

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.

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

HOW ARE WE MADE HOLY?

Note the question and get its meaning clear in the mind. It is not, How do we make ourselves holy? That is quite a different proposition. Self-created holiness is impossible, and is not worth the time it takes to debate it. But by what means can we be made holy? How is holiness of heart to be obtained?

Before an intelligent answer can be given to the question, it will help materially to discover man's moral state under the fall of Adam which makes holiness necessary. And it will help still further to get a clear intelligent idea as to what holiness is. Holiness has primarily to do with the inward man. The seat of the work of holiness is where the seat of sin is, in the heart, for holiness is the infallible Divine remedy for sin, inherited from the fall of Adam. Holiness is designed to correct all the moral evils consequent upon the sin of Adam, inherited by his posterity. Man is a sinner, not alone by practice, but by nature. Man not only acts wrong, but has an inward sinful nature, predisposing him away from God, with strong inclinations to sin, and with an involuntary love for sin. The trouble with man lies at the very head center of his moral being. The spring of his affections, desires and proclivities is defiled. His whole nature is bent the wrong way. His inner being has an evil bias. He naturally leans away from God. And at the same time, there is a corresponding leaning toward sin, the world and the things of the flesh.

The trouble with man is with his heart. Not only is his life wrong, but that which lies back of his life, which colors his conduct, which determines the character of his behaviour, is wrong, corrupt and unholy. Now holiness strikes directly at this point. It is here where holiness does its work. It is not an external remedy, but an internal constitutional treatment of a constitutional disease. Just, therefore, as sin is a state of heart, as also is holiness a state of heart. It is not doing holy, but being holy. It has to do with the seat of the affections and desires.

How, then, are we made holy? First, we say we are not born holy. No matter what Pelagians and semi-Pelagians may say, in their endeavor to set aside depravity and dignify man, the fact stands out

clear and strong, "The wicked are estranged from the womb. They go astray as soon as they are born, speaking lies." Children are not born pure, free from the taint of inbred sin

"Soon as we draw our infant breath,
The seeds of sin grow up for death."

Total inherited depravity has been denied and discounted in these loose degenerate days, but it stands out as a fact, scriptural, and fortified by both experience and observation. And just as we are born impure, unholy, with our whole nature bent the wrong way so also it requires a Divine remedy to change this state of heart into a state of holiness. As it was taught by our Lord concerning the new birth, so it is true of holiness:

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We are made holy after we are born. Holiness does not come by inheritance. Holiness is not transmitted from father to son. We are not made holy because our fathers were holy. The atonement is not a scheme to prevent men from being born unholy, but rather a remedy for a disease already existing.

Secondly, we do not make ourselves holy. It does not belong to man to fully renew his fallen nature. He is helpless, weak, undone, in the face of his sad and sinful condition. No amount of good works can do the deed. In vain may we run around busy with church affairs, thinking we are thereby making ourselves holy. Here is the glaring mistake of present-day crusades to develop so-called workers in the church. They have reversed the Divine order. They are working from without, thinking this will make the change within. Whereas God's plan is first to get inside of man, and so thoroughly change him in his nature that he will work because he is holy, and not work to make himself holy.

Paul, in writing to Titus, fully sets this question at rest when he says:

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

And Isaac Watts' noted hymn gives us the Scriptural idea and the Divine plan:

"No bleeding bird or bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal sin away.

"Jesus, my God, Thy blood alone,
Hath power sufficient to atone;
Thy blood can wash me white as snow;
No Jewish types could cleanse me so."

In answering the question, "How are we made holy?" there are two answers. If we speak of the human side, what are we to do in order to be made holy? the answer is, that first there must be in us the earnest, burning desire to be made holy. There must be a definite and complete dedication of ourselves to God, without any reservation or questionings. There must be earnest prayer to God that He would make us holy, and there must be a perfect trust in Jesus Christ through His all-cleansing blood to be made holy.

On the Divine side, only through the atoning blood are we made holy. Only through Jesus Christ, the Almighty and all-sufficient Saviour, are we to get rid of all unholiness of heart and be made holy within. He alone can do the deed. He only is able to change is from a state of unholiness into a state of holiness. It belongs to Him to make unholy men like God holy in their very inner natures.—Sel.

Geogre Muller, that man of faith and prayer had a habit of devotion which he tells us about thus: "I saw the most important thing I had to do was to give myself to the reading of the word of God and that thus by meditating upon it my heart might be brought into experimental communion with the Lord I began therefore to meditate on the New Testament early in the morning. The result I have found almost invariably thus that after a few minutes my soul has been led to confession or to thanksgiving or to intercession or to supplication."

Joseph Smith said in a recent sermon, "Balaam's ass was the first who spoke in tongues. Jesus Christ never spoke in tongues. Hence, speaking in tongues is not a proof of being entirely sanctified." Let those who claim that we are not sanctified unless we have the gift of tongues, ponder this.