

The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
REFORMED BAPTIST ALLIANCE

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—Editorials—

THE KEY MAN

Pastor, you are the key man in your church. Your Church, generally speaking, is only a blown-up version of your faith, your vision, your loyalty, and your sacrifice. Yes, churches, and pastors, and circumstances may differ—and there are exceptions to every rule—but “As the pastor, so the people” is so true that sometimes we would rather not be required to admit it.

The pastor is the key man in promoting the spiritual life of his church. It is he who must lead the way into the deeper things of God, “the hidden riches of secret places.” It is he, who by the stature of his soul, the strength of his spiritual life, must challenge his people to “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.” It is he who must lead first in compassion for souls, intercessory prayer, and sacrificial giving. There may be situations in which a man may get away with saying, “Don’t do as I do, but do as I say,” but never in the Christian ministry. The pastor, himself, becomes eventually his strongest message to his church.

The pastor is the key man in promoting denominational interests. It is his job to “sell” the various projects of the general church, and to present to his people ways and means of carrying their share of the load. The pastor is obligated to be a supporter of every denominational endeavour, and to make an honest effort to help his church to meet denominational commitments. This does not mean that he cannot have special interests. Such is a healthy thing. But it does mean that first and foremost will be his loyalty to the total cause at large.

As key man, and that you are, you need to be taking your job seriously. You need to remember that you are a workman of God, that you are entrusted with the gospel of Jesus Christ, and that the destiny of eternal souls is your responsibility. There’s no place in the ministry for softness, there’s no time for loitering, and there’s no easy path to success.

“BUT I GIVE MYSELF UNTO PRAYER” (Psalm 109:4)

Prayer is the soul’s reach after God. Prayer triggers the power of God and sets in motion superhuman forces. God works when men pray.

Luke records that following the wilderness temptation, “Jesus returned in the power of the Spirit” (Luke 4:14). Through prayer, this can also be the experience of

every true follower of Christ. Satan’s onslaughts may be powerful. Prayer is more powerful.

A Kempis wrote, “We ought not therefore to despair when we are tempted, but so much the more fervently to pray unto God, that He will vouch safe to help us in all tribulation.”

Are you tempted? Pray!

Are you discouraged? Pray!

Are you afraid? Pray!

Are you in doubt? Pray!

Jesus was never more imperative than when he said, “Men ought always to pray, and not to faint” (Luke 18:1). In this Jesus set the example. He prayed in the early morning (Mark 1:35), He prayed all night (Luke 6:12), He prayed at his baptism (Luke 3:21), He prayed at his transfiguration (Luke 9:29), He prayed in the Garden (Luke 22:44), He prayed on the Cross (Luke 23:34). If Jesus needed to pray, where does that place you and me?

The avenue of prayer leads to spiritual power. He who prevails in prayer has power with God. Prevailing prayer is the secret to William G. Ficher’s immortal hymn, “Whiter Than Snow.” Ficher write:

The blessing by faith I receive from above,

O Glory! My soul is made perfect in love;

My prayer has prevailed; and this moment I know.

The blood is applied, I am whiter than snow.

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?