

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

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EDITORIAL

DISCIPLINE OUR DEFENCE

In many respects the apostle Paul was a model saint and servant of the Lord Jesus Christ. The elements of Christian character were well blended in him. His spirit, outlook, devotion and faithfulness, the whole atmosphere of his life as discovered in the Word, was such as we would wish to discover in a true disciple of Christ and would desire for ourselves. Great in spiritual stature, tireless in spiritual service, the self-styled "apostle to the Gentiles" must occupy a lofty position among the spirits of just men made perfect. His pure life (1 Thes. 2:10), his sacrificial labours (2 Cor. 11:24-28), and his triumphant testimony (2 Tim. 4:6-8) create within us a desire to follow him as he followed Christ.

The secret of Paul's holy life, fruitful service, and victorious entrance into the everlasting Kingdom of the Lord and Saviour is not to be found in a single reason but in a combination of reasons. We cannot select one quality or experience and make it the sole cause of his success, we must gather up a number found in his scripture biography and fit them together. If we would take the great apostle as an example or pattern, we must needs recognize the various experiences, attitudes, and life crises which contributed toward the production and development of so great a character. If we select one or a few of the contributing factors, and exclude the rest, the formula will be incomplete and the desired results will be lacking in our own lives. The Damascus road experience and the subsequent epoch of the Spirit's descent while the hands of Annanias were resting upon him, were a beginning, but only a beginning in the spiritual history of this chosen vessel. Without these crises the inspiring inscription of the divine record could not have begun, but this was just the first chapter. The account of his life as a disciple of Christ would have been brief, though colorful, if the question "Lord, what wilt thou have me to do?" had been a crisis query rather than a life attitude. Beside the wonderful account of Paul's conversion and infilling with the Holy Spirit, we have the equally colorful account of his years of faithful life and his fruitful labours for the Master, and the glory glow of a final translation. To a vital heart experience as a starting point, we must add a number of factors to find the answer to the question of Pauline perfection. Willingness to en-

dure physical suffering when it would cause him to enjoy a greater measure of the power of Christ; the choice of the glory of the cross as a goal in ministerial service; steadfastly refusing to preach any message but Christ and Him crucified; acceptance of hardship, privation, persecution and loss in the spirit of meekness and faith; these and other factors had their vital influence in the building of this great saint of God.

One of the very important principles of Pauline living is found in 1 Cor. 9:27: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Here the apostle bares a secret we must learn if we are to follow him all the way as a servant of Christ. He discovered that self-discipline was necessary to spiritual survival. Physical appetites and natural desires must be regulated and controlled by self-denial and watchfulness must be employed and the natural man mastered or the God-blessed, God-called, God-led apostle would become a reprobate.

What a calamity it would have been, and what a woeful last chapter to the story of Paul's life, if, through lack of discipline and self-control he had become reprobate! And yet, that is exactly what would have happened if he had not recognized the danger of self-indulgence and the necessity of self-mastery. This I learn from the apostle on this point—After I am saved and sanctified I am still human. I have natural appetites and tendencies which grace does not destroy nor remove. These natural desires must be curbed and controlled when they seek to master and enslave me. If I do not set a strong watch at this point I will become the servant of my physical propensities and, though having experienced the blessing of redeeming grace and the joy of leading others to Christ, I may become a spiritual outcast and reprobate.

How many have failed and fallen right here! Lives that have been transformed by the glory light of the Lord's appearing and empowered by the Spirit's descent, have gone into spiritual eclipse and ended in darkness because of the indulgence of physical appetites. Men and women who have been spiritual giants have been found wallowing in ignominious death defeat, having died by their own hands, victims of self-indulgence and physical servitude.

Discipline is our defence. As a safeguard against spiritual collapse we must adopt the Pauline standard: "I keep under my body and bring it into subjection." The man who is to have light at eventide and victory in the final stages of life's conflict but not only know a Master, he must be a master. Sin must be cleansed but self must be subjected.

THE DOAKTOWN MEETING

As I look back over the six weeks we spent at Doaktown, from July nineteenth to September first, I know I shall always have a deeper appreciation of the words of Saint Paul when he said: "And we know that all things work together for good to them that love God." The disappointments that confronted us the day we drove into that pretty little town stretched along the banks of the Miramichi, soon converted themselves into channels of blessing, being a reminder to us that God knows.

Not only were our temporal needs most abundantly and graciously supplied, but the Christian fellowship and the continued spiritual support received from the people of other

churches of that place were remarkable expressions of the grace of God in the hearts of men. May the life we live and the attitude we take in following up this work prove to this people that we believe and embrace the Gospel we preach.

I feel that any report I could give on the visible results during the time of the "tent meeting at Doaktown" would cause the reader to underestimate the true work that has been started. As the meetings progressed we were conscious of a deep interest on the part of the listeners. This interest was manifested in sincere verbal expressions and in the unusual attendance that continued throughout the six weeks. We felt we were dealing with a people that thought deeply and acted only as they were thoroughly convinced of the soundness of any proposition. This is why we believe that if the Gospel that has been committed unto us continues to be preached and lived in that place, many more will soon come to Christ. Thank God for those who did respond! (I cannot state definitely how many found help at the altar, but around twenty is a near estimate. Quite a few had at one time a knowledge of Christ.)

The last Sunday was a day we shall long remember, and I trust the happenings of that day shall be deeply impressed on the minds and hearts of those few dear people who stepped boldly forward to shoulder their responsibility in the great salvation which they had received into their hearts. At one-thirty in the afternoon, while the highway-bridge was thronged with spectators, who stood reverently in a light rain as thunder rolled in the distance, five candidates were led into the waters of baptism. At three the organization service was carried out in the usual way with Rev. P. J. Trafton and Rev. F. A. Dunlop as assisting ministers.

Only three members formed the nucleus for the Reformed Baptist Church of Doaktown—two young men and one young woman: Mr. and Mrs. Paul Lyons and Mr. Ronald Moorehouse. What was lacking in numbers, however, was fully supplied in these fine Christian characters who had, without any human urging, willingly and anxiously chosen to take on themselves the task of building up a holiness work in Doaktown. Others also publicly pledged their financial and moral support, but were not free as yet to unite with us.

From a financial outlook, the people of Doaktown proved themselves capable of carrying well this phase of the work. When on the last Sunday afternoon the problem of a church building was mentioned, in a very short time pledges for \$800.00 were given. And worthy of mention: when a few days before this our Superintendent started looking for a building lot, he found a man and his wife waiting to give him a lot for a church and parsonage. This lot is nicely situated near the center of town and is well worth three hundred dollars.

Can we, in the face of such interest and kindness from those who are practically strangers to us, regard with lightness the working of the Lord? Doaktown could easily form the hub of many more outlying places and is well worth our prayers and financial support. May we not look on these new fields as being peopled with prospective members for our church, but rather, hungry souls to whom we owe the light and nurture of the Gospel of Full Salvation.

Yours in Christ Jesus,

RANDOLPH NICHOLSON.