

The King's Highway.

An Advocate of Scriptural Holiness

and an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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Editorial.

FOR PRAYERFUL CONSIDERATION.

*Lord, who shall abide in thy tabernacles?
Who shall dwell in thy holy hill?*

*He that walketh uprightly, and worketh
righteousness, and spreadeth the truth in his
heart. He that backbiteth not with his tongue,
nor doeth evil to his neighbor, nor (receiveth
nor endureth) taketh up a reproach against his
neighbor.*

*In whose eyes a vile person is contemned,
but he honoreth them that fear the Lord.*

*He that sweareth to his own hurt, and
changeth not.*

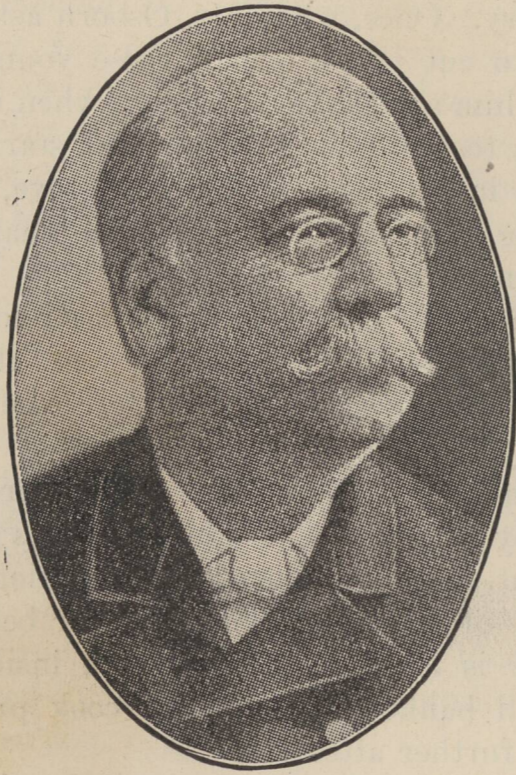
*He that putteth not out his money to usury,
nor taketh reward against the innocent.*

*He That Doeth These Things Shall Never
Be Moved.—Psa. 15.*

SERMON BY REV. C. J. FOWLER, D. D., AT CHICAGO CONVENTION SUN- DAY MORNING.

Scriptures like these show that the ruin by the first Adam is remedied by the second Adam. Just as extensive as was the wreckage, so is complete recovery by Christ. The burning question is the Sin question. It is the touch-stone of theology. The correctness or otherwise of a man's theology depends on his view of the sin question. What is your view on sin? Can all sin be eliminated from human nature in this life and human nature as such be free from sin? No question could be comparable to that. Human nature is in a word a composite—soul, body and spirit. Can such a nature be kept delivered? Not an idle question. Not an ideal one merely, but a practical question. Human nature is to be conceived of as free from sin. Go back only to history of human nature and find the man or woman who had no sin. If that be true, then sin is not a constitutional part of nature, not essentially related to it, nor is there normal nature with sin. A great many things belong to nature, but sin is not one of them. Humanity's break-down is an inheritance from this moral break-down. A man is not natural if he has sin. Redemption proposes to bring man back to naturehood, to a normal state, but getting rid of sin does not put us back to Adam.

Now locate sin. It is in the creed and theological putting of the churches that sin inheres in the human body at least. Practically, if not theologically. This is the way it is put to-day—sin is in the body. Now if in the body, what part of my body? I should submit to surgical operation to get rid of that part. Sin is a devilish attribute and well-nigh damned my soul. The more we come into heavenly glory the more we will remember the horrific nature of sin. If sin is in the body, it is in every part of my body, but, brother, sin is not in the body. You cannot predicate sin of a mere thing. The sinner is back of the sin. Some sinners have no body—fallen angels, etc. It does not take a natural



REV. C. J. FOWLER, D. D.

body to make sin. Take, for instance, evil thought, covetousness, etc. These are purely spiritual exercises and belong to the devil realm as do we to the human realm. Every sin that a man doeth is outside of the body.

What is sin? Sin is an act, a condition, "An object manifesting itself in the conduct of the subject." Sin properly so called is an act, not an accident. It is personal and intentional. It is not what men think about it. Our final court of appeal must be the Scriptures to the sinner described in the gospel. Jesus said, "Neither do I condemn thee." He is not saying there that He does not condemn the sin, but He is talking about stoning. He does not propose to stone her. He wanted to *save her from sin* and He says, "Go and sin no more," literally, "from the present time sin no more," and as the twentieth century Testament has it, "Go and never sin again." What did He mean? Reform? Or, do not commit this gross sin again? Or, do the best you can? Of course it meant that; but more—exactly this, "Go and never sin again." The commandment of God carries with it the ability to carry it out. In the man with the palsy we see the peculiar relation there between will and muscle. Jesus told him to stretch forth his hand, indicating that he had some power in the neighborhood that would enable him to do it.

May we get rid of sin as a condition? "As He that hath called you is holy, so be ye holy." Christ would not allow a bit of sin in His definition of religion. "Be ye free from all inward and outward sin."

Paul in Colossians said: "Put off the old man and put on the new man." Quick as one can put off the old coat, so quickly can one put on the new.

Sin is an act, and as such can be done with, sin is a condition and can be gotten rid of. "That he would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." (Luke 1, 74-75,) means getting rid of sin as an

act or condition all the days of our life. Sin is the only thing God has no use for. The street believes in the gospel that saves from sin. They do not believe in a sinning religion, but we have a controversy with the people in the churches as to the question whether we can get rid of sin. "Yes," say some, Christ has forgiven sin. But, brother, if I believe He can forgive sin, I believe He can also cleanse from all sin. If it is absolutely necessary to be born of God and have holiness, we institute a comparison between two essential things and say that one is greater than another, it certainly means that health is greater than sickness, and if our God can give life He can also give a perfect cure. If He can forgive my soul, He can sanctify my soul. Can He do it?

In 1869 He spoke peace to my soul and just as definitely later on He sanctified my soul and I have both this morning.—*Ch. Witness.*

Wherever we go we should take our religion with us, in act, in sympathy, in kindly deeds; He that leaves his religion at home has no true religion."

"Carrying the spirit of Christ into our every day life and manifesting it in all we say and do is the great duty and the high privilege of every professed Christian."

"To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves when we violate any moral obligation."

"As a general rule, in proportion as a man gets well off in this world, he gets poorly off in the next. He loses his share of dependence on God."

There are two freedoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

Suppose, when trouble arises, we should call a meeting and do as James admonished, viz.: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Surely people around would begin to ask, Where did you get that kind of religion? What a display of the lack of real Christian love is made by people trying to prove the other is wrong and they are right?

THE MISSIONARY SOCIETIES.

Will the Missionary Societies please send the money they have on hand to Brother Archer at Woodstock right away, as we need it for immediate use.

A brother said recently in his testimony: "The gospel most read is the gospel according to you and me."