

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

THE ORGAN OF THE  
REFORMED BAPTISTS OF CANADA

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## SPECIAL NOTICE

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## EDITORIAL

### CALLING THE PASTOR

We have come to that time again when the churches will be calling their pastors for another year. A few years ago at our Alliance Meeting we passed several resolutions regarding the duties of pastors and churches towards each other.

First, we resolved that all pastors should resign, or give notice to their churches by March 1st, that the time had come for them to call a pastor for another year. Second, it was resolved that each church should call a meeting at once, and extend a call to one of our preachers to become their pastor. Further it was decided that the pastor called should give his answer to the church that had called him not later than April 1st, so if he declined the call, that church should have a chance to call another man, or secure a pastor as early as possible which would be an advantage to both pastor and people.

Now we would suggest to both pastors and churches that we make this question as to where we will work next year, or whom we will have for pastor, a matter of very earnest prayer: That we may be able to discover what God's will is about it.

Let us remember that our God is more concerned about the welfare of both pastors and people than we can possibly be. And He has promised if we acknowledge Him in all our ways, He will direct our paths. So if we would know God's will in this matter we cannot depend too much on our own feelings or personal interests. Of course we all know that there are people in all our churches who have their preferences in pastors. They like their way of presenting the truth, or their personality, or their family, or perhaps that particular preacher has taken a special interest in them, and for some of these reasons they would like to have one of them for their pastor always. In other words these dear people show a kind of "I am of Paul, I am of Apollos, I am of Cephas" spirit, which was in the church at Corinth and which Paul said was carnal.

Hence, we say, that we cannot depend on our own feelings, or likes or dislikes, too much in calling a pastor. But let us rather ask God to send us the man that will best fill the place to accomplish the most for the glory of God. It would be well also for the churches when calling pastors to take into consideration in some measure at least, the educational needs of the preachers' children if they have any. Some preachers have children who are of High school age, and would like to attend

such a school next year. Perhaps the parents of those children cannot afford to send their children away from home, and pay their board to make it possible for them to have the advantages of the High school, or Normal school as some of our pastors have had to do in the past in order to give their children some education. Now it would be mighty kind on the part of the churches to take these matters into consideration when calling their pastors, and try to help those preachers' families insofar as it would be in agreement with our Heavenly Father's will. Also remember that our young men who are strong physically as well as spiritually are better able to handle country circuits where a good deal of work and driving are involved, especially in the winter time.

And finally, let us remember that we all belong to one great family, and that the welfare of the entire denomination is our concern, and must come ahead of our concern for our local church, and of course ahead of our personal interests or feelings. So let us all endeavour to know and do God's will in these important matters and prosper.

### PAUL'S METHOD OF RAISING MONEY

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I. Cor. 16:2.

A very casual reading of the Bible will convince those who will be convinced that much is said about giving, and that God has made no other provision for the support of His cause than the voluntary offerings of His people. It is an absolute fact that no Christian has all his personal relations to God settled until he has rightly settled the money question. Giving is more than a duty, it is a grace, a spiritual exercise. It is also a source of divine blessing. To those who have been enlightened, it is a privilege, not something irksome and to be avoided.

Giving is a bond of union between us and God. It is a recognition of His claim upon us, and a confession of our dependence upon Him. Fair dealing with the Lord becomes a basis for confidence in His promises.

It requires faith to give to the Lord, especially when done in the face of personal needs; thus, giving becomes an evidence and sign of our trust in the faithfulness of God. Consequently it becomes a pillar of strength to the giver, and builds up a bond of confidence toward God, that could be produced in no other way.

When we see things right, we will not give only because we see this or that need, but we will give because we recognize God's claim upon a portion of our wealth, and if there were no crying needs at hand, we would be looking for some way to honor God with a part of our money. Our giving will then be unto the Lord, not unto men, or to this or that object. It then becomes an expression of our faith, and covenant with God. This relationship will take giving out of the realm of duty and bondage, and put it where it belongs, in the realm of grace and love, and spirituality. "The grace of giving," is an apt expression.

Surely every Christian wants to be guided by the Bible in the matter of money as well as in all other things. It is good to look and see what the teaching is in this regard. There is a great laxity on the part of many in this particular thing. Some people, who are very zealous to keep on scriptural ground on other questions, can be very indifferent when it comes to giving. For instance people may be very strict about Sabbath observ-

ance, and yet seemingly have no conscience whatever on the money question.

Let us carefully study the above text and see what it will show us.

I. The text teaches Method, System. "On the first day of the week." Let a day be chosen to set aside a certain amount of our income to the Lord. What better day than Sunday, the first day of the week. The majority of working people receive their pay on Saturday, and reckon up their accounts on the last day of the week.

On the very day that is set apart for the Lord, also set apart the Lord's money.

God instituted a careful financial plan and it cannot be improved. He has method in His work and He honors and blesses method. Haphazard giving brings little blessing. The work of the Lord cannot be run on spasmodic giving. Where there is no fixed principle of dealing with the Lord in money matters, the cause is sure to suffer, and little blessing will be upon the church. If we give systematically, our church will not be the loser, if it happens to rain for several Sundays, and we are absent from service. It is surprising how few take this matter seriously. Little some people care, whether the church is financed or not. If they go to church they may put a ten-cent piece on the plate, for shame's sake, but if they stay home, they just plan to save that ten cents. Every preacher supported by free will offerings knows exactly what is meant.

There is just as much excuse for random, hit or miss, treatment of the day we shall devote unto the Lord, as for the amount of money we shall devote to Him. Would it be reasonable that God should be exacting in regard to time, and not have any law concerning money? One seventh of time, and one tenth of money, has been God's plan from the beginning.

These have been called, "God's twin laws."

II. The text teaches Individual Responsibility. "Let every one of you lay by him in store." Note particularly, *every one*. Each member of the church, every Christian.

It is strange that this text should have missed the eyes of so many church members. Only a few, comparatively, take responsibility for the finances of their church. Every member of our churches has solemnly pledged by the covenant to support his church. It is just as bad to break the covenant in this as in many other things. We have no more right to expect free entertainment in the church than to expect it from our next neighbor.

There would be no more financial troubles in the church if every member carried out this part of the text.

III. The text teaches Proportionate Giving. "As God hath prospered him." The exact proportion is not specified here but there is good argument for the tenth. The principle of tithing was certainly well known to Paul, and no doubt this was what he had in mind. No other proportion has ever been advocated in the Scriptures, and the tenth would be the simplest and most natural division. Certainly it is not too much, seeing that to God we owe our life and breath, and that we are dependent upon Him for the very power to earn money. What New Testament Christian would want to give less under the Gospel, than the Jew under the Law? In every single instance where the Law and the Gospel are compared, the Gospel standard carried us beyond the demands of the Law, why make an exception when it comes to giving?

Proportionate giving is fair to all. The rich do not give any more in proportion than the poor. God has shown great wisdom and justice in giving us this plan. The proportion of our giving is based on the amount we gain. If abso-