

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

THE DEVIL OF TODAY

Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Rev. 12-12.

When we say, the devil of today, we do not mean that he is not the same devil that has always been at work in this world. No; he is the same evil one, who caused Adam and Eve to disobey God, sin, and thereby bring trouble and death on all the human family. He is the same supreme evil spirit that tempted our Lord; but failed, and has been at work ever since trying to destroy the followers of Jesus, and to defeat His cause. But it does seem as if he changes his methods of warfare sometimes, to suit the times, and conditions under which he is fighting.

He is called by various names in the scriptures which seem to be indicative of his character. He is called Lucifer, the serpent, the prince of the world, adversary, roaring lion, liar, deceiver, murderer, angel of the bottomless pit and many others. Our text suggests that this old enemy is not here to do us good, but to do evil. Woe, saith the Lord, to the inhabitants of the earth, and sea, for the devil is come down; he was cast out of heaven because he rebelled against the Almighty, and he is in great wrath against God because of this, and knoweth that his time is short. If time was short when this scripture was written, it is certainly shorter now, by nearly two thousand years, but any length of time is short, when compared with eternity. What are a few thousand years when compared to eternity, that has no time limit, and no end. So when Satan was cast down to earth, he became subject to a time limit in which to do his destructive work. When time ends, which may be very soon, his work here will end, and he will descend into the bottomless pit (which is hell) to torment the souls of those who were not saved in time. His character and destiny are fixed. He is incorrigible. The immortal spirits of men may change if they act in time; but when they pass out of this world which is full of time, they also become eternally fixed in heaven or hell. The text says, the devil is come down with great wrath. Doubtless this is an expression of Satan's wrath. He is called a murderer, and war is murder; and he has made murder and almost every other kind

of crime goes along with war, deception, drunkenness, immorality, all are works of the devil, of which we have a plenty in our own country destroying our people. Hitler and his associates are full of the devil, and are wholly given over to him, to execute his murderous wrath upon the world, which God loves, and gave His Son to redeem.

And Satan hates God because he cast him out of heaven. Hence, he is trying to get revenge by destroying the object of God's love. And also to destroy Christian civilization, the means which Jesus provided (which He calls "My Church") to save men's souls. Satan does not always appear as a roaring lion. If he did, people would be more afraid of him. He appears very often, especially to God's people, as an angel of light.

He comes to us in the garb of a heavenly being, perhaps as the Holy Spirit, and pretends to be interested in our welfare, and this perhaps is one way that he is working today, and is most dangerous. The apostle says: Satan is transformed into an angel of light. II. Cor. 11-14 A great deal of this modern spirit in religious circles which seems so praiseworthy to many, is doubtless the work of Satan as an angel of light: This spirit which substitutes social service, good works, war works as a means of salvation instead of repentance and faith in the Blood of Jesus, is the spirit of antichrist and is of the devil.

Paul said the man of sin (which is also called the antichrist) will sit in the temple of God shewing himself that he is God, and exalteth himself above all that is called God, or that is worshipped, and comparatively few seem to recognize the antichrist working in the religious life of our time. Well, here it is—look at it. This modern religion, which does not insist on bible repentance, and faith in the Blood of Jesus, for salvation from sin. The witness of the Spirit to our acceptance with Him, and our fitness for heaven. But it says, just be baptized; join our church, and live as good as you can. Of course you don't have to give up worldly amusements, for you need some pleasure and enjoyment: You can attend the movies, dances, card games and smoke some, and drink some beer and a little whiskey occasionally if you take it in moderation, but attend church service when you can, especially the social functions and help to support it with what money you can spare, and this is all that will be required of you, and you will be alright. The preacher will not embarrass you by preaching on those old, out of date subjects, such as Sin, Hell, the devil, or repentance, and confession of Christ, or restitution or holiness. We are not going to tell you how you ought to live—that is your own business. We don't believe in those old fashion themes. Now, readers, thousands of people are captivated by this modern spirit in the churches, and say we like it very much. It is so easy to live. We can just go along with the crowd. Now, friends, any person who is observing, knows that this picture is not overdrawn: but is a true description of modern religion, the work of antichrist which John the apostle said should come.

RELIGION WITHOUT CHRIST

Paul says: The god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them. Hence, spiritual blindness and the spirit of antichrist in religious circles, and "blind leaders of the blind." The work of the devil of today. Let us pray.—H. S. D.

LESSONS FROM FINNEY

Speaking of his methods in promoting a revival, Charles G. Finney said: "I always begin by trying to stir up a thorough and pervading interest among the professors of religion to secure the reclamation of those who were back-slidden and search out those who were self-deceived, and, if possible, bring them to Christ."

The above is not an unusual procedure among intelligent evangelists now. However, two other things which characterized Finney's meetings are now seldom seen.

The first of these was the long meeting. He stayed in one place often for months, preaching every night. Of one meeting in London (England) he said, "I attempted to convict the people of sin as deeply and universally as possible." After preaching for several weeks in this vein he saw that it was time to call seekers.

Not only Mr. Finney's revival meetings but those of others fifty years ago averaged much longer than those of the present. And the longer meetings in these times tend to bring the more satisfying and permanent results. While a pastor, the best meeting I ever had was when the evangelist stayed with us over Sundays. We all know the "reasons" why the meetings are now shorter. Still, churches will do well to try the more "protracted" meetings.

Probably the most outstanding feature of the Finney revivals was prayer. For years "Father Nash" followed these revivals about, sometimes not even attending the meetings but staying at his boarding place tremendously exercised in prayer. Finney himself had a "speaking" acquaintance with God, which reminds one of Moses at intercession. Surely if this man was the greatest revivalist of all times, he was also the greatest pray-er of all known evangelists. A characteristic passage reads, "I gave myself to a great deal of prayer. I arose at four in the morning, * * * and engaged in prayer. I frequently prayed till * * * eight o'clock. * * * I spent a long time upon my knees considering the matter all over and giving up everything to God. 'Holiness to the Lord' seemed inscribed on all the exercises of my mind."

Others prayed also. He says, "In this revival there was a great deal of praying. The young converts gave themselves to much prayer." They organized in a praying band and had prayer meetings every night after the preaching services.

Much easier than Mr. Finney's method is the short meeting, with some money paid to an evangelist and little prayer. We get in permanent results about what we pay for—and the kind of revival we want cannot be paid for with money.—The Free Methodist.

THE ATONEMENT

Martin Luther preached the doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defences of the divine sovereignty Calvin never ignored or belittled the atonement. Cowper sang of it among the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the Cross the starting-point to the Celestial City. Moody's bells all chimed to the keynote of Calvary. Every true preacher of the gospel strings all his pearls on the red cord of the atonement.—Dr. T. L. Cuyler.