

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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I DO NOT ASK.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from
me
Aught of its load;
I do not ask that flowers should always
spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I
plead:
Lead me aright—
Though strength should falter and though
heart should bleed—
Through peace to light.
—Christian World.

THE CARNAL MIND.

L. H. HUMPHREY.

Scriptural proofs of remaining carnality after regeneration.

The next question to be considered in this series of articles is, does the Bible sustain the view already taken, namely, that the carnal mind is not destroyed in regeneration? It was shown in a previous paper that human experience proved the proposition to be true. There is a test far beyond human experience. The infallible Word. It is not, does the Word agree with my experience; but does my experience agree with the Word?

Now in proof of the above let us take a look at a few examples found in the New Testament. That the disciples were converted men before Pentecost is certain from the following passages; Matt. 10:16, Jesus said, "I send you forth as sheep among wolves." The unsaved are not called sheep in this sense, nor does the Lord ordain unregenerate men and send them out to preach his gospel. Mark 3:14, 15 he gave them power to heal the sick, and to cast out devils. The Lord does not bestow such power upon unconverted men. Luke 10:17-20 gives a report of the return of the seventy. In verse 20 Jesus said in reply, "but rather rejoice because your names are written in heaven," a term used by the Savior to signify personal salvation. In his memorable prayer John 17:6 Jesus says in reference to his disciples, "They have kept thy word." Sinners do not keep his Word. Ninth verse, "I pray for them (disciples); I pray not for the world (unsaved humanity) but for them which thou hast given me, for they are thine." Terms he could never use with reference to sinners. Again verse 14 he says, "They are not of this world, even as I am not of this world." While it is evident from the above quotations that the disciples were good men, regenerate men, it is equally evident that they were not sanctified men; for the Savior prays, verse 17, "Sanctify them through thy truth; thy word is truth." If regeneration and entire sanctification are one and the same thing why this part of the prayer? In Luke 24:49 the disciples were commanded to tarry in Jerusalem until they were endued with power. I wish you would notice that this was a command, not a mere exhortation, which might or might not be observed at their pleasure. Acts 1:5-8 they had the promise of power given and in Acts 2:4 we are told that "they were all filled with the Holy Ghost." Again Acts 15:8,9 Peter tells us that their hearts were purified at that time. My friend, here is a chain of evidence sufficient to prove to any honest,

thoughtful soul the proposition before us.

Take the case of the Corinthian church. 1 Cor. 1:2 Paul addressed his remarks to "the church of God" "called to be saints." 1:30, "Of him are ye in Christ Jesus." He repeatedly calls them brethren, terms he certainly would not use of Gentile sinners. We may also certainly conclude that they were regenerate believers for in 3:1 he calls them "babes in Christ." Babyhood indicates life, but in the next breath he bluntly accuses them of carnality and cites in proof the fact that there was envying and strife and divisions among them. Things not uncommon among carnal professors today. Now notice Paul's solicitude for the Corinthians as found in chapter 12, where he sets forth spiritual gifts, their office, necessity, etc. But these gifts of the Spirit are rarely if ever met with to any considerable degree until the baptism of the Holy Spirit brings the believer into possession of his rightful heritage. At the close of the 12th chapter Paul says, "Covet earnestly the best gifts: and yet show I unto you a more excellent way." Then he proceeds to define the "more excellent way" in the 13th chapter. Among the entire chapter is confined to a nice discussion of "perfect love." Permit me to enforce this point with one more text found in II. Cor. 1:15, where Paul says he was "minded to come to you . . . that ye might have a second benefit—grace marginal reading, literally "a second blessing." The first blessing they had received a regeneration, the second Paul was desirous of their receiving, or their entire sanctification.

I will now call your attention to the Ephesian church. This society was in many respects a "model church." The name signifies "sender forth." They were an active missionary company of believers, Paul, John, and probably Apollos had each served them as pastor. Their gospel privileges had been more excellent. In Paul's introduction to his epistle to this people he calls them "saints and faithful in Christ Jesus." We have a statement which sheds much light on the subject in Eph. 1:13, 14 "In whom ye also trusted, after that ye heard the word of truth; in whom also after that ye believed (were converted), ye were sealed with the Holy Spirit of promise (baptism of the Holy Ghost) which is the earnest of our inheritance." If this text means anything it teaches two works of grace. The first, "In whom we also trusted" (were regenerated). Second, "in whom after that ye believed (subsequent to) ye were sealed"—sanctified wholly. To make this point stronger still let me refer the reader to Acts 19:1-7, in which we are told that Paul came to Ephesus and found certain disciples. He inquired if they had received the Holy Ghost since they had believed. He received a negative reply. Investigating further he found that they had been baptized into John's baptism. He then prayed for them, laid on his hand, and they received the Holy Ghost, spake with tongues, and prophesied. A practical repetition of Pentecost. John's baptism signified repentance. The great theme taught was expressed in the words, "Repent ye." Under his preaching hundreds add it is said tens of thousands were converted, confessing their sins. Now

when God forgives sins he always regenerates the soul, in other words the believing penitent is "born again." This is just what had taken place in these disciples at Ephesus. But they had not been cleansed of the carnal mind, hence Paul's prayer, which resulted so blessedly in their being filled with the Spirit. No doubt at the time of writing the epistle to the Ephesians, which occurred years later, there were many in that church who still possessed the "carnal mind." This fact accounts for some of the statements to be found in the third, fourth and fifth chapters of this book. Paul's prayer was that this church might be "rooted and grounded in love," and that they "might be filled with all the fulness of God." Also in the fifth chapter they were exhorted to "be filled with the Spirit," an experience impossible, so long as the carnal mind occupied a seat in the soul.

Many other passages could be brought forward in proof of the proposition that regeneration does not destroy the "carnal mind." My skeptical brother, permit me to say, in conclusion, that there is not a text within the Bible which, when properly construed, teaches that regeneration and entire sanctification are one and the same experience. They may not be far apart in point of time, but never identical. That a cleansing, or initial sanctification, known as the "washing of regeneration" takes place when God speaks peace to the soul is fully admitted. It must be evident to any unprejudiced mind who will take the trouble to investigate the subject that the destruction of the carnal mind requires a definite work of grace wrought subsequent to regeneration. My friend, has the work been accomplished in your heart? If not don't stop to cavil over it longer but get to God and have it done at once.—Wesleyan Methodist.

LOVE TRIUMPHANT OVER ORIGINAL SIN.

DANIEL STEELE, D. D.

The spirit of sin, or inbred sin, technically called original sin, because it is inherited from Adam, is the state of the heart out of which the acts of sin either flow or tend to flow. Until this state is changed, the conquest of love over the soul is incomplete. Regeneration introduces a power which checks the outbreathing of original into actual sin, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness. These are a source of grief and condemnation to the justified soul. They are humiliating, yet only temporary defeats. For there is with all well-instructed believers a resort to the blood of sprinkling, and a pleading the promise, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We do not say that all justified persons experience these defeats.

All may, and some doubtless do, live without condemnation from the moment of pardon; yet the testimony of the church shows that these are rare exceptions. The majority, in the struggle with inbred sin are not always victorious. What is the difference, then, between sin in a sinner, and sin in a believer? The same difference that there is between poison in a rattlesnake and the virus of that serpent injected into a healthy man. The venom is natural to the reptile. He delights in it, secretes and cherishes it with pleasure. But all the

vital forces of the men resist the injected poison, and rally to thrust it out of the system.

The seventh chapter of the epistle to the Romans was not designed by Paul as an ideal of the regenerate life, even in its lowest stages. But so true is the doctrine of sin in believers—inbred sin—sometimes breaking out against the enfeebled will, that a whole section of the Christian world have mistaken the struggles of an awkward legalist seeking justification by good works, and failing through the ascendancy of depraved inclination, for the portrait of a Christian in his best estate in this life. This photograph of a Christless, convicted Jew, has, alas! been set before myriads of Christians as the masterpiece of that Jesus who came to save his people from their sins, the best specimen of his art as a Divine limner even when aided by the great transformer, the Holy Spirit.

This class of Christians do not need arguments to convince them of the possible existence of sin in believers. It is difficult for them to believe that they may live on earth after sin is all destroyed. Since nature abhors a vacuum in the spiritual as in the physical world, the complete and permanent annihilation of sin as a state of heart must be attended by the infusion of perfect love, by which we mean love in a degree commensurate with the utmost capacity of the soul. Hence the coup de grace, the death-blow which ends the reign of law against sin, is a negative and limited work, to be followed by a work positive and unlimited. The first is the removal of impurity, whether inherent or acquired; the second is being "filled with all the fulness of God." It is the adorning of the soul with all the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, meekness, fidelity, patience and temperance.—In Love Enthroned.

NOT OF WORDS.

C. H. GOOD.

There are certain passages in the Scriptures which strike one more forcibly than others. Eph. 1:8,9, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Oh, how glorious and blessed is the word grace, dying love planning for my salvation, for my eternal good and everlasting bliss.

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

What reason for gratitude, what reason for praise, what reason for heart-felt devotion! Truly words can but feebly express the thought contained in this passage, "for by grace are ye saved," etc. Yet how simple is God's method of salvation to fallen man. There is nothing tedious or hard about it. Complete surrender involving a thorough renunciation of all sin will bring the soul to the place where faith will spring up spontaneous and claim the promise.

"Not of yourselves." The pride of man would devise some way of saving himself; this is seen everywhere, among heathen professed Christians. Works of men; church-going, ordinances, and a numberless routine of ceremonies, but alas how vain and shallow are these inventions of fallen man. They satisfy SELF but leave the soul in a state of unrest and dissatisfaction. "It is the gift of God."

Salvation can not be purchased, it is "without money and without price." It must be received as a gift through the merits of the atoning blood of Christ. Certain stipulated conditions are to be met by fallen man before he can receive this gift from the Giver.

First, he must admit that he was a sinner. "ALL have sinned and come short of the glory of God." Second, he must seek God with the whole heart. "Thou shalt find him if thou seek him with all thy heart." Thirdly, this seeking God with a whole heart will involve a thorough confession of all sin in its relation to God and so far as it has effected our relation with man. "If we confess our sins," etc.

When the above conditions are fully complied with, under the guidance of the blessed Spirit, faith will reach out its hand and receive the promised gift—salvation. Beloved reader, God will never fail you. "Is their anything too hard for the Lord?" Be honest, be thorough; let not carnal reasonings and considerations prevail, but let simple, earnest pleading at the throne break the fetters of sin and Satan. Praise God.

ENTIRE SANCTIFICATION.

Entire sanctification is a name of the work which Jesus does for a believer when He baptizes him with the Holy Ghost. Electrocuting the "old man," it eradicates all carnality, expels every internal foe, and coronates Jesus without a rival on His throne

in the soul. It does not exempt from temptation, but gives victory over it. It does not exalt beyond danger of sinning, but fortifies against sin. It does not give complete maturity, but perfect purity and love. It does not place where one can not sin, but where he will be less likely to. It does not free from humanity nor infirmities, but utilizes both for our greatest good and God's greatest glory.

Then believe in it; preach it; press its claims. Carnality will kick and squirm, but God will be pleased, souls will be saved and sanctified, and you will be richly blessed. What say you?—Martin Wells Knapp.

Sins never go singly.

Ananias kept back part of the price. Satan filled his heart to do so. And if you are keeping back part of the price the devil is at the bottom of such robbing of God.

Then he induced him to lie to the Holy Spirit, and so tempt the Spirit of the Lord.

Then he led him on to lie to the apostles and to the church.

Thus he went quickly down to disgrace and to death. Thus quickly many go down into spiritual, actual, eternal death.—Christian Standard.

The school inspectors tell us that they can at a glance detect the boy who is a cigarette fiend, and also that the naturally dull boy who does not use them is far outstripping the one of keener intellect who indulges in them. Epilepsy, idocy, nervousity, stunted growth of mind are the immediate results of the use of the cigarette.

As a measure of public health the liquor business from beginning to end should be stopped. It should be quarantined like small-pox, it should wear a danger sign like diphtheria, it should be stamped out like leprosy, it should be restricted, prohibited, annihilated; and the sooner it is done the better.—Sel.