

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.

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Rev. G. W. MACDONALD.

Rev. G. W. MacDonald was born on Grand Manan, July 25th, 1835, and in his early days, like some of the apostles, was a fisherman, but in August, 1862, God called him to make him a fisher of men, and on the 9th of August, 1862, he was baptized and united with the F. C. Baptist church, and in July, 1866, was licensed to preach, and in July, 1867, was ordained and set apart for the gospel ministry.

His first circuit was Russagornis, Oromocto and Gagetown, Sunbury Co. After that he preached six years at Tracey's Mills, Carleton Co. At the close of this pastorate he was called to the church at Woodstock where he labored successfully for eleven years. Brother MacDonald never had a backslider's experience, and has always been a successful soul winner. Many hundreds of people have found Christ under his ministry.

In the first month of 1882, Rev. Aaron Hartt came to assist Bro. MacDonald in special meetings at Woodstock and preached entire instantaneous sanctification as a definite second work of grace as the privilege and need of every believer. Brother MacDonald did not oppose that which seemed to him and his people new, but began to search the Scriptures and the denominational standard of theology (Butler's), and saw that it was clearly taught, and at once became a seeker for the ever blessed experience of a pure heart, and on March 19th, 1882, was wholly sanctified, and at once became a strong advocate of this great grace which resulted on one hand in the sanctification of many believers, and on the other hand it provoked great opposition. Then followed six years of great conflict that would require a large volume to relate, but it finally resulted in him being disfellowshipped by the F. C. Baptist Conference in 1888, with whom he had been associated for 26 years, 21 years of that time as one of their ordained ministers, and had for years been recognized as one of their ablest preachers. At the time of his expulsion from the F. C. B. Conference he was pastor at Sussex and Penobsquis, where he had served the pastorate for four years, but at the organization of the Reformed Baptist church in November, 1888, he was again called to Woodstock to become pastor of the first church of this new denomination. He remained there two years, after which he was called to the Reformed Baptist Church at St. John, N. B., where he labored faithfully for three years; but feeling for some time an intense desire for more aggressive work than the opportunities of a regular pastor afforded him, he accepted the invitation to become our field evangelist, in which capacity God is grandly blessing him. He has passed through many severe struggles, the memory of which and the deliverances God gave him, doubtless are very sacred to him; and to us who have been associated with him, and looked upon him with eyes neither critical nor envious, these struggles have only given the burnished metal the greater lustre, and the crushed flower the sweeter perfume. S. A. B.

THE TWO PERFECTIONS.

Phillipians, 3:12-15.

The word "perfect" has a wide range of meaning, as used in the Holy Scriptures. This word and its derivatives occurs 122 times in the Bible. It is used in the sense of *absolute* when it applies to the divine nature, and means infinite in quality and extent. *Angelic*, applying to unfallen beings, superior to man, called "holy angels." *Adamic*, which consisted in perfection of body, soul and spirit, and in dominion over nature. *Patriarchal*, complete compliance with the duties and privileges of their dispensation. Enoch and Job are examples. *Mosaic*, which consisted in walking in all the ordinances of the Mosaic dispensation blameless. Zechariah and Nathaniel are examples. *Gentile*, keeping God's law up to the measure of it, as shown by conscience. The light of nature and the measure of the Spirit "given to every man to profit withal."

Christian Perfection is the keeping of the perfect evangelical law: "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy strength, and thy neighbor as thyself." *Perfection of glorified saints*: called the "Spirits of just men made perfect." Here, in the text, these two latter meanings are brought in contrast. 1. *The perfection of the saints in glory*. This Paul had not yet attained. "If by any means I might attain the resurrection of the dead." "Not as though I had already attained or were already perfect, but I follow after, if that I may apprehend that for which I am apprehended by Christ Jesus (verses 11, 12), or as the new version has it, "If by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already perfect, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

The nature of this perfection (of saints above): The whole nature—body, soul and spirit—has reached the full benefit of the atonement—a body of *power*, a mind *perfected*, but not then a *fixed point*. "To my mind," says Bishop Foster, "when I look in the direction of the future, one picture always rises, a picture of ravishing beauty. Its essence I believe to be true. Its accidents will be more glorious than all my imagination puts into it. It is that of a soul forever growing in knowledge, in love, in holy endeavor; that of a vast community of spirits moving along a pathway of light, of ever expanding excellence and glory, brightening as they ascend, becoming more and more like the unpicturable pattern of infinite perfection; loving with an ever-deepening love; glowing with an ever-increasing fervor; rejoicing in ever-advancing knowledge; growing in glory and power. They are all immortal. There are no failures or reverses to any of them. Ages fly away; they soar with tireless wing. Aeons and cycles advance toward them and retire behind them. Still they soar, and shout and unfold. I am of that immortal host. Death cannot by any means destroy me. I shall live when stars grow dim with age. The advancing and receding aeons shall not fade my immortal youth. Thou Gabriel that standest nearest the throne, bright with the brightness that dazzles my earth-born vision, rich with the experience of untold ages, first-born of the Sons of God, noblest of the archangelic retinue; far on shall I stand where thou standest now, rich with an equal experience, great with an equal growth. Thou wilt have passed on and from some higher summit wilt gaze back on a still more glorious progress.

"Thus on, and on forever,
The soul shall soar in light,
While glories upon glories
Entrance its raptured sight."

The method of Paul's pursuit of this perfection: "Forgetting the things that are behind." Does not brood over them; does not rest in past achievements. The idea that when converted or sanctified we have reached the acme is stultifying (like a man landing in America), he is in America but not *all of it*. Earnest activity for prize: "Reaching forth, athlete, with every muscle and nerve at tension, burning zeal, quenchless hunger.

2. *The perfection of 15th verse is Christian Perfection.*

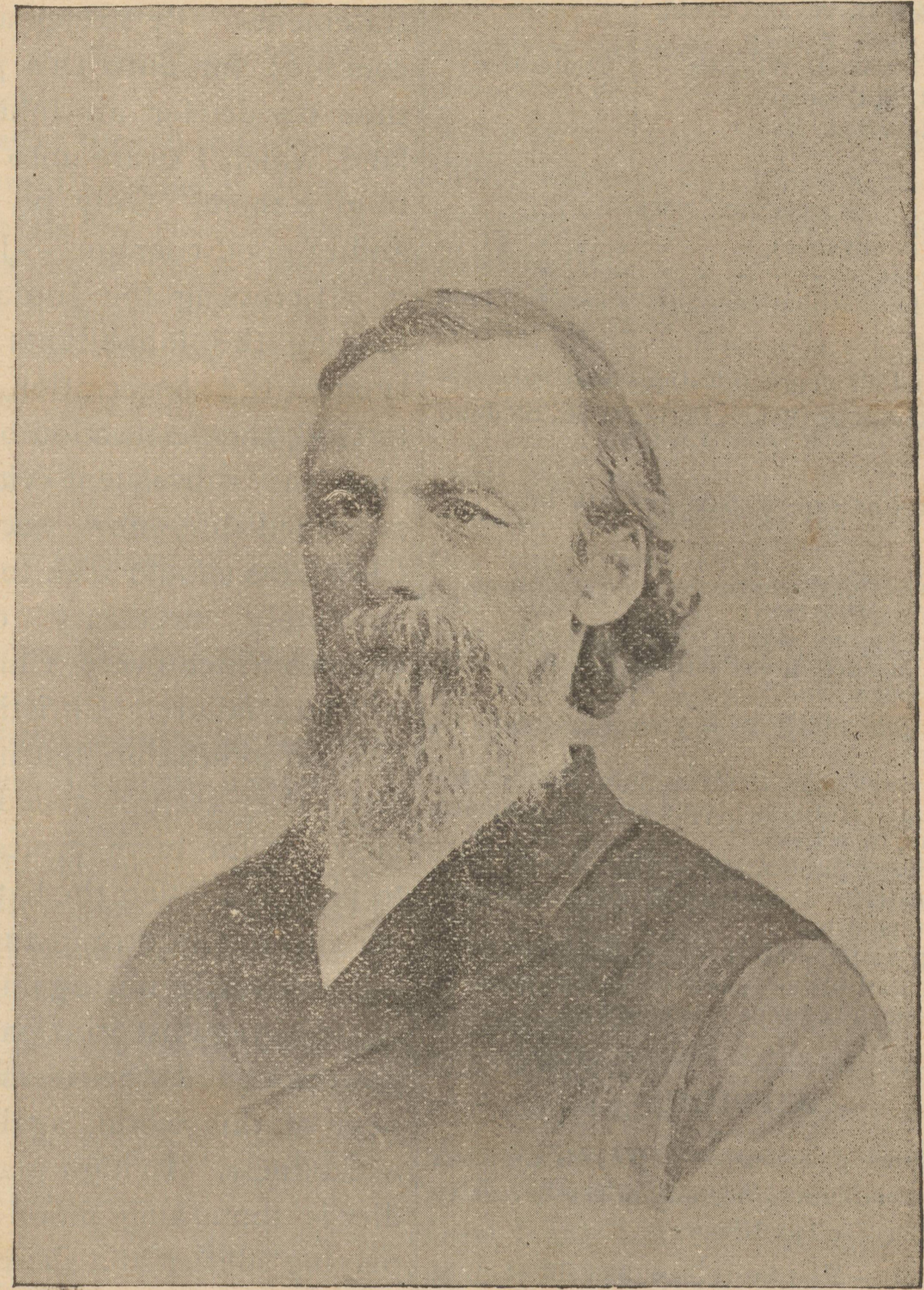
There is a standard of Gospel perfection to be achieved, which Paul had. It is not "Do as well as you can," and God will overlook balance. It is not merely not to be outrageous, lie, cheat, steal, or "death of Christ has provided an easy way of escape from hell. Not "I know I do many things I ought not, and leave undone many things I ought to do, but I hope," etc. No; if we are not saved from sin here we cannot be saved from the consequences hereafter.

The Standard: "Be ye therefore perfect even as your Father who art in heaven is perfect," or as revised version, "Ye shall be perfect, as your Heavenly Father is perfect. Not *quantity* but *quality*. What is the *quality* of the divine nature? Love. Give as He gives, to "asker," "borrower," "smiter." Love as He loves, "enemies," "despiteful users," etc. We may have love *perfected in us*. It is an *attainment* not an *attainment*. Deut. 30. "If thou shalt return unto the Lord thy God, and shalt obey His voice according to all I command thee this day, thou and thy children with all thine heart, and ~~all thy strength~~ . . . The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

John says, "Herein is our love made perfect, that we may have boldness in the day of judgment: *because as He is, so are we in the world*." "There is no fear in love, but perfect love casteth out fear, because fear hath torment. But he that feareth is not made perfect in love." *So he had it*. "Perfection" in common parlance means answering the end for which it was made, as an *axe* or *saw*. So when depravity is removed so that love to God and man is perfected *we answer the end of our being and glorify God*. It is not a condition of *perfect conduct*: that would require *absoluteness*. It is not *beyond temptation*: that would *end probation*. It is not *beyond power to sin*: that would *destroy freedom*. *But it is deliverance from indwelling sin, and filling the soul with the pure love of God and man*. "I am crucified with Christ." "Dead indeed unto sin." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Love is the fulfilling of the law." "The end of the commandment is love." *Paul enjoyed this perfection and confessed it*. "Let us therefore as many as be perfect." "I am crucified with Christ." *He constantly sought to bring believers into it*. To Rom. "We beseech you therefore by the mercies," &c. "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness and the end everlasting life."

1 Cor. 2:6. "How be it we speak wisdom among them that are perfect."

2 Cor. 3:28. "Finally brethren, farewell; be perfect," etc. Col. 1:28. "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 4:12. "That ye may stand perfect and complete in the will of God." 2 Tim. 3:17. "That the man of God may be perfect, thoroughly furnished unto every good work." That all these and multiplied others of Paul's teachings referred to a perfection to be *now* obtained



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by believers through consecration and faith, see his idea of the character to be presented before the throne. Eph. 5. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Also the apostolic custom was to bring believers early into holiness. See Acts 8:12, 14, 15, 16, 17, and Acts 19:1-16.

3. Comparisons and contrasts of the two perfections: The *first* is by *growth* and *unlimited*; the *second* is by *faith now*, *obtained* and *not attained*. The *first* is the development of the *second*. The *first* is a result of the *second*. The *first* is by *right*, the *second* is by *grace*. One is heaven *above*, the other is heaven *below*.

Heaven on earth. Bishop Hamline said, "If I die, tell the people that I had heaven before I died."

"O blessed fellowship divine,
O joy supremely sweet!
Companionship with Jesus here,
Makes life with bliss replete,
In union with the purest one,
I find my heaven on earth begun."

Dr. Steele, in reply to the query, Have you perfect satisfaction? answers, yes, no; my present capacity for the love of God is filled, but so precious is the treasure, I am coveting a vessel a thousand times larger. This must be the experience of a being capable of progress. In this respect I count myself as well off in my *heaven below* as I shall be in *heaven above*. "For six years," he writes, "there has not only been a new heaven above, but a new earth beneath, strewn with flowers and filled with springs bubbling with purest joys. The society here is very select. Faith, hope, quietude, resignation, victory and assurance here make their homes, while joy, gladness, rejoicing and exultation have their summer residences here, and summer lasts nearly all the year.

"The Italian atmosphere is too transparent for doubt to live in. Guilt, and fear, and worry, and discontent have never migrated to this cheerful clime. Temptation makes an occasional incursion, but he acts as if he feels that he is an outlaw. There are old residents of the country who are by no means favorites with me, and I cut their acquaintance as much as possible, such as ignorance, forgetfulness, misjudgment, error, inadvertance, failure and a large family by the name of infirmity. In fact I have repeatedly cast my vote

for their exclusion, but they insist that they have a right to remain since no statute lies against them. They say they are grossly wronged when confounded with a hideous monster called *sin*, who slightly resembles them in external appearance, but is wholly different in moral character. I must confess that by close observation extending through several years, demonstrates the justice of this plea. To glorify Jesus I must say that my soul a witness is that the petition in the *Te Deum Laudimus*, "Vouchsafe, O Lord, to keep me this day without sin," is a prayer for a blessing attainable three hundred and sixty-five days in the year, and in leap years three hundred and sixty-six. For the benefit of all who are living where so many years of my own Christian experience was spent, in a dry and thirsty land, let me say there is a place of broad rivers and streams where "Grace not in rills, but in cataracts rolls." From this goodly land I have no desire to return to the Sahara from which I have happily escaped, yet I will send to my "partners in the wilderness frequent reports of my explorations of this new continent. Everything is on a magnificent scale!"

Edward Payson had the same experience. He wrote to his sister from his death-bed: "I might well date this letter from the land of Beulah of which I have been for some time a happy inhabitant. The heavenly city is in full view; its odors are wafted to me; its music falls on my ears; its spirit is breathed in my heart. Nothing separates me from it but the river of death, which has dwindled down to an insignificant rill over which I shall pass at one happy bound. Amen.

SELECTONS.

BY MRS. G. R. BURTT.

A clear head and a clean heart are likely to be combined in the same individual.

Enoch walked with God. This suggests a companionship of the most intimate and brotherly type. Two cannot walk together except they be agreed. Let us get in harmony with God, and the same thing may be said of us.

Not every time can you reach the heart through the intellect, but you can always reach the intellect through the heart.

Our words are the minute hands of our lives. Watch your thoughts and words, and your character will take care of itself.