

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. sa. 35-8

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CHRIST A NECESSITY TO CHRISTIAN PERFECTION

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The law was given by Moses. St. John 1:17. Moses was a dispenser of law, and salvation by the law was largely a legal justification, and was obtained by confession of sin, and offering up of sacrifice, and through the ceremony of the Priest, God's pardoning grace was found, but it was a ceremonial-legal salvation, and was not a heart experience witnessed to by the Holy Spirit as we receive it now under the dispensation of Grace. Justification is a legal act, taking place in the mind of God, but in this day of greater works, and a higher order of worship, and Christian privilege, we at the same time of the act of forgiveness that renders us justified before God, we receive the inward work of regeneration making us new creatures in Christ Jesus which is accompanied by the impartation of His nature, and his love, which brings divine attestation to our hearts that we are God's children, which gives us a hearty experience, and a Blood relationship with the Trinity; but even in this age of the Holy Spirit, such a grand and glorious work of grace cannot make the Christian perfect in love, which precludes a heart cleansing, for there cannot be sin remaining in a perfect heart, or a heart made perfect in love. The law cannot save, but faith accompanying the law, believing in the law-giver, who in answer to our faith forgives. "Abraham believed God, and it was accounted unto him for righteousness." "It is faith that justifieth the ungodly." Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Gal. 3:24. For the law, having a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers there unto perfect (Christian perfection is not by the law), for then would they not have ceased to be offered, because the worshippers once purged

should have no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year, for it is impossible that the blood of bulls and goats should take away sins. Wherefore when he (Christ) cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to thy will, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will O God. He taketh away the first, that he may establish the second. By the will which we are sacrificed, through the offering of the body of Christ once for all. Heb. 10:1-10. The reader can see that Christ is a necessity to Christian perfection, or our sanctification, if the reader is unbiased in mind against the doctrine, and experience of perfect love, or heart-holiness. The whole of the Book of Hebrews is a special treatise on the subject of Christian perfection, and it shows clearly that such an experience is not by law, but through our Lord Jesus Christ provision on Calvary. While we know that the Bible says that Moses entered not into Canaan because of his rash act in smiting the rock, or because of his sin in getting angry, yet there is a reason back of that which we consider the prime reason for his not entering into Canaan. He was the law-giver, and the law could not make perfect, or take away the heart sin, or the carnal mind "which is enmity against God." If Moses, the dispenser of law, could have gone into Canaan, he could have led the children of Israel into the land, and perfection would have been by the law, and we would not have needed Joshua (Christ) to lead us into Canaan of perfect love. The first covenant would have been perfect, and there would have been no place for the second. Long before the mudsills of earth were laid, in the council chambers of eternity, God chose us in the heart of his own Son, that we should be made perfect in love, for where in the law failed, or was weak, "God sending his own Son in the likeness

of sinful flesh, condemned sin in the flesh." That the righteousness of the law might be fulfilled in us, who walk not after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life, and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. 8:4-8. For this purpose the Son of God was manifested that he might destroy the works of the devil. 1st John 3:8. But this man, Jesus Christ, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost is a witness unto us. Holiness is a necessity in order to see God, and the law could not make us perfect, or holy, therefore, Christ is a necessity to our Christian perfection. "Whereof Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Thank God we can through the sacrifice made on the cross by our Lord Jesus Christ be cleansed from every sin and be made pure in heart, and perfect in love. Dear reader, if you do not now enjoy this wonderful experience, make a complete consecration, cross the Jordan by faith, and enter in today.

J. B. M.

Those who do but fear, know not God, for "God is love."—Fenelon.

Don't flatter yourselves that friendship authorizes you to say disagreeable things nearer you come into a relation with a to your intimates. On the contrary, the person, the more necessary do tact and courtesy become.—Oliver Wendell Holmes.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—Froude.