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# 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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## Entire Sanctification.

BY DR. ADAM CLARK, THE GREAT METHODIST COMMENTATOR.

It is impossible, with any scriptural or rational consistency, to understand these words in any lower sense; but how much more they imply (and more they do imply) who can tell?

Many preachers, and multitudes of professing people, are studious to find out how many imperfections and infidelities, and how much inward sinfulness, are consistent with a safe state in religion; but how few, very few, are bringing out the fair gospel standard to try the height of the Church; whether they be fit for the heavenly army; whether their stature be such as qualifies them for the ranks of the Church militant. "The measure of the stature of the fullness" is seldom seen; the measure of the stature of littleness, dwarfishness, and emptiness, is often exhibited.

Some say, "The body of sin in believers is, indeed, an enfeebled, conquered, and deposed tyrant, and the stroke of death finishes its destruction." So, then, the death of Christ and the influence of the Holy Spirit were only sufficient to depose and enfeeble the tyrant sin; but our death must come in to effect his total destruction. Thus, our death is, at least partially, our Saviour; and thus that which was an effect of sin ("for sin entered into the world, and death by sin") becomes the means of finally destroying it—that is, the effect of a cause can become so powerful as to react upon the cause and produce its annihilation. The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone that cleanses from all unrighteousness; and the sanctification of a believer is no more dependent on death than his justification. If it be said that "believers do not cease from sin till they die," I have only to say that they are such believers as do not make a proper use of their faith; and what can be said more of the whole herd of transgressors and infidels? They cease to sin when they cease to breathe. If the Christian religion bring no other privileges than this to its upright followers, well may we ask, "Wherein doth the wise man differ from the fool, for they have both one end?" But the whole gospel teaches a contrary doctrine.

It is strange there should be found a person believing the whole system and yet living in sin. "Salvation from sin" is the long-continued sound, as it is the spirit and design of the gospel. Our Christian name, our baptismal covenant, our profession of faith in Christ, and avowed belief in his word, all call us to this; can it be said that we have any louder calls than they? Our self-interest, as it respects the happiness of a godly life and the glories of eternal blessedness; the pain and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, second, most powerfully, the above call. Reader, lay these things to heart, and answer this question to God, "How shall I escape if I neglect so great salvation?" And then, as thy conscience shall answer, let thy hand begin to act.

As there is no end to the merits of Christ incarnated and crucified; no bound to the mercy and love of God; no let or hindrance to the almighty energy and sanctifying influence of the Holy Spirit; no limit to the

improvability of the human souls; so there can be no bound to the saving influence which God will dispense to the heart of every genuine believer. We may ask, and receive, and our joy shall be full. Well may we bless and praise God, "who has called us into such a state of salvation; a state in which we may be thus saved; and, by the grace of that state, continue in the same to the end of our lives.

As sin is the cause of the ruin of mankind, the gospel system, which exhibits its cure, is fitly called "good news, because it proclaims Him who saves his people from their sins; and it would indeed be dishonorable to that grace, and the infinite merit of him who procured it, that sin had made wounds which grace would not heal. Of such a triumph Satan shall ever be deprived.

"He that committeth sin is of the devil." Hear this, ye who plead for Baal, and cannot bear the thought of that doctrine that states believers are to be saved from all sin in this life! He who committeth sin is a child of the devil, and show that he has still the nature of the devil in him; "for the devil sinneth from the beginning;" he was the father of sin; brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression; and persuading others that they cannot be saved from their sins in this life that he may secure a continual residence in their heart. He also

out life he will probably have it at death; and, if so, throughout eternity.

## Temperance Notes.

Of the soldiers of the British army in India, 40 per cent. are total abstainers.

It is stated upon excellent authority that the breweries of St. Louis expended \$300,000 in their effort to defeat the prohibition amendment in Alabama.

The law prohibiting the manufacturing of intoxicating liquors in the State of Tennessee went into effect January 1, 1910. Forty-one distilleries and five big breweries were closed down Friday night at 12 o'clock.

There were 12,704 saloons put out of commission during the last twelve months. That is reducing them at the rate of more than 1000 a month. That is very good work.

Prohibition has made gains in the recent elections in Ontario, Canada. Notwithstanding the handicapping requirement of a three-fifths majority, seventy-seven places voted for prohibition; in fifty-six places there was a majority, but it fell short of three-fifths; in nineteen places the by law failed to secure a majority; attempts to repeal were unsuccessful in eight places, and only in two villages did the citizens decide to return to license. A map published in The Pioneer of Toronto shows that 334 of the 806 municipalities in the province are now under prohibition, while licenses have decreased from 6185 to 2432 in the period from 1874 to 1908, the number being since reduced.

Parents cannot be too careful what kind of reading they put, or allow to be put, in the hands of their children. A quarter of an hour with a bad book or paper may make impressions that will taint and corrupt the heart and life for all their lives.—Maritime Baptist.

## Coming Out of the Churches.

REV. G. W. RIDOUT.

There are a few things I do not believe in. One is, I do not believe in men, women, ministers or evangelists going around trying to gobble up all the holiness people they can find and putting a tag on them and running them all into one fold, church or denomination. I am persuaded God wants holiness people among the Methodists, the Presbyterians, the Baptists and other churches as well as among the distinctively holiness churches. Why, what is going to become of the church with the many things about it that are not spiritual or good or true if you take all the salt away from it? A holy man or woman is the salt of any church no matter how dead it is, and if they are carried away the thing will become putrid. To my mind there is a terrible responsibility in carrying off the salt to places where there is lots of it and it is a small business that any man can engage in where his work is along this line. I am persuaded that the so-called holiness churches would be doing better business for the kingdom if, instead of trying to huddle all the holiness people together in a heap, they would try to make inroads on the devil's kingdom. Better to be found stealing the devil's goats than the Lord's sheep. I will go in for getting all the goats I can, but I refuse to go around trying to get every sheep I can find to follow me into my fold.

This is rather harder on the churches than on those who are gathering up the holiness people.—Editor.

## Africa.

It is said that Africa is fast losing the right to be called the "Dark Continent." In it are to be found today 2,470 missionaries, assisted by 13,089 native Christian workers. There are, 4,789 places of worship, 221,156 communicants and 527,799 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are ninety-five hospitals and sixteen printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian ocean; and in Uganda, which thirty years ago was pagan and unexplored country, one-half the 700,000 population are enrolled as Christians. Cape Colony has 200,000 negro Christian missions, it is doubtful whether any race has shown itself more open to the gospel or more beneficently affected by it. The natives of South America are today less influenced by the gospel than those of Africa.—Lutheran Observer.

## Holiness and Sensitiveness.

Speaking in a figure it may be said that some persons have a thick skin and hardly and hardly feel anything, while others have a very thin skin and feel almost everything. What will be the effect of the experience of holiness upon such different persons? The difference between the man of thin skin before and after the experience of holiness will not be in his skin, hence it will not be very much in his feelings, but it will be very much in the way he will act, feeling or no feeling. The holiness man has keen, tender, sensitive feelings as much as anyone, but he has learned how to behave himself without regard to whether his feelings are hurt or not, and he knows how to do right and not nurse hurt feelings. He has learned that there is healing in the fountain even for hurt feelings.—Wes. Methodist.

## A Pastor's Farewell.

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

Serving the Lord with all humility of mind, and many tears, and temptations, which befell me by the lying in wait of the Jews:

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide with me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And, now, behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.

Take heed therefore, unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all.—Bible.

The Rev. T. J. Scott, D. D., an American missionary in India, writes that he sent copies of the New Testament to all the teachers in Government schools in Zila. He adds; "A year or two later a Moslem teacher came to the missionary with one of these copies and asked for further instruction in it, which led to his conversion. He became a preacher, won his entire family to Christ and some eighty Moslem relatives and neighbors; was in time put in charge of a large district, and has led thousands to Christ." This important testimony is in an article by Dr. Scott in the Missionary Review of the World, entitled "The Bible Its Own Missionary."

It is very much better for holiness people to tone up, than to tone down.

## The Sin of Omission.

REV. C. H. SPURGEON.

"But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out."—Num. xxxii. 23.

What was this? What is the sin about which the Spirit of God says, by Moses, "Be sure your sin will find you out?" A learned divine has delivered a sermon upon theft, another upon falsehood. Now, they are very good sermons; but they have nothing to do with this text, if it be read as Moses uttered it. If you take the text as it stands, there is nothing in it about murder, or theft, or anything of the kind. In fact, it is not about what men do not do. The iniquity of doing nothing is a sin which is not so often spoken of as it should be. A sin of omission is clearly aimed at in this warning "If ye will not do so, be sure your sin will find you out."

The nature of the sin. It was the sin of idleness and of self-indulgence. "We have cattle; here is a land that yields much pasture, let us have this for our cattle, and we will build folds for our sheep with the abundant stones that lie about, and we will repair these cities of the Amorites, and will dwell in them. They are nearly ready for us, and there shall our little ones dwell in comfort. We do not care about fighting; we have seen enough of it already in the wars with Sihon and Og. Reuben would rather abide by the sheepfold. Gad had more delight in the bleating of the sheep and in the folding of lambs in his bosom than in going to battle." Alas! the tribe of Reuben is not dead, and the tribe of Gad has not passed

hold of faith are equally fond of ease. Hear them say: "Thank God, we are safe! We have passed from death unto life. We have named the name of Christ; we are washed in His precious blood, and therefore we are secure."

Not a hand's turn will they do. They gird on no armor; they grasp no sword; they wield no sling; they throw no stone. No; they have gotten their possession, they know they have, and they sit it down in carnal security, satisfied to do nothing. They neither work for life, nor from life; they are arrant sluggards, as lazy as they are long. Nowhere are they at home except where they can enjoy themselves, and take things easy. They love their beds, but the Lord's fields they will neither plow or reap. This is the sin pointed out in the text: "If ye do not go forth to the battle of the Lord, and contend for the Lord God and for His people, ye do sin against the Lord; and be sure your sin will find you out." The sin of doing nothing is about the biggest of all sins, for it involves most of the others. The sin of sitting still while your brethren go forth to war, breaks both tables of the law, and has in it a huge idolatry of self, which neither allows love to God or man. Horrible idleness! God save us from it.

If there be any in the Church who have talent they do not use for God, or money which they do not lay out for Christ, or time which they do not use for holy purposes, they are sinning, and their sin will find them out. Your buried talent, will it not rust? and rusting, will it not create within your spirit a most horrible disease, and be a peril to you? Must it not be so? Are they not guilty of an actual lie before high heaven who call themselves servants of God, and yet do not serve Him?

Flippancy and foppery have no place neither in pulpit nor pew of a real holiness church. These things grieve the Spirit and He quickly leaves the place where such things are indulged in.

The Chief Justice of England Lord Alverstone, gave at a recent meeting "90 per cent." as his estimate of the proportion of due to drink.