

The King's Highway

An Advocate of Scriptural Holiness
THE ORGAN OF THE
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Editor and Business Manager - Rev. H. S. Dow
— Committee —

Revs. H. S. Dow, H. C. Archer, H. C. Mullen
F. A. Watson P. J. Trafton

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Address: Rev. H. S. Dow, Moncton, N. B.

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EDITORIAL

Fools make a mock at sin. Prov. 14-9.

Some one has made the statement that there are three classes of fools, viz., those who are born fools, that is, idiots, irresponsible persons. Second, those who make fools of themselves by choosing the way of folly. Third, those who are fools for Christ's sake. That is, godly people who are foolish in the eyes of the worldly wise man. It was the Apostle Paul who first made that statement: "We are fools for Christ's sake," when reproving the worldly wise of Corinth for their unbelief. But I think he was using irony when he said it. But Solomon, the wise man, in his writings seems to divide men into two classes, viz., wise and foolish. And among many other characteristics of a fool, he mentions this one—Fools make a mock at sin.

This scripture came to me a few days ago when I saw in one of our local papers an advertisement of a moving picture which was to be shown in the neighborhood theatre. And the small sum of 15c for children and 25c for adults was the charge made for everybody to go and see it. The ad. showed a picture of a man and a girl with their faces very close together. And underneath read like this: "What will his wife do when she learns about him and the girl next door." And when I saw that I thought, this is only one of thousands of pictures that are shown every week where "fools make a mock at sin." The worst forms of sin and crime are made a joke of by the originators of the moving picture business. And the vilest criminals I am told are often made the heroes in the play. And immorality and dishonor are at a premium, while the young people are looking and laughing at these pictures continually, as though they were mere harmless forms of amusement. It is no marvel that crime of all kinds has become so common among the young folk of this generation. As a catholic priest said a few years ago, "There is so much suggestion of evil in the modern movies that they are destructive to the morals of the young people."

God knows that there is already far too much going on between married men and the girl next door, or next street, or some other place. Or if it isn't the girl that is involved it is some other man's wife or some other woman's husband, and the result is broken hearted wives suffering torture while they

try to care for the family at home, and loss of confidence and wrecked homes and divorce cases going through the courts by the thousands. I think that it would be a very helpful thing if those in authority in our towns and cities would wake up and if we must have movies, let them appoint some one or more to act as censors whose business it will be to examine these movie reels before they are shown to the public, and cut out all this stuff that makes a mock at sin. I know some say that they are censured already. Well, if we can judge from what we see in the papers and on the billboards of the pictures of half nude kissing men and women, they need to be censured again, for they are far from being conducive to good morals or high ideals, to say the least.

Sin is too disastrous to the lives and homes and souls of mankind to be taken as a joke. It is the cause of all the sorrows and moral and spiritual wrecks and all the groans of burdened hearts. Tears and bloodshed and an everlasting torment in hell are the results of sin. No wonder the wise man said: "Fools make a mock at sin."

UNCTION

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we know, but we can not tell to others what it is.

It is as easy as it is foolish to counterfeit it, as some do who use expressions which are meant to betoken fervent love, but oftener indicate sickly sentimentalism or mere cant. Some have tried to imitate unction by unnatural tones and whines; by turning up the white of their eyes and lifting hands in a most ridiculous manner. Others gesticulate wildly and drive their finger nails into their palms as if they were in convulsions of celestial ardor! Bah! The whole thing smells of the greenroom and the stage. The getting up of fervor in hearts by the stimulation of it in the preacher is a loathsome deceit to be scorned by honest men. "To affect feeling," says Richard Cecil, "is nauseous and soon detected; but to feel is the readiest way to the heart of others."

Uction is a thing which you cannot manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful if you would edify believers and bring sinners to Jesus. To the secret pleader with God this secret is committed: upon Him rests the dew of the Lord. And since only in prayer can we obtain it, let us continue, fervent in supplication.

I have read of a congregation that had assembled in the church. The time had come for the preaching service, but the pastor was not there. A messenger was sent for him, he returned saying that the pastor's door was locked, but he heard him talking to someone inside, saying, "I will not go to church unless you go with me." A friend of the pastor arose in the congregation and said, "He will be here, and the Person to whom he is talking will come with him. We will have a gracious meeting today, for the Person to whom he is talking is God." Just then the church door opened and the preacher entered, but he was not alone. The people looked upon his shining face and recognized that the unseen One was with him. When he preached they were filled with awe as if they were listening to God, and many souls were turned from sin. It was the "unction of the Holy One" in answer to prayer.—The Holiness Era.

TEN POINTS ON FALSE HOLINESS

Rev. T. C. Harvey

In Ephesians 4:24, we read, "And that ye put on the man, which after God is created in righteousness and true holiness."

The words "true holiness" clearly imply and suggest that there is false holiness so-called, otherwise it would be superfluous to use the word "true" in this connection.

Every good thing which God has given to the human family for their blessing and happiness, the devil has tried to counterfeit, and in its stead offers a substitute. Since true holiness is so essential in our lives it is quite reasonable to accuse the "enemy of all righteousness" with trying to deceive people into accepting the unreal for the real. It is indeed a time to be wide awake lest we be deceived.

The following Ten Points give some of the characteristics of "false holiness" and its advocates:

1. It contains enough truth to make itself attractive to the adherents of Bible doctrine.
2. It follows the Bible teaching closely enough to be a deception, unless we observe closely and discriminate carefully.
3. It is not thorough-going and strict enough to offend the devil or anybody else.
4. It requires no definite separation from sin, no eradication, no crucifixion, no death of carnal self.
5. It advocates the life without preaching the doctrine and experience.
6. It neither affords an opportunity nor insists upon definite seeking for the cleansing power.
7. Its adherents seldom, if ever, testify to a clear and definite experience or to a time when the work was accomplished in their heart and life.
8. It seeks to be popular with all in order to secure a large following.
9. It evades an open and frank discussion of the subject along Bible lines.
10. When opportunity affords it will fight true holiness, speaking disparagingly of its workings and its adherents.

Brethren, let us adhere closely to the old landmarks, preaching the truth as it is in Christ Jesus. It is needed as never before and it still brings results.

—The Wesleyan Methodist

QUIETLY WAIT

There is a limit to affliction. God sends it, and removes it. Do you sigh, and say, "When and removes it. Do you sigh, and say, "When patiently endure the will of the Lord till He cometh. Our Father takes away the rod when His design in using it is fully served. If the affliction is sent for testing us, that our graces may glorify God, it will end when the Lord has made us bear witness to His praise. We would not wish the affliction to depart until God has gotten out of us all the honor which we can possibly yield Him.

There may be today "a great calm." Who knows how soon those raging billows will give place to a sea of glass, and the sea-birds sit on the gentle waves? After long tribulation, the flail is hung up, and the what rests in the garner. We may, before many hours are past, be just as happy as now we are sorrowful. Let us be of good cheer. It is better farther on. Let us sing hallelujah by anticipation.—Good Tidings.