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A Call To Prayer

"Lift up your eyes, and look on the fields."
—John 4:35.

We ought to keep continually before our minds the fact that our Lord laid down His life as a propitiation not only for our sins, but also "for the sins of the whole world." The very heart of the Gospel Message is John 3:16—"For God so loved the world," and into that little word "so" we may read the breadth and length and depth of the love of God for the whole human race.

We are commissioned by our Risen Lord to go into all the world and preach the Gospel to every creature. He also commissions us to pray "the Lord of the Harvest that He will send forth labourers into His harvest." May God give each one of us a vision of the perishing world. May we have a world-wide vision. We cannot all go in person to the uttermost parts of the world, nor may we all be able to send others in our place, but our responsibility does not end there. The greatest force of all is still within our power, and that is Prayer.

It has been said that the key of all missionary success is Prayer. The secret of power on the mission field is Prayer behind the missionaries. Missions, like armies, require a base of supplies. Some must "tarry by the stuff." Prayer is our business, and to make it yield a return it must be taken up in all seriousness. To be able to pray with understanding we must study the conditions on the Field, and know something of the needs.

Everywhere doors are closing to the Gospel, missionaries are being expelled from countries where the Word of God has formerly been preached, and materialism is spreading. The Church, however, must not surrender; we must pray as never before, with increasing zeal and faith.

There are still opportunities for the Gospel, though missionary effort today is much more difficult than it was ten years ago. There are still fields today to be reached, which, if neglected now, may in the next few years be lost for ever. Suitable men and women are needed, and means for their support. The world at large is spending great sums of money, and mobilizing hosts of men and women for the next conflict that may come, but surely the chief line of defence should be the Gospel of Christ. Let us pray that men and means may be raised up for this.—Living Waters.

The Second Work of Grace

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The differences of opinion within the theological groups relative to entire sanctification gathers around the Wesleyan position of a second work of grace. All orthodox churches preach some theory of sanctification; some relate it to regeneration, some advocate a theory of growth into sanctification, some expect God to do the work at death, and some preach a partial sanctification in a Spirit-filled life without a complete cleansing from all sin or purity of heart; but it is the insistence of the Wesleyan groups that the very God of peace entirely sanctifies His believing children in a second definite work of grace through faith in Jesus Christ and His precious blood, that "the blood of Jesus Christ . . . cleanseth from all sin." This experience of entire sanctification as a second work of grace is the distinguishing doctrine of our church.

This position of a second work of grace is scriptural. It is God's method of dealing with man's twofold problem of sin; for man is not only a sinner by practice, he is also sinful in nature. His sinful or polluted nature is an inherited state, his sinful practices are his own wrongdoings. If this twofold sin problem is dealt with, man must be forgiven of his sins or wrongdoings, and he must be cleansed from his sinful or polluted nature. It is the teaching of the Scriptures, and this is verified in universal human experience, that after a sinner is forgiven of his sins and is born again or made the child of God, the sinful nature remains as the carnal mind or as an impure condition of heart, and that there is existing within the life of the Christian a state of conflict—a conflict between the carnal and the spiritual. If this sinful or carnal state is to be dealt with or the entire personal sin problem is to be settled—since it is not solved in the first work of grace, namely regeneration—it must be done in a second work of grace.

The Scriptures teach a twofold provision of Christ in His work of redemption that the twofold problem of sin may be solved and that the Christian may be cleansed from all sin. Peter says of the provision of redemption as related to the sinner that Jesus himself bore "our sins in his own body on the tree" (I Peter 2:24). Through this provision the sinner may have "redemption through his blood, the forgiveness of sins" (Eph. 1:7). Paul stresses the provision of redemption for the nature of sin in these words; "Knowing this, that our old

(Continued on Page 8)

Do Something For Christ . . .

Much is said about what God has done for us. It is proper that we should magnify the work of God in our lives, the deliverance which He has wrought, and His power at work in our lives, keeping us and giving us victory. But we should also witness for Him in service by doing something for Him, as well as having Him do something for us. A review of the witnessing of the early Church reveals that they not only witnessed to what God had done for them, but also they told others what God was doing or had done through them. In fact, one of the true manifestations of God's work of salvation in a life is a new interest in others, and a desire to further the cause of God among men; or, as the Apostle Paul expressed it: "zealous of good works."

All too few Christians are possessed of a passion to do something for Jesus. They are content to take what God does for them, and offer their verbal thanks to Him for His blessings, but they fail to realize that the greatest means of giving thanks is to use their redeemed lives in active service to God. Frequently this failure to do something for God comes from a lack of faith in themselves; also a failure to believe God can use folks so limited and inexperienced as they. True, they have faith for salvation, faith for heart purity, faith in God's power to keep them, but they do not have much faith for doing service for God; they do not believe they can do anything worth while for the God who has done so much for them.

Within this group (and there are many of them) lies the great unused power and wealth of the church. If somehow God could help us to get these people to believe that they can do something worth while for Him, conditions in the church would be revolutionized. If these branches of the True Vine, who are now bearing some fruit, could be made to realize that through the power of God working in, with, and through them, they could bring forth much fruit; if the unused and undeveloped talents and abilities of these people could be made active and developed under the anointing of the Holy Spirit, marvelous and mighty victories and wonderful accomplishments in service and salvation would be experienced everywhere.

The trouble with the present-day Church is that too many of its members do not realize that they can, and should, do something worth while for Christ.—Herald of Holiness.