

# THE KING'S HIGHWAY

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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

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## SPECIAL NOTICE

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Rev. H. S. Dow, 45 Archibald St., Moncton, N. B.

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## EDITORIAL

Shall we put weapons in the hands of our enemies?

The Church of Jesus Christ has many enemies which are continually fighting under the old adversary, the devil, trying to hinder the progress of the cause of God, and souls from getting saved. Jesus called one of these adversaries "The World." He said to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The world as used here refers to unsaved, worldly minded men, who do not love God, and have no love for the Church of Jesus; but are always looking for faults in the lives of Church members, and Christians, and when these enemies of the cause of Christ see what to them looks like failures or inconsistencies, whether they are real, or imaginary, they are quick to use them as weapons against us. For this reason, all Christians should be very careful to so live, and talk that our enemies can not truthfully have any evil thing to say of us, or to use as a weapon against us.

Again we fear that good meaning people who are Christians and friends of the Church of Christ often put weapons in the hands of our enemies by unwisely criticizing the Church and Christian people in public, or before its enemies. Even preachers in their discourses sometimes make very unwise remarks about the churches and sometimes unwisely criticize the holiness people. They say the churches are backslidden, or are acting the hypocrite, or the holiness people are dead and cold, etc., because they do not make a big lot of noise in their worship, and thus they leave the impression on our enemies that all the Christians or professors of salvation, and of the experience holiness are hypocrites, or backsliders and dead. Now these sayings especially from the pulpits are very pleasing to the enemies of Christ and His cause, and furnish them with weapons which they will use against us. While it is true that some, yes far too many, professors of salvation and some professors also of the grace of holiness are not living what they profess, and because of this we are greatly grieved, and feel like saying it in a whisper; yet it is also true, and is a fact which preachers and others who criticize should not overlook, and fail to emphasize, that the majority of professors of salvation or of holiness are true men and women, and are doing the best they know to serve God, although they may often make mistakes. And because some are untrue, that does not prove

all to be untrue. Jesus chose twelve men for apostles to represent Him and preach His gospel, and one of them turned traitor, and sold his Lord; but eleven made good. Angels which once worshipped around the throne of God, fell; but they did not all fall, and for this we ought to be thankful. We would all do well to take note of the Apostle Paul's report Hebrews 3 of the disobedience of the children of Israel in the wilderness, when they failed under Moses, and refused to go in and possess the land of Canaan. After he tells how they provoked God until His wrath was great against his people, he says, "Howbeit, NOT ALL that came out of Egypt by Moses disobeyed or failed God; but there were only two who were faithful and true in all that host of people, namely, Caleb and Joshua. What blesses me as I read this statement is, that God never loses sight of the few faithful in the crowd, nor does he say, they are all dead and backslidden. I note also that when Jesus sent that awful warning to the seven churches by his servant, John, in his revelation, that although his denunciations and warnings were severe, he also took knowledge of the good among them, and said: I know thy works, and charity, and faith, and patience, etc. He seemed to be anxious to find all the good he could among them, and made mention of it, while he issued that awful warning. "Nevertheless I have somewhat against thee." I think we would better magnify the good, the true, the virtues of God's people, and thus encourage some interested and needy souls to come with us, than to magnify the power of the evil one by dwelling too much on people's failures, and thereby discourage weak souls. If we feel that we must warn the churches and professors, as we no doubt will at times, let us not single out and hold one denomination up to ridicule, and say, The holiness people are this or that way, or so and so, and leave the impression on people generally that the professors of the grace of holiness are untrue, or dead, which will discourage others from seeking the experience. Because perhaps we have met only a very small part of the great so-called holiness family, which now may be found in nearly every country in the world, and great numbers of them are devout, self-sacrificing, humble people, and are doing a great work in the kingdom of Jesus Christ. And hear what the Apostle says. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—Phil. 4-8.

## WHEN THE SPIRITUAL TIDE COMES IN

John Paul

Why were there more symptoms of conviction, more manifestations of Divine power among sinners in former years than now? The student of the history of evangelism knows that there have been periods, in Wesley's day, in Edwards' time, and even in Finney's ministry and more recently, when strong, defiant sinners fell under the power of God's convicting Spirit. This was not in the class with swoons and trances of pagan priests, which still occur in heathenism. They are willing subjects of self-hypnotism. Mysterious though it be, it is their own game, and has no effect upon an outsider who refuses to yield himself.

But conviction under the Gospel reached the willing subjects of sin, the cordial unbelievers

who sit on the sidelines to see the show, who come to study the phenomena, and who may even be sitting in the seat of the scornful. God opened Lydia's heart at Paul's open air meeting. The Philippian jailer trembled under Divine power as he fell at the feet of Paul and Silas. Most marked of all was Paul's own visitation which came at Damascus as a climax to a strange impression that seized him as he looked upon the radiant face of Stephen who ignored the cruel stones and shouted, "I see heaven open, and Jesus standing at the right hand of God!"

Conviction is Scriptural—irresistible conviction. Some good anti-Calvinist took exception to my word "irresistible" one time; he thought I was compromising with fatalistic theology and denying the freedom of the will. Moreover, this doctrine of free agency has its limits, whose bounds are set by God's decree. Satan is supposed to be a free agent; but in Genesis, in Job, and in the Gospels, we learn that God sets a bound to his activity. He is free within a circle of defined possibility beyond which he bumps into a demonstration of the doctrine of necessity; a clear case of fatalism. What is true of the devil is true of all personalities who break with God, whether their divergence is moral rebellion or ignorant digression. He has decided how far he will let them go, and the doctrine of freedom is true within those limitations.

Since the doctrine of freedom does not preclude irresistible conviction, why is this Divine overture so much at a premium today? The true revival comes in proportion as conviction prevails. Irresistible conviction is always accompanied with available conversion; and a high proportion of them that are Scripturally convicted find the Savior. It is marvelously true, whether we understand it or not, that wherever the power of God is present with conviction, that same power is present with pardoning mercy, converting grace and sanctifying energy for as many as are ready to receive. There is a paradox here if you look into it logically; for some one will ask, If conviction is irresistible and salvation is probable where conviction comes, does this not mean that grace comes by God's election alone? This perhaps is where some middle-age teachers fell into error. There must be something in the disposition and unconscious choices of every soul to determine whether God's Spirit can deal with him. God sees his attitude and foresees his response, and knows in advance whether it would be a waste of grace to convict him of sin.

This attitude of the inner soul of lost men may be altered for the better by the aid of human instrumentality. Prayer, preaching, witnessing, and magnetic godly living prepare the heart of the lost to receive God's convicting power. Spirit-filled believers, filled with wisdom, love and faith, will disarm rebellion in the heart of them with whom they are associated; they will break down resistance and engender in the minds of men an inclination to listen to God's call. On top of this the Spirit will work. The first condition to a true revival is for God's inner circle to be filled with the joy of His salvation, to be intelligently burdened for souls and pray the prayer of faith.

For though with judgment we on things reflect,

Our will determines, not our intellect.

— Edmund Walker

What is left undone because it is difficult today will be doubly difficult tomorrow.—Ellis.