

The King's Highway

An Advocate of Scriptural Holiness.
THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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EDITORIAL

The King's Highway wishes all its readers a Joyous Christmas, and may we all render to He who was born a Babe in Bethlehem, but now is exalted at the right hand of the Father, the true homage of our hearts.

THE EDITOR

"What shall I render unto the Lord for all his benefits toward me?" Ps. 116-12. Many at this season think of friends and loved ones, and seek ways of expressing their appreciation and love for benefits received and blessings bestowed. Gifts of various kinds and values are sent world-wide to express the feelings of the heart. One feels at times very keenly the lack of appreciation on the part of some when after trying their best to help, comfort and cheer, there is not even a faint "Thank you" from the recipient.

God to show His love for mankind has bestowed many gifts and benefits upon him; we are convinced, however, that the greatest benefits received have come through the gift of his only begotten Son.

We are celebrating the birth of Jesus, and we are wondering if he will receive the thanks, adoration and reverence that is due him. It is impossible for the human tongue to express adequately, for the Apostle Paul tells us that he is the "unspeakable gift." Our acts then must convey what our tongue cannot express.

What shall we render then to God for the gift of Jesus? We feel that first: We should render to him the "homage of our hearts." In order that this may be done we must come out in the open, renounce the world and sin, accept him as our own personal Saviour and let men know that we are saved through faith in his name. Second: We will present "Our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Third: We will give of our earthly possessions to relieve the want and suffering of humanity, especially of the "household of faith." Fourth: We will obey the divine commission "to go into all the world and preach the gospel to every creature." We can go by giving of our means, our sympathy and our prayers.

PROHIBITION MURDERS

Why do the metropolitan newspapers espouse the cause of the criminal bootlegger and go into hysterics if one of these base fellows gets killed while engaged in conflict with the enforcement officers? Why do they call attention to the few who are injured or killed by mistake? Why do they not remind their readers of the thousands slain by drink and the numerous murders committed through drunken brawls in the days of the saloon? Simply and solely because they are at heart in favor of the rum traffic and mean to do their best to show their contempt for the Volstead Act and lend their aid toward breaking down the prohibition law. The United Presbyterian gives these fellows a just characterization in the following language:

"Why do these papers line up with the lowest type of criminals, instead of the decent citizens? Why are they weeping over imprisoned or slain bootleggers? They do not care a straw for them personally. They fear that by our more stringent laws and increased activity bootlegging may be lessened. They are afraid the law will be enforced. It is not the inability but the ability of the law that is troubling them. They are wild with fear lest Prohibition becomes a success. They are in a frenzy lest these new laws and President Hoover will frighten the bootleggers and stop their criminal practises. It is pathetic to see great papers and magazines prostituting themselves to such sneaking methods to break laws and violate the Constitution of their country. It is pathetic to see them throwing their protection around the dregs of Europe as they defy the flag and debauch the citizenship of the land that 'has given them a chance.' God pity a land cursed with such a public press."

THE EVILS OF THE DANCE

A recent issue of *The Methodist* contains the following terrible arraignment of the dance by Dr. E. S. Sonners, of Chicago and Los Angeles, eminent specialist in nervous disorders. It is important that our testimony as a church should remain firm against this form of amusement here described so vigorously and truthfully:

"I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the manoeuvres preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional overstimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from (as some believe).

"Do brother and sister dance like that? Father and mother? Mother and son? Why is the long-married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit physical contact.

A man who has learned what true love really is—something more than physical, does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or woman, a youth or a maiden, so promiscuously fondle so many of the opposite sex in a single evening? Or a lifetime?

"We doctors know there are mysterious cur-

rents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this.

"The physical stimulation of the dance with fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."—*East Texas Baptist*.

LIFE, A CAREER OR A MISSION

This subject is not found in the body of Scripture in these words, but its spirit breathes on every page and from every line. These words I found written on the fly leaf of a young lady's Bible who was a member of my parish and a young lady very zealous in her work for God. To me these words seemed not only to be written in ink in her Bible but to have been graven in her heart and life.

Is my life to be a mission or a career? This is a question which confronts us all. The mystics loved to picture spiritual truth under the imagery of Scripture narrative. The word "career" is from the word meaning a "race course," and the word "mission" also signifies a "runner" or a "race." In this they seem to be identical, and there are times in life when it seems difficult to distinguish the one from the other. Principles are often bound up with personalities so closely, that had we no other means of determining, we should sometimes be at a loss to know whether our contention concerned ourselves or the principles of righteousness.

The word career carries with it the idea of a chariot race and conveys the idea of being carried. The word mission signifies a foot runner. The one seems to be carried, the other to carry. Here the distinction becomes clearer. If we make life a career, we expect to be carried. Self is to be supreme—everything must be made to minister to us. We are to reap their labor. We rise by oppression, we profit by the wounds of others. The life blood of others flows in our veins.

The word mission carries with it the idea of labor and service. One on a mission is not carried, he runs. He runs not even on a mission of his own, he labors for others. He runs on an errand.

The earliest religion of the world was fellowship with God, and its second great principle which was like unto it was that man was his brother's keeper. A career is actuated by the spirit of the world; a mission by the Spirit of God. Change the figure. A career marks the worldly viewpoint of life; a mission the Christian viewpoint. "He came not into the world to be ministered unto, but to minister and to give his life a ransom for many."

ANSWERING BACK

"It is a hard thing to answer back without descending to the level of that which we answer. When we resent an impertinence, there is more than a little danger that we ourselves will become impertinent. A retort called out by rudeness will, more often than not, be rude. Do not answer back unless you can be sure of returning courtesy for discourtesy, and kindness for impatience. Any other kind of answering back means a forfeiture of self-respect."—Sel.

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—John Wesley.