

JUSTIFICATION AND SANCTIFICATION.

Where Does the One End and the Other Begin?

(Copied from Religious Intelligencer
of May 19, 1854)

"I cannot for the life of me see where justification ends and sanctification begins," So said my friend, in rather an earnest though not very devotional mood. He might with as much propriety have said, "I cannot for the life of me see where a person leaves off the use of letters and reads as well." A state of sanctification cannot be obtained or retained but in connection with a state of justification; as necessarily so as the letters of the alphabet stand in connection with reading. The way to learn the principles of the doctrines of Christ is not to forget them, just as we do not forget the elementary branches in literature for the pursuit of higher studies. We could no more go on in sanctification without justification than we could go on perfecting ourselves in reading after we had forgotten our letters. But shall I tell you just how and where I apprehend the point in my own experience? I have been going on, sweetly conscious of the smiles of my Heavenly Father. For some time I had been in such a state of conscious, loving obedience that I think I would rather have died than knowingly have offended my Heavenly Father. My course had been onward and upward. As I ascend the heavenly way, clearer light shone upon my mind, revealing higher duties, requiring more of the spirit of sacrifice and furnishing yet stronger tests to obedience. But with increasing light, increasing strength was given, enabling me to be answerable to these higher duties; for I had not learned how to retain a state of justification while under condemnation, the same time for neglecting known duties.

The Crisis.

But the memorable crisis came when I could not have retained a state of justification one hour longer without passing over into that state where entire sanctification begins. Others may act upon the principle that it is optional with themselves whether they will remain in a state of justification or go on to a state of entire sanctification, but with me the command was absolute. "Go on to perfection—be ye holy"; and if I had not obeyed I should have been condemned for my disobedience; and how could I have been in a state of condemnation and in a state of justification at the same time? But I will show you the crisis, the precise point where justification would have ended, and condemnation would have begun, if I had not taken the further step and entered

"The land of rest from inbred sin,
The land of perfect holiness."

I had that evening been enabled to come to the decision that I would not only in word, but in spirit, recognize my covenant engagements, and yield myself, with all the ties that had bound me to earth, wholly and forever to God. I had often endeavored to enter into covenant engagements before; but I now saw there was a marked difference between being willing to give up all and the act of really giving up all; as marked a difference as may be inferred from an offerer under the Jewish dispensation being willing to lay his sacrifice on the altar and really performing the act of placing it there.

The sacrifice of the offerer could not be sanctified until it was laid on the altar, for it was by virtue of the altar that it was sanctified. When I clearly perceived this, O! what a struggle of nature ensued! I had lifted my hand to God, had often said, "I will give up all!" But now when I saw there was to be an eternal surrender of life, reputation and friends, dearer than life. Oh! it was a point quite beyond what I had reached before. But what could I do? Could I stand still at this point and remain in a state of justification while refusing to comply with what I knew to be the demand of God, and in fulfilment of what had been covenant engagements long since made? I saw I could not; I must make the necessary sacrifice or sin, and by my disobedience forfeit a state of justification; and it is here justification would have ended with me had I refused to be holy. Do you ask, how did you retain a state of justification before, when all was not given up? Perhaps I cannot answer your question better than by referring you to what the Saviour said to his disciples: "I have many things to say unto you, but ye cannot bear them now." I had for some time previous to this been answerable to the light as I had received it. The Holy Spirit had led me onward, revealing higher and yet higher duties, as I was able to bear them, till I was brought up to the point described, and was enabled to be answerable to my covenant engagements, and yield myself up entirely and irrevocably to God, and in doing this I felt that I did no more than I ought to do and was an unprofitable servant.

Can We Be More Than Perfect?

Do not those who go on to perfection arrive at a point where they stop? No! Do you remember that Paul speaks of perfecting holiness in the fear of the Lord? Or, I do not know why we may not take a simile we have used and ask, must not a child stop reading because he has learned to read perfectly? Whereas his having learned to read perfectly only introduces him to yet higher branches of study until his mighty soul goes on grasping in knowledge while his life endures. Or, to use another figure: Holiness is a way cast up for the ransomed of the Lord to walk in. If you were in

the way to a given place, would it be necessary for you to stop because you were in the way? The fact is, your only aim in getting into the way was that you might progress in the way until had reached the desired point. Well, heaven is our home. It is our home, for Christ has purchased heaven for us.

There is a way by which we must go, if we would reach this home. God has given this way a name. It shall be called "The Way of Holiness." In this way our going must be established if we would ever reach our heavenly destination. The redeemed of the Lord shall walk in this way of holiness until you have entered upon it. O! may you enter speedily!

—The Author of the Way of Holiness.

Dear Editor:—This article has been copied from "The Religious Intelligencer," dated May 19, 1854. Rev. E. McLeod, editor. This occupied the front page of the paper, and would indicate that seventy years ago the Free Baptists must have agreed with the teaching of sanctification, although later the churches rejected it, or they would not have copied this article from "The author of the way of holiness" and inserted it in their official organ. I hand it on to you and thought perhaps it might be of value for publication now. The copy of this paper is held by Mrs. Ella Cosman, Head of Millstream.

Yours in His Service,

PETER L. COSMAN.

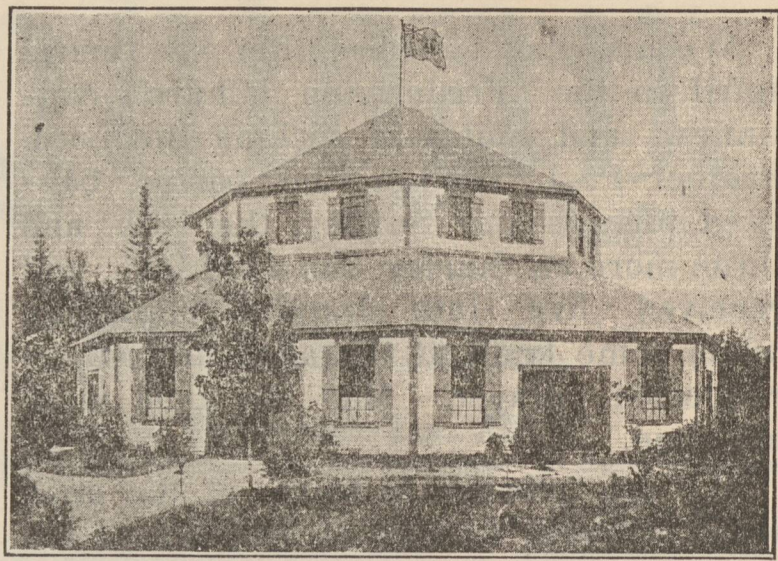
NO TIME TO PRAY.

There is many a man today who will tell you that he has no time to pray; his business is so pressing that he can not call his family around him and ask God to bless them. He is so busy that he can not ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing!" I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray, depend upon it that you have no business on hand than God ever intended you should have."

But look at Daniel. He had the whole or nearly the whole of the kind's business to attend to. He was prime minister, secretary of state, secretary of the treasury, one in all. He had to attend to all his own work and give an eye to the work of a lot of other men. And yet he found time to pray—not just now and then, nor once in a day; not just when he happened to have a few moments to spare, but "three times a day."—Moody.

Tenderness does not mean weakness, softness, effectiveness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch but in unselfishness, thoughtfulness, consideration, forbearance, patience, long-suffering. But, however it shows itself, it is the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better, and spend a useful and beneficent life, if you will practice this lesson of shedding around you the grace of human tenderness in word and act and by the spirit of your life.—Rev. F. B. Meyer.

The God of the Bible is with those who believe in, and trust His word! Forward, with this great God! This Being who created all things! This hair-numbering Deity! This sparrow-watching heavenly One! The One who made, through Jesus, His Son, atonement for our sins, and arranged through His burning Holy Spirit, to cleanse us from all moral defilement! He is with us! Who then, can falter, cringe or fear? FOWARD."



DATES OF CAMP MEETINGS.

Beulah Camp Meeting, St. John River, N. B., June 27-July 6th, 1924.

Riverside Camp Meeting, Aroostook Co., Me., Aug. 1-10, 1924.

For information write Rev. S. A. Baker, Moncton, N. B., Rev. H. C. Archer, Grand Manan, N. B., or Rev. L. J. Alley, Woodstock, N. B., advertising committee.

EVANGELISTS.

The evangelists engaged by the committee for 1924 are:

For Beulah Camp Meeting—Rev. Bona Fleming, of Xenia, Ohio.

For Riverside Camp Meeting—Rev. J. L. Glascock, of Cincinnati, Ohio.

Men must be born of the Spirit before they will attempt to obey these teachings of Jesus, and they must be sanctified wholly before they can make much success at it. Sam Jones used to say that the hardest thing he had ever seen a man try to do, was to live religion without having it; but that is no harder than for a man to try to love his enemies while that hateful and hating thing called the "carnal mind" lurks in his bosom. Jesus put his standard out of reach of human nature, and then invited us to pray for the Holy Spirit to help us to measure up to it. It will never be reached by human might nor power, but by the help of the Spirit.

"The very raising of the question whether ministers can attend theatres proves a dreadful fallen state of some ministers. Asked once whether a Christian could dance a Bishop replied that Christians never wanted to dance. We hereby apply this answer to the question about ministers attending theatres. No Christian minister desires to attend theatres."

Frances Willard, in her consecration for holiness, had to give up her determination to become if possible a distinguished individual and make up her mind to live a quiet, common life, die a common death and be one of the plain, "common folks." How that came out illustrates our Lord's words, "He that will lose his life for my sake, shall save it." With her picture in thousands of albums and hanging in hundreds of school-houses, her statue in two great State Capitols, and under the dome in Washington, her tablet in the Hall of Fame in New York, what American woman was ever more "distinguished?" It was when she gave up trying to be something that she gave God a chance to bring her to her best. He has promised a hundredfold more "in this life" for all we leave for Him. Charlie Studd calls that ten thousand per cent. Surely that is high interest on our common investments for God here. What will it be when we pass into the world of glory?