

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

VOL. XXIII. (Wm. Chubb Series)

WOODSTOCK, N. B., MARCH 30, 1912

(Semi-Monthly) No. 6

ENTIRE SANCTIFICATION IS SUPPRESSION.

By A. M. Hills.

We have a class of teachers who deny that the carnal mind can be removed. They tell us that the "old man," or inbred sin, can only be subdued, or held in check by grace. They say it can be "suppressed," but not removed or eradicated. But the Scripture is against them.

Rom. 8:8 says: "They that are in the flesh cannot please God." This word "flesh" (sarx) cannot in this passage mean our human body, as it sometimes does. Jesus had a human body, and He was "well pleasing to God." Enoch had a human body, and "he had this testimony that he pleased God." No, the word "flesh" here means "the propensity to sin." We read in Gal. 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Part of these are physical sins, but the rest are purely mental and spiritual sins, having no connection with the body. So "flesh" here must mean depravity.

People in this state cannot please God. But we can get rid of this condition, for God never left it impossible for us to please Him. In Acts 15:8,9, we are told that, by the baptism with the Holy Ghost, we can have our "hearts cleansed by faith;" and in 1st John 3:7, we are informed that we can be "cleansed from all unrighteousness." We believe there is deliverance because:

It would be unreasonable to suppose that God would have allowed a moral race to be propagated under circumstances in which it would be impossible to please Him. He was pleased with Adam and Eve, before they became depraved. Sin marred the divine image and spoiled it all. The Son of God was manifested to destroy the works of the devil. Satan's master work was to put carnality into every child of Adam. If Christ and the Holy Spirit cannot destroy it, and make us pleasing to God, then the devil is mightier than God, and can inflict a wound upon us that God cannot heal.

We believe that this taint of nature can be removed because of the meaning of the verbs which God uses with regard to it.

Eph. 4:22: "Put off the old man."

1 John 3:9: "The Son of God was manifested to destroy the works of the devil."

Rom. 6:6: "Our old man is crucified with Him, that the body of sin might be destroyed."

In Rom. 6:18 and 22, we are assured that we can be "freed from" the sin, "The sin" (Greek) means depravity.

In Col. 2:6-11, we are told that we can have a spiritual circumcision that consists in a "putting off" of the body of flesh.

In Eph. 5:26, we are told that we can be "sanctified" and "cleansed" (rendered free) from sin.

In 2 Tim. 2:21; we are told that, if a man shall purge himself (ekkathairo, that is, eliminate, cleanse thoroughly), he shall be sanctified.

In Col. 3:5 we are told to "mortify" sin. It means to put to death, to kill. It is in the aorist tense. Bishop Elliott says it means to kill at once.

In the Old Testament the teaching is the same.

Isa. 1:25: The dross of inward sin is

be "taken away" and "purged" (ekkathairo) all filthiness.

In Mal. 3:3, we are told that God will purify and purge as gold and silver are purified. The Holy Ghost fire is to burn the dross of sin out of us.

Thus we see that fourteen verbs in the New and Old Testaments teach God's method of dealing with this internal, indwelling sin-depravity. They all unite in declaring that He will crucify it, kill it, destroy it, eliminate it, take it away, and leave us pure, cleansed, sanctified and freed from the sin. The teaching is unmistakable. There is not a hint of Keswick suppression.

We are confirmed in our faith by the teachings of the adjective "katharos." It means "clean," "pure," "unsoiled," "void of evil." In Matt. 5:8, it is "pure heart." In 1 Tim. 3:9, it is "pure conscience." In Jas. 1:27, it is "pure religion." Rev. 15:6, it is "pure linen." Rev. 21:18, it is "pure gold." Rev. 22:1 it is "pure water." These passages show what the adjective means. It manifestly means that God has a really purifying grace for us all. This adjective is the basis of the verb "kathavizo," used three times in Matt. 8:2,3. "And behold there came a leper and worshipped Him, saying: Lord, if thou wilt, thou canst make me clean: And Jesus put forth His hand and touched him, saying I will; be thou clean. And immediately his leprosy was cleansed." Luke 5:13 says, "It departed from him." It was not suppressed. The inference is irresistible.

Choking down or repressing sin is not God's process of cleansing the heart. Holiness or sanctification is a state of heart in which the pollution of the nature is removed or destroyed.

Sent of God.

HOW A NEED WAS SUPPLIED.

It was a cold night and after the meeting I had to keep moving to keep warm. The next morning I said, "Father, last night I felt the cold. I need warmer underclothing." That afternoon I met dear old Father Humphrey, who had attended some of the services. He asked me to take tea with him that night. I was on time. He introduced me to his devoted wife. After a short talk she began setting the table. Father Humphrey drew his chair close to me and placed his hand on my thigh—his dear face was a benediction—and then he surprised me with the question, "Have you any under-wear on?" I was much embarrassed. I said "Yes!" He looked worried. He said, "Are you sure?" I said, "Of course." He went into the other room and talked to his wife. When he returned his face fairly shone. He said, "Are they thick enough?" I said, "I told our Father this morning they were not." "Bless the Lord," he shouted. "Old woman, that is it. Now go right into that room;" and I went, and on the bed there was a new, thick, woolen suit. I put them on, and those dear saints and I had a feast with more than one Royal Visitor. When I left he gave me five dollars to get another suit. Father Humphrey said, "The Lord told me to get you some warm underclothes, and I obeyed."—Ernest Christian.

"As Paul went to each new charge they usually fixed up a 'parsonage' for him in the prison."

TRUE HUMILITY.

By Lillie Nelson.

Of all the graces of the Spirit what is more precious than humility? How entirely foreign to the spirit of pride, which is ruling in the heart of the majority of mankind, and which is being fed and pampered from childhood to old age, is humility. With what pleasure must the great God look upon that person who, in this world of honor-seeking and applause-loving people, is humbly seeking to "follow the Lamb whithersoever he goeth."

Let us consider our great Exemplar, the author of our salvation, Jesus Christ, who exhibited a life of unparalleled humility. We read that He had no beginning, that He was "equal with God;" that "all things were made by him; and without him was not anything made that was made." His word was law, and when He spoke, angelic messengers hastened as on wings of light to bear His every message. His habitation was eternally surrounded by glories that mortal eye never saw, nor mortal ear heard. He knew nothing of sorrow, of want, of suffering, but as He looked down with pitying eye upon fallen humanity, He "wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him."

He willingly forsook His Father's house, came to this unfriendly world, and was born in a lowly place, of humble parentage. He was not welcomed by the honorable populace of His day; the ruling monarchs and the great men did not bow the knee—they knew Him not; even His own people, the Jewish nation, did not recognize Him. It remained for the humble shepherds, the three wise men, and a few others to do Him homage.

And what shall we say of Him? He daily taught, both by precept and example, the way of humility. He stooped to do the most menial services. And was He loved by the people of His day? No; they derided Him, mocked and scorned Him, and constantly sought to destroy His life. And what an ignominious death our Savior suffered. Behold Him hanging between two thieves, classed with outlaws! See that surging multitude as they hiss and mock at His dying groans and, as it were, gnash on Him with their teeth! Even the few disciples who had learned to love Him fled in terror from that scene, leaving Him to the angry mob. Even God Himself appeared to hide His face from the dreadful sight. Thus was the Lamb of God treated who did "no violence, neither was any deceit in his mouth." He sought nothing but the happiness and eternal welfare of the human race. He went about doing good, healing the sick, raising the dead.

We read: "As he is, so are we in this world." In order to gain Heaven it is absolutely necessary that one lead a Christ-like life, a life of humility. He will gladly do the little things which may fall to his lot, daily; instead of feeling that it is for him to do only the great things. True humility is willing to occupy the most obscure position so long as it can discern that that is the will of God.

A truly humble person, one made such by the baptism of the Spirit, will not seek his own glory, but the glory of Him who hath called him "out of darkness into the marvellous light." He will continually have an eye single

to the glory of God and will seek to upbuild the kingdom of God in the hearts of men.

O what spiritual wrecks have been strewn along the shores of time—people who refused to obtain the blessing of heart purity which entirely eradicates everything opposed to humility, and also those who, after receiving this blessing, failed to watch and pray, to guard their hearts against the subtle temptations of the enemy. Untold numbers have lost God out of their hearts because of failing at this point. They sought the honor of men, not that of God.

God requires all to lead a humble life. In Micah we read that it is required of us to "walk humbly with our God." A life of humility is a daily walk with God. Paul said he died daily. It is a life in which the individual is dead to sin, folly, pride, ambition, worldly hopes, and worldly fears; and one who lives thus, can say with Paul: "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."

Unsaved Friend, if you have failed to humble yourself in the sight of God, do so without delay for an awful judgment and a fearful doom await those who refuse to do so. The Word says "a broken and contrite heart God will not despise," and His Word is true—Exchange.

BE FILLED WITH THE SPIRIT

Why not? Is there any thing unreasonable in such a command? We can be full of almost everything else, why not of the Spirit? This man is full of business, that man is full of politics, and the other man is full of pleasure. Why not be full of the Holy Spirit?

Is it not as easy for a child of God to serve God as it is for a child of the devil to serve Satan? Here is a man full of unbelief. May I not be full of faith? Here is a man full of anger. May I not be full of love? My neighbor is full of cursing. May I not be full of praise?

The fulness of the Spirit is Christ's legacy to His church. It came upon His disciples at the pentecost, and abode with them. Stephen was "full of the Holy Ghost," Barnabas was "full of the Holy Ghost," Paul exhorted the Ephesians to be "filled with the Spirit." But if the Spirit comes in, sin must go out. If we would have the Spirit dwell or abide in us, we must part company with every other guest. He will not share honors with a foreign foe. The Spirit must have all. He is the Teacher, the Guide, the Sanctifier, the Comforter.

The great need of the church is the fulness of the Holy Spirit. We have wealth, and culture, and social influence and almost everything but "power from on high," which can only come of the Holy Spirit. Without this wealth is a curse, culture fosters self-conceits, and social influence is pride of position, making our ruin more dark and certain. When filled with the Spirit, wealth is employed in building Gospel chariots, culture seeks only to make truth and duty more plain, and social influence is turned to lifting up the fallen and saving the lost. Who will fail to seek the fulness of the Spirit?—Christian Witness.

"A small effort put forth to make another happy bears large interest."

HOLINESS THE CHRISTIAN'S STANDARD.

Unquestionably, God expects His people to be holy. Away back in Levitical days, He commanded Israel, "Be ye holy, for I am holy." Peter quotes this as holding over into the new dispensation. He sees God's people as a "holy nation." The divine call to holiness is predicted on the divine holiness. Because God is holy and sin is offensive to Him, and holiness is offensive to sin; and because two cannot dwell together who are mutually offensive; therefore, in order to live with God forever in heaven, we also must be holy. Yea, more than that is true. In order to enjoy undisturbed peace and fellowship with God while we are on earth, we must be holy. Indwelling sin inevitably disturbs our oneness with God.

Holiness of heart and cleanness of life should ever be held up as the one standard for all who would obey and please God now. There is no lower standard for any one. In calling sinners to repentance, they ought to be given to see, by the message from the pulpit and by the example in the pew, that conversion (including justification and regeneration) is but a preliminary step to being sanctified wholly. This does not belittle the first work. It cannot be belittled. If it is experienced at all, it is a stupendous thing. The standard of holiness, instead of discouraging sinners, intensifies their conviction of sin. By all means let the banner of "holiness unto the Lord," fly from the masthead of every pulpit!

The justified believer is cleansed from the guilt of his past sins, freed from the practice of present sin, and liberated from the power of his acquired evil habits and appetites. As compared with his past, he could think, as many do think, that he is holy up to his limit.

This teaching should be safeguarded, or it may become the occasion of a snare to some. For instance, suppose a preacher hoists the flag of holiness in this form, "All true Christians are holy, there is no other kind of a Christian." This will mean one of two things to many of his hearers.

To some, it may mean, "I know I am a Christian, therefore I am holy." To others, it may mean, "I know I am not holy, therefore I am not a Christian." And both classes may be mistaken in their conclusions.

In fact, multitudes of true Christians have not yet experienced the cleansing from all sin which makes us wholly holy. They are Christians, but they are not yet holy. They need the standard of holiness held before them, with intelligent scriptural instructions; that they may confidently hold on to what they have, while earnestly seeking what they have not. Not to discriminate in teaching holiness, may defeat the very end we seek.

However, it is less disastrous to blunder in our zeal to spread holiness, than to shirk from teaching it at all, for fear of blundering. The program as given by Peter is: "In your faith supply virtue (or courage); and to your virtue (or courage) knowledge," etc. If we swing out, cut loose, and boldly proclaim God's call to holiness, the Holy Spirit will enable us to "supply knowledge" to do it better as we go on.—Selected.

If the Son of God had time to preach to one soul, cannot every one of us go and do the same?—D. L. Moody.