

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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Editor and Business Manager - Rev. B. C. Cochrane  
Associate Editor - Rev. H. S. Dow  
Other members of Committee: Revs. L. T. Sabine,  
H. C. Mullen, P. J. Trafton, H. M. Kimball

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Rev. B. C. Cochrane, 45 Archibald St., Moncton, N. B.

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## EDITORIAL

### RESURRECTION AND REDEMPTION

The resurrection of our Lord Jesus Christ is inseparably linked with all the phases of redemption. Every provision of grace is made available and workable through the ministry of a risen Saviour.

The resurrection is an indisputable proof of Christ's divinity. "Jesus Christ our Lord was made of the seed of David according to the flesh: and declared to be the Son of God with power . . . by the resurrection from the dead . . ." The removed stone, the prostrate guards, the discarded grave clothes, and the appearing Lord all convey the same message, viz., "surely this man was the Son of God."

In the risen Lord is pardon and peace. He "was delivered for our offences, and was raised again for our justification." Providing a sacrificial offering, even His own blood, and performing the office of priest and mediator, Christ has appeared in the presence of God for us, and there makes effectual petition for every penitent sinner.

"Five bleeding wounds he bears, received on Calvary,

They pour effectual prayers, they strongly plead for me—

'Forgive him, oh forgive,' they cry,  
Nor let that ransomed sinner die!"

In the risen Lord there is life. "Because I live, ye shall live also," is the thrilling announcement of the mighty Redeemer. "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." The living Lord stands at the heart door of every soul that has been smitten by sin's death-dealing influence and with authority calls us forth to life and health. Thank God He is able to remove the cause of disease and death and restore a state of spiritual strength and soundness!

In the risen Lord there is hope—hope that brightens the way of the Christian in the troublous times. War has "filled the air with sighings, and mournings for the dead," has left in its awful wake millions of bleeding hearts and broken homes. Under existing circumstances, how poignant are the words of Paul: "If in this life only we have hope . . . we are of all

men most miserable." But the resurrection implants the sure and blessed hope of "the life to come" a life indestructible, harmonious, untroubled. No sound of blazing cannon and bursting bomb will mar the tranquility of that celestial state; no instrument of cruelty will separate us from those we love and cherish. Bound up in the triumph of the Easter morn, is the wondrous promise of eternal life and blessedness for the believer.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

### JUDE'S LETTER

By the Associate Editor

A complete letter must of necessity include three things, viz., the name of the party to whom the letter is written on the outside of the envelope; the name or signature of the person who writes the letter, and the body or contents of the letter written. Sometimes letters are written and sent out without the name of the sender. Jude leaves no doubt in our minds in regard to who wrote his letter. He not only tells us the name of the person, but he gives us some very important information about the writer, which adds greatly to the weight of what is written, as the character of the writer always adds to or detracts from the value of what is said. He introduces the writer as "the servant of Jesus Christ, and brother of James." A writer who can claim such honor and distinction as the foregoing, should surely be worth listening to.

Second, let us note the class of people to whom he is writing, and ask ourselves if Jude's letter is addressed to us. Here is the address: To them who are sanctified by God the Father, preserved in Jesus Christ, and called." Can we claim that letter as ours? Sanctified by God the Father and preserved in Jesus Christ.

There are at least two meanings to the word sanctify, according to Webster. Here they are: "The act of consecrating, or of setting apart for a sacred purpose; consecration." In this sense the word is applied to things used for sacred or religious purposes, such as churches and the things used in them; also applied to those who consecrate themselves to God, or set themselves apart to serve Him."

Moses called upon the people anciently to "sanctify themselves." Jesus used the word in the same sense in his prayer in John 17 when he said: "For their sakes I sanctify myself."

Then Webster gives another meaning: "The act of sanctifying, or making holy; the state of being sanctified or made holy; the act of God's grace by which the affections of men world, and exalted to a supreme love of God;

also the state of being thus purified, or sanctified." Notice this phase of sanctification is done by God's grace, not by an act of our own like consecration. And this is the sense in which Jude uses the term in his epistle, for he says, "Unto them who are sanctified by God the Father." So the letter seems to be written to a special class of religious people, for a special purpose. The contents of the letter of course reveal the purpose for which it was written.

His purpose I think is found in the third verse. It reads: "It was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints."

Notice, please, the faith was delivered to the saints, not to the rich or scholars, but to the saints, and the saints must keep it by contending earnestly for it; not angrily, or with a bad spirit, for if we contend or preach with a hard or angry spirit, we defeat our own efforts. Paul wrote: "God hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth but the Spirit giveth life." Several years ago we heard a man say that his pastor preached holiness with a sour spirit. Well, let it suffice us to say that, preaching like that will not adorn the doctrine of holiness nor draw any one toward it.

Howbeit, we must contend earnestly for the truth which Jude is writing about, namely, that God has called us to holiness, and that it is the will of God even our sanctification, and that Jesus suffered without the gate that he might sanctify the church with his own Blood. That particular phase of truth seems to be what Jude means by "The Faith." Some of us know that the founders of the various holiness churches everywhere preached entire sanctification for believers until the people saw that it was scriptural truth, and the preachers emphasized it until the hearers desired the experience with an intense hunger; they continued to stress this phase of truth, until believers felt that they must "go on unto perfection." (Heb. 6-1), and obtain holiness of heart, or lose their souls. Thus, our holiness churches began, and were established on that kind of preaching. To get the experience of holiness people must go the way of the cross, or as Paul puts it, be "Crucified with Christ."

And we find that people don't willingly, or eagerly run to the cross to be crucified. It seems that the humanity of Christ shrank from it. He prayed: "If it be possible let this cup pass from me, nevertheless, not my will but thine be done." And may it not be, brethren, that the cause of the lack of spiritual joy, on the part of so many of our church-members may be because they never did go the way of the cross. For how can one enjoy resurrection, victory and glory without first experiencing crucifixion agony as our Lord did? To be risen with Him, Paul says we must also be crucified with Him.

We still believe that if our holiness churches are to survive the tide of worldliness that seems to have swept in on churches everywhere, and if we keep that glory on us that characterized our work in its beginning, we will have to get people sanctified in the old-time way, which means we must "earnestly contend for the faith," and that puts much of the responsibility on us preachers, for as Paul says, "So we preached, and so ye believed."

H. S. DOW