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EDITORIAL

JESUS TEACHES A SECOND WORK OF GRACE IN THE BEATITUDES

The Beatitudes were spoken especially to His disciples, and for the people of God. We read, in Matt. 5, "And seeing the multitudes, he went up into the mountain and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying . . . "Then he spake those wonderful truths which are called the Beatitudes, and which have been such a great blessing to so many of God's people. Perhaps the reason that our Lord spoke the Beatitudes to his disciples, was because they would be hard for the unsaved to understand. The sentiment expressed in this portion of scripture is like many other portions of the word, it is contrary to the opinions, or ideas of men generally. The unsaved do not understand all spiritual truths. The apostle said the natural man receiveth not the things of the Spirit of God. They are foolishness to him, neither can he know them; because they are spiritually discerned. Let us take for example the word Blessed. No man can quite understand the meaning of that word, who has not been blessed himself with spiritual blessing. Note, we say spiritual blessing. Neither can any man fully explain what it means, for it is better felt than told. In the Beatitudes Jesus teaches that a soul can be blessed under most unfavorable circumstances. Note, Blessed are the poor in spirit. Blessed are they that mourn. Blessed are they which do hunger and thirst. Blessed are they which are persecuted for righteousness' sake. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. These are most unpleasant conditions indeed for a soul to be in. Poor, hungry, thirsty, mourning, persecuted, reviled, etc. The unsaved and unspiritual do not covet conditions like these. They shun them. But Jesus taught that a soul may be blessed in spite of such conditions and trials—in fact they may be a means of blessing.

For an example of Jesus' teaching a second work of grace in the Beatitudes, let us consider verse 6. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Hunger and thirst are very good, very sure evidences of life. Dead men have no hunger, have no desire for food or drink. Stillborn babies never cry for milk.

Hence our Lord teaches here that before a

soul can hunger or thirst after righteousness, he must be made alive or regenerated. Paul spoke of unsaved men as dead: See Eph. 2: "You hath he quickened (made alive) who were dead in trespasses and sins." Note also, this soul hungering and thirsting after righteousness is blessed already, or has a measure of spiritual blessing, he is partially right; and he hungers to be all right, or wholly right, altogether right. As Paul prayed, the very God of peace sanctify you wholly, altogether. Inward righteousness as well as outward. Right in heart as well as right in our outward life and action. Dr. Adam Clark says that sin exists in two forms in a man's life. In act, and in principle. He says further that where-as sin is two-fold, the cure must be two-fold also, namely the act must be forgiven, and the principle of sin which the Bible calls "the flesh, the carnal mind, the sin that dwelleth in me, the old man, etc.," must be cleansed, purged, purified, or crucified, etc. Hence, forgiveness, conviction, accepting Christ, as so many say, does not settle the whole sin question. The grace of God must go deep enough in our hearts to get at the root or principle of sin, and take it out, or away. Hence the need of two works of grace. This constitutes holiness or wholeness or the fullness of the blessing of the gospel of Christ. Note again, they that hunger and thirst are blessed already, but they shall be filled, or obtain the fullness of the blessing: Or as Paul puts it in his prayer, that ye may be filled with all the fullness of God. Of course to be filled with anything implies an emptying, or cleansing from all other things. So to be filled with righteousness as our Lord teaches, implies cleansing from all unrighteousness as John puts it, or from all sin. Paul wrote to one of the churches: "Be not drunk with wine wherein is excess; but be filled with the Spirit." So if a man is blessed when he hungers and thirsts after righteousness, he is blessed again, or to use John Wesley's terms, he receives the Second Blessing when he is filled with righteousness or filled with the Spirit.

MANY NOT SANCTIFIED

Rev. F. A. Daw

In 2 Chronicles 30 we read of a great national religious revival promoted by Hezekiah, king of Judah. In connection with it was a celebration of the Passover at Jerusalem which God commanded the Hebrews to observe annually to commemorate their escape from Egypt under the blood-sprinkled lintels of their homes which had sheltered them from the destroying angel in order that they might begin their journey to the land of promise. (The Passover was typical of the sacrifice of Christ, the Lamb of God, which purchased pardon and uttermost salvation from sin for all who believe.) When the congregation assembled at Jerusalem it was found that many among them were not sanctified. For some reason or other they had failed to meet the requirements of the law in the matter of preparation for this important event. There were certain defilements from which they were not cleansed.

Much may be said in favor of these unsanctified ones in that congregation. They were certainly different from those who refused to accept the King's invitation, mocked the messengers and laughed them to scorn. But they were not yet sanctified according to the law

of God. Their unsanctified state disqualified them for the fullest participation in the Passover ceremonies. Others had to do the work and take the part which they should have done.

It also involved a measure of disobedience, wilful or otherwise, which could not be overlooked or ignored without incurring the divine displeasure. Hezekiah no doubt remembered the words of Samuel to Saul, "Hath the Lord as great delight in sacrifices and burnt offerings as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

One thing is clear in all Old Testament history—God never excused disobedience of His plain command. Atonement must be sought and found or judgment fell.

Something had to be done about these unsanctified ones, or it would have put a check on the revival which had begun. So we find the king making special prayer to God in their behalf, which prayer was answered and they were pardoned and healed.

The Passover festivities then went forward with such great joy and blessing that they decided to extend the time another seven days and receive a double blessing nor did it end with that, for the revival and reformation spread abroad with unabated fervor and power.

The above incident is very interesting and instructive. When we speak of sanctification as taught in the New Testament we mean that complete cleansing of the heart of the fully consecrated believer from all sinful tempers, dispositions and desires and from all inclination to indulge in those that are right in an unlawful manner or to an inordinate degree. By this cleansing and consecration we are "sanctified, and made meet for the Master's use, and prepared unto every good work."

What was said of the Passover congregation at Jerusalem may also be said of most Christian congregations, even in holiness churches, "there are many who, in the cause spoken of, are not sanctified." When this is true, those unsanctified ones are certainly disqualified for the best and fullest service they might render to the Lord.

Remember the concern which Jesus had for His disciples. In the Parable of the Vine and Branches, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" in the prayer of John 17, "As thou hast sent me into the world, even so have I sent them into the world. Sanctify them through thy truth" His command before His ascension: "Tarry ye in Jerusalem until ye be endued with power from on high."

This indicates that Christ knew that they could not be at their best in His service until they were sanctified. To remain unsanctified involves disobedience. It may not always be wilful. Various reasons may enter into each case, but in every case it comes short of doing the whole will of God and keeping His commandments. The Word of God is very clear: "Be ye holy, for I am holy;" "This is the will of God, even your sanctification" "Follow peace with all men, and holiness;" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself."

Without doubt holiness is the law of God, and to come short of it is to miss the mark. An unsanctified condition cannot be overlooked or ignored with impunity. Disobedience involves guilt, and guilt incurs punishment.