

# 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. V. (New Series.)

ST. JOHN, N. B., APRIL 30, 1895.

(Semi-Monthly.) No. 8

## PERFECTION OF FAITH.

### Christian Experience.

THE BASIS OF FAITH IN THE IMMUTABLE WORD—FORMIDABLE OBSTRUCTIONS TO ITS EXERCISES—HOW OBTAINED AND MAINTAINED AS A PRINCIPLE OF HEART AND LIFE.

BY BISHOP WILLIAM TAYLOR.

Perfection of faith; not a miraculous working faith, not a faith that will presume to effect the irresistible conversion of a soul, or anything contrary to the laws of God; but a faith that clearly apprehends in the light of the Holy Spirit's revealing the woes and wants of my soul, and that apprehends in Christ, through the Spirit's interpretation and application of God's "record concerning" His son, a perfect remedy for my woes, a perfect supply for my wants, and that makes this moment and very successive moment of life a personal appropriation of that remedy and that supply to my needy case. It implies, first, perfect confidence in God—confidence in His wisdom, His goodness, His will; confidence in His Gospel provisions and promises; confidence in the efficacy of Christ's atonement, His all-cleansing blood and intercessions; confidence in the good will and effectiveness of the personal Holy Spirit, proceeding from the Father for the very purpose of saving poor sinners from all their sins. This faith, in connection with perfect submission to God's will, and it cannot exist without it, must bring the believer into that perfect oneness with God indicated by, and embraced in, the last prayer the Saviour uttered before He entered the garden of Gethsemane. On behalf of His disciples He prayed: "Sanctify them through Thy truth; Thy word is truth. As Thou has sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Then He prays for us and all believers: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me." Perfect submission and perfect faith are the essential conditions to this oneness with God. It is in this oneness with God that the saving purpose and provisions of God have their appropriate demonstration in the experience of believers and their manifestation to the world; and hence the necessity of this attainment through which the world is to believe and be saved.

Perfect faith is a simple, reasonable thing, yet thoroughly effective. Why should we not have perfect confidence in God, and in all His gracious arrangements? All this talk we are accustomed to hear about the

### INCOMPREHENSIBLE MYSTERY OF FAITH

in God is an outrage on our common sense, and a wicked reflection on God, assuming that He hath suspended salvation on a condition that the mass of mankind cannot understand or fulfill. Such persons usually look upon unbelief as a very natural, reasonable thing, and a very innocent little infirmity. They would not like to confess that they had been guilty of dishonesty or falsehood, but they think nothing of confessing their unbelief. But the fact is, unbelief is the dreadful sin that peoples perdition, and the most God-dishonoring, unreasonable thing in the world.

God's provisions are perfectly adapted to all legitimate relationships in this life, and are entirely adequate to any emergency of worldly or satanic antagonism. "My grace is sufficient for thee," is an emphatic declaration of God that applies to every believer in the world. Nay, my

friend, the ground of failure lies between God and your own spirit. If you dare to charge God with it then accept this challenge from His own mouth: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob." "O, my people, what have I done unto thee? and wherein have I wearied thee? testify against me." If you cannot face God avowedly with such a charge, hush those secret heart whispers of unbelief which contradict the statements of your lips. Give no quarter to that accursed unbelief. War against it through all God's available provisions as you would against a serpent in your house. If you sleep with the deadly snake in your room you may find its fatal coil around your neck in the morning. You must submit perfectly to God's will or incur the penalty of disobedience. Submitting, you must dare to believe or take the consequences of unbelief. If your voluntary associations with the world are antagonistic to holiness, then meet the difficulty fairly. You will have to give up your ungodly associations or give up God. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I would not discourage any whose faith is very feeble, for I know well how to sympathize with them. I do not suppose that any poor soul has ever had harder battles with unbelief, and conquer, than I had in my early Christian experience. But I greatly desire, my dear reader, that you may fully understand the true character of unbelief; that you may not make terms with it, but fight against it to the death. The Holy Spirit will reveal the strongholds of this hateful thing within you just as fast as your developing faith acquires strength to grapple with it and eject it by the power of Jesus from your heart.

### IN THE DEVELOPMENT OF OUR FAITH

from pardon to perfection we have to encounter and overcome several formidable obstructions in the form of insidious practical errors. One of the most common among feeble believers, as well as among penitent sinners, is a modification and practical form of the old Jewish error that St. Paul so clearly indicated when he said: "My heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God"—a sincere zeal for God—"but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—to God's righteous method of saving them by faith alone and not by the works of the law. It is not a theoretical error with us as with them, but an insidious practical error into which we fall, and under the paralyzing effect of which many suffer for years before they find out the nature of their disability.

When I got light on this subject I changed the order of the arrangement at once.

I said: "O Lord, I have been very unfaithful, and I am very sorry"—not that I had yielded to known sin. I had been struggling to be holy from the night I was converted to God, and had been preserved from any willful departures from

God—"I have tried a hundred times to be holy and failed every time. I am very sorry, but O God, I have no confidence in the flesh, or in any efforts of my own. I have tried and tried till my heart is sick. I know I will never be any better, nor do any better unless my heart is made better. However much I may desire it, and however sincerely I may try, I am sure I can never be any better than I have been, nor do any better than I have done, unless renewed in the spirit of my mind." I was indeed stripped of all hope from anything I had done or could do. Not a peg in all the future of my life, no more than the past, on which to hang a hope or furnish ground for a postponement. Then the crucifixion of the flesh with its fallacious hopes and plans of reformation, dressed up in the most pious phraseology as they are, was fully accomplished. My conscience was purged of dead works, and I was let down into the vale of self-abasement and self-despair, and down in that vale of self-conscious impotency my feet rested firmly on the "rock of ages, cleft for me," and Jesus "was made of God unto me wisdom, and righteousness, and sanctification." Then I learned practically what I had all through believed as a theory, that as in justification by faith, so in the entire sanctification of the heart it was "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Lord." If so, why not now, or the very moment the Holy Spirit reveals the inherent and accumulated corruptions of our nature and the plague of unbelief in the heart?

In this experience of full salvation from sin, unbelief and dead works, I did not attain to the beatific altitude of Mount Nebo, and exult in visions of heavenly glory, but received a new baptism of legal fire that consumed those dead works and fallacious hopes; and in utter self-conscious helplessness I learned to cling to Jesus in all the simplicities of a child. No longer saying with self-confident Peter, "Though I deny Thee, yet will not I. Though I die with Thee, yet will I not deny Thee;" but rather "Every moment, Lord, I need the merit of Thy death." If left to myself for one moment, that very moment I will sin against Thee. Not that I have any sympathy with sin. I abhor it more than death, but self-confidence is abnegated. I know that such is the helplessness of human nature in this struggle, and such the number and potency of the evil influences that surround me, that nothing short of the almighty power of Jesus can keep my heart from sinning. The purified heart feels as no other heart can its utter helplessness; but it never relaxes effort, nor adopts the complaining apology of wicked unbelief, and says, "Poor human nature, it can do nothing, and it is no use to try." Nay, the very light of the purifying spirit that reveals the remedy, adequate and available now and every moment to the end of life. We can hence joyfully sing with the sainted Wesley:

"Every moment, Lord, I have  
The merit of Thy death."

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." "I am crucified with Christ," says St. Paul, "nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

When I was thus crucified with Christ in the full and final destruction of self-dependence I learned the happy art of living by faith in the Son of God, and then the good things embraced in my oft-repeated vows and covenants I secure, of course, as the legitimate fruit of a present entire consecration to God, steadily main-

tained as a fact, and my perfect confidence in God's provisions and promises as immutable facts, and my present acceptance of Christ for all that He hath engaged to do for me; never for a moment to question whether He will do this or that which is embraced in His covenant engagement, but gratefully accepting His facts with unwavering confidence, momentarily "live by faith in the Son of God." He that "thus believeth shall never be confounded." I have thus been enabled, through extraordinary vicissitudes and trials, to walk by faith for over fifty years. Never since I was thus "crucified" and "purged from dead works" have I made any vows pertaining to the inner life, and looking to a future fulfillment.

If a man has occasion to promise to God or man to do anything within his power, let him vow and pay in due time. And sinners and believers, who have been vowed to be the Lord's, let them "pay their vows now unto the Lord, in the presence of all his people." But the practical end to be realized is a present surrender to God and a present acceptance of Christ, and in Him the fulfillment of all His covenant provisions and engagements.

A man who is perfectly loyal to his country is not continually promising that he will be. It is a fixed fact that he steadily maintains and exemplifies.

A man who is simply honest is not continually pledging himself that he will not outrage the rights of his neighbor.

A man of truth is not repeating his vows and pledges not to tell lies.

I don't believe that Christians should ever be under the necessity of renewing their covenant with God. Our relation to God is illustrated in the Scriptures by the marriage relation. It is common in this country for persons of all classes to observe the anniversary of their wedding day. What is the object of that? Is it to make confession that they have broken their matrimonial vows, dishonored the sacred bond that made them one, and now on this appropriate anniversary occasion they will make their humble confession, duly repent, and renew their covenant?

Is it not rather for the review of the fully established and well-defined fact running through all their experiences from year to year that they have mutually maintained toward each other, mid all their trials, toils, bereavements and sorrows, that confidence, fidelity and love appropriate to the holy bonds of matrimony, a divine institution of Eden, through which they have enjoyed many mercies?

Our relation to God is also illustrated by the relation of a soldier to his king. We occasionally have a grand military review. What is the object of that? Is it to expose whole regiments of disloyal cowards who have failed to do their duty, make them go down on their knees and renew their covenant oath to be true to their country? Is it not rather a public recognition of the fact that they have, mid all the perils of war, honorably maintained their loyalty and bravely stood by their colors to the death?

It is not hard to do the divine will when we are in thorough accord with God.

What is the greatest farce in the world? A religion without any religion in it?

The present holiness movement, evangelistic and literary, will be permanent and prevailing only in proportion as it is pure, patient, persevering and prayerful.

Despond not, my brother, because of the clouds so huge and black above your head; the sun shines though you see it not, and soon its gleams of golden light will pierce the leaden ceiling of your sorrow and flood you in a halo of glory.

## UNTO THE MEASURE

Of the Stature of the Fullness of Christ.

The full measure of knowledge, love and holiness, which the gospel of Christ requires, many preachers and multitudes of professing people are studious to find out how many imperfections and infidelities and how much inward sinfulness is consistent with a safe state in religion; but how few, very few, are bringing out the fair gospel standard, to try the height of the members of the church, whether they be fit for the heavenly army, whether their stature be such as qualifies them for the ranks of the church militant. The measure of the stature of the fullness is seldom seen, the measure of the stature of the littleness, dwarfishness and emptiness is often exhibited.—Dr. A. Clark.

Bigotry is the parent of intolerance, and intolerance has lighted the fagots of many a martyr's fire.

There must be a twist in that soul that does not enjoy music; harmony is heaven born, and heaven sustained.

Nothing like the fire of the Holy Ghost for thawing icicles out of the pulpits, and icebergs out of the churches.

A Holy Ghost Christian always has the golden winged canary of joy caged up in his soul, ever sending forth the sweet notes of praise.

Religion is all moonshine—moonshine is the reflection of the sunshine, and true religion is the reflection of the Sun of Righteousness.

Never push a stumbling brother when you see him staggering down a hill; but run before him and catch him in your arms before he falls.

The devil is the most tyrannical and despotic employer in the world, and yet he has more willing employees than any other employer in the universe.

Is it surprising that there are so many skeleton souls in the church, when hundreds of its members never give their souls a morsel to eat, from one week to another?

Never press to lips of either friend or foe a goblet filled with the burning gore of malignant irony; always keep your flask well filled with the sparkling liquid of love.

Get a clean heart, and along with this, it would not be amiss to get a clean liver. It is to be feared that many clean hearts have been lost through unclean livers; anyhow a man with a clean heart will be a clean liver.

The Christian graces are a chime of silvery bells, hanging up in the belfry of every truly sanctified soul, and when swept by the finger of God, they peal forth sweeter music and richer harmony than ever burst upon the ears of mortal.

Many are called, but few chosen. Of the many that are called to the wedding feast, if you set aside all those as unchosen that make light of it (Matt. 22:5), and avowedly prefer other things before it, if then you set aside all that make a profession of religion, but the temper of whose spirits and the tenor of whose conversation are a constant contradiction to it; if you set aside all these, all the hypocrites, all the pharisees, all the hy-

Many of these few chosen are those who are truly sanctified, and whose spirits and the tenor of whose conversation are a constant contradiction to it; if you set aside all these, all the hypocrites, all the pharisees, all the hy-