

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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Editor and Business Manager - Rev. H. S. Dow
Associate Editor - Rev. E. W. Tokley
Other members of Committee: Revs. H. C. Mullen,
W. E. Smith, B. C. Cochrane, E. R. Watson,
W. H. Mullen

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EDITORIAL

When disappointment is His appointment, all is well.

But Mary stood without at the sepulchre weeping, and as she wept she stooped down and looked into the sepulchre, and seeth two angels,—And they say unto her, Woman, why weepst thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him.

Mary and the other women were greatly disappointed on the morning of the Resurrection, because they did not find the body of their Beloved Lord in the tomb, where they had seen it laid on the eve of his crucifixion. They loved Him much because of what He had done, He had cast seven devils out of Mary Magdalene, and had been a great blessing to many other sufferers, whom He healed and delivered from satanic power, and fed, etc. No marvel, that His disciples were broken-hearted when they saw Him hanging on the cross; no marvel that Mary wept when she came with precious spices to embalm His body, and found it not, but supposed some one had stolen it, or taken it away, and had thus deprived her of performing that last loving tender act, an expression of her love.

Yes, she was greatly disappointed, but who can even begin to tell of the Blessing that has come to the millions of this world and the tears that have been dried, because she was disappointed? We would be foolish to try to describe the awful tragedy that would have come to the whole world if the body of Jesus had been found in the tomb as Mary and the other disciples had expected. Hence, their disappointment on this occasion was indeed the result of God's appointment and it was well.

I am not telling you something that you do not know, when I say that this life is fraught with disappointments for many of God's people. We do not say that they are all God's appointments, for satan has power to send us many things that disappoint us,—but, we need to remember that a kind, loving, heavenly Father, permits the trials to come, even though satan sends them, and our Father has promised that He will not suffer us to be tempted above that which we are able to bear and will with the temptation make a way of escape, that we may be able to bear it, and furthermore, He has said 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.

And in times of sorrow, sickness, or trouble which so often come to God's people, satan will try to discourage us, and to make us think that God has lost His interest in us and perhaps does not love us very much. He would have us pity ourselves and think our trial is unfair or unjust, etc.

In times like this we need to Hold Fast the profession of our faith without wavering, for He is faithful that promised. Heb. 10:23, and as the old song goes, "Some day, Some time, we'll understand," also, "Some day He'll make it plain to me."

Yes, dear suffering, disappointed child of God, remember that the Resurrection of our Lord Jesus is the great outstanding irrefutable evidence of our God's sovereign power over satan, death, and all the powers of darkness. And He is able to make all grace to abound toward us, that we always having all sufficiency in all things may abound unto every good work.

"He can take the place of loved ones,

Wipe the falling tear away;

Turn our sorrow into laughter,

And, our night tide into day."

If we refuse to doubt, but hold steady by faith in Him.

See the following beautiful poem:

SOME-TIME

Sometime, when all life's lessons have been learned,

And sun and stars for evermore have set,
The things which our weak judgments here
have spurned

The things o'er which we grieved with
lashes wet,

Will flash before us, out of life's dark night,

As stars shine most in deeper tints of blue;

And we shall see how all God's plans are right,

And how what seemed reproof was love
most true.

And, we shall see how, while we frown and
sigh,

God's plan goes on as best for you and me;

How, when we called, He heeded not our cry,

Because His wisdom to the end could see.

And even as wise parents disallow

Too much of sweet for craving babyhood,

So God, perhaps, is keeping from us now

Life's sweetest things, because it seemeth
good.

And if, sometimes, commingled with life's
wine,

We find the wormwood, and rebel and
shrink,

Be sure a wiser hand than yours or mine

Pours out this potion for our lips to drink.

And if some friend we love is lying low,

Where human kisses cannot reach his face,

O, do not blame the loving Father so,

But bear your sorrow with obedient grace!

And you shall shortly know that lengthened
breath

Is not the sweetest gift God sends His
friend;

And that sometimes, the sable pall of death

Conceals the fairest boon His love can send.

If we could push ajar the gates of life,

And stand within and all God's workings
see,

We could interpret all this doubt and strife,

And for each mystery find a ready key.

But not today. Then be content, sad heart!

God's plans, like lilies, pure and white unfold.

We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land

Where tired feet, with sandals loosed, may
rest,

When we shall clearly see and understand,

I think that we shall say, "God knew the
best."

THE INDWELLING CHRIST

"Ye shall know the truth, and the truth shall
make you free" (John 8:32).

Christ says, "I am the Way, the Truth, and
the Life." To know Christ is to know the
truth, and to know Christ, the truth of God,
is to be free (John 8:32-36).

To know Christ as one's Sin-bearer is to be
free from the guilt of sin. This is to know Him
as the One who represented us on the Cross.
This is blessed knowledge, though it is not all
that may be known of Him. To know Him as
our Sin-bearer, and as the One who, in His
glorified body, represents us at the right
hand of the Father, brings justification, pardon,
eternal life, and adoption. Such knowledge
is glorious, but even more glorious is
the knowledge of His indwelling Presence and
of His victorious reign in the heart, which
brings victory over sin and self.

Many who know Christ as their Sin-bearer,
or their Deliverer from sins, or the guilt of
transgression, do not know Him as the cure
for the principle of sin. To know Him fully,
we must know Him in both of these ways;
that is, we must know Him as the One who
bore our sins in His own body on the tree
and as the One who comes within us if we
will "open the door," to establish His perfect
reign in our hearts, destroying the giants of
the old self-life, and building up His Own
perfect life within, if we will follow Him
fully.

Let us consider the explicit teachings of
the Scriptures on the subject of Christ dwelling
within. Jesus says, "If ye love Me, keep
My commandments. And I will pray the
Father, and He shall give you another Comforter,
that He may abide with you for ever;
even the Spirit of Truth; Whom the world
cannot receive because it seeth Him not,
neither knoweth Him, but ye know Him; for
He dwelleth with you, and shall be in you"
(John 14:15-17). May we not infer from this
that all Spirit-born people have the Spirit
with them, but that some do not have the
Spirit in them, in the sense of filling them
with His Holy Presence, transforming their
characters, and enduing them with power for
service? Undoubtedly this is the case, and it
is because so many believers have no experience
of the infilling Spirit that the Christianity
of our day is so impotent.

Now in the next verse Jesus says, "I will
not leave you comfortless: I will come to you."
Then, in verse 20 He says, "At that day ye
shall know that I am in My Father and ye in
Me, and I in you." That is to say, when the
Comforter comes within, Christ comes in the
Spirit; not that Christ is identical with the
Spirit, but Christ can become a Personality
to our consciousness only as the Holy Spirit
is permitted to come within and reveal Him
to us. The Spirit reveals the Son.

The Spirit comes in the interest of Christ
who is our Life and to establish His reign in
our hearts. Thus this subjective knowledge