

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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THE SOUL'S VISION OF CHRIST, THE CONSTRAINING INFLUENCE TO ENTIRE CONSECRATION AND SANCTIFICATION.

The question might wisely be asked, In what way is the conviction of the need of a clean heart brought about? What are the proper motives and incentives for seeking the experience of heart holiness? Some are in the dark as to the teaching of holiness people on this point. Some have even suggested that they teach a second conviction for sin and a second conversion. Others suppose that those who profess to have received a second experience were living in condemnation in a backslidden state and were simply awakened.

Personally I believe the heading of this article sums up the answer to the above question. But it is my purpose to enlarge upon the idea in accordance with my own experience and what I believe the Bible teaches.

Someone may say, the Bible commands: "Be ye holy, for I am holy." Is not that sufficient? I would reply most certainly, but the Bible also says plainly: "Ye must be born again." Yet we have to admit that many factors play a part in the bringing of a soul into the blessed realization of the experience.

There is a vast difference between the seeking of justification and the seeking of sanctification.

In justification we seek from a sense of guilt and condemnation, from fear of judgement, from a sense of duty or legality. We do not deny that in some cases the love of Christ alone may break the sinner's heart and lead him to seek salvation, but we think these cases quite rare. Usually it is fear, duty, law or responsibility that plays the larger part. The Holy Spirit in connection with divine truth being the divine means or agency by which the sinner is convinced of his perilous state. The spirit will also show the love and mercy of Jesus as the sinner's only hope.

But in the seeking of heart purity we have a different proposition. Our relationship with sin and with God has changed entirely. We are now at peace with God, where before we were in rebellion. There is no longer any sense of guilt, fear and condemnation. The thunder of Sinai is no longer heard. The impending wrath of God is no longer urging us forward. No proper candidate for holiness ever seeks for any of the above reasons. His legal relations have changed so the terrors of the law have ceased. In seeking entire sanctification, to the soul that has no disposition to draw back but wills to walk in the light; every factor is a drawing one. The difference in the two experiences may be quite well summed up in the two ideas of propulsion and attraction. Our aims, desires, purposes and longings are different. A new nature that aspires to things high and holy has already been implanted.



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The greatest incentive, the primary course of our seeking holiness, is the spiritual revelation to our hearts of Jesus the Son of God.

The great reason why many are so slow to see their need of and seek this experience is because they have not gone deep enough in their justified experience to get this blessed inward revelation. If people were more devoted and obedient and more quick to follow the tender leadings of the spirit they would cross right over into this Canaan land experience by the shortest route and would have no wilderness wanderings to recount with sorrow and regret.

According to the scripture the chief work of the Holy Spirit is to reveal Jesus Christ. Jesus said: "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15-26. "He shall glorify me, for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you."—Jn. 16:14-15.

Truly converted persons while in the glow and sweetness of their new-found experience may not for a time be conscious of any inward propensity to sin, but they do feel a great debt of gratitude to Jesus for his mercy, and, like Peter of old, would say, "Though I should die with thee, yet will I not deny thee." Their zeal knows no bounds. This is the proper time to lead new converts into the fullness of salvation, and this is just exactly what the spirit seeks to do. He at once begins to lead on the obedient child and, according to the promise, to take the things of Christ and shew them unto him. And what are the things of Christ that the spirit will shew? He will shew his meekness, humility, his gentleness, kindness, patience, his love, mercy and his holiness. In the light of this vision we are enabled to see as in a mirror the corruption of our own hearts; and as in the case of the prophet Isaiah when he got a vision of the Lord high and lifted up and the angels crying, "Holy, holy, holy," how our unholiness will be magnified before our

eyes. How then like him we will cry out, "I am undone, for mine eyes have seen the King."

Ah, how our pride, our hardness of heart, our selfishness, ungentleness, unkindness and impatience and all this black brood, will show up in contrast. Ah, how in the light of the meek and lowly Jesus we will drop in the estimation of our own importance.

Then will all our own worldly plans and ambitions vanish into dust at our feet. When once we have got this glimpse into our own hearts and have seen how unlike the character of Jesus as revealed in his words and doings, we will cry out with Paul the Apostle, "Who shall deliver me from this body of death?" What dark despair would the soul be plunged into if the revelation ended here, but thanks be unto God, the spirit at this juncture has something more of Jesus to shew. He not only gives us this vision to enable us to see the disease, but also that he might shew us the remedy—the precious blood of Jesus.

The spirit will also shew us how that our affections have been prone to lean toward the world, and how loath we were to break entirely with all our fond plans and ambitions, and will tenderly prompt us now to yield unreservedly to God. He has shown us the altar, which is Jesus, and then told us to place our little all upon the altar. When we in the light of these things do thus yield and appropriate by faith the blood, our iniquity is purged, our sins are cleansed. The hardness and pride and selfishness is burned out and the heart filled with love alone. Our joy is made complete; the spirit comes to abide in his fullness and if we are humbly obedient will ever keep fresh before us this sweet and heavenly vision. It is only by strict devotion and obedience that this blessed state is retained, and it is only by retaining it that we can be eminently useful in the work for the salvation of other souls.

No person will ever see his need of holiness unless living in all the light of a justified experience and pressing close to Jesus for full conformity to his image. Zealous converted souls are first to seek holiness of heart, because they are more quickly led to where they see their need and privilege. When at conversion we have really fallen in love with Jesus his service is sweet and we do not want to withhold anything from him. Our language will be as in the hymn:

"Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give.
Lord, they should all be thine."

To summarize: The Holy Spirit reveals to the converted soul his heart corruption by a revelation to him of the purity and holiness of Jesus; reveals the blood of Jesus as the only and all-sufficient remedy for uncleanness, and lastly captivates his affections entirely for Jesus by the revelation of his soul-entrancing beauty.