

# THE KING'S HIGHWAY

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## EDITORIAL

### "JESUS CHRIST, AND HIM CRUCIFIED"

Paul "determined not to know anything among (men) save Jesus Christ, and Him crucified." That purpose had to do with both the preacher and his preaching. It referred to his message, but it included also the messenger.

The outcome of that determination was at least twofold. First, it gave to the apostle A REALIZATION OF HUMAN INSUFFICIENCY. Look at his words: "And I, brethren, . . . came not with excellency of speech or of wisdom, declaring unto you the testimony of God . . . And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, . . . that your faith should not stand in the wisdom of men." Then, it made possible A DEMONSTRATION OF GOD'S ALL-SUFFICIENCY. He declared that his ministry was "in demonstration of the Spirit and power."

And may we not learn from the apostle's confession and experience something of the secret of powerful, fruitful, and God-approved service. It is not enough to preach "Jesus Christ, and Him crucified," important as that is. We must **know** "Jesus Christ, and Him crucified," even as did Paul.

How often do Paul's words describe our soulwinning efforts? Does the greatness of our task, the weight of our responsibility, the insufficiency of our best, press upon us until we know something of Paul's weakness, and fear, and much trembling? Or are we majoring on excellency of speech, earthly wisdom, and natural and acquired ability? Or is that we have gotten used to our work and feel **we can do it?**

Doubtless we too would labour in the demonstration and power of the Spirit of God, and lasting fruit. Paul's testimony and experience point the way. Let us be wise and quick to follow.—E. W. T.

"Here then is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless."—Jowett.

## SHARING THE CROSS—WINNING THE CROWN

As anew this Easter season we contemplate the agony of our Lord on Calvary, may it beget in us a burning desire to "fill up that which is behind in the afflictions of Christ . . . for his body's sake, which is the Church." This is the only world in which we can sacrifice and suffer for Jesus' sake in helping win lost souls to Him. "If we suffer, we shall also reign with Him."

That veteran missionary of Africa, Andrew Murray, gives us food for thought in the following:

"Thy destiny, O man, is to sit with Jesus on His throne. Live as one preparing for it. Cultivate a royal spirit . . . make it thy care to follow Christ in His humility, He will make it His care to bring thee to His glory . . . The same share you have in Jesus on the cross, you have in Jesus on the throne. Be ready to sacrifice the earthly life for the heavenly; to follow Christ fully in His separation from the world and His surrender to God's will; and Christ in heaven will prove in you the reality and the power of His heavenly priesthood."—Wesleyan Missionary.

## THE SIGN

Lord crucified, O mark Thy Holy Cross  
On motive, preference, all fond desires;  
On that which self in any form inspires,  
Set Thou that Sign of loss.

And when the touch of death is here and there  
Laid on a thing most precious in our eyes,  
Let us not wonder, let us recognize  
The answer to this prayer.

—Amy Carmichael.

## THE CROSS A SYMBOL OF SACRIFICE

By Emma B. Ward

The Cross always shall be a symbol of the sacrifice that Christ made for the redemption of a lost world. His plan of salvation did not end at the Cross; otherwise we would be worshipping a dead Christ. But He is alive forevermore and rules and reigns in our hearts. It is our privilege to take the message of a living Redeemer to the uttermost parts of the earth. No sacrifice should be too great in order to make this possible. He gave His life for our redemption. Are we willing to sacrifice to win a lost world for Christ? Give in the light of the Cross.—Emma B. Ward in Herald of Holiness.

## SELF-CRUCIFIXION

There is a background to the manifestation of the mighty works of God through a human channel. Underlying resurrection is death. Paul to possess all things had nothing, to make many rich was poor, to be powerful and wise had to become foolish and weak, to be remade had to be broken. We can employ through the Spirit the powers of "the world to come" in the measure that we have died out to enslavement to its possessions and glories and the ways of the world.

One must pass through fires in which the selfish claims of natural loves and the selfish hold on the good things of life must be burnt out to make room for the influx of supernatural grace and power.—Norman Grubb.

## WHAT CAN YOU SAY TO DEATH?

(Continued from Page One)

apostle takes as he completes the context of this triumphant shout "**O death, where is thy sting?**" He looks forward to the day of consummation that is surely to come—the day when, as he expresses it, "the trumpet shall sound, and Christ shall manifest Himself once more in utter magnificence and in rapturous glory. Listen to Paul as he describes it: "**Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed.**" That is, there will be a resurrection of the dead, and the risen body unlike the one that was buried, will be incorruptible. At the same time there will be a transfiguration of the living believers and the transfigured body, unlike the mortal body, will be immortal. The shout of the risen ones will be, "**O death, where is thy sting?**" The shout of the transfigured ones, who will never taste death, will be "**O grave, where is thy victory?**" And the grand and unending shout of all together will be, "**Thanks be to God, which giveth us the victory through our Lord Jesus Christ.**"

It is then, in that grand finale, that there shall be brought to pass the saying, "**Death is swallowed up in victory.**" Of course you can ask questions that are not easy to answer. You can ask, for example, how am I to recognize my dear ones, they in their glorified forms and I in mine? As for myself, I am content with the notion that love's intuitions, which are so astonishing here, will be even more acute over there.

Of course you can ask, Will my little fellow who died at three have the size and features that are so vividly fixed in my memory? To which, I think, the true answer may be found in this very chapter we are studying. "**It is sown,**" says the Holy Spirit, "**a natural body; it is raised a spiritual body.**" The body is the organ of the soul—that is its function. And bodies are as individually distinct as souls. The connection between the body that is buried and the one that will be raised does not consist of an absolute identity of particles, but of an identity of function, with each resurrected body becoming a perfect expression of the spirit.

The one immense, immeasurable, sublime fact about our resurrection body will be its deathlessness. Whatever its form, it will be perfectly adapted to our soul. Its form, however, is not nearly so important as the fact that from it will have been removed all of the effects of death, direct or indirect, for ever and ever. In all that fair society of the redeemed not one maimed or mutilated body! Not one sightless eye! Not one unhearing ear! Not one withered or missing arm! Not one feeble step! Not one hacking cough! Not one twinge of pain! Not one expiring breath! Not one lifeless form! Nor will there be any more.

The victory will be complete. Christ will be crowned the everlasting Conqueror. God will be all in all. Death, like some haunting, hideous nightmare, will be swept away—utterly and eternally.

"**O death, where is thy sting? O grave, where is thy victory?**"

You can say that to death—if you have Christ!