

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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HOLINESS SUBSEQUENT TO CONVERSION.

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That a distinction exists between conversion and entire sanctification is clear to those who know the experience. But while such are able to testify that a marked difference exists, they are not able to define it. In fact, there is no other way to explain Christian experience but to admit that such a distinction exists.

"If the idea should become prevalent," says Dr. Upham, "that justification and sanctification are the same thing, it would involve the subject of sanctification, and perhaps, that of justification, in much confusion."

What is the distinction between the two experiences—conversion and entire sanctification?

1. Conversion inquires—How can the sins which are past be forgiven, and I become a member of the household of faith? Entire sanctification inquires—How can I be cleansed from conscious impurity, and be made meet for the kingdom of glory? I have my title in conversion; I have my meekness in heart purity.

"Justification," says Mr. Wesley, "is the forgiveness of all our sins, and what is necessarily implied therein, our acceptance with God." It "expels the love of the world, the love of pleasure, of ease, of honor, of money; together with pride, anger, self-will, and every other evil. . . . How naturally do those who experience such a change imagine that all sin is gone, that it is utterly rooted out of the heart, and has no more place therein. How easily do we draw that inference—I feel no sin, therefore I have none: it does not stir, therefore it does not exist: it has no motion, therefore it has no being!"

Sanctification is "love, joy, peace, always abiding; but invariably long-suffering, patience, resignation; gentleness, triumphing over all provocation; goodness, mildness, sweetness, tenderness of spirit; fidelity, simplicity, godly sincerity; meekness, calmness, evenness of spirit; temperance, not only in food and sleep, but in all things natural and spiritual."

Then comes the emphatic question, "Have we not all this when we are justified?"

"What," he replies, "total resignation to the will of God without any mixture of self-will? gentleness, without any touch of anger, even the moment we are provoked? love to God, without the least love to the creature, but in and for God, excluding all pride? love to man, excluding all envy, all jealousy, and rash judging? meekness, keeping the whole soul inviolably calm? and temperance in all things? Deny that any ever came up to this, if you please, but do not say all who are justified do."

If any really come up to this experience who are newly justified, "I will say," says Mr. Wesley, "they are sanctified, saved from sin in that moment. But certainly this is an exempt case. It is otherwise with the generality of those that are justified."

Some insist that Mr. Wesley's descriptions of regeneration involve those of entire sanctification. A careful examination of the language employed will convince any candid mind that it is not so.

Mr. Wesley speaks of justification expelling the love of the world, pleasure, ease, etc., but not all love of the world; all love of pleasure; all love of ease. When he speaks of sanctification, it is love to God without the least love of the creature; love to man, excluding all envy, etc. He believed that all the fruits of the Spirit existed in regeneration, but not as in entire sanctification. The one was the work begun, the other was the work completed. This distinction makes Mr. Wesley's descriptions clear and intelligible.

2. In conversion the soul rests from

condemnation for all past sins. In entire sanctification the soul rests from all internal discordancies. "There is no condemnation to them who are in Christ Jesus." The song of the heart is,—

"No condemnation now I dread,
Jesus, with all in Him, I read;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th' eternal throne,
And claim the crown, through Christ my own."

While we may be well able to go up and possess the land, there are, nevertheless, enemies to be expelled. And hence the cry,—

"Come, O my Joshua, bring me in;
Cast out Thy foes, the inbred sin,
The carnal mind remove."

These evils show themselves in many ways well known to an un sanctified heart. The affections clamor for forbidden objects—objects condemned by the conscience, and resisted by the will. The mind does not readily drop them, and turn away from them, in utter loathing, because they are offensive to God, and keep up a war in the soul.

But entire sanctification is soul-rest.

"A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

There is rest from internal discord; rest from anxious solicitude; rest from fearful forebodings. "They have entered into rest." Anger, pride, envy, and all irregular desires, which have been under control in conversion, and have not been allowed to reign, no longer exist, having been removed.

3. Conversion is deliverance from the voluntary commission of sin; entire sanctification is deliverance from the being of sin.

This idea is very clearly presented by Bishop Hedding. He says:—"The difference between a justified soul who is not fully sanctified, and one fully sanctified, I understand to be this:—The first (if he do not backslide) is kept from voluntarily committing known sin, which is what is commonly meant in the New Testament by committing sin. But he yet finds in himself the remains of inbred corruption, or original sin, such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon an enemy, etc. Now in all this the regenerate soul does not act voluntarily; his choice is against all these evils; God has given him a new heart, which hates all these evils, and resists and overcomes them as soon as the mind perceives them. Though the Christian does not feel guilty of depravity as he would do if he had voluntarily broken the law of God, yet he is often grieved and afflicted, and reproved at a sight of this sinfulness of his nature. Though the soul in this state enjoys a degree of religion, yet it is conscious it is not what it ought to be, nor what it must be to fit for heaven."

"The second, or person fully sanctified, is cleansed from all these inward involuntary sins. He may be tempted by Satan, by men, and by his own bodily appetites to commit sin, but his heart is free from these inward foes, which, before his full sanctification, were ready to fall in with temptation and lead him into transgression. He may be tempted to be proud, to love the world, to be revengeful or angry, to hate an enemy, to wish him evil, or to rejoice at his calamity, but he feels none of these passions in his heart; the Holy Ghost has cleansed him from all these pollutions of his nature. Thus it is that, being emptied of sin, the perfect Christian is filled with the love of God, even with that perfect love which casteth out fear."—*Sermon preached before the New Jersey Conference, 1841, and published by vote of the Conference.*

This is so plain that the child may understand it, and so much in harmony

with Christian experience that comment is unnecessary.

"Regeneration," says Bishop Hamline "is like breaking up the fallow ground and sowing it with wheat, in the growth of which there spring up tares. It is a mixed moral state. Sanctification is like weeding the soul, or gathering the tares and burning them, so that nothing remains to grow there but good seed. In regeneration a spiritual growth is like the slow progress of the wheat, choked and made sickly by the intermingling weeds. Entire sanctification removes them, roots them out of the heart, and leaves it a pure moral soil."

Rev. Wm. Arthur has some beautiful and striking illustrations of this distinction:—"A piece of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning without any change of appearance; imbued with a still greater degree, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of water without heat is solid and brittle; gently warmed, it flows; further heated, it mounts to the sky. An organ, filled with the ordinary degree of air which exists everywhere, is dumb; the touch of the player can elicit nothing but a clicking of the keys. Throw in, not another air, but an unsteady current of the same air, and sweet, but imperfect and uncertain notes immediately respond to the players touch; increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost, and such are the changes which pass upon it when it receives the Holy Ghost, and when it is filled with the Holy Ghost."—*Tongue of Fire*, p. 61.

Bishop Foster says:—"When a soul is regenerated, all the elements of holiness are imparted to it, or the graces are implanted in it, in complete number, and the perfection of these graces is entire sanctification; and hence, we insist that entire sanctification does not take place in regeneration, for the graces are not then perfected. And again, though in regeneration all the elements of holiness are imparted, all the rudiments of inbred sin are not destroyed; and hence again the absence of complete sanctification, which, when it occurs, expels sin. Regeneration is incipient sanctification in this sense—it is of the same nature as sanctification, and, so far as it extends, is sanctification; it is included in entire sanctification, but is not so extensive; it is a degree, but not the whole of that work."—*Christian Purity*, p. 109.

THE THEORY THAT SANCTIFIES

"I believe in holiness as much as you do, but not in your theory of it."

Well, brother, why is it you are not getting your people into the experience of holiness? Have you a theory that succeeds in getting people sanctified? If you have, why don't you bring it out, and operate it? I will accept your theory if it sanctifies more people, does it more quickly, and makes a better job than is being done by what you say is my theory.

In the first place, What is your theory? Second, Does it actually get people sanctified? How many witnesses can you bring forward who were sanctified by your theory, and are sure they have the experience?

Mine is "The Second Blessing Theory." It works too well to be given up for any other till it be demonstrated that the other does better work in quicker time, and more of it. I want the theory that works all right. I have it. The people who try it find it fills the demand. Will your theory beat that? All the theory is good for is to lead souls to the experience of holiness. "The Second Blessing Theory" is the only way to the blessing. Sometimes people who know nothing

about the theory technically, get the blessing; but they always testify to a distinct work of grace subsequently to their conversion, and instantly wrought in the soul. *That is exactly what we call "The Second Blessing;"* hence he got it according to our theory, if not by having studied the theory.—*Ch. Standard.*

NOTHING STRANGE.

Peter says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." And yet some tried Christians do think it strange that they should have such piercing, lacerating trials as they experience. They say that no other believer has just such "peculiar" trials as they have. But they do not know all the trials of all other Christians. Others often talk very much as they themselves do, when under going pungent and to them unusual trials. Reader, if your trials seem harder, more unlike those of other Christians, than you ever had, remember that God has some wise purpose in them, though you cannot now understand that purpose. But rest assured that God is trying your faith, your love, your loyalty to him. Dr. Cuyler says: "All ye children of God, who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, 'think it not strange as though some strange thing had happened unto you.' Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honor and glory at the appearing of your Lord and Saviour, Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you and then sends the smile of his sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm." Get all the benefit you can out of your trials.—*C. H. Wetherbe.*

WHISPERING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if conical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against God, against his courts, against the authorities of the church, against the congregation. A whisper reaches further than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and right education.—*Bishop Huntington.*

A WEARY TASK.

Take a minister who has been trying to preach without the Holy Ghost. His yoke is hard and his burden is heavy. His steps are weary, and his arms hang down. Whatever he does is under the spur of duty. He has heard others talk about joy in service, but such is not his experience. Instead of having the well of living water springing up within, he has to work hard at the pump, and carry water from far to do the priming. It makes his heart yearn

to hear others talk of mounting up on wings as eagles, while he knows that his own feet are in the mire. He wants to be free, but feels that he is a slave. He may entertain the people, and even have some satisfaction in preaching; but when he remembers that his words do not persuade them to turn from their sins and lay hold on Christ, he feels that he is in the wrong business, and has serious thoughts of leaving the ministry.—*Ram's Horn.*

GRACE SUFFICIENT.

At the late Southport Convention, England, Rev. G. A. Bennett, in making the closing address, said:

I will endeavor to lead you to this immediate closure with God in Christ for a full salvation, by narrating to you, as far as I can remember it, in his own words, the experience of Rev. H. W. Webb-People, as I heard him tell it a few months ago at a meeting at Ealing. He said:

I have been for a long time eager to make the acquaintance of Stevenson A. Blackwood. But somehow or other it seemed as if the opportunity would never come, when one day I went down with my wife and child to spend our summer holiday at Saltburn-by-the-Sea. On the first morning after our arrival I went down to the sands, when, lo, whom should I spy at some distance off but Mr. Blackwood! I went straight up to him and said:

"Stevenson A. Blackwood, I perceive?"
"Yes," he said, "who are you?"
"Webb-People."
"Oh," he said, "I'm a sinner saved by grace, and, relying upon Christ, I have peace."

"But," said Mr. Blackwood, "are you saved above worry?"

"No, I'm not," I said.

"Nor am I," he replied, "but we ought to be. They are having a convention this week at Oxford to talk about this, and a lady there is writing me every evening an account of what transpires at the convention. Shall we meet every day in the woods at the back here, and read her letter together, and pray over it, and seek this salvation which means being saved above worry?"

I eagerly replied: "By all means. Nothing could please me better."

So day after day we met, and day after day we prayed, but what we were seeking did not come to us, when, suddenly, my dear child was smitten with diphtheria, and in a few short hours was snatched away from us, and I had to return home with a sad, and I am afraid a rebellious heart, bringing the little body to bury it.

After the funeral I went into my study to write my sermon for the next Sunday morning. Just before leaving home I told my servant to nail up near my desk an illuminated text which had caught my fancy: "My grace is sufficient for thee." As I entered the room my eye fell upon the text, and I said, "That shall be my text for next Sunday morning," and I sat down to write the sermon.

After I had written a few pages I pulled myself up, and I said, "But is this true? Is His grace sufficient for you?" "No," I replied, "I am writing lies. Instead of being peaceful and resigned, I am hard and rebellious." I rose up and tore the sermon into fragments, and threw it into the waste-paper basket, and threw myself down upon my knees in an agony of prayer, crying, "O God, make Thy grace sufficient for me." After I had been long kneeling there I lifted my head to wipe my eyes, when the sunlight was gleaming upon the text, "My grace is sufficient for thee;" and I said to myself, "You mistaken man! You are asking God to make His grace sufficient for you, when all the time He is standing by your side, saying in tones of infinite tenderness, 'It is—it is—it is sufficient.'" And my heart melted in shame, in contrition, and in joy, as I saw the ocean of redeeming mercy stretching out before me. I plunged in, and I have been there all the nineteen years since.—*Guide to Holiness.*