

THE KING'S HIGHWAY

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EDITORIAL

CALLING THE PASTOR

The next few weeks will be quite interesting times for many of our churches, especially where the churches are anticipating a change of pastors. It is not always easy to get all the members of a church to agree on, and call the same man; even Christian people differ so widely in their ideas of the kind of pastor they need, and also, in their preferences of the kind of preacher that they like to listen to several times a week for the next year.

Some members say we need an educated man as pastor, there is so much emphasis put on education these days, we want a man who will compare favourably with other pastors of the town or community. Some say we want a young man who will hold the attention of the young people, others think they need an older man who has had experience of years in pastoral work and can better handle the affairs of the church, one who knows how to sympathize with and comfort the older members. Others again would choose a preacher who has a wife which is qualified in every way to be a worker, a teacher, a musician, a leader in social life. Some of the widows or unmarried sisters of the church might prefer a single man for pastor.

Some people say we want a preacher with life, one who is demonstrative in his preaching and won't let the audience go to sleep, others say, no, we don't want a man who jumps about, shouts and "hollers", makes a lot of noise, he is too hard to listen to. We prefer a quiet type of man, who makes less noise and says more.

Now what shall we do friends, about this matter of calling a pastor? It is very obvious that we cannot find a man with all the foregoing mentioned characteristics, so it will be impossible to please all the members of the church. Well, we have our church covenant and advisory rules to fall back on, which tell us that where there is division in our church business, the minority must submit cheerfully to the decision of the majority now if we would have a successful church.

This business of calling a pastor should be preceded by months of waiting upon God in prayer and fasting, that God who knows the needs of all the people better than we, will guide in this very important matter. What a shame and disgrace it is for any church to resort to political trickery, for any member to

go out and canvass other members, some, who are not in good standing, who do not attend prayer meetings, who are not keeping their church covenant, but whose names are on the church records; these political canvassers would have them come to the business meeting and vote to please them, for God is left out of the question when churches tolerate such trickery, and will not bless them. God has said, "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." Jer. 3:15.

Is it anything to be wondered at, my friends, that some churches have so little blessing on them, when they have taken this business of calling a pastor completely out of God's hands?

(To be continued)

GOOD FROM EVIL

By Hattie Laughbaum

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Joseph's brethren surely intended evil to the lad with the coat of many colors. They would have killed him if it had not been for Reuben's intervention. As it was, he was sold into slavery—a bad enough lot. God worked the evil intended against this child of His care for his and others good. Long years after, when Joseph was a great ruler in Egypt, and his brothers and father were saved from famine, this man of faith and vision could say: "Ye thought evil against me; but God meant it unto good."

Jacob's grief was great at the sight of his son's blood-stained coat. To cover their treachery the brothers had deceived their father into believing that a wild beast had devoured Joseph. Jacob thought that he would go to his grave mourning over his lost son. However, God had the good of Jacob in mind in this tragedy, and in later life great joy was Jacob's when he and all his household were saved from starvation by the hand of his lost son, restored to him in the person of Egypt's ruler.

David was harassed by evil, through Saul. He was hunted and hounded by him until, over and over, Israel's king-to-be was forced to cry out to God in these or similar words: "Deliver me from mine enemies, O my God; defend me from them that rise up against me." However, because David trusted in God and was noble and righteous, God made the evil to work for his good. When he did become king, he was a wise and more sympathetic ruler because of the privation and persecution through which he had passed. When days of victory came, David raised his voice in triumph: "But I will sing of Thy power; yea, I will sing aloud of Thy mercy in the morning; for Thou hast been my defense and refuge in the day of my trouble."

It was true in the life of Christ, our chief example, the greatest evil directed against Him, resulted in His glory and our good. Evil men crucified Him, but God crowned Him. Evil men, then and now, ignore His authority, but some day every knee shall bow to Him. From all the evil heaped upon the Son of God has come our grand and glorious salvation!

"The great salvation wrought by Jesus

Christ—

That sank an Adam to reveal a God—
Had never come but at the call of sin,
No risen Lord could eat the feast of love
Here on the earth, or yonder in the sky,
Had He not lain within the sepulchre.
'Tis not the lightly laden heart of man
That loves the best the hand that blesses all;
But that which groaning with its weight of sin,
Meets with the mercy that forgiveth much.
God never fails in an experiment,
Nor tries experiment upon a race
But to educe its highest style of life,
And sublimate its issues. Thus to me
Evil is not a mystery, but a means
Selected from the infinite resource
To make the most of me."

—Wesleyan Methodist

LOOK AND LIVE

The Experience of Charles Hadden Spurgeon

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I know of. I searched the word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor or something of that sort, went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and