

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

THE ORGAN OF THE REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.
by a Committee of the Alliance
Editor and Business Manager - Rev. H. S. Dow
—Committee—
Revs. H. S. Dow, L. T. Sabine, H. C. Mullen
G. A. Rogers Hollis Kimball

SUBSCRIPTION PRICE

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription	.40
Sample Copy	Free
United States Subscribers	1.75
Ministers, U. S. A.	1.25

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.
Rev. H. S. Dow, 45 Archibald St., Moncton, N. B.

MONCTON, N. B., JULY 31ST, 1939

EDITORIAL

THE VIRTUE OF TRIALS

Thou therefore endure hardness as a good soldier of Jesus Christ.—II. Tim. 2-3.

The Apostle Paul in his letter to the young man Timothy, informs him that he will meet with trials and testings of various kinds. He tells him that the Christian life is a battle, and he must fight the good fight of faith while he lays hold on eternal life. I would have you notice that he exhorts Timothy to endure hardness. He does not tell him to go out and seek trials and enjoy them. He knows that that would be contrary to human nature: for no normal person enjoys a life of hardship and trial. But whereas every Christian will meet with hardness and trials of various kinds which he cannot enjoy, there is virtue, or profit, in enduring them for Jesus' sake.

Taking the path of least resistance, or drifting with the popular current of the world never developed a strong Christian character. And I think it can be truthfully said that the strongest characters, perhaps the greatest souls have been they who have suffered most.

It is true that many bring trouble on themselves by their sins, and wrong-doing. "The way of the transgressor is hard." Others by their blunders or mistakes will run into difficulties when they are trying to do their best. But others who are living according to the word of God, and are guided by the Holy Spirit have met with great hardships and have been great sufferers because of the persecutions of the evil one and his followers. The apostle declares that all that will live godly in Christ Jesus shall suffer persecution.

We think of all the prophets and apostles of old, and all the millions of martyrs, and of our Lord Jesus Christ himself who was the embodiment of wisdom and true piety; but became the object of the fierce wrath of the evil one. And he declared that the disciple is not above his master, nor the servant above his Lord; and if they have called the master of the house Beelzebub, how much more shall they call them of his household. We believe that these are trying times for God's people; but if they hold steady and are patient in the fiery furnace, God, whose eye is upon them, and who has promised that he will not suffer them to be tempted above that which they are able to bear, will bring them out stronger and more refined, and better fitted to serve

him and help others, because of the trials. And instead of the hardness being a hindrance as the enemy intended, it will prove a blessing in disguise.

TRANSFORMED LIVES

Out in that yard of yours in the spring-time, you clean up the ashes that have been accumulating during the winter season. Piles of ashes out there in the yard grow through the winter, and then in the spring you hire someone to come and cart them away. Ashes are from coal—coal that had been burned and consumed. Coal is carbon, and that beautiful, shining white stone in the engagement ring on your hand, lady, is carbon also. The diamond the king wears in his crown and the ashes out there in the yard are made of the same stuff!

Down in the state prison are some cinders of men, clinkers, burned out, only the ashes of life left. Down in some sections of the city are the women of the streets, burned out, clinkers, cinders, only the ashes of life are left. But the gospel is the good news that Jesus Christ can take the carbon (clinkers, if you will) and transmute it into a diamond, a gem for His own crown, made out of the ashes of sin.

A little girl made a strange misquotation of a verse but she told the truth when she said, "Christ Jesus came into the world to save cinders." Yes He did! He takes the clinkers, the cinders, the ashes, the burned-out, hopeless lives, and makes them glorious and new.—Will H. Houghton, in The Living Christ.

EVIL SPEAKING

There is some confusion apparently between evil-speaking, lying and slander. Telling an untruth to the defamation of another is slander. All slander is evil-speaking, of course. But not all evil-speaking is slander. One may tell nothing but the truth and yet be an evil-speaker.

Evil-speaking is the telling of anything derogatory to another, whether true or false, when there is no necessity for telling the thing or when there is no good purpose, such as would be approved by the Lord, for the telling of it. To tell an evil thing about another may be a duty. Wesley admits this, but warns that the thing must be taken and handled as a medicine and not as a food.

However, it is to be feared that many are evil-speakers because they enjoy the telling—because the one spoken of is an enemy or a rival or because he is not liked by the speaker. Churches have been damaged and some almost ruined by the deadly, unruly member, concerning which we are so faithfully warned by James. Perhaps evil-speaking is the most common outer sin of professors of religion. How favored is the person who has not been a victim of some evil tongue. And happy is the one who is not an evil-speaker, for all such shall be brought to judgment.

It is wonderful to have the grace of restraint so that when tempted to tell the evil thing about another we refrain. But greater and better by far is the condition where the love of God so fills the heart that we would do good and not evil to every one. This is the safer place.—Free Methodist.

EDUCATIONAL TRENDS

I recently talked with a judge of the United States Circuit Court, who had just gone back to his alma mater on a visit, the first since his graduation. He was received as an honored guest, a famous "old grad," and was made to feel at home. He spoke a few words in the assembly, words of faith and trust. After the assembly he dropped into a science class, and was in time to hear the professor make some facetious remarks about the "old fossil who had talked in chapel." The professor's remarks were so well received by the class that he felt encouraged to go on, and he sneered at the virgin birth of Jesus Christ, called Him a martyr who died for a foolish ideal, scoffed at His resurrection, and rudely jested about His return. The old judge rose in indignation to defend the Lord Jesus, and the class jeered him to silence! He said he was so amazed that he went on a tour of investigation, and found that "the faith, manners and morals" of the student body were gone.—Harry Rimmer, Research Science Bureau.

"LOVE ONE ANOTHER"

A Scotch Highlander, wounded in the World War, was stroking a German spiked helmet as he lay upon a cot in a London hospital. A nurse said to him, "I suppose you killed your man?" "No, indeed," was the reply. "It was like this: he lay on the field, badly wounded and bleeding, and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English; so I thanked him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me his helmet. Then, lying side by side we suffered together in silence till we were picked up by the ambulance squad. No, I didn't kill my man."—Christian Herald.

A CHRISTIAN'S DEBT

A Christian owes it to the community to move through the streets on Sunday morning towards the House of God. Every face turned churchwards Sunday morning leaves an impress on the life of the town. If no one went to church and every one glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing and in its Christian form it is impossible for it to survive if men hold aloof from one another. "Forsake not the assembling of yourselves together," is an old exhortation which all the generations will do well to heed.—Dr. Charles E. Jefferson.

WORKERS FOR CHRIST

Work in the wild waste places,
Though none thy love may own;
God marks the down of the thistle
The wandering wind hath sown.
Will Jesus chide thy weakness,
Or call thy labor vain?
The word that for Him thou bearest
Shall return to Him again.
On! with my heart in heaven,
Thy strength—thy Master's might,
Till the wind waste places blossom
In the warmth of a Saviour's light.