

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTISTS OF CANADA

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EDITORIAL

THE NIGHT COMETH!

"Into all the world . . ." was the command of Jesus to His disciples. The commission implies an obligation to the whole world and creates a vision for the whole world. When the interest of the Christian and the church in the salvation of the lost is less than world-wide, the true spirit of the Gospel is lacking. The mission of the Master was to bring redemption to all men everywhere, and we cannot fulfill His designs and desires with anything less than an outlook which claims as a goal "the whole Gospel for the whole world."

The spiritual pulse of a church is quickened and its spiritual life invigorated when she is aggressive in missionary endeavour. There is something about a programme which calls for earnest praying and sacrificial giving toward the salvation of others that brings blessing to all those who support it. The church which is zealous for the enlightenment of the heathen who are far away, will also be concerned for the unsaved who are near at hand. The life-stream of the body of Christ must continually flow toward the sin-diseased of the earth if a healthy condition is to be maintained.

The present world situation calls for the most intense missionary effort that the church is capable of launching. False philosophies and God-denying isms are spreading over the world like an infectious epidemic. Men are departing from the faith and teaching men to believe that which is contrary to sound doctrine and many follow after their pernicious ways. Men who have heard the truth and rejected it are in greater darkness than those who have never seen a gleam of light and if we are to gain a necessary advantage in propagating the message of salvation we must reach the unenlightened with the truth before they are poisoned with error.

There is a widespread belief among those of evangelical groups that the coming of Christ "without sin unto salvation" is near at hand. If this be true, and we surely believe it is, the day of spiritual light and labour is all but done. What we are to do for the lost we must do quickly. The door of the Ark will soon be closed, the time of salvation will soon be past; therefore, let us work while it is day. To the limit of our strength and ability let us unite our forces for the deliverance of those who are

held captive by sin and darkness.

More prayer, more money, more workers—more power behind every effort to evangelize for the glory of God.

EDITORIAL GLEANINGS

THE PURPOSE OF THE CROSS

The purpose of the Cross is redemption. The announcement made about Jesus before His birth was, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). At His birth the angels declared, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). John the Baptist introduced Him at the beginning of His public ministry in these words, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). And He himself in the closing moments of His life with His disciples said in instituting the Lord's Supper, "This is my blood . . . which is shed for many for the remission of sins" (Matt. 26:28). The idea of redemption, of dying for the remission of sins, runs all through the stated purpose of Jesus' earthly life and mission. We are not surprised to find Peter declaring after Calvary, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God;" and "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I. Peter 3:18; 2:24).

The purpose of the Cross as it relates to us is to be brought into such union or identification with Jesus, the Crucified, as to share his passion and love for others. The purpose of the Cross, redemption, does not end with us when we are saved and sanctified by the blood of Jesus; it is God's plan that each redeemed soul should be caught up into this great purpose of redemption and with the spirit and passion of the Master seek to bring others to Him. We rejoice greatly in the wonderful salvation which is brought to us, in knowing that we are saved, that we are sanctified, that we are being kept by the power of God, that we are privileged to fellowship God and His people here and to enjoy eternal life and happiness with Him hereafter; but this joy is greatly increased when we use our ransomed powers to bring others to Christ that they too may share in the joy of salvation.—Editor Herald of Holiness.

WHAT DO WE MEAN BY THE GREAT COMMISSION?

Broadly speaking, the great commission includes and consists of the commandments given by Jesus to the Seventy and to the Twelve previous to the crucifixion and resurrection, which we find recorded in Matthew 10:5-20, Mark 6:7-11, Luke 9:1-5, and 10:1-12, 19; and as given to the Twelve and other disciples following the resurrection and during the forty days prior to the ascension, as recorded in Matthew 28:16-20, Mark 16:15-18, Luke 24:36-49, John 20:19-23, Acts 1:6-8; together with those given to the Apostle Paul after the resurrection that we find in Acts 9:1-18, 22:6-21, 23:11, 26:12-18, 27:23-24.

The great commission, however, as generally understood, consists of the commandments given to the Twelve and other disciples during the forty days after the resurrection and before the ascension. These scriptures will be found in Matthew 28:16-20, Mark 16:15-18, Luke 24:36-49, John 20:19-23.

Christians in our day will do well to read and prayerfully ponder these commands of the Lord Jesus Christ. Those who love God are bound to have a heart interest in that in which He was so vitally concerned, the spread of the gospel throughout the world.—Editor, Pilgrim Holiness Advocate.

GOD DEMANDS OUR BEST

When our Lord answered the questioning lawyer concerning the great commandment, He set the divine standard for Christian experience. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Here above everything else is the call to a love relationship which is to govern the life in its every part, and that to the fullest degree.

That thrice recurring all is significant, "With all thy heart, and with all thy soul, and with all thy mind." It is just another way of saying that no part of the nature must be closed off from God, and that the whole of every part must be entirely His.

Throughout the entirety of our nature the love of God is to be allowed to flow and to have its fullest sway until the whole is love-possessed, and consequently God-possessed.

This love-possessed life is to be ever at the Divine disposal with an ungrudging "Yes, Lord!" to every command, prompting, yea, even slightest suggestion or faintest whisper.

Our best for God means God's best for us. These two cannot be separated; they flow through our lives together.—Editor, Heart and Life.

MY BROTHER'S KEEPER

My brother stands at the threshold,
Distraught by the cares of life;
With anxious care and suffering
His days are all too rife.
He's bowed 'neath a load too heavy
For one alone to bear,
And he lifts his eyes toward heaven
As he breathes, "O God, do you care—
Do you care that the load is heavy?
Do you care when I'm weary and sad?
Do you care when with pain I am bruised?
Do you care when I'm poorly clad?"

Do I leave my brother to stand thus
On the threshold—sad and alone?
Do I help to bear his burdens,
Rememb'ring he's one of God's own?
When he's weak, do I help to strengthen?
If he falls, do I help lift him up?
Do I weep with him in his sorrow?
Do I drink with him from the cup?
Do I do as I'd wish to be done by?
Do I love him enough to share
'Cause I know that he is my brother
And God bids me be aware?

Am I my brother's keeper?

Is he one of the "least of these"?
Must I love him, then, as Christ loved,
If I my Saviour would please?
I cannot be as the Levite
And pass on the other side—
'Twas for all who are heavy-laden
That the blessed Saviour died.
And as we watch by another
In his dark Gethsemane,
We may hear the Saviour whisper:
"Ye have done it unto me."

—Amy C. Phillips.