

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —
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EDITORIAL

THE WORLD'S GREAT NEED

Our poor old world is in very serious trouble at the present time. Reports from across the ocean tell us that we are engaged in the greatest war of all time. The modern means of fighting make wars very destructive indeed to both lives and property. It used to be that only the soldiers who went to battle were killed, but now the modern means of warfare such as bombing planes and long range guns work terrible havoc and destruction on innocent women and children, and towns and cities, so that no one is safe. The nations are spending billions of dollars on munitions of war—these implements of slaughter. We read that it is costing our own Dominion, with only ten or eleven millions of people, at least three millions a day this year. What is wrong with our world? We used to expect wars and strife among the uncivilized tribes of heathen lands, but we were taught that when nations become civilized and educated that they would live in peace with each other, for wars and bloodshed were the result of ignorance.

Well, present day conditions among the nations seem to contradict that theory, for perhaps there never was a time since the world began that there were so many institutions of learning as there are today; or that education was stressed as it is now. Science has taught us wonderful things in the last fifty years, as we all know, in every phase of life. And yet, we never had such expressions of downright murderous hate as are manifested in this war by nations supposed to be highly educated. So we are forced to the conclusion that the trouble with the world is not a lack of trained intellects or what is commonly called education. No, a bad man with much education becomes worse and far more dangerous. Hence we must look to another source for the cause of the moral sickness of the nations, than in men's heads, and we will need to find a better remedy for our present ills than mere mental or intellectual culture. The good Book tells us that man's greatest trouble is, not in his head but in his heart, and is called SIN. The inspired apostle tells us that by one man came sin into the world, and death by sin, which passed upon all men for all have sinned. And Jeremiah says, "the heart, not the head, is deceitful above all things and desperately wicked, who can know it." And hence, as Dr. J. H. Jowett says, it is not leagues of nations, or international councils or peace conferences, or scraps of paper

that can outlaw war; but it is the Precious Blood of Jesus applied to men's hearts, because that alone can cleanse and heal their moral sickness which is the cause of this awful war, and is sin. There are many professing Christians and church members who make light of the idea of being saved from sin or of holiness in this present life. They say, it is not possible to be thus saved, and they plead for sin as if it were a necessity, and hence, make no effort to be delivered from it, or to have their hearts sanctified or cleansed from sin. Thousands of preachers excuse and condone sin in the lives of their church-members. And never preach a gospel that saves men from it. Well, they may get enough of the fruits of sin before this awful war is over. God said of His people anciently, ye have ploughed wickedness and reaped iniquity, and I will give you to eat of the fruit of your own doings. The nations of the earth, our own included, have been very wicked. They have given themselves over to sins of various kinds, especially to Sabbath breaking and drunkenness. Many church members spend their Sundays at the beaches and summer resorts, where all kinds of sin is going on, instead of being in church. Who knows but this awful war may be permitted to humble the nations and these worldly church-members until they will recognize God's claim upon them and turn from their sins and honor Him. Already our King has called for one day of prayer—one Sunday. Well, if churches had been doing more praying and less pleasure seeking on Sundays since the last great war, we might not have been praying to God as we are now for deliverance from this awful carnage. The wicked shall be turned into hell with all the nations that forget God. *Psa. 9:7.* Surely, War is hell.

We do well to pray for God to give us victory over our enemies and to stop the war, but we could pray with more faith if our own Empire would stop manufacturing strong drink and selling it to the people to curse them, as our governments are doing today. God says, Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken. Can we expect God's blessing on a rum-selling nation? Or on churches that are desecrating His holy day as we are all over this country? I say, if our own empire would turn from her evil ways we could pray with more faith. The world's great need is salvation from sin, which is the cause of all our troubles.

"SHALL WE CONTINUE IN SIN?"

Great Questions of the Bible
The sin question is life's greatest perplexity. What changed the earth from its original state of holiness and happiness as man's blest abode? Sin. What defiled the river of time, making it run red with the blood of millions slain in earth's battles? Sin. What is the cause of broken hearts, of sad lives, of the greed that is now ruining the nations of the earth with war? Sin. What brought our Saviour to this earth? "The Son of man is come to seek and to save that which was lost." The nature and cure of sin is one of the Bible's great themes, worthy of our most careful investigation and concern. We base these observations on the facts concerning sin as set forth in the book of Romans, where this question appears in the sixth chapter.

We note, first, the universality of sin, as described in Paul's initial arguments in the early chapters. He was proposing to arrive in the City of Rome in his labors for Christ, and in preparation for his coming, and as an introduction to his acquaintance with the Christians already there, he wrote this masterly discussion of the doctrines of Christianity. The first chapter closes with a dark, but sadly true word picture of the vices of unregenerated humanity. "They which commit such things are worthy of death" is his conclusion. In the second chapter, passing from the heathen world to the world of formal religion, as practised by Paul's countrymen, the inspired writer continues to measure the reality of religion by its fruits of righteousness, which is to say he looked for deliverance from sin as a mark of true religion. Here is Paul's conclusion of this matter of the relationship of formal religion to true piety: "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." The sense of sin, therefore, is the first step toward seeking the remedy, which is found in the righteousness that comes by saving faith in Christ as the world's Redeemer. Salvation by faith in Christ would therefore be Paul's theme as he attempted to make his way to the City of Rome in the service of the Lord.

In the opening of the sixth chapter Paul meets an objection that he could see might be raised to the theme of being saved by the grace of God, rather than by taking on the ritual of either a heathen or Hebrew religious life. The objection raised was this: "If men are saved by the grace of God through atonement, then let them continue in sin that grace may abound." "The more sin to be covered, the more will the grace of God be in evidence" appears to have been their idea. Of course this argument was simply a delusion, but sin itself arises in a delusion that Satan's service is more worth while than the service of God. Paul's answer is a short, stern statement, "God forbid!" This might really be considered as a key-thought of the book of Romans. Question, "Shall we as followers of Christ continue in sin?" Answer, "God forbid!" The answer is intended as a rebuke to sinning religion. Let no one who is at all sincere in his Christian life even think of continuing in sin, once he is saved from it.

The inspired writer immediately brings a strong, serious light to bear on this answer to the sin problem. It is the light that shines from the cross of Christ. "How shall we that are dead to sin live any longer therein?" The old life, the sinning and sinful life, the sin-loving life is a thing of the past, the dead past, which we are already glad to have put into the grave of forgetfulness: why then should any one even ask if a child of God may continue in sin?—Wesleyan Methodist.

THE GOSPEL LIVES ON

In all our way through life the gospel sheds its kind and healing beams o'er all our woes; And when our days are done, it lights the path That leads us on to brighter, happier scenes; And it will live and shine when all beside Has perished in the wreck of earthly things.
—Anon