

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.
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EDITORIAL

JESUS IN HIS PRAYER TEACHES A SECOND WORK OF GRACE

In the gospel according to St. John, in chapter thirteen, we have the record of our Lord and His disciples, gathered in the upper room, eating the Passover supper.

Just previous to His crucifixion. It was at this time that he instituted what is commonly called The Lord's Supper. During that evening our Lord held quite a long, and very important conversation with his disciples, which you will find recorded in chapters 13, 14, 15 and 16, in the which he talked to them about the Father sending the Comforter, etc. And in 17th chapter he talked to the Father about them. It is in this prayer that our Lord teaches a second work of grace, or the need of another work of grace for souls, after they have been converted or become disciples of Christ.

Following is a part of this prayer:

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine, and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

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 shouldst take them out of the world but that thou shouldst 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.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Now, we want to try to prove by this article two things: First, as we have already stated, that Jesus did teach a second work of grace in this remarkable prayer, and, second, that

the sanctification which he asks for is that work, and is obtained as a second work of grace.

So it seems that in order to do this we would have to find in the foregoing prayer, proof that the disciples for whom our Lord prayed were already converted, or had been born again, and were children of God. Note, he says, they are not of the world, even as I am not of the world. Verse 16. We may ask in what sense was Jesus not of the world? The answer is, He was the Son of God, begotten by the Holy Spirit: Then, does he not imply that the disciples were begotten by the Holy Spirit? He also says concerning these disciples. Thou gavest them Me, and they have kept thy word. Again, I pray not for the world, but for them which thou hast given me, for they are thine. And again, I have kept them in Thy name: those that thou gavest Me, I have kept, and none of them is lost, but the son of perdition. Verse 12. The inference is, if none of them is lost, then they must be saved. Now, note what he is praying about, or what is the burden of his prayer: Sanctify them." Verse 17.

So we see that sanctification is a work of grace for believers; after they have been converted. But some one says, sanctification means to set apart or to dedicate to sacred uses.

It does mean that, it is true, and no doubt that phase of the word is what our Lord had in mind when he said: For their sakes I sanctify myself. Verse 19. He set himself apart, dedicated himself or as the Apostle Paul puts it: He gave himself for the church that he might sanctify and cleanse it. Eph. 5-25: But the word sanctify also means to cleanse, purge, purify, to make holy. See the dictionaries. When the Holy Spirit came upon Jesus at the time of His baptism, you remember that he appeared in the form of a dove, as a visible witness to the Father's words: "This is my beloved Son." But when He fell upon the disciples on the day of Pentecost, He came in the form of tongues of fire. Why the difference?

Fire, or heat is used to sterilize, to cleanse, or purify. Hence the tongues of fire resting upon the disciples were a symbol of the work that the Holy Spirit was doing in their hearts, namely, cleansing them. Our Lord was pure, holy, and did not need cleansing. Hence the Holy Spirit coming upon him in the form of a dove, as a witness only.

Note also, our Lord said, I pray not for the world, hence worldly people or sinners cannot be sanctified, howbeit they can be converted if they confess, and forsake their sins.

But he prayed for his disciples that they might be sanctified, and not for these only, but for all them also which shall believe on Me through their word. So his prayer reaches out after and comprehends all believers, in all the world, to the end of time. Reader, has this prayer been answered in your behalf?

MISSIONARY CORRESPONDENCE

Hartland M. S.,

June 8, 1941

Dear Friends:

Another beautiful day has ended; and the many messengers of the gospel are once again home; some perhaps still on the way, now walking by the light of the moon; while still others will likely have to sleep over night.

The outpost I visited today is one of the nearer ones and is rather dead at present;

however there are signs of revival which begin to appear. The distance, as registered by my bicycle speedometer, is a little over seven miles. God gave us a good service. Several expressed a desire to go on to know God, but no apparent move was made.

Yesterday afternoon I made a speedy trip, up a winding road, to see one of our old church members, who sent word that she was dying. It took me over an hour to reach my destination. The kraal appeared rather dilapidated and untidy. I found poor old Losilina Shabangu huddled to one side in a well heated, and smoked hut. While several miles from this kraal, I learned that the ill woman was better, though still quite ill. I found this to be the case upon my arrival. Before leaving I asked Losilina of her faith, and hope. She said she was talking to God and asking Him why He did not just take her, and not allow her to suffer more. She gave clear testimony of being ready to depart to be with Christ. The people in the kraal came in the hut and we had a hymn and read from John 14, and had a season of prayer. I left a few oranges for the ill woman, and soon came speeding down the mountain road on the bicycle. I reached home without having to use the torch I had taken along.

"From darkness to light, from the power of Satan unto God" . . . How wonderfully true this is of the old woman just mentioned, Losilina was once a servant of the devil. A sort of spiritualist, a witch-doctor, called by the natives an "isangoma." Most of you have, no doubt, heard of these individuals. In olden days they were very influential. When a person died, quite often the natives felt that there was foul play, some enemy had bewitched the loved one. So off they would go to the isangoma to find out who the murderer was. As soon as the guilty individual was pointed out, he or she was forthwith murdered. Now, this is not allowed; the government has put a stop to it. Losilina was once an "isangoma," now she knows the saving grace of God. It appears that she will soon be called on to the eternity of God. What a change grace has made in her life. There are still some witch-doctors in our district. I passed one on my way home this afternoon. We need to pray for these that they too may be converted.

We desire to see souls saved, larger numbers than we are having; we thank God for what He is doing, but feel that He wishes to send us a great revival. I believe that He will do this as soon as the field and field-workers are ready. Let us continue to pray.

Yours enjoying salvation,

CHARLES D. M. SANDERS

CHICAGO CHURCHES AND BANKS

That the Church is unbusinesslike in handling its material affairs is quite usually admitted. One has gone so far as to say that God must be with the Church, for no other institution conducted on such slipshod business principles, or with no business principles at all, could possibly survive. However, the Chicago Daily News is the source of the following offset to the usual opinion:

"When the depression started, Chicago had two hundred and fifty banks, and sixteen hundred churches. Today it has fifty banks and sixteen hundred churches. A few churches folded up, but as many new ones started."

We might tell the story to the next banker who says the church is a poor business risk. —Sel.