

THE KING'S HIGHWAY

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EDITORIAL

HUMAN PILLARS

Him that overcometh will I make a pillar in the temple of my God.—Rev. 3-12.

Pillars used to support the superstructures of large buildings are very common things. We see them everywhere we go. And all who see them know how necessary they are to the support of permanent buildings.

When the Holy Spirit applies this term to men, as He has in the foregoing scripture, it is very suggestive indeed. It suggests faithfulness; a pillar is something that is permanently fixed, as a part of the building. So regardless of what the weather is like, whether cold or hot, stormy or fair, the pillar is always found in its place. Sometimes the building may be filled with large crowds of people, or at times it is vacant, or may have only a few occupants, the faithful pillar remains in its place. Again this pillar is sometimes found in a conspicuous place where all may see it and perhaps admire it as they pass by. Or the builder may have placed it beneath the building, where it is seldom seen by the crowds, and must be satisfied to remain where it is, almost unnoticed by anyone. Nevertheless, it does not complain but, remains faithful.

Again the pillar suggests burden-bearing, and that is really what it is doing: It is supporting a great weight in the superstructure of the building. It is so important that the building cannot stand without it. Remove it, and the building will collapse. Now, the question naturally arises: Where, or who is the temple of God, referred to in the text: Under the old dispensation the temple was located at Jerusalem, called Solomon's temple. But in the gospel age Paul the Apostle called the church, the followers of Jesus, the temple of God, or of the Holy Spirit. See I. Cor. 3-16.

Notice also who is qualified to be made a pillar: "Him that overcometh." This word Overcometh implies a battle, a continuous struggle, but a victorious fight. Paul calls it a good fight of faith. Hence he must be victor over actual sins,—by repentance and faith in the mercy of God through Jesus our Lord. He must have his sins forgiven, and be born again.

Second, he must be delivered from the power of inbred sin, the carnal mind, which the apostle declares is enmity against God, and is not subject to the law of God. This

also is accomplished through faith in the sanctifying grace of Jesus received in the baptism with the Holy Ghost.

Again, a pillar is one who has victory over all his foes, over his friends, and himself. As the poet Kipling put it: If neither foe nor loving friend can hurt you. And the Apostle wrote: "I keep my body under and bring it into subjection," etc.

Whatever arises in his life, that would affect him spiritually, or would affect the cause of Christ in His church, or in general. He overcometh, so his spiritual life or the cause of Christ does not suffer. This pillar man remains steadfast, unmoveable, always abounding in the work of the Lord.

You ask, are there any such men in our churches now? Well, I am sorry to have to admit that there are not nearly as many as there should be. If God had more pillars, He doubtless could, and would build larger temples. Scarcity of pillars keeps our churches small numerically. Yet we are grateful for the number of faithful souls we do have, and are praying for more.

Quite recently I had the privilege of calling upon a good brother whom we believe would meet the requirements of a Pillar in the temple of God. While talking with him, he pointed to his home and said, right there I was born near 83 years ago. I have lived there about 82 years. He was converted when a young man, embraced the doctrine and experience of holiness when it was first preached in this country over 50 years ago. He has done the work of a janitor in the church near his home for about sixty years; has been a deacon for over half a century. This writer was his pastor for ten years, and has known him intimately for a third of a century, and in all those years we never knew this pillar to be absent from a service week night or Sunday, or Sunday school, except perhaps, a very few times when he was sent as a delegate from his home church to some other meeting or was sick, which was seldom. Other church members who professed as much grace as he, could be absent from prayer meetings and stay at home on Sundays to rest, or entertain friends, or go and visit relatives on the Lord's day, while this brother of whom we speak was always found in his accustomed place, with his good wife who was also as faithful as he. He was a real burden bearer, always supporting the cause of Christ with his prayers, presence and money. He was never too busy to stop work in time to attend prayer-meeting.

He has taken his church paper, The King's Highway, ever since it was published, and always kept his subscription paid in advance. Visitors from many walks of life, and especially Christian people, found a warm welcome in his home, where his good wife and fine family did everything for the comfort of their guests.

Ministers of various denominations found a prophet's chamber there, and very many have occupied it, with the best of food, and rest for themselves, and also a place in the barn was always provided for his beast. This fine couple of godly people of whom we speak lived a quiet and happy life, reared a respectable, industrious family of four sons and one daughter, whom now rise up and call their parents Blessed. The good wife went home to glory less than two years ago, and the lonely husband says that he is looking forward to a joyful meeting again, not many days hence. I know that he would not want me to write

of him as I have, nor to mention his name, but, I am going to take a chance, and give him this well deserved tribute now, for we are sure that it won't hurt him, and it is less expensive than saying it with flowers, and furthermore, we may not be near enough to send flowers when his other friends send theirs. We are speaking of Deacon B. W. Brown, a pillar in the church at Lower Brighton, N. B.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

WHAT GOD SAYS ABOUT STRONG DRINK

"Do not drink wine nor strong drink . . . lest ye die."—Leviticus 10:9.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Proverbs 20:1.

"The drunkard shall come to poverty"—Proverbs 23:21.

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?

"They that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

"At the last it biteth like a serpent, and stingeth like an adder.

"Thine eyes shall behold strange women, and thine heart shall utter perverse things.

"Yea, thou shalt be as he that lieth down in the midst of the sea, or he that lieth upon the top of a mast.

"They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."—Proverbs 23:29-35.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!"—Isaiah 5:11.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isaiah 5:22.

"They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."—Isaiah 28:7.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken."—Habakkuk 2:15.

The Old Testament sanctions the use of strong drink for one purpose, and one only, namely: as a medicine for one who is dying—heart failure, for example—but for nothing else (Proverbs 31:6). And, remember, medicine is always taken in extremely small doses.

The New Testament gives no permission for its use under any circumstances whatever. Wherever it is mentioned it is most strongly condemned and prohibited.

Wine is permitted in the Old Testament for the heavy-hearted (Proverbs 31:6, 7), and, in the New Testament, as a remedy for a weak stomach (I. Timothy 5:23), but it is the sweet, unfermented Palestinian wine, made from grapes. For no other purpose is it authorized.—Selected.