

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.—sava's 3:3.

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SERMON BY REV. E. F. WALKER.
AT GENERAL ASSEMBLY.

"And for their sakes I sanctify myself that they might also be sanctified through the truth."

After giving the slight variation of the verbiage as found in the revised version, Dr. Walker said, in part:

"This text has grown on me recently, rapidly and largely. It would take me about eight hours to say just what I want to say on this subject, but I shall confine myself to the doctrine of true sanctification as found in the final expression of the text. I submit for your consideration seven propositions, as follows: First, true sanctification is a work of grace; second, true sanctification is instantaneously wrought; third, true sanctification is in the person of a believer; fourth, true sanctification is by the baptism with the Holy Spirit; fifth, this sanctifying baptism is administered by Jesus Christ; sixth, this sanctifying baptism purifies from all sin; seventh, this sanctifying baptism perfects in divine love.

"Combining these seven propositions we have as a definition of true sanctification, 'It is a work of grace, instantaneously wrought in the person of a believer by the baptism with the Holy Spirit administered by Jesus Christ, purifying him from all sin and perfecting him in divine love.'

"I have, in addition to the seven propositions named, one general proposition to submit. It is this: 'The ministry of our Saviour Jesus Christ in its entirety, to the glory of God, has for its ultimate end the sanctification of His people.' I believe I can show that everything connected with our holy religion shows that the ultimate end is our true sanctification. We would have known nothing about Jesus Christ had it not been for our sanctification. I am not intimidated in making the statement that you and I would have known nothing about the life and ministry of Christ except for our true sanctification.

"In the first place, and as a minor proposition, I say that it was to the end of our true sanctification that God became incarnate. Jesus Christ, son of God, equal with God in power and glory, was made in the likeness of man, to condemn sin in the flesh that the righteousness of the law might be fulfilled in us.

"You and I will never realize upon the divine purpose in becoming incarnate in human form until we realize the death of sin in the flesh and the righteousness of the law fulfilled in us.

"The second proposition is that our true sanctification is the final end of Christ's revelation of the Father; He is the Word of God; the expression of God; God manifest. He said, 'No man knoweth the Father but the Son and he to whom the Son shall reveal Him' Christ in His prayer to the Father said, 'I have declared unto them Thy name, and will declare it, that the love whereby Thou hast loved me may be in them and I in them.'

SANCTIFIED THROUGH TRUTH.

"The third proposition is that the true sanctification of His people is the end of His doctrine. He said, 'My doctrine is not mine, but His that sent me'—it is the doctrine of the Father. Jesus declared that God's word is truth. Nobody has ever been sanctified through a church tradition; nobody has ever been sanctified through a human opinion; but people have been sanctified through the truth of God re-

vealed through Jesus, the instrumentality by which you and I were sanctified in reality. There would not have been a single doctrine but for the sake of your true sanctification.

"The fourth proposition is that the final end of the atonement is true sanctification—the blood of Jesus Christ cleanses from all sin.' Not a drop of the precious blood that agonized its way from His hands, His side, or that trickled from His temple, would ever have been shed for anything less than your entire purification from sin. He gave himself for us. He died that He might redeem us from all iniquity, and purify unto Himself a people possessed by Him. God would never have given Him to us for anything short of our deliverance from sin.

"The cross of Calvary stands out against the wreck of time as the most majestic thing that has ever been reared upon the earth, but there would never have been any death on Calvary except for the sake of your true sanctification.

"Hear, you people who call yourselves Christians and who neglect this central idea of our faith. We would never have heard of the precious blood except to deliver us from our sin. And whoever neglects this central thought, despises and neglects the precious blood by which He bought our salvation on the rugged cross of Calvary.

THE FINAL END.

"The fifth proposition is that the true sanctification of His disciples is the final end of His resurrection and ascension. Not only did Jesus Christ come into the world to save sinners, but Jesus Christ went out of the world to save sinners. He said to his own: 'It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you. He departed out of this world through the grave. The humanity in Him shrank from the ordeal, and yet, though the sharp points pierced Him He went to His death by way of the cross and to the tomb, into the fearful gloom. He died for our sins and was raised again for our justification. But the Holy Ghost was not yet given because Jesus was not glorified, and He tarried for a little while with them for whom He died that they might realize upon the necessity of His near death. He called them together and told them not to depart until they should be endowed with the Holy Ghost. As He lifted His hands He was Himself lifted up and He sitteth on the right hand of the Father—and all this for the sanctification of my soul. High above all other gifts is the gift He has poured out upon us—the gift of His Holy Spirit. My friends, let me say it, for it is true, you would have never heard of the Spirit of His holiness being poured out upon us except for our true sanctification. How can men with intelligent minds and reverent hearts go forth and deny that the Holy Spirit has been given for our true sanctification?

"The sixth proposition is that true sanctification is the final object of His holy intercession. Have you ever thought what does he pray, and what does he pray for? Not only did Christ die for us, He lives for us. You remember the prayer in that little upper room in Jerusalem? That prayer still sounds in your upper room—in the heavenly Jerusalem. I can hear Him this morning making intercession for

His people. The 17th chapter of John is his high priestly intercession for His church, and he ever lives to thus intercede for us. His prayer is that we may be sanctified through the truth.

HEAD OF THE CHURCH.

"The seventh proposition is that in His administration he was the head of the church. He had the sanctification of His disciples as the end. This was illustrated by reference to the expressed purpose of the ministry, the scriptures, the Sabbath and the sacred sacrament. Not a conversion would ever have been experienced but for the sake of sanctification. Not a soul is prepared for the coming of Jesus or for death until sanctified.

"For what purpose did He give the prophets, the apostles, the preachers? I want to tell you, friends, the only way to build up a church is to build it in love. For this purpose God gave every minister. Jesus Christ never called any minister to preach any salvation less than full salvation. No minister has a right to preach less. We are in the apostolic succession, brethren, and we are the only ministers that are, I may be small calibered, I may be a little gun, but I shoot straight.

"I believe if I stood here as a pastor and did not preach entire sanctification to you, and the matter were brought to the courts, I believe I could be sued for getting money under false pretenses. I was ordained a minister of the Presbyterian Church in 1879, but I am not content with drawing my breath and my salary."

Declaring that he was preaching the Bible, and the whole Bible, Dr. Walker admonished the reporters to get those facts down straight, and he threw the Bible across the platform and on to the press table, saying: "That's the Bible, and the whole Bible, I am giving you."

SACRAMENT OF BAPTISM.

In conclusion Dr. Walker said: "The sacrament about which there is most discussion is the sacrament of baptism. There is much division on this subject. I don't know how you regard baptism, but whatever your conception of its import may be, or whatever mode you may prefer, I say to you that if you are not sanctified you have not realized upon your sprinkling, or your pouring, or your immersion. If you have a pure heart you have realized upon your sprinkling, your pouring or your immersion. When you ask for the sheet anchor of the doctrine of immersion, you are immediately referred to the sixth chapter of Romans, 'We are buried with Him by baptism into death.' Yet the subject of this chapter is not baptism, and I say you have not realized upon your immersion unless you are dead to sin and are truly sanctified."—Beulah Christian.

MR. CARNAL MIND GETS JUSTICE

Rev. H. C. Morrison.

Not long since Mr. Carnal Mind was arrested and brought before the Court charged with an attack upon Mr. Feeble Soul with intent to kill. Mr. Carnal Mind tried hard to prove an alibi, declaring that he left Mr. Feeble Soul at the time of Feeble Soul's conversion. Mr. Will, Mr. Conscience, Mr. Feelings, Mr. Intelligence and Mr. Heart testified that they had known that Carnal Mind had been lurking about the premises of Feeble Soul

since the day of his conversion, always on the alert to do Feeble Soul a damage, until recently he had, with much sly planning and cunning device, attempted to take the life of Feeble Soul. Mr. Heresy and Mr. Lovesin positively swore that Carnal Mind left Feeble Soul at the time of his conversion.

Feeble Soul was himself placed upon the witness stand, and while embarrassed, and deeply grieved, and suffering greatly from the wounds received from Carnal Mind, he testified to the Court that Carnal Mind had lurked about him from the day of his conversion, and had interfered much with his religious activity and joy, until recently he had made a desperate attempt upon his life. Feeble Soul now pleaded with Judge Lovetruth to have Carnal Mind sentenced to death.

The Judge after weighing all the evidence decided that Carnal Mind should die, and would have had him executed at once, had he not risen in Court and confessed that he was guilty, and, to the surprise of all present, admitted that he believed himself that he ought to die. But before sitting down he hoped the honorable Court would hear a plea in his behalf from his attorney, Mr. Gradual Theory. This lawyer was very polite and complimentary to the Court. He granted that Carnal Mind was guilty, as had been shown by good and reliable witnesses; he admitted that he ought to die. He would now make a plea as to the time and manner of his death. To the surprise of all, he undertook to show to the Court that Carnal Mind was of so peculiar a nature that to kill him outright would be impossible. He must die gradually. "Sentence him to death, but appoint no special time for him to die. Let Feeble Soul execute him, and direct that it be done so gradually that Feeble Soul will not know either time or place where Carnal Mind died."

Thus argued the wily lawyer. Feeble Soul shuddered and wept as if his poor heart would break. Carnal Mind rolled his eyes about the Court with delight and said he hoped the Judge would grant the small petition asked, remarking as he sat down that he would have no objection to dying in the way suggested, but glaring at Feeble Soul as if he would see who did the killing when they were released together.

Judge Lovetruth listened patiently, for a time, but it was manifest that he grew quite tired of the harrangues of Carnal Mind and his lawyer. So when their pleadings were ended, without comment or showing reasons why, the worthy Judge ordered Carnal Mind to be taken from the Courtroom and put to instant death. He also called Mr. Full Salvation and appointed him executioner. When Full Salvation approached Carnal Mind, to the dismay of all he drew a dagger and aimed a blow at the heart of poor Feeble Soul, who, with a shriek, leaped under the arm of Full Salvation, who with a mighty two-edge sword, struck Carnal Mind a blow that split him through head and heart and laid him dead at Judge Lovetruth's feet. When Feeble Soul saw his old enemy, Carnal Mind, thus cut in pieces, he leaped and shouted for joy. Mr. Intelligence, Mr. Will and Mr. Heart all joined in their shouts with the rest and they had a wonderful time of praise. Mr. Conscience said he had never experienced such relief and peace. Mr. Feelings fairly went beside himself with joy. They all praised Full Salvation with all their might, and the Court was

turned into a regular holiness meeting. Unbelief and Gradual Theory sneaked away in great confusion.—Tract.

BISHOP THOBURN'S ADDRESS TO MINISTERS.

Rev. D. B. Strouse.

Some years ago I heard Bishop Thoburn address the ministers of Philadelphia, on the best mode of winning men to Christ and building up the church. I cannot at this late day, quote from that address, but I will give some of the impressions that linger on my mind, with perhaps, some thoughts that they suggest.

The teaching and learning of today are causing the ministers of the gospel to rely too much upon their preaching, to build up the kingdom of Christ. Without detracting anything from the preaching of the word, the Bishop urged the preachers to set aside every afternoon to visiting, direct their visiting to the houses of those in and out of the church who do not attend church regularly or at all. Go with a heart full of love to the people, especially to the poor and neglected. Make your visits short, loving and earnest. Encourage the needy and the distressed; enter into sympathy with them in their troubles and never fail to pray in every home into which you go. Urge them to come to church; tell them how you will like to see them, and if they come tell them you were glad to see them there, and if they do not come tell them how you missed them.

Even though they do not come and do not seem to care for your visits, continue to visit them every week and pray with them. Visits in love is the most effective way to win men. Soon even the wicked will like you and will want to hear you preach and when they come, their ears and hearts will be open to what you say and thus by patient, persistent visiting, you will fill your church with hearers and soon with truly converted men and women.

In all your visits, pay special attention to the children; their hearts are easily won and having won them to yourself, you can win them to Christ and give you still more access to the hearts of the parents. The Bishop said "There is not a godly, earnest preacher, though he may not be strong in the pulpit, who cannot in this way, win many souls to Christ and build up a strong, fully saved and working church.

Too often the pastor confines his visits too much to the cultivated and makes his calls social rather than spiritual. The pastor need not often visit his spiritual members. Tell them what you are doing and get them to help you in: visiting and seeking the lost and lukewarm and soon they too, will become interested in this great work.

Let the pastors give his forenoons to study and other matters, but he should set aside scrupulously every afternoon to visiting, praying in homes and speaking to men a word on the streets or along the road, not very many words, but let them be earnest and loving and he will win their esteem, then the hearts and then the souls of men. At first the work herein urged, will require effort and self-denial, but after a while it will be a pleasure and what a rich harvest it will yield. Let your sermons have but one purpose and that be to win men to God and Christians to holiness of heart and life.

Salem, Va.