

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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MONCTON, N. B., MAY 31ST, 1948

EDITORIAL

WE NEED TO PRAY!

In just a little more than a month from now the annual meeting of our Alliance will be held. On July 7th, at 2.30 p. m., ministers and delegates of our denomination will open what may prove to be the most important business session of our denominational history.

Four months ago at the Ministers' Conference held in Marysville, committees were appointed to study two different proposals which were suggested as a means to improving our denominational system and making us more effective in the promotion of a full salvation programme.

Two courses of action were opened to us at that Conference and recommended as ways by which we might prepare ourselves for more united and aggressive service in the Kingdom were. The first was for the adoption of a system which would lead to greater uniformity and more concerted action in the work of our churches. Included in the suggestions associated with this proposal were appointment of a full time superintendent, who would give leadership in the various enterprises sponsored by our churches; adoption of a budget system in the financing of our work; specific recommendations for better government and an improved system for the conduct of business affairs relating to the church, local and denominational.

The second course suggested was toward affiliation with some other denomination or denominations. Union with some other group or groups dedicated as we are to the spreading of scriptural holiness, was suggested by some, both as a means to an improved system for the conduct of denominational affairs, and also the strengthening of our hands toward more aggressive and effective efforts in the Master's service.

The committees already referred to, appointed at the Ministers' Conference, were asked to give these suggestions careful study and consideration and report their findings at the forthcoming meetings of the Ministers' Association at Beulah Camp. If either course of action is approved by the Ministers' Conference, then some proposals will be made from the Conference to our Alliance.

The two committees and the two courses of action under consideration, do not represent a division of opinion among our ministers, but rather a desire for fair and thorough investigation of both proposals. Ministers are pledged

to prayerful preparation for the vitally important discussions the committee reports will precipitate. All are asked to meet at Beulah with hearts united in one purpose—that we seek to know and do what appears to be the will of God. Personal prejudices and preferences must be laid aside in order that divine direction may be sought and found.

With these matters before our Highway readers, we wish to close with what may appear to all as an appropriate admonition—let us pray! Only as we pray, and pray much, can we be prepared for the work before us. Only as we pray, can we be made ready for unbiased and unselfish discussion of these vital matters. Only as we pray, can we be led to the one decision that all of us should desire—setting our course under the guidance of the Captain of our Salvation! As individuals and churches let us give ourselves to prayer, and with one accord petition our God for the wisdom we so much need!

PALESTINE PERISCOPE

By the Editor

THE BIRTH OF A NATION

The present conflict between the Arab and the Jew had its beginning in very ancient times. To discover its origin, understand its significance, and gain some idea as to the outcome of the struggle, we must travel across four thousand years of history.

Nearly 2000 years before Christ was born in Bethlehem of Judea, Abram, son of Terah and descendant of Shem, son of Noah, who worshipped and served the living God in a land given to idolatry, heard the voice of the Lord God calling him to leave his native land and his kindred, and go forth from Chaldea "unto a land that I will shew thee . . ." Called to "go out into a place which he should after receive for an inheritance," Abram "obeyed and went out, not knowing whither he went."

After a fifteen-year stop at Haran, where his father died, Abram set out once more on his pilgrimage, his heart deeply stirred by the divine call and strangely warmed by the promise God had given, for the Lord had said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Genesis 12:1-3. A two-fold blessing is promised here—that to Abram would be given temporal prosperity, and that through Abram "all the families of the earth" would be blessed. The first promise refers to Canaan, the second to Christ. The first contains the promise that to Abram's seed would be given earthly inheritance, the second that through Abram's seed, "according to the flesh," spiritual blessing would be dispensed to the ends of the earth.

Shortly after his arrival in Canaan, the Lord "appeared unto Abram and said, Unto thy seed will I give this land . . ." But a little later famine came to the land of Canaan, and Abram and his household went down into Egypt to sojourn there. In this strange land God prospered His servant, and when, by providential direction, the king of Egypt sent Abram and his wife, and all that he had, out of the land, Abram returned to Canaan "very rich in cattle, in silver, and in gold." With Abram's household on their return journey was an Egyptian maid, Hagar by name, who

was to play an important role in the future of these God-called pilgrims.

After his return to Canaan, the Lord appeared unto Abram again and renewed the promise of earthly inheritance, and also promised him a son. But as time passed and advancing age made the promise of an heir more and more unreasonable, Sarai, Abram's wife, became impatient and requested that her husband take Hagar, the Egyptian maid, to wife, that she might have children born of her. The customs and laws of the land allowed the mistress to claim as her own children born to her maid under such circumstances. But when Hagar conceived, discord and division developed in the household of Abram, and Sarai dealt harshly with her maid. Seeking to escape the hardship to which she was subjected, Hagar fled into the wilderness but there the Lord met her and instructed her to return to her mistress with the promise: "Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; and he will be a wild man: his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren." Genesis 16:11-12.

Thirteen years after the birth of Ishmael, the Lord appeared unto Abram again, and once more renewed the promise of inheritance and blessing. On this occasion the Lord changed the name of Abram to Abraham, and his wife's name from Sarai to Sarah, saying: "a FATHER OF NATIONS have I made thee . . ." and of Sarah, "I will bless her, and give thee a son also of her; and she shall be a MOTHER OF NATIONS." Abraham, near one hundred years of age, with Sarah in her ninetieth year, felt that the promise of inheritance must refer to Ishmael and his seed, but the Lord said: "Sarah shall bear thee a son indeed, and thou shalt call his name Isaac . . . As for Ishmael, I have blessed him, and will multiply him exceedingly . . . But my covenant will I establish with Isaac . . ." One year later Isaac was born, according to the promise. At the weaning feast, some two years later, Sarah discovered Ishmael mocking her son, Isaac, and demanded of Abraham that he cast out the boy and his mother Hagar. Abraham was grieved at the suggestion, but complied after the Lord said unto him: "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." So Hagar and Ishmael were sent away, and they departed, "and wandered in the wilderness of Beersheba . . ." While Isaac remained in the house of his father Abraham, as the divinely appointed heir of the promises made to the great patriarch.

(To be continued)

THREADS OF GOLD

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the little threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

QUARTERLY MEETING NOTICE

The Quarterly Meeting of **District No. 2** will convene with the Church at Killam's Mills, June 10th to 13th inclusive.

Churches, please send delegates and reports.
MABEL R. PRICE, Secretary