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THE WAGES OF SIN

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Many and varied have been the efforts to frame a suitable definition for that angel-cursing, man-defiling, God-dishonoring and hell-populating moral disease called sin. If one attempts its definition in terms of colors, then the darkest of hues must be used; if in the terms of moral distances, then the immeasurable must be considered; if in the terms of human weal or woe, then the broken heart and the scalding tear are the only fitting symbols; and if in the terms of moral worth, then that refuse heap of the universe, hell, must pass like a horrid panorama before the sickened vision. Some deeply thoughtful theologian of the past has defined sin as follows: "Sin is that God-resisting disposition, in virtue of which, man in self-sufficiency and pride opposes himself to God and thus withdraws himself from the Spirit of divine life and favor." Sin then is a God-resisting, self-sufficient, departing spirit. And it is upon this act of moral turpitude called sin that the eternal God has pronounced the sentence of death. All those who engage in this truly devilish work of sin must at last walk up to the Paymaster's Window and receive those wages which have no value anywhere in the universe but hell. The wages of sin must be spent—spent through a ceaseless eternity where griefs are boundless, remorse is fathomless and hope is useless.

These wages cannot be avoided, for whenever a being or thing departs or is removed from that environment which nourishes and supports its essential nature, then the wages of that sin of departure or removal are inevitably and necessarily death. Remove the flower from its earthen home, and its life of bloom soon departs. Transfer the fish to the ether or the bird to the water, and death is inevitable. And likewise when man who was created to dwell in God departs or refuses to return to his native and supporting environment, the God of life, then the wages of that sin will be, and can only be, death. This payment is governed by the law of necessity which can no more be changed than can the resistless march of the stars.

One of the most alarming signs of the times is that this question of sin and its payment is being so lightly handled by the majority of pulpits today. Of course this slackness is reflected in the thinking and lives of the people. According to this man-made "mingle-mangle" scheme people are accounted as saved and cleansed from sin while living in its known and admitted commission. Instead of being alarmed and concerned about this state of affairs, they revel in this delusion which they call "the gospel of grace." They fully and confidently expect to escape the wages of their sin by the same theological hocus-pocus by

which the God of undeviating truth and awful purity was supposed to have accounted David as justified and cleansed from all sin when he was in the commission of treachery, adultery and finally murder. In effect this perverted scheme says of John's statement, "And ye know that no murderer hath eternal life abiding in him," 'this witness is not true. Any scheme which will turn one of our Lord's inspired apostles out of the witness stand as a perjurer is certainly not a safe one. John's inspired "ye know" will in the end be the victor over their "we think."

If God be our native environment, as all will admit, and it is only he that keepeth His commandments that dwelleth in Him, then as surely as two and two always have and eternally will make four, those who do not keep the holy commandment delivered unto them have departed from the lovely regions of blooming life for the awful place of withering death. Surely the "strong delusions" prophesied have overtaken this generation when people can and do profess to be dwelling in a God of purity while living in impurity; to be serving a God of righteousness while "sinning every day in thought, word and deed;" to be loving a God of love while engaged in strife; and to be worshipping the holy and heavenly Bridegroom while openly flirting with His avowed enemy, the world.

Do we have anything on record of God's past dealings with sin which would give us to know that His promise of future wrath is not an idle threat? "And the angels which kept not their first estate, but left their own habitation [the aforementioned God-resisting, self-sufficient, departing spirit], he hath reserved in everlasting chains under darkness unto the judgment of the great day." "For if God spared not the angels * * *," etc.

Beloved, the choice is before everyone. We must earnestly beseech God for the needed grace at once and completely to renounce the service of sin or else be a partaker of its eternally fearful and just reward.

U. S. WOMEN SPEND \$200,000,000 A YEAR FOR BEAUTY

Milady's beauty is costing her more than \$200,000,000 a year, Miss Frances Martell, secretary of the American Cosmeticians' National Association, reported some time ago.

It is costing her \$113,000,000 just to keep her hair waved. She's paying about \$73,000,000 for "permanents," and somehow less for finger and marcel waves, Milss Martell estimated.

Some 39,000,000 women who beat a path to 78,624 beauty shops in the United States, she said, also spent \$25,000,000 for hair cuts; \$20,000,000 for facial treatments; \$17,000,000 for hair tinting and dyeing; \$15,000,000 for manicures; \$13,000,000 for cosmetics; \$14,000,000 for manicures; \$13,000,000 for cosmetics; \$4,000,000 for shampoos.—Selected.

"NO SMOKING"

The editor sat with his visiting daughter in marble halls. It was the crowded and important hearings of the Foreign Relations Committee in the mammoth conference room of the ten-million-dollar Senate Office Building on Capitol Hill. The room with high ceilings supported by massive Doric columns of glistening marble was impressive and immaculate. In a half dozen conspicuous places were signs printed in bold type. "No Smoking." So seldom is that sign now seen that we expressed joy at finding one place free from the sight and scent of smoke. That was before the Senatorial Committee, the witnesses, the reporters and the photographers arrived.

The first to light up was the chairman of the Senate Foreign Relations Committee, immediately upon his arrival. Soon ten Senators sat in line between the marble pillars on which were the signs, "No Smoking," five of whom were smoking. The news men followed the lawless example of the senators, men and women among the auditors followed suit, flashlights puffed, and at the end of two hours, through the blue haze which filled the "immaculate" room, we saw the signs, "No Smoking."

On all four sides of the Supreme Court building there is a wide expanse of walk, used only by the public on the west front. It covers the centre block, and would be a glorious place for roller skating by the children, free from the dangers of street traffic or annoyance to pedestrians. But no children play there. The sign says, "No Roller Skating." The capitol police are quick to enforce the regulation. Of course if a Senator wants to skate, or smoke, sign or no sign, regulation or no regulation, that's different. Half a dozen of them even accepted a thousand dollars for signing their names to a cigarette ad about "throat ease," and got their pictures in the paper besides. Why not? 'Ain't this a democracy? Prohibition is only for the boys and girls.—Clinton N. Howard.

CHURCH'S GAINS NOT HELD

This is no attempt to maintain that in all respects the former days were better than the present. It does appear, however, that something akin to failure on the part of the church to hold its gains is registered in Washington's official life. Increasingly there is an attempt to improve America by transforming the environment of its citizens to the neglect of the transforming power of the gospel. Unless legislation and evangelization move forward hand in hand, the effect of either blessing is always weakened.—New York Christian Advocate.

I fear John Knox's prayer more than an army of ten thousand men.—Mary of Scotland.

Mr. Donald Tedlie, Feb 41