

# The King's Highway

An Advocate of Scriptural Holiness

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## EDITORIAL

### THE NEW PASTOR

A change of pastors is a major event in the life of any church. It is generally accepted that the pastor is the "key man" in the church's programme, and it naturally follows that the coming of a new pastor is anticipated with keen interest by those who have the interests of the work on their hearts.

It would be wonderful if every pastoral change resulted in brighter and better days for the local church. It should be so, and if all things were ordered by the Spirit, it would be so. Such a happy state of affairs would bring added joy to the heart of the former pastors whose chief concern is the continued progress of the churches they have served.

But the attitude of the church toward the new pastor will be a vital factor in relation to the success or failure of his ministry to the people and in the community to which he has come. The responsibility of the pastor to his church and community is very great, but the responsibility of the church toward its new pastor is equally great. The conscientious pastor will not blame his people for failures and fruitlessness which result from his own lack of labour and diligence, but neither should the pastor be blamed for the lack of success which results from an inconsiderate attitude on the part of the church members.

One of the things a new pastor has a right to expect is to be received as the pastor. That will mean that all pastoral love and loyalty which had been directed toward the man whose period of service has been completed, will now be transferred to his successor. No man of any "size" will be disturbed by hearing his people speak well of their former pastor. Such expressions of commendation are in order. And the former pastor should be a welcome visitor to the church and community he has served when occasion permits his making such visits. But the new pastor is now the leader and shepherd of the flock and as such should have all the love, loyalty, and support that a man in his position merits. Only as he is given this place can he work with the advantage he needs.

Your new pastor will need your prayers too. He may need them more than the former man,

but he will certainly need them as much. In fact, the former pastor might have laboured with greater success, if the people of the church had prayed more and more earnestly for him. If all the time and strength that is used in talking over the pastor's mistakes, short-comings, etc., were spent in earnest prayer for him, he wouldn't make as many mistakes perhaps, and his sermons and leadership would certainly be more effective.

Another thing the pastor needs is your respect. Not simply the respect of one person for another, but the respect of a church member to the man whom they believe called of God to fill the pastoral office for the present time. In personal contact, in the home and family life, in the meetings of the church, business and devotional, and in conversation with fellow church members, you will strengthen the hands of your pastor if you will carefully show him the respect which a man in his official position needs and deserves.

Be good to your new pastor and he'll stay new for a long time! He has come to you in the hope of rendering a good service to your church and community. Do all you can to make him a success. If you do, you will have the great joy of sharing in the fruits of his labours.

### A GOOD WORD FOR PREACHING

By Vance Havner

"We don't want sermons," say the program chairmen of many religious meetings today, as well as many editors of religious periodicals, and leaders of youth meetings. Sermons are no longer a drawing card. "Put on a picture, or have a celebrity in the pulpit to pack the house." Then maybe the preacher can give a Gospel message. But plain, old-fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say, "How shall they hear without a brass band?" It says, "How shall they hear without a preacher?" If preaching won't do God's work nothing else will. . . . We have fallen upon all sorts of carnal devices to pack the house with the argument, the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. The church members should fill the house by being there themselves and bringing others.

Lacking a Spirit-filled membership, fervent soul winning and a separated testimony, we are hard put to it to devise other means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the content of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means, and although we are in a day when men will not endure sound doctrine but have "ear-itch" instead of heartburn, let us not forget that the command in that very connection is "Preach the word!" and that God manifests His Word and His will through preaching. Let us hope and pray that the people of God will grow weary of stones and seek bread. We do not better ourselves

### AN OLD DISCIPLE

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ing grace, also. Moffat says he was a "disciple of old standing." Therefore he must have been quite young when he became a disciple—perhaps he was one of the early disciples of Jesus. The grace of God had sustained him through the temptations of his youth, and the trials and discouragements of his later years. He remained a disciple—not because God removed the difficulties from his path, but in spite of them. His perseverance should serve as an encouragement to every young person entering the path of Christian service.

Mnason was now old, but he was honored. In his declining years he was still a blessing to the church and a gracious host, beloved by all the brethren. The greatest preacher of the day, Paul, came to the home of Mnason to refresh himself and to rest for the night. A man's character often is reflected in the character of the men who associate with him.

In Oklahoma years ago there lived two old saints—husband and wife. They were so eager to attend revival services being held on the opposite side of the Cimarron River from where they lived that they would wade the river. It was too far for them to walk around by the bridge, and the river was shallow at that season, but the water was ice cold. One bitterly cold night, as they were wading across, the wife called out, "John, we are getting too old to be wading in this cold water."

Her husband called back encouragingly, "Come on, Dear. We'll soon be to shore."

His statement was actually prophetic, for shortly thereafter they had both "crossed over" to meet their Saviour. No physical hardship, inconvenience, or sacrifice was too much to keep these old Christians from the house of God. This is a happy advantage that old disciples have—they have traveled so far on their heavenly pilgrimage that it isn't far to the other shore. One wonders if many believers today would be willing to walk two miles in freezing weather and wade a river of ice-cold water in order to hear the Word of God.

I think the text suggests that Mnason had the victory. No one is an "old disciple" unless he is victorious. What difference will it make, when we have finished our course, whether we were rich or poor, learned or unlearned, well-known or unknown? The question at that time will be whether or not we have been true disciples of Jesus—humble, faithful, and completely consecrated to God. Paul said of the saints of his day, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26).

If some stranger shall pass our abode when our earthly race is almost run and ask, "Who dwells there?" will some brother be able to say, "I cannot call his name just now, but it is the home of an 'old disciple'?" If he can, that will be tribute enough. Come to think of it, an appropriate epitaph for an old saint's gravestone would be just this: "Here rests an old disciple."—Pentecostal Evangel.

by aspersions cast on great preaching or by low-rating giants of a past generation; we could use a few today.

### Your Own Soul

By Comm. S. L. Brengle

I was once asked the question by a woman: "Can't one take too much care of his own soul?" I see all about me, everywhere, so much sorrow and suffering, and injustice, that I am perplexed at God's way of ruling the world, and it seems to me as if every Christian ought to be trying to help others instead of looking out for his own soul."

Here is a common perplexity. Every Christian sees around him sorrow and suffering which he cannot help, and his perplexity at the sight is the Lord's prompting for him to take the very uttermost care of his own soul, lest he stumble and fall through doubt and discouragement.

By the care of his own soul I do not mean that he should cuddle and pet and pity himself, nor work himself up into some pleasant feeling. But I mean that he should pray, and pray, and pray, and seek the presence and teaching of the Holy Spirit until his soul is willed with light and strength, that he may have unquestionable faith in the wisdom and love of God, that he may have unwearied patience in learning his will (Heb. 6-12), and that his love may be equal to the great need he sees all about him.

Reader, maybe you, too, are troubled by the sight of unhelped wretchedness near you. No living soul can answer to your satisfaction the question that will rise up within you that Satan will suggest as you look on the misery of the world. But the blessed Comforter will satisfy your heart and your head if you have the faith and patience to wait while he teaches you "all things," and leads you into "all truth."

"They that wait upon the Lord shall renew their strength." You can't help people if you go to them robbed of your strength through doubts and fears and perplexities. So wait on God till he strengthens your heart.

Don't get impatient. Don't try beforehand to find out what God will say, nor just how he will say it. He will surely teach you, but you must let him do it in his own way, and then you will be able to help people with all the might and wisdom of Jehovah.

You must trust his love, and you must abide his time; but you must wait on him, and expect him to teach you. If the king of England is coming to Windsor Castle, the servants do not lie around listlessly, nor hunt up a lot of work to do, but everyone stands in his own place and waits with eager expectancy. This is what I mean by waiting upon God. This kind of taking care of your own soul you cannot do too much of, and don't let anyone drive you from it by ridicule or entreaty.

The woodsman would be very foolish who thought he had so much wood to cut that he couldn't take time to grind his axe. The servant would be useless who went to the city to buy things for his master, but was in such a hurry that he didn't come to his master for orders, and for the needed money. How much worse is he who attempts to do God's work without God's direction and strength!

One morning, over in England, after a half-night of prayer which I led, and in which I had worked very hard, I got up early to be sure of an hour with God and my Bible, and God blessed me till I wept. An officer who was with me was much moved, and then confessed:

"I don't often find God in prayer—I haven't time."

People who don't find God in prayer must hinder His cause instead of helping it.

Take time. Miss breakfast if necessary, but take time to wait on God, and when God has come and blessed you, then go to the miserable ones about you and pour upon them the wealth of joy, the love, and peace God has given you. But don't go until you know you are going in his power.

I heard someone say once: "Take time to pray God's blessing down on your soul every day. If you don't, you will lose God. God is leaving men every day. They once had power. They walked in the glory and strength of God, but they ceased to wait on Him, and earnestly seek His face, and He left them. I am a very busy man, but I take time to get alone with God every day and commune with Him. If I did not, He would soon leave me."

Paul said: "Take heed therefore unto (1) yourselves, and (2) to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). And again, "Take heed (1) unto thyself, and (2) unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

Paul didn't mean to promote selfishness by telling us to first take heed to ourselves; but he did mean to teach that unless we do take heed to ourselves, and are full of faith and hope and love in our own souls, we shall be unable to help others.

### FAITHFULNESS

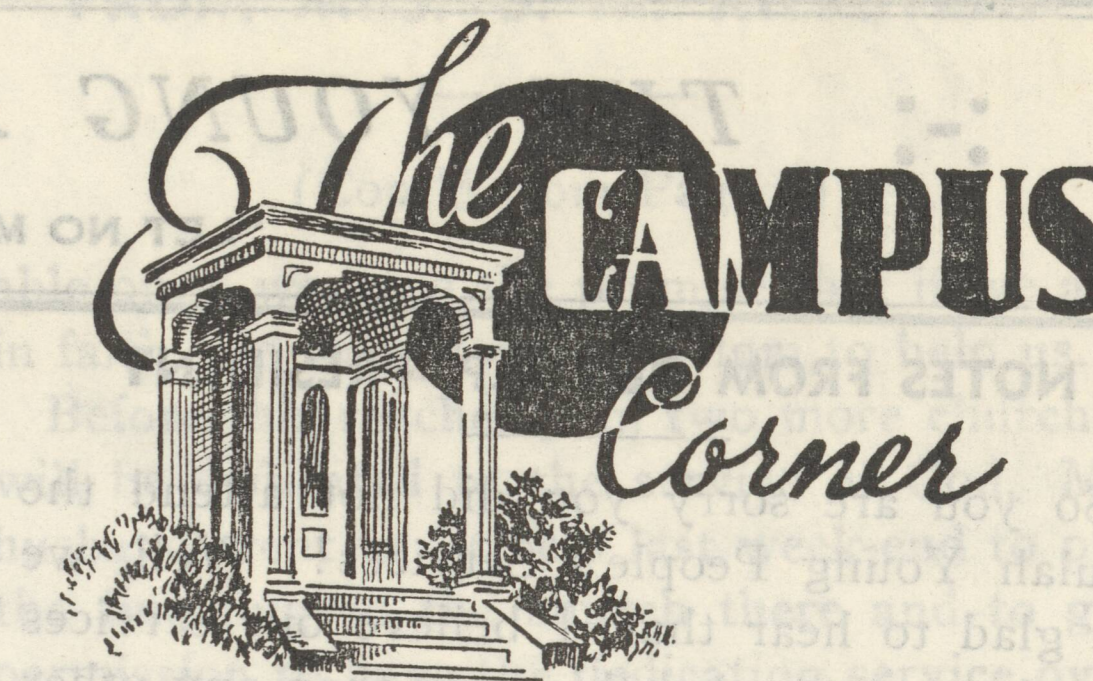
The man who missed his opportunity and met the doom of the faithless servant was not the man with the five talents, or the man with two, but the man who had only one. The people who are in danger of missing life's greatest meaning are the people of ordinary capacity and opportunity who say to themselves, "There is so little I can do that I will not try to do anything."

One of the finest windows in Europe was made from the remnants which an apprentice boy collected from the cuttings of his master's great work. The sweepings of the British mint are worth millions. The little pivots on which the works of your watch turn are so important that they are actually made of jewels. And so God places a solemn value and responsibility on the humble workers . . . the trifling opportunities, and the single talents; and our littleness will not excuse us in the reckoning day. —Gospel Herald

### MAKE ME A SOUL WINNER

Make me that kind of soul, dear God,  
That cheers the lonely heart;  
That helps to dry the falling tears  
That oft in sorrow start.  
Fill me so full of perfect love  
That I may ever be  
A shelter in the time of storm  
Where lost mankind may flee.  
Give me the wisdom I shall need  
To guide the wandering feet  
And point them to the Lamb of God,  
Who all their need can meet.  
Grant me, I pray, the broken heart  
That weeps for all the lost,  
That I may bring them to the Christ  
Who died at such a cost.

Make me a winner, Lord, of souls,  
For Thou didst set me free;  
I want the world to know the Christ  
Who did so much for me.  
Then dwell in me, and use my life  
To shed abroad Thy love,  
That men may leave their sinful ways  
For higher things above.  
—Kenneth Robinson



### BETHANY BIBLE COLLEGE

The appearance of Bethany Bible College campus today differs greatly from that of 1947; therefore, let us go back to that year and picture it as it was before the opening of the school.

The location of the new school was on the summit of a hill overlooking the town of Yarmouth. The property was originally the property of Mr. Lorne Baker, and his residence became a center of college activity—the Administration Building. The building was a large three-storey structure formerly known as Beacon House. It received this name because Mr. Baker had constructed a lighthouse tower on the building for the purpose of guiding ships into the harbour.

But this fine building was not the only one on the property. In addition, there was a small house, and another structure, the latter of which needed renovation, in order to become of use to the school. When completed it provided a first floor chapel and two second-floor classrooms and became a center for worship and study.

It is also of interest that a dovecote and green-house were also on the property. These were removed and in September classes began.

The college opened with Rev. H. E. Enty as president, Rev. Ralph Ingersoll, business manager, Rev. and Mrs. Ingersoll as High School teachers and Rev. G. A. Rogers, teacher of the Bible Department.

During the first year, the girls roomed on the second floor of the Administration Building and the boys on the third floor. On the first floor were located the kitchen, dining hall, general office and reception room. The library was contained in Rev. and Mrs. Enty's apartment. The small house on the campus served as a home for Mr. Rogers. Thus, June, 1948, marked the completion of the first school year of Bethany Bible College.

During the summer, an army building was purchased by the school. It was moved on the campus and renovated under the supervision of the late Rev. L. T. Sabine, who was head carpenter.

This fine structure with a basement dining hall and kitchen now became the boys' dormitory. The newly sanded and varnished floors added to its interior attractiveness, while on the outside its covering of red brick siding and grey trim gave it a well-groomed appearance.

During the fall of 1948, the school was saddened by the death of Rev. Mr. Rogers, and when, some time after its completion, the above building was dedicated, in memory of Mr. Rogers, it was named Rogers' Residence.

The main campus buildings now numbered three—Administration Building, Chapel, and Boys' Dormitory. And although great improvements were to be made on the first two, yet the basic requirements had been met.

(To be continued)