

The King's Highway.

And 'an Highway shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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Perfect Salvation: Its Nature.

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HEBREWS VII. 25: "Wherefore he is able also to save them to the uttermost that come unto God by him."

The presentation in a preceding "paper" as to what the gracious work of the Holy Spirit accomplishes in the soul, in respect to sin, that partial salvation, or the washing of regeneration, cancels the guilt of sin, and perfect salvation, or the renewing of the Holy Ghost, removes the impurity of sin, leads naturally to a fuller view of perfect salvation as wrought in the soul by the baptism with the Holy Ghost and fire.

Perfect salvation does not cancel or supersede the experience of conversion or partial salvation, but maintains, improves, enlarges, exalts, enriches, and establishes it, yet superadds to it a phase and quality of saving grace quite different from and superior to it.

It is not the professor of religion that has an equivocal conversion, is careless, neglectful, half-hearted in service, that comes to see the depravity of his heart; but the truly regenerated, who is working out his salvation, growing in grace, and hungering and thirsting after righteousness. Such a child of God, having recognized "the seed of sin's disease" in the soul, as the exciting cause of all his interior contests and his exterior failure, then being taught that there is a fountain open for the uncleanness of sin, as well as its guilt, he steps a second time by faith into the crimson tide, is made free from sin in his soul, and rises into all the life of God. Now he lives—lives to God, lives victorious over the world. The days of his mourning are past. He is fully saved.

Perfect salvation, however, is more than an elimination of sin, more than an emancipation; must be this primarily, but not exclusively. It is endowment and enlargement, as well as subtraction and separation. "Being made free from sin, we become servants to God; have our fruit unto holiness, and the end everlasting life." Grace as well as nature abhors a vacuum. The inevitable sequence of freedom from sin is fruit unto holiness. Every grace of the Spirit prominent in the heart by conversion, so soon as carnality—inward sin—is removed, springs into perfectness. So soon as the wholly consecrated child of God accepts by simple faith the blood of Jesus Christ for the cleansing of the soul from all sin, so soon the Spirit answers to the blood, and brings into the soul all the fullness of God. Indeed, it is the incoming of the Holy Ghost in all his fullness that removes the presence and impurity of sin. As the antidote expels the poison, or the morning supplants the night, so does Divine grace eliminate sin and consummate the full salvation of the soul by bringing into it the fullness of the Spirit. Moreover, this translation from partial salvation to perfect salvation by the baptism with the Holy Ghost through faith, is in the order of an ascending series as to the emotional elements of salvation. The joy of pardon becomes joy unspeakable; the peace of God in acceptance unfolds into the peace of God that passeth all understanding; the sweetness and warmth of first love graduates into the rapture and fervency of perfect love.

The experience of Dr. L. D. Pilcher

late president of Peking University, and for twenty-three years a self-sacrificing missionary in China, who died November 24th, 1903, illustrates most beautifully the distinction between partial and perfect salvation, and shows how definite the transition becomes from one to the other under the light and power of the Holy Ghost. His own record of his spirit-transfiguration, under date of February 2, 1887—six years preceding his translation to heaven—which was found among his papers, tells impressively his story of the struggle and triumph by which he reached the delectable mount of full salvation. He said:

"It is now twenty-one years since I received the assurance that God, for Christ's sake, forgave my sins. During all these years I have been as one dwelling upon a plateau of comfortable width, well up the mountain sides. Beneath me was the 'pit from which I was digged.' Before me was spread out the beautiful landscape, filled with many a view of delight to the spiritual sense. But before and above me towered the mountain with its brow bathed in eternal light, and from whose crest the ever-widening view stretched away in every direction clear up to the gates of pearls, through whose open portals streamed the glory that filled the soul of the dwellers upon the mountain-top, and shed some rays down the slope till they reached me, imparting some notion of what was above and beyond.

"Year after year, and day after day I continued to dwell there. Earnest men and women passed me in their journey toward the light that blazed overhead. They often stopped and urged me to go with them. With Bible in hand, they pointed out the promises of our God which gave assurance of a loftier experience and a broader vision. I often felt drawn to follow with them, but with decreasing satisfaction and diminishing pleasure continued to dwell upon my chosen terrace, with its beautiful but narrow view. Each time I wished them Godspeed, and each time was left behind.

"By and by these passers-by irritated me. I shunned their presence as much as possible. If obliged to listen to their stories of the wonders of the glory that shone above me, I did so with indifference, and looked upon them as visionaries. I put aside all their messages unread. I tried to persuade myself that the towering mountain and its crown of glory was a figment of the imagination, and that where I stood was the true height of spiritual desire. In this delusion I rested.

"For seventeen years God has permitted me to preach the gospel of love and salvation. He has placed me upon the outpost in a most responsible position. I have tried to tell men of Christ, and, from my own experience, could point to the 'Lamb of God that taketh away the sin of the world. Under my ministry men have, from time to time, seemed to yield, but seldom have they given themselves to Christ.

"Within the last fortnight, by the kind exhortations of a friend, and because of our intensified desire to help some who are about me, I have been forced to thoroughly review my whole Christian life, and examine into the motives that have inspired what had seemed to be my most praiseworthy acts. Prayerfully and tearfully I undertook the

task. I suddenly—and I must say it in justice to myself, for I verily thought during all these years that I was doing God's service—awoke the fact that I had been striving 'to glorify self, and enjoy God forever!'

"Dwelling upon my little mountain terrace, God's face has been hid from me, and only a few rays of his glory have fallen upon the spot where I lived. I have sung, 'Arise, my soul, arise,' and have clung hard to things below. I have cried out, 'Nearer, my God, to thee,' and then turned my back upon him. I have with my lips said, 'Oh for a heart to praise my God!' and my heart said to praise self. I have exclaimed, 'Come, Holy Spirit, heavenly Dove!' and have not looked up for the blessing. My private devotions have not been seasons of communion with my Father, but times of formal adherence to habits formed in childhood. My Bible has been read only in a perfunctory way, because a professing Christian is supposed to own a Bible, and read it too. But, alas! its clean pages and unused condition testify too truly to my neglect.

"Humiliating as this confession is, it is not half of what the Lord showed me, until in self-abasement I could have groveled in the dust in agony of despair.

"For a whole week I sought the path leading up. For some reason it seemed hedged up, and I could not make the start. Others about me found the path, and from their altitude of desire attained, beckoned me on, pointing out the path that seemed so plain to them, but hidden from me.

"I tried, with God's help, to remove self entirely from sight; but at the same time I was inclined to dictate to the Lord just where I ought to discover the way, and just how I wished the blessing. So long as I continued in this spirit, the way was hidden from my view. Once I was almost ready to give up, thinking the blessing was for me, and that the glory of the mountain-top was reserved for others. For a while I tried to rest resigned in this thought; but I found I could live no longer where I had dwelt so long. I must climb higher, or sink lower. Encouraged by the words and experience of others, I determined to rest in the promises and wait, expecting the answer in God's own time and way.

"Yesterday, at noon, in our prayer-meeting, the pathway began to open up. The evening before, while exhorting the Chinese who had been seeking salvation, I had used the illustration of the persistency of a beggar in seeking alms. Good old Brother Sun arose soon after, and, dwelling upon the same illustration, spoke of how often it was the case that the beggar became so engrossed in seeking, that he fails to notice the gift that is thrown to him, and allows it to fall unheeded in the dust. I thought, while others in the noon prayer-meeting were telling their joys, 'Have I not failed to heed the gift already bestowed?' Then the light began to stream in, slowly filling the broken and empty vessel. Higher by faith I climbed, until soon I stood upon the summit, all bathed in light with the joy that overflowed.

"It was no vision or chimera of a disordered mind. I hungered and thirsted and was filled. O blessed experience! O joy unspeakable! I had asked for a great deal, but the Lord gave me more—exceeding abundantly above all that I asked or thought.

"I now stand on the mountain-top. Clouds of doubt can not rise to this altitude. The light that is all around, streaming forth from the throne of God, is too bright and all-pervading to permit of a shadow."—From "Salvation Papers"

My faith is, that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is an eye to see it.—Norman Macleod.

Preservation.

E. F. WALKER.

Immediately following Paul's intercession for the sanctification of the Thessalonian brethren he prays for their preservation. This implies the possibility of losing. Our first parents lost holiness by yielding to the solicitation of the tempter, and in the same way holiness may be lost today. The adversary is just as real, just as present, just as subtle and just as active now as he was in the beginning, and he has more experience in ensnaring souls; and he is ever zealously intent to drive the believer from the Eden of perfect love.

It is a sad fact that some do lose this blessed experience. Not so many, indeed, as might seem, for not all who have professed have possessed. But it is evident that there are those who do lapse from the real possession; to the grief of the Holy Spirit, the dishonor of our holy religion, the dismay of holiness brethren and workers, and the discouragement of those who would seek the blessing; as well as disaster to their own souls. Alas! if all who gain would only retain, how would the ranks and power of the sanctified army swell, and how Scriptural holiness would spread!

So the question is of great importance: Once obtained, how is entire sanctification to be retained?

The Spirit of Truth, in the first verse of the Epistle of Jude, teaches that they who are "sanctified by God the Father" are "preserved in Christ Jesus." The same dear Lord who is made the believer's sanctification is also his preservation. As we are by the Holy Spirit baptized into Christ for our sanctification, so in Him who is our life we must abide for continuance in holiness. As the dependent branch withers when severed from the vine which is its life, so the members of Christ wither when separated from the divine Vine. "As ye have received the Lord Jesus" for sanctification, "so walk ye in Him" for preservation. "Ye are complete in Him."

"Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest."

But how may we have this necessary and blessed abiding in Jesus? Again the Holy Ghost teaches that we are "kept by the power of God." (1 Peter 5:5.) Not by the human resolution, not by the power of religious ordinances. By nothing short of the divine omnipotence may we be preserved in Christ Jesus. The power which keeps is the very same as that which sanctifies; and that power must continue in commission if we are to continue in perfect love. As every moment we need the merit of Christ's blood, so every moment we must have the might of the sanctifying Spirit. We are baptized into Christ by the Holy Ghost; and by that same Spirit we are kept abiding in Jesus. The continuous spiritual baptism preserves in continuous holiness. "Walk in the Spirit and ye shall not fulfil the lust of the flesh." (Gal. 5:16) "Greater is He that is in you than he that is in the world." (1 John 4:4.)

Again, the Scripture that teaches that we are kept by the power of God, also teaches that this keeping is "through faith." Thus only can we receive, and thus only can we retain sanctification. We live by the faith of the Son of God. We walk by faith.

This is the victory that overcometh the world, even our faith," (1 John, 5:4)

Does the devil tempt? "Whom resist steadfast in the faith." (1 Peter 5:9.)

Do trials press hard? "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator." (1 Peter 4:19.)

Do unreasonable and wicked men oppose? "But the Lord is faithful, who shall establish you, and keep you from evil." (2 Thess. 3:3)

Do "feeling" droop? "Let us hold fast the profession of our faith without wavering; for He is faithful that promised." (Heb. 10:23.)

Whatever may be your earthly lot, "cast not away your confidence, which hath great recompense of reward." (Heb. 10:35.)

If you are full of comfort, if you are exceeding joyful, remember—

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name."
If feelings are down, keep up faith.
If all around you is brightness—
trust.

If all seems dark, yet
"Keep on believing; Jesus is near;
Keep on believing; there's nothing to
fear."

"He that believeth on him, shall not be confounded." (1 Peter 2:8)
Believing is the breathing of the life of holiness. As long as we breathe, we live. And we cease at once to breathe and live.

Believing keeps the soul in the Spirit;
The Spirit keeps the soul in Christ;
Christ keeps the soul in Holiness.
To God be all the glory! Amen!
—Nazarene Messenger.

An Alphabet of Proverbs.

A gain of prudence is worth a pound of craft.

Boasters are cousins to liars.
Courage in Christians means plenty of backbone.

Denying a fault double it.
Envy shoots at others and wounds herself.

Foolish fear double anger.
God teaches us good things by our own hands.

He has hard work who has nothing to do.

It cost more to revenge wrongs than to suffer them.
Just Christians can afford to be merciful.

Knavery is the worst trade.
Learning makes a man fit company for himself.

Modesty is a grand virtue.
Not to hear conscience is the way to silence.

Proud looks make foul work in fair faces.

Quiet conscience is quite sleep.
Riches is he that wants least.

Small faults indulged are little thieves that let in greater foes.
The boughs that bear most hang lowest.

Upright walking is sure walking.
Virtue and happiness are mother and daughter.

Wise men make more opportunities than they find.
You never lose by doing a good act.

Zeal without knowledge is fire without lights.—Sel.

To be systematic with the grocer and not with God is not holding things in proper proportion.—Sel.