

# The King's Highway

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35:8

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### "ETERNAL SECURITY"

This has been a debatable subject for centuries. In fact, Satan was the first to twist and misinterpret the Word of God when he said to Eve: "Ye shall not surely die." In other words, "once saved, always saved." Is it not too bad that so many good and brainy men since that sad day have allied themselves with the arch deceiver to advocate the same lie?

But to make it swallow, it must be mixed with more or less truth. Hence we hear them say, "Once a son, always a son; he may be a disobedient son, but you can not unsonship him." This sounds plausible and we could wish it were true to fact. But Peter speaks about "cursed" children who follow "damnable heresies." A son may sin against a godly father to such an extent as to be cut off forever from all inheritance.

Peter also tells us that God spared not the angels who sinned, but "cast them down to hell." Now if it were possible for an angel to sin and become a demon, it is likewise possible for man, during his probation, to "fall away" so far that "repentance is impossible."

Eternal security is conditional. We read, "Blessed are the pure in heart: for they see God." Their seeing God is conditioned, not on a certain belief, but upon character—heart purity. There is no place for such in heaven. But without this they will never get there.

Again we read, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not." So long as he will keep himself from sin he is as sure of heaven as if he were already there. But our "security brethren" do not believe in being kept from sin. How then can they lay claim to this promise?

We do not rejoice that it is possible to apostatize and be lost, but if the English language means anything, the following passages imply that after one has been begotten by the Spirit he can forfeit forever the divine favor. "But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24).

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Ezek. 33:13-15).

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38).

"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned" (John 15:6).

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be castaway" (I. Cor. 9:27).

"Wherefore let him that thinketh he standeth take heed lest he fall" (I. Cor. 10:12).

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of [margin—fall from] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14, 15).

These and many other passages are ambiguous and absurd if they do not teach that one can so grieve the Holy Spirit as to break the seal whereby he is "sealed unto the day of redemption."

Any doctrine which will lessen the spirit of watchfulness is not of God. Any doctrine which will let one play fast and loose, giving him comfort that though he sin grievously yet the Lord "in his own good time" will bring him back, is from beneath. Such presuming on the mercy of God is dangerous and blasphemous.

David, Peter and others are examples of the boundless mercy of God in extending, to all who will humble themselves, repentance and life. Saul, on the other hand, is a clear case of final apostasy. We read of him some blessed things:

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man \* \* \* And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those things came to pass that day" (I. Sam. 10:6, 9). He evidently had the grace of humility; perhaps more grace than many in this dispensation who profess holiness, for we read:

"And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace" (I. Sam. 10:26, 27).

This proves that God was with him in a marvelous manner; yet he finally became bitter and at last cried out, "God is departed from me and answereth me no more." He committed suicide and lost his soul.

This ruinous doctrine is akin to that of fatalism in China and other heathen countries. We were told that if a boy fell overboard a vessel the crew made all efforts to rescue him for he might become a soldier, but if a girl fell overboard the boat went on, for "this was her fate."

"My sheep hear my voice and know them and they know me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Adam Clark, commenting on this says: "They who continue to hear Christ's voice, to follow Him, shall never perish. Now it is evident that only those who have Christ living in and governing their souls are those that shall never perish. Therefore to talk of a man's being one of the elect, one that shall never perish, or be plucked out of the hand of God, while he lives in sin, one who has no Christ in his heart, is as contrary to common sense as it is to the nature and testimonies of the Most High. He that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does not endure to the end, and is unfaithful, shall ever enter into life?"

A certain preacher said to the writer: "I know you do not believe the doctrine of eternal security, but I get a lot of comfort out of it. I do not expect to fall, but if I did, yea; if I fell into deep sin, I know God would punish me, but I firmly believe He would finally save me."

I replied, "Any teaching which gives you the privilege of going into sin and at the same time gives comfort at the thought of finally being restored is absurd and makes God a liar. Take away the fear of God's wrath and you destroy respect for His law and love." This is what John Wesley denounced as anti-nomianism, or against law. In other words; magnify God's love above His law. It sounds nice but it is false, hence produces fearful results. No wonder that the above minister fell into sin and is heard of no more. "Let him that thinketh he standeth take heed lest he fall."—Rev. E. E. Shelhamer—The Free Methodist.

### PASTOR REFORMED BAPTIST CHURCH WELCOMED AT MONCTON

Rev. H. S. Dow Greeted by Large  
Congregations

"Large congregations welcomed Rev. H. S. Dow at the services in the Reformed Baptist Church on Sunday, July 23rd, as he preached his first sermons after being inducted into his new pastorate. Rev. Mr. Dow, who is a pleasing speaker and one of the outstanding ministers in the denomination of the Reformed Baptist Church, gave two impressive sermons at the morning and evening services.

"Special music for the occasion was splendidly rendered by the choir of the Church."—Moncton Times.

"We breathe in the atmosphere of heaven by prayer and we breathe it out again by praise; prayer and praise make up the essentials of the Christian life."—Spurgeon.

The Lord is my shepherd; I shall not want.