

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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CHRISTIAN PERFECTION

"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.

For this is the will of God, even your sanctification. Thess. 4:3.

The New, as well as Old Testament teaching on this subject deserves careful study. Perfection spoken of in the verse above means the actual, present, progressive workings of the Holy Spirit. The words of Christ come to us in a loving command, "Be ye therefore perfect," showing unto us the will of God, our heart purity.

The Christian life has its beginning in regeneration. When the sinner realizes his sinful state, and conviction settles down upon him, so that he feels himself lost without Christ, and when the heart strings receive the drawings of the Spirit, and the sinner falls prostrate at the feet of Jesus, confessing his sins of guilt, and faith takes hold upon Christ and His shed blood for the forgiveness of his sins, the sinner is justified and receives the regenerating work of the Holy Spirit, making him a new born babe in Christ Jesus; which we term conversion or being born again. This is the beginning or ground work of sanctification. Without this, there can be no work of perfection.

In conversion our actual sins of commission, the things we have wilfully committed, and the sins of omission, the things we ought to have done and did not do, are forgiven. Our hearts have undergone the change from a guilty and seared conscience to the happy realization that through the blood of Jesus Christ our actual sins have been blotted out, and we have become children of God, and joint heirs with Christ Jesus. It is to those that the Apostle speaks, that they should go on to perfection.

Justification removes the guilt of sin, and so secures the favor of God. "It secures our adoption into the family of God, our sonship, our heirship, and our spiritual affiliation, and removes the soul from exposure to the curse of violated law. Sanctification destroys the power of sin, and cleanses all pollution, and so takes on the divine nature, preparing one for the true inheritance in Jesus Christ." Both are experimentally by faith, and meritor-

iously by the blood of Jesus Christ, worked in and through the Holy Spirit.

We glory in the joy of this wonderful state of grace, for "blessed are the pure in heart, for they shall see God." It implies a thorough cleansing from all inbred sin. The things we once loved, we now hate, and we cling to the things that are pure and clean, because we have experienced actual freedom from all sin. It brings us into the happy state God intended us to be; love surging through our hearts and lives, governing all actions and words and deeds.

We are admonished in the texts to go on unto perfection, and that is the will of God, our sanctification. This expresses action. When we have been born again, we are as babes, we must grow to remain healthy. We have become a part of Christ, He being the vine, we are the branches. In order to grow and bring proper fruit, we must be cleansed and purified (by being cut back as the vine) in order that we may bring more luscious fruit for the kingdom. We are to be especially set apart for holy things, to be clean for the Master's use. There must come to pass in our lives, a complete crucifixion of sin and self; a thorough consecration of soul and body unto God; and as God sees the offering, He sanctifies the gift, and we go forth as fire-brands for God, "following peace with all men and holiness, without which no man shall see God." (Heb. 12:14).

Thanks be to God for this marvelous, matchless and infinite grace! What a wonderful blessing it was to us when we sought and found. Oh, the peace, the wonderful peace, how it flowed through our soul like a soothing balm enriching our lives like unto a sweet smelling savor. Oh, the ecstasy of joy as we realized that we had entered the land of Beulah, the Canaan of perfect love. Some shout, some laugh for joy, and some are so overcome by the power of God that they lay prostrate for hours when they enter this blessed state; but the flood-gates of our tear glands were opened unto us, so that we could not help but weep for hours with joy and thanksgiving, which makes us exclaim with the poet:

"Oh, matchless bliss of perfect love!
It lifts me up to things above;
It bears me on eagle's wings;
It gives my ravished soul a feast.
Adn makes me here a constant guest,
With Jesus, my priest and king."

As we think of this wonderful salvation, and to what glories we can attain to, we bow with thankful hearts before Him who made all this possible. To Him we will be true until the end. Then we shall see Him face to face, to be with Him forevermore where we shall praise Him forever and ever for this wonderful salvation.—Amen!—Evangelical Messenger.

A justified man has the carnal mind, Rom. 8:7, and such a man is only half saved; he has had only one work of grace done in his soul. So a church on a justification basis is a church only half saved. The sinner has both the devil and the old man in him; this is also true of a church made up of sinners. Such a church is on a sin basis. The justified man has the old man left in his soul after conversion, but the sanctified man has neither the devil nor the old man. The devil is on the outside and the old man is destroyed, Rom. 6:6. Now, when you take the old man into the church you do so hoping the church will do for him what you admit you don't believe God will do, otherwise you would have God do the work before taking the old man in. So in order to kill the old man (for you know that he is no good to the church) you stuff him with oysters dress him up with gold and worldly ornaments, give him church fairs, and have a paid choir to entertain him. Nothing satisfies him, nothing quiets him. The consequence is a continual warfare in the church, and yet, strange to say, holiness people in the same churches plead for the old man in the church.—Q.

The experience of perfect love does not obligate a person to accept every "ism" that is taught by even good and prominent preachers. In these days when every man almost "hath a doctrine," a man who would keep himself clean, and straight and pure cannot afford to swallow everything he hears without a thorough Scriptural investigation. This, of course, the rankest fanatic always invites, but anyone of average intelligence ought to know that no subject is thoroughly investigated until both sides of the question have been considered. The Spirit illumined word is the great conservator of orthodoxy.

"You must live with Him if you would work for God."