

# 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

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## SUBSCRIPTION PRICE

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

## SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.  
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MONCTON, N. B., NOVEMBER 15TH, 1939

## EDITORIAL

### REVIVALS

In our last editorial on Revivals, we said that one reason that permanent results were wanting after our meetings were over was because something else was lacking from our special efforts, and that something else was the presence of God. We also said that we would try to tell you why He was not present. I think I can tell you in a few words, and that is: Because He does not always fit into our little plans and methods. Note—I do not say that He never does, for if our plans are in keeping with His, then He will be present to bless. To substantiate what I say we would refer you to God's dealing with David, King of Israel. The Ark of God which to His ancient people was the Presence of God, had been taken by the Philistines in the days of Eli, the priest, when Israel was defeated because of their sins, and Eli also died under the displeasure of the Almighty because he did not do his duty in his high office. For forty years the Ark was absent from its divinely appointed place, in the holy of holies—in the tabernacle at Jerusalem. The word says that Israel inquired not at it all the days of King Saul. But when David became king he decided that he would bring the Ark back to Jerusalem, which to Israel would mean a spiritual revival, for remember that the Ark of God meant the presence of God. So he made his plans: The Word says he gathered all the chosen men of Israel, thirty thousand and David arose and went with all the people to bring up the Ark of God whose name is called by the name of the Lord of hosts that dwelleth between the cherubims . . . Read II. Sam. 6: They took the Ark out of the house of Abinadab, placed it on a new cart drawn by oxen, and David and all the house of Israel played before the Lord on all manner of instruments, etc. And all went well for a time, and it seemed as if their efforts would be crowned with success: but at Nachous threshing floor the oxen stumbled and shook the Ark, and an unsanctified, unqualified man by the name of Uzzah, who had more zeal than piety, and who wanted to help in the work of God, took hold of the Ark to steady it, and God's anger was kindled against him, and he smote him for his error, and he died there by the Ark of God. And David was afraid of the Lord that day and said: How shall I bring the Ark of God home to me. And he did not take

it to Jerusalem that day, but left it in the house of Obbedom. David was late in asking that question: "How shall I bring the Ark of God home to me?" He was sincere but made the same mistake that many churches make in these days. He made his plans and expected God to fit into them. Notice please: It was God's will to bring the Ark to Jerusalem, and David succeeded in doing so later; but not until he enquired of the Lord as to how it should be done. Then we read in I. Chron. 15, David called the priests and said unto them, sanctify yourselves, ye and your brethren, that ye may bring up the Ark of the Lord. For because ye did it not at the first, the Lord made a breach upon us, for that we sought him not after the due order. These words suggest to us why God was displeased and why David failed. It is God's will to have revivals. He wills not the death of any but that all should come to repentance. And God will save every soul that will humble themselves before him, repent of their sins and believe on Jesus regardless of spiritual conditions or the environment that that soul may be in: But the unsaved must first be convicted of their need. Now it is, or ought to be, the business of the church to create a spiritual atmosphere at all times, and especially in times of special revival effort in which unconverted, and unsanctified souls will be mightily wrought upon by the Holy Spirit and convicted of their need. Now that condition or spiritual atmosphere can only be brought about when God is present. So we want to say that such an atmosphere is not produced by our well laid human plans or methods; nor by good preaching, or singing, nor any other mere human effort. People and the devil have become accustomed to these things, and are no longer disturbed, or stirred by them. Hence to have a real revival in these days, where souls are scripturally converted and sanctified, we need something more than ordinary effort. Many of us must be convinced of that fact by this time because of the meager results we have had from the efforts which we have made. We need a mighty unusual extraordinary manifestation of God's presence among us. But you say, How can we bring about such an atmosphere, that will convince people that God is in our midst? That, dear reader, is the question we want you to ask, and ask it of God; and continue to ask, how can I bring the Ark of God home to me," until he answers, and tells you what you can do to contribute toward, or make such a condition possible in your church.

Then "Whatsoever he saith unto you, do it." We may say more on this subject later.—H. S. D.

Tito Schipa, leading tenor of the Metropolitan Opera Company, en route to California, asked what message he would send to high school students, replied, "Tell them for me to leave liquor alone in all its forms \* \* \* if they expect to sing and be successful."—Georgia Bulletin.

One day's rest in seven is better than a whole cabinet full of medicine, rest cures, or nursing homes. A manufacturer told me that for every \$4,000 of wages he paid for work on a Sunday under pressure he got about \$1,000 of work.—Sir Thomas Inskip, British Minister for Defense.

## ON EXCESSIVE TALKING

General Superintendent Chapman

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." Proverbs 10:19.

Too much talking, even when the subjects discussed are harmless or even good, brings on a sense of spiritual emptiness both to the speaker and to his listeners. John Wesley thought people cannot discuss even the deep things of God for more than half an hour at a time without feeling spiritual leanness. Too much talking is a waste of valuable time. Only the cream of one's thought is really worth the cost of communication, and it takes time for cream to "rise."

It is practically impossible to talk a great deal without saying something that would be better left unsaid. If nothing else, one may distract his own spirit and tempt others to discouragement and weariness by his lengthy dwelling upon the misfortunes and evils of individuals and of human society. If not this, he may press proper praise to the border of flattery. If not this, he may extol virtue until virtue is hidden by a veil of verbiage. If not this, one is likely to expose himself to the charge of vanity by his long presumption of the forum of human influence.

But what shall one do to cure himself of over-talkativeness? Well, let him impose upon himself regular periods of silence. At first this imposition may be irksome, but before long it will yield golden apples of pleasure and contentment. Let him make a regular practice of "cutting the corners" on his recital of incidents, confining himself to just the points that apply to the present interest. Let him adopt a regular habit of post-analysis, by means of which he will find that he more often regrets having said something he should not have said than he regrets failing to say something that should have been said. And by all means let him think often of the Saviour's warning that we are justified or condemned by the words we speak.—Herald of Holiness.

## CHRISTIAN PERFECTION

The whole design of God was to restore man to His image, and raise him from the ruins of his fall; in a word, to make him perfect, to blot out all his sins, purify his soul, and fill him with holiness, so that no unholy temper, evil desire, or impure affections or passions shall either lodge or have any being within him. This, and this only, is true religion or Christian perfection; and a less salvation than this would be dishonorable to the sacrifice of Christ and the operation of the Holy Ghost, and would be as unworthy of the appellation of "Christianity" as it would be of that holiness or perfection.

They who ridicule this are scoffing at the Word of God, many of them totally irreligious men, sitting in the seat of the scornful.

They who deny it deny the whole scope and design of divine revelation and the mission of Jesus Christ, and they who preach the opposite doctrine are either speculative Antinomians or pleaders for Baal.—Dr. Adam Clarke (1762-1832), greatest commentator of Methodism.

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me.—David J. Burrell.—Wesleyan Methodist.