

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

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HOLINESS

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"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I. Thess. v. 23-24).

Our unavoidable conclusion is that there is an experience of entire sanctification or Jesus would never have prayed "Sanctify them;" nor would the Heavenly Father have inspired Paul to pray that the Thessalonians might receive it.

The Thessalonians were already believers, were even now sanctified in the sense of being separated from sin. The first chapter (figures in brackets referring to verses) of the epistle reveals that they were a cause for thanksgiving on the part of the apostle (2); (3) they had a faith that worked by love; (4) they were elected of God; (5) the gospel had come to them in power, in the Holy Ghost, and in much assurance; (6) they received the gospel and were followers of the Lord, enduring persecution, yet rejoicing in the Holy Ghost; (7) they were ensamples to all that believed in Achaia and Macedonia; (9) they had turned from idols and were serving the true and living God; (10) they were patiently waiting and hoping for the return of the Lord. Nevertheless, for these very believers Paul prays, "May the God of peace sanctify you wholly." Regeneration, incipient sanctification, they surely enjoyed; but they were not sanctified wholly.

From their experience we learn at least one lesson—Entire sanctification is an experience not contemporaneous with, but subsequent to regeneration. Then, if regeneration is ONE BLESSING, and entire sanctification is a subsequent blessing, it is quite proper to call it THE SECOND BLESSING.

Wherever we go we meet the objection, "Man can not be holy." But the Word teaches, that while man can not make himself holy, God, the all-powerful Creator, undertakes to make the willing hearted holy. The holy man or woman is not so by attainment or careful culture, but only by workmanship divine. Hallelujah!!!!

This is a wonderful experience. Chapter iii. 12-13 reveals this. Listen. "The Lord make you to increase and abound in love one toward one another, and toward all men, even as we

do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Surely it is a wonderful experience.

We notice also that this work, which God Himself does, brings the whole spirit and soul and body into a blameless condition in his sight. How could we be so preserved if it were otherwise?

The fact that God is to work this great work leads us to another conclusion. Despite the objections of all who do not believe it possible, it surely is attainable. God is to do this. He Himself is to sanctify you wholly; and who dare set a limit to the power of Divine Grace? Who dare rise up in God's face and declare He cannot do such a thing? It is, by the operation of the grace of God, gloriously attainable. Praise Him!

It is not only attainable, but it is attainable in this life. The Thessalonians are to be preserved from the day of their cleansing right up to the day when our Lord returns. How could they be so preserved if the work was not wrought in this life?

This blessed experience is not only attainable in this life, but, thank God, it is a blessed state from which we need never fall. Marvelous as is the power which is able to make a man holy in spirit and soul and body, equally wonderful is the power which is able to preserve us blameless in his sight unto the coming of the Lord. He has power to keep as well as power to sanctify wholly. High and lofty as the attaining of such a marvellous grace may be, the assurance is added that it can be retained as well as attained. "Faithful is he that calleth you who also will do it."

Many today would call Paul a fanatic, or crackbrain, for venturing such statements. But Paul throws the whole responsibility back on the extreme faithfulness of Almighty God, declaring very explicitly that the accomplishment of this work for the willing believer is an absolute certainty. How like Peter is Paul in this statement. Both are inspired. Both speak with certainty. Peter preaches, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST" (Acts ii:38). "YE SHALL RECIEVE." How positive Paul declares, "Faithful is he that calleth you, WHO ALSO WILL DO IT." "HE WILL DO IT." Equally positive! O what inspiration to believe! What food for faith! "YE SHALL RE-

CEIVE." "WHO ALSO WILL DO IT." HALLELUJAH!

Brother, sister: "Look to the Lamb of God," who, "that he might sanctify the people with his own blood, suffered without the gate." "Behold the Lamb of God, which taketh away the active principle of sinfulness *(HAMARTIA) common to all the world" (Jno. i.:28). HE CAN AND HE WILL MAKE YOU WHOLLY HOLY.

*(HAMARTIA—Nouns ending in—MA, e. g. HAMARTEEMA (used in Mark iii. 28), denote the past, read result of the action of the verb, while those ending in—IA denote the active principle." (This is from "Greek-English Lexicon to the New Testament after the latest and best authorities," by W. J. Hickie, M. A., Cambridge, published 1918 by the MacMillan Company). The word found here, in John i. 29, being an—IA noun, HARMARTIA, with the meaning, according to the same authority, "the active principle of sinfulness," we therefore render the passage as above.

Behold, then, the Lamb of God. He is able to take away (bear away as a heavy load) that heart-indwelling, soul-befouling principle of sinfulness common to all the world. Cry out to Him. Confess it all. Believe on Him. He is able to cleanse you. He is willing to cleanse you. He is willing to cleanse you NOW. "Faithful is he that calleth you, who also will do it."

SOME SAYINGS OF LINCOLN

We can not escape history.

Revolutionize through the ballot box.

Let none falter who thinks he is right.

I have not willingly planted a thorn in any man's bosom.

I do not impugn the motives of any one opposed to me.

Come what will, I will keep my faith with friend and foe.

Suspicion and jealousy never help any man in any situation.

There is no grievance that is a fit object of redress by mob law.

All that I am, all that I hope to be, I owe to my angel mother.

This country, with its institutions, belongs to the people who inhabit it.

God must like common people, or He would not have made so many of them.

For thirty years I have been a temperance man, and I am too old to change.

Gold is good in its place but living, brave, and patriotic men are better than gold.

—The Free Methodist