

The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—5-8

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WHAT DOES THE CROSS MEAN TO US

By Edward W. Dow.

At Easter time again our thoughts have been turned to the Cross. Too often, it seems, we have a hazy idea of certain things and let it go at that. It is a good plan for us to examine ourselves and see what we do believe. The apostle Paul in writing to the Romans said: "Let every man be fully persuaded in his own mind" Rom. 14:5. Let us think for a few minutes on what the cross does mean to us.

The great apostle Paul said: "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." Gal. 6:14. But why should he glory in the cross? Because he had suffered for the sake of the gospel and it meant redemption to him and does to all who seek the atonement of Jesus' blood. Paul said: "We preach Christ crucified unto the Jews a stumbling block and unto the Greeks foolishness." 1 Cor. 1:23. He was a stumbling block to the Jews because they chose to trust in the Mosaic law which had no more power after Jesus made the sacrifice. And it was foolishness to the Greeks for the same reason that a great many people do not trust Him today because they could not understand the plan of salvation. They had learned nothing about their heathen gods which would help them to understand the blood atonement. So they said it was foolishness, but that did not make it so. And still a great many people today will say that because they cannot understand the plan of salvation there is nothing in it.

But what did the cross mean to the main character in the plan. Certainly it was the means by which He provided redemption for us, He said "And I if I be lifted up from the earth will draw all men unto me." St. John 12:32. But it was also an implement of torture and shame "for it is written: "Cursed is everyone that hangeth on a tree." Gal. 3:13, and De 21:23. He bore the curse for us and thereby set us free from it. He who knew no sin bore the shame that He might wash away our sins. "He endured the cross despising the shame and is set down at the right hand of the throne of God" Heb. 12:2.

But why should the cross be called holy? Simply because it was a method of execution adopted by the Romans? No! but because on it was shed the blood of the Son of God and by his death salvation was provided for all mankind. During the French Revolution when the French people went to such extremes, some suggested calling the guillotine, the Holy Guillotine but that has failed much the same as many other plans of theirs failed because there was no reason for it.

During the Middle Ages commonly called the Dark Ages when the Christian (so-called) Orders of Knighthood were flourishing; under the protection of their order some of the members committed terrible crimes; to them then we might say that the cross was a cloak for their wickedness, under which they carried on their evil deeds. Certainly the cross should not be such

to us but occasionally we hear someone speak of a person who uses Church membership and communion as a blindfold to others while being dishonest and in other ways dishonourable.

The cross has always taken a large place in Christian Hymnology and it is only right that it should. Everyone enjoys hearing: "The Old Rugged Cross", "The Wayside Cross", "When I Survey the Wondrous Cross", "In the Cross" and such hymns as these will still be sung when others though much newer, with less feeling and less Gospel in them have been forgotten.

But to get down to the original question: What does the cross mean to us? We should first understand that of itself the cross has no virtue but is revered simply because by it the plan of salvation was accomplished and on it our Lord shed his life blood. Others had been put to death that way before Jesus was and others have been since. Peter, so tradition says, was crucified head downward, and after the capture of Jerusalem by the Romans under Titus, thousands of Jews were crucified until there was not wood to make crosses. They had said: "His blood be on us and on our children." Matt. 27:25. And surely his blood was required at their hands and at the hands of their children. But it is on account of that one event that the cross is held up before us. And there is no other way for us to obtain salvation but by the precious blood shed on Calvary. Thus we should look on the cross with reverence and respect and always speak of it in that manner. To us it is a sacred emblem and represents the means that our Saviour was pleased to use to provide salvation for us.

And in closing we might say that if we are to reign with him we must also suffer with him. No cross, no crown, is a very truthful maxim. We must crucify ourselves, that is, put to death the carnal nature and be filled with all the fulness of God. If we do this we can rise in newness of life and to quote once more, the great apostle to the Gentiles: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Col. 3:1.

THE CHOSEN FEW

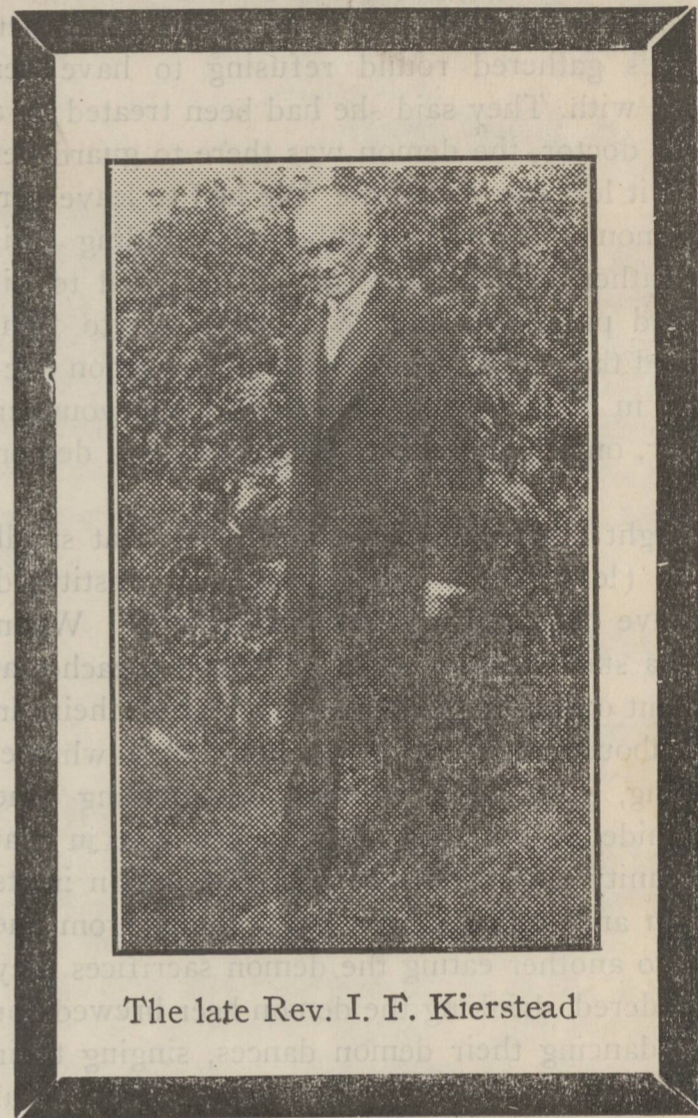
The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?

Who best can drink His cup of woe,
And triumph over pain,
Who patient bears His cross below—
He follows in His train.

A glorious band, the chosen few,
On whom the Spirit came;
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.

They climbed the dizzy steep to heaven
Through peril, toil and pain;
O God! to us may grace be given
To follow in their train!

—Reginald Heber.



The late Rev. I. F. Kierstead

"Blessed are the dead which die in the Lord."
—Rev. 13-14.

Rev. Isaac Freeman Kierstead

The death of Rev. Isaac Freeman Kierstead took place at the home of his son Eugene at Plaster Rock, N. B., at an early hour Wednesday morning, April 25th, after a short illness of pleuro-pneumonia at the age of 62 years.

Because of ill health he was forced to take a rest from active pastoral work for a year. He had so improved that he was doing supply work and planned on taking up active work again as opportunity afforded. His sudden passing came as a shock to the family and friends.

He came to Millville some thirty-eight years ago to work in the woods. Later he attended Old R. C. I. which later became E. N. C. It was while at Millville that he met one, who has played a very important role in his life, in the person of Miss Ida Morgan. In July 1915 she became the wife and co-labourer of Brother Kierstead. He was ordained to the Reformed Baptist ministry the same year and together with his wife also a Reformed Baptist minister, sailed for South Africa as missionaries. After some eight years of faithful service they were returned on furlough and have served as pastors, including the pastorates of Millville, Royalton, Fredericton and St. John. He was treasurer of the Mission Board for several years.

Our brother leaves to mourn their loss, his wife, who for the past year or so has been in very poor health; two sons, Eugene of Plaster Rock, and Karl a senior at Mount Allison University, and one sister of Apohaqui.

The body was brought to Millville where upon invitation of the pastor it was placed in the parsonage at 2.00 p. m. A short service was held from the house. The service here and at the church was conducted by Rev. S. G. Hilyard, pas-

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