

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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For Whosoever Shall be Ashamed of Me and My Words,
of Him Shall the Son of Man be Ashamed,
When He Shall Come in His Own Glory, And in His Father's,
And of the Holy Angels.

If Jesus Christ had come into the world as a mighty and opulent man, clothed with earthly glories and honours, he would have had a multitude of partizans and most of them hypocrites.

The doctrine of the cross must be believed; a suffering Messiah must be acknowledged; and poverty and affliction must be borne; and death, perhaps, suffered in consequence of becoming his disciples. Of him, and of his words, in this sense, the world is, to this day, ashamed.—Dr. Adam Clarke.

When reading the statement of our Lord, which we have selected for the heading of this article, it always appeared to us as retributive, as our Lord rewarding men with the same treatment as they gave him, but a thought comes to us on this wise, viz., if people are ashamed of Jesus Christ personally as God, Saviour and Redeemer, and as Christ, and his gospel, which are his words, the natural consequence is the rejection of Christ, and his salvation, hence they are without part or lot with him, and absolutely unfit for his kingdom and by their action shut themselves out of the glory of The Son, The Father, and of the Angels. Irretrievably lost. Not as an act of retribution, but in consequence of their pride, and refusal of the way of salvation by the way of the Cross.

"Oh, that old rugged cross, so despised by the world,

Has a wondrous attraction for me,
For the dear Lamb of God left his glory above,

To bear it on dark Calvary."

The question may arise in the mind of some, viz., can a person love and have fellowship with Christ, and at the same time be ashamed of and reject his words? Then we ask:

WHY SUCH GENERAL AVERSION TO THE WORD SANCTIFICATION?

We stop and wonder at times if people

really understand the thing they are doing, when they turn in noticeable scorn, and frown when the word sanctification is mentioned in their presence, and persons who preach, or profess this great grace are with them subjects of ridicule.

Perhaps not knowing that beside the hundreds of times it occurs in the old testament, that it so frequently occurs in the new testament, beside the other terms used, which mean the same blessing.

Our Lord in his prayer said, "Sanctify them through thy truth; thy word is truth.

And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17-17-19.

The apostle Paul uses the term several times, as follows:

"But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and righteousness, and sanctification, and redemption."—I. Cor. 1-30.

"For this is the will of God, even your sanctification."—I. Thess. 4-3.

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. 2-13.

Please note the salvation of the people is "through sanctification of the Spirit."

How can people get saved, when they have a strong aversion to even the word used to signify the transforming of the soul, by the Holy Spirit?

We might continue in giving texts in which the word sanctification occurs. To the writer, the aversion manifested by so many preachers and people, to the teaching, and preaching, and testimony, and profession of this great grace, so needful to the church of Christ, is a very grave danger point, and should be seriously considered, for doubtless many do it who have not sat down with their Bible and prayerfully considered the work of the

Holy Spirit, signified by this much despised term.

The creation of material world demanded no sacrifice so great as the redemption of one soul from sin.

But Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word.

That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

We copy the following notes from Crudden Concordance—

To sanctify may be reduced to the following significations:

1st. "It signifies, to confess and celebrate that to be holy, which in itself was so before.—Matt. 6-9.

2nd. To make persons holy, who were impure and defiled before.—I. Cor. 6-11. And this is the same of the word in those passages of scripture where the elect are said to be sanctified.

3rd. To separate and set apart some things, or persons, from a common unto a holy use, as the tabernacle temple and priests.

4th. To employ a thing in holy and religious exercises, in the worship of God in public and private, and the celebration of his works; in this and the former sense the seventh day is sanctified.—Exod. 20-8.

Sanctification differs from Justification, thus:

Justification is the absolution of a sinner from the guilt of sin and death; whereas sanctification is an alteration of qualities from evil to good.

Justification consists in remission of sins through the imputation of Christ's righteousness; sanctification is the re-creation of nature by the Holy Spirit.

Justification is in nature before sanctification, but not in order of time: for God only sanctifies those that are justified."