

# The King's Highway.

And on 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.

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## CRUCIFIXION.

REV B CARRADINE.

There are some verses and paragraphs in the Scripture that so clearly teach a higher life than the regenerated feels it to be a mockery to quote them as describing his state before God and daily experience. If a preacher, he finds a difficulty in handling them; and if he does present them in the pulpit, he realizes in the progress and conclusion of the sermon that he has not gotten at the heart of the text and revealed the holy things therein enshrined. Among a number of such passages is one in Galatians ii 20: 'I am crucified with Christ. The first glance shows that there is no ordinary experience, but an extraordinary one. Reflection convinces that the regenerated man cannot claim this as describing and covering his life. The fact is, it is one of Paul's testimonies to sanctification. The figure of the cross is used to describe the blessing. Who, indeed, but a sanctified man could say truthfully: 'I am crucified with Christ?'

The figure teaches a second work of grace. Unquestionably a person must be born before he can be crucified. Regeneration, we know, is called a birth in the Word of God. But here in Galatians ii 20 is a work and experience spoken of that is bound to be subsequent to birth; and if so, it proves the fact of a second work. We may be assured that God is not going to mix figures; and when he says that regeneration is birth, he certainly will not state elsewhere that it is a crucifixion. This would be to illustrate it with things antipodal and irreconcilable to each other, would confuse the Bible student, and convict the Almighty of folly. The teaching is that just as crucifixion follows birth, so sanctification, as an experience, follows regeneration.

This second work, as taught by the figure, is a divine work. That the crucifixion mentioned is of God is seen in the words: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' So, then, it is Christ, or the cross of Christ (and they mean the same), which crucifies us to the world. Many feel the need of this crucifixion: but are looking to old age, time, and trouble to produce the state that should exist in the soul toward a God-hating and God-forgetting world. They are false saviors all. It is the Lord himself only who can do the deed. Here, then, is an experience mentioned in Galatians that is not birth, but is compelled to follow birth, and the experience is credited to divine power. What other conclusion could we draw from it but that there are two works of grace for the soul?

A third truth taught by the figure is that of the loss sustained through the cross. The man condemned to be crucified went forth to the place of death with nothing on earth left him but the cross. In like manner, in spiritual crucifixion everything is given up. The world is left behind with all it possesses and offers; the good opinion of men, human favor and patronage, home and pleasing associations, personal ease and comfort; indeed, everything is left behind, as with the cross upon our shoulder we turn the face to Calvary to be cruci-

fied with Christ. All is gone but the cross. In fact, we have, by a close study, discovered the full beauty and glory of the cross, and pant for that alone. We are willing to give up everything for it. The light and attraction that formerly rested on things of sense and time have removed and settled on the cross of Christ. The heart has been undeceived in its quest for happiness. The sweet revelation made is that it is not to be found by avoiding the cross, or by taking up a part of it, or cutting off a portion, but by taking up the cross as a whole; and the yearning is not for a painted cross, or one bejeweled, or covered with flowers, but the old, plain, rubbed, heavy cross of Christ. Strange to the onlooking world, but not to the seeker; the soul cries out for the cross, the whole cross, the old cross. The closer we get to the Savior, the nearer we draw to the blessing of holiness; the more precious becomes the cross; and the more convinced we are that it is really what our panting, aching, restless hearts need. Feeling that it is the pearl of great price, we willingly sell all other pearls for it; convinced that it is the soul's happiness and highest good, we gladly suffer the loss of all things for its sake.

A fourth fact made to appear is the pain that is bound to be realized at this time. Crucifixion is not a pleasant death, but attended with unspeakable suffering. Let no one be deceived in regard to the pangs that precede sanctification. They are sharp and many. Nails are driven just where we are tenderest, and by the very hands we least expected. The vinegar will be offered in abundant measures, both in speech and manner. As we draw nigh the blessing that is to release us from this kind of suffering for evermore, gibes, wagging heads, pointing fingers, and derisive speeches will abound.

Many seek sanctification by easy routes. They like the rocking-chair and good book way. If the cross must be endured, they have a way of slanting it, so that they do not have to hang perpendicularly, or on the straight up and down way demanded by the gospel. They somehow recline on the cross so there is not much weight felt. Sometimes cushions are provided to soften its exactions; and instead of nails through the palms, ribbons and gum elastic bands around the wrists are used. The result is that some kind of blessing is obtained, a kind of popular holiness that is about as soft and molluscous in its character as the sacrifice itself that was made.

The figure of the cross used in the passage tells us what to expect—namely, sharp, varied, and protracted pains before the blessed end comes.

A fifth feature is loneliness. A man going outside of the city walls to be crucified walks a lonely way. No pleasing companionships appear at such an hour, no friend is in sight, none of the bystanders offer sympathy or offer to help bear the cross; he goes out alone, hangs alone and dies alone.

He that seeks sanctification must expect loneliness. He will be shunned by the crowd as soon as his determination and destination is made to appear. The Sanhedrim will condemn, the priests will hold themselves aloof, the people will be partly bewildered and partly awed into silence at what is taking place, and even the

daughters of Jerusalem, gazing with eyes of sympathy on the scene, will stand afar off.

Loneliness must be endured. It is necessary for the obtainment of the blessing. It is well to court solitude at this time. Seek not human presence and sympathy. Like Jacob, spend the entire night in prayer with God. Bear the solitariness that comes from being uplifted on the cross above the noisy, laughing, jeering crowd below. Christ was lonely for us; let us endure the solitary experience that precedes sanctification for his sake and for our soul's sake.

A sixth feature is that of shame. We need not try to prove to the reader that crucifixion was an ignominious death. Does it not strike the mind with force that in holding up this blessing of holiness Paul should use the figure of the cross? The teaching is that it is and will ever be an experience of shame to the world.

It is interesting to try to locate the offense of the cross today. It certainly is not in the fact of Church membership, nor in the doctrine of the witness of the Spirit, nor in that of regeneration. Where is it? Let the reader get right quiet and look around and listen. Upon what is the laughter and ridicule of men in and out of the Church being turned today. What is it today in the religious life that is felt to be a shame and reproach to confess? The answer is: Sanctification. Are we willing to bear the shame of the cross as the Lord once did? Paul says, "He suffered outside the gate" "that he might sanctify the people," and adds "Let us go forth therefore unto him without the camp, bearing his reproach." So that is the reproach, Will we bear it?

Christians sing, 'Where he leads me I will follow.' He leads us up on the cross. Will we follow him, or do we prefer to go on singing falsehoods? There he hangs on the cross. How the crowd pointed the finger, jeered, and laughed at him! Reader, are you willing to go up where he is? Will you say, 'Now, Lord, let me come; I want to be with you,' and then nestle down in the place where he has been waiting for you so long?

A seventh feature is that of the dying on the cross. There is an unmistakable experience of the dying of self to this world before the blessing of sanctification rushes like a new life upon the soul. There is a consciousness of dying to all things, to human favor, human fear, and to the world itself. How the earth fades away to the sight and becomes of trifling moment to the mind and heart of one who is being crucified with Christ.

Just as a man dying physically bestows his money, property, and valuables upon his children and friends who stand around, saying, 'You can have this, and you can take that; I want them no longer; I am leaving them forever,' so the soul approaches the death of self; surrenders the things to others that he once held dear; and leaves popularity, fame, personal comfort, and all else to those who love and want them. They have lost their charm to his dying gaze and their power over his heart. He turns from them wearily, as an expiring man does on his bed, and fixes his glance and attention on other and better and everlasting things. Here we see the crucifixion feature of sanctification, where as yet God's hand of

power has not been signally and consciously manifested. Much of what has been described has to be done by the man himself, and are experiences that invariably precede the divine work of sanctification.

Here is the gradual work that Mr Wesley mentions in speaking of the blessing of holiness. When he said that sanctification was both gradual and instantaneous, he did not mean that some people obtain the experience gradually, in contrast to others who receive the grace instantaneously; but he simply meant that there was a gradual work and progress upon the part of man, assisted by divine grace, that preceded an instantaneous work that is wrought by the Lord alone. In other words, there is a crucifixion before there is a crucifixion; there is dying before death.

The last truth suggested by the figure is the death itself that takes place upon the cross. Just as the moment comes to one hanging on the cross when the last breath is drawn, the head drops upon the breast, and the man is dead. So there is an instant when the struggles and sufferings of the souls seeking sanctification cease, and the long-looked-for death takes place. Inbred sin dies. God kills that something within the Christian breast that so burdened and troubled him. The unmistakable feeling is that it is death.

There is a death to the world. Some thing happens in sanctification that causes the sanctified to turn the eye of a dead man on the world. We can conceive of a woman be-painted, bedizened, and bejeweled, sporting herself before the glazed eyes of a corpse; or a man with a sword or cudgel trying to awaken alarm on the pulseless form and see in that imagined spectacle a true representation of the powerlessness of an adulterous world, with all its smiles, blandishments, or threats to move the man who has died to it through sanctification. What are its customs, fashions, follies, pleasures, terrors, or punishments to him? He is dead to them all. There has been a double death. He has been crucified to the world, and the same act of grace has crucified the world unto him. This is the death that is brought in sanctification. Of course there is a new, sweet life that rushes into and fills the soul at the very moment that the death takes place. And O! what an unutterably gracious life it is! We cannot speak of it in this chapter, but something of its blessedness will appear in the chapter that follows. We only say that just as when our Savior died, that instant he lived; so when we, like him, die on the cross, that instant a life, sweet, holy abundant, and overflowing thrills and fills us. We let Paul declare what happens: 'I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.'

## SENTENCE SERMONS

More men fall from fear than from foes.

The greatest is, can we bear the little frets?

Many a man models his golden calf before a mirror.

Many mistake a sealed head for a sanctified heart.

## DISTINCTIONS BETWEEN JUSTIFICATION AND SANCTIFICATION.

(The terms Justification and Sanctification are not used in a technical or critical sense, but rather in a general sense as referring to experience.)

In Justification there is life.

In Sanctification there is life more abundant.

In Justification there is love.

In Sanctification there is perfect love which casteth out fear.

In Justification the old man is repressed.

In Sanctification the old man is destroyed.

In Justification there is peace with God.

In Sanctification there is the peace of God.

Justification gives us a right to heaven.

Sanctification gives us the fitness for heaven.

In Justification we put on the new man.

In Sanctification we put off the old man with his deeds.

In Justification there is joy—intermittent joy.

In Sanctification there is fullness of joy—abiding joy.

Justification includes pardon, which is a judicial act.

Sanctification includes a cleansing, which is a priestly function.

Justification is obtained by surrender, repentance and faith.

Sanctification is obtained by obedience, consecration and faith.

Justification delivers from guilt and condemnation.

Sanctification delivers from unholiness and abnormal appetites.

In Justification the Holy Spirit is with the believer.

In Sanctification the Holy Spirit is in the believer—John 14:17

Justification comprehends adoption; making us children of God.

Sanctification comprehends anointing, making us kings and priests unto God.

Justification separates us from the world, so we are no longer of the world.

Sanctification takes the world out of us; worldly desires and ambitions.

Justification is illustrated by the rescue of the sinking man from the water.

Sanctification is getting the water out of the lungs of the drowning man.

Justification is conditioned on confession of sin—I John 1:9

Sanctification is conditioned on walking in the light as he is in the light—I John 1:7

Justification has to do with sin as an act—sins committed.

Sanctification has to do with sin as a principle—the sin nature we inherited.

Justification comes by the birth of the Spirit—when we are born again.

Sanctification comes by the baptism with the Spirit—when the believer has a personal pentecost.

Justification restores to us the favor of God which we had lost through our own disobedience.

Sanctification restores to us holiness or the moral likeness of God, which we had lost through Adams disobedience.

Justification is the impartation of a spiritual nature, bringing us into possession of eternal life.

Sanctification is the crucifixion and destruction of our carnal nature, making us dead indeed unto sin.

Justification makes us free—free from outward sin and condemnation.

Sanctification makes free indeed. Gives the deed to our freedom with all the mortgages paid off. Freedom from fear, and doubt and pride, etc.

In Justification we are united to Christ as the branch to the vine.

In Sanctification we receive the purging promised to the living, fruitful vine, that we may bring forth more fruit.—John 15:2—Rev C W Ruth