

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. VII. (New Series.)

ST. JOHN, N. B., MARCH 14, 1896.

(Semi-Monthly.) No. 5

THE POTTER'S HAND.

To the potter's house I went one day,
And watched him moulding a vessel of clay;
And many a wonderful lesson I drew,
As I noted the process the clay went through.

Trampled and broken, down-trodden and rolled,
To render it plastic and fit for the mold:
How like to clay that is human, I thought,
When in heavenly hands to perfection 'tis brought.

For self must be cast as the dust at His feet,
Before it is ready for service, made meet;
And pride must be broken, self-will must be lost—
And laid on the altar, whatever the cost.

But lo! by and by a delicate vase,
Of wonderful beauty and exquisite grace—
Was it once the vile clay?—Ah, yes; yet how strange
The potter has wrought so marvelous a change!

Not a trace of the earth, nor mark of the clay;
The fires of the furnace have burned them away.
Wondrous skill of the potter—the praise is his due,
In whose hands to perfection and beauty it grew.

Thus to souls lying still, content in God's hands,
That do not His power of working withstand,
They are molded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.

—M. T. Clarkson.

SANCTIFICATION SCRIPTURAL.

Christ the Complete Saviour from Sins and Sinfulness.

BY REV. A. C. BANE,

In the Kentucky Methodist.

While man is a sinner by nature and by life, Christ is a perfect Saviour, both from a sinful nature, or sinfulness, and from a sinful life.

All believe that God forgives sins, but many doubt that He can destroy the tendency to sin, and keep us from sinning. Did you ever stop to fathom the meaning of that doubt? Can't God take out of a man all that the devil has put into him? Can't Christ restore man from the place from which Satan, through sin, has taken him? If not, God is not omnipotent, and the devil has a superior power to Christ.

Let us examine the Scripture as to the power of man's Saviour.

"Thou shalt call His name Jesus, for He shall save His people from their sins."—Matt. 1:21.

"For the Son of Man is come to save that which was lost."—Matt. 18:11.

"Christ Jesus came into the world to save sinners."—I. Tim. 1:15.

He saves people from their sins, not in their sins. If you commit sin you are a sinner as truly as if you steal you are a thief. A Christian is a follower of Christ, or one who does not sin—the opposite of sinner.

Christ is the only Saviour; neither works, time, growth, nor death can save us. It's Jesus only: "There is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

Christ is no respecter of persons, but will save all people, of all conditions, who come to Him. "Whosoever shall call upon the name of the Lord shall be saved."—Acts 2:21. "Him that cometh to Me I will in no wise cast out."—John 6:37. "Come now and let us reason together," saith the Lord; "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

God promises us, through Jesus Christ, a full pardon for all the sins that we have committed.

"But if the wicked turn from all his

sins that he hath committed, he shall surely live; he shall not die." Ezek. 18:21. "And their sins and iniquities will I remember no more." Heb. 10:17. "He was manifested to take away our sins." I. John 3:5. "If we confess our sins, He is faithful and just to forgive us our sins." I. John 1:9.

But we have not only committed sins, but we have a sinful nature; we are full of sinfulness, inherited from our first parents. Jesus can and will, not only forgive sins, but remove or wash away from our hearts sin or carnality. Would it be wise to remove the filth from the stream, and not go to the fountain head and remove that which is making the stream filthy?

To remove the cause of committing sins requires a different work than that by which the sin committed is pardoned.

You can forgive a sin committed, but you can not forgive a state or condition of nature; you can not remove a principle of evil by pardon. But the same Christ who forgives the acts by another work called sanctification, removes, kills, destroys the principle of evil inherited.

He is a complete Saviour, so He died not only to forgive our sins committed, but to remove and destroy the carnal nature, or the tendency to sin, and keep us from sinning. The first work is called pardon, the second cleansing. A heart cleansed and made pure from inbred sin is created pure by the power of God. It is a creation and not a state that we can grow into by the aid of divine grace. "Create in me a clean heart, oh God!"—Psa. 51:10. "Purge me with hyssop and I shall be clean; wash me (not pardon me) and I shall be whiter than snow."—Ps. 51:7. "Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psa. 51:2.

God makes a distinction between sins and unrighteousness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I. John 1:9.

Sin, or carnality, is called the "old man," and is to be destroyed, not forgiven; and, glory to God! it is destroyed by our complete Saviour. "Knowing this, that our 'old man' is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6:6. "They that are Christ's have crucified the flesh with the affections and lusts."—Gal. 5:24. "Put off the 'old man' which is corrupt, and put on the new man which, after God, is created in righteousness and true holiness."—Eph. 4:22-24.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29. What is the sin of the world, the one prejudice that is common to all? Carnality. "Where sin abounded, grace did much more abound."—Rom. 5:20. God's grace is stronger than our sinful nature. "Let not sin (a principle), therefore, reign in your mortal body, that ye should obey it, in the lusts thereof."—Rom. 6:12. "Let us lay aside every weight, and the sin that doth so easily beset us."—Heb. 12:1. "If we say we have no sin (to be cleansed), we deceive ourselves, and the truth is not in us."—I. John 1:8.

Our Saviour saves us entirely, if we will. "He is able to save them to the uttermost that come unto God by Him."—Heb. 7:25. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."—I. John 1:7. This happens while we are walking in the light of a justified state; and as long as we continue to walk in all the light we have, faith will keep the blood flowing, and we will be constantly kept clean.

Let preachers and Christian workers offer full salvation to all the people; it's

just the kind of a salvation the heart craves. Salvation from the guilt of sin, the punishment of sin, the power of sin, and the presence of sin. Let us teach them that inherited depravity, which all testify is not destroyed at conversion, may be destroyed in entire sanctification, and let us make it plain that it is a second instantaneous work of grace, received after full consecration by faith. Let us call believers to the altar to be sanctified as often as we call sinners to be pardoned.

ONWARD IN HOLINESS.

Identification of Love in Law, Providence, and Life, "and to Know the Love of Christ which Passeth Knowledge."

REV. M. D. COLLINS.

When Isaiah received the baptism with the Holy Ghost, as recorded in the sixth chapter of his prophecy, he heard the seraphim crying, "The whole earth is full of glory of God." It requires a profound faith, and keen spiritual perceptions, to discern the deep springs of love whence flow out the varied streams of divine movement in the world. There are three streams which specially test spiritual insight as to love's origin; these are the law, providence, and life. In the realm of law we may identify the inspirations and movements of love. The end of the law is love. The design, or purpose God had in view in intrusting and giving the law, was the planting and development of love to God and man. Infractions of any of the ten commands are infractions of love. As the whole law and the commandment is summarized in love to God and man, so an infraction of the law is an assault upon love.

While the law can give no immediate help to the slave of sin, yet it shows us the nature of our trouble, and like the old pedagogue leading the child to the door of the school house, leads us to the School of Christ where "grace to help in time of need" is to be had. Here we learn the equation of grace with law. The law says, "Thou shalt love the Lord thy God with all thy heart;" and grace says, "I will circumcise thine heart and the heart of thine seed to love the Lord," etc.

Every threatening of the law is from the same spring of beneficence. God in love has associated, as an invariable sequence, pain as a consequence of violating law. Fire burning the body, or cold destroying its organic movement, are each accompanied by pain. Were this not so, the mass of children would destroy their bodies before maturity, just to see the brightness of the fire consuming them. So God has set sentinels at every dangerous spot in life, who, when we approach these places, pressed on by impulse or passion, prick us sharply with their bayonets, to admonish us of dangers and warn us to go no further in that direction. Every threatening of punishment for evil-doing is prompted by the same divine affection that would shield us from the self-destruction to which sin hurries us on. When love is enthroned in the soul we cry, "O how love I thy law!" "In thy law do I meditate day and night." In the very warnings of "fire that is not quenched," and "torments forever and ever," we see the deep moving of tenderest love which would save us from its flame. The many references of Jesus to Gehennic fire are streams from the same spring, which cries, "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but rather that he turn and live." What an awful perversion of the Bible idea is that putting which charges God with putting man into hell with placidity! Nay, God exhausts the resources of His power, under the impulse of love, to save men from "going away into everlasting punishment, prepared for the devil and

his angels." If man can see beneficence in the laws of nature about us—laws of life, growth, seasons, heat, cold—how much more are the tokens of love underscored in the laws which govern our spiritual movements. O that our eyes were opened to see love "written large" in the whole scheme of the divine government!

Perhaps a more difficult field in which to discern the love-spring, than that of law, is that of providence. To rest with a steady faith in the love of God, "pure and changeless," amid the seemingly contradictory providences of life, is a token of well established holiness. Job could not solve the environment of his life with such affliction as came to him, while his integrity was unshaken, yet his triumphant faith cried, "Though He slay me, yet will I trust in Him." This is the keen-eyed love-triumph which faith, her sister, lifts her up to. There is no place, it seems to us, where the deeps of the heart are more profoundly touched than on this line. "Whom the Lord loveth He chasteneth" is not a common canteen from which to drink a refreshing draught in the hot battle of life. Yet there are "cool waters" for "thirsty souls" in it. How tender the assurance of God's love in the ministries of providence. Not a sparrow falleth on the ground without your heavenly Father; and "are ye not of more value than many sparrows?" "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." So you see both peace and love are advance guards of the soul "passing understanding," and lighting up the pathway for advances, when "understanding"—human and fallible—faints and falls by the way.

Lastly in life itself, its planting, environment, superintendence, testings, possibilities, responsibilities, brevity, outcomes, to see that love is at bottom, on top, around and through it all. This is to identify God in all. "God is love," and to find the sweet perfume of the divine presence in the great and small of life is to mark well his palaces and identify his footprints in the universe.

In recounting the heritage of the believer Paul says: "All things are yours," and in itemizing the heritage he says "life" is yours. Life, with its prolific possibilities; life, in opposition to death; life, in opposition to nonentity—for to be is glorious, when harmonized "as being" with God and love. To move through this vast panorama of life, with its possibilities, responsibilities, trials, testings, mysteries, conflicts, and in it all to identify the footfalls of God's love; to sing in triumph over all its battle fields, sick beds, defeats and victories, "I am more than conqueror through Him that loves me," this is to identify love. "To know the love of Christ," that this is it, that it is here apportioning life, laying its plans, leading in its contests, intensely sympathizing with us in its battle; to hear a voice in stillness and clamor, to see its form in darkness and light, to feel its presence when paralyzed to all other presence, this, this is to "know the love of Christ, which passeth knowledge," and is digging deep and wide the capacities of the soul to be "filled with all the fulness of God."

Miss Annie Taylor, of the Tibetan Pioneer Mission, is pushing forward by herself, as she has received permission to reside in Yatong, a town within the borders of Tibet. She believes it possible for women to obtain access into Tibet, as Tibetans respect women, and even in time of war will not attack them, and she calls upon some experienced woman to join her and rough it with her.—Faithful Witness.

"FIND HIM."

Mark Guy Pearce, in his "Thoughts on Holiness," says: "I have been read about holiness," said one to me the other day; 'I do wish I could find it.' 'Find it?' I said; 'You mean find Him.' Holiness is in Jesus. 'As many as receive Him, to them gave He power to become the sons of God.' A week after my friend came to me with a radiant face: 'I have found him.' We think and talk about holiness as if it were getting into the King's garden, climbing over a wall by tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace. No; holiness is ours only when we open the door of our heart unto the King, that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with His child.—Sel.

There is joy in heaven when a sinner repents, but nothing said on a millionaire's monument has any effect.

Study the Book of Acts, for it is only a pattern of what God wanted to do all down the ages if men would let him.—Rev. C. Grubb.

The good tendency of the churches today is to drift away from the old landmarks into forms and ceremonies. We see it on every hand even amongst some of those called plain people.

We hear a great deal about the Holy Ghost, but by the appearance of things, there are but very few, comparatively speaking, that know Him. The word says, "Ye shall receive power after that the Holy Ghost is come upon you."—Acts 1:8.

A minister cannot fight gambling, lottery, lewdness, the theatre, dance hall, or any other institutions of Satan without loosing or greatly endangering his standing as a minister. It is the knowledge of this fact that has made cowards of us all.—Church Militant.

"It is estimated that there are three times as many people in Africa as in the United States. Were she to have proportionately as many missionaries as there are ordained ministers in this country, 390,000 would be the number required. At present there are less than 1,200, nearly all on the coast."

A Holy person may respect, admire and love some preachers, more than others. There was a disciple whom Jesus loved. But a holy person keeps out of partisan fight over preachers (1 Corinthians 2:3, 4). He is very careful in showing partialities about preachers, or in taking any improper method of securing or keeping or removing a pastor. Above all, perfect love will save him from the slightest trace of any wrong spirit, of any evil temper, of any other than the very highest motive in all his treatment of a preacher.—Christian Standard.

Prebendary Webb-Peploe related this incident to illustrate one of his practical points. He said: "Some years ago I was called to visit a young man dying of consumption who had been converted under my ministrations, and in the course of the talk I said to him: 'Now won't you tell me just what word it was that brought you to Christ? If I knew it, it might help me.' I was anxious for praise. 'Well,' he replied, 'you stopped talking one day and began to sing 'Rock of Ages.' Ah, sir, how you did bellow it out! It went right through me, and the words of that dear old hymn brought me right to Christ.' The shine was all taken out of me, and I saw that it was God, not I, working."