

# 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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## EDITORIAL

### HOLINESS FEDERATION CONVENTION

On Monday, Aug. 29th, I received a wire from Rev. S. W. Blanchard, president of the Canadian Holiness Federation, expressing disappointment over the prospect of the Reformed Baptists being unrepresented at the Federation Convention, and requesting that I attend. After talking the matter over with the Chairman of our Alliance Executive and "putting out a fleece," I hastily prepared for the trip and stepped on board the Canadian National Ocean Limited on Thursday, Sept. 1st, bound for Toronto and the Annual Convention of the Canadian Holiness Federation.

After a speedy and pleasant trip to Montreal on the crack C. N. train and on to Toronto on a holiday special, I arrived in Canada's "Queen City" Friday evening just in time for the opening service of the Convention.

The services were held in the Carlton Street United Church, a fine old building erected by the Methodists in the heart of Toronto. It was just a step off Yonge Street, the principal street of the great city. The architecture of the building is old gothic design and the auditorium would comfortably accommodate 1200 people.

Special speaker for this year's Convention was Rev. Paul Elliott, Youth Director of the Pilgrim Holiness Church, who preached splendid messages to those assembled. His messages were scriptural and timely and were delivered under the unction of the Spirit. Soloist and songleader for the Convention was our own Deverne Mullen. Deverne's fine baritone voice filled the great church and his messages in song thrilled the hearers. He gave fine leadership to the musical phase of the Convention.

Ministers and delegates from ten denominations mingled in happy fellowship and discussed ways and means of promoting holiness in Canada. Groups represented besides our own, were, Free and Wesleyan Methodists, Gospel Workers, Holiness Movement, Nazarene, Pilgrim Holiness, Salvation Army, Standard Holiness and United Missionary Church (formerly Mennonite Brethren). A beautiful spirit of harmony pervaded the atmosphere of the meetings and the tide of blessing reached a high level as men and women from these various groups witnessed to full salvation. I'm sure a visitor would find it utterly impossible to distinguish one from another or determine

what groups the various witnesses were affiliated with.

One of the features of the Convention was the Missionary Rally on Sunday afternoon. Miss Pridham, a returned missionary from Nigeria, and Rev. Ditmer, missionary secretary of the United Missionary Church, brought eloquent and soul-stirring messages on the need in lands afar.

There was general and hearty approval of a point which was given major emphasis during the Convention, viz., that the various groups promoting holiness should encourage and foster the spirit of unity and co-operation. Plans of the Federation for the future call for advancement and expansion. I returned from the Convention feeling that we should actively support the Federation and contribute as we are able toward closer fellowship and united effort towards the spread of scriptural holiness over these lands.

### CHANGING THE LANDMARKS

By H. S. Dow

"Remove not the landmarks which thy fathers have set." Proverbs 22:28.

Dr. Joseph Parker says: "The book of Proverbs is not to be regarded simply as a collection of wise sayings, or prudent guesses, but as the very science of practical philosophy. They probably were not all spoken by Solomon, but were the sayings of the wisest men of ancient times, speaking truths from experience gained in practical life."

Solomon was one whom God said was the wisest man that ever lived, a man of wide experience who could speak with authority. Sir Walter Scott said it is not enough to know what is said, but we want to know who said it. The character of the speaker either enhances or detracts from what is said.

Solomon probably wrote the Proverbs and also the book of Ecclesiastes after he was reclaimed from backsliding and restored to God's favor.

God had told David that if his son Solomon sinned that he would chasten him with the rod of men, etc. But my mercy shall not depart away from him, as I took it from Saul whom I put away before thee. II. Sam. 7-14. This Scripture proves two things, viz., King Saul was lost after he had been converted, for God gave him another heart. I. Sam. 10-9. But, later because of Saul's disobedience God took His mercy from him. It also proves that Solomon was saved because God's mercy did not depart from him and he was reclaimed from backsliding.

Now to consider the words of our text. Removing the landmarks. Setting landmarks is a very old custom, and is still in use by those who buy and sell land—they are made on trees in the forests or on posts or by fences in the cleared lands, and they mark the boundaries of each man's property. In the olden days when God gave the land of Canaan to His people, Israel, He gave Moses special instruction to give to the people regarding how they should live, and act towards each other, and to respect each other's property rights, etc., and they were not to remove or destroy the landmarks, or, to use modern language, the lines which marked the boundaries of each man's property, and this command was given under penalty of great punishment if they broke it. Deut. 19-14 and Prov. 23-10.

We wonder sometimes why God was so strict in every detail of the law as given by

Moses, for instance. He told Moses to be sure to make the tabernacle according to the pattern which God showed him in the mount. I think Paul gives us much light on the foregoing question, in his epistle to the Hebrews, Ch. 9 and 10. He says, the law was a shadow of good things to come.

The old dispensation with all its sacrifices, offerings and ceremony, was emblematical of this gospel age, or dispensation, with Jesus as our Saviour, and all the provisions of his grace to save all men from sin.

The land of Canaan was typical of the experience of holiness. See Luke 1:73 where Zacharia's speaking under the inspiration of the Holy Spirit gives a spiritual interpretation of the promise which God made to Abraham when he promised to give him and his seed the land of Canaan. The chief cause for removing landmarks seemed to be that the offender wanted to enlarge his own possessions, so he would set the mark, or dividing line, over on his neighbor's property and thus give himself more ground.

A man who was seeking salvation in our meetings several years ago, confessed that he had himself done that very thing, and had to make it right before he found peace with God. Our Lord in His word has drawn lines, or set bounds between His people and the world of sinners. He has said to His people: "Come out from among them and be ye separate." II. Cor. 6-17. Again in I. John 3: He that doeth righteousness is righteous even as He is righteous. He that committeth sin is of the devil. Also verse 10. In this the children of God are manifest, and the children of the devil. These landmarks or lines of demarkation are surely very clear.

Another very ancient landmark reads God hath chosen us in Him (Jesus) before the foundation of the world, that we should be holy and without blame before Him in love. Eph. 1-4. Now the question naturally arises: How can we remove or obliterate these landmarks? In answering this question we would say: It seems that the gospel preachers are the most responsible in this matter, for they are those who by faithfully preaching the word of God must keep God's lines of demarkation clear for the people. Hence the command: "Preach the Word."

God has always put great responsibility on men whom He called to preach or proclaim His word, whether they were prophets of the old testament or gospel preachers. He said to Ezekiel of old: "Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth and warn them from Me, and if you fail to warn the wicked and he die in his iniquity, his blood will I require at thy hand. Ezek. 33.

Perhaps many preachers have sometimes been tempted to compromise a little, or to adjust his preaching so as not to offend some of his hearers. We heard a pastor of one of the larger churches in a town, as he offered prayer in his service, say: "Lord forgive us for preaching only half a gospel." I have known a few preachers who seemed to be able to adapt their preaching to please any congregation. We have known some to preach to churches who were opposed to the doctrine of scriptural holiness, and they seemed to please their audience, and we have seen the same preacher come to our churches and camp-meetings and preach holiness acceptably to many so-called holiness people. Well, to say the least his landmarks were not very clear.

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