

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 Ho

Isa. 35-8.

Mrs Loren Wilson Sept 23

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INSTANTANEOUS SANCTIFICATION.

"Can a person successfully seek the gradual attainment of entire sanctification? No, because: 1. He who seeks the gradual attainment of entire sanctification now, that is, he does not seek entire sanctification at all. 2. He who does not aim at the expiration of all sin in his heart now, tolerates some sin in his heart now. 3. To seek a gradual purity renders attainment of entire sanctification impossible; it does so because it excludes the conditions of entire sanctification. A growth in grace involves just what its terms mean, an increase and improvement of our present grace, and not the extermination of remaining sin. An increase of patience will afford a more easy and complete triumph over impatience. Growing in grace is not the process of separating sin from the soul either before or after entire sanctification. An increase of grace only keeps sin under. The fact that inbred sin is a unit, a simple principle of evil, is proof sufficient that we cannot obtain freedom from it by growth in grace. God does not cleanse away one sin and then another." John 17:9—"Clean" before "stronger." Isa. 29:19—"Meekness," freedom from pride before "increase." Mal. 4:2—"Fear of God" before "soul healing," and "soul healing" before "growth." Matt. 6:22-28—Perfect singleness of eye—which is heart purity—comes before "growth." In I. Pet. 2:1-3—Complete cleansing from all malice, all guile, and deceit, etc., comes before "growth." In 2 Pet. 3:14-18—We "without spot," comes before "grow in grace." In Eph. 4:12-15—"perfect man" comes before "growth." We are sanctified instantaneously by a specific act of faith in the blood of Christ. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "Through the blood of the everlasting covenant, make you perfect in every good work to do his will." "The blood of Jesus Christ his Son, cleanseth us from all sin." How is it then, enquires one, that we are said to be sanctified by three agencies—The Word, The Blood, The Holy Spirit? To this we reply: "What use does that iron tube in your house subserve for? It gives light. Yet neither the tube nor the gas shines. In the evening a person touches the tube, and lets loose the element for light. He applies a lighted match to the escaping gas, and produces actual illumination. That iron tube corresponds to the precious blood which is the vehicle for transmitting the truth to our souls. That gas corresponds to the Word of God, which flows in a sanctifying stream to us when we yield to the truth. The person who applies the torch to the fluid corresponds to the Holy

Ghost, who touches the Word, applies the all-cleansing blood, and produces perfect love as an actual flame, illuminating and healing the whole soul. The truth is the only appointed instrument for our purification. The blood of Jesus is the only ordained element of our purification; and the Holy Spirit is the only executive Agent in producing it. If we want inward purity and abiding peace, we can secure them not only by yielding implicitly to this divine arrangement. Thus, Jesus speaks to us through his precious blood, and puts himself in immediate contact and communion with us through his Almighty Spirit.

ALL PROVIDE FOR SIN.

"Making provision for the flesh" is in a subtle way at the bottom of many erroneous teachings concerning holiness. Antinomianism excuses the existence of sin by pleading for a relation of salvation in the absence of a state of personal righteousness.

Repression presents the plausible plea that virtue is strengthened and character developed by the inward battle with self and sin.

Death-bed sanctification either lodges sin in our physical man or somehow conditions its cure upon the dissolution of the body so as to give the old man at least a lifelong lease upon the premises, while

Purgatory of the Romanists, and something which looks like it of the higher critic Protestants, provide even a post-mortem tenure for indwelling sin.

Sanctification by growth or culture allows the carnal mind to stay in possession until the spiritual mind may grow strong enough to fully occupy the premises. That is, Ishmael may remain until Isaac is big enough to whip him and put him out without any interdiction at all from Abraham.

Yet God calls for an immediate holiness and makes ample provision for an instantaneous cleansing of the heart and destruction of the body of sin."

WHAT IS BIBLE HOLINESS.

Isaiah describes it as a way within a way, 'and it shall be called the way of holiness; the unclean shall not pass over it.' David calls it the "Beauty of holiness."

Sin is ugly; holiness is beautiful.

Sin is a disease; holiness is health.

Sin is darkness; holiness is light.

Sin is filthy; holiness is clean.

The Apostle John called it "being made perfect in love." Christ called it "being pure in heart." Paul called it "the destruction of the body of sin, the crucifixion of the old man; being made free from sin. A condition in which the Lord imputeth

not in iniquity, and in whose spirit there is no guile."

This is the kind of Holiness commanded by God when He said, 'Be ye holy for I am holy.' This is the holiness provided by Jesus Christ, through His shed blood; an experience wrought by the Holy Ghost, purifying the heart and shedding abroad the love of God, so that "We being delivered out of the hand of our enemies, should serve Him without fear, in holiness and righteousness, all the days of our life."—Ex.

"There is often as much harm done in over-estimating entire sanctification is an under-estimating it. Remember, it does not save us from trials and sorrows, but saves us in the midst of them. It does not put us where we cannot sin, but where we need not sin. It does not free us from temptation, but is a mighty help in overcoming temptation. It is not a through ticket for heaven, for we can jump off the train if we so desire. It is an exemption from thoughts of evil, but saves from evil thoughts."

THE SUFFICIENCY OF HIS GRACE.

Most persons think that we have to grow into certain virtues. They think that in old age we may expect to show a right spirit in some matters which, in our youth, it would not be fair to count upon. Young people are often expected to be more impatient, more domineering with others; old people are expected to be more tolerant and patient. Yet it has been blessedly proved over and over again, in actual experience, that years need have nothing to do with the degree of love and patience and peace and joy shown in a human life.

Years have a great deal to do with knowledge, and with growth in many matters that are apart from right and wrong, apart from righteousness and sin. But not in matters of practical holiness: for the moment Christ is accepted, not only as Saviour but as the entire life of the believer, He who is the same yesterday and today, yea and forever," can reveal Himself in the "fruit of the Spirit" just as abundantly in saints in their 'teens as in saints of threescore and ten. The freedom with which the Son sets us free is a matter not of years, but of the infinite sufficiency of grace.—S. S. Times.

"How quick we are to judge! And we spare not our own and very dearest friends. And why do we do this? Why do we let our thoughts incline toward evil instead of good? How much happier this world would be if we would see the good in our fellow-men! Let one of our mottoes be, 'Judge not, that ye be not judged.'"