

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

Editor and Business Manager - Rev. B. C. Cochrane
Associate Editor - Rev. W. E. Smith
Other members of Committee: Revs. H. S. Dow, H. E.
Mullen, P. J. Trafton, H. M. Kimball

— 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.	1.00

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.
The King's Highway, Box 77, Moncton, N. B.

Printed by Moncton Publishers Ltd.,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., JANUARY 15TH, 1947

EDITORIAL

Very often the news report on an athletic contest reads that a certain person or team "came from behind to win." As the story goes, the opposing individual or group whom the contestant faced in the struggle, gained the initiative, and seemed on the way to victory, when suddenly the tide turned and defeat was turned into victory.

In spiritual life and service some people will have to "come from behind to win" if seeming failure is to be averted. Lack of diligence, earnestness, prayerfulness, etc., have put them behind in the conflict against evil and for righteousness. Carelessness may have lead to spiritual deterioration, leaving some spiritual giant of former days a mere shadow of the victorious pilgrim of the yesterdays. Self-indulgence has reduced the spiritual influence of some servant of God who one time walked the way of self-denial, and knew the consequent power of such a course, to an all but helpless victim of the desires of the flesh. Preaching to others, they themselves are in danger of becoming castaway.

It is not easy to "come from behind to win," but it can be done. If one is prepared to face the ugly fact of having lost the initiative in spiritual conflict, and face it squarely and honestly we must if we are to know recovery. Disaster may be averted and failure exchanged for success. God is able to stabilize the position of the one whose feet have "well nigh slipped." He can. By His help we may recover lost ground and enjoy renewed spiritual victory.

Oh, my friend, if prayerful self-examination reveals a backward trend in your experience with God, repent and do the first works, that the Lord may make 1947 a year of spiritual recovery to you, a year in which it will be recorded of you, "he came from behind to win!"

"WATCHMAN, WHAT OF THE NIGHT?"

T. B. Chapman

What time is it by the clock of God in the day of the world? This day of man had its dawn at the time of creation when "the morning stars sang together, and all the sons of God (the angels) shouted for joy." It had its morning when the earth was young and men sought their way by the light of conscience and tradition. It had its noontide when the

Son of God walked the shores of Galilee, died upon a cross for the sins of men, and arose from the dead to send forth His Spirit in Pentecostal fulness upon regenerated children of God. But what time is it now? If Pentecost was noon, it is sometime in the afternoon now. But it is early afternoon, midafternoon or do the curfews toll the knell of passing day, and the shadows mark the falling of the night?

It has been the trend of men (Peter observed it as a custom from old times) to say, "Since the fathers fell asleep, all things continue as they were," and they are loathe to give up the morning of time, even as they are reluctant to admit the passing of their own youth. And they have sought comfort in the suggestion that God's clock ticks off the minutes at a given rate, and that there is as much duration from noontide to sunset as from sunset to midday. But even a little consideration forces the conclusion that "one day is with the Lord as a thousand years, and a thousand years as one day" in that His clock may turn a thousand years in a day or hesitate a thousand years at a given point; for God is greater than His usual methods (we call them laws) of procedure, and is Himself bound by no limitations, having made no commitments whatsoever. The ancients observed that "the mills of the gods grind slowly, but they grind exceeding fine." However this is but a partial truth. For sometimes the mills of God grind very fast. Sometimes the clock turns as far on the dial in a generation as it had previously gone in a millennium—witness the history of men and of nations in proof.

It is afternoon by the clock of God. The indications are that it is late afternoon. The minutes tick away fast—the sun approaches the horizon and prepares for "the dip." It hesitates on the margin, but it surely cannot be long now until the cry is made: "Behold, the bridegroom cometh; go ye out to meet Him!" Do you have your lamp trimmed and burning and oil in your vessel with your lamp?—Herald of Holiness.

TEMPERED TRUTHS

F. A. Dunlop

"And lo, I am with you alway". Cherished words, these! A blanket guarantee of future good. How the setting would heighten their meaning to the disciples. Out of the darkest night men have ever known, they had emerged into the light of a new day. The Sun had risen—risen with a brightness made brighter by that night of darkness. Jesus had triumphed! And what a triumph! His enemies were confounded, death had surrendered, the sepulchre was open and empty. Jesus was standing before them, living, planning, commanding; and those listening disciples had nothing of doubt in their hearts.

He outlined to them His plan for world conquest; "go, preach, baptise," and, "lo, I am with you always." Great was the task, but greater the promise. The future could be but glorious in the glory of His fellowship. Yes, great was the promise to them; but is it not equally great to us? To you, to me, nineteen forty-seven can know a blessing no greater than is comprehended in the words, "Lo, I am with you alway."

Three words stand out in this text. First the word "I"; "I" am with you. "I said to the man who stood at the gate of the year, 'Give

me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you greater than light and safer than a known way.' Yes, safer than a known way. We have no light that makes plain the path of tomorrow, but we have a Presence and to Him the "darkness shineth as the light". Melvin J. Hill sang:

I am fully trusting Jesus
Even when the sky is dark;
When the rays of light are hidden
Then His love is in my heart.

I am fully trusting Jesus
For His promise I have tried;
He's my Paraclete and Guardian
Ever walking by my side.

Tho' He may not lead me always
Into paths where I would go
Yet I'll trust His love and wisdom
Follow on His will to know.

The second word in the promise we need to take is the word "you". "Lo, I am with you". So much is lost when such promises are accepted in the abstract. Jesus is no more satisfied with an abstract society than are you or I. It is the individuals in society that make fellowship lovely. The crowd is but a noise, a sea of moving things. But when certain individuals step out of that crowd and touch our lives, then, and only then, do we know the joy of fellowship. Our successes become their greatest joy; our burdens they will to share. Thus Jesus companions with the man who appreciates Him sufficiently to make His fellowship a thing intimate, priceless.

Then there is the word "alway". Lo I am with you "alway". "Alway" means there will never be a time when He is not with us. If the year is one of ceaseless toil, He is with us; if it is a year of tiresome inactivity, still, He is with us. If the scenery is an open country of sunlit hills and fertile plains, or a sick-room, where our eyes see naught but morescoed ceiling and papered walls, the word "alway", means, Jesus is there.

The task that is ours, yours and mine, for Nineteen forty-seven, is a challenging one. Challenging, whether we fight it out in the wide open places, or lay it out in the quiet of a sick-room, praying our way back to health. The task is great, but the Promise is greater—His promise to you, to me: "Lo, I am with you alway, Even unto the end of the world."

WEDDINGS

Dyer-Marr—Emery K. Dyer and Louise L. Marr, at Millville, N. B. August 31st, 1946. R. H. Parks officiating.

Ludwig-Braun—Carlyle H. Ludwig and Phyllis J. Braun at Millville, N. B., October 23rd, 1946. R. H. Parks officiating.

Fawcett-Grant—John E. Fawcett and Eva P. Grant, at Hartfield, N. B., November 13th, 1946. R. H. Parks officiating.

Bird-Gorman—Donald E. Bird and Ruth H. Gorman, at Millville, N. B., November 22nd, 1946. R. H. Parks officiating.

Crouse-Gorman—LeBaron E. Crouse and Paula Y. Gorman at Millville, N. B., November 23rd, 1946. R. H. Parks officiating.