

# The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein. Isaiah 35:8

VOL. XVIII. (New Series.)

WOODSTOCK, N. B., AUGUST 15, 1907.

(Semi-Monthly.) NO. 15

## FROM PERFECT LOVE.

REV. J. A. WOOD.

What is the cause of so much prejudice against the doctrine of entire Sanctification, and even of hostility to it?

1. The doctrine is misunderstood. Multitudes misapprehend its true nature. It is often taken to mean more than it is intended, and more than it is taught by the Church. There are thousands within the bosom of our church who are astonishingly ignorant of the doctrine as taught by our standards. In these days of newspapers and light literature which are flooding the land, everything else is read but the excellent works written on this subject.

We think it a serious matter that our grand old religious biographies, which formerly educated our people, such as Fletcher, Clark, Bramwell, Stoner, Carvosso, &c., are being very largely supplanted in our Sabbath schools by light and questionable literature. The valuable books published on this doctrine and experience are read by only a small part of the membership of the church.

2. The doctrine and experience of entire sanctification has been prejudice among common people by being frequently identified with culture, social refinement, and the highest finish; then of course it can be possessed only by the few who have the time, the means, and the opportunity to obtain the highest development and brightest polish, and cultivation. This is an egregious blunder, contrary to the very genius of the gospel. The highest style of gospel salvation is adapted to the mass of humanity, the common people. A plowman may be entirely sanctified without becoming a polished scholar; and a plain, godly mother may be free from all sin, though she may know nothing of social refinement or literary cultivation.

3. Many of our ministers are at fault in this matter, in not seeking this blessed experience themselves; for not studying and mastering the subject; and for not preaching it more clearly, strongly and explicitly to the people.

4. Much of the prejudice and opposition to this doctrine comes from remaining depravity in unsanctified believers. Indwelling sin is an antagonism to holiness, and, in so far as any Christian has inbred sin, he has within him opposition to holiness. Many, most, do not yield to it, but resist it, pray against it, and keep it under; others we are sorry to know, both in the ministry and laity, yield to their depravity, and stand in opposition to God's work.

Is Christian Perfection absolute perfection?

It is not. We know of no writer who has ever taught any such perfection in man. God's moral perfections are like an infinite ocean, as boundless and fathomless as immensity. Up to this perfection neither man, nor angel nor seraph can ever come. Between the highest degree of human perfection, and the perfection of God, there is the difference between the finite and the infinite. Absolute perfection belongs to God alone. In this sense, "there is none good but one, that is God." The highest, sweetest, and most lovely angel in Paradise is infinitely below absolute perfection.

Is Christian perfection the same as Angelic perfection?

It is not. Angels are a higher order of intelligences; they are innocent and sinlessly pure. The fire of their love burns with an intensity, and their services are performed with a precision and rectitude not possible to mortals. In this world we must be content with Christian perfection; when we reach heaven we shall be "equal unto the angels." Christian perfection or holiness is a perfection according to the capacity of a man, and not according to the capacity of an angel, or a glorified saint.

Is Christian perfection synonymous with Adamic perfection?

It is not. There is a wide difference between a pure-hearted Christian saved by grace, and unfallen Adam in his Paradisiacal glory; a difference in range of powers, innocency, and grounds of justification. Adam was justified by works, and was free from the broken powers, and infirmities of fallen human nature.

Every creature of God may be perfect after its kind, and according to its degree. Angels, cherubim, and seraphim are all perfect, but their perfection falls infinitely below the absolute perfection of God. There is a gradation which belongs to all the works of God, and hence there are various sorts and degrees of perfection. Angels are perfect in their order and place; they are perfect as angels, but imperfect in comparison with God. Each sphere of being has its normal limits; God alone has absolute, infinite perfection; the angels have a perfection of their own, above that of humanity; fallen but regenerate and sanctified man has also his peculiar sphere in the mediatorial economy; and the highest practicable rectitude, whatever it may be, is his perfection, and is Christian perfection.

Christian perfection is a perfection of love, pure love in a fallen but purified soul.

In the very nature of things, the term perfection is used in various senses, and must be limited and qualified when applied to any being but God; and yet those who reject the doctrine of Christian perfection seem to affix to the term but one single idea, and that the idea of absoluteness—implying absolute perfection.

To apply absolute perfection, or angelic, or Adamic perfection, to the terms given in the Bible, significant of Christian perfection, which is a modified, relative perfection, such as may be asserted of an entirely sanctified Christian, is as illogical as it is common among the opponents of this doctrine.

Mr. Wesley adopted the term perfection because he found it in the Scriptures; (see question 1;) he deemed St. Paul and St. John sufficient authorities for its use. The Christian world has also largely recognized the term in the writings of Clement, Macarius, Kempis, Fenelon, Lucus, and many other writer both Papal and Protestant.

Do you teach a sinless perfection? Our answer must be according to what is meant by "sinless perfection," which is a term we never use in teaching Christian perfection.

1. If by sinless perfection be meant infallibility, or a state in which the soul cannot sin, we answer, No. We believe in no such perfection in this life; and further, we know of no one who teaches any such thing, although it has been asserted over and over, thousands of times, by the op-

posers of Christian perfection.

2. If by this term be meant, a perfect fulfillment of the Paradisiacal law of innocence, and freedom from all involuntary transgressions of the law of love, we answer, No. Mr. Wesley says: "Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please; I do not."—Plain Account, p. 67.

3. If by this phrase be meant, a perfect observance of the evangelical law of love, so as to love God with all the heart, soul, and strength, we answer, by the grace of God, Yes. See Deut. xxx. 6.

4. If it be meant at moral condition, in which the soul has no disposition to sin, and will not sin, and by the grace of God is kept from sinning we answer Yes, to the glory and praise of God.

5. If this question means, does God fully pardon all our sinful acts and absolve us from all guilt, and does He entirely cleanse the soul from a sinful state, so that it becomes pure, or entirely free from sinful proclivities, we answer, Yes.

Does Christian Perfection exclude a need of the atonement?

No; not for a moment. All Christian life is in Christ; and is dependent upon Him, as the branch upon the vine. "I am the vine, ye are the branches. . . . Without me ye can do nothing." The pure in heart abide in Christ, by a continuous faith, which is the vital bond of union with him. Sever this connection, and the spiritual life of the soul ceases at once. Christ does not give life to the soul separate from, but in and with himself.

Purity of heart sharpens the spiritual vision and secures steady and unbroken reliance upon the atonement; hence, those cleansed from all sin, in the fullest sense "live by faith on the Son of God. None see their need of the atonement so clearly, or feel their need of its merits so deeply, as the entirely sanctified. He, more than any other man, feels,—

"Every moment, Lord, I need The merit of the death."

It requires the same power to sustain creation, it did to produce it; so, it requires the same Jesus who cleansed the soul, to keep it clean. Cleansing grace is keeping grace, and is retained, as it was obtained, by faith. In Christ they are, and in Christ they must abide. Their only danger is in apostasy. "According to your faith be it unto you," is the divine order in keeping as well as in receiving grace. "Who are kept by the power of God through faith unto salvation."

Dr. Clarke observes: "What is it that cleanseth the soul and destroys sin? Is it not the mighty power of the grace of God? What is it that keeps the soul clean? Is it not the same power dwelling in us? No more can an effect subsist without its cause, than a sanctified soul abide in holiness without the indwelling Sanctifier."—Clarke's Theology, p. 187.

Mr. Fletcher says: "To say that the doctrine of Christian perfection supersedes the need of Christ's blood, is not less absurd than to assert that the perfection of navigation renders the great deep a useless reservoir of water."—Last Check, p. 574.

## GOD'S LITTLE FLOCK.

"Fear not, little flock; for it is your

Father's good pleasure to give you the kingdom" When Jesus uttered these words the flock truly was small. But the persecution that arose about the time Stephen was stoned to death scattered the disciples everywhere, and churches sprang up in different places; so the little flock began to increase.

Nearly two thousand years have passed since Jesus spoke these words, and what do we find at the present time? Multitudes of churches all over this great continent, as well as Europe and over a great part of the known world, numbering many millions of professed christians. But how many of them have washed their robes and made them white in the blood of the Lamb? Professions and joining a church do not make them members of God's little flock.

Sometimes when we think of these things we think of Gideon's army. When the Lord told Gideon He would save Israel from the hand of the Midianites and the Amalekites by His hand, Gideon gathered an army of thirty-two thousand. But God did not need so many, so he sent back all the cowards. Behold! there were twenty-two thousand sent back. What must Gideon have thought when he was left with only ten thousand to go to war against that mighty host? No doubt he thought they were all warriors, and, having a pure heart himself, he saw God, for the pure in heart do see God. But the Lord sifted him again. This time he took out nine thousand, seven hundred more. This must have tried Gideon's faith a little, but still he saw God and knew "one could chase a thousand and two piteen thousand to flight." He armed them with pitchers and lamps. So they marched to the front and blew the trumpet, shouted for the battle, broke the pitchers and let the light shine, shouting "the sword of the Lord and Gideon." This was all they were required to do, and they did it.

Let all who read these lines ask themselves this question: "Am I one of the "three hundred? Am I one of God's little flock?"

JUDSON BURPEE.

## OLD-FASHIONED HOLINESS THE BEST.

One of the things most to be deplored is the effort on the part of well meaning but unwise persons to invent some improvement upon the gospel doctrine of holiness. The carnal mind seems ever to be seeking some way to evade the issue and thus save itself from being driven out of the human heart. One time it seeks a hiding place behind some theory which will attract attention from itself by the very novelty of the new ism; at another time the new theory attracts attention to itself by the remarkable promises it makes of superior efficiency and superior power. Anything to get rid of the old and tried and true doctrine of entire sanctification by the Pentecostal baptism with the Holy Ghost, and the reason for this eagerness is not far to seek. If only the attention can be diverted there is a possibility that the "old man" will still live to ply his evil trade. Good plain old fashioned Bible holiness is still the best.—Wesleyan Methodist.

## GOOD TIMES WITH THE LORD.

Many persons complain of hard times, but there is a place where the times are always good, that is with the Lord. The Lord never has hard

times and all who live with him share in his good times. We have often noted that complainers about hard times are also disobedient to the heavenly visions which the Lord reveals to them by his Word, illuminated by the Spirit. God is light and in him is no darkness at all. Keeping close to God we are never compelled to walk in the dark. God is never under a cloud and keeping close to him we are never under clouds. God is never at a loss what to do and keeping close enough to him and waiting patiently for the revelation of his will we are certain in due time to know exactly what he wants us to do. God never failed once, and keeping close to him he can make us succeed. There are always good times with the Lord,—Wesleyan Methodist.

## WHAT IS MOST NEEDED IN THE CHURCHES?

He would be a very conceited man who would fancy himself able to specifically answer this broad question in all of its details without a detailed acquaintance with all the conditions in each church involved but at the same time there are some general things needed in every church. A type of justification which sets men to obeying God is needed. Men made no greater mistake in preaching than when they hold up entire sanctification as the blessing men need to make them stop sinning. It repentance does not stop all known wilful sin it is of no value at all. But while all of this is true there is no measure of victory and glory and fire in entire sanctification which will do more for the churches than any other experience with which we are familiar and so affirm that one of the pressing needs of each church is that all of its members shall become alive to this blessed experience and seek it without delay and persistently until it is obtained.—Wesleyan Methodist.

## LOVINGLY OBEDIENT.

There is nothing more beautiful in all the world than an obedient boy or girl. Nothing in the way of talent, brightness, or unusual genius can make up for disobedience. It is to the discredit of not a few bright boys and girls that they are not obedient to their parents. To obey is better than sacrifice—it is the bright star that shines in the coronet of a true boy or girl. Jesus set the example here of a true, high-minded lad. Here is the place of a boy's religion; here is where the crown and glory of a bright girlhood is made manifest. What do our parents ask of us? One chief thing; that we shall be lovingly obedient; I say lovingly obedient, for unless obedience is the outgrowth of love it is likely to be natural and so far irksome. Remember the commandment, one of the Great Ten Commandments of the Hebrews. This commandment is "Honor thy father and thy mother."—In The Classmate.

## ALONE WITH GOD.

In the days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these last days is running fast. We live in what is called "the age of progress," and, you know, we must keep pace with the times. So the world says. But the spirit of the world has not confined itself to the world. It is, alas to be found among the saints of God. And what is the result. The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God.