

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
— Committee —

Revs. H. S. Dow, H. C. Archer, H. C. Mullen
F. A. Watson P. J. Trafton

SUBSCRIPTION PRICE

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription40
Sample Copy	Free
Unoted States Subscribers	1.75
Ministers, U. S. A.	1.25

SPECIAL NOTICE

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

MONCTON, N. B., MARCH 15TH, 1934

EDITORIAL

"Were there not ten cleansed? but where are the nine? Luke 17:17.

On his way to Jerusalem, as he passed through a certain village, Our Lord was met by ten lepers who cried out to Jesus, to have mercy on them and heal them. Jesus told them to go and show themselves to the priest, and as they went they were healed. And when one of them saw that he was healed, he came back, to Jesus and with a loud voice glorified God. Then Jesus asked the above questions, which are very suggestive. We marvel that nine out of the ten, who had been so graciously healed, and saved from a life of suffering, could be so ungrateful, as to fail to return and glorify God, as the one did whom Jesus commended. We marvel that we have never heard from them again. But this incident reminds us of the great shrinkage or reaction that takes place after many of our modern revivals. When the special revival effort is over we read reports of hundreds accepting Christ or getting saved, and in some of the older and larger churches the pastors will sometimes baptize and receive a hundred into church membership. But strange as it may seem a very large number of them do as the nine did, go on their ways, as before their profession, smoking their cigarettes and pipes, attending theatres, dancing, and card-playing. And are never heard to lift up their voices and to glorify God in testimony, for saving them. Again if Jesus should appear in person at one of our prayer-meetings, (And he has promised to meet with those who meet in his name), and on a fine summer evening, when there are attractions outside, such as the ball games etc., notwithstanding we had a big revival during the winter only a few months previous, when we had reported hundreds of seekers and finders. Would he have occasion to ask these same old questions when he beheld with great sorrow of heart, the comparatively small number that came to the house of prayer to meet and worship him?

If we will consider the conditions suggested in the above words, beloved, I am sure that we will find food for serious thought, and perhaps we will be convinced that there is something wrong with many of our so-called revivals, because of the reaction that follows. And perhaps we might be able to do something to remedy these deplorable conditions. Now where as it is useless for a doctor to diagnose a sick man's case without prescribing a remedy I would suggest two or three causes of our troubles which if removed might do much to save so much shrink-

age. I have believed for a long time, that almost every one who expresses a desire to be right with God is sincere in his confession of his need, but in some revivals the fault is with the preacher or evangelist. He requires so little of his hearers in his preaching, in the matter of confession and forsaking of sin, and of forsaking useless and sinful pleasures, that they are led to believe that they can, and are expected to continue in the old habits and society. In fact sometimes the evangelist tells them plainly no one can be saved, or kept from sinning. Hence the faith of the would-be convert does not rise above the standard of preaching that he hears. And one's experience never exceeds his faith. According to his faith it will be unto him. Therefore, first of all, the preacher should preach the word, as it is written, and put the standard of Christian living and experience where God puts it, viz, salvation from sins committed, for the penitent soul, and cleansing for depravity of heart or the crucifixion of our old man as the apostle puts it that the body of sin might be destroyed, that henceforth we should not serve sin. For the truly consecrated believer Rom. 6:6. Second, when folk begin to seek either pardon or purity, the preachers or altar workers should not hurry them and try to have them believe and claim victory before they are ready to exercise faith, as many do in revival meetings. And the seeker is often hindered by his friends, from taking time to meet God's conditions, in repentance, or confessions of sins, or restitution, as the case may be, which he feels that God requires of him. And many go away claiming salvation on the advice of the preacher or of their friends, but without the internal witness of the Holy Spirit to their heart that they found what they sought. Thus when the revival is over, although they have been counted as converts, they are found in the class of the nine who did not return to glorify God. Again the preacher or evangelist often uses high-pressure methods in his work which stir the emotions of many souls and often move many to tears and make them feel and act quite religious for a time so they are counted as converts, but they have not really repented of their sins nor forsaken them, and after the popular wave of excitement that stirred their emotions subsides, they too will be found among the nine. Some preachers, even some so-called holiness preachers, have a way of preaching that ignores or does away with the Cross or crucifixion of the self life, and they make it appear to be a popular life to become a follower of Jesus. Notwithstanding, Jesus said "if any man come after me let him deny himself and take up his cross and follow me". And many folk who want to be religious and popular with the world also, try it on that line only to fail in a short time, and go on with the nine. And there are always some no doubt who are Scripturally converted and sanctified in the revival who for want of proper care and instruction from their pastor or teachers are often tempted by the evil one to doubt and discouragement and they too drop out of the race. John Wesley once said when commenting on the words of Jesus. "Straight is the gate and narrow is the way that ledaeth unto life, and few there be that find it." There are few indeed who find the way of life, and fewer still continue in the good way and go on unto perfection, and to eternal glory. So let us as preachers and workers preach the word, put the standard where the Bible has it, be patient with seekers give them time to pray through although it may take days for them to be willing to meet God's requirements, as the Holy Spirit presents it to them, until they receive the witness of the Spirit and let us do our best to instruct the new converts in the doctrine of holiness and encourage them to hold steady in times of temp-

tation, which will surely come. And God will keep the records in the skies and will reward every man according as his work shall be and perhaps when revival days are all over, that there will be found a larger number who will return to give God glory and not so many in the class with the nine.

MISSIONARY EDITORIALS

Roger W. Babson, the world's greatest statistician, gives as he figures it out, the lasting power of money:

"One dollar spent for a necktie lasts five weeks.

"One dollar spent for a cap lasts five months.

"One dollar spent for an automobile lasts five years.

"One dollar spent for water-power or railroad grade lasts five generations.

"One dollar spent in the service of God lasts for eternity."

We may learn from the tiny ant to become missionaries.—

"A story is related in Cassell's 'Natural History' of a gentleman who laid a piece of sweetmeat on the table, and then picked up an ant and placed it on the sweetmeat. He was surprised to see the little creature go down by one of the legs of the table and seek his fellows. They appeared to have understood the news. He then at once turned back, followed by a long train of his fellow citizens, and took them to the prize.

"Are there not many who know the sweetness of salvation who might learn a lesson from the ant? If we have tasted and seen the Lord is good, let us do what we can to lead others into like blessings."

* * *

The interests of the Kingdom should come first of all to the Christian: "The building of the Kingdom is our first interest and concern."—The Church Herald

HOLINESS IS FREE

Like damnation holiness is free. No one has to have either unless he wants it. We are certain that no man will ever be holy who does not wish it. We have seen people who acted as if it would be a calamity if God should make them holy. They acted as if they hated holiness. They acted towards it as certain animals do when they see the color red. They even profess to be Christians. It might be profitable for such to ask themselves the question: Why do you feel thus towards being like your God?

Albert Barnes, the commentator, says, "if any man is conscious that the idea of being made at once holy would be unpleasant or painful, he may set it down as evidence that he is a stranger to religion." A Christian has high ideals. He follows the injunctions of Paul and thinks on whatsoever things are lovely and of good report and honest. In a holiness convention in the State of Maine a man heard of the experience of holiness for the first time and exclaimed out loud in the meeting, "Would not that be splendid?" That is the way every true Christian feels about holiness whether he believes it possible in this life or not.—Christian Witness.

The best photographic negative will not print until it is exposed to the light. The best in human nature remains incomplete until it meets the Light of the World.—Selected.