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King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

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MONCTON, N. B., APRIL 30TH, 1920

SANCTIFICATION AS TAUGHT BY THE PRESBYTERIANS.

We obtained the following from "The Presbyterian Record" of April, 1920, page 100. This article will surely enlighten those who teach and preach entire sanctification as a definite and instantaneous second work of Grace, subsequent to regeneration, on how our Presbyterian brethren teach it. But the writer is puzzled with the explanation, for it would hardly do for any person to die suddenly lest he should fail to get to the end of the sin business, or when the blood of Jesus Christ cleanseth us from all sin and unrighteousness. For it must be an exceedingly slow process by the "More and More" route.

It looks like giving death the credit for what the Bible gives the credit to the "Spirit of Life"—For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death—Paul. It is not our purpose to attempt to refute the views of the Presbyterian brethren, but want the readers of the Highway to think it over for themselves, and they will see 1st a complete mis-conception of what the people who teach the grand scriptural doctrine of "instantaneous and entire sanctification," believe teach and preach.

2nd Failure to distinguish between the Wesleyan (so called) view of the eradication of sin, and the Keswick theory of suppression.

3rd They utterly fail to throw a ray of light, to reveal a better way.

We have a very distinct recollection of being on the platform of a large Methodist Church, with several leading ministers, when a Presbyterian minister arose and said: "Brethren! I am not going to wait until I die to enter Canaan. I have that blessed experience now, and am enjoying its delightful rest and blessedness tonight."

"SANCTIFICATION."

"The —ists here are having revival services.

"The stress of their talk is on 'sanctification,' and those professing conversion soon after come forward with what they term the 'second blessing,' and claim 'sanctification.'

"Many of them appear to regard the members of other churches, or those outside their own church or belief, as not Christian, but merely moral.

"Though the Bible teaches sanctification, I cannot find it in the Bible as these people teach it, as something received at a particular time, as a second conversion, but rather as a continuation of the same work in Christian growth and godliness, so long as the heart is open to the teachings and leadings of the Holy Spirit.

'I would like an article in the Record on 'Sanctification' as Presbyterians view the matter.'

Thus a correspondent.

* * * *

The teaching of Scripture, as understood by Presbyterians, is well given in The Shorter Catechism in answer to the question, "What is Sanctification?"

"Sanctification is a work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled, more and more, to die unto sin and to live unto righteousness."

That answer sums up the whole truth upon the subject.

1. There is the perfect pattern, "the image of God," likeness to Him in character, at which the Christian is to aim, and which will be ultimately attained when "We shall be like Him, for we shall see Him as he is."

2. There is the "renewal of the whole man"—all of life, thought, word and deed, made "more and more" after that image of God, getting ever nearer in likeness to Him.

3. There is the sin in us that mars our likeness to Him and makes us unlike Him, and which needs removal by the power of His Spirit in order to attain that goal, "dying—more and more—unto sin."

4. There is that which needs to be added, builded up in us by the power of His spirit, to make us more like Him, attaining nearer that goal "living—more and more—unto righteousness." The answer in the Catechism is thus a very full one.

In the meaning of the word is the same thought. To sanctify, as applied to our relation to God, is to set apart to Him.

Sanctification is the removal, by His Spirit working in us and with us, of anything that is unlike Him, and the building up in us, by that same Spirit working with us and in us, of all that is like Him, so that our whole being is moulded and fashioned "more and more" according to His mind and will, set apart more and more to Him.

Turning to the Scripture itself, Christ's prayer for all His people is "Sanctify them through Thy Truth; Thy Word is Truth." He prayed that through a growing knowledge of the Truth about Him who is Himself the Truth, His people might be made unto the likeness of His image in all things.

No one ever saw such sanctification take place at a single step. Renegeration, the new birth, is the beginning of the Christian life. A new life is then implanted. That new life finds in us much to hinder its growth, but, as time goes on, if it gets a fair opportunity, that life grows stronger and the power of sin weaker, until at length, in the further words of our Catechism—"The souls of believers at their death, made perfect in holiness, do immediately pass unto glory."

In the teaching referred to by our correspondent, sanctification is not looked upon as a growing likeness to Christ in all the thoughts and aims and words and works of life, but as an emotion or feeling, a gift that men and women claim to receive, bestowed upon them at a particular time.

That feeling does not always manifest love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, etc.

More than a score of years ago three men from Britain made a tour of Canada. At their meetings in Montreal, one of them, in urging upon his audience what was called the higher life, something new that they had not yet received, said in substance:—"You will say to me that you have your ministers to teach you, good men. Yes, your ministers may be good men, but you want spirit-filled men. The K—k men are filled with the Spirit."

That statement, sounded more like being filled with pride and self-righteousness than with the spirit of God. It suggested "Lord, I thank Thee" rather than "God, be merciful."

The sanctification which the Scriptures teach is a 'work,' not an 'act.'

TENTS WILL HAVE TO BE USED.

We have had many applications for cottages, or for our cottage at Beulah many times since last fall, and Brother P. J. Trafton says the most of the rooms in Riverview Dormitory are already engaged for Beulah Camp Meetings and the Alliance, which indicates that rooms and cottages will be packed this summer.

We would suggest that those who like tenting, bring their tenting outfit, and look after themselves. New tents, 9 x 12 feet with poles and pegs, are advertised for \$27 freight paid to station at Beulah. Folding sheet iron stoves are not expensive. People can live comfortably at a small expense. Don't depend on somebody else. Wake up, get up, and fit up, to be comfortable, and be independent. No need to wear good clothing; but "overalls." This would be fine for Camp Meeting. Then you will be all ready to help in any necessary work. If you are afraid to tent out in the open, pitch your tent in the Tabernacle after the evening service, and you will be sure to be present at the 6 a. m. prayer meeting.

(Of course, much depends on who compose the Tabernacle and Grounds Committee.)

The Alliance will probably have the large tent pitched and curtained off so a considerable number of men can be accommodated.

"Never sacrifice truth to serve the hour."