

# The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
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 Editor - Rev. B. C. Cochrane  
 Associate Editor and Business Manager  
 Rev. E. W. Tokley  
 Contributing Editors: Revs. H. S. Dow, F. A. Dunlop  
 Other members of Committee: Revs. W. L. Fernley,  
 A. D. Cann  
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## EDITORIALS

### 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 I 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 "shewforth", 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 the 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 de-

cline and church conflicts? Here's the answer: "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 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 the 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 titles 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 to 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 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 disciples 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 never 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."

The King's Highway

## Peace

Through the Prince of Peace

By Rev. William H. Pratt\*

In "Pilgrim Holiness Advocate"

"And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land" (Lev. 26:6).

The great passion and pursuit of mankind is peace. The world is tired of war and bloodshed. The answers to the great and grave questions of how to reach the desired goal are as widely different as night and day. The socialists and the communists are saying, "Give us a more even distribution of the world's material and financial wealth." The cry of labor is for more pay and shorter hours. The capitalists ask for greater production with a minimum cost of operation. No doubt the biggest issues of the coming presidential campaign will revolve around the settlement of national and international entanglements which disrupt and destroy the peace of the nation. Politicians will make their promises and place planks in their party platforms which will have to do with problems of social, political, and economical security. Permanent peace and prosperity will be the common goal.

But what are the prospects? Will human aspirations and hopes be realized, or are they to become vain and empty dreams which shall end in certain failure and disappointment? Will a change of administration and the enactment of new legislation bring about the desired era of peace and prosperity? Could it be possible that a new program of humanitarianism or social reform might be the answer to the problem of world chaos? To find the answer and the solution of our problems one must look farther than the help of man. The Bible alone has the answer.

In the beginning of the twentieth century the dream of world peace was to become a reality. This mystical fancy was to bring in a Christian era and the dawning of a new day. Mr. Andrew Carnegie donated the sum of ten million dollars for the establishment of a World Court at The Hague, Switzerland. Here all international disputes were to be settled peaceably without the necessity of armed warfare. The intention was noble and the cause was worthy, but the effort was followed by numerous, discouraging setbacks. In 1914 World War I plunged us into a conflict which, directly or indirectly took the lives of thirty-six million. This was to be a war to end all war but again, in spite of the League of Nations, the Kellogg Pact, and other organizations, World War II followed and other wars, too numerous to mention.

The Federal Council of Churches joined the forces of Protestants, Catholics, and Jews. Publicly they denounced war in strongest terms. Their object was to provide a declaration which would go down in history as final: "A just and lasting peace throughout the world." All this was followed by more peace proposals, conferences, and pacts, but without avail. We are still talking peace but our goal is not yet in sight. Today we have the United Nations, but any organization which gives no place to God and his peace plan is doomed to defeat its own purpose, and leave the world in a greater state of turmoil. A warless world can never be, as long as God is repudiated and Christ is rejected.

## THE BURIAL OF MOSES

By Nebo's lonely mountain,  
 On this side Jordan's wave,  
 In a vale in the land of Moab  
 There lies a lonely grave;  
 And no man knows that sepulchre,  
 And no man saw it o'er,  
 For the angels of God upturn'd the sod,  
 And laid the dead man there.

That was the grandest funeral  
 That ever pass'd on earth;  
 But no man heard the trampling,  
 Or saw the train go forth—  
 Noiselessly as the daylight  
 Comes back when night is done,  
 And the crimson streak on ocean's cheek  
 Grows into the great sun;

Noiselessly as the spring-time  
 Her crown of verdure weaves,  
 And all the trees on all the hills  
 Open their thousand leaves;  
 So without sound of music,  
 Or voice of them that wept,  
 Silently down from the mountain's crown,  
 The great procession swept.

Perchance the bald old eagle  
 On gray Beth-peor's height  
 Out of his lonely eyrie  
 Look'd on that wondrous sight;  
 Perchance the lion stalking  
 Still shuns that hallow'd spot,  
 For beast and bird have seen and heard  
 That which man knoweth not.

But when the warrior dieth,  
 His comrades in the war  
 With arms reversed and muffled drum  
 Follow his funeral car;  
 They show the banners taken,  
 They tell his battles won,  
 And after him lead his masterless steed,  
 While peals the minute gun.

Amid the noblest of the land  
 We lay the sage to rest,  
 And give the hard an honored place,  
 With costly marble drest,  
 In the great minster transept  
 Where lights like glories fall,  
 And the organ rings, and the sweet choir sings  
 Along the emblazon'd wall.

This was the truest warrior,  
 That ever buckled sword;  
 This the most gifted poet,  
 That ever breathed a word;  
 And never earth's philosopher  
 Traced with his golden pen  
 On the deathless page truths half so sage  
 As he wrote down for men.

And had he not high honor:  
 The hill-side for a pall  
 To lie in state while angels wait  
 With stars for tapers tall  
 And the dark rock pines like tossing plumes  
 Over his bier to wave,  
 And God's own hand in that lonely land  
 To lay him in the grave—

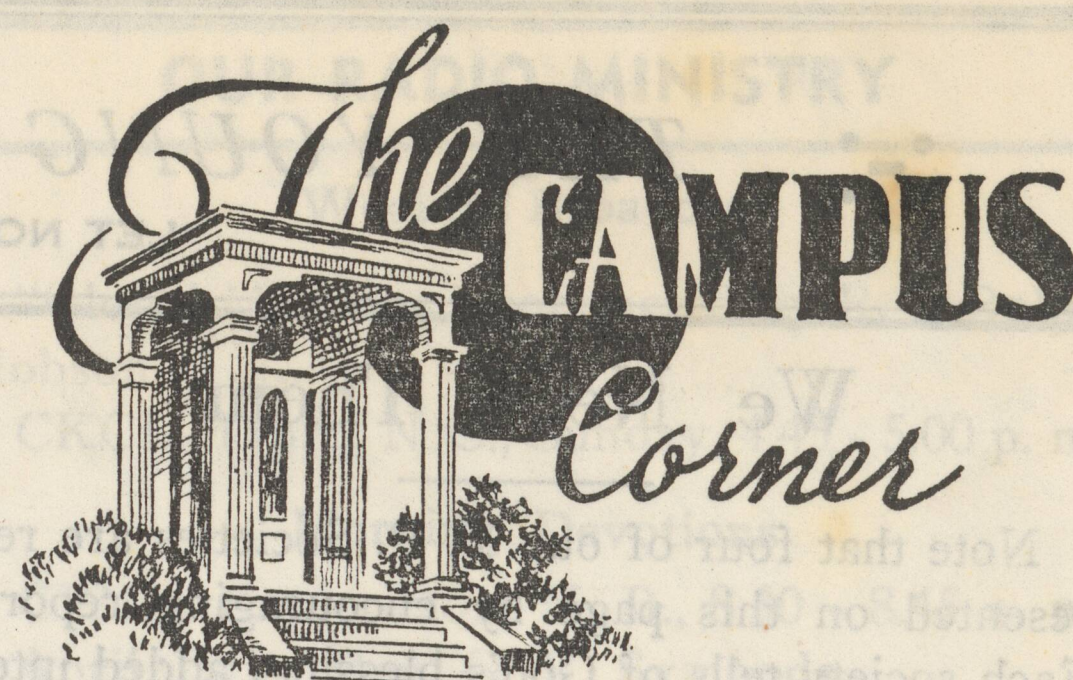
In that strange grave without a name,  
 Whence his uncoffin'd clay  
 Shall break again, O wondrous thought,  
 Before the judgment-day,  
 And stand with glory wrapt around  
 On the hills he never trod,  
 And speak of the strife that won our life  
 With the Incarnate Son of God?

O lonely grave in Moab's land!  
 O dark Beth-peor's hill!  
 Speak to these curious hearts of ours  
 And teach them to be still,  
 God hath His mysteries of grace,  
 Ways that we cannot tell;  
 He hides them deep like the hidden sleep  
 Of him He loved so well.

—Mrs. F. C. Alexander.

The cause of war is deeper than surface disorder brought about by thirst for power, territorial disputes and inequality of rights and privileges. Departure from God is the underlying cause. The first record of such tragedy is found in the fourteenth chapter of Isaiah. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:



## RENEWED INTEREST IN BETHANY

It is our conviction that our people are manifesting a growing interest in Bethany Bible College. The response to the Bethany Sunday appeal was gratifying indeed; and speaks to us of the loyalty of our churches and friends who have made personal contributions to Bethany.

Since our report on Bethany Sunday, the following Churches have sent money to Bethany: Presque Isle, Jonesport, Doaktown, Fort Fairfield, Black's Harbour, Grand Harbour and Saint John. Several of these churches have already contributed toward our Bethany Sunday offering. How can we help but be grateful for the cooperation of all of our people who have been helping us to make Bethany influential in the cause of Christ's Kingdom?

The increased interest on the part of our people is a challenge to those of us labouring at Bethany. Let us all continue to give our best to Bethany.

## CHURCH YEAR CLOSURES

We want to remind our people that the church year closes May 31st. We are hopeful that all our churches will be able to meet their Bethany Budget by that time.

To date, our people have encouraged us by their giving. The example set by those churches consistently paying off their budgets should be a challenge to the churches which have not made any payment. Let us encourage all our churches to make May 31st a date when they can read in their accounts, "Bethany Budget . . . paid in full."

## PLANS FOR NEXT YEAR

Young people, it is not too early to begin making plans for attending Bethany next year.

Parents, encourage your children to attend Bethany Bible College.

At Bethany there awaits the new student, a program of work and study under the influence of godly instructors; and an environment which meets the spiritual needs of youth today.

Bethany offers courses leading to both Junior and Senior matriculation as well as a three year Bible course preparatory to Christian service. Why not write the Registrar today for further information about Bethany?

"I will ascend above the heights of the clouds; I will be like the most High" (Isaiah 14:12-14).

Is there no hope for those who watch for the morning of peace? Not until the Prince of Peace, God's great Emancipator, shall come again. One day he shall get this old world off the rocks of ruin. One day the fires of sin, which have ravaged the world, shall be extinguished forever. This eternal fact keeps our hopes alive. He will quell the storm and light the way through the darkness and gloom. The morning shall dawn and peace shall come, but not until Satan has been locked in his dungeon. When man's insufficiency has been exposed, when the apostasy of the church, which denied the deity of Jesus Christ, has come to a climatic end, then shall wars be no more. The Psalmist David saw this glorious day.

(Cont'd on Page 8)