

# 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., FEBRUARY 29, 1896.

(Semi-Monthly.) No. 4

## SANCTIFICATION SCRIPTURAL.

### Carnality Remains in the Justified.

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[Kentucky Methodist.]

While it is true from the scripture that a justified man has power over sin, to the extent that he can live without sinning, yet it is true from the universal experience of Christians that they fail. Converted people, at times, feel within them a spirit contrary to God; they use God's grace and fight against this spirit, but quite frequently they are defeated, and they commit sin.

That the trouble is inside, in the heart, is evident. "That which cometh out of the man defileth the man, for from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." (Mark 7:20-23.)

There could be no evil manifested in the life unless there remained sin in the heart. When we commit sin it is proof positive that there is sin or carnality in the heart; evil could not come out of us unless it was in us. "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." (Matt. 7:17.)

But some one suggests that this argument makes Adam's sin the result of inbred sin. We answer, Adam was created with a pure heart, but Satan drove into his heart the poisoned arrow of sin, put an evil principle or purpose in his heart, before he committed the sinful act, and the act sprung from the evil principle in him. It is also objected that this argument renders it impossible for the sanctified to ever sin again—true they will not sin again until after the devil puts a new principle of sin in their hearts, as he did in the once pure heart of Adam.

Many converted people who have been truly justified, do commit sin, and some of them admit that they commit sin every day, hence sin or carnality, the fountain of all sin, must remain in the justified.

Converted people who are sincere, and who examine their hearts closely, admit that there is in them a principle contrary to God, that "the flesh lusteth against the Spirit, and the Spirit against the flesh." They say, "I find then a law that when I would do good, evil is present with me." (Rom. 7:21.)

Christians would not feel this principle in their hearts, if it was not in their hearts.

The strange thing about it is that people never deny that sin remains until we offer to them a remedy for it; then like a little child, fearing that the medicine will be bitter, they deny that they are sick.

I have heard justified Christians testify all my life that they "felt the need of a deeper work of grace in their hearts;" they wanted sanctification, but did not know what to call it.

We must believe the Scripture; if it teaches this doctrine, we must accept it even if creeds are silent on the subject.

God refers to His disciples, and believers, and the church as carnal, and prays for them and exhorts them to crucify the flesh, to die to sin, to be cleansed from sin, to put off the old man, to be sanctified and to become holy. He would not exhort them in this way if they had been put in a proper state when converted.

Paul writing to the church members at Corinth said: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men." (I Cor. 3:1, 2.)

Paul, in II Cor. 7:1, says to the church, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

In I Thess. 3:10, we read Paul's words concerning believers: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith," and verse 13 adds, "to the end that he may establish your hearts unblamable in holiness."

Rom. 1:11 reads, "For I long to see you that I may impart unto you (Christians) some spiritual gift, to the end ye may be established."

In II Cor. 1:15, Paul says to the church, "And in this confidence, I was minded to come unto you before, that ye might have a second benefit," or as it reads in the revised "grace," and in the original Greek "blessing."

In Eph. 5:25, 26, we read: "Christ loved the church and gave Himself for it, that He might sanctify and cleanse it," etc. The church must have needed cleansing. In Ezek. 36:25, 26, speaking of Israel, the Church of God, God says: "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. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and will give you an heart of flesh."

Matt. 1:22 reads: "Thou shall call His name Jesus, for He shall save His people from their sins."

In justification, instead of receiving full salvation, we are given a spiritual nature and a knowledge of salvation. Luke 1:77: "To give knowledge of salvation unto His people, by the remission of their sins."

Some say, "When we feel sin after conversion, it's because we have backslidden." Christ's disciples certainly had not backslidden, for He says of them, "Ye have kept My Word, ye are not of the world," yet He prays that they may be sanctified. John 17:17.

The church at Corinth certainly had not backslidden, for Paul addresses them as "brethren," "saints," "babes in Christ," yet He calls them carnal, an evidence that there are two classes of Christians, "Carnal Christians," and "Spiritual Christians."

It is objected! that God says that the flesh has no more dominion over believers; true it has not dominion, but it exists.

It is objected! that a man can't be a Christian at all if he yields to sin, true, but he can be a Christian and feel the presence of sin.

It is objected! that God says in conversion, "All things become new"—the true rendering does not read that way—but conversion is a new birth. Everything seems new to one born of God, but a birth adds to it does not remove anything, and there is something in the sinner that needs to be removed. If a birth don't remove it, an excision will, and that is what sanctification is. Wesley says: "That Christ and sin may dwell in the same heart, though not if sin reigns; it may exist as, Samson shorn of his strength, conquered but still alive." But in sanctification, this conquered, yet living principle is destroyed. Hallelujah!

The great cause of Christians sinning, stumbling, falling, failing; the chief cause of backsliding, is sin or carnality, remaining in the justified.

Why struggle with this enemy, believer? There is rest for you, through God, the Holy Ghost. He will take out of you this evil principle and destroy it. He will then come in and dwell in you, enabling you to live a life without sin. Seek God in a second work of grace—entire sanctification.

It is the worst kind of hypocrisy to try to make the impression that you possess holiness but that you are too modest to testify to it.—Sel.

## EMPTY LIVES.

It is most surprising the way some women of means waste their time and money. Their dresses are made to order; so are their hats and their wraps. They send their washing to the laundry, and their gloves and laces to the cleaners. The maid who does the bedroom work darns the stockings and sews on buttons. Once a week a manicure comes by appointment and spends two hours treating fingers and feet; another specialist is engaged by the month, and calls at least once a week to shampoo and dress the hair. Now, this is what might be regarded as the luxury of living, from the standpoint of a busy woman overburdened with the cares of domestic or professional life. Such caretaking should leave ample time for some great work. Instead of that, it does little more than give industrious women the means of a livelihood. The waking hours of these childless women are idled away in novel reading, gossiping visits, matinee-going or lounging. No attention whatever is given to study or to uplifting of the helpless classes. The number who lead these empty lives is on the increase.—Sel.

## A WONDERFUL DISCOVERY.

The achievements of science are nothing less than marvelous; they would be called miraculous by a people less enlightened than are the people of the great European and American nations. Indeed, they are closely related to miracles. God is always operating the forces of nature according to certain laws, and is just as certainly leading in the discoveries of scientists of recent times as in the former miraculous displays of His power. It is His power in each instance. The most recent noteworthy discovery is reported from Professor Routgen, of the Wurzburg University. By passing electric currents through a vacuum glass tube a light is produced, the rays of which will penetrate opaque substances, and reproduces the hidden image within upon ordinary photographic plates. These rays penetrate organic matter and other opaque substances the same as ordinary rays penetrate glass. Professor Routgen has photographed metals hid in a wooden case and with a cloth thrown over the camera. The discovery is already being used to photograph broken bones and the presence of bullets in human bodies. We have ceased to ask: "When will wonders cease?"

## ARTFUL DODGERS.

There are men who have taken so strong a stand against instantaneous sanctification by faith that they must needs guard their prayers, lest their hungry hearts cry through their lips for deliverance from all sin.

Such men must be careful in the selection of their texts, lest they stumble on to full salvation now by faith offered in the Word of God.

Ah, poor men! To nurse their prejudice and carry their point, they limit the great power of God to save to the uttermost. They turn the sin-burdened soul from the "fountain filled with blood" to a new theory filled with growth.

Such men would have David pray: "Feed me on hyssop and I shall be clean; grow me and I shall be whiter than snow."

It seems to us that there is much of the Bible for which these opposers would have no use. Really it seems that David's prayer as it really is would be a great inconvenience to them: "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." (Psalm 51:7.)

Is not this clear? Does not David ask for an immediate and perfected cleansing? The idea of growth is not in this. How would an opposer preach from such a text?—Kentucky Methodist.

## HE LEADS AND I FOLLOW.

W. O. CUSHING.

It is a joy to feel that we are doing God's will, and that we are walking in the way He has marked out for us. But can we certainly know that it is His will? Can we be sure that we are just where the Lord wants us to be, so as to feel no doubts down in the depths of our hearts? Yes, we can be sure, and we ought to be sure, that we are just where the Lord wants us. The Lord can direct every step of our way and wants to do it, and has promised to do it if we will let Him. "In all thy ways acknowledge Him, and He shall direct thy paths." If we acknowledge God in all our ways, then they must be clean ways. He is a holy God, and will not walk with us in any evil thing. He does walk with me, blessed be His name! I know that I am just where God wants me. I know that He leads me by His will, so that I have no doubt remaining, and I am treading firmly and securely. If I did not know it was His will, and if I was not sure He was leading me, I should have no rest day or night. Fear hath torment, and doubt is darkness. But in assurance there is rest and peace. Blessed be God.

## THE FIRST STEP TOWARDS SALVATION.

There is a mistaken method of teaching to the effect that we must put all on the altar, and then believe that the altar sanctifieth the gift, and by consequence we are sanctified. Such teaching is dangerous, and may seriously mislead the seeker. If the altar is made to represent Christ, it is verily true that the moment we surrender all to Christ and touch Him by faith we are sanctified.

But we must not forget that there are prior conditions of faith, such as the renunciation of the world, the flesh and the devil. Until these conditions are complied with, faith is not possible. We might as well tell a man to swim across the North River with a millstone about his neck as to tell a man to believe who cleaves to some sinful habit.

The first step toward salvation in any degree is repentance. And this is just as necessary in believers who seek entire sanctification as for sinners who seek justification. I fear some are making a misuse of the expression, "The altar sanctifies the gift." The figure is nowhere used in the Old or New Testament in connection with the sanctification of the soul. It may do as an illustration, but not as a doctrine. It is easy to believe when the heart is contrite and full of anguish on account of past sins and present sinfulness; but not otherwise. Let us have less empty shouting and more self-abasement and washing of the Saviour's feet with our tears. The church needs a baptism of repentance. When this takes place the healing will be rapid and complete.—Asbury Lowery, D. D.

In his "Travels in East Africa," Dr. J. L. Krapf says that the climate of Galla Land is remarkably beautiful and healthily, the average temperature being 56° Fah.; the highest being 70° and the lowest 46°.

The language of the people is very harmonious, reminding one of the Italian. The villages are built in woods, on heights, or on the sides of mountains and banks of rivers; the huts, which have grass roofs, are round or cone-shaped, surrounded by a low stone wall to guard against sudden attacks.

The country consists of vast and noble plains, verdant nearly all the year round; wooded mountains and hills abound; the tropical rains last about three months, and the country is well supplied with springs and brooks.

## HE SHOOK HIMSELF.

When the Lord departed from Samson, he went out and shook himself; but he didn't shake anybody else. The Lord had departed and he couldn't shake anybody but himself. Many preachers are to-day doing the same thing instead of letting the Holy Ghost shake self out of them and so fill them with His indwelling power that He can shake others through them.—L. M. Lasley.

Give to a pig when it grunts and a child when it cries, and you will have a fine pig and a bad child.—Sel.

To be happy is of far less consequence to the worshippers of fashion than to appear so.—Colton.

Those who closely apply themselves to study should also be careful to keep themselves in the love of God and under the baptism of the Holy Ghost. When the mind is stored with knowledge, the heart purged from all sin, the tongue on fire and his breath a flame, the life must be abundantly useful.—Holiness Era.

Perhaps we over-estimate or underestimate the relative or comparative atrociousness of particular sins, many times. Who would have thought that "stubbornness" was as "iniquity and idolatry," or that "rebellion" was as the sin of "witchcraft" in God's esteem, if He had not said so in His own word (1 Samuel 15:23)?

A missionary to the Jews in Breslau reports that the Jews are in a certain town, being about to sell their synagogue, showed their preference, at no small sacrifice, to get it delivered over to the use of a Christian congregation rather than have it profaned to a secular use. From a feeling of piety towards their own building they are attracted to the Christian services now held in it, and some have shown a liking for the gospel.—Ev.

Appearing humble in order to gain the sympathy of others is the trick of a hypocrite. We so often see men who are in need of help and influence, going about and pleading with the people about how much they suffer from the hands of others. The man or woman who is true and devoted to God, whose every day life is consistent, needs not to create sympathy to have success, but will "flourish as the tree planted by the rivers of water."

A Russian, who had endured one term of exile in Siberia, on his return was required by the police to sign a certificate which said, "I bind myself to preach no more." He refused to sign, and was at once sent back to Siberia. He went, and after a short time God gave him an awakening in his exile, and he wrote, quite overjoyed, to his friends: "I have now fifty persons who serve the Lord with me. Hallelujah!" Here is a man who went "bound in spirit" to Siberia: not holding his life of any account, so that he might accomplish his course and the ministry which he received from the Lord Jesus, to testify the grace of God.—Sel.

He was at a holiness camp meeting but opposed the second blessing. The leader kindly put him up to preach, and what a preach he made of it! He riddled the second blessing, and got everybody sanctified at conversion. When he finished the leader took charge and, after a few appropriate words, invited all who were sanctified to stand up. But the preacher of the hour stuck to his seat. Then the proposition was made for all who wanted to be sanctified to stand, and still he was glued to the bench. Thus he confessed in the presence of hundreds of witnesses, and in the teeth of his own sermon, that he was neither sanctified nor wanted to be! Query: Was he regenerated, he himself being the judge?—Selected.