

Moses D Hillman,
Jan 51

The King's Highway

An Advocate of Scriptural Holiness

VOL. XXXVIII. MONCTON, N. B., SEPTEMBER 15TH, 1951 No. 281

THREE CLASSES OF MEN THAT GOD MIGHT USE TO SAVE CHRISTIAN CIVILIZATION FROM RUIN TODAY

By H. S. Dow

Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness saith the Lord God. Ezekiel 14-14.

Israel had sinned grievously against God again and God by his prophet Ezekiel is threatening his ancient people with awful judgments, which are so sure to come, unless they repent, and turn from their sins. And God declares that even if the best, the most influential men of the world like Noah, Daniel and Job were present they could not avert the just judgments of God, but would save only their own souls, except sinners repented.

Judging from what we read, and hear about world conditions today, in about every walk of life, it seems that the time for another judgment from the Almighty is drawing near. Continuous war, strife, bloodshed, among nations, and between capital and labor; unrest everywhere, in spite of the influence and efforts of our strongest statesmen to promote peace; corruption in politics, increase in crime, especially among young people, increase in the manufacture and sale of strong drink, and increase in drunkenness, increase in suicides, of which there are 25 or 30 thousand a year; increase in human programmes in religious circles instead of the work of the Holy Spirit, lukewarmness, lack of prayer and soul burden for the lost, and a falling off in church attendance, and very few getting saved in spite of revival effort on the part of some. The increase and work of godless communism, which is out to destroy Christianity! Increase in Sabbath breaking everywhere.

All these things ought to cause us to see that our Christian civilization is being sorely tested, and will eventually fail unless something is done soon to stay the hands of the destroyers. God suggested in the words of our text that there were three classes of men who might avert the calamity that is coming: Noah, represents the preachers of the gospel, for he was a preacher of righteousness that warned the people of his day of the coming flood, the Judgment of God. Not many preachers these days are lifting up their voices and warning men to forsake sin, repent and seek God, or they will perish in hell.

If more preachers would preach the whole gospel in these days, they would doubtless do much to correct the evils of our times.

Ezekiel also spoke of Daniel who was a God-fearing statesman, who knows what mighty things could be accomplished for the

good of our country, and world, if our men in office in our governments, our law-makers, were like Daniel, God-fearing men. How quickly the whole liquor business, with a lot of other popular sins like gambling and Sunday sports, which desecrate God's holy day, would be abolished, if men who know of these evils dared to be a Daniel, and stand for the right.

Again, God mentioned the name of another man who had great power, and has brought great blessing to multitudes of people. He was not a preacher like Noah, nor a statesman like Daniel. He was just a plain man, a farmer with flocks and herds, a man with a family, and an unsympathetic wife; that was Job. He was hated and persecuted by the devil, misunderstood and accused of sin by his friends, but God called him a perfect and upright man, one that feared God and eschewed evil.

We are glad that God honored Job by mentioning his name among the great ones, for so many people think that they need to be preachers, or statesmen or some one with great gifts, in order to be useful servants of God, and a blessing to humanity. No! The greatest asset for righteousness in this world is not men of wealth or popularity, or men with great gifts, but just good, God-fearing, Christian people who love God, and are serving him in their humble way, day by day! Poor in this world's goods, they may be, but rich in faith, giving glory to God. And that is what everyone may be by the saving, sanctifying grace of God. Such are the nobility of God, and shall one day shine as the brightness of the firmament and as the stars for ever and ever. So cheer up, humble, suffering saints of God, there are better days ahead.

"How'er it be, it seems to me,
Tis only noble to be good,
Kind hearts are more than worldly wealth,
And simple faith than royal blood."

THE DOUBLE CURE

The Word of God makes it clear, and so does our experience, that sin is twofold in its nature. It is an inward corruption as well as an outward transgression; it is a condition as well as an act. Theologians, for want of a better expression, call this original and actual sin. Thus sin is an outward manifestation of an inward quality.

The outward manifestation is the act of sin committed. This may be in one of three ways:

- (1) We may think evil—sinning in thought.
- (2) We may speak evil—sinning in word.
- (3) We may perform evil—sinning in deed. A person cannot commit actual sin, except in one of these three directions. Actual sin, being the result of inward sin, is related to it as

the fruit is related to the root; or as an eruption on the skin is related to a poisoned blood stream; it is the effect of an underlying cause. Thus it is, that in the Scriptures, actual transgression is spoken of in plural nouns, such as "sins," "iniquities," "transgressions," etc., in contrast to the singular nouns, "sin" and "iniquity" and "uncleanness," except where the context is so clear that their importance could not possibly be misunderstood.

Sin as an inward quality is sin inherited. It is the inward defilement or tendency which has resulted from the fall of our first parents from original righteousness and as a corruption of nature, has come down from Adam to his posterity. This corruption is as old as the race itself and is to be regarded as a unit of moral evil.

God's Law and Man's Life

Illustrations of the twofold nature of sin are easily to be found in the Word of God. The Ten Commandments state: "Thou shalt not steal," and then, "Thou shalt not covet." The former is an act, the latter a heart condition. David prayed, "Blot out my transgressions," and then, "Create in me a clean heart, oh God." The former was the result of the inward depravity. Jesus said, "It is written, Thou shalt not commit adultery; but I say that if a man looks upon a woman to lust after her in his heart, he has already committed adultery with her." He followed this with: "It is written, thou shalt not kill, but I say, thou shalt not hate." Lust and anger lie deep in the heart; adultery and murder are the fruits thereof.

Thus Man is sinful in two ways: He has a sinful nature. He is born with an inclination or tendency to evil. His heart is wrong; he prefers his own way to God's way. Again, he commits sinful acts. Those, although the outcome of his sinful nature, are yet done by his own choice. All men are thus themselves guilty of transgressing God's law. The order of human recognition when the soul is seeking deliverance is, of necessity inverted. The transgressor, naturally being burdened with the thought of acts of sin committed for which he feels guilty, seeks first of all forgiveness. Ere long, however, the emphasis shifts to something interior, namely, the inward nature, for it is by reason of the corrupt inward nature that the outward acts were produced. Now the convicted believer seeks cleansing.

In keeping with this twofold nature of sin and the twofold need of man, God has provided an adequate and complete remedy. Christ not only died on the cross to deliver us from the penalty of sins committed, but also to sanctify us from the pollution of sin in-

(Continued on Page 8)