

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8

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PERFECT FREEDOM.

CHARLES WESLEY.

If Thou impart Thyself to me,
No other good I need:
If Thou, the Son, shalt make me free,
I shall be free indeed.
I cannot rest till in Thy blood
I full redemption have;
But Thou, through Whom I come to God,
Canst to the utmost save.
From sin,—the guilt, the power, the pain,
Thou wilt redeem my soul:
Lord, I believe—and not in vain,
My faith shall make me whole.
I, too, with Thee, shall walk in white.
With all Thy saints shall prove
The length and depth, and breadth and height
Of everlasting love.

SANCTIFICATION. WHAT?

REV. J. W. HILL.

Much confusion and prejudice would be removed if people knew just what is meant by sanctification. The word is ambiguous, having several shades of meaning. Mr. Webster is quite orthodox in his definitions of theological terms, and if his dictionary was consulted a much better understanding of the subject would prevail. He defines sanctify: (1), to make sacred or holy, to consecrate, to hallow; (2), to make holy or free from sin, to cleanse from moral corruption and pollution, to make fit for the service of God and the society and employments of heaven; (to make efficient as the means of holiness, etc.

Neither one of these definitions alone is complete, but altogether they compass the subject. It will not do to say with Dr. Huntington, that full consecration is entire sanctification, and that full consecration is loving God with all the heart. This is scarcely a half truth, which is more dangerous than a whole lie, because more deceptive. If consecration is entire sanctification, then it is a human work, in which God has little part. Sanctification has a human and a divine side. Man works salvation out, and God works it in. Man sanctifies or consecrates himself to God, and God cleanses, purifies him, and makes him holy, "The very God of peace sanctify you wholly" does not mean consecrate you wholly, but to cleanse and make you holy. Jesus Christ did not need cleansing. He was holy and ready to be offered up as a complete sacrifice for the sins of the world. He consecrated himself to the work of atonement. Nothing unholy can be consecrated to a holy use until it is made holy. Even the vessels of the temple were all symbolically cleansed by the sprinkling of blood, before they could be set apart for holy use. No human being is fit for the service of God until he is cleansed by the blood of Christ from all sin. The catechism of the Methodist Episcopal Church defines sanctification to be that act of God's grace whereby we are made holy. Man consecrates and God purifies. Paul prayed that the church at Thessalonica might be sanctified wholly, and then adds, "Faithful is he that calleth you who also will do it."

Some teach that sanctification is regeneration completed. This is a great mistake. Sanctification and regeneration are not of the same nature. Regeneration is the restoration of the soul to spiritual life: sanctification is a purifying process. Bishop Merrill is very clear at this point. He says that "sanctification is no part of re-

generation, but that it begins at regeneration, when the defilement of forgiven sins is cleansed away," leaving the inherited depravity to be cleansed away by a subsequent cleansing called entire sanctification, which is a definite experience to be sought and obtained by faith. Entire sanctification is not maturity, which may be approximated by growth, but a state of complete moral purity, obtained instantaneously by faith. This is an important distinction, and should be constantly kept in mind. It is bewildering to mix up sanctification with regeneration, maturity, and growth. It greatly simplifies the subject of sanctification to deal with it as a cleansing process, and not afar on approximation towards maturity. It is simple purity received by faith now. I never knew a man to get sanctified by growth. The growth theory keeps the blessings always ahead. It is never overtaken this side of death, and then, if received at all intelligently, it must be by faith. If every child of God would do now just what many do when overtaken by the storm-cloud of death, they would all be sanctified long ere death drives them to Christ for final cleansing. A Presbyterian minister's wife who had hugged the theory of death sanctification, supposing she was on her death-bed, sought and obtained the blessing, but she got well, and one Presbyterian preacher had a sanctified wife on his hands, a standing contradiction to the theory that sanctification is not possible till death. It is idle to be all the time praying, "Create in me a clean heart, O God," and not mean it. Get down to business and ask and receive, that your joy may be full.

FRETTING IS UNCOMELY IN THE UPRIGHT.

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desire of thine heart." Psalm 27:1-4.

There are few things more hurtful to the soul, which does not seem to be directly sinful, than fretfulness. To fret in the home, and fret in business, and fret in the church, is to drain the heart of all peace and joy, and to sour the whole life with fretfulness. God's holy children should carefully avoid fretfulness, but rather delight themselves in the Lord. We should look for the bright side and find it. The Lord has a wonderful way of delivering and keeping those who trust in Him.

He will look after the evil-doers. The workers of iniquity will be cut down. The mouths of those who oppose the Holy Ghost, in His sanctifying work, will be stopped. Calamity, sorrow and death will overtake them.

The occupation of the Lord's children is not fretfulness or revenge, but to "Trust in the Lord and do good." You are pressed in business? Practice diligence and economy and trust in the Lord.

Are you neglected and opposed in your church? Preserve a meek and quiet spirit, do all the good that your hand findeth to do, and trust in the Lord.

Are you unappreciated and imposed upon at home? When your bread

has been earned in the sweat of your face, you are not permitted to sit down and eat it in peace? Think it not strange at the fiery trials which are to try you. This life is short; the conflict will soon be ended, and you will be forever freed from your tormentors. "Commit thy way unto the Lord; trust also to him."—Pent. Herald.

THE JOY OF FAITH.

"Now the God of hope fill you with all joy and peace in believing." It is through believing that all spiritual peace and joy must come. A single cloud of unbelief will banish peace and the habit of doubting is sure to make you morbid and miserable. If you would have a happy year cultivate the habit of simple, implicit, invariable confidence in God. "Cast not away therefore your confidence which hath great recompense of reward." This is more than faith. It is the kind of faith that could not even harbor a doubt, that could not imagine such a thing as God failing you any more than you could imagine a doubt of your mother's love or your wife's honor. There are some people that we must trust implicitly if at all, and this is the only kind of trust we ought to have towards God.

The faith that saves you should also sanctify you and keep you moment by moment. True Scriptural holiness is just abiding in Him and taking everything from Him according to each moment's need. The time to trust is when your heart is weakest and your temptations are strongest. You have no power to keep yourself, and you must depend upon Him for everything.

And the time to trust is the time of trial as well as temptation. The trusting soul will expect trial but will always look at it from the love side and believe that somewhere hidden in it is a purpose of blessing. The kindest prayer you can offer for your friend is not that the seas may be smooth and the winds fair, but that the Captain and Pilot may bear him safely through every storm and make the winds and waves to haste him homeward.

Billy Bray once asked the Lord for a pulpit for his mission chapel and he was directed to an old second hand cupboard that was to be sold at auction. He asked the auctioneer how much it would bring, and he said six shillings would buy it. Billy prayed for six shillings and a friend gave it to him. Armed with the money he went to the auction sale and bade six shillings for it. But a neighbor offered seven and got the cupboard, and Billy had the mortification of seeing him load it on his cart and carry it away. But Billy was one of your trusting ones, and he said: "I am going to trust the Lord any how, cupboard or no cupboard, but something keeps saying to me that the cupboard is all right too. So Billy followed some distance behind the cart, and when it reached the neighbor's door, and he saw that there was some trouble in the air, he stepped up in a neighborly fashion and asked what the matter. He found the man swearing because it was too big to go in at the door and lamenting the loss of his seven shillings, as he would have to chop it up for firewood. Billy asked him if he would sell it for six shillings and deliver it at his house, and the neighbor

was very glad to do so, and Billy said afterwards that the Lord knew that he hadn't an extra shilling to pay for the cartage of the cupboard, and so He sent this man to deliver it for him for nothing. And you may be sure Billy preached a good many sermons afterward on the benefit of trusting the Lord. Beloved, we shall have a happy year if, like Billy, we go out trusting, cupboard or no cupboard.—A. B. Simpson.

SPIRIT ENERGY.

Prayer for the Spirit is good. Faith in the Spirit is better. In Christian work as well as in Christian life we may cultivate momentary dependence upon the enablement and energy of the Holy Spirit. His gifts abide as well as his grace. Empowerment may be not only occasional, but habitual. Just as one comes to depend on his "notes," or his "memory," or his "wits," or his "reasoning power," so may one come to depend upon the Holy Ghost for recollection, for leading, for utterance, for energy. One may not be at all times conscious or sensible of a member, as an eye or a hand or a foot; but he may still count upon it for service as he needs such member. So one may not always be conscious of his gift, as prophecy, or teaching, or exhortation, etc., yet he may come to confidently depend upon it for readiness in service as demanded. So with unction or Spirit energy. We may depend upon it. We may count on it. *Laziness need not lose it for us.* Occasions are not needed to furnish it to us. The blood in our veins is not surer, nor the brains in our head more certain, than is the supernatural energy of the Holy Spirit to enable us in all the work and warfare to which we are called.—Christian Standard.

THE WITNESS OF THE HOLY SPIRIT.

All satisfying religion, all known salvation, is spiritual. It is of the Holy Spirit. It is by the Holy Spirit into the human spirit.

The human spirit, or heart, is the groundwork of all religious, as of other, "feeling," sensibility, and experience. When God comes in, he makes his general presence known by the act of touch and impression upon the human spirit. "The Spirit himself beareth witness with our spirit." This is the only efficient witnessing. But spirit always uses intellect, makes itself and its action known in ideas, and mostly in words. So the witnessing of the Holy Spirit wick and to our spirit is reduced without delay to thoughts and words. Contra, the Bible and human testimony, though in the form of thoughts and words, must be taken up and spiritualized, or they are only good to inform the mind without any direct spiritual good.

Many persons are troubled about the witness of the Spirit who already have it. They are looking too much for special words, and not enough for the more moderate ones with "which the Holy Ghost teacheth."

Even among spiritual people, there is too much of the "take it" mode which the Holy Spirit does not acknowledge. And there are teachers who put seekers through a mere intellectual process; which satisfies some, while it mightily pleases the devil.—Christian Harvester.

Saul failed because he wanted to succeed in his own way, and did not care whether it was God's way or not. There is no success except in God's way.

FLETCHER'S RULES.

John Fletcher was a man of deep piety. Mr. Wesley so indicated in preaching his funeral sermon, Mr. Fletcher drew up his own guidance the following rules for daily self-examination. I pass them along to the young people.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day got nearer to God in prayer, or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by unwatchfulness, or quickened by diligence?
4. Have I walked by faith, and seen God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted at seeings other preferred?
6. Have I made the most of my time, as far as I had light, strength and opportunity?
7. Have I kept the issues of my heart in the means of grace, so as to profit by them?
8. What have I done this day for the souls and bodies of God's dear saints?
9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?
10. Have I governed well my tongue this day, remembering that in a multitude of words there wasteth no sin?
11. In how many instances have I denied myself this day?
12. Do my life and conversation adorn the Gospel of Jesus Christ?—Selected.

MOTIVES FOR A REVIVAL EFFORT.

1. God commands it.
2. He always abundantly blesses all who rightly engage in it.
3. The great majority of converted people were saved through revival efforts.
4. Sinners, by the millions, are sinking down to eternal perdition.
5. Sin is an insult to God.
6. Revivals make joy in heaven.
7. Formalists, hypocrites, saloonists, and the devil all hate them.
8. Spiritual people in all denominations bid them God-speed.
9. To refuse to aid in them is to become cold, dead, and perhaps lost for ever.
10. To work in them is to win soul-gems that will be of infinite value when banks have all broken, and all but God's saints have gone into eternal bankruptcy.—Revival Kindlings.

PURIFYING THE HEART.

The sanctifying work of the Holy Spirit in His action on the regenerate heart resembles in its results an old-fashioned house cleaning. We may tinker up and fix the outside, take away the rotten things in our outward life, give our house a nice coat of paint, present a nice front to those around us, and seem fair, and gracious in our outward relations to men; putty up and try to hide the cracks and defects of character by liberality and zeal in church work; but it requires the sanctifying power of the Holy Spirit to accomplish the cleansing of the heart from all remains of sin and give the inward whiteness of heart purity, undefiled by the soot of lust or the "smoke of anger, the dust of avarice or the cobwebs of doubt, so that we may perfect holiness in the Lord.—George F. Hunt.