

The King's Highway

An Advocate of Scriptural Holiness.
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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.

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EDITORIAL

The Easter season has now passed, and many have been the comforting thoughts that have come to us. As we have thought of the stone rolled away, the empty tomb and the shining angels, most of all the fact that Jesus revealed himself to many of his followers, who were to bear witness of that fact in the after days, has been a great comfort, for 500 witnesses testifying to this fact wins the case against the lie that the Pharisees told, that his disciples stole his body while the guard slept.

The witness of his resurrection continues down through the ages, for thousands have felt that resurrection power in their soul life, and many in the restoration of physical health, and finally we shall know the power of his resurrection in these bodies being raised and changed like unto his own glorious body at his appearing. It would seem to us the admonition of the Apostle is very timely, even now, that he gave to the Colossians, in his epistle: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

The things above would be in strong contrast to these earthly things. There is no doubt in our mind but there is a depth of blessing here, that not so many people reach. A total abandonment to God and to his will and purpose for our lives. A reaching out for completeness or perfection in holiness.

HOLINESS!

How Obtained and Retained

Not by Growth—"Grow in grace" is the admonition of Scripture. The soul must first be brought into the grace of Entire Sanctification, then grow in that grace.

Not by discarding the body of flesh, as some erroneously teach. Soma, the physical body itself is not sinful. Christ took upon Himself a body, Soma, yet He knew no sin. Sin is not in the body, but in the personality, and the body may become the instrument of sin (Rom. 6:19). It is the body of sin, the carnal body, Sarx, that is to be crucified and destroyed.

Not by Death—Death is the enemy, the last enemy. It separates the soul or spirit from the body but makes no transformation on the soul. It means a change of worlds. Moreover, the Scripture speaks of some who were perfect while still alive (Ps. 37:37).

Not by Suppression—Suppression is necessary in order for Sanctification: Destruction, in order for Entire Sanctification. Without suppression there cannot be the victory that overcometh. But Sanctification means the destruction of the body of sin.

Not by the Placing on the Altar merely the body of sin, the carnal mind, cannot be consecrated. It must be hated and abhorred. "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's." The regenerated hates and abhors the sin that dwelleth in him. It dwells within but does not reign. The removal of it from the soul is expressed by the Greek Aorist tense which signifies a single stroke, touch or act. There is a gradual process leading up to the work of Entire Sanctification and a gradual process or development following it; but the act of completion is instantaneous.

The work of Entire Sanctification is wrought by God the Father. "Himself the God of Peace sanctify you wholly" (I. Thess. 5:23). "Sanctified by God the Father (Jude 1). God is the source but He does it through several agencies:

Christ Jesus the Sacrificial Agent—"We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

The Blood of Christ the Meritorious Agent, "Jesus, that He might sanctify the people with His own blood suffered without the gate" (Heb. 13:12).

The Word the Revealing Agent—"Sanctify them through thy truth; thy Word is truth" (John 17:17).

Faith the Appropriating Agent—"Inheritance among them which are sanctified by faith" (Acts 26:18): "Purifying their hearts by faith" (Acts 15:9). Note this faith is made possible by repentance of believers (see Mr. Wesley's sermon on repentance of believer).

The Holy Ghost the Administrative Agent—"Sanctified by the Holy Ghost" (Rom. 15:16). "Through sanctification of the Spirit" (I. Thess. 2:13).

Instantly the soul is delivered, the work of Entire Sanctification is wrought; then holiness as a glorious state of soul.

As to how this work of grace is retained, the answer is simple yet comprehensive. "As ye have received the Lord Jesus so walk ye in Him." The grace which enabled us to obtain must be retained in order that may retain what we obtained. To illustrate: the grace of repentance enabled us to be sorry for our sins, hate them, and turn from them to Christ as our Saviour. That grace must be retained or the justified will soon discover that they are approving of some things they once hated. The grace which enabled the justified to abhor the sin of their heart must be retained or they will soon discover an approbation of carnality. In a word, the grace of repentance, the grace of humility, the grace of carefulness, the grace of self-denial, must remain if we would retain.

In his answer to the question, "How are we to wait for this change?" Rev. John Wesley speaks explicitly as to how it is obtained and retained: "Not in careless indifference, or indolent inactivity; but in vigorous, uni-

versal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and take up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinance of God. And if any man dream of attaining it any other way (yea, or of keeping it when it is attained when he has received it even in the largest measure) he deceiveth his own soul. It is true, we receive it by simple faith; but God does not, will not, give that faith unless we seek it with all diligence, in the way which He hath ordained." Note—Next article: "Holiness: Our Business."

P. WISEMAN

THE LAST WEEK

At the Easter season our minds go back over the last week that Jesus spent with His disciples. Six days before the Jewish passover, they came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. His friends made him a supper, and while they ate, Mary, the sister of Martha, anointed the feet of Jesus with precious ointment and wiped His feet with her hair. It seems that some of the disciples even begrudged Him that small luxury, when, no doubt, He was weary and footsore, as He had been travelling continually. That one thoughtful act of kindness by Mary made her immortal, for Jesus said, "Wheresoever this gospel shall be preached in the whole world there shall also this, that this woman hath done, be told for a memorial of her." What a beautiful tribute to Mary by her beloved Master! On the next day they started toward Jerusalem. He sent two of His disciples for a colt which had never been ridden. He sat upon this young colt. His first ride proved to be the triumphant entry into Jerusalem.

The people spread their garments in the way, and the branches of trees were cut down over which He was borne, amid the shouts of "Hosanna, Blessed is He that cometh in the name of the Lord. . . Hosanna in the highest."

The city was greatly impressed, the people asking, "Who is this?" The answer was, "This is Jesus, the prophet of Nazareth of Galilee." When he entered into the temple He found the Jews buying and selling. This made Jesus very indignant, so He drove them out, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves."

He afterwards healed the blind and lame who came to Him. He left the city and went to Bethany again, where He lodged that night. Returning to Jerusalem the next day, He was hungry, and when He saw a fig tree with leaves only, He said, "Let no fruit grow on thee henceforward for ever."

The next day (which was probably Tuesday) the disciples called His attention to the fig tree which had withered away. Here Jesus taught them a lesson on faith.

This same day the scribes and Pharisees challenged His authority, but were silenced.

He also taught by many parables at that time "The two sons," "The wicked husbandman," "The marriage of the King's son," "The ten virgins," and the parable of the talents.

He pronounced woe upon the scribes and pharisees for their hypocrisy. He denounced them scathingly, saying, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Then He wept over

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