

THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA.

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SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address to Rev. S. A. Baker, Fredericton, N. B.

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Editorial.

"SANCTIFY YOU WHOLLY."

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it.—1 Thess. 23, 24.

If we compare these passages with the attitudes, in Matt. 5th chapter, we will discover a very similar setting, making the 8th verse the climax, viz.: *Blessed are the pure in heart, for they shall see God.* So the 23rd verse of 1 Thess. 5 is the climax in this chapter, revealing a deep, beautiful, real and very practical state of grace having already been reached by those who are eligible to this most wonderful work of grace the apostle prays may be obtained by the Thessalonians; and by also looking at the Lord's Prayer for the Apostles and "all who believe through their word" in the gospel by John, 17th chapter, you will discover that the Apostles had already been as fully severed from the world as the Lord himself, according to his statement. Note John 17, 8, 9, 10, 14, 15, 16, 17, 19, 20, and other cases can be cited to fully establish the grand fact of a rich, deep and real work of grace, indicating a wonderful transformation having already taken place in order that this crowning grace in Christian experience might come within the possibilities of their faith, and intense desires specified by our blessed Lord as the "blessing of hunger and thirst after righteousness." Matt. 5, 6: *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*

Could the most precious gems of earth have such a beautiful setting as *this pearl of great price*, which cost the precious life of Jesus Christ to purchase for us?

No man will question the possibility of obtaining this great blessing who has reached the blessedness indicated by the setting of either of these culminating passages, and a careful reading of these scriptures will reveal to the true seeker for truth that the experience, great as it is, is to be obtained in this life. The little word "are" in Matt. 5, 8, is sufficient to prove it to be in the present. Also John 17, 17 de-

clares that it is through "the word," which is truth, whoever may say to the contrary, and the statement in 1 Thess. 5, 23 to us is beyond all possibility of sincere questioning, as to it being an experience for this present life, and for whatever length of time the possessor lives or that our Lord may tarry. The possibility of the accomplishment of the great divine transformation included within the meaning of the words "sanctify you wholly" is not a question of man's power if he has already reached the state of grace indicated in the preceding verses to those we are now considering. Neither is the preserving power left to man. The work accomplished, and the preservation in that state is by the power of God. Yet man has his part in obtaining this blessedness, viz., if he is in that happy spiritual condition in which is indicated by the following verses:

Rejoice evermore.

Pray without ceasing.

In everything give thanks, for this is the will of God in Christ Jesus concerning you.

Quench not the spirit.

Despise not prophesyings.

Prove all things, hold fast that which is good.

Abstain from all appearance of evil.

Then this great question, with its possibility of obtainment, presents itself, which in some cases is a tremendous test of faith, but when he reads the 24th verse and carefully considers it, he dares not question the statement.

Faithful is he that calleth you, who also will do it.

We are not surprised that the opponents of this great doctrine are crying out impossible, for "it" is impossible to one who questions the possibilities of the man who presents himself a living sacrifice, holy, acceptable unto God, as a reasonable service. Surely God leads such a one into the secret place (experimentally) of the Most High "by a new and living way" which Christ hath made, through the veil, which he enters "with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

After this great grace is wrought in the Christian, eliminating all which impedes the work of grace, growth in grace becomes much more rapid than in those who are constantly engaged in a civil war within.

The Apostle, after writing these gracious truths, says: "*Brethren, pray for us.*"

The wholly sanctified always crave the prayers of the brethren, for they no longer depend on themselves, but on a greater being, who is alone able to preserve them.

ENTIRE CONSECRATION ESSENTIAL.

There is no possibility of retaining entire sanctification if we fail to live up to our entire consecration.

We must walk up to all the increasing light of our consecration to retain the fulness of the blessing of entire sanctification. To let down, or let up, in the requirements of our consecration, is to grieve the Holy Spirit and lose the joy, and fervor, and witness which accompanies the conscious victory of entire sanctification, and dry cold formalism without life or unction in prayer, testimony or song will follow. All outward exercises are maintained, less life, plus many substitutions.

There is generally but little said about Ananias and Sapphira, his wife, but they were the progenitors of all those who kept back or applied to other uses consecrated money, and their

death illustrates the thing that actually takes place spiritually with every man and woman that follow their example with their means that they once laid on the altar of consecration with the full understanding their money was to be used for the cause of God when required.

The same fatal results have followed with preachers and evangelists who were wonderfully used of God while they kept little in their own eyes, but calls were many and money flowed into their hands, their sermons were published, and they became popular, and some became lifted up, and bossy, and fussy, and God's precious Gospel became an article of merchandise. And talented men now wonder why their services are not in demand. Brethren, there is no longer a sacrifice on the altar, the consecration vow is broken, and the man who was as strong as Samson, "wist not that the Lord had departed from him."

The same is true in the return to personal adornments that were once abandoned, also of the will which was once fully surrendered to the will of God, but that self-will has returned to its throne, and indulgences in pleasures and Sabbath day visiting and light and frivolous associations are sought, the prayer meeting rarely attended, and holiness preaching that is without compromise now sounds harsh and unpleasant, and sighs of dissatisfaction rise unbidden, and life has lost its brightness. Dear one—you can go to the altar and ask that the departed Spirit may return all you will but the relief will not come until that entire consecration is renewed.

The fire will surely fall again when all is again on the altar, and never until that time.

Our hearts are sorrowful within us as we plead for money to carry on God's work in the home and foreign fields, when we know there is an abundance of it in the hands of people who could supply the needs if they would. And we wonder what they will answer when they are called to give account of their stewardship. We know of dear servants of God who are pinched almost for the necessities of life, while the money once laid upon God's altar in consecration is lying idly in banks or is invested in mortgages, or is being spent for personal gratification.

Beloved, let us take our bearings in regard to these things. Let us not rob God, but "Bring all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."—Mat. 3-10.

HOME AND FOREIGN MISSION FUNDS.

Miss Jordan (Foreign Missions)	\$1.00
Miss Jordan (Home Missions)	1.00
A Friend (N. S.) (Foreign Missions)	2.50
S. A. Baker,	
Treas.	

The manager of the picture show business in Hartland has announced his purpose to close up his theatre at that place and gives the Christian people the credit of driving him out of the business in Hartland. The Highway heartily congratulates the people in their success. Although we have no personal feeling against the manager, we have against that line of business, as it detracts from the home life, the church of Christ, and lessens the proficiency in the schools.

Thanks for the contributions for Balmoral Farm Fund. Let the response become general.