

The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTIST ALLIANCE

Published Semi-Monthly at Moncton, N. B.
by a Committee of the Alliance.

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— SUBSCRIPTION PRICE —

Per year, in advance.....\$3.00
United States Subscribers.....3.00

SPECIAL NOTICE

All correspondence for the Highway should reach us
before the 8th and 23rd of each month.

The King's Highway, Box 277, Moncton, N. B.

Printed by Moncton Publishing Co., Ltd.

Printers and Publishers, Moncton, N. B.

AUTHORIZED AS SECOND CLASS MAIL

POST OFFICE DEPT. OTTAWA

MONCTON, N. B., MARCH 15th, 1961

— Editorials —

THE CROSS AND THE CROWN

The Cross and the Crown are universal symbols of the Christian Faith. They represent the conflicts and conquests of Christ and His Gospel.

The Calvary incident was climactic in the life of Jesus. It was the final stage of a long struggle against evil. On Golgotha the last battle was fought and the victory decisively won.

Long before the world's most famous "miscarriage of justice" trial conducted by Pontius Pilate, before jealousy and hatred voiced its diabolical "crucify Him", before the shameful execution of the gentle Man of Galilee, Christ had accepted and borne the Cross of self-renunciation. It appears in the great temptation conflict when he is exposed to the dreadful onslaught of satanic attack; it is seen again as, facing the threat of suffering and death as he pursues the path of duty, he rejects the plea of disciples to seek safety and "steadfastly set His face to go to Jerusalem; and it glows in the darkness of Gethsemane as He faces the supreme test of consecration and utters the triumphant "not my will, but Thine."

Jesus "endured a cross and thought nothing of its shame because of the joy He had in doing His Father's will", (Phillips translation of Hebrews 12:2). And it was this spirit of utter abandonment to the Father's will that brought Him as a victor to "sit down at the right hand of the throne of God".

This is the "secret weapon" of Christ and the Christian Gospel. Victory is won by the Cross. It is "by this sign" that we conquer.

We need not, and could not, win the victory that Jesus won. That was His own peculiar assignment and He alone could successfully attempt it. He only could "make peace through the blood of His cross" and provide for sinful man a great redemption.

But the life of the Christian Gospel is perpetuated by the same spirit that motivated its great Founder. "The Gospel of a broken heart, demands the ministry of a bleeding heart", said Dr. Jowett. Victory for the Christian and the Christian Church is won in the same way as Jesus won it — by a cross. If we are to gain the rich spoils of spiritual triumph in personal living and public

service, we must follow our Master in self-renouncing conflict and consecration.

The Crown is the object of universal desire. We all long to possess it. The fruits of victory are sweet to the taste and the rewards of Christian service are eagerly sought by all. But those who would enjoy the Crown must first endure the Cross. Those who would "sit down with the saints around the Throne of God, must first fall down in complete consecration before the Throne of God.

We who suffer the pain of spiritual failure when we long for the pleasure of spiritual success, must learn again that the Crown of victory is won by bearing the Cross of shame. A visit to Calvary would work wonders for us. There on the "hill lone and gray" we may gain a new and transforming conception of the spirit of Christ and the secret of His great conquest. And we need not return to the frustrations of spiritual failure and barrenness. From the meditations and soul-searchings of the Calvary experience, we may gain a new understanding of the challenge of the Saviour "take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls".

"Go to dark Gethsemane, Ye who feel the tempter's pow'r;

Your Redeemer's conflict see, Watch with Him one bitter hour:

Turn not from His griefs away; Learn of Jesus Christ to pray.

Follow to the judgment hall; View the Lord of life arraigned,

O the wormwood and the gall! O the pangs His soul sustained!

Shun not suffering, shame or loss; Learn of Him to bear the cross.

Calvary's mournful mountain climb; There, adoring at His feet,

Mark that miracle of time, God's own sacrifice complete:

"It is finished!" hear Him cry; Learn of Jesus Christ to die".

James Montgomery.

"THE CONQUEROR FROM CALVARY"

The caption of this statement is the classic title given our Lord by Dr. Clarence Macartney in a sermon on Isaiah 63:1, "Who is this that cometh from Edom, with dyed garments from Bozrah?"

With characteristic eloquence, the preacher introduces the hero of the prophetic drama: "The night is conquered; day begins to dawn over the mountains of Edom. Making his rounds on the wall of some stronghold of Israel, the watchman describes in the distance a solitary warrior, striding forward with the look of a conqueror about him, his crimson robes streaming behind him in the morning wind. As he comes near the watchman challenges him: 'Who is this that cometh from Edom, with dyed garments from Bozrah?'. And the traveller replies: 'I that speak in righteousness, mighty to save'. And then the watchman asks: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" And again the approaching warrior speaks: 'I have trodden the winepress alone; and of the people there was none with me . . . for the day of vengeance is in my heart, and the year of my redeemed is come'".

In this sin-soaked world of the twentieth century, we need a new vision of the One who "speaks in righteousness, mighty to save". We need a revitalized presentation of the Saviour who waged uncompromising and victorious warfare against evil powers and evil personalities.

The soft-spoken, easy-going "Gospel" of a spiritually

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