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## A DEEPER DEATH TO SELF

By G. D. Watson, D.D., in "Free Methodist"

There is not only a death to sin, but in a great many things there is a deeper death to self—a crucifixion in detail, and in the minutia of life—after the soul has been sanctified. This deeper crucifixion to self is the unfolding and application of all the principles of self-renunciation which the soul agreed to in its full consecration. Job was a perfect man and dead to all sin, but in his great suffering, he died to his own religious life; died to his domestic affection; died to his theology; all his views of God's providence; he died to a great many things which in themselves were not sin, but which hindered his largest union with God.

Peter, after being sanctified and filled with the Spirit, needed a special vision from heaven to kill him to his traditional theology and Jewish high-churchism. The very largest degrees of self-renunciation, crucifixion, and abandonment to God take place after the work of heart purity.

There are a multitude of things which are not sinful; nevertheless, our attachment to them prevents our greatest fullness of the Holy Spirit and our amplest co-operation with God. Infinite wisdom takes us in hand, and arranges to lead us through deep, interior crucifixion to our fine parts, our lofty reason, our brightest hopes, our cherished affections, our religious views, our dearest friendship, our pious zeal, and spiritual impetuosity, our narrow culture, our creeds and churchism, our success, our religious experiences, our spiritual comforts—the crucifixion goes on till we are dead, and detached from all creatures, all saints, all thoughts, all hopes, all plans, all tender heart yearnings, all preferences — dead to all troubles, all sorrows, all disappointments; equally dead to all praise or blame, success or failure, comforts or annoyances; dead to all climates and nationalities; dead to all desire but for Himself.

There are innumerable degrees of interior crucifixion on these various lines. Perhaps not one sanctified person in ten thousand ever reaches that degree of death to self that Paul and Madame Guyon and similar saints have reached. In contradistinction to heart cleansing, this finer crucifixion of self is gradual; it extends through months or years; the interior spirit is mortified over and over on the same points, till it reaches a state of divine indifference to it. A great host of believers have obtained heart purity, and yet, for a long time have gone through all sorts of "dying daily" to self, before they found that calm, fixed union with the Holy Ghost which is the deep longing of the child of God. Again, in contradistinction to heart cleansing, which is by faith, this deeper death to self is by suffering. This is abundantly taught in Scripture.

Joseph was a sanctified man before being cast into prison; but there the iron entered into his soul (compare Psalm 105:18, margin), and by suffering he reached the highest death of self. There are literally scores of Scripture passages like Psalm 71:19-21, teaching that the

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## "MEANING BUSINESS"

Claude A. Ries

When one becomes enamored with another it is his great concern not to bring the least pain or grief to the life of the one so loved. So God says to His own dear people, "Grieve not the Holy Spirit of God, in whom ye are sealed with a view unto complete redemption." Ephesians 4:30. To grieve means "to make sad." The context of this passage reveals the fact that God's heart is made sad because He is hindered in the soul development that He purposes in every Christian life.

A seal is a mark of ownership. It is also a stamp of likeness. "Nevertheless the foundation of God standeth sure, having this seal—the Lord knoweth them that are His, (ownership) and let everyone that nameth the name of Christ depart from iniquity." II Timothy 2:19. Personal likeness to Christ stated negatively).

The next two verses (Eph. 4:31, 32) tell us how to keep from making sad the heart of God. First by an abandonment to purity in the inner "drives" of the heart life (vs. 31) and second, by an abandonment to service (vs. 32). In his "The Spirit of Life" Dr. J. S. Holden writes, "A great difficulty with many is that they want power without purity and happiness without holiness, hence when God puts His finger upon unclean and unlawful things, they shrink from the cost of renouncing them and thus it is impossible for their prayer to be answered." God says "let every kind of bitterness—harshness of speech and feeling definitely be put away from you. Let all sudden outbursts of temper—the "little chimney-heated-red-hot-in-a-minute emotional explosions—let that more settled, riled disposition be cleansed from you, even as Christ cleansed the temple, using this same identical word, "be put away." Dealing further with the inner drives, He puts His finger on clamor—the outcry of passion, the violent assertion of one's own rights, His finger upon evil speaking, speech that is injurious to the good name of God or man—along with malice, that unjust habit of mind. Yes—

Wash, Lord, and purify my heart  
And make it clean in every part  
And when 'tis clean, Lord, keep it too  
For that is more than I can do.

We also keep from making sad the heart of God by an abandonment to vitalized Christian service.

"Be ye created kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Out in the African bush they have what they call, "forgiveness week." It comes in the dry season when the weather is smiling. Every man and woman pledges to forgive his neighbor of any wrong, real or fancied. The cleansed Christian lives a life of forgiveness and kindness, fifty-two weeks in the year. "True holiness is being possessed by God, true service is being used by God." Being kind means literally being useful. Three emphases are to characterize our service, first, it is useful, we are to be not only good but good for something, second, it is tenderhearted toward all men, third, it is forgiving as God forgives. A

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