

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

PALESTINE PERISCOPE

By the Editor

The Jew is the miracle man of human history. His survival is a living proof of God's special care. The universe contains no greater manifestation of the mercy and goodness of God than the existence and continuance of the racial descendants of Abraham.

The devil has tried with characteristic persistence to destroy the Jewish people. He has sought the accomplishment of his evil design through the most powerful rulers and war lords of history. But though the effort has been ruthless and relentless, it has always ended in failure. The men who have led the way in this deadly campaign are well-known figures in the drama of history, Pharaoh, Nebuchadnezzar, Haman, Titus, Hitler, and others, have successively sought the extermination of the hated Hebrews, and great military might has been employed to support their attacks, but, not only have they failed in the task which they have sworn to accomplish, but most of the leaders themselves have perished, suffering the fate which they had determined against the people whose blood they sought.

Millions of Jews have fallen prey to this anti-Semitic hatred, but there has always been the surviving remnant left to build the waste places and continue the propagation of the race. Carried into captivity and exiled to distant lands, Jewry has survived the insidious influence of the national atmosphere which usually claims foreigners. When people leave their homeland to sojourn in a strange land and remain there, they usually merge and inter-marry with the natives and in the course of a few generations lose their national identity. But not so with the Jew. After 1900 years of dispersion, the Jew, whether found in England, France, America, or elsewhere, is as much a Jew as ever. In physical appearance, in outlook, in character qualities, the modern Jew bears an unmistakable resemblance to the traders and money-changers of the Palestine of Christ's day. Or to journey back much farther, we can accept the Jew of the twentieth century as a "reasonable facsimile" of Jacob of Canaan and Padam-Aram.

"In less than one hundred years the Jewish problem will be solved. The race simply will have disappeared." So reads a German encyclopedia on anti-Semitism. On a slab of granite to be found in Cairo, Egypt, an inscription

supposed to have been written by the command of Rameses II, reads as follows: "Israel is annihilated. Israel will have no posterity." But God's Word of prophecy concerning Israel does not agree with that of these false prophets: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee." Jer. 30:11.

Just as God has preserved the identity of the Jewish people, so has He reserved Palestine, the "land of promise", as a national home for the return of the dispersed. Through the centuries which have passed since the Judean throne was vacated, the land to which Abraham journeyed from Ur of the Chaldees has been dominated by the Romans, Arabs, and Turks, but the deed to the country, originally drawn up of God and given to Abraham and his descendants, has never been transferred. The disobedience and wilful rejection of divine guidance of which Israel is guilty, has resulted in dispersion and exile, but the original text of the deed, "unto thy seed will I give this land", the promise of inheritance to Abraham and his descendants, has never been abrogated.

(To be continued)

TO ONE WHO IS "FEELING DOWN"

By Charles V. Fairbairn

Dear Christian Friend:

I am sorry indeed to learn that you are feeling rather "down under things." These suggestions will help you, I am sure.

You say, "I guess I am backslidden." You must not go by "guesses" here a bit more than you should go by "guesses" for proof of a good experience. I believe that, as a people, we go altogether too much by how we feel, rather than on the basis of principle. David did not say, "O God, I feel like serving Thee," but, "O God, my heart is fixed." Ruth did not say, "Mother Naomi, I feel like going along with you," but rather, "Entreat me not to leave thee; for where thou goest, I will go." Jephthah did not say, "I feel that I ought to keep my vow," but rather, "For I have opened my mouth unto the Lord, and I cannot go back." Jeremiah says (50:4-5). "In those days, * * * they shall ask the way to Zion with their faces thitherward (headed and facing in the right direction), saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." "A perpetual covenant!" Not because "I feel like traveling on" (which is not scriptural, at all), but joined to the Lord in a covenant, "in a perpetual covenant," "in a perpetual covenant that shall not be forgotten."

A note at the bank is a covenant. When one comes due we do not say, "Well, I feel like meeting that note." "Or, 'I do not feel like meeting that note.' Maybe we do not feel like meeting it, but it is a covenant and the bank will see to it that we keep that covenant. The Lord will not put pressure of law upon us like the bank may, but He does expect us to keep our covenants with Him just like we do with the bank. And God declares that He will keep his part of the covenant between us, if we keep ours. "If thou canst break my covenant with day and night, and with summer and winter, so that these things shall not be in their proper season, then thou canst break my covenant with David my servant, and with the sons of Levi." Pardon the expression (for want of a better), but God is a great Business

Executive, honorable, true, faithful, just; His word is as good as His bond; He never fails. If we but keep troth with Him, we shall learn what a covenant-keeping God He is.

You have gone too much by your feelings. You have fasted when you have felt like it; but when the covenant time occurred again, you went by your feelings, against your covenant and convictions, and did not fast. You moved to Z—— because you felt you had leadings; then you went by your feelings and, with your leadings moving to stay, you pulled out and left. I do not know what you ought to have done, but I am practically quoting. You have carried this into experience and service; you have let feelings pull you away from known duty. The sorry fact is, such habits grow upon us, until grooves become established in the character and personality and it is easier to follow feelings out of divine favor than to keep covenant with God. But, remember, "I have opened my mouth unto the Lord, and I cannot go back." I do not want to spoil my reputation with God for truthfulness. I have said, "I will," and, by God's grace, "I can, and I will." Your vows are honest debts; meet your obligations; pay your vows to God.

That is a great passage in Micah 6. But take more than verse 8; go back and read verses 6 and 7. God is not asking for gifts or sacrifices, not even for our sons and daughters to be given to His service to cover our shortcomings in another direction. But "He hath shewed thee, O man, what is good (as God reckons things good); and what doth the Lord require (R E Q U I R E) of thee, but to do justly (that means to live right with our fellow men, in social, business, church, and all other relationships), and to love mercy (and he that desires mercy must show himself merciful), and to walk humbly with thy God." Ah, that is a good verse!

Dear friend, go, get down before God, just tell Him in simple words that you are sick of the past with its goings according to feeling, with its failures (and if going according to feelings leads to such failures, then most certainly I would try some other road—God's road); that you don't want even to think of those failures any more—that they only make you blue, no good, of no account, as you look at them; ask Him to cover it all with the precious blood, so that He will never see them again, and to help you also to forget: to tell Him that from this out, He may count on you as His obedient little one; that you will keep your covenants with Him, and behave yourself, and mind God without talking back. Oh, He will forgive! He will blot it all out! He will apply the efficacy of His precious blood! You will find what a covenant-keeping God He is. Your joy can be restored, and "the desert shall rejoice and blossom as the rose."

More: you can become a real help to others. You likely know of others who are spiritually similar to you. A missionary task awaits you. It may be that, under God, you will be able to help others into rich experiences, and make them, as well as yourself, blessings to others. The enemy may suggest that to do this you will expose your poverty-stricken experience; but, on the other hand, if you move out into pastures rich, they will bless God, with you, for the victory that is yours, and for what you now have to share with them. God is abundantly able to make all grace abound.

* Yours but a sinner, saved by grace.—Free Methodist.