

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. a. 35-8

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WESLEY ON PERFECTION

"A man that is not a thorough friend to Christian perfection, will easily puzzle others, and thereby weaken, if not destroy, any select society.

By perfection, I mean the humble, gentle patient love of God and man, ruling all the tempers, words and actions, the whole heart, and the whole life.

"If you press all believers to go on to perfection, and to expect deliverance from sin any moment, they will grow in grace. But if they lose that expectation, they will grow flat and cold.

"As to manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe a gradual work, both preceding and following that instant.

"As to the word perfection it is scriptural, therefore, neither you nor I can in conscience object to it, unless we would send the Holy Ghost to school, and teach Him to speak who made the tongue.

It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with follow after full salvation.

"It is nothing strange that those who love the world should not love to continue with us. Our road is too straight.

'Down the stream of nature driven.

They seek a broader path to heaven.'

However, let us keep in the good old way and we know it will bring us peace at last.

"I find by long experience it comes exactly to the same point, to tell men they shall be saved from all sin when they die; or tell them it will be a year hence, or a week hence, or any time but now. Our word does not profit, neither as to justification or sanctification, unless we can bring them to expect the blessing while we speak.

"Christian perfection is surely another term for holiness. They are two names for the same thing. Thus, every one that is holy, is in the Scripture sense, perfect. Yet we may observe, that neither in this respect is there any absolute perfection on earth. There is no perfection of degrees, as it is termed; none which does not admit of a continual increase.

"To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregation cannot be an honest man.

"By Christian perfection, I mean, 1. Loving God with all our hearts. Do you object to this? I mean, 2. A heart and life all devoted to God. Do you desire less? I mean, 3. Retaining the whole image

of God. What objection to this? I mean, 4. Having all the mind that was in Christ. Is this going too far? I mean, 5. Walking uniformly as Christ walked. And this surely no Christian will object to. If anyone means anything more, or anything else, by perfection, I have no concern with it.

"Let none rest in being half Christians. Whatever they do, let them do it with all their might; and it will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly and strongly you press believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper.

"Many years since I saw that 'without holiness no man shall see the Lord.' I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way to attain this; namely, by faith in the Son of God. And immediately I declared to all, We are saved from sin, we are made holy, by faith! This I testified in private, in public, in print; and God confirmed it by a thousand witnesses.

"I found the plain reason why the work of God has gained no ground in this circuit in all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust) or they spoke of it only in general terms, without urging the believers to go on unto perfection, and to expect it every moment. And wherever this is not done, the work of God does not prosper."—Christian Standard.

THE CHRISTIAN'S WATCHWORD

"GO FORWARD."—Exodus 14:15.

By Mrs. W. B. Wiggins.

These words are connected with the wonderful deliverance of the Israelites from the land of Egypt. After a series of the most astounding miracles, the proud and impious monarch had given them permission to depart. But scarcely were they on their way before he again relapsed into his former state of hardness of heart, and resolved to pursue them. The spot where he overtook them was near the Red Sea. The hearts of the Israelites melted with fear. Before them was a watery sepulchre; behind them a powerful army. Escape seemed impossible; but God said to Moses, "Speak unto the children of Israel that they go forward:" and onward they went. We are all familiar with what took place, how God opened a passage for them through the mighty waters; while Pharaoh and his host were overwhelmed by them, not even one remaining to carry back the tidings of their ruin.

We, as travellers along the pathway of life, are pursued by enemies: the old arch enemy is ever on our track seeking to overcome us and to take us captive at his will; difficulties will confront us; and, perchance, at times, fears may intimidate us. But the Captain of our salvation has one watchword for all his followers; and it is contained in these words "God forward."

The Christian is to go forward in the in-

crease of Christian graces. Faith must grow mightily that we may stand fast and be shielded from the attacks of our enemies. Hope must be increasing. Love must be increasingly ardent, constraining us onward in all that is associated with denial and suffering in the cause of Christ.

Again, the Christian is to go forward in the exhibition of Christian virtues. There must be an imitating of Him "who went about doing good," and who hath left us an example that we should follow in His steps. There must be non-conformity to the world. Jesus said of His disciples, "They are not of the world, even as I am not of the world." Should we not rejoice that He has made it possible for His followers to live "above the world and sin, with hearts made pure and garments white and Christ enthroned within?"

The Christian should also go forward in the performance of Christian duties. In reading God's word and meditating upon it; in secret and public prayer; in attendance upon the services of the sanctuary; in everything that would tend to the glory of God and the upbuilding of His kingdom.

Again, the Christian may go forward in the enjoyment of Christian privileges and blessings "Peace flowing as a river, and righteousness abounding as the waves of the sea." Title to heaven becoming more clear; experience richer and more fruitful; joy increasing; confidence stronger; body, soul, and spirit consecrated to the service of God.

We might give some reasons why the Christian should go forward.

The paramount reason is—God commands it and His authority is imperative. The Christian is an affectionate child, a loyal subject, an obedient servant, and therefore feels, in all its commanding force, the injunction, "Go forward."

Again, Christ enforces it by His discourses and His example, and the Holy Spirit moves us to it.

The Christian should go forward because of the sufficiency of the means provided for our progress and safety.

Had Israel an infallible guide in the pillar of cloud by day, and of fire by night? So have we. Had Israel an invincible defence in the arm of God? So have we. Had Israel water from the rock and manna from heaven? So have we.

Yea, "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."

Canst thou take the barren soil

And with all thy pains and toil,

Make lilies blow?

Thou canst not? O helpless one,

Have faith in God. He can!

Canst thou paint the clouds at eve,

And all the sunset colors weave

Into the sky?

Thou canst not? O helpless one,

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