

# The King's Highway

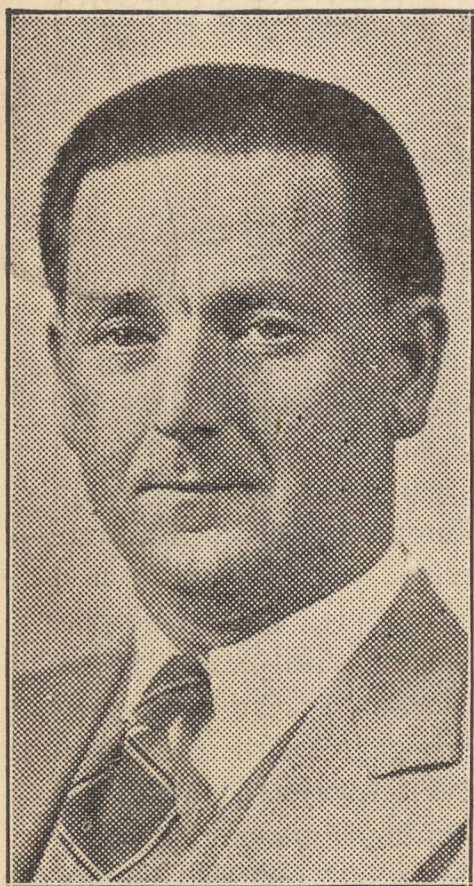
An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8

VOL. XXXVII.

MONCTON, N. B., JUNE 15, 1938

NO. 48



Rev. J. C. Lambert

## BEULAH CAMP - MEETING

is here again

July 1st to 10th, 1938

Brown's Flats, King's Co., N. B., at Grand View Station on the C. N. R., or Brown's Wharf, Boat Landing or if coming by Auto, Follow No. 2 Highway to Camp-Ground.

The Committee has secured as a special evangelist this year, Rev. J. C. Lambert, of Lansing, Michigan. Mr. Lambert has been a successful pastor and evangelist for several years past. He spent last summer in the Holy Land. He is a good singer as well as preacher. We expect to enjoy his ministry among us this summer. He will be assisted by the preachers and workers of the Reformed Baptist Church, as well as others. Let all who can be sure to come this year and enjoy a great Camp-Meeting.

### THE OLD MAN

By A. D. Cann

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6,

The text is addressed to sincere, conscientious Christians. Sin is likened to an old man. That is, sin is like a personality, another self. The heart is prone to set itself on things it should not, the hands are likely to do things they ought not, and the feet tend to walk in paths they should not.

The term, old man, impresses us with the time that sin has been associated with the human family. We have been related to sin so long that it seemingly has become an essential part of us. Sin came into the human family by disobedience. Since disobedience brought sin, then sin is a wrong relationship to God. But sin is deeper than a relationship. Sin propagates itself. "By one man's disobedience many were made sinners." Therefore, sin is a living principle within us. It is an abnormal state of the soul.

Paul sets forth two laws, that of sin bringing forth death, and that of grace bringing forth righteousness. He boosts the Christian's faith by saying—"where sin abounded grace doth much more abound." Thus grace reigns in Christian hearts. The apostle knowing our love for sin asks: "Shall we continue in sin that grace may abound?" or in other words, shall we not continue in sin, and sin

abundantly so that God can have a chance to make more glorious displays of His grace?

He next gives us a key for the sin problem: "How shall we that are dead to sin live any longer therein?" Grace not only suppresses sin and holds it at bay, but it is an expulsive power which destroys sin. The guilt of sin is removed by pardon, but the principle of sin by crucifixion or death.

Why is Paul so anxious to emphasize this death, and what is its nature? There have been always those who have had an unhealthy desire for distinction in religious circles, but evade the altar of repentance. On the other hand there are those who genuinely repent, but dream of leadership, lust for power and distinction, but evade the death route. It is this evasion of the cross on the part of Christians that has given place to many cults and heresies of this generation. Let us remember that there is no greater power in heaven or earth than the "Spirit of Holiness by the resurrection from the dead." This power, however, is only at the disposal of those who possess the disposition which was in Christ when he gave up His life on the cross.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death." He will invariably lead Christians to the death of self. There is no alternative. All the self will, pride, selfish ambition, man fear, yes, all forms of selfishness, even that good, respectable self, that moral self, that religious self, must be crucified. Dying is the giving up of life. No amount of praying, fast-

ing, giving or even serving, will substitute for the crucifixion of self.

"If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Note that it is the likeness of his death. That is, our hands as it were, must be nailed to the cross, that they no longer perform their own will; our feet must be nailed to the cross, that they no longer walk in their own way; our head must submit to the crown of thorns, that is, we must be willing to bear the reproach of holiness people. We must submit to the sword which pierces the side and draws our blood, denoting our fellowship in the sufferings of Christ in His purpose of evangelizing the world.

The word says, "If we be planted in the likeness of His death, we shall be also in the likeness of His resurrection—Christ being raised from the dead, dieth no more, death hath no more dominion over Him—likewise reckon ye also yourselves to be dead indeed unto sin."

The grave, or material things could not contain Christ. Hollywood tried to produce a scene in David Livingstone's life. They found little difficulty in making the African jungle, but to present David Livingstone and show why he chose to isolate himself in Africa was beyond them. No material things, salary or honor, could hamper Mr. Livingstone in his duty to God.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Christ gave His attention to His Father's purpose. At the Garden of Gethsemane He looked for an alternative to death. Immediately He comes between a Holy God and sinful man. He is assured that the cross is the only

(Continued on Page Five)