

The King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month. Address: Rev. P. J. Trafton, Moncton, N. B.

MONCTON, N. B., FEBRUARY 14th, 1931

EDITORIAL

The good people of the province of New Brunswick are being notified by the New Brunswick Hotel Association, through the press, that application will be made at the next session of the Legislative Assembly of New Brunswick, for the passing of an Act to amend "The Intoxicating Liquor Act," to permit the serving of wines and beers with meals in hotels.

We think it high time that the people of our fair province enter such a protest against this proposed legislation, that it will be dropped. A convention has been called by the New Brunswick Temperance Alliance, for the purpose of making a Big Protest, on Thursday, Feb. 19th, at Fredericton, and we feel it is the duty of every minister of the gospel to be present and every church should send a delegate to that meeting.

GOD'S LAW SUPREME

Blackstone, the great English authority on civil law, and whose commentaries on jurisprudence have been considered standard all over the civilized world for many years, declared that the civil law receives its authority and its principles from the Book of God. If this is true, then it follows that God's law is a higher law than the civil law. And it is also true that no congress, legislature, municipality, or other law-making body has any right to make any law that is contrary to the principles of God's law. The fact that they do disregard the law of the Lord in their making of laws accounts for the injustice and oppression and partiality that exists in almost every commonwealth of our land.

If God's law was observed in this respect, every man would get his just dues and every organization would work for the general good, and prosperity would abound everywhere.

It is because the Lord and His claims are disregarded that society is in such a chaotic state and that it is almost impossible for a poor man to obtain his rights; that graft and crime are so prevalent, and that official corruption is the rule rather than the exception in the government of our towns and cities.

God's law concerning divorce has been so ignored that married couples are separated by the civil law for a thousand and one causes; homes are broken up, children are made to suffer, and the standard of morality is lowered to such a degree that as a nation we have become a laugh-

ing-stock for the whole world. Rascals are freed on some little technicality and they go forth to further practice their rascality and rob others of their God-given rights.

But the day is coming when we shall all stand before a just God and be judged by the unalterable law of the Almighty—not by man's standards. The civil law allows divorce for any one of many causes—God's law but for *one*.

The balance of God's sanctuary weigh impartiality. No one can escape on a technicality, or by bribe, or by favoritism. The Lord has no pets, and "is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted with Him."

The poor laboring man is often shamefully treated that the coffers of the capitalist may be enriched; but God's law says: "He that oppresseth the poor to increase his riches * * * shall surely come to want." "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth" (Eccl. 5:8). That is, God the eternal takes account of the matter, and He will mete out justice for the oppressed.

Then, again, a thing may be *legally* right but *morally* wrong. It may be *legal*, according to the *civil law*, but *morally* wrong, according to God's law, and in that event will receive His condemnation. The Lord judges the *motive* as well as the act. The *act* may be legal and even commendatory, but if the *motive* back of the act is not pure and right the person will be condemned at the bar of God as well as at the bar of his own conscience.

These balances of the sanctuary weigh *thoughts* as well as actions. No man is any better morally than the general character of his thoughts. "For as he thinketh in his heart, so is he" (Prov. 23:1). The harboring of a *sinful thought* precedes the *sinful act* . Many a person is guilty before God who never committed the outward act. Just as soon as we give the *consent of our will* to anything which our judgment or conscience perceives to be wrong, that moment we become a sinner in that thing.

We thoroughly believe in the ultimate triumph of right. It may be long in coming, but it is as sure as that the Eternal lives and rules on high. Some one has written: "Every just principle, every righteous thing, though incarcerated in a dungeon, is on its way to coronation. Every unjust principle, every unrighteous thing, though seated in a palace, is on its way to the gallows." —The Free Methodist.

WHERE DOES THE SINNER DWELL?

The denial of the existence of sin is prevalent in these days. This is one of the results of the modernistic teaching from the pulpit and from the rostrum. Nobody is bad any more. No one will be eternally lost. The Lord is either too good to damn anybody or men are too good to be damned. There are preachers who will excuse any form of sin in the catalog, and advocate any form of wickedness that can be found.

Another of these results is the prevalence of crime and immorality. Where the standard of God's law is lowered in the pulpit the effect will be seen in the conduct of the people.

Dr. MacCartney, in his sermon as retiring moderator of the Presbyterian General Assembly, had it right when he said:

"The chief trouble with our churches today is that nobody is a sinner any more. From our

pulpits we hear much of the divinity of man, and a great deal about vision, courage, service, community obligation, and how to abolish war, but almost nothing of sin, old-fashioned, scriptural, uneducated, unevolved, undecorated, God-defying, death-deserving, soul-destroying sin. Yet to deal with that kind of sin Christ came into the world."

Where are the men who will speak with thunder tones from the pulpit and expose sin in all its hideous forms, without any apology for offending the formalist or the hypocrite, who occupies the pew?

Unless sin is uncovered and denounced in the pulpit, it will not be renounced in the pew. It is the business of the true minister of the gospel to define sin and show it up in its every aspect, that the people may be acquainted with its various forms and of its deadly character. Satan is specially interested in covering sin and in hiding his identity, and is greatly pleased when sin is given a less offensive name and its hideousness kept from the public gaze.

We trust that every minister of the Free Methodist Church may be faithful in exposing sin of every character and continue to preach a glorious gospel that saves from the bondage of sin and cleanses the soul from its pollution.

—The Free Witness.

THE COLD HEART OF SWEET CHARITY

The *Gospel Trumpet* recently published the following touching item:

In our big cities now hundreds of unemployed men are selling apples at five cents apiece in order to keep themselves from actual starvation. At this job they can make only a few cents a day by standing shivering for long hours in the cold.

Recently a lady clad in expensive furs and radiating the splendor of prosperity stopped to higggle with one of these poor fellows to induce him to cut his price. Failing in this she walked away to buy some expensive theater tickets; but finally she returned and resumed her haggling for a cheaper price. As the thinly-clad man stood shivering in the cold she tried to induce him to sell her seven apples for a quarter.

Christmas Day another poor wretch stood in the line before a soup house in Chicago. The line was long. His turn was slow in coming. Tremblingly he waited. But the wind was cold for a hungry man. At last he collapsed. Death followed shortly. He had starved in the midst of thousands of Christmas dinners.

There is too much wheat, too much meat, too much coal, too much greed—but not enough of the spirit of Christ in the land today.

Our charity is like ice-cream—sweet, but very cold.

That lady who tried to jew the poor apple man down was a fitting companion for one we read of in some exchange recently. A woman driving an expensive automobile and wearing a high-priced fur coat called at an "unemployment" agency for the purpose of securing work during the Christmas holidays for her husband. Perhaps she was so blind she could not see any incongruity in the matter.—The Free Methodist.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

Dead is the religion which does not aim at these two things, personal purity and active charity.—Thomas Guthrie.