

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: Rev. P. J. Trafton, Moncton, N. B.

MONCTON, N. B., JANUARY 30TH, 1932

EDITORIAL

KEEPING THE UNITY OF THE SPIRIT

Jesus in his wonderful ministry of intercession, recorded in the gospel of St. John and the 17th chapter, prayed "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Verse 21.

In the foregoing context, we have it revealed how this was to be accomplished. "Sanctify them through the truth thy word is truth; and for their sakes I sanctify myself, that they also might be truly sanctified.

Jesus giving Himself to the death on the Cross, with all its suffering, that through the shedding of his blood cleansing from inward depravity, was made possible for all individuals, in every nation of the world, for all time. Therefore if all do not receive it, and if some who profess to have received it do not manifest it, that does not take away from the fact that it is possible.

Jesus prayed not only for the Apostles, but for all them who shall believe on me through their word. The blessed Holy Spirit does accomplish the work when he comes into the heart with his purifying baptism. There is surely unity of spirit among believers who have been sanctified wholly by the baptism of the Holy Ghost.

Not unity in manifestation for there are different manifestations, but the same spirit, and to say that everyone must have the same manifestation to prove the Holy Spirit's presence, is unscriptural. Not unity in the doctrines of men or societies. Man has built up many doctrines that are not really essential to salvation and hence the many divisions among the professed children of God. The person that rants around and has no place for anyone who does not go as they go and do just as they do, has a spirit that is not of God. John said to Jesus, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said, Forbid him not; for he that is not against us is for us. There are a lot of people who would like to call down fire from heaven to consume the folk that do not receive them; that spirit is not of the Holy Ghost, that is a revelation of pure carnality.

"For both he that sanctifieth and they who are sanctified are all of one." Heb. 2-11. There is a blessed unity that exists between Jesus Christ and his followers and one with the other, who have been wholly sanctified.

This spirit of unity can only be conserved by retaining the blessing of heart holiness, and keeping on God's main line, "The Way of Holiness."

THE SIN QUESTION—THE TOUCHSTONE

The touch-stone was a stone by whose touch the purity of gold and silver was proved. No one could deceive when the touch-stone was applied.

There is a touch-stone that can be applied to all isms and religious movements. It is a test of the doctrines taught by religious teachers. What do they do with the sin question? It was put into use very early in the Christian church. When Philip had his revival at Samaria, there was a man who was a wonder worker, who saw the effects of the baptism with the Holy Spirit, upon those who received it and came and offered Peter and John money that he might receive the Holy Ghost, while his heart was yet in the "gall of bitterness and the bonds of iniquity."

He wanted the Holy Ghost to help him in his business of wonder working. He wanted the Holy Ghost for what he could get out of him. There are many such today. They want the Holy Ghost for personal advantage, power emotion, ecstasies and the like. They want all these with the old man still in them. They want "power for service," so that they may be powerful, with sin still in them. They forget that according to Peter the Holy Ghost came upon the disciples and purified them from sin, which is the hindrance to the manifestation of power in service. They do not seem to realize that the Holy Spirit is in the world to cleanse the heart from sin and that is the reason that he is called the Holy Ghost. His chief business is to purify the heart.

So, too, there are all sorts of fads and organizations that have adopted the adjective "Pentecostal" (although it is not used in the Bible). The unfortunate thing about it is that the holiness movement has to take the brunt of it, for the world about us supposes that it is one of our ramifications. It is the price we have to pay for being willing "to go without the camp with Jesus." Like him we have to be misunderstood. The holiness movement does not put any premium on emotions, manifestations, and the like, but only on the cleansing of the heart from all sin and his indwelling. These "Pentecostal" movements do not put the emphasis on the sin question. They are not specially, if at all, interested in getting people sanctified. The special emphasis seems to be on spectacular affects. The great, special purpose of Jesus in this world was not to do something showy and visionary, but to save from sin. "For this purpose the Son of God was manifested that he might destroy the works of the devil." And those who are filled with His Spirit will have the same desire to do all possible for that same specialty for which he came. Any organization that does not make that its specialty has not the spirit of Christ. We may apply this touch-stone to the various religious propaganda today. Do they make it a specialty to lead the people to entire sanctification from sin, as a present experience? If not, this

touch-stone of the sin question proves that it is neither pure gold nor pure silver. All doctrines may be known "by their fruits;" so said Jesus.—The Christian Witness.

OBITUARY

Mrs. Mary Elizabeth Dunham

Mrs. Mary Elizabeth Dunham, 84, died at the home of her daughter on Jan. 15th. For 46 years Mrs. Dunham had been, by a multitude of friends, a much loved citizen of Calais. She was born at Seal Cove, Grand Manan, on April 5th, 1847. In 1865 she married Thomas Dunham, and 46 years ago they moved to Calais. From early girlhood Mrs. Dunham was a faithful Christian. She was a charter member of the Reformed Baptist Church in Calais, and by many was known as Mother Dunham. She loved her church, and although she has passed to her eternal rest, the seeds of her faithful Christian life will still bear much fruit. Until the last her strong testimony and consistent living told for God.

She leaves to mourn, four sons and five daughters: Walter, of New York; Wesley of Boston; George, of Hampton Beach, N. H.; and Charles, of Baldwinville, Mass.; Mrs. Eleanor Gliddon, of Massachusetts; Mrs. Minnie Boynton, of Greenville, N. H.; Mrs. Bertha Whalen, of Haverhill, Mass.; Mrs. Eva Thompson, of Haverhill, Mass., and Mrs. Lillian Nickerson, of Calais, Me., with whom she made her home. She also leaves 35 grandchildren and 36 great-grandchildren, and three brothers: Ivan C., and Wilmot Benson, both of Seal Cove, Grand Manan; and Stephen Benson, of Saint John, N. B.; also three half sisters and one uncle, James Brown, who is 96 years of age. In addition to her close relatives, many friends will miss her smiling face and interesting conversations.

The funeral was held on Sunday afternoon, January 17th, at the home. The service was conducted by Rev. A. G. Christopher, pastor of the Methodist Church, and Lic. E. R. Bradley, pastor of the Reformed Baptist Church. Interment was made in the Calais cemetery.

Heartfelt sympathy and many prayers are extended to the sorrowing ones.

William Morris

The death of William Morris took place at his home in Upper Hainesville on December 26th, following a heart attack. Mr. Morris had been in his usual health up until a week before his death, but had retired the night before feeling quite well. He had been a faithful mail carrier for 15 years; he was seventy-five years of age.

He leaves to mourn, his wife, two sons: Fred of Madison, Me.; Richard at home; one daughter, Hattie, of Mars Hill, Me.; four sisters residing in Gloucester, Mass.; one brother in San Francisco, and one grandchild. The funeral was conducted at the home on the afternoon of Dec. 29th, the pastor speaking from II. Sam. 14:14. Interment was made in the Staple's Settlement cemetery. To those bereaved we extend our sympathy and pray God's benediction upon them.

REV. S. G. HILYARD

BORN

To Rev. and Mrs. D. M. MacDonald, Nov. 6th, 1931, a son, Daniel Myles.