

The King's Highway

Rev. I. K. Mullen, Nov. 60

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THE BEGINNING OF A NEW MINISTRY

By F. B. Meyer

Sixteen years ago I was a minister in a Midland town in England, not at all happy, doing my work for the pay I got, but holding a good position amongst my fellows. Hudson Taylor and two young students came into my life. I watched them. They had something I had not. Those young men stood there in all their strength and joy. I said to Charles Studd, "What is the difference between you and me? You seem so happy, and I somehow am in the trough of the wave."

He replied, "There is nothing that I have got which you may not have, Mr. Meyer."

But I asked, "How am I to get it?"

"Well," he said, "have you given yourself right up to God?"

I winced. I knew that if it came to that, there was a point where I had been fighting my deepest convictions for months. I had lived away from it. When I came to the Lord's table and handed out the bread and wine, then it met me. When I came to a convention or meeting of holy people, something stopped me as I remembered this. It was the one point where my will was entrenched. I thought I would do something with Christ that night which would settle it one way or the other, and I met Christ. You will forgive a man who owes everything to one night in his life if to help other men he opens his heart for a moment. I knelt in my room and gave Christ the ring of my will with the keys on it, but kept one little key back, the key of a closet in my heart, in one back story in my heart. Jesus said to me, "Are they all here?"

I answered, "All but one."

"What is that?" said He.

"It is the key of a little cupboard in which I have got something which Thou needest not interfere with, but it is mine."

Then, as He put the keys back into my hand, and seemed to be gliding away to the door. He said, "My child, if you cannot trust Me with all, you do not trust Me at all."

I cried: "Stop," and He seemed to come back. Holding the little key in my hand, in thought I said: "I cannot give it, but if Thou wilt take it Thou shalt have it."

He took it. Within a month from that time He had cleared that little cupboard of things which had been there for months. I knew He would.

May I add one word more? Three years ago I met the thing I gave up that night, and as I met it I could not imagine myself being such a fool as nearly to have sold my birthright for that mess of pottage.

I looked up into the face of Christ and said: "Now I am thine." It seemed as if that was the beginning of a

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THE PROGRESSIVE ASPECT OF HOLINESS

By A. B. Simpson

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

We are reminded by this beautiful expression that we may have fellowship with our Lord in his transfiguration, as well as in his death and resurrection. Christ's transfiguration was the outshining of a glory within. It was the same coarse tunic which he had worn in all his journeyings through Galilee that became resplendent as the sun and white as the light. No angelic attendant brought him a special robe for the transfiguration, but the glory of his deity covered his human frame and his homely garments until they shone above the brightness of the sun, even as sometimes a little bit of broken glass reflects the glory of the setting sun until it seems like a gem of incomparable value.

In like manner our transfiguration must come to us from within and from above. Our commonplace lives and duties may become so glorified by the touch of God that even the humblest lot, like that of the slave girls of Crete, may "adorn the doctrine of God our Saviour in all things."

The last clause of our text reminds us that this form of sanctification, or rather glorification, is progressive. There is a good, a better, and a best. And so we are represented as successively advancing from grace to grace, and grace to glory, as we prove first "the good" and then "the acceptable" and then "the perfect, will of God."

There is a moment when we put on Christ, and by a simple and comprehensive act of faith he is made unto us "wisdom, and righteousness, and sanctification, and redemption."

But there is also a process of deeper experience and fuller obedience. It is one thing to cross the Jordan by a definite transaction and transition. It is another thing to "walk through the land in the length of it and in the breadth of it." This twelfth chapter of Romans gives us a fine illustration of comprehensive and progressive holiness, leading us out into all the relationships of life, and proving in all the "good, and acceptable, and perfect, will of God."

There is a striking passage in the Epistle to the Colossians where Paul speaks of Epaphras "labouring fervently...in prayers," that they "may stand perfect and complete in all the will of God." One of these adjectives literally means "adjusted." It is a great thing to understand the law of the fitness of things and apply it to our Christian life and work. A good thing may be spoiled by a misfit. A word in season, even if very simple and ordi-

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