

# 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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MONCTON, N. B., APRIL 30TH, 1940

### EDITORIAL

#### HOW LONG SHOULD A PREACHER HOLD A PASTORATE OF A CHURCH

Recently one of our brethren sent us an article by Rev. Bud Robinson taken from the "Herald of Holiness," entitled, "Long Pastorates." Mr. Robinson seems to be greatly in favor of long pastorates. He says, "I haven't got a bit better sense than to believe that we ought to get a good pastor and forget all about having the privilege to vote and just keep him as long as he lives." He told of attending a Presbyterian church a few years ago where they kept their pastor fifty years.

Four years used to be the time limit for a preacher to hold a pastorate in the old Methodist church in this country. They seemed to think that the preacher could accomplish about all the good that he was able to in that time. Hence they set the time limit at four years. Then he must move on. Now, whether a pastor's time of usefulness in a church expires in four years, or any number of years, it seems to me, depends largely upon the man himself. Some preachers have more natural ability than others. They are fluent speakers, have a good delivery, and are able to express themselves in a way which makes them easy to listen to. They speak distinctly, rather slowly, loud enough to be heard, but not so loud and in such harsh tones that some of the older members of their congregations who are not very well, find that it tires their heads to listen to them. Again there are preachers who are good entertainers, they read a good deal, have good memories and acquire a good store of knowledge so they can give their hearers something fresh, and are able to hold their attention. So a preacher's natural ability as well as his acquired talents seem to keep him in demand as a pastor longer than others who lack these things, yet are good men. Again, the length of a pastorate should depend largely, if not altogether, upon the length of time that a preacher can be a means of blessing in the church and community where he serves. And this thought seems to open to us a large field for serious consideration. Whether or not a pastor will be a means of blessing depends first upon his motive in entering the gospel ministry or accepting pastoral work. If accepting a call to a pastorate simply means a job, a place to live, and to have his family supported by the tithes of God's people, without much real work by himself, then, the shorter the time that he remains in that community in the capacity of pastor the better it will be for the church and people.

If on the other hand, a man enters the gospel

ministry, because God has called him, and he feels that, "Woe is me if I preach not the gospel," and if he accepts a call to the pastorate of a church, or a group of churches because he has a God-given conviction that that is the place where God would have him serve: and not because he simply wants a job where he can have an easy way to support his family, and if he studies, and works as if he thinks success depends altogether on himself, then prays as if he thinks that it depends altogether upon God; if he spends much of his time in calling on the people in the community, and praying in their homes; if he has for his object, the salvation of souls, the building up of God's people, on their "most holy faith," and the betterment of the community in general; if he does not get over-anxious about money matters, and begin to scold his people because they do not give him more; if he keeps his spirit tender, his heart filled with the love of God, so that he loves men and carries a burden of soul that often moves him to tears as he pleads with God for their salvation; if he maintains a faith in God that gives him clarity of vision so that he does not lose his courage in the times of testing, and talk discouragingly in his preaching, (for a discouraged man is a defeated man: But a preacher who has faith will talk faith and inspire faith in his people); if he is a diligent student of the Word, and keeps the blessing of God on his own soul, he will feed the flock of God over which the Holy Ghost has made him overseer; he will see souls converted and sanctified and the church enlarged and built up, and may be a successful pastor for many years. And we, with Bud Robinson, would advocate long pastorates for such a man as this.

### SOUL AFFLICTION

V. May Dorman

There are sorrows "which are but for the moment," and sorrows in which we "go through fire and through water," but we do not know true sorrow of soul until we know it as the man from whom the Spirit of God has departed and left alone in his folly and sin. No suffering can ever afterwards have the same meaning for the soul thus afflicted.

Speaking through the prophet Hosea God said, "Woe also to them when I depart from them!" And the Psalmist prayer, "Cast me not away from thy presence; and take not Thy Holy Spirit from me" (Psa. 51:11).

The crucial test of the seeking soul is ever that of going through with God. To hear and reject God's commands is to remain stationary and invite a departure of the Spirit from the soul. One has said, "In forming a union with us, God takes the first step; in sundering that union, we take the first step. He never sovereignly or causelessly deserts us even for an hour."

Another form of soul affliction is that of the evangelist who abandoned the pulpit for the play-house. Would you be one to have visited on your soul the torment he must feel when he awakens to a sense of his awful and humiliating sin?

Again, due to the unprecedented and sinister times in which we are living, the sensitive soul is made to feel that loathsome and offensive thing called sin proceeding from the hearts of evil men, which is some foul odor from the pit itself. What prayer and supplication are needed to drive back the force of this evil power! Truly Satan is among us and we are seeing somewhat of the depths and power of sin.

But however deep his knowledge or dark

his devices, Satan cannot prevail without the divine consent, for underneath and round about are the everlasting arms. As covered and protected with the overshadowing of his wings are we that we have nothing to doubt or to fear.

God once spoke to me in a dream in answer to prayer for guidance in a matter involving not only much suffering but great danger. Should I continue therein, or rid myself of my trouble? However, in this dream I was approached by a woman who held in her hand a small gray card on which was written, "Tread Gethsemane." Holding the card before my eyes she said with a smile, "He," meaning Christ, "wants you to tread Gethsemane." "I am indeed willing," I replied. She continued to smile saying, "He will walk with you" She further made known that great joy would be my reward if faithful, but great sorrow should I fail in my duty.

And then there came to my mind an experience, heaven-born I am sure, in which I seemed to be six feet below the surface of the earth, but alive. There was no fear, no dread, no horror in being there, for in and through, and round about me was God, his glory lighting up the small space about me, and my heart perfectly contented, insomuch that I could remain there forever.

What does thos teach us? Just this: that God will walk with us in the fire as He walked with the three Hebrew children, and with Stephen, Peter, Paul and Silas. What did they feel? Only the glory of God. What did they see? The form of Another walking in the midst of them. Jesus standing at the right hand of God, an angel unfastening the doors of the prison.

But lest we build for ourselves a wall that will crumble before the appointed time, "let no one spend his time in crossing bridges before he comes to them, or in seeking dying grace to live by. The point is to be able to say with Paul, 'To me to live is Christ, and to die is gain.' Whether we live, we live unto the Lord; and whether we die, we die unto the Lord.' Therefore, living or dying we are the Lord's. 'What thy hand findeth to do, do it with thy might.' Work while it is day and then when night cometh dying grace will not be withheld."

Informing Daniel of the time of the end, the archangel said, "Many shall be purified, and made white, and tried." In Jer. 17:10 we read, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

Happy is he who can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of reghteousness, which the Lord, the righteous Judge, shall give me at that day." (2 Tim. 4:7-8).

"Men ought always to pray, and"—although faintness of spirit attends on prayer like a shadow—"not faint." The soil in which the prayer of faith takes root is a life of unbroken communion with God, a life in which the windows of the soul are always open towards the City of Rest. We do not know the true potency of prayer until our hearts are so steadfastly inclined to God that our thoughts turn to Him, as by divine instinct, whenever they are set free from consideration of earthly things.—Selected.