

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—

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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.
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EDITORIAL

CAESAR VERSUS GOD (Continued)

Render unto God the things that are God's.—Mat. 22-21.

In our recent article on this subject we noted that the Bible teaches that we as citizens owe much to a good government for its care over us, and protection for our individual lives and property, against those who would rob, or destroy us. We owe our king and government allegiance, respect, support in taxes or tribute, and the best service we can render to make our country a better place to live in.

We said also that there are some things which belong to God, and these our king and country have no right to; and perhaps the greatest sin that our nation is guilty of, especially in time of war, is taking these things which belong to God, and giving them to Caesar. And no individual, people or nation should expect God's blessing and help if they rob Him. This fact is brought out in the prophecy of Malachi, where God reproved his own people anciently. They were still professing to love and serve God, were saying prayers, and going through their religious ceremonies and form of worship, having their religious gatherings and bringing in their offerings as many religious societies are doing today; but God who knows men's hearts, saw their sham, and hypocrisy said, ye are cursed with a curse: for ye have robbed me, even this whole nation.—Mal. 3-9.

Our empire is robbing God at the present time of His day of worship. One day out of seven belongs to Him, that all men may rest from secular work, receive religious instruction, and worship Him. Worldly minded, covetous men and godless pleasure seekers have always ignored God's right to the Lord's Day, our day of worship; but now our government seems to be about to take it by force, hence munition factories are operating, and all that pertains to war is being carried on seven days of the week: Giving to Caesar the things that are God's.

Again, the people of our empire, yea of this world, belong to God. We do not mean by grace, but by right of creation, and redemption, God has first claim on us all. Whatever claim and control the devil has upon people, He has usurped, but has no legal right to it.

The earth is the Lord's and the fullness thereof, the world and they that dwell therein.

Psa. 24-1. So when any government takes its boys from their homes where they have been carefully trained to live sober, clean lives, and puts them under the influence of the cursed liquor traffic, with its attendant evils which debauches, and demoralizes them, while they train for soldiers, we say that the government is going beyond its jurisdiction. It has no right to debauch our boys and make drunkards of them while it is training them for soldiers. The curse of God is pronounced upon a nation or people who puts the bottle to another's lips, and makes him drunken. If our government has the right to take our boys and train them for war, it certainly is bound by the laws of all that is fair and just to protect their morals and souls, and as far as possible their natural lives while they are serving their king and country. And these things no government can do while it is selling them beer and booze as our government is. Is this not taking the things of God and giving them to Caesar and the devil?

Not long ago we heard a man say that the government wanted all the money that we could get hold of for war work, so he could not give but very little to the church, hence the pastor's family was being deprived of the necessities of life, and the church building going without necessary repairs. Of course the government was paying him interest on what he invested in bonds. And does not God pay interest also? Then why take the money which belongs to God and lend it to Caesar?

And now in considering the question of God's attitude toward war, we have to admit that God did sponsor wars anciently. He ordered king Saul to go and make war on, and utterly destroy the Amalekites, both man and woman, and child and suckling. Also in many other cases God sent his people to fight against their enemies, and when he did, His people always conquered.

But when we consider the teaching of Jesus in the New Testament, He seems to be opposed to war, fighting, and strife, especially in His sermon on the mount. He said, love your enemies, bless them that curse you, do good to them that hate you, etc. And if any man sue thee at the law, and take away thy coat let him have thy cloak also; if any man will compel thee to go a mile, go with him twain, etc., and whosoever shall smite thee on the right cheek, turn to him the other also. And again, when his disciples asketh if they would call down fire from heaven, as Elijah did, and consume his enemies, he rebuked them and said, the Son of man is not come to destroy men's lives but to save them. So how do we explain this seeming discrepancy between God's attitude toward war anciently, and Jesus our Lord's attitude in New Testament times? We know that there can be no difference of opinion such as might exist between two mere human beings, for God the Father of the Old Testament, is also the Son of the New. They two are one. Hence the seeming difference must be due to the difference in the times or dispensations in which the commands were given and the different circumstances or conditions under which they were spoken. Paul said God who at sundry times and in divers manners spoke in times past unto the fathers by the prophets hath in these last days spoken unto us by His Son. Heb. 1-1. When God authorized wars anciently, he seemed to be using war as the only means of defence for the cause of truth and righteousness against the great powers

of darkness which were threatening to completely destroy it.

The teachings of Jesus seem to comprehend our attitude as individual Christians, children of our Father which is in heaven towards our enemies. He was speaking especially to his disciples in the sermon on the mount.

Again, if the democracies which are engaged in this war would put away their sins which are displeasing in God's sight, and would strive to keep His commandments, who knows but God might even in this enlightened gospel age permit them to even use the sword in defence of the great cause of Christian civilization, if it were threatened, as it is now by the axis powers, if nothing else would stop them. However, this writer cannot think that God is pleased with the ways that this war is being carried on with such disastrous effects upon the lives and morals of not only the boys but the girls of this generation. If half the reports that we hear are true, very many children that are being born now will never see their fathers or know who they are.

May God have mercy on us, and save us not only from Hitler and his heathen hords, but also from sin and the devil.

OBITUARY

"Blessed are the dead which die in the Lord."—Revelation 14-13.

George R. Rushton

Mr. George R. Rushton, who was a charter member of the Reformed Baptist Church of Westchester, N. S., passed on to his reward on Monday, May 4th. The last years of his life were lived at Malagash, N. S. The service was in charge of the pastor. Rev. Roy Sellick brought the funeral message.

Mr. Rushton was highly esteemed by the community in which he lived and shall be missed by his relatives and friends.

A. D. C.

Norman Churchill, Sr.

The community of Darling Lake lost one of its oldest citizens on March 10th in the passing of Mr. Norman Churchill, Sr., at the age of 87 years.

Besides his wife he leaves three sons, Aaron, Sandford, N. S.; Chester, Detroit, Mich.; and John, Darling Lake, N. S., and two daughters Mrs. A. B. Rainey, Mass., and Mrs. L. Bethune, Yarmouth, N. S.

The funeral was held from Sweeney's Funeral Parlors, Yarmouth, N. S., on March 12th. Rev. G. Guiou officiated and Rev. G. Rogers assisted.

Interment was made in the Darling Lake cemetery.

G. A. R.

William W. Cronk

Friends will regret to learn of the death of William W. Cronk, who passed away at his home at Grey's Mills, Kings Co., N. B., on May 1st, after an illness of three months.

Mr. Cronk was in his 77th year and was a son of the late Henry and Hannah Cronk, both of Loyalist descent. Mr. Cronk lived in the old homestead of his great-grandfather, James Moore, situated on the lot number 16 of the Kingston grant—granted to Loyalist settlers. Mr. Cronk was a faithful worker in church and community life. He leaves to mourn, his wife, six step-daughters and their families and a host of friends. He was a kind, affectionate, loving husband and father and is greatly missed by his wife, who at this time is very