

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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EVANGELIST ANDREW JOHNSON,

The Special Worker at Beulah Camp Meeting, June 28-July 8, 1918.

EXTRACT OF SERMON

PREACHED AT CAMP SYCHAR

By Rev. Andrew Johnson, D. D.

The old man is not to be suppressed, but expressed. In Rom. 6:6 the old man is crucified that the body of sin might be destroyed. In Col. 2:11, 12, the Greek for putting off the body of the sin of the flesh is *apexduno*. It is one of the strongest words in existence. It is not used anywhere in classic Greek literature. The Holy Spirit gave it to Paul to settle the question of suppression or eradication. It is a double compounded word. *Duno* means to put on, like donning a garment. *Ex-duno* means to take a garment off, not half-way off but entirely off. In order to make the expression doubly strong Paul adds the *apo*, meaning from. The double prefix, *apo* and *ex*, not only gets the garment off but off and away from.

So, the old man or the fleshliness is to be put out and off and away, entirely separated and removed. Paul therefore, was no suppressionist, but rather an uncompromising eradicationist.

Then take the prayer in I. Thess. 5:23, 24, "The very God of peace sanctify you wholly and I pray God your whole spirit, soul and body be preserved blameless unto coming of our Lord Jesus Christ." The word wholly in this passage is from two Greek words, *holos* and *telos*. They are both very strong words and when united and compounded are superlatively strong. *Holos* means whole and *telos* means to the end or perfect. Here then are two words, whole and perfect combined and used to qualify the verb sanctify as we have it in the English. It means to sanctify the whole, the entirety and totality of you from one end to the other, through and through, to the end.

Undoubtedly this strong expression could mean nothing less than a complete elimination of all inbred sin. The thought of suppression or annulment in this connection would absolutely do violence to the language of the Apostle as it appears in the original.

4. The fourth essential to sanctification is its certitude. The Spirit who effec-

tually works entire sanctification in the soul of the consecrated believer does not cease His operation until He clearly bears witness to the consciousness that the work is done. In one sense the witness to the work is not essentially a part of the work per se, but it is so closely associated with the internal working of perfect holiness that we include it as one of the essential points of entire sanctification. His spirit bears witness with our spirit, not only to sonship, (Rom. 8:16) but to sanctification. (Heb. 10:14, 15).

There is a direct witness of the Spirit as well as an indirect witness. The fruit of the Spirit (Gal. 5:22, 23) is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The indirect witness of the Spirit depends first upon consciousness and secondly upon inference or deduction. We are conscious that we have joy, love, peace and gentleness in our souls. We are told that these are fruits or effects of the Spirit and arguing from effect back to cause we infer that we have the Spirit.

Uninstructed many of us, yet God is a witness require any round-about inferences from effect to cause. It is an inward impression on the soul whereby God directly and immediately informs or notifies the conscious spirit of man that the work is done.

It is knowledge first-hand, direct, self-evident, intuitive and indubitable. Wesley advised the people in his day not to be satisfied with the direct witness of the Spirit without the concurrent indirect witness of the fruits of the Spirit and for no one to be satisfied with any supposed indirect witness of the Spirit without the direct witness of the Spirit.

There is first the consciousness on the part of the seeker that he has met all the conditions or scriptural acquirements in the case—he has consecrated all on the altar and accepted the promise. Then when the Spirit of God applies the cleansing blood and removes all sin the human spirit is naturally conscious of the presence and operation of the Divine Spirit. Does this consciousness constitute what is called the witness of the Spirit?

In other words is the witness of the Spirit something more than the consciousness that the work is done? What more evidence does the soul need than to know that the work is accomplished? If the work is really done will not the soul recognize and feel that it is done? In such a case why does he need any extra, additional attestation or witness of the Spirit? Would not this be unnecessary and superfluous?

Let us answer these questions. Some teachers contend that the witness of the Bible or the witness of our own conscious-

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