

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

REFORMED BAPTISTS OF CANADA

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Editor and Business Manager - Rev. H. S. Dow
Associate Editor - - - Rev. H. C. Mullen
Other Members of Committee: Rev. P. J. Trafton, Rev.
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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.

Rev. H. S. Dow, 4¹/₂ Archibald St., Moncton, N. B.

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ETERNAL SECURITY

Fifty years ago we used to hear much talk about Calvinism, with its associate doctrines such as irresistible grace, infant damnation, and eternal security. Many strong, earnest preachers, who were good men preached these doctrines and many people were converted under their ministry: not because their teaching was scriptural, and free from error, but in spite of their errors. We have quite often heard people say, that God could not, or would not save souls under the preaching, or ministry of any man unless the preacher, and his doctrines were right, and scriptural.

But we are inclined to believe that our God is so merciful, good, and kind, and willing to save souls that He will save one anywhere, regardless of the preacher, or his teaching, and regardless of environment, if that soul looks to Jesus in penitence and faith. He will save not because of the preacher and his teaching, but in spite of it: for Jesus said "Him that cometh unto me I will in no wise cast out." Please don't misunderstand me. We are not excusing men for being wrong, or preaching false doctrine; neither are we saying that God's blessing is on such men: but rather, are we trying to magnify the mercy and love of God toward real penitent believing souls. Many people today seem to be perplexed because some souls seem to get saved in meetings where error is being taught, but I think the foregoing explanation should make the question clear. Furthermore, let me say that notwithstanding all the good which seems to be accomplished by teachers of false doctrines, we believe that in the long run, the harm they do in the kingdom of God far outweighs the good. The great apostle wrote: "Other foundation can no man lay than that is laid, which is Jesus Christ." And let every man take heed how he buildeth thereupon, etc. Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is, etc., and if any man's work shall be burned he shall suffer loss, etc. Hence, the warning to preachers and kingdom builders of the danger of building with wood, hay, stubble, or material which will not stand the Judgment Day test. Only truth and those whose faith is founded on the same, and not error, or false doctrine will stand the fiery test of "That Day."

One of the errors of Calvinism which seems to be gaining some ground in religious circles these days is that of "eternal security," as it is commonly called, or the impossibility of ever being lost if you are once saved. The teachers of this error all seem to build their argument on one portion of scripture found in John 10-28. It

reads, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." They say, this scripture teaches unconditional security if you are once saved, without any conditions whatsoever about it. But I think that if these good folks will read the preceding verse, John 10-27, they will find there a condition very clearly laid down by our Lord which is necessary to eternal security or sonship. Read it, "My sheep hear my voice, and I know them, and they follow me." Note that last clause, "They follow me". Does that not make their security conditional? Do they not follow Him by choice? or are they compelled to follow Him, and can they not turn away if they choose? Again when they do go into sin, as these teachers admit that His people sometimes do, yet are never lost. I ask, are they following Him, Jesus, when they sin? If not, then who are they following? Note again, the promise that they shall never perish is to them that "Follow Me." They also try to prop up their false doctrine by poor human reasoning. They say when we are once born into the family of God we can never be a member of any other family or a child of other parents. Here they confuse a natural law with a spiritual law. They seem to overlook the fact (as we heard Rev. P. W. Briggs say) that we become children of our earthly parents not by our own choice, but by theirs. They compelled us to: But we become children of God by virtue of our own choice or will. We are not compelled to. Hence the declaration, "Whosoever will may come," and the complaint of our Lord, "Ye will not come unto me that ye might have life," which implies that their will was involved. Hence the logical conclusion: If I am saved by virtue of my own choice, I can turn away from following Him if I choose and thereby forfeit my sonship as Adam did in the beginning who was the son of God, and as angels did, who left their own habitation, and were cast down to hell, and several other Bible characters whom we might mention.

Then to prove the possibility of backsliding and being lost after we have been converted, let us quote just one, of many scriptures which we could quote if space would permit, II Peter 2:20-21, "For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." "For it had been better for them not to have known the way of righteousness than after they have known it, to turn from the holy commandment delivered unto them," etc. Note, the words, "It had been better for them not to have known the way of righteousness." Let us ask why would it be better not to have known the way of righteousness, if a soul cannot be lost who has once known the way, or has escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ? And in case there might be a question in someone's mind as to just what Peter means by "knowing the way of righteousness and the knowledge of our Lord and Saviour Jesus Christ." In case some one might say that does not mean conversion or regeneration or eternal life, let me point you to Jesus' words in John 17:3, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." According to Dr. Strong, who is an authority on the Greek language, the words "known" and "knowledge" used by Peter are the same words used by our Lord in John 17, quoted above. Hence the logical conclusion according to the teaching of the Word is: First: Men can have eternal life through the knowledge of Jesus Christ. Second:

They can turn from the holy commandment, which is, "Be ye holy for I am holy," I Peter 1:16, and become entangled again and overcome so that their latter end is worse with them than the beginning, and it had been better for them not to have known the way of righteousness, or to have had eternal life, than to have had it and turn away, and be lost, for having known the way, their responsibility and suffering will be greater if they are lost. Hence the warning: "It had been better not to have known the way."

GLEANINGS FROM "HOW TO BE A PASTOR"

A house-going minister makes a church-going people," said Chalmers.

A minister's chief labor is to make bad people good, and good people better.

God never intended that this world should be saved by pulpit geniuses, or He would create more of them.

"The sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week," said a parishioner.

A pastor should request that all sicknesses, afflictions, reverses, and soul needs be reported to him at once. He is not omniscient.

Make yourself at home when you call. Encourage the people to talk about the Sabbath services and the truths preached. Give them an opportunity to ask questions.

In every discourse try to give something to attract children.

Let your heart rather than your head deliver a funeral message.

Don't have any "running places" or favorite resorts; and don't let anybody in the congregation own you.

Use the word "revival" sparingly lest you wear it out. Preach the Word always, and expect conversions in regular services. Encourage people to look to God and not the revivalist.

Hand-picked apples keep the longest. Individual labor with each individual soul is indispensable.

Encourage young converts to begin testifying at once. Unless they do they are apt to be tongue-tied all their lives.—Theodore Cuyler.

THE KING'S ARROWS FROM MY BOW

By the Late Rev. S. K. Wheatlake

"And beholding the man which was healed standing with them, they could say nothing against it" (Acts 4:14).

One of the greatest arguments to silence those who are opposed to God's religion is to have a saved person standing in the midst. God generally advertises His goods by samples. Joseph was a sample of social purity and godliness in the midst of the idolatry of Egypt. Daniel was God's sample of fidelity in the midst of Babylonian wickedness. Job was a good specimen of a rare article in the land of Uz. God declared that there was none like him in all the earth, and He turned the devil loose on him to prove it. There is no doubt but that this is why Jesus would not permit him to go with Him out of whom He had cast a legion of devils, for He wanted him to remain in that country as a sample. God has a few who are "blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation."

Understand, also, that the great question here is, not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself.—Horace Bushnell.