

# The King's Highway

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8

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RADIO TALK BY THE EDITOR FROM  
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Good morning everybody. May the blessing of the Lord that maketh rich and addeth no sorrow with it, be yours to enjoy today. You will find our Scripture lesson in the gospel according to St. John in Chapter 17, the first 21 verses. My subject is sanctification.

I have chosen for my text the 19th verse, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

You have recognized these words as the words of our adorable Lord found in his prayer which he offered to the Father in behalf of his disciples, and not only for them; but as he says, in the verse following, for them also which shall believe on me through their word. So if we are believers on him this prayer was offered for us, hence should be of vital interest to us all. And furthermore seeing it was his last petition before he went away, a petition offered under the very shadow of the cross, his parting message and request, all his followers, all who love him, should see that his dying request is fulfilled in them.

We get some idea of the importance of the work of sanctification from the fact that Jesus said for their sakes, I sanctify myself to make possible their, or our sanctification. Let us notice that the word sanctify has at least two meanings when applied to human beings. It means to set apart, to separate from common things, to devote to sacred, or holy uses, to consecrate to God. In this sense Jesus sanctified himself. He gave himself for the church. The apostle says that he might sanctify it. And in this sense every child of God every truly born again Christian can sanctify themselves, by presenting himself, or herself to God as the apostle writes to the Romans in Chapter 12, and verse 1. I beseech you therefore brethren by the mercies of God that you present your bodies a living sacrifice wholly acceptable to God which is your reasonable service. This is the human side of sanctification. Then I would have you notice the other meaning of the word, which sets forth the work of God in sanctifying a soul, or may be called the divine side of sanctification. That is to purify the believers' heart from sin; to free him from the power and dominion of sin and endue him with the principle of holiness. Thus God by his spirit sanctifies the elect or true believers. I am quoting now from Alexander Crudens in Crudens' Concordance under the word. Sanctify. And this specific work of grace is what constitutes the burden of our Lord's prayer in this chapter, John 17.

Now let us go back again in this wonderful chapter and see who he is praying for and who he is not praying for. See verse 9. "I pray not for the world." This prayer is not offered for the unsaved, because they are not in condition to have it answered in their behalf, but for them which thou hast given me for they are thine. They must

be born again and become children of God first. Note further in verses 14 and 16.

"They are not of the world; even as I am not of the world." What kind of language is this; not of the world even as Jesus was not of the world? Who does he make them to be? See verse 9 again. Them which thou hast given me; for they are thine. Hence they are God's children whom he is praying for the Father to sanctify.

Now let us notice three reasons expressed in Jesus' prayer why he desires his people to be sanctified. First in verse 21, "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us. What does this work of grace do? Makes us one with God and one with each other. Yes this work of grace is a great unifier. In spite of our differences financially, socially, or intellectually, it unites our hearts and causes us to love one another with a pure heart fervently. Second, he prays for our sanctification because it improves our service for Jesus in the world. See verse 21. That the world may believe that thou hast sent me.

Jesus commanded these disciples not to depart from Jerusalem but wait for the promise of the Father. He said ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me. This sanctifying grace gives us power to become real witnesses for Jesus. It gives us our experimental knowledge of Jesus that makes him real to our hearts and mightily helps us to represent him to others.

And finally, the third reason that Jesus prays for the sanctification of his people is found in verse 24 of this chapter. Father I will that they also whom thou hast given me be with me where I am that they may behold my glory. It takes this sanctifying purifying grace to purify our hearts to fit us for Heaven and the association of glorified beings to be with him. Jesus said, Blessed are the pure in hearts for they shall see God. And the apostle said, without holiness no man shall see God. It was sin that separated the first man from God and the beautiful Garden of Eden. It is sin that separates men from God now. It will be sin that will separate them from God in the world to come. Thank God there is a fountain opened to all who will come for sin and uncleanness. The fountain of Jesus' blood. He not only prayed; but he suffered without the gate that he might sanctify the people with his own blood. Amen.

### MISSING THE GOAL

Mrs. H. C. Morrison in Pentecostal Herald

There is an old Book which tells us that, "The race is not to the swift, nor the battle to the strong." Is also says, "Wisdom is better than weapons of war." Not the wisdom that cometh from many books, but "the fear of the Lord is the beginning of wisdom."

Many travellers along the highway of life start out running well for a season, but as they come in contact with the disappointments and burdens incident to such a pilgrimage,

they become discouraged, lose heart, succumb to the environmental obstructions and say, "What's the use?"

There is an Indian legend that runs thus: A certain spirit was wont to try the endurance and spirit of his young warriors by sending them to climb a mountain, and as evidence of the height they reached within the day's toil bring back some trophy of the highest point. On an appointed day four young men began to climb at the break of day. The first to appear in the evening carried a branch of mountain spruce, the second a twig of dwarf pine that struggled through the snows and cold of the thin air on the mountain height. The third returned with a little branch of a shrub. Late in the night the fourth appeared. He carried nothing, but a beam of satisfaction and victory shone in his eyes as he reported: "I climbed to the place of rocks and snow where nothing grows, and from the mountain peak I saw the western sea."

In the above we have the results of four travelers, each representing different personalities with characteristics very common in travelers at the present time. How many run well for a season, but this, that and the other comes up and they give up the fight as a hopeless task, and fall by the wayside, a monument to the fact that they failed to press on to the goal of highest achievement. The above incident teaches us that, at any cost, we must reach Heaven, the Christian's goal that lies beyond the western side of life's day.

Why do so many fail to reach the goal of eternal blessedness? They do so because they miss the goal which God has laid down in His Word by which our Christian characters are to be measured. In Christ's Sermon on the Mount we are exhorted to "Be ye therefore perfect." How many stagger at this command, say it can't be done, and at last appear at the judgment bar with only a "branch of mountain spruce" or a "twig of dwarf pine," or the "little branch of a shrub," poor trophies of the upward climb because they failed to press on toward the goal far above the things of time where he could catch a glimpse of the "western sea" of God's limitless possibilities.

Yes, we fail to reach the goal because we stop short of God's requirements—"without holiness no man shall see the Lord." What is the use of quibbling over something that has been written for all people of all times and climes, refusing to obey God's command to be like him, and to waste our lives gathering the trivial things of earth, at the same time, missing the goal of a holy life and consecrated service.

There are many, too many, if there are any, who go along as if God had not made known His will to them regarding His requirements, and at last they will be like these mountain climbers who gave up the task too soon, and went back with chagrin and em-  
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Mrs. Harishorn Mulfen,  
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