

# 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

VOL. XXXVII.

MONCTON, N. B., SEPT. 30, 1930

NO. 32

### HUDSON TAYLOR'S EXPERIENCE OF FULL SALVATION

In his youth Hudson Taylor passed through an experience of conflict and defeat. He had set his heart on full deliverance and daily victory over sin. Outwardly things were much as usual but inwardly he was driven to despair. A terrible dreadfulness of soul had begun to steal over him. Prayer was an effort and the Bible was devoid of interest. There seemed little time for quiet waiting on God. At times a terrible fear assailed him that he was drifting away from God.

He was arrested by an article in the Wesleyan Magazine on "The Beauty of Holiness", which quickened his longing for heart-cleansing. He wrote, "I so often give way to temptation. I am apt to be frothy and giddy. Pray for me. I am seeking entire sanctification. Oh that the Lord would take away the heart of stone and give me a heart of flesh. The earnest desire of my heart is that God will sanctify me wholly and make me useful in His cause."

Some days later when alone, upon his knees, a great purpose arose within him. If only God would break the power of sin and save him, spirit, soul and body, for time and eternity he would renounce all worldly prospects and be utterly at His disposal.

"Never shall I forget," he writes, "the feeling that came over me then. Something seemed to say, 'Your prayer is answered; your conditions are accepted. Christ revealed Himself to me in an overflowing manner. He has cleansed me from all sin. He has given me a new heart. Glory to His Name.'"

### A LETTER ON HEART PURITY

James Hudson Taylor

Let those who are troubled with impure thoughts prayerfully examine their hearts before God. Do you harbour unkind or unholy thoughts, thoughts of criticism and impatience, or pride and unholy ambition, of self-will and self-pity, of hatred and malice? Or do you indulge an unforgiving spirit? Are doubts and unbelief cherished in your heart? If these are within, it would be well to ask yourself seriously whether you really desire the complete deliverance that God purposes to give you.

In the experience of holiness the heart is completely free from all these and every other evil disposition. Are you ready to be done with all inward uncleanness without the least compromise, for ever? That henceforth you will not again allow a moment's resting place to any wrong thought in your heart? Or rather does not your willingness to indulge these thoughts indicate that you enjoy them? Do you not almost resent the thought of forsaking them, and does not the person who suggests your doing without

them appear to be raising too high a standard, and even lay himself open to the charge of fanaticism?

Surely, then, until you get to the place where you truly long for deliverance, you will never be free. Until you set your heart with all your might and soul against the harbouring of unkind and evil thoughts you need not hope for help. There must not be the least compromise even to the Agag of them—to those particular thoughts which you have indulged, as it were, with a sense of satisfaction akin to delight. Otherwise, you are far from deliverance, and will ever remain so.

But, if in your despair you earnestly long for complete inward purity, so that by God's grace you will give no quarter forever to a single wrong thought, then your deliverance is at hand. God is ready now to answer the cry of your heart and to have mercy upon you. He will surely cleanse you speedily from all your unrighteousness.

Having reached this place, faith is now the all-important and only step. Dare to believe, and persist in believing that, as you are walking in the light, the blood of Jesus Christ does now cleanse you from all sin. And seal your faith before men and devils with humble yet bold confession.

Thus simply, and thus only, may you enter immediately into the experience of conscious inward purity. And thus will you know what Christ meant when He said, "Blessed are the pure in heart, for they shall see God."—*Heart and Life Magazine*.

### LOSING THE BLESSING OF HOLINESS

"And if any of you should at any time fall from what you now are, if you should again feel pride or unbelief, or any temper from which you are now delivered; do not deny, do not hide, do not disguise it at all, at the peril of your soul. At all events, go to one in whom you can confide, and speak just what you feel. God will enable him to speak a word in season, which shall be health to your soul. And surely He will again life up your head, and cause the bones that have been broken to rejoice."—*From "Plain Account of Christian Perfection, by Mr. Wesley*.

### FOLKS AND BOATS.

Some folks are like row-boats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sail-boats. If the wind blows east, that's their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like power-boats who drive against wind or tide and in face of great difficulties keep their even course. Which are you like?—Selected—*Pentecostal Herald*.

### PENTECOST PRODUCES ONENESS

By Rev. J. M. Hames.

"And when the day of Pentecost was fully come, they were all with one accord in one place Acts 2:1.

Pentecost means a oneness. Not only does it make us one with all holy persons, but it makes us one with our higher and spiritual nature. In conversion, all the graces and fruits of the Spirit are implanted, but they are in a mixed state.

"Before Pentecost we know the disciples had faith, humility, love, hope, zeal, good works and other Christian virtues, but we notice in their conduct there was a tremendous mixedness. Various carnal tempers and selfish desires were mixed with their graces. But after Pentecost they manifested in their lives, by their sufferings, their labors, and in their deaths the various graces, free from admixture. They had faith without doubt, love without a trace of bitterness, humility without a touch of pride, hope without despondency, gentleness without harshness, perfect courage without fear, boldness without impudence, economy without stinginess, liberality without extravagance, the white heat of zeal without a touch of fanaticism, so that the grace of the Lord Jesus was poured into them, and ran through them like a clear, limpid stream, without any earthly mud mixed with the current. In other words, they were filled with holiness."

Pentecost meant new converts. We read, "And the Lord added to the church daily such as should be saved." How does this compare with the modern church with two or three thousand members and not a convert during the whole year?

There are forty thousand pulpits in America without a pastor, and sinners are increasing in numbers faster than converts are being made. With all this boasting over millions that are members of some Christian church, yet there are over sixty millions in this country who never darken a church door the year round. Some conferences and assemblies are just barely holding their own.

What is the remedy for this lack? An old-fashioned revival will solve the problem. Let the church find an upper-room and tarry until Pentecost is repeated. Not only would the number of converts be increased, and added to the church, but empty pews would be filled, and the treasury would run over with the increase as the tithes are brought in. The skies are loaded with Pentecostal power. Who will tarry and pray it down?—*The Way of Holiness*.

There is no place for sectarian strife in the gospel program, but there is a place for denominational life. It represents a providential plan of grouping so that Christians may do their work better. While there is too great a multiplicity of sects, and some unification would be in order, we must hold that denominational life on the whole is a blessing.—*Christian Witness*.