

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—

REFORMED BAPTISTS OF CANADA

Published Semi-Monthly at Moncton, N. B.
by a Committee of the Alliance

Editor and Business Manager - Rev. H. S. Dow
Associate Editor - Rev. B. C. Cochrane
Other members of Committee: Revs. H. S. Dow, B. C. Cochrane, H. L. Robertson, H. C. Mullen, P. J. Trafton, H. M. Kimball.

SUBSCRIPTION PRICE

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription	.40
Sample Copy	Free
United States Subscribers	1.50
Ministers, U. S. A.	1.25

SPECIAL NOTICE

All correspondence for *The Highway* should reach us before the 12th and 25th of each month.
Rev. H. S. Dow, 45 Archibald St., Moncton, N. B.

MONCTON, N. B., APRIL 30TH, 1942

EDITORIAL

CAESAR VERSUS GOD

Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Mat. 22-21.

The foregoing words were spoken by our Lord in response to a question asked by the Pharisees, who were trying to entangle him in his talk. The question was, Is it lawful to give tribute unto Caesar or not? We can easily see that by this question his persecutors hoped to bring our Lord into conflict with the Jewish people in general, or with the Roman government. If he answered yes, the Jews who were chafing under Roman rule, and being forced to pay taxes to the same, would be very much incensed against him, and would doubtless find an excuse to destroy him. On the other hand, if He said no, they thought that the Roman authorities would take him in hand, and punish him as a traitor: But they miserably failed, for Jesus perceived their wickedness and confounded them by his answer and, also laid down a rule, which we believe is calculated to govern our responsibility to our God, and our government for all time.

There is a question in the minds of many honest people, in regard to our duty toward our country, and those in authority especially in time of war. We think that our Lord's answer which we are using for the caption of this article, might help us to solve this problem, if we can decide what belongs to Caesar and also what belongs to God. Of course Caesar represents our government, for he was the Roman emperor at that time, and ruled over the Jewish people, who professed to be God's chosen nation, and were, until they rejected Jesus, whom God sent to them to be their Saviour and King, and by that act they forfeited any special national rights, or favors, which they had previously enjoyed, and henceforth if they are saved, they must come to God as all men come, as penitent individuals, and through simple faith in the atonement of our Lord Jesus, and not merely by accepting him as king. And that must be in this gospel dispensation and not in some future time. Hear Paul. "The gospel is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." Rom. 1-16. So there is no hope held out to the Jew beyond the gospel age, when all men may be saved.

But excuse me for digressing here for I did not intend to write about the Jew when

I began, but about our duty to God and our King.

You will note, that our Lord admits that we do owe something, perhaps much to our government and those in authority, And as British subjects it might help us in our service toward God to remember that our King and governments do have some claims upon us. He said, render therefore unto Caesar (your ruler) the things which are Caesar's. This statement itself is a clear acknowledgment of the divine authority of human government. Note also some other scriptures on this subject.

Fear God, honor the king. I. Pet. 2-17. Let every soul be subject unto the higher powers, etc. For rulers are not a terror to good works but to the evil, etc. For he is the minister of God to thee for good—render to all their dues, etc. See Rom. 13; also I. Pet. 2:13. Submit yourselves to every ordinance (law) of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Scriptures such as these seem to put a good deal of power into the hands of our governments and those in authority. If my readers will permit me to digress here again a little, I would say for the sake of those who are keeping Saturday instead of Sunday, our king and governors have set Sunday apart as the day for rest and worship. Not Saturday, and God says, be subject unto them. And now to return to our subject. It seems that if our government compels our boys and men to go to war and engage in active service, that the responsibility will rest upon those in authority.

For killing even our enemies is certainly out of harmony with the teachings of Jesus, in the sermon on the mount. Some are asking: Is it wrong for Christians to go to war and fight for their country? We answer, if it is wrong for Christians, then it is wrong for anybody. And if it is right for unsaved, it is right for everybody. There cannot be two standards in this matter.

So while we do owe much to our country such as obedience to its laws, and honesty and uprightness in all our dealings with our fellow men as good citizens, yet there are some things, according to the teachings of Jesus, which we owe to God which our king and country have no right to, and cannot claim.

"Render unto God the things which are God's, saith Jesus. These things we will speak of in a later issue.

MINISTER OF CHRIST FOR THE TIMES

XIX.

"Ye were dear"—I. Thess. ii. 8

The minister for the times is an affectionate man. He loves his neighbour as himself; that is, he loves his fellow-men with a love that is great, and constant, and earnest, and practical. It is the love, not of a natural man, but of a minister of the Lord Jesus. It is kindred to the love that impelled Jesus to this world, and impelled him to the cross, and that impels his unceasing intercessions in the Holy of Holies. It is identical with that apostolic love which flowed forth, a stream divine, upon all the world. We read of a love seeking not its own profit, but the profit of many, that they may be saved;—a love that suffereth long and is kind—that behaveth not itself unseemly—is not easily provoked—thinketh no evil—beareth, believeth, hopeth, endureth all things. There is

a love that courts the largest, deepest earthly sacrifices, if man shall thereby be benefited and redeemed. There was a man, bone of my bone and flesh of my flesh, who could wish himself accursed from Christ for his brethren—his kinsmen according to the flesh;—who counted not his life dear unto him that he might compass man's eternal weal;—who, year after year, ceased not to warn every one, night and day, with tears;—who coveted no man's silver, or gold, or apparel;—who sought not theirs, but sought themselves;—who was "affectionately desirous" of the people, not for himself, but for them;—who was willing to impart unto them not the gospel only, but his own soul, because they were dear unto him;—who exhorted, and comforted, and charged, as a father, his children;—who very gladly spent all, for the rescue and happiness of lost men.

This is the love we mean. This is the love which is born of God's Holy Spirit, and lives only in a gracious heart. It is the appropriate love glowing in that minister who is specially adapted to these eventful times. He has a love bearing him above all sordid considerations—all human and puny distinctions—all opposition—all discouragements and weariness;—a love that forever asks, "What shall I do that I may bless mankind?"—a love that wakes early and late—that is planning and contriving evermore—that seizes upon all rational expedients—that forgets all neglect and injury—that asks not whether it shall be reciprocated, but whether it can bless—that swells with emotions unutterable for a world's immortal happiness—that weeps often in secret places—that yearns over the race with infinite longing—that triumphs, as with an angel's joy, when a sinner repents—that is ever rejoicing, with them who rejoice, and weeping with them that weep—that glows and burns incessantly;—a love that is strong as death—a flame most vehement, which many waters cannot quench, nor many floods can drown.

This man passes swiftly on his strong career, for his flight is by love's resistless impulsion. His wing never falters, for it moves by an interior, unearthly agency, "working mightily." That voice—O! how beautiful are its notes! for a living coal, lifted by celestial hands from heaven's altar, hath touched his lips.

THE ANOINTING

(Continued from Page One)

was revealed to our first parents in their innocence. When the fall came, however, and "by one man sin entered into the world, and death by sin," God revealed a purpose already determined and plans already laid for just such an emergency; and the promise ran, "I will put enmity between thee (tempter) and the woman, and between thy seed and her seed; it (her seed) shall bruise thy head (tempter, though), * * * thou shalt bruise his heel." The Father's Son, destined to come to earth in the fullness of time as "the seed of the woman," was the Lord's Anointed from that very moment when, in the Council Chambers of the Trinity, the Father sanctioned the Son (John 10:38) and He consented and set Himself apart to the Father's purpose (John 17:19) as the "Lamb of God" to "take away the sin of the world." He was the Consecrated One, the Anointed (English), the Messiah (Hebrew and Aramaic), the Christ (from the Greek, Christos).

The coming of the Consecrated One, the