

The King's Highway

An Advocate of Scriptural Holiness

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— Editorials —

"LET US GO HENCE"

Time's tireless movement brings us once more to the season of sacred commemoration. The pre-Easter season with its Calvary emphasis is just before us. The annual pilgrimage has begun. Through sermon and song we shall be led, during the next few weeks, into sacred Gethsemane, to Pilate's judgment hall, and up Golgotha's rough and rugged path. And again the scenes which make up the Calvary drama will pass before us in review.

For some years I have been preaching pre-Easter sermon series on the Cross of Christ. This year I am following this emphasis in the Sunday morning services from March 6 to April 10 under the general text: "And when they had come to the place called Calvary . . .", Luke 23:33. I feel that an annual series of sermons on this subject is timely, not just as a seasonal emphasis, but as a means of reviewing and re-emphasizing the great truths of Redemption. The practice has been enriching to my own soul, and edifying, in some measure, I believe, to the people to whom I have ministered.

As I contemplated what seemed the Spirit's leading toward this area of Bible truth for this year's pre-Easter sermons, my heart was moved with a new sense of reverence and awe. I was reminded of Moses' approach to the burning bush of Midian, and the divine challenge: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". And so I paused to pray that my soul might be made ready for the journey, that a spirit of reverence might possess me e'er I continued on my way toward the "hill lone and gray".

Not only is Calvary a place deeply sacred, but a place profoundly mysterious. The full significance of what transpired there is beyond the range of human thought.

"Anyone writing (or preaching) on the life of our Lord", declared Dr. James Stalker, "must many a time pause in secret and exclaim to himself, 'It is high as heaven, what canst thou do? deeper than hell, what canst thou know?' But we have now arrived at the point (Calvary) where this sense of inadequacy falls most oppres-

sively on the heart. Who is worthy to look at such a sight? Who is able to speak of it? 'Such knowledge is too wonderful for me; it is high, I cannot attain unto it.' This spot is the centre of all things. Here two eternities meet. The streams of ancient history converge here, and here the river of modern history takes its rise. The eyes of patriarchs and prophets strained forward to Calvary, and now the eyes of all generations and races look back to it. This is the end of all roads. The seeker after truth, who has explored the realms of knowledge, comes to Calvary and finds at last that he has reached its centre. The weary heart of man, that has wandered the world over in search of perfect sympathy and love, at last arrives here and finds rest".

The "rending rocks and dark'ning skies" of the Calvary drama, the startling cry "My God, my God, why hast Thou forsaken Me?" of the suffering Saviour, overwhelm the mind with a sense of things supernatural. We are conscious of transactions between the Almighty God and the "Lamb for sinners slain" in which man has no part. And yet man is related to the drama. In fact, he is the cause of it. This is the dreadful climax of the conflict between sin and righteousness, this is the end of the long struggle which began in Eden when God declared a war unto death against Satan and his evil plot to destroy man, the prize product of the creative genius of the Infinite.

Well may we sing "Jesus, keep me near the Cross". The Church must live close to the place called Calvary. If we drift away from this point, the true meaning of redemption begins to fade. If the vision of the Man on the Centre Cross grows dim, the spirit of the Christian Faith will be lost to us.

"Arise, and let us go hence". Let us draw near to the Cross of Golgotha. We need a new revelation of the meaning of Calvary, a fresh in flow of that Calvary love. But "draw not nigh hither" until the soul is prepared for what it will see and feel!

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A WARNING WITH A REASON

(Continued from Page One)

the enlightening ministry of the Holy Spirit, saw much in Christ agreeable and desirable. He introduces them by the words: "But ye have not so learned Christ." From the 20th verse, to the 29th, we have Paul's exhortation to righteousness and holiness, and no hint of coercion or predetermination. The act of "putting off the old man", and "putting on the new man", is the result of their "renewed mind." In the one case, the "vanity of their mind" led them downward, (so it did the Prodigal, until he came to himself) in the other the changed, or "renewed mind" led them out of sin, and into holiness.

I say, Paul, was no Calvinist! Or at least, it is difficult to understand him as such. The "election" he knew, was an election in Christ, and not, who is, and who is not to be elected. And this, sobering as the thought may be, is determined by men's acceptance or rejection of God's saving grace. There must be an Infinite fulness of meaning in that apostolic entreaty: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption". It makes sense only when we accept the fact that God has delegated to Man a determining voice in his eternal destiny.

(To be continued)

Things are rightly valued at the backside of the desert—din and bustle are not heard there, ambition has no range. We see things in the stillness of the Divine presence. To learn of God we must be with Him. It is no waste of time. A man who is always doing is apt to do too much.

Bishop Taylor Smith.

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