

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
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EDITORIAL

IS THIS SUCCESS?

(Continued from last Issue)

This writer thinks that we might sum up all that means success, in a very few words, which are as follows: To make ones life to correspond with the purpose of God is success, and this we would say applies to the individual and to the church also. Then, someone asks, what is God's purpose for me, how can I know what God requires of me? We answer, go to the Book, the Bible, read, there you will find that it is God's will that every man shall be saved first of all, and know Jesus as his own Saviour. Also, it reads, this is the will of God, even your sanctification. I Thes. 4-3.

And our Lord promised if we seek first the kingdom of God and His righteousness that our physical needs shall be supplied. That will be making our lives correspond with the purpose of God. Many churches err exceedingly in what constitutes success, they think that to get joiners to their churches, have an attractive social programme, and furnish lots of entertainment without any special emphasis upon spirituality or trying to get people saved, constitutes success. That is exactly what the church of the Laodiceans thought, they were luke warm and God said he would spue them out of his mouth. They thought they were successful for they said, we are rich, increased in goods, and have need of nothing. Yet, in God's sight they were an awful failure, for He said, ye are poor, wretched, miserable, blind, and naked.

What about our so-called holiness churches? do they correspond to the purpose of God? We say that God has called us out to emphasize the scriptural doctrine of holiness, to get people sanctified wholly — according to the great apostle's prayer in I Thes. 5-23. Are we so preaching this blessed truth that our hearers are getting under conviction for holiness, and are seeking the experience? If so, we think we can claim success in God's work. Or are we neglecting this great truth? and compromising to please carnal minded professors? and to increase our membership? If so, we are following in the wake of some other churches that were one time outstanding in holiness work. We can remember when a Methodist church near our home held revivals, preached the doctrine of entire sanctification, and holiness, and Christians got under conviction for holiness, prayed through, got the ex-

perience, and testified definitely with great joy, to their new found grace of holiness. But "how are the mighty fallen."

Other pastors came to that church who evidently did not enjoy the experience of holiness and of course did not preach it nor feed the flock of God, and hence, no more seekers for holiness under the new pastor's preaching. Some of the holiness professors moved away, some of the older members died, the interest in the church waned and finally was closed. Then later the big union took place and formed the United Church of Canada, and that Methodist church which was born in a holiness revival under the teaching of the Wesleys, and was such a power in promoting the gospel of Christ, and getting men converted and sanctified wholly, does no longer exist in the Maritime Provinces.

We thank God for those Methodist churches in other parts of Canada and the United States who are still emphasizing the truth of holiness and are still going strong because their work corresponds to the purpose of God: and that is success.

CONSTITUTION OF THE REFORMED BAPTIST CHURCH OF CANADA

Article I.—

This association shall be called The Alliance of the Reformed Baptist Church of Canada.

Article II.—

(a) This Alliance shall be composed of its officers, all ordained elders who have been received by the Alliance and are in good and regular standing, and officers of the General Missionary Society.

(b) Local churches shall be entitled to representation in the Alliance as follows:

- (1) Two lay delegates from each local church.
- (2) One delegate from the local Missionary Society.

(c) All delegates must be members of the local church in good and regular standing, duly appointed by said church at time of annual church meeting.

Article III.—

The officers of the Alliance shall be the Superintendent, President, Vice-President, Recording Secretary, Assistant Recording Secretary, Corresponding Secretary, Treasurer, Assistant Treasurer, Auditor.

Article IV.—

The duties of the officers of the Alliance shall be as follows:

(a) The Superintendent shall preside over the sessions of the Alliance and shall perform such official acts as the Alliance shall direct.

(b) The President shall act as chairman of the Camp Meetings and shall have the general oversight of all religious activities in connection with the Camp Meetings.

(c) The Vice President shall preside in the absence of the President or at the President's request.

(d) The Recording Secretary shall keep a true and faithful record of all the business transacted in each session of the Alliance and shall furnish a copy of the same for publication when required.

(e) The Corresponding Secretary shall attend to the official correspondence of the Alliance and prepare an annual report of the churches, the said report to be read at the annual session of the Alliance, and passed to the Recording Secretary for publication.

(f) The Treasurer shall receive all monies forwarded to him for the Alliance and disperse

the same as directed by the Alliance. He shall render at each annual meeting a just and proper account of all monies received and expended.

(g) The Auditor shall carefully examine such books and accounts as shall be referred to him by the Alliance.

Article V.—

The duties and powers of the Alliance shall be:

(a) To elect its officers.

(b) To receive and dismiss its members.

(c) To deliberate on all points of doctrine and practice as the welfare of the churches or denomination may require.

(d) To make such by-laws and rules of order as it may deem necessary for its government but which are not in conflict with this constitution.

Article VI.—

The Alliance shall meet annually. Special sessions may be held when necessary.

Article VII.—

This constitution may be altered or amended by two-thirds vote of the Alliance at any annual session of the Alliance, providing alterations or amendments are not in conflict with the Act of Incorporation.

THE DYNAMIC OF PENTACOST

Bishop Charles V. Fairbairn

The Christian church was a layman's movement from the beginning. It was founded by a layman of Nazareth called Jesus. To us he is the Son of God, but by Jewish standards of his time he was a layman. Rabbi he might be, but priest? Never! He was not of the right family; so God set aside the old Aaronic order and authorized Jesus as "priest forever after the order of Melchizedek." Hounded to Calvary, well he knew that what they had visited upon him they would inflict upon his followers; so warned them of what was bound to come.

Yet, coupled with the warning was the promise of the bestowing of a mighty dynamic which would make their very testing times occasions for testimony and victory. Said he: "Men will lay hands on you and persecute you, handing you over to synagogues and prisons; you will be dragged before kings and governors for the sake of my name. That will turn out an opportunity for you to bear witness. So resolve to yourselves you will not rehearse your defense beforehand, for I will give you words of wisdom that not one of your opponents will be able to meet or refute" (Luke 21:12-15, Moffat).

When revival heat scorched their enemies into persecuting activities, the promised power was released upon these apostolic laymen in terms of a marvelous courage. Neither tongue, nor lash, nor bonds, nor prison, nor even death could daunt those Spirit-filled men and women. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard," declared Peter to the Sanhedrin. And when they walked out, every member of the Sanhedrin knew that it lacked the power to silence these witnesses.

And how they witnessed! They told their story in sermon, related it in synagogues, testified to it in homes, around camp fires, on shipboard, greeted their arrestors with testimony, related their experiences as evidence, made the story their defense, went to jail