

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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SANCTIFICATION.

BY D. BRENNEMAN.

Sanctification! thrice blessed and holy,
And those who thy fulness enjoy;
"Nought shall offend them" the "sanctified wholly"
And nothing disturb or annoy.

Sanctification consists not in telling,
Alone what the Saviour has done;
Much rather 'tis witnessed by inward
upwelling,
Of the spirit sent down from the throne.

Sanctification consists not in saying,
I have been made every whit whole:
But rather, much rather it is in obeying,
The voice of the Crucified One.

Sanctification is not in professing
That we're from depravity free;
When it is evident, we're not possessing,
The fruits of a genuine tree.

Sanctification consists not in talking
Of wonderful things we enjoy;
But better 'tis told by the way we are
walking,
In the way we our talents employ.

Sanctification means perfect submission
To God ev'ry requisite giv'n;
And it means that we meekly in every
condition;
Resign to mandate of heav'n.

Sanctification means holiness living,
It means to be perfect in love;
It means that to God all the glory be
giv'n,
Through the Holy Ghost sent from
above.

Sanctification, 'tis where Christ is reign-
ing,
And ruling supreme within;
Where faith, hope and love are together
remaining,
To the entire exclusion of sin.

JOB'S EXPERIENCE

Of Heart Purity.

REV. B. S. TAYLOR.

To assist our readers into the enjoyment of full salvation as an experience of the heart, let us examine the inspired record of Job's grand victory over men, sin and devils, by faith in the Lord Jesus, his personal Redeemer. For some months I have been learning some blessed lessons from his life, which I trust may be profitable to you. I never could preach or teach from this book, until, by a special baptism of the Holy Ghost, I saw the spiritual meaning of Job's trial and victory over all his foes, through the Redeemer who "saves to the uttermost all who come unto God by him." It came to me as a revelation of the Spirit, who searcheth all things, yea, the deep things of God. It may help the reader to a clearer insight into the book, to give them my exposition.

I do not want any controversy, and hence shall not apply to any one who may differ; yet this theory seems to meet all objections more completely than anything I have yet read upon the book. In fact, I have never yet found a clear and satisfactory explanation of the man, and God's dealing with him. I do not attempt to satisfy every objector or caviler; but the attention of all who love and enjoy the blessed experience of heart purity, is called to this analysis of his experience, in the hope that it may throw much light on the pathway of holiness.

1. To begin at the first chapter, there we find that "Job was a perfect man and upright." He had been justified and sanctified; enjoyed both blessings—outward righteousness and inward purity. He was a sanctified rich man. There is no reason why a rich man may not be holy. He was a man of prayer, and watched with care over his family. He gave his children a banquet, and then prayed for his seven sons and three daughters, lest they should be led into worldliness thereby, and lest they should sin by cursing God in their hearts. Enjoyed full salvation in his own heart,

and by prayer and example tried to lead them into the experience. For this purpose he called a special holiness meeting (v. 6), at which the sons of God came to present (consecrate) themselves before the Lord. "And Satan came also." Job was a man who trusted God, and one whom God could trust; 1. With a large family; 2. Great wealth; 3. High position; because he had a clean heart, full of perfect love.

When Satan came to the holiness meeting (for he always does, as well as to the sin meeting), God called his attention to Job, as one who was just right in His sight, and challenged Satan to overcome him. The Lord had one holy man, whom He could trust in any temptation, to resist the devil and keep loyal to God. So he opened up his batteries to see if he could not overthrow and batter down his perfect loyalty to God, and his testimony to the great salvation.

2. The first attack was made at the point where he has so often overcome rich men: that is, by the sudden and total loss of all his property. Not that the destruction of his oxen, sheep, and camels, was real; but the devil got lying messengers to so report, which answered every purpose for his schemes. His children were not really killed by the wind smiting the four corners of the house (v. 19), but the lying messenger reported all dead, and for several days Job knew no better. We know this, because chapter xlii. 13 speaks of his children as alive and well, "seven sons and three daughters." However, the devil's lies answered every purpose as a temptation, and yet in all this Job sinned not, nor charged God foolishly. Said the grand old hero, stripped of his beloved family and vast wealth: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Thus the devil's first attack on him failed. Glory to Jesus! Failed utterly! Failed completely!

3. Notice how much this temptation was like that of Jesus in the wilderness, after he was baptized with the Holy Ghost. It came in three shocks of awful power, through three avenues of his existence, the trinity of his nature: body, soul, and spirit. The first attack was directed at his affections, the second at his physical nature, and the third at his mind, or reason. Love for his family and their fortunes took the first shock. Love for his life, health, strength, and beauty of body, the second. Love of God, his own spiritual, holy government, and Job's holiness experience, through the sophistries of so-called friends, took the third shock. But grace triumphed over all.

As with Job, so with Jesus. Thrice Satan assailed Him. First time through His body, appealing to His forty days' hunger. The second time approaching Him through His spiritual experience, attacks His assurance of faith that He was the Son of God; and the third time through His mental power to govern the nations of the earth. Thus we learn that there are only three avenues of access for Satan. As Jesus, so Job, and so may we, by God's grace, meet and repel temptation every time, and "in it all sin not." We learn, then,

a. Temptation, until it brings forth answer from the soul, is not sin.

b. Sufficient grace is offered every soul, who desires it, to keep from sin.

c. If Job could resist the devil and live free from sin, thousands of years before Jesus came in the flesh, before gospels and epistles were written—probably before there was any Bible at all,—why may not we, who have so much more light, more power, more grace revealed?

4. The second chapter of Job's life opens with another holiness meeting.

Job could serve God, if he had lost all his property and children. Terrible affliction! but he needed the comfort of the saints, and he knew where to go to find it. Again Satan comes. And the Lord challenges Satan the second time to overthrow Job's holiness testimony. "And Satan answered, Skin for skin, yea, all that a man hath will he give for his life." Some people quote such passages as "Bible"—not noticing that it is the devil who says it, and hence not likely to be true. Not everything spoken in the Bible is the utterance of God. Some of it comes from Satan direct; much of it from his emissaries—wicked men; and unless we are led by the Holy Ghost through prayer to show us which is good or evil, which is from God and which from devil, we shall get badly mixed up. Such efforts to read and understand the Word of God without repentance, faith, and prayer, only result in infidelity and atheism. The unconverted sinner is playing with edge tools. The Bible is written in the holy language of God, and an unholly man blunders over it. Learn to speak and read French before you undertake to teach it. Learn the language of heaven before you try to interpret it. Get a clean heart before you preach purity.

In this second contest, God allowed Satan to afflict Job, saving his life, with most filthy itching ulcers, from head to foot. He was a wretched, loathsome, childless beggar.

His wife, who doubtless married him for his money, now sneering mocked his profession of holiness, urging him to "curse God and die." There are plenty of such women left. As long as friends, children, health and happiness, abound, they can stand up for God and profess religion quite gracefully, and with becoming dignity. But this man who loved God for Himself, who did not follow his Saviour in order to carry the purse, who was holy because he hated sin,—he replied to his wife: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hands of God, and shall we not receive evil?" And in all this "Job did not sin with his lips," James says, "If any man sin not in word, the same is a perfect man, and able also to bridle his whole body." Such was Job. He could praise Jesus in the ashes, rubbing his itching ulcers with a potsherd (broken pottery), his children and wealth all gone, and wife urging him to curse God and lose his soul by suicide. But bless God for such examples of great grace! He only held on to God in the dark, trusted Him, and waited patiently for the deliverance he knew would come.

PART II.

In this book we find all possible objections to holiness, with God's answer to them through the replies of Job.

After Satan found that the two first attacks on Job's testimony and experience had failed, he tried the third and last time to destroy him through the crafty and plausible sophistries of his friends. They bring on their arguments, and he replies, each speaking three times, and he remains steadfast. He declares in third chapter that he does not know why this terrible affliction has come upon him. It were better he had never been born if this is to be end of his religion, his life, and his faith in God. His heart is overwhelmed by his grief, and he cannot describe the fearful sorrows of his soul; but still he trusts in the Lord. There is some good reason for this trial, though he does not know what it is.

1. Then Eliphaz opens fire. He assures Job of his esteem; but bring more chiding than comfort. "Job, thou hast been a friend and supporter to many, but when trouble comes on yourself, you faint." Then he opens his charge: "Whoever perished, being innocent, or when were the righteous cut off?" And

if you are righteous and innocent of sin as you claim, surely God could suffer you to be thus afflicted. But this simply proves how wrong is our judgement: God does afflict His saints, and that for their sins, but how to show forth His saving, keeping power, and magnify His grace.

2. Again Eliphaz asks, "Shall mortal man be more just than God?" Surely Job must be wrong. "God put no trust in his servants, and his angels he charged with folly; how much less them that dwell in houses of clay!" But Job does not profess angelic perfection. It is a false issue Eliphaz here raises. He says (chap. v. 4) that he has seen the children of the foolish (sinners) crushed in the gate, and robbers (v. 2) swallow up their substance, just as Job has been. Hence Job must be a sinner. False logic. Afflictions do not prove a man to be a sinner, because sinners are chastised. "Whom the Lord loveth he chastened, and scourgeth every son whom He receiveth." "Man is born to trouble, as the sparks fly upwards," he continues (v. 7), and hence in your trouble, "commit your cause to God." Very good advice, and just what Job is doing. But all this does not prove Job a sinner or a hypocrite.

3. "Happy is the man whom God correcteth" (v. 17). "He shall deliver thee in six troubles" (v. 19). From "destruction, famine, disease and death, God will deliver you, Job," he goes on to say in the rest of his chapter; "if you despise him not." And Job proved it true; but what doth your arguing reprove, he asks (chap. vi. 25). "Teach me, and I will hold my tongue, and cause me to understand wherein I have erred. Did I say, deliver me from the enemies' hand? Now, therefore, be content, look upon me, for it is evident unto you if I lie. Is there iniquity in my tongue?"

4. The gist of this chapter, in Job's reply to Eliphaz is: PROVE MY SIN. You deny that any man can be pure, holy, just, right, or perfect before God. Now then I protest I am free from sin, and without quibbling argument, prove wherein I have sinned, and wherein these afflictions are God's punishment for sin. I cannot say what it is for. I do not know why God so troubles a loyal, obedient child. "I have not concealed the words of the Holy One, though I pray, if it would please God to destroy me, that he would let loose his hands and cut me off" (vs. 9, 10). He is true to his testimony of holiness, though he would rather than die than lie, he has so little to live for. Paul came to the same pass. Sanctified and free from sin, Paul in the midst of infirmities, reproaches, persecutions and distresses, "had a desire to depart and be with Christ, which is far better."

5. Let us learn: God in this way weans us from all earthly affections, and desires and teaches us we are pilgrims and strangers.

6. God teaches us, by Job's experience, that afflictions, which to a sinner are chastisements and punishments, to his saints are blessings in disguise, which work out for us a far more exceeding and eternal weight of glory.

7. It is to the glory of God that the saints endure chastisement, like sons, and come forth from the furnace of trial, purified, made white, and tried, without the smell of fire on their garments.

8. Eliphaz utterly fails to prove his objections to Job's experience as a perfect and upright man, who in all this sinned not, nor charged God foolishly.

9. If all those who oppose the experience and profession of heart purity would carefully examine this man's record and life, they would find all their false but plausible opposition forever refuted by the Word of God. I am sick of hearing the ignorant advice of preachers and teachers of the Word, continually arguing

and contesting with the devil and Job's false friends against him saying: "Don't profess so much, but live your holiness!" "Don't say sanctify, holy, pure!" "Avoid the use of Scriptural terms as much as possible; and shun the cross of Christ." Be ashamed of Jesus and His words. To be sure He says, "Be ye therefore perfect," no not then of course "there is none perfect, no not one, and we cannot become so." The blood of Christ cleanseth us from all sin (1. John i. 7).

THUS THEY QUOTE SCRIPTURE.

10. Thus they quote Scripture! handling the Word of God deceitfully! "Called to be sinners saved by grace" (1 Cor. i. 2). "Reckon yourself to be dead indeed into sin" (Rom. vi. 11). "Who-soever the Son maketh free is free from sin in part" (John viii. 36). Being made free from a little sin ye have your fruit unto some holiness (Rom. vi. 22). "Who-soever abideth in him sinneth every day" (1 John iii. 6). "Whosoever is born of God committeth sin, for his carnal nature remaineth in him, and he cannot but sin, because he is born of God" (1 John iii. 9). "My little children, these things write I unto you, that ye sin not, any more than ye can help" (1 John ii. 1). "He that saith I know him, and I keep all his commandments, is a liar and the truth is not in him" (1 John ii. 4).

"Every man that hath this hope in him purifieth himself; even as well as he can" (John iii. 3).

"The very God of peace sanctify you wholly, but not in this life! faithful is He that calleth you, will also do it in heaven" (1 Thess. iii. iv. 23). "If we confess our sins, he is faithful and just to forgive us our sins, but he cannot cleanse us from all righteousness" (1 John i. 9). "That He may present you faultily before his presence without exceeding joy" (Jude 24).

"Wherefore he is unable also to save them to the uttermost that come unto God by him, seeing he never liveth to make intercession for them" (Heb. vii. 25).

"They that are Christ's have not crucified the flesh with the affections and lusts" (Gal. v. 25). "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save the righteous from their sins" (1 Tim. i. 15). "His name shall be called Jesus, for He shall save His people in their sins" (Matt. i. 21). "Be ye therefore imperfect, as your Father in Heaven is imperfect" (Matt. v. 48). "Lead us into temptation, but deliver us not from evil" (Matt. vi. 23). "As God who hath called you is holy, so ye be unholy in all manner of conversation" (1 Pet. i. 15). "And the peace of God which passeth all our understanding, shall trouble your hearts and minds through Jesus Christ" (Phil. iv. 7). "Blessed are they that do hunger and thirst after righteousness, for they shall not be filled" (Matt. v. 6). "Blessed are the impure in heart, for they shall see God" (Matt. v. 8). "Follow peace with some men, and holiness, without which all men shall see Lord" (Heb. xii. 14).

Col. Jai Bhai, of the Salvation Army in India, reports that while Commissioner Ruhani and Mrs. Booth Helberg have been absent, 10,000 heathen have been converted, 3,000 more "soldiers" have been enrolled, and 200 candidates have been accepted for "work." In one district alone seventeen Hindu temples have been surrendered and twelve whole villages, the inhabitants of which have professed conversion, have placed themselves under the army. * * *

The McAll Mission, in France, is flourishing. * * *

In Sweden, a man drunk four times cannot vote.

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