

THE KING'S HIGHWAY

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EDITORIAL

BROTHERLY LOVE

The apostle's exhortation to "Let Brotherly Love Continue," sounds comparatively easy. But for one to really practice this command at all times, will necessitate a miracle. That miracle will need to be wrought in the individual's soul by the grace of God. This is also true concerning any command that God has given where spiritual works are required. Our Lord told Nicodemus that he needed such a miracle. He said, "except a man be born again, he cannot see the Kingdom of God." And,—"except a man be born of water, and of the Spirit he cannot enter into the Kingdom of God."

If we love like our Lord and the other inspired writers have taught us, methinks that we will need more than God's regenerating grace—we will need also His sanctifying grace to cleanse our hearts from remaining depravity after we are converted.

I think the Apostle Peter implies this in his first epistle, where he is recommending brotherly love, as a necessary qualification, to be followers of Christ. He wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

In our Lord's teaching in the sermon on the mount, he has made some demands upon our love, which some of us, if not all, will find quite impossible to meet, without first having obtained the experience of heart purity: He not only commands us to love God with all our hearts, and our neighbors as ourselves; but he also says: "I say unto you, love our enemies," and note, this love for our enemies expresses itself in doing the unnatural things namely, blessing them that curse you, doing good to them that hate you, and in praying for them which despitefully use you and persecute you. Mat. 5-44. So whereas it is not natural for one to love his enemies, and to treat them as Jesus commands us to, we say that it will be necessary that a miracle be wrought in us by the sanctifying power, and indwelling of the Holy Spirit.

We would have you notice also that there are degrees in divine love: That is, our Lord does not require us to bestow it on all objects in the same measure. For instance, we are to love God with all our hearts, but we owe no such love to any other object. It seems that

the next highest degree of love required of us, is for the brethren, fully saved souls; these we are admonished to love with a pure heart fervently. This is a very high standard of Christian love, and as we have already stated, is necessary to the successful promotion of the church of Jesus Christ.

Where brotherly love holds sway, there will be no lack of co-operation among the brethren.

Then in coming down the line, the third degree of love that we would mention is toward our neighbor, which must be equal to that which we have for ourselves, this degree of love is also expressed by our Lord in the "Golden Rule." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

And finally, Love your enemies. Note, not as we love God, with all our hearts, nor as we love the brethren, or our neighbor; but, as our enemies. We must show our love for them, not in refraining from doing them harm, not in a negative sense alone, but also in a positive sense, in doing good unto them, as we have opportunity, in blessing them, and in praying for them. Perhaps this will test our grace of love as much as any demand that Jesus makes on us, although we call it the Fourth degree of divine love. And it does differ in some respects from the love which we have for others. We may love those whose ways and sins we do not like, those with whom we have no fellowship, those whom we cannot trust, when we know that they are our enemies, and they have given us evidence that they are trying to hurt us, and are watching for a chance to do so. We may find it necessary to keep a safe distance from them. Our Lord, and his apostles ran away from those who would injure or kill them at times; because their work on earth was not finished; yet they loved their enemies. So while we love our enemies, and try to do them good, we will need to walk circumspectly, and to so order our lives, and conversation that we will not need any mercy from them.

Our God, our brethren, our friends, will have mercy on us, and even our neighbors may show mercy at times, but our enemies never will, even though they may pretend to be our friends, to our face at times. "An open foe may prove a curse but a pretended friend is worse." But love is the only weapon that our Heavenly Father permits us to use against them. That ye may be the children of your Father, who makes his sun to rise on the evil and on the good, and sends his rain on the just and the unjust.

"Lord, increase our faith."

FAITH IN DIVINE GUIDANCE

Rev. Joseph H. Smith

You have prayed to be led; have faith that you are. Not all Divine guidance is sensible, but if the conditions are met in your case and you have faith for Divine guidance you will be guided, whether you have telegrams or sudden impressions. Sometimes my guidance and yours will be like a flash of lightning showing the turn in the road. Sometimes guidance is by direct impression, but not always; and you want, not only the craving sense of guidance, but you want faith for your guidance—a trust in the promises of the Guide.

Guidance, like everything spiritual, is a matter of faith, and you are—when conditions are met—guided, whether you are sensible of the

guidance or not. You have confidence in your pilot when on shipboard; you have confidence in your captain. You have confidence in your Guide.

Now, God's guidance is not absolute control. He is not going to do the going; you are to do the going. He is not going to abrogate your will. Neither is He going to despise your faculties that He has created in you. "The meek will be guide in judgment."

The Holy Ghost is anxious for the developing of our own manhood and womanhood. He does not supplant us; He supplements us. He orders His guidance so that our going will be in the development of our own personality.

God's guidance is often through what we call circumstances and events. You hear us talk about providence as if it were a sort of automaton. No, no, beloved! The laws of nature do not go of themselves; the laws and processes of providence don't go by themselves. There is a personal God who administers all the affairs of nature and of providence. When you and I are praying for guidance, God does not control our will but He does control events and circumstances. Sometimes our prayer for guidance is answered by the change of circumstances, or by some single event and we see the thing altogether differently. We see what to act and how to do. That is as truly Divine guidance, if you met the conditions of guidance, as if it were by impressions. God personally orders nature and directs providence; and guidance is sometimes through circumstances; sometimes through the process of judgment; and sometimes by direct illuminative flashes.

Here are the three conditions, beloved. The prime condition of guidance is, first, childhood relationship to God. "As many as are led by the Spirit of God, they are the sons of God." He is not leading everybody; they won't let Him. The children of God consent to be led by the Spirit of God. Our following evidences that we are led by the Spirit of God. That is basic. You and I can not be where we can claim Divine guidance if we are in a rebellious attitude or if we have never repented. Men are swayed by the course of the world, by the tide of the sea, by their ambitions, by their passions. They are not guided of God, and it takes us to be in the family to be led by the Spirit of God.

Guidance of the child of God is also conditioned, secondly, upon prayer for guidance, and by prayer I mean, not simply verbal prayer, but I mean the consciousness of dependence—"I must be guided by God"—the prayer of dependence, and a desire and request. You want to learn to pray earnestly for everything you pray for. You want to pray earnestly, but not anxiously.

The third condition is trust—faith for guidance. "Commit thy way unto the Lord; trust also in Him; and he shall bring it to pass." Trust Him to bring it to pass. I have faith that God will be at the right place at the right time. It says, "The steps of a good man are ordered of the Lord." It does not say—the miles. Take this promise with you for your life: "The Lord shall guide thee continually;" and then add this postscript, "What thou knowest not now, thou shalt know hereafter." I don't care which syllable of that word hereafter you emphasize, either. When Jesus said that to Peter, He explained it to him that very night. But what is not revealed to us hereafter, if it is important enough, will be revealed to us here-after.