

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

REFORMED BAPTIST ALLIANCE

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EDITORIAL

THE ALLIANCE SESSION

The Sixty-Fifth Annual Session of the Alliance of the Reformed Baptist Church convened at Beulah Camp Ground on Wednesday, July 1st. The Superintendent, Rev. B. C. Cochrane presided, a splendid spirit prevailed throughout, and business was transacted smoothly.

Reports bore witness to the continued help of God and the faithful service of ministers and laity. The Superintendent's report was both encouraging and challenging. It told of God's leading and blessing, of new work begun and churches established, and of open doors waiting to be entered.

Rev. B. C. Cochrane was re-elected Superintendent on the first ballot. Rev. A. D. Cann was elected President of the Alliance.

At an ordination service on Saturday afternoon Licentiate Wilfred Green, Laurence Mullen, Neil Rice, and Ronald Morehouse were ordained to the Gospel Ministry. A fuller report will be given in the next issue of the Highway.

First reports from Beulah Camp Meeting tell of God's presence, good preaching by the evangelist, Rev. R. N. Raycroft, and large congregations attending. — E. W. T.

THE YEAR BEFORE US

By the time this issue of The Highway is published the Annual Session of the Alliance will be history and the ministers and laymen will have returned to their charges and spheres of daily living. Meeting together they have reported the past year's accomplishments and have made plans for the continuance and advancement of the work both at home and abroad. What a great responsibility we now have to faithfully and fully do the work committed to us by God Himself! Yet the privilege of doing it ought to challenge and inspire us to hasten to the task and to give our best to perform it.

Let us set ourselves some real objectives. Let us seek to set some new records. Let us face every challenge with the prayerful request of Caleb: "Give me this mountain." With God for us we can press forward to new triumphs and record accomplishments. Let us put God to the test! Let us prove faithful to Him!

E. W. T.

A MAN SENT FROM GOD

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diers that they must abandon their cruelty and wanton violence.

But what John saw so plainly—and the thing that many of today's social actionists see so poorly—is that these ethical improvements in community life can never be carried through unless something happens deep within the souls of men. "The axe is laid unto the root of the trees," cries John (Luke 3:9). That is a figurative way of saying, "Behold the Lamb of God which taketh away the sin of the world." An old selfishness must die and new selfishness must arise, and the transition, says John, will take place under the sin-purging light of Calvary.

Social programs are not meaningless: they are simply powerless without this vision. Programs of reform are not spoiled because the programs are bad; they are spoiled because the people are bad. There is no way to scramble rotten eggs so as to get a good omelet. No more can you find a way to fashion the kingdom of God on earth out of any other material than redeemed and reconstructed men and women. Beholding the Lamb of God, they are transformed. Being transformed, they can begin to transform their community.

The other thing the preacher will say, in the light of this vision, is spoken to himself. As he beholds that dear Lamb of God, to his own soul will come the immortally modest words of the Baptist: "He must increase, but I must decrease." If the shared vision of the crucified Christ is the secret of vitality in the lives of his people, it is at the same time the secret of humility in his own life.

A minister is in many respects like every other redeemed sinner. In this, for example: that his soul is always a potential battleground between self and Christ. Either self will be crucified or Christ will be crucified afresh. If the Lamb of Calvary does not possess him, the lion of conceit will destroy him.

"The idolatry of self," says Charles Jefferson, "always leads to hell and never so swiftly as when the sinner is a minister." The minister who is both wise and winsome will avoid making himself the hero of his illustrations. The minister who is both wise and winsome will sometimes be dramatic, but he will never be theatrical. The wise and winsome minister will never put on a display of his learning. The wise and winsome minister will not give the impression that what happens to him, or his salary, or his future, is important, but that what happens to Jesus Christ is of superlative importance.

Such a man, with a flame in his heart and Calvary in his eyes, will say, "He must increase, and I must decrease."

A man sent from God! Within him thrills the sense of vocation! From him comes the accent of an authoritative voice! Before him burns the splendor of the Calvary vision.—Heart and Life.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

"DO YOU BELIEVE THEY THINK I AM LOST"

(An incident related by Evangelist William A. Sunday)

I will never as long as I live forget a scene which I witnessed several years ago. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he.

"Is your father a Christian?" "Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?" "Don't know; has been superintendent of the Sunday School of the same church for some time."

"Have you a sister?" "Yes sir."

"Is she a Christian?" "Don't know; she has the primary department in the Sabbath School."

"Do your father and mother ever ask the blessing at the table?" "No sir."

"Did your father, mother or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"—Sel.

SOMEBODY HAS NOT PRAYED ENOUGH

The revival for which we have been fasting and praying has not come. Somebody has not prayed enough. We have been praying—as a sort of spiritual recreation. We have been praying—in spare moments now and then. We have been praying—enough to ease our conscience—almost. Then why have not greater victories come? Somebody has not been praying enough.

Somebody is going to have to pray more. Somebody is going to have to choose between something else and prayer. Somebody is going to have to pray and fast more! Somebody is going to have to sacrifice in order to pray more. Will YOU be that somebody?

—Wesley E. Duwel.

USE THE SWITCH!

The recent correspondence in your columns regarding a possible B.B.C. ban, brought to my mind the true story of the lady who came to a celebrated preacher's inquiry room, and said: "Tell me, sir, do you think that the radio is sanctified?" To which he replied with another question: "Has your radio a switch on it?" When she said, "Yes, of course," he replied: "Remember, it is not the radio which has to be sanctified, but you; and your sanctification will be evident through the use you make of the switch." —Dr. Percy G. Harris.

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