

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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RESTING IN JESUS.

AUGUSTUS MONTAGUE TOPLADY.

Sweet to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that His blood
My debt of sufferings paid.

Sweet on His righteousness to stand,
Which saves from second death;
Sweet to experience, day by day,
His spirit's quickening breath.

Sweet on His faithfulness to rest,
Whose love can never end;
Sweet on His covenant of grace
For all things to depend.

Sweet in the confidence of faith
To trust His firm decrees;
Sweet to lie passive in His hands,
And know no will but His.

These eyes shall see Him in that day,
The God that died for me;
And all my rising bones shall say,
"Lord, who is like to Thee?"

If such the views which grace unfold,
Weak as it is below,
What raptures must the Church above
In Jesus' presence know!

PENTECOSTAL SANCTIFICATION.

ITS PRE-EMINENCE.

It has been noted by Dr. Daniel Steele and other exegetes, that the revised version of the New Testament, in its rendering of many of the passages which have been used to support the doctrine of entire sanctification under the Wesleyan conception, is exceedingly favorable to it by its more accurate translation of the Greek tenses, and the reinstatement of the definite article. A sample of such text is Hebrews 12: 14. It reads (revised version); "Follow peace with all men and the sanctification." The authorized version does not fully express the thought of the original in its reading—"and holiness." The new version brings it out clearly by supplying the definite article "the," and translating the original word for holiness by its primary meaning, sanctification. Hence, gives the idea that there is a sanctification—that is, the sanctification, as distinguished from other forms of sanctification referred to in the Scriptures. A casual reader of the Scriptures—especially of the New Testament—must be impressed that there are various forms of sanctification taught, and as well that there is one form—that is, the sanctification par excellence in distinction from all other modes presented. It is the sanctification of the spirit. Let us notice the forms of sanctification over which this is given pre-eminence.

1. Provisional Sanctification. This is taught in such passages as these: "By one offering He hath perfected forever them that are sanctified," also, "Jesus that He might sanctify the people suffered without the gate." That is, Christ, by the sacrifice of Himself through His death and sufferings as an atonement for sin, has brought the whole race into a sanctified relation to God, in view of which God can now extend mercy and grace to all who will turn unto Him—that is, God now looks upon all souls as hallowed unto Himself, because sprinkled with the blood of Jesus. In this form, all bad men, as well as good men, are sanctified. But this is a constructive sanctification under the plan of redemption—real, fundamental, glorious—but not the ultimate, actual sanctification of the Spirit.

2. Partial Sanctification. The scriptures teach that every justified, regenerated soul is sanctified, but that the sanctification is only initial and

partial. Every believer, in view of his having accepted Christ, is accounted as sanctified to God by his justified relative. Moreover, still, in regeneration, which is the concomitant of pardon, an actual work of sanctification is begun and effected to a considerable degree. Not only is a new life imparted, but a new nature given to the soul. Every grace of the Spirit in a germinal form, such as love, joy, faith, goodness, meekness, gentleness, patience, heavenly-mindedness, Christliness, etc., is implanted with the new birth, so that not only as to relation, but also as to nature, a work of sanctification, true and deep, is wrought in the soul. But this is not the sanctification final and complete. It is sanctification blessedly begun, but not sanctification consummated.

3. Personal Sanctification. With the new life begotten in the soul at conversion, comes an instinctive impulse to give itself to Christian service, or to set itself apart to some special service. Doing this, it becomes personally sanctified to God in Christian work. For instance: there was a young man—a friend of ours—in college, who, being reclaimed from a backslidden state; felt he must enter the mission field. Having finished his college course, he went to China as a missionary, where for twenty-five years he has been a self-sacrificing toiler. That was his personal sanctification to God in work. Some years since, a splendid young woman, of fine culture, was converted in a revival in one of our pastoral charges. She immediately resolved to lay herself, with all her exceptional endowments and prospects, on the altar of self-sacrifice among the freed woman of the South. She is there to-day toiling from cabin to cabin, in personal sanctification to this blessed work for God. When Miss Frances Ridley Havergal wrote her beautiful consecration hymn—

"Take my life and let it be
Consecrated, Lord, to Thee,"

it voiced the gracious impulses of her saved soul to be sanctified to service as a personal sacrifice to God. It is possible for one to be thus wholly consecrated to Christian service without having the sanctification of the Spirit.

It has only been a few months since that there came to me a beloved brother—an evangelist of great acceptability and of exceptional usefulness—one whose service for souls has been Pauline and heroic. He said: "I find that while I have been for ten years devoting myself to the work of saving souls and have seen hundreds converted, I am not fully saved myself." Here was a glorious servant of God, that had been sanctified to God in his work, but not sanctified of God in his soul. So there are many children of God all about us who, in like manner, are wholly devoted to the service of God, living in complete consecration to Christian work, yet they have doubts, fears, unbelief, inward struggles, and unrest of soul. Why? They are personally sanctified to God in service, but are not sanctified of the Spirit in their hearts. Many of these are vainly hoping that by a redoubling of activity, a renewing of consecration, and a multiplying of self-sacrifices, they will get inward deliverance, and come to complete rest and enjoyment in God. Hence the changes which are being rung on

"consecrate yourselves," "work, work," as the way to reach ultimate, real, blessed, entire sanctification, while well meant, are defeating thousands of earnest souls from realizing their hearts' desires, and deferring the hope of their soul for its complete salvation, until the heart becomes sick and faint.

4. Preparatory Sanctification. Such exhortations as these recur in the Scriptures: "Sanctify yourselves," "Cleanse yourselves," etc., which mean, put yourselves into such attitudes as God has indicated, in order that He may sanctify you wholly. No soul has the power to purify itself—to make itself holy; but it has, under the atonement, and by the grace already given, the ability to so commit itself to God, and so trust the promises of God, as that God the Holy Spirit can cleanse and sanctify it wholly.

You can say to your sick friend, "Heal thyself," and he may reply "I would if I could;" but you say to him, "You can. Abandon yourself to a physician. Go to the sanitarium; take the treatment." He does it, and is restored. So there is a preparatory sanctification—a giving of the soul up to God to be made whole. This is not the sanctification, but it is the John the Baptist that is to bring in the complete sanctification.

Provisional sanctification, partial sanctification, personal sanctification, preparatory sanctification, are all blessed and invaluable modes of sanctification, but they are not what, in Wesleyan parlance, is called entire sanctification, and in the Pauline terminology, "sanctified wholly." It is the sanctification which cleanses from all sin in the heart, and fills with all the fulness of God; This sanctification is pentecostal in its power and glory. It is sanctification of the Spirit. The Holy Ghost is its source. He alone accomplishes it.

Dear reader, have you the sanctification? Accept the Holy Ghost as your Sanctifier now.—Rev. S. A. Keen, in Pentecostal Sanctification.

ENTIRE SANCTIFICATION.

FROM ADDRESS OF THE METHODIST BISHOPS IN 1824.

"Never was there a period more momentarily interesting to our church than the present. Do we as preachers feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the fullness of the gospel of peace? It is not enough to preach the gospel from a full heart, and preach it too in demonstration of the Spirit and with power. And above all, we do insist on the witness of the Spirit and entire sanctification through faith in Christ? Are we striving by faith and obedience to elevate our hearts and lives to the standard of gospel holiness? or, are we wishing to have the standard lowered to our un sanctified natures? In short, are we contented to have the doctrine of Christian holiness an article of our creed only without becoming experimentally and practically acquainted with it? or, are we pressing after it as the prize of our high calling in Christ Jesus?"

"If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the ax at the root of the Antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, rouses to action, prompts to persever-

ance, and urges the soul forward to every holy exercise and every useful work. If the Methodists lose sight of this doctrine, they fall by their own weight. Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this, and you loosen the whole system. This will appear more evident, if we call to mind the original design of Methodism. It was to raise and preserve a holy people. This was the principle object which Mr. Wesley, who, under God was the great founder of our order, had in view. To this all the doctrines believed and preached by Methodists tend. Who ever supposed that it was designed in any of its parts to secure the applause or popularity of the world, or a numerical increase of worldly or impenitent men? Are there any provisions made for the aggrandizement of our ministers or the world-mindedness of our members? None whatever.

[Signed] WILLIAM MCKENDREE,
ELIJAH HEDDING.

WORLD'S FAIR ACCOMMODATIONS.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. The St. Louis Association makes no charge to its patrons, either directly or indirectly for the service, and the benefits of the Bureau are extended not only to young men, but the Christian public generally. Those interested are invited to correspond with E.P. Shephard, Secretary Y.M.C.A. World's Fair Bureau, Grand and Franklyn Avs., St. Louis.

There are great upheavals amongst the nations which on their human side seem portents of coming disaster, but on the divine side they are prophesies of victory—they prophesy the era of universal liberty. Tyrants tremble, thrones totter, temples crumble, despotic systems crash, the bondsman puts on hope, the prisoner leaps to loose his chains, and soon no slave shall dread the voice of the oppressor. Everywhere light is breaking in upon darkness, and love leavening the selfishness of the world. When Bishop Foster was at Poonah, he went up to the old heathen temple on the hill, and an old guide showed him through the edifice. The bishop asked, "How long is all this to last?" A cloud passed over the face of the guide, then he shook his head, and said, "I fear not very long." "Why?" asked the bishop, and, sweeping the horizon with his hand, he replied, "Jesus, Jesus," Yes the watchword which passes from lip to lip, and which floats over every heathen land today is, "Victory; Victory for Jesus."—Missionary Outlook.

"Can a man find holiness with tobacco?" was a question asked Dr. Keen in a question drawer. His answer was: "Yes, but tobacco or holiness will go soon after, for they do not live in harmony." "Cleanse yourselves from all filthiness in flesh and spirit, perfecting holiness in the fear of the Lord."

Mental and spiritual conformity to God's will is a matter of transformation. It is the only way to prove what is God's good, acceptable, reasonable, perfect will.—Ch Standard.

TRANSFORMED.

The following incident is a good illustration of 2 Cor. 3:18—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory":

A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave-girl. It represented the slave as tidy, well-dressed and handsome. A ragged, unkempt, forlorn street child, coming across the statue in her play, stopped and gazed at it in admiration. She was entranced and captivated by it. She gazed long and admiringly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and received new inspiration. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties, until she was a transformed child.—Treasury of Religious Thought.

The great want of this age is men who are honest and sound from centre to circumference, true to the heart's core; men who will condemn wrong in friend or foe, in themselves as well as others; men whose consciences are as steady as the needle to the pole; men who would stand for the right if the heavens totter and the earth reels; men who can tell the truth and look the world and the devil right in the eye; men who never fag or flinch; men who have courage without shouting to bring it; men in whom the current of everlasting life runs still and deep and strong; men who know their place and fill it; men who will not lie; men who are willing to earn what they eat and perform what they are paid for doing.—Sel.

Moravian children are trained from infancy in the belief that their Church exists chiefly for the purpose of giving the Gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety-two to the foreign work while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy-seven ministers. We play at missions; they make it the dominant purpose of their lives.—Selected

Some people think that "the perfect law of liberty" of James 1:25, is a latter day provision, something brought to light by Pentecost. Well there are many who have recently found it, but it existed long before they got it. The gold in the mine was there long before its discovery, Paul had to go back to Abraham, who was justified without circumcision, to get it. That is what made so radical in-sweeping away ordinance, that spiritual liberty might be our heritage. Life is independent of forms, though existing in forms, but forms can exist without life. The dress is imitable and the language speakable, but the life is inimitable.—Sel.

A prominent pastor in a certain town in Massachusetts has voluntarily reduced his salary ten per cent of late, in order to have an income proportionate with those of his people workers in the mills whose wages have recently been cut.

F. B. Meyer well says: "The man who is to take a high place before his fellows must take a low place before his God."