

# 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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## THE BLESSEDNESS OF THE SANCTIFIED STATE.

Rev. M. L. Haney.

If there were not blessing to ourselves what ever, in God's holy way, it would still be the duty of every child in His family to find and walk in it, because it has cost Him a great price to provide it for us. If we ever are sanctified it must be through Jesus' blood, which was shed for that purpose. If so, brother, your sanctification cost the death agonies of God's only son. (Heb. 13:12-13.) Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us, therefore, go forth to Him without the camp, bearing his reproach. "That He might sanctify the people" indicates that He saw what it would cost; that even the bloody sweat of the garden was insufficient; but to reach that end He went forth without the gate! Brother, if your love to Him is what it ought to be, can you now refuse the invitation "to go forth unto Him without the camp and become a sharer with Him in his reproach? There is no other transaction in human life which so allies us with the rugged cross, or puts us in so vital relations with Jesus Christ, in His humiliation, as this transaction, which lets down a gulf between you and the world, never to be crossed! As he is dying for sin, you join him by signing the death warrant to sin, while God and angels witness your covenant to be one with Him forever more! Brother, the man who thus identifies himself with Jesus at Calvary will hardly miss his crown! Our reluctance to go to Him where we must astonish angels, but it throws light on our real condition, and proves the heart's depravity. The Wesleyan doctrine of holiness is true, that it can be proven by its enemies. The difficulties encountered by ten thousand seekers to surrender to God for this experience, though each one of them had been truly and soundly converted, shows that each of them has within him what God calls the "flesh" warring against the Spirit, and that this nature was not destroyed in the new birth. (Gal. 5:17. Cor. 3:1-3.) What other solution to the problem can be given, that any real child of God should have such a battle, to allow God to have His way with him?

Then you will prove that this is the cause of your heart rebellion in the fact that from the moment you are sanctified wholly all that rebellion is not only gone, but you will actually rejoice unspeakably in letting God have His way with you in everything! The complete surrender which seemed like death itself to you has now become the ground of the greatest gladness! and the source of unspeakable bliss!

All converted people who put themselves in opposition to this experience will become distinct witnesses of its genuineness and necessity in proportion as they oppose it! These will usually first insist, that they got all this when they were converted. If so, why oppose their own happy experience? If I was both justified and wholly sanctified, in my conversion, and you were justified the sixth day of May and sanctified the fifth day of September, surely we now have the same experience; only you were so dull you could not take it all in at once! I might reprove you for your dullness, but surely I would rejoice that at last you had reached this blessed state. Did you

ever hear of one of these that did thus rejoice?

If you and I had come together between May and September, and you had given me a full analysis of your newborn experience May sixth, would I have rejoiced over that? Yes, I could not help being glad, because I had the same blessed experience. If in like manner, I had given you an itemized recital of what took place in my conversion, would you have rejoiced over my experience? Surely you would, for in every center described our two experiences are identical. Would either of us have been confused by listening to the others testimony? Far from it, but we would each have been strengthened by listening to the other. A convert's testimony meeting is among the most confirmatory meetings ever held. But we now meet in October; and you carefully relate to me your September experience, and please notice my behavior. You say that during the summer you had had much trouble with a rebellious nature within you, and once or twice it had gotten the advantage of you; but I interpose by saying you need not be concerned about that, for it is the common experience of all God's children! Recovering from my interruption, you proceed to say you were reading the first epistle of Paul to the Thessalonians and in the first and second chapter you saw they were a remarkable body of Christians, but when you came to the fourth chapter and third verse, you found God said it was his will to sanctify them, and in the seventh verse, that he called them to holiness, and on their part, if they rejected that call, he declared in the eighth verse that he would be rejecting them! While reading this chapter, the Holy Spirit had called your attention to the battles you had, during the summer with some of these indwelling evils, and with that reminder he had given you an inner sense of the presence of an impure nature within, and a corresponding deep desire to get rid of it. (Did you notice how nervous I became, by this time?) This last statement of yours, brought us to the forks of the road. I had seen every inch of this ground myself and painfully felt all that you had described was true, but I had not determined to get rid of these internal evils. Up to this point we have been graciously together, now we begin to part. Obedience to Divine convictions infallibly brings added light; but disobedience always brings darkness. It is simply impossible for an obedient and a disobedient soul to walk together. They may live in the same house, eat at the same table, be twin brothers of the same family, and in business together every day, but the two spirits must be in two divergent paths! You see my discomforture, but greatly loving me, you proceed with your recital. More and more, you say, you hungered for this wonderful deliverance, and in reading the next chapter, you struck Paul's prayer, and God's promise, and saw you really could be sanctified wholly and preserved in this holy state; when you went to a holiness convention, and listening to Sister Lovegood's testimony you were led into the experience! Since that time, you find yourself entirely free from all these uprisings of evil, from within, and your peace had been like a river! Besides this, you say the Holy Spirit has so clearly witnessed that the very God of peace had sanctified you wholly, that you really could not doubt it any-

more! Before you get through witnessing to what God had done for your soul, you found yourself, unspeakably blessed, and thought I would be rejoicing with you; but to your surprise my whole spirit and demeanor were changed. If I had the experience you described, my soul would have had a glad response to every utterance in your testimony; but now I am displeased with both it and you! I had testified that I was wholly sanctified in my conversion, but now, gruffly say: "I don't believe anybody was ever sanctified in this life, and beside that, I want you to know that I am as good as any of you sanctified people!!!" Think closely and you will see that I have said much in few words. 1. I have denied the truth of my own testimony. I had definitely stated that I was sanctified when I was converted, now I declare that no body ever had such an experience, and if you had pressed me, I should have said several other self contradictory things! 2. My testimony had the characteristic work of being carnal. It proved that I was jealous of your experience, and offended because you had gotten in advance of me! The statement I made is never the language of real holiness. Nobody that is truly sanctified, ever states himself or herself as good, or better than anybody else. I is not the language of holiness people at all. They are not in the business of telling how good they are and should I ever get truly sanctified, I will never repeat that saying! That form of testimony causes from the constant inside fear, that others will get in advance of us, or be preferred before us! If seriously used it always comes from a self centered soul. The glory of witnessing to sanctification, is not found in the recital of what we have done, or even, what we are. Strictly speaking, this testimony is not for ourselves at all; but for another person. We are drafted as His witnesses, and our testimony relates to what He is, and to what He has done, No man knows Christ as a sin pardoning Saviour, nor can he thus know Him, till he receives Him as his justifier. It is simply impossible that any soul can witness truthfully to Christ as a sin pardoning Saviour till after he knows his sins are forgiven. In like manner and for the same reason, Christ cannot have one witness as our sanctifier, unless somebody gets sanctified! Nobody can prove the Bible to be true in its promises, unless some human being can be found, who can testify from knowledge to Christ as the justifier, to Christ as the sanctifier! Of all the millions of God's children, only those who have been sanctified wholly can be His witnesses, as the sanctifier!!! You cannot find a place where God's ministers and people have taken sides against testimony for sanctification as an experience, where infidelity has not been increased by that opposition!—Christian Witness.

Simply to do what we ought is an altogether higher, diviner, more potent more creative thing than to write the grandest poem, paint the most beautiful picture, carve the mightiest statue, build the most worshipping temple, dream out the most enchanting combination of melody and harmony.—George Macdonald.

The little man always wants to turn the world upside down before breakfast.

## A REMARKABLE ERROR.

By Lic. H. C. Mullin.

As the doctrine and experience of entire sanctification has been, and is still considered by some as an error, and one which we should guard against as being very dangerous, and as I have been looking into the subject along that line, I would like to call the attention of those who hold that view, and in fact of all to some plain facts in reference to this supposed error. We once heard a preacher say from his pulpit that he admired the lives of the holiness people, but that he was confident their doctrine of Christian Perfection was wrong. And also we heard a very observant and somewhat scholarly layman confess that the holiness people live the best and most consistent lives of any people he had met. But this same man says he is thoroughly satisfied that the doctrine of eradication of all sin is an error and altogether unscriptural.

"Inconsistency thou art a jewel!" Praise the fruit but condemn the tree that bore it.

Now this is something remarkable in the extreme that "a dangerous error" and a "false unscriptural doctrine" should produce such noticeable effects in the lives of its tenants. It hardly seems possible that an error should bring about such commendable and blessed results. This seems quite out of keeping with the ordinary results of an error. The natural results is always disharmony and confusion. Take for example an error in mathematics. A very small mistake will soon develop into a very gross one and would lead wide off the mark. Again a wrong cord, in music will make jarring discord. But one of the first results of this "error" in discussion is, as all who have experienced it will testify, to bring perfect harmony; harmony with God, with His word, and with all His creations. Somehow the music begotten in the soul seems to be in perfect accord with that which the Bible says is going on around the throne of God. Then we are forced to notice the unity which exists between holders of this belief, though widely differing in other matters. All denominational bars are broken down when they meet, and no one hardly thinks to ask another what denomination he is affiliated with, but they flow together as two drops of water; each understands the other and they can join hands and together sing praises unto God.

Another strange fact about this wonderful "error" is that it on one hand declares the total depravity of man and magnifies the exceeding sinfulness of sin, while on the other hand it magnifies the plan of redemption and the glorious efficacy of the blood of Jesus to cleanse from all sin; and this to a degree not exceeded by any system of teaching on earth.

Another noticeable thing is that this doctrine in its very name and essential character is arrayed against evil of every description. Evil as an indwelling principle, or as an outward manifestation of that inward evil, against evil great or small. It is of such a character that it gets right after the whiskey business, and every teacher of it is a thorough prohibitionist; and it is now practically alone standing dead set against the curse of cigarettes and of tobacco in any of its forms. We don't believe a tobacco user can be found in the ranks of holiness preach-

ers. If there be such an one you can be assured that he no longer possesses nor preaches holiness, however much he might profess to do so. Further, you cannot find those who are really enjoying this experience at the card table, dance hall, or at any questionable place of amusement, but they are clean cut from the world and its ways.

Did it ever occur to you that but for the teaching of this "unscriptural doctrine" the Methodist church never would have existed, nor that great force for good, the Salvation Army, with all its beneficent work for the salvation and helping of fallen humanity; or did you ever notice that in all times and places God's particular blessing and approval has attended the declaration of this so called error. Then lastly, one of the most strange facts of all concerning it is that wherever it has been preached, not the back-slidden nor half hearted professors have been the first to receive it, but the brightest, most level headed converted people, and generally those who were the very best students of the Word. It has been the privilege of the writer to hear many testimonies of those who had received this experience, some living in Canada, some in the States, and some in the Old Country, but all told the same experience. The general story being as follows:—"Was truly converted, but afterwards had battles with evil within, and longed for deliverance, believing that there was a better life to be had, so when I heard the teaching of this second experience, I said, that is just what I have been longing for, then sought by consecration and faith and found it to the joy and satisfaction of my soul."

It is an undeniable fact that some of the world's greatest commentators on deeply spiritual writers have been believers in the Bible doctrine of entire sanctification. It is also a fact that the teaching is clearly set forth in a very large percentage of the hymns now in use both new and old, so if it be false, what a lot of people are publishing falsehoods every Sunday by their singing. For my part if I saw as some pretend they do I would forever quit singing, "Be of sin the double cure," or "Oh for a heart to praise my God, A heart from sin set free." Or again that old hymn which says: "For my pardon this my plea nothing but the blood of Jesus, For my cleansing this I see nothing but the blood of Jesus," and hundreds of others just as explicit.

We have touched only a few of the most evident peculiarities of this very strange "error," but enough to cause honest people to do some investigating before drawing their conclusion on it.

In closing we would say, if the doctrine of the eradication of sin be an error it is the most desirable one that could possibly be accepted by any individual or country. God send us a deluge of it.

People often say they cannot speak or say much in meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—H. L. Hastings.

It is better to follow the Good Shepherd in the valley of the shadow of death, than to lie down in green pastures and stay there.