

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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EDITORIAL

JESUS TAUGHT A SECOND WORK OF GRACE

If men accept any part of the Bible as being inspired, they will accept the teachings of Jesus. They often regard our Lord's words as authentic, even when they might try to discredit the teachings of the Old Testament, or even some parts of the epistles.

Then if these good folk will study carefully the teachings of our Lord, we think that they will find that he very clearly taught that two distinct works of grace are necessary to fully save a soul, or to bring a soul into that state of grace which the word of God calls holiness.

We may try to write several articles on this subject, from various parts of Jesus' teaching, but let us begin now with his words found in the gospel according to St. John in chapter 15.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine: No more can ye except ye abide in me. I am the vine, ye are the branches.

Now let us look at the figure that our Lord uses here to teach spiritual lessons. God the Father is called the husbandman, a fruit raiser or producer, a man with a vineyard: And Jesus Himself is the vine, and his disciples or true children are represented by the branches of the vine upon which the fruit or grapes grow.

Notice he teaches that a very vital relationship must exist between him and his disciples which our Lord calls being in the vine, or abiding in me; before the branches can have any spiritual life or bear fruit. For, said he, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

My readers will of course agree with me when I say that Jesus is here emphasizing the necessity of the regenerating grace of God, or as he told Nicodemus, "of being born again" before he could even see the Kingdom of God: But, having been engrafted in the Vine the branch or disciple begins to bear fruit, which

is God's plan for every regenerated soul; for if the branch fails to do this Jesus said, the husbandman takes it away, or severs it from the vine, it withers, and men gather them and they are burned, which also proves that men may backslide and be hopelessly lost, after they have been saved by the grace of God.

Now we come to one place where our Lord teaches that a second work of grace is necessary if men would bear fruit to glorify God.

Read again in verse 2: "Every branch in me that beareth fruit." Does that not represent a Christian? A branch bearing fruit! Well, our Lord said the Father purgeth it, that it may bring forth more fruit. That word purge means to cleanse, to purify from all foreign substance.

Sin, depravity, or carnality, which remains in the heart of a believer after he is converted is the foreign element which must be purged.

Now when our Lord says that the Father purges or cleanses the living fruit bearing branch, that it may bring forth more fruit; is he not teaching a second work of grace is necessary for men to be fully saved and glorify God?

WHEN HOLINESS BECOMES POPULAR

By Rev. W. Edmund Smith

Real holiness popular! This can never be this side of heaven where nothing defiling or mean can enter in. Since the carnal mind in enmity against God, and is not subject to the law of God, neither indeed can be, all who have the carnal mind must inevitably oppose, consciously or unconsciously, inwardly or outwardly, that spiritual operation that would destroy the carnal mind. So the promotion of real scriptural holiness inevitably precipitates a conflict in the heart of the individual, in a church, and in a community. It arouses the same spirit of antagonism that crucified Jesus, beheaded Paul, anathematized John Wesley and has driven from many churches many of the most spiritual preachers and members, branding them as Pharisees, trouble makers and undesirables.

Remember I am not referring now to many movements that have been classed as holiness movements; that have tagged onto them a lot of things non-essential and unscriptural which culminate in fanaticism; I mean by "True Holiness" a work of grace in the heart of a fully justified believer which cleanses the heart from all the defilement of inbred sin, perfects the believer in love by the indwelling of the Holy Ghost, thus making possible real progress in spiritual things according to the laws that govern that realm. I mean the holiness that gives real inward and outward victory—puts the glory in the soul, enabling it to rejoice evermore, pray without ceasing and in everything to give thanks. I mean the holiness that will enable us to love our enemies (even when we can't like them), to bless them that curse us, and to pray for those that may spitefully use us. You might think that everyone who wants to go to heaven would desire such an experience. But do they? Jesus said, "Few there be that find it "because strait is the gate and narrow is the way."

But we do not have to compromise very much in order to make holiness more attractive to the carnal mind. People do not object so much to our magnifying what Jesus has done for us, as they do to our declaring what Jesus wants to do. In us: They do not object to our preaching the joy side of salvation, but they

do rebel when we preach the side of self-crucifixion, the dying out to the world, the "Old Man" and all that is nearest and dearest to us. Many will be attracted by a bright glowing experience and go in to seek it; but how many refuse to go through when they see that it means making right past misdeeds; the going by the lonely way of the cross, perhaps to meet scorn and shame right in their own homes, or their own churches! They would like the experience but they balk at the price. Many do get an emotional fullness and call it sanctification, but it does not stand the test. Some of these join a holiness church perhaps, and stand up as saved and sanctified, while others go back to their old associates and old manner of living, and say there is nothing in it. But those who get the real experience and become established, know what Paul meant when he said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." This persecution today does not mean the wooden cross, or the block or the gallows. It does mean the cross of shame, the reproach, the coldness and indifference that may be manifested by an unsanctified husband or wife, or son or daughter. Holiness may make a chasm in these relationships that is as real as that which exists between a North-of-Ireland Orangeman and a Roman Catholic. A proud unsanctified preacher said: "I can get along better with Roman Catholics than I can with these holiness people." Certainly he could for every testimony in the Holy Ghost and all denunciation of worldliness and unholy compromise probed his conscience and stirred him up.

But just tone down the testimony; just fail to preach the subjective aspect of sanctification and you will be tolerated, and you may become so innocuous and sweetly sweet that they will invite you to address a Rotary Club and join a golf club to play with the worldly men of the town.

I glory in the real progress real holiness may make amongst any people and by all legitimate means. But I have lived long enough to know that it is slow progress in building up a real holiness church. When I hear a pastor say that he has taken in during the last three years, more than three hundred members, I have to think he is building a wood, hay and stubble church. Right after a great popular emotional upheaval he sweeps into his membership all who will join, and keeps them in whether they show any evidence of having been regenerated. But he glories in statistics. It is easy for an evangelist to become a mere propagandist with holiness attached than it is to be a real man of God, more indifferent to his own gain and to the numerical gain of his organization, than he is to the true cause of Holiness. John Wesley was such a man. He refused to burn incense to statistics or to glory in them. When members of his societies after being reasoned with, refused to walk as becometh godliness, they were summarily dismissed. Here are substantially some of Wesley incisive remarks in his journal: "I visited the society at E— I found many who were conforming to the world, and after prayer and exhortation I cut off thirty names. I feel sure that God may be able to do something in that society now." Wesley refused to have his societies cluttered up with dead wood. He cut them off the membership. He felt that such members grieved the Holy Ghost and hin-