

# 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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## CHRIST SPEAKETH STILL.

Ah, still the voice of Jesus Christ  
Speaks to his children here,  
If we but list, with soul intent,  
His messages to hear.  
He speaketh through the inner voice  
Where conscience holds the key,  
And if we will obey his will,  
Disciples may we be.

He ne'er forsakes us in our trials;  
If we on him depend,  
He'll reach to us a helping hand,  
And consolation lend.  
Then, why should man grope in the  
dark

With unbelieving thought,  
When by a little faith and trust  
Christ's messages are taught.

—Martha Shepard Lippincott,

## PERFECTION.

### NO. III.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1).

Satan has always been busy mystifying people on points of doctrine. This is not in the least surprising. The devil has been a liar and deceiver ever since he became a devil. It is his business to subvert and deceive. But if it is surprising that good people who otherwise use judgment should be so far influenced by the devil as to leave their good sense behind when dealing with the great question of present deliverance from sin. Yet such is the case. Men who love God in a measure, and love Him enough even to do many things, will yet deny the cleansing from all sin. Perfection, they say, is not for this life; here we must grow in grace and go on in perfection, but we must never expect to be perfect here. Now, in this there is a one-sided truth. When we take perfection to mean a state where our Christian characters are really perfect so as to allow of no growth, then we gladly admit that such a state is not for this world, and we doubt whether it will ever be attained in the next. There will likely be growth and development thruout all eternity. But this perfection is not meant here. If anyone teaches that in this life we can reach a place beyond which there is no growth, let him beware, he is treading unscriptural ground.

The perfection which we now consider in these articles designates a perfect deliverance from all inward and outward sin, which is promised in God's word to all believers. There is nothing irrational or visionary about it, and if Satan in the past has magnified this point and made you believe that in this life you cannot be perfect, then we will say that right here and now the precious blood of Christ will cleanse your heart from inbred sin, which experience will fit you for growth in grace. This is the perfection you must seek if you are truly born of God. The majority of God's dear people never get beyond sinning and repenting. They march around this point all their lives, there is no progress, no real spiritual growth. There may be a growth in knowledge but not in grace. A justified believer has a measure of the love of God in his heart, but if he fails to go on unto perfection, this precious treasure will soon leak out. This sinning and repenting is a miserable business. There is no joy, no real satisfaction and peace in it, the poor victims of such an experience being chased by the ghosts of doubt and fear. The

one living this life may well be compared to one trying to extricate himself from a swamp. The harder he tries to get out the deeper he sinks.

By this it must not be understood that sanctified people minimize the foundation of repentance and saving faith in Christ; far from it. Justification is a great work, it is the foundation; without it there can be no sanctification, no growth in grace, no eternal felicity. The justified believer has the witness of God's Spirit to the forgiveness of his sins; he is delivered from the power of sins; the love of God is shed abroad in his heart, and he now never needs to sin any more. But it must not be forgotten that God intends him to go on unto perfection. If he takes his ease, stops in the way, he loses ground, and a life of sinning and repenting ensues. It is this state, the state of a halting believer, we referred to when comparing his life with one entangled in a swamp. It is obvious that God never intended man to stay in a merely justified state. His commands everywhere are to go on. We must keep the goal in sight. And what is the goal? Perfection, cleansing from all sin. Instead therefore of marching around the foundation of repentance, make a short cut to perfection. "But," says one, "God did a thorough work when he converted me; He then forgave all my sins and cleansed me." Many believe this, and yet there is no good Scriptural proof nor reliable personal testimony for this. God forgives all the sins of the past and delivers from the power of sin at conversion, as we have seen, but inbred sin is not a transgression for which one can repent; it is rather a principle, and an inborn principle cannot be repented of, because it is within us without any fault of ours. A babe in Christ is as pure as a young child, not purer. Both have the seed or root of sin in their natures. In the justified believer the growth of inborn sin, the result of a sinful life, has been destroyed and reduced to its normal state. In other words, the tree has been destroyed, but the root remains in the ground. But why does the root remain? why did not God take out the root also at conversion? To this we answer that the sinner coming to God for reconciliation knows little of his real state, he knows himself to be a sinner, one deserving of hell. His sins rise up like mountains, and these very mountains he is anxious to have removed and cast into the sea of God's forgetfulness. The state of his heart is a mystery to him. And why? Because we can only know the heart as far as God reveals it to us, and God the Holy Spirit convicts a sinner of his sins or past transgressions, of righteousness and of a Judgment to come.

If the sinner walks in this light, turns from his sins to the living God thru Christ, he will be forgiven. Then after the sinner has become a child of God, the Holy Spirit can show him the cause of sin, reveal to him that out of the heart proceeds all evil. And then as he sees the corruption in his heart the Holy Spirit will point out to him the fountain opened to the house of David for all sin and uncleanness. The universal testimony of justified believers coincides with these statements. They have all detected sooner or later after conversion that inbred sin still remained. They repented with all their hearts, turned

from all sin, and God for Christ's sake pardoned them, gave them the witness of His Spirit, and up to the moment they made the discovery has kept them from sinning. This is a so well established fact that little need be said about it. But to the question, Why does not God cleanse the heart at conversion? After summing up what has been said, remember that no step in the divine life can be taken without the Holy Spirit's guidance and co-operation. Since He convicts the sinner of his past transgressions, what right has the sinner, supposing him to understand, simultaneously with pardon to ask for a clean heart? The two works are always kept separate in the Scriptures. What right has man, poor fallible man, to draw them together and make them one? This we will grant, that cleansing may be obtained immediately after pardon, but even then the two works are separate.

Then, God's gifts are received by faith. According to our faith be it unto us. Have you ever met a sincere penitent asking for the cleansing of his secret thoughts and the fullness of the Spirit? Many believe otherwise. God bless them. May they stick to every day facts and to sound doctrine. Those who have a very thorough conversion, whose hearts have been plowed up to the bottom, are the very ones who soon after conversion cry out to God for cleansing, while many who never experienced a deep thorough work at conversion, claim to have received both experiences at once. The fact of the matter is, there is too much resting in the letter without getting hold of the Spirit, and many we fear who claim to have received both pardon and purity at one and the same time, are yet in their sins, tho associated with some church and living good outward lives. O be wise in time! Don't set up your own ideas against God's infallible Word and practical every day experience. Ask God to anoint your eyes with eye-salve that you may see and know the difference between the oracles of God, and the perverse sophistries of the devil. WM. STADT.

## HUMILITY AND HOLINESS.

We speak of the holiness movement in our times, and praise God for it. We hear a great deal of seekers after holiness, of holiness teaching and holiness meetings. The blessed truths of holiness in Christ and holiness by faith are being emphasized as never before. The great test of whether the holiness we profess to seek or to attain is truth and life will be whether it be manifest in the increasing humility it produces. In the creature humility is the one thing needed no allow God's holiness to dwell in him and shine through him. In Jesus, the holy one of God who makes us holy, a divine humility was the secret of his life and his death and his exaltation; the one infallible test of our holiness will be the humility before God and man which marks us. Humility is the blossom and beauty of holiness.—Andrew Murray.

## PREVENTIVE AGAINST BACKSLIDING.

It is most instructive to note how exceedingly anxious the early Christians were that as soon as a man was converted he should be "filled with the Holy Ghost." They knew no reason why weary wastes of disap

pointing years should stretch between Bethel and Peniel, between the cross and Pentecost. They knew it was not God's will that forty years of wilderness should lie between Egypt and the Promised Land (Deut. 1:2). When Peter and John came to the Samaritans and found that they were really turned to God, their first concern was to get them filled with the Holy Ghost, Acts 8:15. When Ananias came to the newly converted Saul of Tarsus, his first work was, Jesus . . . has sent me, that thou mayest . . . be filled with the Holy Ghost" (Acts 9:17). When Paul found certain disciples at Ephesus, his first business with them was to find out if they had "received the Holy Ghost" (Acts 19:2). These early teachers did not wait for a few months or years till the young converts had become thoroly disheartened because of the disappointments of the way, thoroly demoralized by encountering defeats where they had been led to expect that they would come off more than conquerors. Neither did they wait till the novices had become more established or more fully instructed in the things of God; but straightway they introduced them to the fulness of blessing, taught them the open secret of the overcoming, ever victorious life, and they did not leave them until the secret was their very own. Has modern practice been in accord with apostolic practice in this respect? The only possible answer is in the negative. Have we improved then on the apostolic method? Scarcely.

But our modern method is very largely responsible for the large percentage of backsliding that one meets with today. Many of these backsliders were soundly converted to God, but unfortunately for them, no Peter or John, no Ananias or Paul, met them in the beginning of their pilgrimage to compel their attention to the "one thing needful" for the people of the pilgrimage. So they started but illy provided, and after a longer or shorter time they became thoroly dispirited; and then asking, "Is this all that is in it?" they threw their profession overboard. And one can scarcely wonder at it. Prevention is better than cure. Let our young converts be fully instructed and fully equipped with the glorious fulness provided for them by the gracious Father, and we will hear less about backsliding.

Do you know why Peter and John Ananias and Paul, spake of the fullness of the Spirit. Because they possessed and enjoyed the blessing themselves, and they could not but speak of the blessing that had done so much for them. Do you know why some have not spoken of it to our converts and young Christians? Because they did not know of it themselves. If we receive the Spirit we will minister the Spirit, and if we do not minister, why is it? Because we have not received.

—JOHN MACNEIL.

## THE BEST LIFE INSURANCE.

A christian commercial traveler gives out cards like the following:

Are you insured in the King's Life Insurance Company? It is the oldest company in the world having been in successful operation for thousands of years. It never changed management. It is the only company insuring against shipwreck on the ocean life or the river of death. It is the

only company insuring against against the great judgement day fire. It insures a man for more than he is worth. Its policies never expire, giving to the faithful holder thereof eternal life. Cash capital—the unsearchable riches of Christ. Surplus—an inheritance incorruptible undefiled and that fadeth not away. Cash in hand—gold tried in the fire. Surplus above all liabilities—will do exceeding abundantly above all that we are able to ask or think. The president of this company, Christ the King of Kings. Persons undervaluing their lives need not apply but all anxious for their soul's salvation had better apply early.

## LIVE WITHOUT SIN.

ADA B. TOWSLEY.

All orthodox (so-called) christians believe and admit that justification is the lowest possible state of grace one can enjoy, but do they know what it means to be justified? They do not live without sin, and only expect to be delivered from it when they obtain the experience of holiness, or in death. This is wrong, for all truly justified people live without sin, that is they do not knowingly commit sin in any form. The minute they do, they are the children of the devil for so says the word of God. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And again, "Whosoever is born of God doth not commit sin; for His seed remaineth in him and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Jesus Christ came into this world to save us from our sins right here at the present time. When we are born of God all our past sins are forgiven and are remembered no more against us forever. We have peace with God and he keeps us from sinning, and as long as we walk in the light we have no desire to sin. Praise the Lord! We have joy and gladness, and sorrow and sighing have fled away. But as we have received Christ Jesus the Lord, and continue to walk and live in him, there will come a time, when we will see we need something more; we will see there are yet in our hearts the roots of pride, anger, jealousy, covetousness, envy, strife, hatred, love of praise and honor of men, malice and all uncleanness and all the traits of the "old man," which is the carnal mind. Although God gives us grace so that we do not give way to these awful passions, yet we feel them in our hearts and loath them and if we do not get rid of them, sooner or later they will overcome us and we will fall into sin. But if we obey God, he will help us to turn against ourselves and these hidden traits, and we will bring them to light by confessing them to God and deploring the blackness of our hearts, until all is uncovered and we know we have done all we can; then faith springs up and the blood of Jesus Christ His Son cleanseth us from all sin, we enjoy the fruits of Canaan and perfect love rules our lives.