

The King's Highway

An Advocate of Scriptural Holiness

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ALLIANCE SESSIONS, JULY 5th - 7th

SANCTIFICATION

We receive sanctification, a second definite work of grace, through the blood of Jesus Christ. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). It is the blood that cleanses and makes holy. "The blood of Jesus Christ his Son cleanseth us from all sin" (I. John 1:7).

The Word of God teaches the twofold nature of sin—actual sin and indwelling sin. The terms "blot out," "forgive," and "pardon" refer to actual sins; while the terms "purge," "cleanse," "purify," and "sanctify" refer to indwelling sin.

You cannot sin and repent, and sin and repent, and call that salvation—that is conviction. When you are really saved, it takes sinning out of your life.

At conversion, or regeneration, all actual sins are forgiven; your soul is justified, born of God, adopted into the family of God, and you become a new creature (2 Cor. 5:17; I. John 5:4). We have the witness of the Spirit in our heart. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I. Cor. 2:12).

When you are really saved, sin is taken out of your life. When you are born of God, you will not give way to lust. You may feel at times an uprising within, but you will have power to resist the enemy.

The sins that you have committed in your life Jesus pardons and blots out; but the inherited sin, the inbred sin, is cleansed away, destroyed by the second work of grace. We are not responsible for the sin nature until we receive the light, for we could not repent of a sin that we did not commit. Our first parents fell, and sold their birthright, and through disobedience to God brought the sin nature, the fallen nature, upon the human race.

When a sinner comes to Christ and is saved, the fruits of sin are cut off, and the fruits of the Spirit appear; but the root, or nature, of sin remains in the heart and will sooner or later give trouble. He needs to go to God and have the old root, the Adamic nature, eradicated. He will then have a pure heart.

David saw his need of sanctification, of

cleansing, when he prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow" (Psa. 51:2, 5, 7).

Sanctification means a life of constant victory and perfect fellowship with Jesus Christ. There is a sacred oneness between the soul and God. "For both he that sanctifieth, and they who are sanctified, are all of one" (Heb. 2:11). He reigns in the heart supreme—Christ, the Sanctifier, the Mighty God, the Prince of Peace. This brings a sabbath of rest to the soul, for Christ reigns within, without a rival. The believer enters into absolute rest in God. "There remaineth therefore a rest to the people of God" (Heb. 4:9).

Sanctification puts one on the highway of holiness, that undefiled, clean, holy walk with God. It is wonderful to have the Sanctifier in the soul! It makes other souls hungry when they see sanctification lived out day after day, under every circumstance and condition. Heaven dwells in the soul, and the life measures to 1 Corinthians 13.

If there are evil uprisings in your heart you are not sanctified. If you get offended under provocation, if you contend for your opinion, your own way, you are not sanctified. You know whether there are uprisings of any unholy nature in your heart; and if there are, you should seek at once for sanctification.

How does your experience work, feel, and love, under test and trial? Examine the issues of your heart, and you will know whether you are sanctified. When you have the experience, there is no doubt in your heart, for you have the witness within and the life without, which makes it possible for you to know that you have the experience of entire sanctification. If you do not know whether you are sanctified, it is a sufficient proof that you have not the experience.

Consecrate your life; give God your all; put everything on the altar. Make your consecration according to the Word of God. "Present your bodies a living sacrifice, * * * which is your reasonable service." Go down before Him with all your soul and life, and say, "God I forever yield myself to Thee; ^{Moses D Hillman, Jan} Thy feet."

The moment any soul will make a complete consecration, God will cleanse the heart. That

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ARE WE COOLING OFF?

Rev. E. E. Shelhamer

It is said that every church organization passes through three epochs:

First, the **Experiential** Stage: This is the period when the principal theme in preaching and publishing pertains to personal experience. The emphasis is not, "How much do you know?" but "How much do you **feel**?" Though Paul was a master of logic and argument, yet he was always testifying. Whether before kings, ecclesiastics or a howling mob, he could not refrain from reference to how he met the Lord in a real way. He called it "the revelation of Jesus Christ."

This early period in every **live** church stands out in bold relief as the most important thing, far above ecclesiasticism and scholasticism. And the main reason for an existence today should be a definite heart experience. Wesley, though highly educated and very ritualistic, declared that at a certain place, and at a certain time he felt his own heart "strangely warmed within me." It was then he knew for himself, and not another, that he was "a new creature in Christ Jesus." This personal contact with God will do today what it did back yonder—silence opposers and put an end to all controversy. God forbid that we should ever minimize or get away from it.

But the main thing that made John Wesley immortal was not alone the clear witness to his acceptance with God. Many other men of his day received like assurance, but their names are unknown. It was when Wesley had the conviction and courage to come out and champion and resurrect an old doctrine which he was pleased to term "the second blessing." It was **then that he took second place beside Paul** as an exponent of the "central truth of Christianity."

And now, my dear brethren, may I speak plainly? I fear many preachers and some entire churches, have put on the "soft-pedal" when it comes to being definite on the subject of heart purity. Why should we hesitate to come out boldly in favor of full salvation? This is what the Apostles and early fathers taught and experienced. History shows that when any movement side-stepped this glorious doctrine, it ceased to be dynamic for God.

Second, the **Educational** Stage: History also shows that the older a denomination grows, the more emphasis it places upon knowledge

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CAMP MEETING - JULY 7th - 16th