

The King's Highway.

And an Highway shall be there, and a Way, and it shall be called the Way of Holiness.

The wayfaring men, though fools, shall not err therein.—Isaiah 35:8.

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OUTLINE OF THE EXPOSITION OF THE EPISTLE TO THE ROMANS, CHAPTERS ONE TO EIGHT, INCLUSIVE

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Chapter 1.

The burden of this chapter may be entitled, God's attitude toward sin; the key to the chapter being found in the 18th verse, viz: "The wrath of God is revealed from heaven against all ungodliness and the unrighteousness of men." Our God is out against sin.

Chapter 2.

The teaching of this chapter is, that sin is without "excuse" the key to the chapter being in the first verse, in which he says, "Therefore thou art inexcusable, O man," etc. God can accept no apology for sin; sin is utterly without excuse.

Chapter 3.

In this chapter the Apostle teaches the UNIVERSALITY of sin, the key to the chapter being found in verses 22 and 23, in which he says, "There is no difference: for ALL have sinned, and come short of the glory of God," thus including both Jew and Gentile, "that they are all under sin." v. 9.

Chapter 4.

In this chapter we are taught the way back to God: the way of Justification by faith; the key to this chapter being the fifth verse: "To him that worketh not, but believeth on him that justifieth the ungodly, his FAITH is counted for righteousness."

That Justification is not by works, or merit, but of grace, using the faith both of David and Abraham, as analogous; telling us that Abraham was not only saved from sin, but actually was saved from staggering. "Abraham staggered not at the promise of God through unbelief," which was "imputed to him for righteousness."

The summing up of this argument is found in the first verse of the fifth chapter, viz: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Chapter 5.

This chapter teaches the result of Adam's disobedience—the entailment of sin and death upon the race—the key to the chapter being verses 12 to 14, inclusive.

The Apostle teaches at once that the ruin of the fall is not greater than the provision of the atonement; that what was lost by the disobedience of the first Adam is fully recovered and restored to us by the obedience of the second Adam. It does not close until it tells us that "where sin abounded, grace did MUCH MORE abound." (v. 20.)

The race did not lose the favor of God through the disobedience of Adam. Every child born into this world is yet in the favor of God, until it comes to the age of personal responsibility and by its own disobedience and sin forfeits the favor of God.

We are not condemned because of anything that Adam did. Every child born into this world has a "corruption of the nature" by which it "is very far gone from original righteousness. It is born with the image of God defaced and vitiated, by reason of what is known as "original sin." When a soul is "justified" it regains the FAVOR of God which it had lost as the result of its own disobedience; when sanctified it regains the moral likeness or image of God which it had lost through Adam's disobedience.

Chapter 6.

This chapter teaches the nature of the abounding grace. And, as though the Apostle actually anticipated the modern teaching of repression, he raises the question, "What shall we say then? Shall we continue in sin that grace may abound?" And at once answers the question by saying, "God forbid. How shall we that are dead to sin, live any longer therein?" (v. 1-2.)

He then proceeds to teach the divine method of dealing with original sin; the key to the chapter being verse 6, in which he says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

The terms "crucified" and "destroyed" surely do not sustain the teaching of repression or suppression, but rather the complete eradication and elimination of the sin principle, and sums it up by telling us in verse 22 that we are "NOW made free from sin."

We prefer the crucifixion and destruction of "our old man" rather than the suppressing and regulating of the same.

We dare to believe that Jesus can utterly remove and destroy from the soul the least and last remains of sin, and make us entirely free from sin now.

Chapter 7.

This chapter is given parenthetically, the key to the chapter being in the parenthesis of the first verse, as follows: "For I speak to them that know the law."

In the first three verses he teaches both the POWER and DURATION of the law, under the symbol of matrimony, and tells them in verse 4 and 6 that they "are delivered from the law."

Then beginning with the 7th or 8th verse he begins to relate what purports to be his own experience in connection with the law—not as a Christian under grace—but as a legalist. His exact words are, "I was alive without the LAW once; but when the COMMANDMENT came, sin revived and I died." (v. 3.)

Paul's language could scarcely be more explicit as to when this was his experience, thus pointing out the weakness or failure of the law—which failure was due to something within him he styled "carnal;" "sin that dwelleth in me;" "a law of sin which is in my members;" "the law of my mind;" and "the body of this death."

He here recognizes the fact of original or imbred sin which the "LAW" could not eliminate. But the chapter does not close until he declares the fact of deliverance in Christ from this inward difficulty.

Although the chapter contains but 25 verses, the word "law" occurs 23 times, and the word "commandment" six times—thus clearly teaching that "the carnal mind is enmity against God;" that "is not subject to the law of God, neither indeed can be." (Rom. 8:7.)

Chapter 8.

This chapter shows forth the superiority of the Gospel as compared with the Law, the key to the chapter being the third verse. In this verse he declares that "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Here we see that in a very pre-eminent sense the work and ministry of Christ have to do with this something called "sin in the flesh." And this is exactly the argument of the writer to the Hebrews, when he says in chapter 7:11, "if therefore perfection were by the Levitical priesthood (for under it the people received the Law), WHAT FURTHER NEED WAS THERE?" and then answers the question in the 19th verse by saying, "The law made nothing perfect, but the bringing in of a better hope did."

In Romans, 7th chapter, while yet under the Law, he declares the "law of sin" in his members brought him into captivity, but in Romans 8:2 he declares that the "law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The thing that has been in his way, and brought him into captivity which the law could not remove, was the sin that dwelt in him; the "law of sin" in his members, from which thing he was now made free by the "law of the Spirit of life." As though he would say, "Why return to Judaism?" Though the law was holy and just and good, there was something within us while yet under the law that was not subject to the law, and which the law "could not" remove, but which Christ has "condemned" from which I have now found deliverance through the "law of the Spirit of life."

He then assures them that nothing in the external life can occasion defeat, and breaks forth in a shout of victory, saying, "Nay, in all these things we are more than conquerors through Him that loved us,"—Tact Form, Christian Witness Co.

THE SAVIOR'S WARNING.

Jesus warned his disciples against the Pharisees which he declared was hypocrisy manifesting itself in formalism and that among the Sadducees which manifested itself in rationalism. The hypocrisy against which we are warned is that which professes belief in a good doctrine but practices according to some other and bad doctrine.

This method of treating doctrines is dangerous because it is practically remediless. It is not easily exposed because it hides so securely behind the supposed sacredness of a man's belief. A great deal of this supposed sanctity is merely put on. When a man declares that he has the right to believe what he believes he is stating only a half truth. He has the right to believe what he believes if he believes the truth but no man has a right to believe either what he knows to be falsehood, or a truth which does not show itself to be supported by sufficient evidence. But this supposed sanctity with which a man's belief is clothed hedges him about so that it is difficult to bring him from under this cloak and expose him. People are inclined to treat the belief of man with a consideration which gives falsehood a power that does not really belong to it.

Another cause of danger is that both the false and true are self-propagating. One person who professes to believe one thing but who lives according to something else will encourage others to do likewise and so where one hypocrite is found there is likely to be many others.

Few people need to be warned against that which is open and publicly vicious, but he who is outwardly

good but inwardly evil is all the more dangerous because he is thus outwardly good. The most dangerous man is the one who seeks to do one thing while professing to do exactly the opposite thing. The man who teaches one doctrine in order that he may get the ears of the people to really teach some other doctrine is always a dangerous man. We have known a man to teach the doctrine of holiness in certain congregations in order to capture the hearts of the people who believe in that doctrine and then under the guise of preaching holiness with great zeal this man lead the thoughts of the people away to some entirely different and even opposite doctrines. Men seem to be thinking only of their own example and its influence and to fancy themselves safe from all danger, but he who practises deception even under the notion that good may come from it is sure to fall.

Only a little leaven is required to leaven the whole lump and since it works almost without our ability to see it work it illustrates the influence of evil which works under the cover of something else until it has leavened the whole lump. Leaven may be represented as acting upon the individual character and it may mean that the individual character upon which it acts becomes wholly bad, or it may mean that the leaven works in a church or body of people and spreads from one to another until the whole body becomes leavened. Doctor J. P. Thompson says: "Religious error commonly bears the semblance of truth: often begins in the distortion or perversion of some particular truth to the neglect of other truths in their systematic and other harmonious relations to the body of doctrines. Error in religious faith or practice is likened to leaven, because being within the system, its tendency is to spread, and to cause fermentation." Leaven is a fermenting principle, hence tends to corruption, hence is used to represent sin in individuals and in churches.

The only attitude for Christians to take toward sin and hypocrisy is that of earnest, active, constant opposition; we are to beware of its presence and dangerous character, to be alarmed because it come near to us, to be warned against it and to give it no encouragement or even permission to come near us. We are to be on our guard against it in all of its forms and to shut every avenue to our souls against it. It is like a city with mighty walls and strong gates, against which the enemy from the outside can make no headway, but an enemy hidden within the city walls, secretly opens the gate to the enemy on the outside. So sin harbored in the thoughts or life will some day throw open the gates to the devil and all his hosts of evil spirits. We are to be warned against this dreadful danger because we have a natural tendency to commit sin, and because we are in danger of being overcome.—Wesleyan Methodist.

THE PRAYING ENGINEER

One winter several years ago, there was a good deal of religious interest in a certain western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years old. His mother was a widow and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when

he joined the church, Allie was sitting in the twilight with his mother, and she said to him:

"Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lesson in Sabbath school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to ride with the engineer? You were afraid to let me till the conductor, who you knew well, told you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well. "Then," continued Allie, "you allowed me to ride on the engine where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him questions about its different parts, and about places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing; and finally after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

"My little lad, do you ever pray?"

"I replied, 'Oh, yes sir, I pray every morning and evening.'"

"Well, my dear boy," said he "when I kneel down I pray. God has allowed me to a very responsible position here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of these two hundred souls into eternity. So at every station I kneel for just a short time and ask the master to help me, and to keep from all harm till we get to the next station, the many lives he has put in my hands. All the years I have been on this engine he has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I never had an accident."

"I have never before mentioned what he did or said, but almost daily I have thought about him, and resolved that I would be a Christian too."

For four years the life and words of that praying engineer had been constantly present with this lad, and became at length the means of leading him into a Christian life.—Davy Grey in the Congregationalist.

EXTRACTS FROM NOTES ON SUNDAY SCHOOL LESSON FOR OCTOBER 22ND, 1911.

By G. D. Watson.

The next item in the lesson is that the people who lived in the vicinity of Jerusalem, and who were mostly of the mixed race of Jews and Chaldeans, wanted to have part in the building of the Temple, and said to Zerubbabel "Let us build with you, for we seek your God and we do sacrifice unto Him, since the days of Esarhaddon, King of

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