

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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THE UPPER ROOM.

That upper room is heaven on earth;
Within its precincts lie
All that earth has of faith, or hope,
Or heaven-born charity.

One moment—and the silentness
Was breathless as the grave;
The fluttered earth forgot to quake,
The troubled trees to wave.

He comes! He comes! that mighty Breath
From heaven's eternal shores;
His uncreated freshness fills
His Bride as she adores.

Earth quakes before that rushing blast,
Heaven echoes back the sound,
And mightily the tempest wheels
That upper room around.

One moment—and the Spirit hung
O'er all with dread desire:
Then broke upon the heads of all
In cloven tongues of fire.

—Faber.

SANCTIFICATION AND ENTIRE SANCTIFICATION.

BY REV. C. W. RUTH.

These terms, as relating to personal experience, are frequently used interchangeably, as though they were synonymous, although, critically speaking, they are not the same. Many of the early writers, as did Mr. Wesley, clearly distinguished between sanctification and entire sanctification, or being wholly sanctified. To see the propriety and scripturalness of this distinction one need only bear in mind the two-fold definition of the word sanctification, given and acknowledged by all our dictionaries and commentaries, as may perhaps best be stated in the language of Adam Clarke, in commenting on the prayer of Jesus, "Sanctify them through Thy truth; Thy Word is Truth." He says, "this word has two meanings: 1. It signifies to consecrate, to separate from earthly and common use and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both these senses." To these two definitions there is a substantial agreement. And men do this subject gross injustice, and convict themselves either of great ignorance, or of wilful deceit, when they insist that sanctification refers exclusively to a "setting apart to God and His service."

As stated above, "Sanctify" does mean "to consecrate, and separate," "to devote or dedicate," but it also signifies "to make holy or pure." According to Webster's Dictionary it means: 2. "To cleanse from moral corruption; to purify: John 17:17. Esp. (Theol.) The act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." Passing strange it is that multitudes never seem to recognize this latter definition.

Having this two-fold definition clearly in mind, it may be easily understood how there is a difference in being sanctified in part, and being sanctified entirely or wholly. So far as the human side of sanctification is concerned, namely, that of "consecration," "separation," "dedication," or "devotement," it may be said, just in so far as the individual has thus "consecrated," "separated," "dedicated," and "devoted," himself to God, for the purpose of being thus purified and made holy, thus far he has sanctified himself. However, it is well to remember that this consecration, separation, dedication and devotement is to God, and not to any

particular work or calling, as is frequently done; and that this consecration must have as its objective point the purifying and cleansing the heart from all sin, before it can be regarded as any part of entire sanctification. While in the wilderness, the Children of Israel doubtless frequently left their tents, for various reasons other than that of crossing Jordan, and therefore this leaving of their tents could not be regarded as any part of the necessary steps for reaching the promised land. But on a certain day it was said, with the distinct object of crossing Jordan into Canaan, "Sanctify ourselves." "And it came to pass, when the people removed from their tents to pass over Jordan," "that the waters which came down from above stood and rose up upon an heap," etc. It was only when they sanctified themselves and "removed from their tents," for the express purpose of crossing "over Jordan," that removing from their tents could be regarded as any part of the steps necessary to entering Canaan. Hence, a person may be consecrated, separated, devoted and dedicated to a work, or to God, for the performance of that certain work, and yet such consecration or devotement could not be regarded as any part of entire sanctification, as the consecration thus made does not contemplate the individual's entire sanctification, and is made for an entirely different purpose.

And in this connection it is well to note that this human side of sanctification—which is but the approach to, and the condition of entire sanctification—may be gradual. That is, the individual may be some time in completing this "separation," "dedication" and "devotement" of his all to God. But the moment this human side of sanctification is completed, and every condition met, faith in reality touching the promise, the divine side of sanctification, which is "to make holy or pure;" to make free from sin; to cleanse from moral corruption and pollution; to "purify," is instantaneously and divinely wrought by the application of the virtue of the atonement through the power of the Holy Ghost. In the language of Adam Clarke: "Neither the gradatim pardon nor the seriatim purification exists in the bible." Mr. Wesley said, "To talk of this work (entire sanctification) as being gradual, would be nonsense, as much as if we talked of gradual justification." "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant."

In justice to those who differ with us, it is proper that we say, Mr. Wesley did recognize this two-fold definition of sanctification, and so taught that "at the same time that we are justified, yea, at that very moment sanctification begins. (Idem, p. 237) "From the time of our being born again, the gradual work of sanctification 'takes place.'" (Idem, p. 238). But to infer that by this he taught or believed that the divine side of sanctification, the making "holy or pure," "to make free from sin"—was gradual is to make Mr. Wesley contradict himself. In his journal, under date of May 21, 1761, Mr. Wesley wrote of those who had sought sanctification by works, and "thought it was to come gradually," "What wonder is it, then, that you have been fighting all these years as one that

beateth the air?"

To teach that the divine work of sanctification in the purifying and cleansing of the heart from all sin is a gradual work would be to admit that a heart might be a little holy, more holy and most holy, so that it might become exceedingly difficult to know just in what degree of holiness the individual experience might be located. And how to pronounce a heart holy that had yet any trace of sin in it, would be another difficulty; and then in case death should overtake the individual before he had reached the third degree of holiness, where he might be said to be most holy, there might be another embarrassing difficulty, seeing that holiness—freedom from all sin—is the only condition or fitness for seeing God.

"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it." 1 Thes. 5:23, 24. Thank God, the promise of cleansing from "all sin" is in the present tense. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin," 1 Jno. 1:7. The human side of sanctification may be partial or gradual, but entire sanctification in which the heart is cleansed from all sin, is always instantaneous and complete.

THE KEEPING POWER OF CHRIST.

Now, therefore, ye are no more "strangers and foreigners, but fellow-citizens with the saints and of the household of God." What a privilege to know that we are of the household of God! How do we become members of this household? "Not of works, lest any man should boast." It is the gift of God; for, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "We are heirs of God and joint heirs with Christ." Unlike any earthly heir, the heir of God comes into his inheritance at once. The moment we believe we have eternal life. We have it now. "He hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son." Oh what a blessing that little word "hath" brings to the soul! God says it. We have known and believed the love that God hath to us; and "those things that are revealed belong to us and to our children forever."

Therefore, being His children, is it not our blessed privilege to live as He has commanded and walk as children of the light? For "Whosoever is born of God overcometh the world." Oh, how my heart once yearned to know this victory that overcometh the world! I remember a few years ago, in reading 2 Thess. II., I came to the 13th verse where Paul says, "We are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." Through sanctification of the Spirit! Here I paused and read it over and over again; praying that God would sanctify me wholly by the Spirit. This verse comforted me many days. I felt it was blessed to my soul, but the fullness of its meaning was not revealed to me. The inward currents

of my heart were not yet stayed; I could not "stand fast therefore in the liberty wherewith Christ hath made us free; for I was entangled again and again with the yoke of bondage." I could not reckon myself dead to the perplexities and irritations of daily life, which a heart yearning for purity condemns as dishonoring to God. More earnestly than ever, and many times a day, I prayed for strength to overcome; but found no strength in my soul until I stopped praying for strength to overcome and gave myself wholly to God to be kept. At this, the Lord's Prayer became a new and wonderful revelation to me; I found in its closing words the full warrant for thus casting myself wholly on the Lord for deliverance. "And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory, forever, Amen." Oh, how my soul was filled as I realized for the first time that it was His power that was to keep me! "For Thine is the power."

The work was all done then; no more striving, no more praying for strength to overcome, but simply, day by day,—

"Jesus keep me, for thine is the power and the glory," and there I rest and am kept.

I give this little record of personal experience, hoping that many who desire, but have not gained, "the victory which overcometh the world, even our faith," as they pray "Lead us not into temptation, but deliver us from evil; for Thine is the kingdom and the power," may realize in its fullness that the power belongs to Him who says, He is "able to keep you from falling."—Dr. C. C. Cullis.

A PASSION TO SAVE PEOPLE.

A holy ardor to lead persons into the kingdom of God is a gift of rarest excellence and a practice of supreme importance. When a minister has it, the constant burden of his desire is to save somebody, the thought never leaving him even for one moment. David Brainard possessed this ardor, and said: "I care not where I go, or how I live, or what I endure, so that I may save souls. When I sleep I dream of them; when I awake they are first in my thoughts." The preaching of such a man is sure to be direct, searching and earnest, reminding one of what the old Scotch woman said of Robert McCheyne: "He always preached as if he would be dyin' to see ye saved." Would God there were in the pulpit more of this downright earnestness to see sinners saved. And would God that more of the same spirit were in the pew. Laymen who ache in every fibre to lead souls to Christ would make the church something what she should be—a rescue mission, a house of salvation, a heavenly recruiting station. About ten years ago the late Dr. S. H. Keen testified as follows:

Within the last twenty-five years we have known nearly all the great soul-winners—evangelist, pastoral and special, ministerial and lay—yet we think of one as the most remarkable of them all. She was a Christian woman, a mother, an invalid, of meagre education; seldom did she get to the house of God, yet every now and then some young person, or some father and mother, and on two occasions whole families surprised us and our church by presenting themselves for membership on probation. When

inquiry was made respecting their salvation, they said: "Sister W— came to see us, talked with us, prayed for us and we were converted." Here was a woman, scarcely known to the church in general of which she was a member, of frail health, of limited attainments, so fired with love for souls, so anointed with holy wisdom, and so clothed with Divine effectiveness, as that visiting her neighbors, writing letters or talking to people, she was so used as to be currently winning souls and sending a stream of new accessions into the church of which she was a member. If one of the humblest, most circumscribed and least gifted of God's saints could thus be anointed with the Spirit of power, and of a sound mind, what believer is there that may not in like manner become a soul-winner?—Michigan Christian Advocate.

THE TWIN-DEMONS ARE BEING EXPOSED.

Damage to a ship must be discovered before it can be repaired. Disease in the human system must be located before it can be treated. Trouble in the body-politic must be brought to light before it can be removed. Evils in municipal, State and national affairs must be exposed before they can be successfully dealt with. The twin-demons of the drink and social evils have, for years, done their devilish work behind screens and closed doors, so that any attempt to turn on the light and compel public attention has met disfavor. But, thank God, there has come a great awakening. Interest in the various temperance organizations and in legislative enactments has waxed and waned; but two great temperance armies have moved steadily onward against all opposition, and they have brought something to pass. We refer to the Woman's Christian Temperance Union and the Prohibition party.

These have compelled the attention of the church and Christian men and women everywhere to the enormity of the liquor curse. They are now joined by the Anti-Saloon League, and these three co-operating forces are pouring such a flood of light on this monstrous evil, that there is consternation among the rummies. There has come such an accumulation of light and knowledge and conviction and purpose on the minds of all right thinking people in relation to the liquor traffic, that the irresistible power of public opinion declares—THE SALOON AND THE DISPENSARY MUST GO.

Light has also been thrown on the Social evil as never before. The last startling project contemplated in connection with the World's Fair has elicited wide-spread execration, and the extent of this terrible evil has been revealed. Is it not a pleasant disclosure, but it is better that the worse should not be known. Turn on the light!—The Way of Faith.

"But though we readily acknowledge, 'he that believeth is born of God,' and 'he that is born of God doth not commit sin,' yet we cannot allow that he does not feel it within; it does not reign, but it does remain. And a conviction of the sin which remains in our heart, is one great branch of the repentance we are now speaking of."—John Wesley.

He who succeeds is envied, hated, dreaded, decried by those who never do anything better.