

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
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EDITORIAL

HIGHWAY CAMPAIGN MONTH

With the month of November drawing near we are again calling on all our pastors and people to give their best help in a campaign to secure subscriptions and renewals for The King's Highway. Many of our subscribers are far behind with their payments and the Highway Fund is greatly in need of their help. Then, too, we would like to add several hundred new names to our mailing list, and we believe that with the whole-hearted co-operation of all, this can be done. With just three or four new subscriptions from each of our churches that goal would be reached.

We would appeal to our pastors to give real leadership in this matter, and to our people to work with them and us in this important effort. We need the help of all. We are counting on you. —E. W. T.

FORMATIVE INFLUENCES

We are often reminded of our influence upon others, and such reminders are needed. We do help or hinder others by what we are, what we do, what we say, and where we go. "None of us liveth to himself."

But perhaps a little less consideration is given to the influence of others upon us. We probably know more about it in experience than we have ever grasped with our minds. We are all fashioned very much in the mold of other people's influence.

Recently we listened to a radio address based on Paul's words: "Be not conformed to this world." The preacher used another rendering which was somewhat as follows: "Do not let the world squeeze you into its mold." That, surely, is a needed message. Paul thanked God that the Romans were obedient, or yielded, to the form, or mold of teaching he had given to them. The pattern of the mold upon them he described as freedom from sin, service to God, and fruit unto holiness.

The kind of mold into which we are pressed will be seen by the pattern we bear. "Do not let the world squeeze you into its mold." Let us, rather, desire and purpose to be more like Jesus. —E. W. T.

Prayer should be an instrument of communion with the Almighty, not a crowbar with which to pry loose ourselves things we desire from the treasure-house of God.—Elmer Pearce.

PATIENCE

(Continued from Page One)

when a minister finds his work at a stand-still but he may wish to move on to where he THINKS things will be different.

To forever wait for some longed-for-response to our "clear-as-day?" reasoning takes patience. Do you have a bright idea? Have patience. Those you need to put it across will probably "come round" very slowly. Does someone promise to come to church and then forget it? Have patience. They may yet come. Does someone "let you down" after you have invested in them? Have patience. John Mark made quite a man of himself after one failure. Peter made a good "come-back" after he "let-down" someone more important than you!

From where I sit, my chief concern is not that things move slowly, that the world is hard to reach, that it takes too much time to get people settled in their faith. I'm more bothered at the way preachers and laymen wring their hands in despair, chanting an old dirge, "What can we do here?" to which they furnish their own reply, "We might as well quit. We can't do anything here!" Regarding this, Paul who knew the need of Patience said "Be not weary in well doing."

—Wesleyan Methodist.

THE CRITIC

A little seed lay on the ground

And soon began to sprout.

"Now which of all the flowers around,"

It mused, "shall I come out?"

The lily's face is fair and proud,

But just a trifle cold;

The rose, I think, is rather loud,

And then, its fashion's old.

The violet is all very well,

But not a flower I'd choose;

Nor yet the Canterbury bell--

I never cared for blues."

And so it criticized each flower,

This supercilious seed,

Until it woke one summer hour

And found itself—a weed!

—King's business

SECRET FELLOWSHIP

It is one thing to pray in public, but quite another thing to shut the door of your room and get alone with God. Yet what we are on our feet depends entirely on what we are—alone—on our knees! In other words, the true quality of Christian living is not judged by the activity of it, but by the worship of it.—Alan Redpath.

"The power to help others depends upon the acceptance of a trampled life."

INSURANCE PLAN

All ministers who signed up for the Group Insurance Plan should make their premium payment immediately to Rev. B. M. Hicks, Woodstock, N. B. The policies will not be in force until all payments have been received. This makes the matter very urgent in view of any decease in our Association.

The payment is \$6.50 for double indemnity coverage.

N. E. Trafton.

TITHING—NOT TIPPING

There are two ways of giving to God. One is by "tipping" and the other is the Scriptural way of "Tithing." The small word "tip" means the bestowal of a small gratuity. It is the meagre expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance to a servant who has done something nice for us. Most Christian people are "Tippers" when it comes to the work of the Lord. "Tithing," on the other hand, means "the tenth of anything." Tithing has been wrongly classed as an old Jewish custom, for it had its beginning in Abraham. We read in Genesis 14:20, "And he (Abraham) gave him tithes of all."

The gospel begins with Abraham, and Abraham becomes the father of the faithful. The promise was made to Abraham and to his seed which is Christ. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." The spiritual seed in Christ are accounted heirs, "heirs of God and joint heirs with Christ." Thus believers are to be children of Abraham by faith in Christ. The conclusion is that if we are the children of Abraham we will also do the works of Abraham. One of the first things after the record of his faith is his giving of tithes to Melchizedek. Thus tithing dates back to our father Abraham, "and the law which was given four hundred years after cannot disannul or add thereto."

If all the members of our churches would become storehouse tithers all our financial problems at home and abroad would be solved. We would have sufficient money to undertake greater home mission activities, and to extend our influence in lands further afield. Money would also be left over for other very needy projects. Besides, all such would be better off materially, mentally and spiritually. Let's give it a trial.

—J. B. MacLagan, in The Way

THE CHURCH PAPER

A prominent Presbyterian church, on its weekly bulletin, printed the following reasons for its members taking the church paper:

A religious paper makes Christians more intelligent.

It makes Christians more useful.

It secures better teachers for the sabbath school.

It secures better attendance at the mid-week prayer meeting.

It leads to a better understanding of the Scriptures.

It increases interest in the spread of the Gospel.

It promotes unity of faith and practice in the church.

It exposes error, and places in the hands of all, weapons with which to defend the truth.

It affords a channel of communication between churches and brethren.

It awakens the talent of the church, and makes it more useful.

It throws light upon obscure questions of practical interest.

It is a great aid in the study of the Bible.

It cultivates a taste for good reading, makes better children, and makes them more intelligent.

It creates in the reader an interest in the salvation of others.

You need your church paper!—Exchange.

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