

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

WILL HE FIND US WATCHING?

There are two phrases in the New Testament which are intimately related to each other and vitally significant to Christians of to-day. One is "till He come" and the other "till I come." The first is associated with truth concerning Christian worship, the second with a lesson on Christian service. And the scriptural setting in both cases is coloured with a prophetic tint.

In writing to the Corinthian believers with respect to the sacrament of the Lord's supper, the apostle Paul declared: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

A careful and thoughtful examination of 1 Corinthians, chapter eleven, will reveal that Paul is writing, not of sacramental obligations, but of spiritual opportunities. In verse two he writes: "I praise you, brethren, that ye . . . keep the ordinances." He then proceeds to warn the believers against the danger of a spirit of contention, division, and self-indulgence creeping in to neutralize the good offices of spiritual fellowship. The concern of the apostle is evidently that the Corinthian Christians faithfully meet for spiritual communion and that they strive to maintain a Christ-centred, Christ-exalting spirit among them. Thus they might "shew forth", or proclaim, to the inspiration of their own souls and the awakening of careless sinners the historical significance of the Lord's humiliation and death and the certainty of His glorious return to redeem the faithful and judge the faithless.

Christians need to be much in the presence of God in these days and churches should strive to maintain regular and spiritual services. It is a pitiful sight to witness the appalling decline of spiritual activity in some churches. Prayer meetings are abandoned or meagerly attended, in some instances Sunday evening services are eliminated, and revival campaigns are a thing of the past. Equally tragic is the prevalence of discord and division in some churches which profess to honour the name of the Lord. In the twilight of salvation's day of opportunity, some professing Christians spend their strength in contending with one another while the satan leads a multitude of souls into a night of endless gloom. God have mercy!

What shall we do in this day of spiritual decline and church conflicts? Here's the an-

swer: "Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:23-25.

Every church which is concerned for the salvation of lost souls should redouble its efforts to maintain services of spiritual fellowship. And all who desire to "proclaim the Lord's death till He come" must recognize the necessity of death to self that Christ may be all and in all. If ever the church needed a vitally spiritual atmosphere she needs it now. We must have the glorious presence of the living Lord in all our services, that weary Christian pilgrims may be cheered and encouraged to continue their heavenward journey, and that sinners may be led to trust in Him who died that they might be forgiven. Only as Christ is One with us in our services can we receive the spiritual good which inspires and enlivens the soul.

"His presence makes the feast,
And now our bosoms feel
The glory not to be expressed,
The joy unspeakable."

Giving His followers a lesson on Christian service, the Lord Jesus used the familiar setting of a man of wealth and authority committing certain of his possessions to his servants and leaving them for a reason with the command: "Occupy till I come." One of our modern versions gives the suggestive translation: "Trade with this till I come back."

The Lord has entrusted each and all of us with certain possessions which, put to use, will increase to the enrichment of the Kingdom. Ability for service with some is great with others it may be small, but always there is some talent to be employed for the glory of God. We are neither requested nor required to use what we do not have, but there is inevitable responsibility concerning what God has given. All He asks is our all, but less than our all is not sufficient.

You may be faithful in attending the various services of your church and you may be doing your best to contribute toward the spiritual atmosphere of every meeting in which you are present, but what about your service? Are your tithes and offerings brought in? Are your God-given talents in use as opportunity is provided? Do you tell others of Jesus and exhort them to "seek the Lord while He may be found"?

"A little while, and ye shall see Me" whispers the glorified Lord to a multitude of His own. It won't be long, it may be soon. While He tarries, and "till He come", let us live and labour that we may be accepted of Him when the day breaks and shadows flee away!

"When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?
"Have we been true to the trust He left us?
Do we seek to do our best?
If in our hearts there is naught condemns us,
We shall have a glorious rest!"

Though Love repine, and Reason chafe,
There came a voice without reply—
'Tis a man's perdition to be safe,
When for the truth he ought to die.

—R. W. Emerson.

DO YOU BEAR THE CROSS TODAY?

J. B. Chapman, D.D.

And whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27).

It is vain to try to figure out how it is "daily death" to be a Christian. To most of us, few if any burdens, sorrows and bereavements come but such as are the common lot of humanity, and we have to admit that they would likely have come to us, even if we had not been following Christ. And then, according to our own testimony, the joys of Christ outweigh any sorrow that might be directly occasioned by His service; such as being forsaken by friends and loved ones who leave us because of our testimony for Him.

And yet the cross is the symbol of suffering and death, and such as will not bear it, cannot become the disciples of Jesus Christ. What then is the meaning? I think it is this: The Romans invented crucifixion as a mode for executing criminals, and it was, perhaps, the most cruel instrument ever used by an organized society of men. When the sentence was pronounced, the victim was compelled to bear his cross and trudge his way to the place of death. He did not take the cross until he was condemned, and when once he took it and started, he left the old life altogether behind him. All who saw him along the way knew his doom was sealed, and that he was, to all intents and purposes, already dead. Here then is the key to the Master's words. Unless a man will leave the old life completely behind him, and come and embrace the new way with all it means, he cannot be a disciple at all. The new life may be ever so pleasant and satisfying, but whatever it is, from now on it is the disciple's choice. He is forbidden to even look back any more. Like a good plowman, he must look straight ahead, and drive straight ahead. He is henceforth dead to the world, and to its fashions, its pleasures and its applause.

And just as the cross speaks of that which is behind, the crown is the symbol of that which is yet before. But we cannot yet claim the crown as our symbol, for it speaks of the final, not of any immediate victory. Today is the battle: tomorrow is the victory. Today we must bear the cross. Tomorrow we shall wear the crown. Do you bear the cross today?

MISUNDERSTOOD

Misunderstood—

That word is full of sighs,
And back of it are lies,
And gossip which with eagle wings
Speeds on and on and ever flings
Its lies and sighs as through the world it flies.

Misunderstood—

Was ever that your plight?
Ah, yes, if e'er you stood for right,
And fought for it with might and main,
Determined victory to gain,
And in your plight to keep your garments
white.

Misunderstood—

Well, being that you know
Just what it means, you should be slow
To judge another in distress,
And eager, not to blame, but bless,
And so, forever keep love's flame aglow.

—David F. Nygren, in "Gospel Herald."