



# The King's Highway

## An Advocate of Scriptural Holiness

"And an highway shall be there and a way, and it shall be called The way of holiness."

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### YOU WOULD NEVER CHOOSE THE MAN GOD CHOOSES

By Harry Rimmer

"Come now therefore, and I will send unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Exodus 3:10.

The strangeness of God's callings to men is one of the great sources of wonder to all who study His ways and read His Word. Of all the men of Israel in that day, there is no person more unlikely to succeed in leading Israel into freedom than the man God chose! In the first place, he was a fugitive from Egyptian justice, and his life was forfeit to the crown, if they could lay hands upon him. In defense of a despised slave, Moses had slain an officer of the government and had fled to escape the king's crime. To return would be to put his head in the lion's mouth indeed! Secondly, Moses had once offered himself as an aid to the captive people, and they had rejected him as a leader, and had taunted him with the fact of the murder—a fact which they all seemed to know. And again, there was the fact that Moses had been brought up in the court of Egypt by the princess Hashet-sup, and was at one time the heir to the throne. So he was a potential pretender to the crown, and the reigning pharaoh would naturally like to get rid of him on any excuse; for in those brutal days the quality of mercy was not only strained but was rarely manifested, and life was the cheapest of all commodities. The final argument against the choice of Moses was the fact that he was a poor speaker, totally lacking in eloquence, as he himself stated when he first refused the call. He did not seem to possess those gifts that commanders need to be natural leaders of men.

But God never sent an unprepared or incapable messenger upon any errand for Himself, and He was not depending upon natural ability in Moses. Had He been limited to gifted men, He would have chosen Aaron, Moses' elder brother. Aaron had all that Moses lacked. He was a gifted and fluent speaker, and one whom men liked to listen to and heed.

Some years ago I held a series of meetings in a Southern state, in a section of the mountains where outside evangelists seldom reach. When the closing day arrived, the dear folks gave me a farewell party, and we had a delightful time together. While we were enjoying some refreshments in the country style, a man, small in stature, clad in jeans and a hickory shirt, barefooted and rather unkempt, came up and spoke to me. He thanked me for the sermons he had heard, and said the meet-

ings had been a blessing to him, and that he thought he'd be a better preacher and pastor because of our services together. I confess that I was surprised, and said, "Are you also a minister of the Gospel?" He smiled and said, "Yes, I'm a preacher. I farm my own place to raise and feed my family, and I am the pastor of a little country church besides."

I was afraid I might have shown my surprise, and I started to apologize. But the dear brother stopped me by saying, "Why, that's all right. I don't blame you for being a bit set back: I know I don't look like much. But, Brother Rimmer, I learned a long time ago that God can strike a mighty straight blow with a pretty crooked stick!"

I never forgot that sermon! He had said more in twenty words than other men have said in whole volumes of essays on God's working with and through men. This is the principle behind the call of Moses, and the secret of his great success. It is not the stick that counts; it is the hand that holds it, and the strength of the arm that wields it. So when God called Moses, He was operating upon a plan of procedure that has never varied from that day to this.

Three principles are set forth here. It is God who calls, commissions and commands. The certainty of Moses' success was contained and guaranteed in these words: "I will send thee!" The destination does not matter, the nature of the errand is of no importance, the weakness of the messenger does not enter into the question when God sends. Too, Moses must be willing. The most important word in the text is "Come." That is both a call and an invitation, and it recognizes the freedom of choice which is and must be exercised by God's servants. God never says "Go" until He has first said "Come." He who would command invites; He who would conscript prefers volunteers. So He calls, and does not move until the call is answered.

But when it is answered, the third principle is seen, namely, that the size or nature of the task is of no importance. God can accomplish the difficult and improbable as easily as He can the simple and the obvious. This is the history of Moses, in one short verse. Read it again, and the thing which has seemed impossible to you may shrink to insignificance, if you are sure that God has set you the task.—Christian Life.

Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes,  
The rest sit around it and pluck blackberries.

—Elizabeth Barrett Browning

### THE SECRET

Dr. J. A. Duncan had, on an important occasion, delivered a sermon of wonderful intellectual and spiritual power. He was asked, "What is the secret of such a sermon as that?" He replied, "The secret of that sermon is thirteen hours of prayer."

Charles H. Spurgeon, when asked for the explanation of his success, said, "Knee work, knee work!"

David Livingstone on two occasions preached a sermon of wonderful power. At each time five hundred persons were converted. Both sermons were preceded by a whole night spent in prayer.

Charles G. Finney, after spending a whole day in fasting and praying, preached at night to a phenomenally irreligious congregation. The sermon was accompanied by such divine power that the whole congregation, except one man, an elder in the church, fell prostrate on the floor and voiced their agony under conviction in such loud cries that the preacher was forced to stop.

Rev. Daniel Steele said: "Down upon your knees. I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon your knees, and seek and find yourself the secret of power of the fathers—a clean heart and the endowment of power from on high; and then rise and unfurl the banner of salvation full and free, and a common-sense theology.'—The Way of Faith.

### TALKING BUSINESS

A pastor was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, "I'm seventy years of age. I was born in this city. And more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, but in all these years you are the only man who ever spoke to me about my soul."—Sel.