

THE King's Highway

An Advocate of Scriptural Holiness.

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Editorial.

"ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT."

There is a fineness in this message given by the great Apostle, that like many other gracious messages given to the churches in his epistles, escapes the notice of many readers of the Bible, revealing a divine unity to be obtained and maintained in the true church of Jesus Christ.

This divine oneness was the burden of our Lord's prayer as recorded in the 17th chapter of the Gospel by St. John, given as a great legacy to be shared only by His true followers, who to become eligible to enjoy this divine unity must be as separate from the world as he was. His prayer is very definite in this regard. He said: *"I pray for them: I pray not for the world, but for them which thou hast given me;—I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."*

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

"They are not of the world, even as I am not of the world."

"Sanctify them through thy truth: thy word is truth."

Thus we find (a) Not of the world, (b) Still in the world, (c) Sanctified, set apart, from the world, and made holy, (d) Made one, as the Father and the Son are one.

"I in them, and thou in me, that they may be made perfect in one."

With what diligent care should the children of God maintain this unity?

What do all other religious exercises amount to, when the unity of the Spirit has gone?

True, all the outward machinery will keep up the notions.

Without the true spirit of unity, and real worship, all religious exercise is a burlesque.

When once the Spirit is gone out, substitutions come in.

The praying preacher becomes a posing preacher.

The spiritual song in the choir becomes an operatic display.

And the genuine expression of sincere love and fellowship becomes the shallow greetings of flattery.

Is it any wonder that the Spirit filled Apostle should instruct the Ephesian church to endeavor to keep the unity of the Spirit?

To do it he said: *"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love."*

All these beautiful graces will find ample place for exercise in the worship and management of the best and most spiritual churches.

Lowliness precludes pride and haughtiness; how impossible to one who is self-willed.

Meekness, precludes all unkindness, and puts a beautiful grace in our words and actions.

Longsuffering is suffering long with kindness, with the preacher who preaches long sermons, and prays long well-seasoned (dried) prayers, and with a lot of folks in the church who, perhaps, innocently do and say painful things, which require much forbearance.

And the suggestion in the Apostle's wording of the message is, that we all need to exercise these graces with each other, when he said, *"forbearing one another in love."*

This includes preachers, officers and members. This surely is the inheritance of the Saints in light. The blessed Unity of the Spirit.

CHANGE OF PASTORS.

It is to the advantage of both churches and pastors, for the churches intending to change to call their choice of pastors at as early a date as possible, so the pastors can have the question of their next pastorate settled. On the other hand the brethren who are called should reply as quickly as possible, so that the churches can get the question of pastoral care settled.

Don't forget the general superintendent—the Holy Spirit who will station the pastors who will be successful according to His idea of success if we give Him the opportunity. Read Acts 1—24, and act accordingly. They did not fold their arms and wait for God to send the man, but prayed that He should make the selection and were satisfied with His choice.

People whose will is really submitted to the will of God will do likewise, and pastors whose wills are subject to God's will, will go where the Holy Spirit leads without asking, *"How much do, or can you pay?"* Beloved, let us practice what we preach.

The Holy Spirit instructed a praying Cornelius and a praying Peter at the same time. Cornelius was ready to hear the message and Peter had the message to impart, and God did the rest.

FIRE.

It is not to be wondered at that the holiness people have much to say about fire. The Bible uses fire as the most sacred symbol, as God is represented as a consuming fire. The Lord thy God is a consuming fire [Deu. 4-24] and frequently appeared in fire.

Our Saviour is compared to fire. He is like a refiner's fire. Mal. 3-2.

The Holy Ghost is also compared with fire. He shall baptize you with the Holy Ghost and with fire. Matt. 3-11.

His ministers a flame of fire.

Who maketh His angels spirits and His ministers a flame of fire. Heb. 1-7.

This suggests to us that the religion of the Bible contains the qualities and produces effects that fire best illustrates. It purifies without becoming impure. It illuminates and imparts warmth and dynamic force.

A religion that lacks illumination, spiritual fervor and explosive power breaking forth in real spiritual joy, in songs and glad and fervent testimony, lacks those elements signified by the word fire.

That is what we mean when we break forth in the words of the chorus:

"Tis burning in my soul,
'Tis burning in my soul;
The fire of heavenly love
Is burning in my soul.
The Holy Spirit came,
All glory to His name!
The fire of heavenly love
Is burning in my soul."

The blessings of pardon, and the baptism with the Holy Ghost come to the penitent, and after to the entirely consecrated believer instantaneously, but knowledge must be obtained gradually through the study of the Word, prevailing prayer and experience, hence, in the abundance of our joy when we obtain "the pearl of great price," and unless we are under wise leadership, we will do many things which in our maturer knowledge and experience we will see belonged to spiritual childhood, and we are led to believe that many tarry in spiritual infancy after conversion by not appropriating the provisions to produce growth in grace and the knowledge of our Lord and Saviour Jesus Christ, which will surely take place if one continues in the blessing of justification which gives them peace with God.

We are also led to believe that many who obtain the baptism with the Holy Ghost go no further than the infancy of this great blessing, and fail to increase in knowledge because, like Peter on the Mount of Transfiguration, they want to settle down and stay right there and ever after enjoy the ecstasy which flooded their souls.

But that is not God's order no more than it was for Peter to locate on the Mount of Transfiguration.

But there are conflicts to be fought, stern duties of life to be attended to, there are responsibilities to be assumed in the church, in the Sunday school, in missionary work and all branches to be used in the spread of this glorious gospel of full salvation.

Brother! it requires men full of the Holy Ghost and faith to assume the responsibilities and carry on the work of the church, the camp meetings, the home and foreign missions, and to make holiness papers successful and effective. It means more than getting fanned up to a blaze in revival time, and wane again as soon as it is over.

Yes, we believe in having the fire that burns up all our notions that are not in harmony with the word and Spirit of God, Fire that burns in undying loyalty to truth, and burns in love to God and a lost world let the circumstances be what they may, whether we have much of this world or little, whether men smile on us or frown. It is better to be a spiritual volcano than a rocket. The fire utilized in producing useful energy is far more profitable than that