

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
United 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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Printed by The Times Printing Company, Printers and Publishers, Moncton, N. B.

MONCTON, N. B., JULY 31ST, 1942

EDITORIAL

ANOTHER WEAK LINK

A chain is only as strong as its weakest link.

For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.—James 2:10.

"If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well."

The scripture that James refers to here is no doubt the words of our Lord, commonly called the Golden Rule, and reads, "Therefore all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets."—Mat. 7:12. This may well be called "The Golden Rule," because the practice of it is so rare. In this epistle of James he makes our tongue, or our words a test of character. He says, "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." Again, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." Notice please he says, MAN, not woman, as most of us would have said, had we been writing. The apostle also says that the tongue is a little member, but it is a fire, a world of iniquity, and defileth the whole body, and is set on fire of hell. Of course the tongue or our words are the expression of the heart, for as the apostle Paul says, "From the abundance of the heart, the mouth speaketh."

Hence we show our feelings toward others by what we say about them, or how we talk about them, when we think that they don't hear; no matter how we talk to them or what we say to their faces. If we love our neighbour as ourselves, or treat them as we would have them treat us, which is the substance of the Royal Law or Golden Rule, we will not talk about them in a way which will lower them in the estimation of those to whom we are speaking. "Love works no ill to its neighbour." No marvel that James said that the tongue is set on fire of hell, and no man can tame it, when we note the mischief that is done by backbiting, evil speaking, not only among non-professors, but also by professing Christians.

Methinks that if some of us talked about our brethren and sisters as we would have them talk about us in our absence, we would be more careful, and leave unsaid a lot of things which are positively injurious to others. Backbiting is so common that comparatively few are free from this awful, cowardly, destructive habit. If we see faults in others, such as most all of us have,

how much better and more Christian like it would be for us to go to the offending party, and kindly tell him his fault to his face, and thus fulfil the command of Jesus. I fear that this business of talking too much and backbiting which is condemned by the scriptures is not only a weak link in our chain but a very great evil in the church of Jesus Christ. Let all the people say Amen.

MINISTER OF CHRIST FOR THE TIMES

XXIII.

"Compassed about with—witnesses."—

Heb. xii, 1.

The minister for the times is a conspicuous man. Though hidden with Christ, and feeding upon hidden manna, and partaking of joys which this world knows not of, he is yet a public man. He is a spectacle to the world. He is no hermit or recluse, and withdraws not himself not from the walks of men. No man is more seen—no voice is more familiar. He stands aloft, and a thousand eyes are upon him, and his trumpet is with him, and its notes are clear and constant. His position and bearing are known and read of all men. He is not seen in every assembly. He is never, without necessity, in the crowd. Yet, in whatever gathering Christ is to be honoured—pure morality is to be advanced—a soul is to be saved—there is this minister. He is a commissioned man—an officer of the Lord of hosts—a captain in Israel. He is constantly in the field, and is the earliest and strongest to fall upon the enemies of righteousness and heaven. He is the shining mark against which the arch adversary of men aims his most fiery—his sharpest, deadliest darts. He is ever flying hither and thither, rousing and encouraging the ranks of God;—leading them on with rejoicing valour to charge the strongholds of Satan and his angels. Witnesses, not from beneath only, but from worlds unseen, are marking his lofty career. Spirits saved, bending from their spheres of light, behold him; and angel beings in shining ranks innumerable, compassing him afar, watch him as he runs the race for life eternal. Many, especially among the good and humble of this world, are acquainted with his name—a name which is often mentioned in the heavenly circles, and is written in the book of life. In far-off ages, and when the judgment-day shall have long since passed, this man will be conspicuous in heaven;—conspicuous as the brightness of the firmament—resplendent and beautiful as the stars for ever and ever.

WHY THEY WERE HAPPY

In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and friction between its members while the latter was equally renowned for its peaceableness and content. The happy family became continually happier—to him that hath shall be given; the unhappy family became continually more unhappy—from him that hath not shall be taken away that which he seemeth to have.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough, and house enough and money enough, yet we are always quarrelling and unhappy. You have nothing like the means for comfort and enjoyment that I

have, and yet your people are affectionate and contented."

The poor man replied thoughtfully, "Perhaps it is because you are such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate: Suppose I am sitting on the rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats. I immediately break out with 'Excuse me, excuse me. Very stupid of me. No business to have a teacup out in the middle of the room for people to stumble over. Serves me right.'

"But the maid will not see it that way. She drops down, wipes up the tea with her handkerchief and with beaming face cries, 'Oh master, what a blunder-buss I am! Always stumbling and making trouble. It will only serve me right if you turn me out without a word one of these days.'

"You see how it is, we are such a faulty lot all around, and we know it so well that there is no chance for ill-feeling or quarrelling."—Sel.

RULES FOR BUILDING UP A CHURCH

1. Help sing.
2. Get there early.
3. Believe in missions.
4. Attend all services.
5. Come filled with praise.
6. Remember the front seats are for you.
7. Pray earnestly for the pastor and the Church.
8. If it is wet or dry, hot or cold, come just the same.
9. Encourage your pastor—speak well of him to others. If his sermons help you, kindly tell him so.
10. If a stranger is in the audience, shake hands and ask him to come again; such things are helpful.
11. Give liberally to all Christian benevolences.
12. Try to get others to come to the services of the church.
13. Do not let your pastor do all the work.
14. See that the pastor's salary never gets behind.
15. If the pastor does not visit you as often as you think he should, treat him kindly; he has work and cares that you know not of.
16. Take your own church paper.
17. Do not try to run the church. Let the majority rule.
18. If there are those who are willing to take hold and help carry on the work of the church, be ready to assist them.
19. Speak to others about Christ; do not leave it all for your pastor.
20. Go to Sunday School; it is Christlike.
21. Be particular to keep God's house, inside and out, looking as nice, or even better than your own home.
22. Give your hearty support to all the church undertakings.
23. Be sure to attend the mid-week prayer meeting.
24. Be a willing working, loving and living Christian, and your church will be built up.—Sel.