

## THE JOURNEY OF A SMILE.

My papa smiled this morning when  
He came downstairs, you see,  
At mamma; and when he smiled, then  
She turned and smiled at me;  
And when she smiled at me, I went  
And smiled at Mary Ann  
Out in the kitchen; and she lent  
It to the hired man.

So then he smiled at someone whom  
He saw when going by,  
Who also smiled and, ere he knew,  
Had twinkles in his eye;  
So he went to his office then  
And smiled right at the clerk,  
Who put more ink upon his pen  
And smiled back from his work.

So when the clerk went home he smiled  
Right at his wife and she  
Smiled over at their little child,  
As happy as could be;  
And then the little child, she took  
The smile to school; and when  
She smiled at teacher from her book,  
Teacher smiled back again.

And then the teacher passed on one  
To Little James McBride,  
Who couldn't get his lessons done,  
No matter how he tried;  
And Jamesy took it home and told  
How teacher smiled at him  
When he was tired, and didn't scold,  
But said: "Don't worry, Jim."

And when I happened to be here  
That very night to play,  
His mother had a smile to spare,  
Which came across my way;  
And then I took it after a while  
Back home, and mamma said:  
"Here is that very selfsame smile  
Come back with us to bed."

—Wroe's Writings.

## INSTANTANEOUS ERADICATION OF INBRED SIN.

REV. C. W. RUTH.

It is evident that Satan, and the opponents of holiness, do not object to any theory of holiness that will allow some sin to remain in the human heart. This is why the teaching of imputed holiness, growing into holiness, and deathbed holiness, known as Keswickism, Plymouthism and Calvinism, finds a ready acceptance with many. Neither of these insist on the immediate and instantaneous eradication of inbred sin. Imputed holiness, as taught by the Plymouth brethren is simply the righteousness and holiness of Christ covering one as a cloak and because of this covering or cloak we are accounted holy—though sin still remains in the heart. But the promise of God's word is that "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." "Cleans-ETH"—"e-t-h"—*eth*—in the present tense; "US FROM—*all*—sin." If cleansed "FROM ALL sin, surely no sin remains.

The Keswick teaching, or growth theory of holiness, is a continuous approach to holiness, but never quite attaining it. It is an endless pursuit, but never a completed deliverance, or conscious realization in personal experience. If

holiness were attained by a gradual development, or growth in grace, time must necessarily become a factor in our cleansing, seeing it takes time to grow. If time is a factor, the question would naturally arise, how much time? And supposing that a person might grow into holiness in two years, but at the expiration of one year the person should die—having grown only half way to holiness—it might rather complicate matters. Holiness is never presented in the Scripture as an attainment, but as an obtainment.

Sanctification is the act of divine grace whereby we are made holy; it is a work divinely wrought. While we grant that the approach to the experience on the human side is gradual, the work of purification and cleansing from inbred sin, being an "act of divine grace," divinely wrought, must necessarily be an instantaneous work. No person can grow into an act. Why may not a person grow into the experience of regeneration? Answer: It is a work divinely wrought—something God must do within—an "act of divine grace" whereby a soul is brought from the death of sin into newness of life. Just as a person can never grow into regeneration, because of the fact that God alone can regenerate the soul, so a person can never grow into holiness because sanctification is an act that God alone can accomplish.

That the approach to both regeneration and sanctification from the human side is gradual, we fully believe; but when conditions have all been met on the part of the individual, God instantaneously cleanses and sanctifies the soul. "Wherefor, Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13: 12.) While there is an endless growth in the life of holiness, when the heart has been fully cleansed, and inbred sin eradicated, there is absolutely no possibility of a soul ever growing into holiness.

The Calvinistic, or deathbed theory of holiness, denies the possibility of being holy in this life, and teaches that men can only be finally and fully delivered from all sin in the hour and article of death. That some souls may have been fully sanctified in the hour and article of death, we would not deny. But we would insist that it was not necessarily so, and that in no case was it death that sanctified. Though they received the complete deliverance from inbred sin in the hour of death, it was by and through the blood of Jesus. If death were to make a Christian free from sin and make him holy, why might not death make a sinner free from sin, and so make a sinner holy? Death has no saving power; death is the result of sin; and the last enemy to be destroyed is death.

We know of nothing that can remove and cleanse sin from the human heart, either in this world or any other world, but the blood of Jesus. And if cleansed at death it would be in this world, as no one expects to die in the next world; not only would it be in this world, but it would necessarily be a second work of grace, seeing the person had been previously converted and lived a Christian life, and not only would it be in this world and a second work of grace, but it would necessarily be an instantaneous work, as death might overtake us in an instant. In view of this we would like to ask, Has the blood of Christ more power when a man is dying than while he is in life and health? If the blood of Jesus can and must cleanse from all sin instantaneously, even if it were obtained in death, why may not the blood of Jesus cleanse from all sin and make us holy instantaneously now and to-day? Thank God,

the promises of God for salvation and cleansing are all in the present tense!

In Romans 6-6 we read, "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. For he that is dead is freed from sin." The term "our old man" does not refer to sin as an act, but to what we term original or inbred sin. The sins we have committed are pardoned, but this inbred sin, "our old man," is not pardoned, but "is crucified." "Is"—in the present tense: "crucified"—"destroyed"—the divine act wrought within us, whereby the soul is freed from inbred sin. We would insist that this divine act by which the heart is delivered from inbred sin is instantaneous. In crucifixion there comes a last moment, and life is extinct—it is not a continual dying, to be perpetuated indefinitely.

When Paul said, "I die daily," he had no reference to inbred sin whatever. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. The term "flesh" here relates to inbred sin; "have crucified the flesh" indicates that it is a finished and accomplished fact. And so assured and conscious of the fact was the Apostle Paul that he took the witness stand and declared, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

In Col. 3: 10 we read, "Seeing that ye have put off the old man with his deeds." Here again it is an accomplished fact. If I "have put off" my coat I do not have it on. Such terms as "crucified," "destroyed," "put off" and "free from" do not stand for repression or suppression, but for eradication, as an instantaneous and accomplished fact. In the language of Adam Clark, "neither the *gradative* pardon nor the *serivative* purification exists in the Bible." Mr. Wesley said, "To talk of this work (entire sanctification) as being gradual would be nonsense as much as if we talked of gradual justification." "As to the manner, I believe this perfection is *always* wrought in the soul by a simple act of faith—consequently in an instant."

Thank God for the multiplied thousands who know of this instantaneous deliverance from inbred sin as a glad experience. Now, being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." Romans 6: 22.—*Christian Witness.*

## WORDS OF WARNING TO YOUNG MEN.

Young man, it is not the ugly devil stalking about with horns on his head, showing his cloven foot, his long, forked tail, and blowing the fire and brimstone from his mouth and nose, that you need fear; but it is the devil in the form of a nicely-dressed, oily-tongued, young gentleman, who offers you a cigar, invites you to take a walk with him after night that he may "show you the city;" politely proposes to treat you to a glass of beer, offers to accompany you into a gambling den or brothel, that you may "see the sights, etc." That is the devil you need fear as you fear the mouth of hell. He has overcome and lured to their ruin hundreds and thousands of young men who were once just as intent on living honest, upright lives as you are. If he had come to them as a "roaring lion," they would have taken alarm, and shunned him. Today it is the devil in the garb of a gentleman, a friend, an angel of light, that you need fear, and ever keep a sharp lookout for.—*Religious Telescope.*