

# 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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## Pentecostal Sanctification

ITS PRE EMINENCE  
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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 ser-

vice, 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 women 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.—From Pentecostal Sanctification and Other Topics.

## Forcible Facts.

Governor Stubbs, of Kansas, was in New York recently, on his way home from the Conference of Governors in Washington. Speaking of his state, the governor told many interesting things.

"There is not in Kansas an open saloon or a gambling house," he said, "and the problem of social evil does not exist there. In more than one hundred counties the prohibition law is thoroughly enforced. Nearly half the jails are empty, and frequently half the poor houses and poor-farms are unoccupied. We have less illiteracy there than in any other state, with a few exceptions; fine schools, universities, colleges, and the peoples are of high moral character. We have more money per capita than any other state. Mortgages are well cleared up, and the farmers own eighty per cent of the \$200,000,000 of Kansas bank deposits. The sale of merchandise in "dry" towns has increased twenty-five per cent debts are promptly paid; the women and children have better clothes, and the cost of police administration have decreased.

## A Word to Young Men.

Have we no young men here this morning who are ready to volunteer to go to heathen lands? I confess that when I think of myself I cannot go away; my calling here. And yet I sometimes think what a lazy featherbed life it is for one to lead to be preaching here when there are all these continents without the Gospel. Some people think it wonderfully hard to preach two or three sermons a week, but I think preaching thirteen or fourteen times is a fearfully little thing; and I think sometimes, O if I were somewhere else where there are some toils, some hardships to undergo. Here we cannot suffer, we cannot wear crowns of martyrdom, we cannot win great battles as we would wish. Yes, young man, I say again, if you are ambitious—if you are ambitious to serve Christ, the height of your ambition should lead you to say, "I desire to preach the Gospel among the heathen."—Spurgeon.

The two hundred thousand Protestants of France give on an average \$9 a year to religious objects.

The great value of the widow's mite lay in the fact that it was not her spare cash.—Sel.

## Blessed Heart Hunger.

"Blessed are they that hunger and thirst." Think of the picture that that suggests—the ravenous desire of a starving man, the most fierce longing of a parched throat. Is that a picture of the intensity, of the depth of our desires to be good? Do we professing Christian men and women long to be delivered from our evils and to be clothed in righteousness, with an honesty and an earnestness and a continuity of longing which would make such words as these anything else, if applied to us, than the bitterest irony.

Oh, one look out over the Christian Church and look into one's own heart and contrasts the tepid, the lazy, the occasional, and I am afraid, the only half-sincere wishes to be better with the unmistakable earnestness and reality of our longing to be rich, or wise, or prosperous, or famous, or happy in our domestic relationships.—Alexander McLaren.

## The Preaching Needed.

Preaching on mouldy sin and antiquated iniquity is a device practised by an elegant ministry for the sake of an anesthetizing its conscience, minimizing its inconvenience, and cultivating its parochial revenues. In point of dollars and cents that pays; it will pay you and it will pay me.

But here is something to be done; sin is in the world, iniquity is in this community, and it is to be dislodged, some time or other it has got to be met and slapped in the face. Force only can match force, power only can meet power. There is a square duel ahead, and it is bound to come. Waiting does not help it, temporizing does not touch it. Your manliness grasps the situation and bids you pour yourself into the deadly breach.—Dr. C. H. Parkhurst.

## The Main Question.

Only see that your heart be right toward God—that you now love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. Give me solid and substantial religion, give me a humble lover of God and man—a man full of mercy and good fruits without partiality—a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with such Christians wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven the same is my brother, and my sister and my mother."—Wesley.

## Holiness The Issue.

Great as may be some of the other issues for which we stand, none of them can take the place of this our one great issue, HOLINESS AS AN EXPERIENCE subsequent to regeneration by the baptism with the Holy Spirit. This is the issue, brethren, on which the victory depends. All kinds of substitutes are being taught to the people, and the devil is trying harder to down this one doctrine than all others, because it frees people from his dominion and fills them with God. We must not be diverted nor deceived. Preach it definitely, strongly and continuously. Expect results and you will have them. Thank God, Dr. Bresee said at the Chicago General Assembly, "Brethren, your job is to preach Holiness." Amen! May we ever stick to our job.—C. A. Imhoff.—Nazarene Messenger.

Take one part of ignorance, one of hate, one of malice; mix them together and you have prejudice.—Sel.

## Fishers of Men

In commenting on the Sunday-school lesson in the "Sunday School Times," William H. Ridgway makes the following remarks concerning the call of Simon and Andrew, the two fishermen: "If the world had to be taught, why not choose men from Gamaliel's school? Why just plain out-of-door countrymen—fishers? The world is not won by teaching, but by influencing. Campaigns of education rarely amount to much." A Sunday school is not a school. (Alas, some are!) The good teacher is not an educator, but a radiator. How many scholars ever look at the lesson out of Sunday School? I used to be a 'trained teacher.' My classes were wonders for Bible knowledge. But only one ever came into the kingdom. Then I stopped being an educationalist and became a 'salvationalist.' Men flocked to my classes, drunkards rose from the gutter, and dozens have entered into the kingdom. Isaac Thompson was a peddler. One day on my way to Sunday school I picked him up. He has been in the school ever since I had a class of splendid young ladies, nearly all of whom afterward went to college. They were taught by one of our steel works owners, Isaac's employer. When Mr. Huston was away I used to say, 'Girls, who do want for teacher?' 'Mr. Thompson,' they would cry. Yes, Mr. Thompson, the whilom puddler, with all the puddler's faults. I asked one day, 'Why do you girls always want Mr. Thompson?' 'Oh, he's the real stuff,' they said. Jesus selected these 'puddlers' with all the 'puddlers' faults (Matt 26:56-94) for His helpers, not because of their learning and training and teaching method, but because they were the 'real stuff.' How is it with you, teacher?—The Free Methodist.

## Not My Bill.

A story is going around about a well known business man to whom a preacher owed a bill that became outlawed. On one occasion the creditor was present where the preacher officiated. During the service the minister began singing,

"Jesus paid it all,  
All the debt I owe,"

When the business man was heard to say half audibly, "No. No! not my bill."

## "TWO OR THREE."

It is related that Bishop Randall was announced to preach in an eastern church on behalf of his missionary work in Colorado. The evening came and proved dreadfully stormy. Only six persons appeared. For a moment the good bishop hesitated. Finally, he concluded it was his duty to carry out his appointment; the question of congregation was none of his business. Accordingly, the service went on and he preached his sermon to six people. In the collection which followed, was one offering of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at his office. The bishop responded, "I am the one," said the gentleman, "who gave you the \$200 last night. But after getting home I do not feel quite satisfied with doing that. I propose to make the sum up to \$1,000; and here is my cheque for the balance." It is not likely that the good bishop, after this, ever had any doubts with reference to his duty when called upon to face a small congregation.—Onward.

In taking revenge, a man is but even with his enemy; but in passing it over, he is superior.