

# 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.—Isaiah 35:8

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## HOW TO OBTAIN SANCTIFICATION

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No soul can get his prayers to God answered until he first feels the need. Then and not until then is there any use for him to go to God in request. In fact, we doubt very much if any one can find God until he first feels his need of God. Hence, the first requisite in seeking sanctification is to be cleansed from all sin, one must first feel and realize his need of that blessing. He must realize and believe that the "carnal mind" is in his breast before he can approach in real prayer to have it removed. He cannot ask to have done what he cannot believe should be done. Neither can he pray to have removed what he does not believe exists. It will do no good to simply acquiesce to a theory. He must believe from the heart. As soon as a believer discovers the presence of the carnal mind, after his regeneration he can go to God for its removal.

Mr. Wesley gives the following five steps that a seeker after a clean heart must follow. First, "believe that God hath promised to save from all sin and to fill you with all holiness. On this we remark, that you may seek till the crack of doom, but until you believe God has promised to cleanse your heart from all sin, sanctifying you wholly, your seeking will end in failure to obtain the experience. You must believe His word and that you are standing on His promises and asking of Him only what He hath promised to perform. We point the reader to but one such promise but the word of God contains many. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. \* \* I will also save you from all your uncleanness." (Exek 36:25-29).

Secondly, "Believe that He is able thus to save to the uttermost all that come unto God through Him." From all the guilt, power, root, and consequences of sin" (Notes on Heb. 7:25). To doubt His ability and power to do this would be to doubt His justice. To allow humanity to come into existence under sin and be unable to save from it, would destroy His justice and righteousness.

Thirdly, "Believe that He is willing as well as able to save you from all sin. Does not the word say, "this is the will of God your sanctification?" If He planned for it "before the world began" it certainly is He will! If so, then He is willing to save you from that inborn thing which has caused you so much trouble, and thus make your heart clean. He is willing, but the seeker must believe in his heart that He is willing.

Fourthly, "Believe that He is not only able but willing to do it now." Here is ground that is bitterly contested both by men and the devil; both in the pulpit and in the pew. Some declare that He is able and willing to cleanse our hearts from all sin, but that He does it gradually. How long does it take God to forgive the sinner of his sins? What numbers there are today that can truthfully declare that He forgave them the moment they surrendered. Sure, and if devils were as thick as shingles on the house tops no mortal could make them believe that God forgave them gradually. No indeed! For were they not there when the work was done?

Did they not know and feel when the burden rolled away? What does Adam Clark say, he whom Mr. Spurgeon called the prince of commentators? "In no part of the scriptures are we directed to seek holiness gradatim. We are to come to God as well for an INSTANTANEOUS AND COMPLETE PURIFICATION from all sin, as well as for an instantaneous pardon. For as the work of cleansing and renewing the heart is the work of God, His, almighty power can perform it in a moment, in the twinkling of an eye. In 1740 Mr. Wesley taught: First, Christian perfection is that love of God and our neighbor which implies deliverance from all sin.

Secondly, that this is received merely by faith.

Third, that it is given instantaneously, in one moment.

Fourth, that we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of salvation (Works, Vol. 6, p. 500.)

"You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed. The old man must be slain or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is done in a moment. To talk of this work as being gradual, would be nonsense, as much as if we talked of gradual justification. (Journal of H. A. Rogers, p. 174).

How clear and definite those old Methodist warriors were. How they did thunder out the truth until men and women in multitudes turned to God. How they did declare the "whole counsel of God," and the efficacy of the all-toning blood of Jesus Christ to instantaneously cleanse the heart of the child of God from all sin. What food and strength they do give to those who read them, and especially is this so, after having to sit and feed on the paper-wad sermonettes that are being handed out from the average pulpit of today. Is it any wonder that multitudes will leave home and for ten days or two weeks during the summer attend some hundreds of camp meetings held in the land, to hear a gospel proclaimed that saves and cleanses the heart from all sin; or in mid-winter travel hundreds of miles to attend a few services where a God-anointed messenger of the Lamb proclaims the power of the blood to cleanse from all unrighteousness? Is it any wonder that tired of being starved and fleeced multitudes are turning away from the husks and are giving their money, time and influence in building up a new organization wherein they can hear the Word of God proclaimed in all its purity and power?

Beloved, He alone can cleanse your heart from all sin. He is able and willing to cleanse you now, today, this very hour. You do not need to wait until your dying hour. "Today is the day of salvation, and now is the accepted time." Thank God! There are numbers today praising Him for the blood that instantaneously washed their hearts and made them pure and clean. Having reached the place where you believe God has not only promised to cleanse your heart from all sin, but you also believe He is able and willing to do so now, then get down on your knees and completely abandon

your ALL TO HIM. Tell Him you consecrate and dedicate yourself and all you may ever possess to Him, and be His and His forevermore. Tell Him so! Tell Him so! TELL HIM your heart says yes to His whole will. SO! And keep on telling Him, until when your consecration is complete your heart will respond to a glad happy yes to the whole will of God. You may not know and understand all that He may have for you to do. You cannot foresee the future, but freely, willingly, your heart will respond in a glad happy yes to His will when your consecration is complete. When your heart responds yes, you have a right to look up into His face and believe that He does, then and there accept your gift, your offering, your consecration. That is your faith brought into action, and it puts up the connection between God's throne and your heart. It is the wire on which He will send down the news to your soul. The witness will come. He will sanctify you, will cleanse your heart from all sin, and you will know that the work is done. The Holy Spirit will witness to it and you will have an experience and not simply an accepted theory. All glory to the Lamb.—Herald of Holiness.

## SUPPRESSION IS NOT PURITY.

One very good reason, among many others, why we cannot accept the doctrine of suppression, is because it is not the doctrine of purity. The Bible has a good deal to say about purity, but it has nothing to say about suppression of sin. And we have noticed that those who advocate the doctrine of suppression of sin never advocate the doctrine of heart-purity. The term cannot be found in their vocabulary. Nevertheless it is a Bible term and used by Jesus and the sacred writers. Purity means freedom from all defilement. Purity admits of no compounds. A substance compounded or mixed with anything else is adulterated. Water or air, for instance, mixed with anything else is impure. The housewife may, in cleansing her house, neglect to sweep under the door-mats. This is not purity, but uncleanness suppressed. Sin held down or suppressed is uncleanness. Hence suppression is impurity. This is the highest state of experience advocated by the suppressionists. But the Bible never pronounces a blessing upon it, and never even speaks of it. God can never pronounce a blessing upon suppression of sin. But Jesus did bless purity, "Blessed are the pure in heart." This is in the present tense, too. He recognizes the fact that there are such people upon the earth. We must therefore advocate purity. To advocate suppression is to advocate impurity. This could not be otherwise.—Selected.

The apostle says, "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." They do not always seem light. Sometimes they feel heavy, but viewed from the standpoint of results, they appear in altogether a different light. They are often blessings in disguise, and we doubt not but what many things that we have looked upon as misfortunes were really among the most helpful of life's ministries.

We do not have to be soft to be charitable.

## HOW MAY WE DEEPEN SPIRITUAL LIFE?

At the foundation of all deepening of spiritual life stands a deeper, broader, more intensely earnest knowledge of God. Deepening spiritual life is not merely an increase of knowledge, but an increase of definite, particular, special knowledge, the knowledge of God.

This knowledge is obtained in two particular ways. There may be other helps, but these two ways of knowing God are always essential. First, the Bible is God's revelation of himself, hence he who would know God must learn of him in this Book. Second, the Bible itself declares that whoever will do the will of God shall know of the doctrine. That is, knowledge of God comes by obeying the precepts of the Bible. We cannot lift up into prominence these two thoughts as we wish we could. The Holy Spirit will write these truths upon honest hearts.

We do not know how it might have been with Adam had he never sinned, but we do know that since sin has entered in to mar, deface, destroy, and stupify man as a spiritual being, if spiritual life is to be deepened after it is once obtained, it must be at the point where God's will and purpose crosses man's will and purpose. This is what cross bearing means: that man stops (trying to have its own way and permits God to have his way without murmuring or complaining or obstructions. In no other way without this can spiritual life be deepened. Every time man stops striving to have his own way and cheerfully takes God's way the spiritual life deepens, and this is true of the wholly sanctified just as much as it is of the regenerated. It may be that a man could stay on a farm and accumulate money, or in a store and get rich, or in a shop and own stocks and bonds and more greedy every passing year; but if God says, Leave all this and go to Africa, India, or the islands of the sea, as he obeys God his spiritual life will deepen.

However, deepening spiritual life is not all in doing. There are depths to be found in meditating on the law of the Lord, in standing still to see the salvation of God, in just letting God do whatever he will without us. As we contemplate God and truth, sin and holiness, earth and heaven, we deepen spiritual life; as we approach the doing of some great thing and we are told to keep our hands off and some one else gets the credit, we deepen our spiritual life.

David would have added to the other great achievements of this great career the building of the temple, but God kindly yet firmly set him aside, and gave as a reason that in being so great in one thing, war, he had disqualified himself for this purpose. Just as David was set aside his spiritual life deepened. It might set some of us to thinking if we were to be set aside because of our sins, but for God to decline our services because in something else we had attained unto distinction doing his will is quite another thing, but it is just at this point that our spiritual life will deepen.

There are at least three kinds of suffering, that of the body, the mind, and the spirit. We may suffer in all of these ways at the same time. He who

endures the suffering sent by the Lord in any or all of these ways with patience and a fervent desire to know and do the will of God, will find his spiritual life deepening.

Communion with God is also a certain means of deepening spiritual life. He who prays much will find God entering deeper into his inner being.—Wesleyan Methodist.

## GIVE TILL YOU FEEL IT.

Some people say they can give a certain amount and never feel it. It is best to give till you do feel it. Christ felt what he gave for us. Mark Guy Pearse thus tells how "Mister Horn" viewed the matter:

Mister Horn frequently used to say: "There's one thing that lots of good people will never know in this world—and its one of the things that we shan't know anything bout heaven itself—the joy of really pinching yourself to give. I often think that that is the blessed thing about being hard up when you do give—then you feel it."

"Aye, I used to pinch myself, too," continued Mister Horn. "More than once I've gone on dry bread, and then done so much as any of 'em. You know they say there's nothing like bitters to give you an appetite; and it is when you give away what you want that you enjoy what is left. You try it—take and give away half your money and then the other half! bless ye, the Lord Mayor of London might envy it. If anybody wants to taste a bit of real joy, let 'em go and do that. I've often turned it over in my mind that love is real, true love when it has got a bit of real, hard, pinching sacrifice about it, and not till then. Kindness and pity will give you, perhaps, what it thinks it can do without, but love gives everything. 'He spared not His own Son'—that is love. 'Hereby perceive we the love of God,' because He laid down His life for us."

"Kindness and pity will send scraps and bones to the shivering beggar at the door. But love brings him in and gives up its place and plate, and will stand behind waiting and helping. Ah, that's how the blessed Lord treated us when we came home from the far country perishing with hunger. No old cast-off clothes, but the best robes. No scraps, bones and crusts, but the fatted calf. No pitiful words, but Himself. His arms about the neck, and His kiss upon the cheek, and all His heart to welcome us. But we, when He comes to ask anything of us, keep Him waiting at the door for an answer, and then we send Him the miserable scrapings, just what we think we can spare without feeling it. Depend upon it, we don't know much about love if love doesn't pinch us a bit now and then."—Selected.

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is the delight in him.—Frederick W. Faber.

You can be a help in every meeting just by being there, and being there on time. It takes listeners to make a good meeting. This you can generally do.

Not your own but God's standard of judgment is to be the measure of your virtue.