

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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## EDITORIAL

### CALLING THE PASTOR

(Continued)

Of course every sincere Christian wants to see the church where he or she is a member prosper, and they will work to that end.

And every true hearted preacher is also just as anxious for success in the church that he is pastor of. When we say success in a church, we mean a church where souls get converted, and sanctified and where the members are growing in grace, and the knowledge of our Lord and Saviour Jesus Christ. II Pet. 3:18. as well as increasing in numbers.

Perhaps there is no officer or worker in the church that has a greater responsibility than he who is a pastor. God seems to lay special burdens upon him, although we fear that pastors don't always take their calling as seriously as they should. If they did, perhaps they would not spend so much time on selfish amusement, vacationings, hunting, fishing, etc. They might spend their time more profitably calling upon the shut-ins.

God compares the pastor to a watchman upon the walls of Zion who is responsible to him for the lives and welfare of the citizens. Eze. 3:17. Jeremiah also pronounces awful judgments upon the pastors because they had been unfaithful. Peter, also admonishes the elders to feed the flocks of God which is among you, taking the oversight thereof, etc., and Paul also writes to the Hebrews, to obey them that watch for your souls as they that must give an account, that they may do it with joy, and not with grief.

For a pastor to feed the flock of God, take the oversight thereof, and watch for their souls and give an account of them to God, certainly means responsibility, and for any man to assume such a responsibility as that, he must have a special fitness from God himself. First, he must have a definite call from God, to the gospel ministry. When we say a definite call, we mean more than a desire and willingness to do good. We mean we will have such a strong conviction that we must preach the gospel, or disobey God and be lost ourselves.

We have read that John Wesley made the matter of being called of God to preach, very plain, when asked by a young man, if Mr. Wesley thought that he ought to preach. Mr. Wesley replied, is there anything else that you can do, any other calling or profession that you could follow, and not disobey God,

and be lost? The young man answered, Oh yes, I don't feel that I have to preach in order to serve God, but I would like to preach if I could, and Mr. Wesley then, very solemnly replied, then don't try to preach. We think that the Apostle Paul made it very clear, when he said, Woe is me if I preach not the gospel. And every truly God called preacher knows how he felt.

We fear that many good young men who have a desire to do good, (as every good person ought to have) make the great mistake in thinking that they can go to school and learn to be a preacher. It is a great shame to take a man who would be a good layman, and spoil him by trying to make a preacher of him. We would not say a word to discourage any young man from entering the gospel ministry if God has really called him. But as our good brother, the late Rev. S. A. Baker used to say, The greatest evidence that a man is called to preach is, that he CAN preach, for God makes no mistakes. I have wished sometimes that some good fatherly man would kindly advise some young fellows to be true to God but to do something else instead of trying to preach.

Of course a man who is really called of God needs something more to make a successful pastor of him. He needs to study to show himself approved unto God a workman that need not be ashamed rightly dividing the word of truth. He needs the Baptism with the Holy Ghost and fire to give him power to be a witness for Jesus. Acts 1:8. He should pray without ceasing and fast often, and ask God to give him the wisdom of Solomon, the faith of Abraham, the humility of Moses, the patience of Job, the compassion of Jeremiah, the vision of Isaiah, the courage of John the Baptist, the zeal of St. Paul, the unselfishness of Barnabas, the love and mercy of Jesus. Then if God answers his prayer, and if he has a church that is truly cooperative he ought to be a successful pastor; but, with all of this, if his church does not cooperate, in prayer and faith, they may still tie his hands. Jesus did not many mighty works one place, because of their unbelief.

—H. S. D.

### COME DOWN FROM THE CROSS

#### Self On The Cross and Christ On The Throne

"And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."—Matt. 27:39-42.

At various times in His life and ministry, Satan offered Christ an easy pathway to power without the cross. But as often as these offers were made they were refused. At the very beginning of His Ministry, Jesus faced this alternative. "The devil taketh Him up into an exceeding high mountain and showeth Him all the kingdoms of the world, and the glory of them; And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." This was an offer of a deathless conquest, of a crown without a cross. Indeed the whole force of the tempta-

tion lay in the prospect of power apart from suffering, of elevation without humiliation.

Strange as it may seem, Calvary is where Satan was defeated, and cast out of his seat of authority. "The world's throne is a cross. Christ reigns from the tree." Because He went to the cross, today Christ is supreme in the universe and that supremacy will one day be openly manifested as the book of Revelation clearly teaches.

#### "Yet Not I"

All of this is purely historical. But it is more than historical truth. It is moral as well, for Paul says, writing of believers in Romans 6,—"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." "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Planted . . . in the likeness of His death." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."—Gal. 2:20.

When we agree that our "old man," has been judicially crucified with Christ, we shall be actually nailed to the cross. When God sees that we mean business, that the consent of the will is really genuine, He accepts the sacrifice. And then the battle begins.

#### Take Sides With God Against Self

What we have done theoretically has to be practically wrought out in all the endless varieties of daily life, Christian experience and conduct. Once we agree that our "old man" shall be actually nailed to the cross, a great hue and cry is raised by Satan who begins to sympathize with all the life of nature and of self, just as Peter sympathized with Jesus when he said, "Lord, this shall never be to Thee." And unless we are careful we will accept the sympathy, agree with Satan that our flesh must not die, that we are too good for the cross, that in our case the cross is a mistake.

Sympathy is a very subtle thing, and while it is often a Christlike trait, it may also be of the flesh. Jesus refused Peter's sympathy saying that it was of the flesh and not of God. He knew that His throne was a cross and He would not be turned aside. When God is dealing with someone in discipline, when He is letting the cross work in a life, be careful how you sympathize with him. You may be taking sides with him against God. By such sympathy, you may indeed, draw that person to yourself, but you will draw him away from God.

As soon as you surrender self, to be practically nailed to the cross, Satan or his instruments, like Peter, will begin to sympathize with all the life of nature which has not yet practically gone to the cross. And while what we call the carnal mind, which rebels against God, may indeed be slain, so that the whole being desires only the will of God, yet as each individual experience of new and deeper participation in and application of the cross arises, the temptation is always present. "Save thyself and come down from the cross." And who is there who will dare say that he never yields to the temptation to "Come down from the cross?"

While a great many people know what it means to take the position and commit them-