

The King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE

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SPECIAL NOTICE

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EDITORIAL

ENEMIES OF THE CROSS OF CHRIST PHIL. 3:18.

In our last editorial we were speaking of the apostles words of commendation of the "Faithful and beloved brethren."

Today we want to consider his words of condemnation of a very different class of people whom he terms "Enemies of the cross of Christ".

The apostle Paul could not justly be accused of "playing on one string". His preaching was such that it reached to all classes of men: commending the faithful, exhorting babes in Christ to go on unto perfection or true holiness, admonishing the weak to "Be strong in the Lord", and powerfully condemning sin in both high, and low, rich and poor, and warning sinners to flee from the "wrath to come". He was not a faddist, but preached a full, all comprehensive gospel that meets the spiritual needs of all men. The basis of his preaching was "Christ crucified", and risen again. There were a great many commendable things that he might have said about Christ apart from his crucifixion that would not have been as he said a "stumbling block to the Jews, and to the Greeks foolishness". He might have told the Jews that Christ was one of their own race and blood. He might have told them how Christ said "I came not to destroy the law or the prophets", and that he often referred to the law in his teaching. He might have extolled the beautiful life, and character of Jesus, as many do today, who ignore the cross, and his vicarious atonement. He might have told the Greeks how Jesus had compassion on all men, and healed, and ministered to the needs of many of their own people, outside of the Jewish race. Yes, the apostle could have truthfully exalted Christ as a great man without referring to the cross; but if he had we would not be reading his epistles today. It is the story of the cross in the gospel that keeps it alive. He wrote to the Corinthians, "I determined to know nothing among you, save Jesus Christ, and him crucified." You cannot separate Christ from the Cross without degrading his holy character, and robbing him of his Deity, and his glory. It was the cross that made him what he was, The Saviour of the world. In your thinking you cannot separate some great men of the past, from the things they did, you cannot think of Abraham Lincoln and not think of the emancipation of the slaves of the United States. You cannot think of the Duke of Wellington and not think of Waterloo, or of Christopher Columbus without thinking of the discovery of America. No! Their deeds that brought

great blessing to mankind, made them famous. When the professing church forgets about the cross, the world won't want its Christ, for it is the love of Christ for sinners expressed in his death on Calvary, that appeals to a guilty world of sinners lost. The Christ on his cross dying, not as a martyr; but as a criminal taking the place of sinners, condemned by the law to death reaches the lowest stratum of Adam's race.

But who, or where are these "enemies of the cross of Christ", which the great apostle told about with tears, and "even weeping?" They surely could not have been ordinary sinners outside the church. Jesus said "a man's foes shall be they of his own household", indicating to his disciples that they would find their greatest enemies within; among the professors of religion.

I think we might find three characters in the so-called churches who might be termed enemies of the cross of Christ. First, we would say the preacher who speaks lightly of the Blood of Christ, or denies that the shedding of His blood was necessary to the plan of redemption; notwithstanding he may extol his beautiful character, wonderful works, and noble example. He is an enemy of the cross. Second the professing Christian who exhibits evil tempers such as carnal anger, an unforgiving spirit, pride, love of the world, etc. One who has heard and has been convinced that God wants to sanctify wholly, and cleanse his heart from those evil tempers; but who does not "go on to perfection". Third that member of a so-called holiness church, a Reformed Baptist it may be who takes an active part in the business affairs of the church or in the Sunday School such as holding office or teaching a class, and passes as a church member in good and regular standing. One who knows that his church covenant enjoins upon him separation from the world; but who loves the world, and attends worldly societies where they engage in worldly amusements such as dancing, card-playing, and lotteries. etc but who will not come out from among them and be separate according to the "Thus saith the Lord" 11 Cor. 6:17. and take his cross and follow Jesus. He brings a reproach on his church, and the cause of holiness, and is an "enemy of the cross of Christ."

Only those who have not only believed on Christ for the pardon of their sins; but have embraced the cross upon which the old life, or principle of evil is crucified, who can like Paul say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," Only such I say, can fully appreciate the meaning of the cross in the plan of redemption. Those who have embraced the cross, and by actual experience can say, in the words of the apostle again. "I am crucified unto the world, and the world is crucified unto me", will find the story of the cross very precious because such find Jesus very real in their hearts being revealed unto them by the Holy Ghost who abides within. Hence they like the great apostle are grieved when anyone ignores the cross, or speaks slightly of it. And they like the poets can sing.

"So I'll cherish the old rugged Cross,
Till my trophies at last I lay down,
I will cling to the old rugged cross,
And exchange it some day for a crown."

"In the cross of Christ I glory, Towering o'er
the wrecks of Time;
All the light of sacred story; Gathers round its
head sublime.

When the woes of life o'ertake me, hopes deceive
and fears annoy,
Never shall the cross forsake me; Lo! It glows
with peace and joy.

When the sun of bliss is beaming, Light and love
upon my way,
From the Cross the radiance streaming, Adds
new luster to my day.

Bane and blessing, pain and pleasure, By the
cross are sanctified;
Peace is there, that knows no measure; Joy that
through all time abides."

God forbid that I should glory save in the
cross of our Lord Jesus Christ. Gal. 6:14.

ROOTS OF BITTERNESS (Continued from Page 1)

He urges the necessity of following on into the experience of "holiness." Unless we follow the Spirit's leading into this blessed state, we cannot hope to retain our fellowship with the Lord. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

When we fail to "follow peace with all men" as much as in us lieth, we cultivate the old life from which the root of bitterness springs. When we want our own way, and selfishly forget the rights and preferences of others; when we say or think hard things of others instead of having "fervent charity" among ourselves; when we are quick to take offense instead of "forbearing one another, and forgiving one another;" in short, when we neglect to "follow holiness," not only to get the blessing, but to push on after a fuller growth in sanctification; in all these ways, and many others which might be mentioned, we permit roots of bitterness to spring up, which give renewed life and strength to the carnal principle within.

The most serious part of the matter is the harvest of sorrow which is sure to follow. The "root of bitterness," like some weeds we all have seen, is most prolific in evil seed, and the probability of an increase in kind which can never all be rooted up is great. One root of bitterness may prevent many others, as well as the one who permitted its growth, from seeing the Lord.

Let us heed the apostle's injunction, "Looking diligently," and be ever watchful. Diligence is necessary if we would become holy, it is equally needed in order to keep holy. — Wesleyan Methodist.

THE HARVEST IS PAST, THE SUMMER IS ENDED. Jer. 8:20.

At this season of the year, we are naturally reminded of the above words of the prophet Jeremiah.

He had been sent to call Judah, to true repentance; bitter calamity had overtaken the people, because of their disobedience; they had forsaken God and gone into idolatry.

The great heart of God was grieved. He tried to deal gently and patiently with these, His chosen people, reminding them of the great things He had done for their fathers, in bringing them out of Egyptian bondage, etc.,

But they were a rebellious and stiff-necked people, not willing to humble themselves or repent of their sins.

They were not even ashamed when they had committed abominations. Then God pronounced judgment upon them, saying, "I will surely consume them; there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. Jer. 8:13.

Jeremiah wept before the Lord with great