

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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SUPPRESSION, COUNTERACTION, ERADICATION.

Twenty-five years ago it was much more common to hear men say, "No man can live without committing sin" than it is today. Nowadays there has been quite an influx of teaching on "The Victorious Life" and many have revised their creed.

But it is very noticeable that every movement that even approaches becoming popular with the large majority of church members must stop short of perfect, personal holiness. Of course we should rejoice for every degree that the standard of Christian experience and life is lifted, still we cannot ourselves lower the standard of God's Word in order to meet the lack in the experience of the many.

To the question, "May Christians be cleansed from all sin here in this life?" only those who believe in the Wesleyan doctrine of perfect love or entire sanctification answer in the affirmative. To the question, "Must Christians sin?" many others may answer, "No, certainly not." But those who say that Christians are not bound to commit sin, though it is not possible to get entirely rid of the sin principle in this world, are under the necessity of explaining how one can live on a higher plane than his heart state. They must tell us how one may live a holy life and still not be holy in his heart.

Now let it be remembered that the old time "holiness fighter" was consistent in this particular: he claimed that one cannot be cleansed from all sin in the present life and that, therefore, sin will break out in his conduct and he will not be able to live a life of holiness.

But the case of the new "Victorious Life" proposition is not so simple; for the idea is that sin is within the heart as a defilement, but that it is not to break out in the conduct. The oldest theory of those who attempt this difficult explanation was called "Suppression." By this is meant that the grace of God in the heart of the believer suppresses the sin principle so that it does not dominate the life or rule in the affections. Sin is still in the heart, but it is normally held down in more or less of a state of dormancy.

And now a new name has been found for the arrangement by which men seek to make provision for the "old man" to still live and yet to keep the Christian from falling into sin. The new world is counteraction; and those who attempt to tell us what this means say that the term implies somewhat more than suppression and yet somewhat less than eradication.

But when the argument is examined it is found to contain nothing more than a distinction in words. A few new illustrations are used to the effect that when the Holy Spirit comes into the heart and life of the believer He renders the sin principle inoperative somewhat as one renders the law of gravitation inoperative when by a superior force he tosses a stone into the air, though gravitation continually draws the stone back toward the center of the earth's mass. Christians are told that they are not to dream that sin is eradicated and they are not to trouble about suppressing it, they are simply to let the Holy Spirit into their hearts and then there will be a continued and increasing counteraction. As a matter of fact, if the sin principle can be so counteracted that the Christian need not trouble about suppression—if he keeps such complete victory that there is not need of effort to keep sin down—then how can any Christian with an experience like this be kept from dreaming that sin is all destroyed?

The fact is that suppression and counteraction are words expressing a distinction without a difference. In the normal justified life the grace of God is sufficient to suppress or counteract sin principle, though a thoughtful Christian would be slow to say that one "need not trouble about suppressing it;" for the experience of the majority is to the effect that only by the most careful effort can this suppression be made to work continually. Sin will not always remain dormant and the closest watchings necessary to make sure that it does not occasionally become dominant in the life.

But there is a better way. By faith in Jesus Christ the old sin principle can be entirely eradicated by the baptism with the Holy Ghost and fire. The principle effect of the incoming of the Holy Ghost into the believer's heart is that of the complete destruction of inbred sin. The New Testament emphasized purity, sanctification, purging, holiness and other synonyms for a work and state which implies that sin is not simply counteracted, but entirely eradicated. Let us not regard sin of any degree; let us demand of ourselves that we commit ourselves to God so fully and that we trust Him so perfectly that no spot or wrinkle or any such thing shall remain to suggest that Jesus Christ is not an uttermost Saviour. Herald of Holiness.

SIN, A TERRIBLE REALITY.

We hear much talk about disease, about

misfortune, about poverty, about suffering, about bereavement, as the great evils of life. There is no radical evil in the world but sin. All the evils which men dread, are the hateful brood of which sin is the mother. And this sin is not something that comes to man from without. He does not acquire it as does a healthy man who contracts disease by coming into contact with diphtheria, smallpox, or tuberculosis germs. He is born with the germ, and the disease is within him. Like a worm gnawing at the root of a tree, sin touches the very center of man's life and does its destructive work there. Sin is heart disease. What havoc it works is described in the latter half of Paul's first chapter of Romans. It reduces man to a level lower than that of the beast. History from the day of Adam to the present shows what sin will do. Need we wonder then that from the very beginning men have felt that sin means separation from God? That it means banishment from His presence? That like Cain men bear the marks of sin upon their hearts and lives? Sin is the one outstanding terrible reality.—The Lutheran.

WHAT HOLINESS WILL NOT DO.

Holiness will not deliver us from our natural life. We are always human. It will not deliver us from infirmities of body or mind but will greatly help us.

It will not keep us from making mistakes and blunders but it will help us to learn and profit by them.

It does not deliver us from natural fear. You may be afraid of a storm, a horse, a disease or any natural danger, and yet be sanctified wholly.

It does not put us where we never have troubles. Paul said we are troubled on every side.

It does not put us where it is impossible to fall but where by the grace of God we can stand and overcome.

It does not make us all wise but greatly helps our wisdom.

It does not give you a knowledge of all things but a teachable spirit and a desire and hunger to know all you can about this holy way.

It does not keep wandering thoughts from coming to your mind but will keep evil desires from entering your heart.

It does not make us God's angels, nor lords over God's heritage, but humble holy men and women of God.

It is not hard for a true Christian to get holiness nor is it hard for one who has to keep it.

Mrs Geo Peattie Dec 24