

The King's Highway.

And an Highway shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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Six Theories of Sanctification.

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No man can make an honest pretense to believing the Bible, and not believe in some sort of sanctification. According to Cruden's concordance, the words "sanctify," "sanctified" and "sanctification" may be found at least one hundred and sixty-four times in the Bible. So when one declares he does not believe in sanctification, he simply exposes either his ignorance or his infidelity concerning the Bible. In order to believe the Bible, we are bound to believe in some sort of sanctification. Practically, there are but six theories regarding this experience—

FIRST THEORY.

The first theory is that justification and sanctification are experienced simultaneously; that whoever is justified is also sanctified. Those holding this theory may be heard to say they "got all when they were converted." But this theory is contrary to the Scripture and universal experience. Every command, exhortation, prayer, and promise in the Bible touching the subject of sanctification is for Christians—never for sinners. If Christians are sanctified when justified, why should sanctification be subsequently enjoined upon them? In writing to the Corinthian church, (1 Cor. 3:1-3) the Apostle addressed them as "brethren," said they were "babes in Christ," and declared he had fed them "with milk." A "babe in Christ" is just as certainly in Christ as an adult in Christ; there must have been a spiritual birth—a spiritual being—or they could not have received spiritual food and nourishment. But in verse three he says, plainly, "Ye are yet carnal," which undeniably is evidence that they were not yet wholly sanctified, though they were "in Christ." In the first chapter and fourth verse, he said, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." According to this they had "the grace of God given them by Jesus Christ;" more, they had such measure of grace given them that the Apostle found it an occasion for continuous thanksgiving. Still he declares they were "yet carnal." Who ever heard a minister inviting a sinner to seek sanctification? Not only is this theory contrary to all Scripture, but contrary to all human experience. Every truly converted soul has felt the motions and stirrings of carnality in his heart subsequent to pardon, manifesting itself in fear, anger, unbelief, pride, self-will despondency, etc., etc. We venture the assertion that no young convert has ever gone six months from the place of his conversion without finding some of these things in his heart, which is in evidence that the roots of carnality were still within. Again, no young convert has ever thought of testifying to sanctification as an experience unless in a second blessing meeting. If space would permit we could show that the Apostles were not sanctified when they were justified, nor the Ephesians, nor the Galatians, nor the Romans, nor the Samaritans, nor the Colossians, nor Abraham, nor David, nor Isaiah etc., but that all three obtained it as a second experience.

SECOND THEORY.

The second theory is that sanctification is attained by a growth in grace. This theory is an absurdity for the reason that we can never grow im-

pure out of the heart. If sanctification were by growth, then time is a factor, for all will admit that it requires time to grow; if time is a factor, then we may well raise the question, "How much time is required?" "How long must we grow in grace before we are wholly sanctified?" Suppose one might be said to grow into sanctification in two years; (which would be a very short time as compared with many who have been known to be growing in grace for the space of forty (40) years and have not yet reached it) and now suppose that individual should die at the expiration of the year, when it might be said he has come by the process of growth, just half way to sanctification, what about the matter? Would not the last half of sanctification, of necessity, have to take place instantly? And if the last half of sanctification might be completed instantly, why not the first half? To hope for sanctification by growth is hoping in a theory that can never be realized. Sanctification is plainly a "divine act," obtained instantaneously by an entire consecration and faith. As well speak of growing into justification as growing into sanctification; as in the former, so in the latter; it is something Jesus must do for us. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12

THIRD THEORY.

The third theory is that "sanctification takes place in death; that no one can be sanctified in this life." We answer death has no saving efficacy. If death could deliver a Christian from some sin, why might it not deliver a sinner from all sin? Then there would be no need of a Savior or of the cleansing blood, and death would be a savior. Satan is the direct cause of sin and sin is the cause of death; this would make death Satan's grand-child. One could hardly hope for deliverance from sin from this source. While doubtless some persons have received the grace of sanctification on their death-bed, it was evidently by the cleansing blood of Jesus and not by death. If the blood of Jesus can cleanse us from all sin when dying, why might it not cleanse us from all sin while in life? Has the blood of Jesus more cleansing power when a man is dying than when he is living? Certainly not. Not a single passage of scripture can be cited that gives us promise of salvation or cleansing at the time of dissolution. The Epistle of Jude was written "To them that are sanctified" (Jude 1:1). If they were not sanctified until death, this epistle must have been written to them after they were dead, for it was written after they were sanctified. But this verse says, they were "sanctified by God the Father;" not by death.

FOURTH THEORY.

The fourth theory is that sanctification is a sort of post-mortem affair, and takes place after death, in Purgatory. While the priest may absolve the sinner from his guilt, it is necessary that he should nevertheless pass through Purgatorial fires in order to be thoroughly refined and freed from sin. But we insist that this is sheer nonsense—that the Bible makes no mention of a Purgatory, but rather teaches that as death leaves us the Judgment will find us. It has been observed that even they who advocate this theory seem to believe that the

time their dupes should spend in Purgatory might be determined by the size of the purse of the deceased. If they or their friends have plenty money the priest will engage to pray them out speedily; but where the necessary fee is not forthcoming, the deceased are left to sweat it through Purgatory as best they may. How any sensible person could accept such a delusion is indeed a mystery. Since Jesus has given definite promise concerning "every branch that beareth fruit. He purgeth it," (John 15:2) I prefer to trust Him for the purging, rather than humanly invented purgatorial fires.

FIFTH THEORY.

The fifth theory is the Calvinistic, Keswickian Antinomian theory of repression and imputed holiness as opposed to the Wesleyan theory of eradication of inbred sin and imparted holiness. Says one of their writers, "He who is our Great High Priest before God is pure, without sin. God sees Him as such, and He stands for us who are His people, and we are accepted in Him. His holiness is ours by imputation. Standing in Him we are in the sight of God, holy, as Christ is holy, and pure as Christ is pure. God looks at our representative, and He sees us in Him. We are complete in Him who is our spotless and glorious Head." According to this theory the individual in reality can never become holy; that while he within himself is not holy, Christ's holiness is imputed to him, and for his sake the individual is accounted holy. This theory clearly makes void such passages as I John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin;" or Rom. 6:22, "But now being made free from sin," etc. According to this theory Satan has despoiled the holiness and image of God in man and Christ cannot restore it. What folly. "Blessed are the pure in heart, for they shall see God."

THE SIXTH THEORY.

The sixth theory is that sanctification is an experience subsequent to regeneration, conditioned upon entire consecration and faith, the privilege of every believer, to be experienced and enjoyed in this life. That by the baptism with the Holy Ghost inbred sin is destroyed and the heart perfected in love. The people holding this theory are the only people who, personally, have any experience or testimony to sanctification. These believe that sin has never gone so deep into soul, but that the blood of Jesus can go deeper. "That where sin abounded grace did much more abound," Jesus believed sanctification a divine act, for He prayed the Father to sanctify the disciples, John 17:17. Indeed, the Trinity enters into our sanctification God the Father wills our sanctification, I Thess. 4:3. In order to provide our sanctification Jesus suffered without the gate, Heb. 13:12. And the Holy Ghost witnesses to our sanctification, Heb. 10:14, 15. It is said of Bible saints, they were "sanctified by God the Father," Jude 1:1; also that Jesus sanctifies, Eph. 5:25-27; and of the offering up of the Gentiles it was said they were "sanctified by the Holy Ghost." Rom. 15:16. In Acts 26:18 we find that sanctification is obtained by faith. Seeing it is a work that God must do for us, we need not wait for growth, death or purgatory, but may by faith enter this blessed experience the instant the

consecration is entire and complete. While there is a gradual approach to the experience from the human side, the divine work is instantaneous. Hallelujah!

Christ's Example of Prayer.

It would seem as if Jesus above all others who live, could have dispensed with prayer, for He was without sin, and needed not to seek either pardon or cleansing. And yet He, above all others, was pre-eminently given to prayer. And if He could not fulfil His mission without prayer, how far less can we. His example is a mighty argument and incentive to us. We have varied instances of prayer on His part, and among the rest special seasons occupying whole nights, or most of them.

One of these three seasons preceded the choice of the twelve apostles and the preaching of the Sermon on the Mount. Luke tells us, "And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God" (Luke 6:12)

He had been working apparently for some months in Judea and in Galilee, and the time had come for a new step of great importance, and he prepared for that step by an extraordinary season of prayer. Following His first remarkable day of work in Capernaum, "in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed," before entering upon an evangelistic tour "throughout all Galilee" (Mark 1:35). Again when the multitudes in this region came together from far and near to hear and to be healed, "He withdrew Himself in the desert, and prayed," more than once, as the Greek imperfect tense here seems to imply. —Luke 5:16. But a still more perfect situation had now come, and His mode of preparation for it was by surpassingly earnest prayer.

As evening came on He withdrew from the multitude and the Twelve had passed up into the heights and seclusion of the mountain, where He poured out His heart through the watches of the night. The sermon on the next day shows us the theme of His prayer—the kingdom of God. And how the effects of that night breathe and shine in the sermon.

After the night of prayer He came down apparently to a lower height and in a large measure formally organized His kingdom. He chose his twelve apostles, His cabinet, as we might call it, and then delivered what may be termed His great inaugural address, setting forth the principles on which His eternal empire is to be administered.

What a contrast current in regard to the expected Messianic kingdom. We live in an atmosphere so long pervaded by the influence of that sermon that we cannot realize immense contrast between the ideas of that day. How He takes the fundamental thoughts of love to God and love to man and by them puts to shame the secular, superficial, carnal, unspiritual, selfish, formal religion of His time.

Those truths shine like the stars under which He had played through the preceding night. They have more than the freshness of the mountain grass and foliage and dew. They are free as the night winds that had blown about Him, and are more lofty,

broad and enduring than the sky that had stretched above him.

That sermon marked a new era in the history of the globe, and uplift to a divine, eternal plane; and one of chief means by which Jesus broke through the dense and ancient darkness around and brought in the light of an eternal day was through that night of prayer. There very largely, for on that mighty occasion. He fought the fight and won.

And so must it be with us. We must withdraw from the crown, into the seclusion and elevation of communion with God: There, and only there, shall we be quickened, vitalized, energized, illuminated and enabled to effectually co-operate with Him. Without this all our ability and attainments only result in utter failure, but by prayer the humblest may prevail. Are we not as a people more lacking in prevailing prayer than in any other one thing?—John LaLue in *The Earnest Christian*.

A Terrific Arraignment.

It may be our readers failed to notice one of the most terrific arraignment of the liquor traffic which appeared in a late issue of the Free Methodist in the Sunday-school department, from the pen of Prof. J. LaDue, of Greenville College. It will bear repeating, and should receive more than a passing notice. It is utterly impossible to use language too strong in the condemnation of this most awful traffic. This is what he wrote:

"Horribly strange are some of the laws of our land! It is a punishable offense to injure property, destroy machinery, or imperil the health of cattle, hog or fruit trees; but the bodies of men may be rotted and burned by demon decoctions, their families wrecked, and their souls forever damned, and the government deliberately protects the murderers, for a share in the Judas wage and by its execrable interstate commerce statute help infernal scoundrels ship their diabolical wares into prohibition territory, over the heads and into the very teeth of those who have voted the hellish traffic out. And added, to this, on the part of many municipal officials, if not of some national officials also, is complicity in the unutterable white-slave traffic. And not a few of these monsters bear the name Christian. The hell of Sodom and Gomorrah will be cool compared with the hell of these incarnate fiends."—Free Methodist.

Squandering Ability.

Doing the lower when the higher is possible constitutes one of the greatest tragedies of human life. To squander money seems a wicked thing when we think of the good that might be done with it; but what about the wicked waste of ability, the deliberate throwing away of fifty, seventy-five, perhaps ninety per cent of one's success possibility just because he never trained himself to use it, to grasp it with such vigor and power that he can fling his life into his career with its maximum effectiveness?

Most people take hold of life with the tips of their fingers. They never get hold of life proposition with that grip and tenacity of purpose and vigor of determination which does things worth while. They just hang on the out-skirts of things, playing upon the surface of their possibilities without even getting down into the marrow of their being where efficiency and power dwell.—Success.