient love of man and woman for each other. Another is the need for children to fulfill a woman's being. Still another is the place of religion in the profoundest experiences of the human heart. And one more is that life attains its full meaning when it is dedicated to the carrying on of the purposes of the living God. Greatness comes to a character only by absorption in a purpose and a cause greater than self. The consequences of consecration are beyond conjecture.—W. T. Ellis.

"The eagle in the upper air doesn't worry about crossing rivers."

WHAT SPIRIT ARE YE OF?

Many are sorry for themselves because they are required to give up so much for their religion. The course they wish to take may be contrary to the Scriptures, or it may lead to evil consequences which the church must withstand. Nevertheless, the fact that they are not pleased to take the way of the Cross seems to be sufficient reason for not taking it. In other words, they want the religion to cost them nothing.

There was the Savior, who counted not His life dear unto Himself but suffered the rejection, the physical agony, the shame and the forsaking that we might be saved and that the ends of the Kingdom might be served. There were the apostles who, following the way of their Lord, poured out all that they had. There were the martyrs of the centuries. And there were our own more immediate fathers and mothers, who at great material and social cost kept the light of this gospel shining.

Is it, then, becoming for us to receive one kind of religion through the great price which others have paid and attempt to pass on something cheaper and less "because the price seems too great" for us as individuals to pay. Is there little spirit of the martyrs left in the church? Because we are in these days called upon to suffer little for Jesus' sake are we determined to suffer nothing at all?

Do you still cry with the child, "But I want, I want", and do you have it, regardless of the cost to the church and to your own soul?

You do have "A never-dying soul to save, a God to glorify."

How is your soul's health, anyway?

—Free Methodist.

AWAKENING CHRISTIAN FERVOR

People out in the cold often do not know how cold they are till they come in to a fire. So a Christian living in a community where coldness and formality prevail does not realize his own condition till he gets among those whose affections are warm for Christ and His disciples. Their fervor contrasts strangely with his coldness, and he sees what he has lost. If he is honest he will confess how he has drifted and seek again the joy of salvation. If he allows pride and self-conceit to gain the mastery, he will resist conviction and endeavor to reason himself into the belief that those with whom he once had fellowship are too strait and perhaps fanatical. This is a dangerous state. One in this condition is apt to sink lower, until the light that was in him becomes darkness. When this takes place, how great is that darkness!—B. T. Roberts.

—Free Methodist

The conduct of our lives is the true mirror of our doctrine.

Ingratitude is one of the commonest faults and one of the cruelest.

Advice should be like a gentle fall of snow, and not like a driving storm of hail. It should descend softly, and not be uttered hastily.

Charles Kingsley said: "By some blessed moral law, the surest way to make one's self love any human being, is to go and do him a kindness." Jesus made love the one prize of life worth pursuing. Bacon quoted with approval the saying that "it is impossible to love and to be wise." Browning answered that it is impossible to love and not be wise.