

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

VOL. XXXIV.

MONCTON, N. B., OCTOBER 31, 1922.

NO. 32

Rev. H. C. Sanders, M. D.

“And the Very God of Peace
Sanctify You Wholly!” —1 Thess. V. 23.

A consideration of the prayer of the Apostle Paul for the church at Thessalonica that they might be wholly sanctified, as recorded in I. Thess. 5:23, will clearly show that the work of entire sanctification is a work wrought only by divine power. This is seen in the fact that Paul in his prayer appeals to “the very God of peace” to do the work. Much confusion regarding the work of entire sanctification could be avoided if they who consider the matter would do so in the light of the two definitions in which the word sanctify is entitled. The Bible says, “Sanctify yourselves,” and not a word is said about God doing anything in the case. This is in keeping with that definition of the word which means to set apart from a common to a sacred purpose, which, by the way, involves consecration. In this sense the priests with all of their paraphernalia and the temple with all of its furnishings were wholly sanctified or made ceremonially clean, having been duly set apart for the service of God. This brings out the human side of the problem of entire sanctification.

Again, Paul in his prayer appeals to God to do the work and not a word is said about man doing anything in the matter whatever. This is in perfect keeping with the other definition of the word, which means to make holy and brings out the divine side of the proposition and this is the interpretation to which the word sanctify is entitled as found in this prayer. Man may set himself apart unto God, but God only can take sin out of his soul and keep it clean. David was considering this great fact when he prayed to be sanctified and said, “Create in me a clean heart, O God.” It is very obvious that he looked upon the work as a creation. The devil can pervert, but none but God can perform the act of creation and with Him it is a matter of very short order, for He said, “Let there be light and there was light.” This same idea is brought out in the prayer of the Master for the sanctification of His disciples, for He prayed His Father to do the work in them, which prayer was answered on the day of Pentecost by the down coming of divine power which Peter declared in Acts 15:9 puri-

fied their hearts in response to their faith. Pentecost was a divine appointment set for a divine work.

Then, again, the fact that heart purity is by faith implies that it is a divine work for the reason that there is not reason whatever for trusting God to do what we can do for ourselves, so when a divine work is needed faith becomes the only connecting link between our consecration and the power that sanctifies the soul and that faith is impossible without a well-defined acknowledgment of the power to which it points. Faith links our needs to divine power, just as the coupler in the train of cars next to the locomotive is the only connection between the train and the power that moves it. The other couplers in the train are necessary to its unity only. The cargo may be precious, and the cars all of the first-class order and the other equipment in good order and plenty of power in the locomotive, but there will be no operation without that one link. Just so all of our prayers, struggles, fastings and the most perfect consecration are of no avail whatever, for they are all human and belong only to the equipment, unless there is a direct faith connection between it all and the “God of peace.” Well may we sing:

“Power divine can do the deed,
And, Lord, that power I greatly need.”

Or with the sainted Phoebe Palmer, say:

Long my struggling heart was trying
To enjoy this perfect rest;
When I gave all trying over,
Simply trusting, I was blest.”

There is a place, before we secure this experience, where we get to the end of ourselves and depend altogether on the Lord to do the work. Many times our self-assertions get in His way, and, as in the case of Jacob, He is often compelled to stop our human wrestling by putting our hip, the great wrestling joint, out of place, for if He should concede to our claims He would be robbed of His glory, which He declares He will not give to another. It is not until we have as really ceased from our own works as God did from His at the end of creation that we enter into the

promised rest. See Heb. 4:10. It is to be feared that one reason that so many fail in the matter of seeking a clean heart is the sad fact that they have left God out of their consideration. A little boy was looking at the picture of David slaying Goliath and was told by way of explanation that the reason that he killed him was because that God was with him. “Well,” he said, “if that is true, the person who made this picture has made a mistake and left God out of it.” Oh, the failures just because we leave God out of our otherwise carefully arranged plans. This is what Paul did not do in the case of praying for the church at Thessalonica. —Rev. S. K. Wheatlake.

BRIEF HINTS FOR BRIGHT GIRLS.

Some one has suggested fifteen things which every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following “accomplishments” are within every girl's reach:

- Never fuss, or fret, or fidget.
- Shut the door, and shut it softly.
- Have an hour for rising, and rise.
- Always know where your things are.
- Learn to make bread, as well as cake.
- Keep your own room in tasteful order.
- Never come to breakfast without a collar.
- Never go about with your shoes unbuttoned.
- Never let a button stay off twenty-four hours.
- Speak clearly enough for everybody to understand.
- Be patient with the little ones, as you wish your mother to be with you.
- Never let a day pass without something to make somebody comfortable.
- The girl who has thoroughly learned all this might also be called a Mistress of Arts. Selected.

The experience of entire sanctification makes it easy to perform all duties; as it removes all the inward hindrances to God's will; and fills the whole soul with love. And love makes every duty a delight.