

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

CALLING THE PASTOR

We are approaching the time when our churches consider the vitally important matter of calling a pastor for the ensuing church year. Already the problem is being weighed by some of our congregations.

I believe that there will be general agreement among those who "seek first the kingdom of God and His righteousness," with the suggestion that this is the most critical decision which a church is called upon to make during the course of the year.

The right choice of pastor involves the possibility of blessed and fruitful co-labouring. The wrong choice, the probability of mutual disappointment and dissatisfaction on the part of the man called and the church that called him.

It is quite obvious that a church is under sacred obligation to prepare herself for this most vital decision. To call a business meeting, cast ballots, and dispatch a message of invitation to pastoral service to a Gospel minister, without adequately preparing for such important action, is unfair to the church itself, the community it serves, and the man called.

In New Testament times God revealed His will to men after they had prepared their hearts and minds to receive Divine guidance: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost departed . . ."

Oh, that this might be the story associated with every pastoral change of this year! The church waiting before God with prayer and fasting, clear and specific direction given from heaven; and a worker going forth to a God-chosen field, with the fervent prayers of the church he has left following him, and the Holy Ghost as his companion and guide! Success and victory would attend our labours if this scriptural pattern were followed.

Fasting and prayer will produce the state of mind and attitude of spirit which makes possible the discovery and acceptance of the will of God. If the first half hour of the business meeting were spent in prayer and meditation, the church member could arise to

choose wisely and for the glory of God.

Every person associated with the calling of a leader and shepherd for the ensuing church year, should consider their position as involving solemn and sacred responsibility. Let us all unite in earnest and fervent prayer that churches may be led of the Spirit in the consideration of a most momentous decision—the calling of the pastor!

THE FAITH FOR DESPERATE DAYS

Rev. S. Chadwick

The Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come through them. The desperate days are the stepping-stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament Love-feast in Psalm 107, and in every story of deliverance the point of desperation gave God his chance. The "wits' end" of desperation was the beginning of God's power. Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven, and as the sands of the sea to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with its ark standing mid-stream. Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew of Nehemiah, Daniel, Hosea and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. Call the witnesses of the Early Church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free cannot read it. It is for the broken-hearted. I never knew the meaning of the Twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and the prudent" are blind to its mysteries, but the babes and the broken-hearted know.

Desperation is Better than Despair

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks hopelessly at the problem; desperate faith trusts God against all odds. Hear what Job says from the ruined heap of his life. "Though he slay me, yet will I wait for him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the Name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely, "Our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "but if not!"

I have only space to mention Gethsemane. Ponder deeply its "nevertheless." "If it be possible . . . nevertheless!" Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced his heart. Trust meant an-

Temperance Column

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

CRIMINAL COMPROMISE

In September of this year (1944), the largest Protestant body in Canada voted in favour of the "Nationalization" of the Liquor Traffic.

After passing resolutions in which it "reaffirmed its historic hostility to the traffic," "deplored the increase in drinking," and "declared its unshaken belief that for the individual total abstinence is the only safe and wise course," this church went on record as favouring the Government's taking over the booze business of the country. Not only should the Government operate the liquor sale centres, as they already do, but also have control of the manufacture of intoxicants.

With all due regard to the sincere intentions of those sponsoring this proposal, we cannot but regard it as a tragic compromise. The expressed belief of the supporters of the plan that Nationalization would be a means of "eliminating the profit motive and private monopoly control" which "constitute the greatest obstacles to handling the problem effectively," does not justify the action of a group which professes to be a representative organization of the kingdom of Christ, of consenting to the continuance of so unholy and destructive a trade.

Nationalization of the Liquor Traffic will put the day of liberty from the curse of drink further away. Since the profits of sale from this corrupting trade have given it favour with politicians who reckon only on the basis of financial gain, what hope of better legislation if the manufacturers' profits are likewise poured into the public treasury?

But even if acceptance of this proposal would move us toward a better day (which reason will not allow), action of any persons or group which voluntarily tolerates the sale of intoxicants for beverage purposes, cannot be looked upon as short of "doing evil that good may come."

The only Christian attitude toward such a damning influence as the liquor trade is one of uncompromising hostility. The only terms of peace that we should make with this foul monster are those which call for unconditional surrender and total abolition. The devil will have the laurels if the Government accedes to the request for Nationalization of the Liquor Trade!

THE CHURCH OF THE LIVING GOD

(Continued from Page 1)

obedience and love; and that type of faith in the mercy of God as revealed in Christ is common to all Christians. One Baptism—the Baptism of the Holy Spirit, cleansing and renewing the heart . . . This is the common reliance of all Christians."

* Editor, Wesleyan Methodist.

guish unto blood and darkness to the descent of hell—nevertheless nevertheless!

When Paul was storm-tossed, they were caught in a tempestuous wind they could not face, so they gave way to it and let her drive. That is all very well in daylight with plenty of sea-room, but at midnight, with a starless sky and a rocky coast, it was dangerous to move, so they "let go four anchors from the stern and prayed for the day."