

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

MATERIALLY MINDED LOT

When Lot separated from Abram and made his important decision, choosing the well watered plain of Jordan, he evidently was thinking more of things material than he was of things spiritual. Or else, he was willing to risk the moral dangers of Sodom for the sake of the material benefits of his choice.

Pitching his tent toward Sodom resulted in his living in Sodom. His decision appears to have given him position and prosperity. There were compensations for the moral corruption all around him, notwithstanding the grief they cause his righteous soul, and the apparent influence upon his family. He appears to have had no thought of moving.

Finally, however, with judgment endangering him, God rescued him. He left the doomed city with what he wore, and perhaps could carry. The rest went up in smoke, a total loss.

Peter uses his deliverance as an illustration and proof that the Lord knoweth how to deliver the godly out of trial, but the Bible commentary given in Gen. 19 makes his words quite enlightening. It was a good thing for Lot that God did know how to deliver him from the predicament his materialism had led him into, otherwise he would never have gotten out.

Consider what it took to effect his deliverance. It evidently took the intercession of Abraham, for we read that "God remembered Abraham, and sent Lot out of the midst of the overflow." It also took the pleadings and warnings of two angels, and their strongest pressure, plus the fact of over-hanging judgment. Then think of how reluctantly Lot seemed to leave.

The real conflict with many Christians today is not between the spiritual and the wicked, but between the spiritual and the material. Few people are seeking first the kingdom of God and His righteousness. All too many seem to want enough religion or righteousness to spice or flavor their material way of life. Spirituality and Christian service are not their first concern. Grieved though they may be with moral conditions, they still live chiefly for the things pertaining to this life. Things spiritual and eternal are made to take a second place. The work of God and the church are also neglected, to be cared for by those who live with eternity's values in view.

To such the case of Lot ought to be a warning. It is true that God knows how to deliver; but there are some situations we ought not

to get into, to make necessary God's intervention. Nor should we think lightly of what it may cost God and man to effect such rescue operations, or what may be our final loss.

Jesus very plainly said, "Ye cannot serve God and mammon." He also said, "Lay up for yourselves treasures in heaven," and then added, "For where your treasure is, there will your heart be also."

E. W. T.

"FIRST OF ALL PRAYERS"

The summer work of the Evangelistic Crusade has begun and the Camp Meetings are soon to begin. This is just another reminder of the need of prayer. Reports coming in of successful meetings go to confirm that the secret of victory is instant and earnest prayer. "Prayer was made without ceasing of the church" was the secret of the mighty visitations of God upon the early church, and the wonderful things accomplished through the church. Let us then follow the scriptural pattern and make victory sure.

E. W. T.

WHILE I WAS BUSY!

By Pearl Burnside McKinney

**My gilt-edged Bible gathered dust,
My prayer room door grew stiff with rust,
God's distant hand was hard to trust—
While I was busy here and there!**

**A multitude of lost marched by.
My heart was cold, my eyes were dry;
I failed to see their doom was nigh,
While I was busy here and there!**

**But from the clutter of my mind
I turned to One who heals the blind,
And solves the problems of mankind,
That's not too busy here and there!**

**'Twas then God whispered to my heart,
And drew me from my cares apart;
He bade me be His counterpart,
And not just busy here and there!**

A PRAYER MEETING ALPHABET

Attend regularly.
Be on time.
Come with prayer.
Dare difficulties.
Eschew excuses.
Free the mind from business.
Get a friend to come with you.
Help in the singing.
Increase your faith.
Joy in service.
Kindle devotion.
Let society go.
Musicals also.
No "doubtful" amusements.
Operas too; they won't increase your love for prayer meetings.
Pray without ceasing.
Quench not the Spirit.
Redeem the time.
Salute all who come.
Take front seats.
Unite in every prayer.
Visit who cannot come.
Write to those you cannot visit.
Xpect God to answer.
Yearn for souls.
Zealously strive to win them to Christ.

—Selected

PENTECOST — For Whom

Rev. J. L. Brasher

There are two great misapprehensions of Pentecost. One that goes beyond it into extravagant claims and manifestations, and one that falls short of it and only reaches the threshold of the great endowment. Let us pause at the middle and Scriptural ground. Namely, that Pentecost may come to those who have clear and definite assurance of pardon or conversion. We are not to believe on the one hand that Pentecost is either conversion, or reclamation or renewal, or special anointing; and on the other hand, we are not to believe that one has received conversion and in addition a cleansed and sanctified nature or heart and has not yet received his Pentecost.

We may know best what is God's plan for bestowing this great gift, by observing upon what class He thus bestowed at the first. If there is anything clearly taught in the Scripture at all, it is that the disciples upon whom the Spirit came on that historic day were in the enjoyment of the experience of pardon and the new birth. It is equally clear that at the time they received the Holy Ghost they had not been delivered from the impurities of their nature, such as vindictiveness, or the spirit of retaliation, self seeking, jealousies, and moral cowardice, and could not have been in the state of sanctification. The proofs of these two propositions are abundant and close at hand. Jesus said of the disciples in prayer, in their hearing, in less than twenty-four hours before His death, "Thine they were, and Thou gavest them Me," "Those that Thou gavest Me I have kept, and none of them is lost but the son of perdition"—Judas. "I pray not for the world, but for those whom Thou hast given Me, for they are Thine." "While I was with them I kept them through Thy name." "I have given them Thy Word, and they have believed that Thou didst send Me." "They are not of the world, even as I am not of the world." Surely no higher state of grace was ever experienced by any converted man or woman than to be as unworldly as Jesus Himself. We should never have dared to say it had not the Master said it Himself. Again He said to His disciples when they rejoiced at the power that had been miraculously given them to cast out demons and do other great works, "Rather rejoice because your names are written in heaven." Can any sane man imagine that Jesus is encouraging a group of unsaved sinners to rejoice because their names are written in heaven? It is unthinkable. Jesus said, "My peace I give unto you," but "there is no peace to the wicked." Therefore the disciples were not wicked but forgiven. He said, "Into whatsoever house ye enter, say Peace be unto this house." How could sinners be the conveyors of spiritual peace when they have none themselves? And again John says, that "He came unto His own, and His own received Him not; but as many as received Him, to them gave He power (authority) to become the sons of God; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus plainly says in John 17th, that they had received Him, and believed on Him, fulfilling both the requirements John names, in order to become the sons of God. By reading the last chapters of Luke and John, the first of the Acts of the