

# 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. XXXVII.

MONCTON, N. B., OCT. 31, 1928

NO. 20

## WHAT IT IS AND HOW TO OBTAIN IT

A. W. Orwig.

As soon as John the Baptist was divinely assured that Jesus was the Son of God, he exultingly exclaimed, "Behold the Lamb of God that taketh away the sin of the world." While this glorious statement doubtless refers primarily to the taking away of the guilt of sin, it is susceptible of a far wider meaning; namely, the cleansing of the heart from all original impurity. We may not disconnect this more comprehensive idea from the atoning work of Jesus Christ. The holy Scriptures are replete with the teaching that, through the sacrificial death of Christ, sin, as an innate state or principle, may be removed from the soul of man. If this were not so Jesus would not be a complete Saviour. He not only meets the needs and frequent intense longings of the soul.

Thank God, however, for the glorious fact that Jesus, as the spotless Lamb of God, takes away or remits all actual sins committed. It is the first great cardinal fact or truth that meets us in connection with the redemption of fallen man. And to the degree that our actual transgressions have polluted us may we also receive cleansing, Scripturally designated "the washing of regeneration and renewing of the Holy Ghost."

But let us briefly consider the existance and the taking away of "the sin of the world,"—not sins,—the "sin that dwelleth in" us. That is, the sin in which we were born, and before we knew anything about sin, either outward or inward. And it is this inherent and all-pervading evil

"STIR UP THE GIFT OF GOD WHICH IS IN THEE."

Among the numerous wise and impressive exhortations St. Paul gave Timothy in his second letter, the above stands first. It is therefore significantly important not only to his child in the Gospel but to every one in whom dwells the gift of God. All believers have gifts some greater, some less. They come into the kingdom with these as natural gifts or they have them as gifts of the Spirit, direct bestowals, after conversion or entire consecration. The same Spirit who bestows them accompanies them with power and directions for service. Whatever gift the child of God may have or however numerous they may be there come times when this exhortation to Timothy is needful.

Another and more literal translation of "Stir up the gift" is "rekindle the spark." Still another meaningful translation is, "Stir into flame the gift." Flame by its rapid burning gives both light and warmth. Paul would have Timothy render brilliant, radiant service by properly exercising the gift within him. He might have said, "Go to the University for a course of preparation for preaching. Get from great teachers the

which causes all of man's hostility toward God, and more or less constant and heinous breaking of the laws of God. This dreadful taproot of sin is so deeply imbedded within man's nature that it is the most appalling of all the evils with which he is afflicted and cursed. Were the actual transgressions of the whole world taken away, yet the great, specific "sin of the world" would remain. And it does remain, in greater or less degree, until washed away by the blood of "the Lamb of God," subsequent to pardon and regeneration.

There are many passages of Scripture clearly showing the difference between sin as a transgression, and sin as a state or condition. A few of the former are the following: "Christ Jesus came into the world to save sinners;" "Through this man (Jesus) is preached unto you the forgiveness of sins;" "Your sins are forgiven you for His name's sake;" "Who His own self bare our sins in His own body on the tree;" "He was manifested to take away our sins." And what a flood of hymns based on the divine Oracles speak of sins being borne or taken away by Him who was "brought as a lamb to the slaughter,"—this same holy "Lamb of God."

"Our sins on Christ were laid,

He bore the mighty load;

Our ransom price he fully paid ; ;

In groans and tears and blood."

And that familiar, precious, helpful hymn,

matured wisdom they can instil." No; Timothy was not to seek something outside of himself in this advice. The gift to be fanned into flame was within him already. What he needed was to remember what all God's children need to remember that the gift God bestows is like a fire or is a fire. It has the qualities of fire, fire that purifies and energizes, fire that softens and makes to glow what it enters. And, like fire it needs stirring and fanning. And like fire it may go out by neglect.

The means for rekindling or stirring into flame are abundantly convenient for whatever the believer's gift may be. For some it may be a place and a time. A protracted time of communion with the Author of the gift. For others it may be a close, attentive searching of the Word that not only makes one wise unto salvation but wise and diligent in the ways and privileges of the redeemed life. "An author is grieved when he discovers in our library an uncut volume of his, presented to us long before. Poor author. Yet thousands have never, figuratively speaking, cut the leaves of the New Testament and read the glorious story of infinite love." So many who have had bestowed upon them great gifts whose active use would go far to make the world

written by a lady seeking the forgiveness of her sins—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come, I come."

But now let us have a little Scripture language referring, not to sins committed, but to the original condition of man, sometimes called inbred sin, and by various other terms, as follows: "Sin that dwelleth in me;" "The carnal mind;" "Unrighteousness;" "Sin in the flesh;" "The old man;" These and other expressions denote that which may comprehensively be called "the sin of the world," in contradiction from sins which men commit. And for the elimination of this "sin"—this inborn or hereditary evil,—the Lamb of God died as well as for the taking away of sins. Of course, in a general sense, the word sin covers both the act of sin and sin as a state.

Oh, what a mighty Saviour we have! He meets the deepest necessities of our fallen, depraved nature. No matter how many and great the sins committed, they are all taken away when we, by true repentance and faith, "behold the Lamb of God." And deep-seated as is the defilement, it too is taken away. "The blood of Jesus Christ cleanseth us from all sin." For this uttermost" salvation, wrought out by "the Lamb slain from the foundation of the world," let us greatly rejoice, and let us unceasingly praise God.—Holiness Herald and Vanguard.

better have failed to use them because of failing to search the Scriptures.

Some need to give themselves to Christian activities. It has been said the first two letters of the word Gospel spell go. It is a striking evidence of the new birth that its subjects want to go out for others—want to tell the good news. Going and telling, engaging in acts that provoke the smile of Him who while here went about doing good. Helping somebody is a most ready way to help one's self towards a crown of rejoicing.

The cause of Christ needs thinkers, needs reasoners such as Paul, needs brave spirits such as Luther and Knox, needs workers such as Wesley and Booth, needs students who can give correct interpretations of the Word, needs preachers like Whitfield and Spurgeon. Such leaders are few and do not bless every generation. But above all we need everywhere the gifts bestowed on God's children stirred into holy flames.

One great blessing of the Holiness movement is that it stirs into flame the gifts of so many Christians. Revivals fires burn for this cause. God calls out evangelists all over the land for this. For all these our constant prayers should go up.—The Way of Faith.