

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

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EDITORIAL

"WHERE THERE IS UNITY, THERE IS STRENGTH"

"A threefold cord is not quickly broken."—
Eccl. 4-12.

Many of these old familiar sayings which are current among men, like the foregoing, about unity being strength, seem to be founded upon the word of God, as well as being demonstrated by the affairs of every-day life. Everybody knows that if a dozen men unite to do a heavy job of work, that they will accomplish it easier by their united efforts and strength than the same number of men working singly.

This saying is often used to encourage unity in religious circles, which is scriptural and right. No less person than our Lord Jesus Christ emphasizes this truth in His high-priestly prayer, found in John 17. In this prayer we find several utterances by Him, which very clearly indicate that His disciples for whom He was praying were regenerated men. Let us note some of these: "I pray not for the world, but for them which thou hast given me; for they are thine." Verse 9. "None of them is lost, but the son of perdition." Verse 12. "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." This last saying is repeated in verse 16, which ought to satisfy every reader that the disciples of Jesus were converted before Pentecost. But notwithstanding their godly lives, the burden of our Lord's prayer is that the Father would sanctify them that "they may all be one." He saw that there was still in their hearts that depraved nature which Paul calls "the carnal mind" which would be likely to spring up under provocation, and create division among his followers. Paul found that in the church at Corinth there was envy, strife, and divisions, and told them that it was because they were yet carnal.

This same spirit has been the cause of much trouble in churches even down to the present time. Carnality in professing Christians has caused strife, and divisions, which have crippled the work of God, and well-nigh destroyed some societies called churches, and has had such a bad influence on the community that it is about impossible to have a revival there in this present generation. Our Lord foresaw all this trouble, and

as he knew that conversion alone did not destroy carnality and promote a spirit of unity, he prayed that God would also sanctify them that they may all be one. In other words Jesus recommended sanctification for believers as the great factor in preventing divisions, and promoting harmony among Christians.

Again, the Apostle Paul in his letter to the Ephesians, admonishes them to endeavour to keep the unity of the Spirit in the bond of peace. Eph. 4-3. So we see by this saying that it will require some effort on our part to keep that spirit of unity and harmony among us even after it has been wrought in us by the sanctifying grace of God. Notwithstanding, God's sanctified people are one, and agree perfectly on all questions which are necessary to the salvation of souls; yet there will be many matters of secondary importance which they will not see alike on. Hence they will find it necessary to surrender to other people's wishes, and let them have their way sometimes, without compromising with evil, for the sake of "keeping the unity of the Spirit in the bond of peace."

We think that pastors can do much to promote unity among their people, perhaps more than anyone else; not only by preaching unity, but by practicing it. There is a very common tendency among weak unsanctified Christians to talk about, and magnify the weakness and faults of other members of the church: Sometimes many of these supposed faults are imaginary on the part of the gossipers because of their envy. And they want the pastors to agree with them, and to join in their criticism, so when they are talking to other people they can quote the pastor and thus feel justified in the stand that they have taken, and in the things that they have said. Now no wise pastor will be guilty of such a thing as going about and criticizing members of his flock to other folk who are looking for faults in others.

If a man has good sense enough to be a pastor of a church, he will magnify the virtues, and good qualities in people, for there is always some good to be found in every Christian. In doing this he will let people see that he is not a gossiper, and his attitude will naturally discourage gossip in others which always causes divisions, for, Pastor, know this, when you gossip about others or speak disparagingly of them in their absence, they will hear it, and that will not make them feel well, or promote harmony in the church. The advice of Peter to pastors seems to comprehend his duty toward his people, and we believe would help to promote unity and harmony in our churches which is so essential to success.

Here it is: "The elders which are among you, I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God, (not beat them, for note, it is God's flock) which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre but of a ready mind; neither as being lords over God's heritage, but being EXAMPLES to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Let us pray.—
H. S. D.

Forgiveness is not based upon one's merits, but simply the cancellation of his demerits.

THE TEST OF SAINTHOOD

By Rev. Walker Mayfield

We do not so often think of people in terms of sainthood in these days. But sanctified folk are saints. They are holy people. And only saints can reach heaven. We are sainted on earth and thereby accepted in heaven. What is it in you that would not be there if you were in heaven? Think a minute; look within; be honest with yourself. You know; God knows. If you discover something there that would not be there if you were in heaven, that ugly something will keep you out of heaven if it remains there. There must be no inner uncleanness.

The prophet Isaiah (chapter 6) in a vision passed into a heavenly assembly and there found himself very uncomfortable. He saw, and saw that God saw, and the heavenly hosts saw, something inside of him that was out of place in an assembly of saints. No wonder he cried, "Woe is me; for I am cut off"—cut off from what I see up here by what I see in me. But he was hungry for relief. For relief from that thing which disqualified him for the enjoyment of that assembly of holy personalities and their joyous worship. He wanted relief from that uncomfortable feeling in the presence of holiness. He found it through a process of fiery application. After which he felt as much at home with that group of heavenly spirits as they did with him. Lifted up to heaven for one minute then let back to earth, would be such a shocking revelation to thousands of people that they, too, would cry, "Woe is me." And if their pleadings were like that of the prophet, something would be gone which had marred the beauty of their lives for years, largely neutralizing the grace they had and producing that uncomfortable feeling and those numerous regrets for unkind words and deeds.

Is there a saintliness which will relieve us from that unlike-heaven something and then hold us so that heaven would not embarrass us if taken there for just a minute? There must be, or we are in danger of being kept out of heaven, or being quite uncomfortable all the time we are there. If you were taken to heaven just now, would you be uncomfortable? Like Isaiah was in the more immediate presence of God and angels? Would you have holy relief like he found? It was for him and it is for us.

WORKMAN OF GOD

Workman of God, O lose not heart,
But learn what God is like;
And on the darkest battlefield
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest, too, is he who can divine,
Where real right doth lie
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men
And learn to lose with God,
For Jesus won the world through shame
And beckons thee His road.

—Frederick W. Faber

The one-horse preacher must be the one who has only the hobby to ride.