

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—35-8.

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HOLINESS, A SEPARATION

The fact that holiness is a separation grows out of the nature and character of the world. Since the sin of our first parents, and the curse that followed both upon man and upon the earth for man's sake, the world has been essentially evil. The wickedness of the world soon became so great that it repented God He had made man, and with one fell stroke He swept a fallen race from the earth. But sinful human nature was carried over the flood in the very ark that had been devised for the perpetuation of a righteous stock; and wickedness grew apace after the flood with the increase of man on the earth. The whole population soon sank into idolatry. "Because that, where they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness." For hundreds of years the world has been an idolatrous unclean place. What is called worldliness is the quintessence of the spirit that operates in this world and in its unregenerate inhabitants.

Holiness has nothing in common with it. It is not indigenous to this world. It is an exotic plant imported from a more wholesome clime. **He who would experience holiness must adjure the world, come out from it and touch not the unclean thing.** This separation must be radical, thorough and final. It must take place at the beginning of the narrow way and be vigorously maintained on both sides of it, the whole journey through. The very spirit of holiness negatively considered is separation. The success of a holy life, its power and service presupposes it. It is as needful in the process of being made holy as the atonement or prayer or faith.

Many people try to be Christians without this separation. They make a sad failure of it and fill the land with a nauseous concoction of religion and worldliness, that God spues out of His mouth and every true child of God eschews. This poisonous intermixture gives the lie to the Word of God; nullifies God's work; paralyzes the Holy Ghost; sells the church to the enemy; cheapens Christianity; lulls folks to sleep in their sins; and damns souls.

That separation is an integral element of holiness is abundantly supported and illustrated in God's Word. Its practice is almost coeval with sin. God separated

Seth from the family of Adam; and Enoch from the family of Seth; and Noah from the family of Enoch; and Abraham from the family of Noah, and Isaac from the family of Abraham; and Jacob from the family of Isaac; and Judah (when Reuben would naturally have been chosen) from the family of Jacob; and David from the family of Judah; and Jesus from the family of David. Christ is the loftiest and most fragrant and most beautiful flower that grew upon the holy plant of separation. This plant, like all similar ones, was in God's nursery and had its roots in Eden and its fruits in glory.

This method of securing holiness was in like manner pursued in the New Testament. Out of the tens of thousands to whom Jesus and His disciples took the Word of Life—and they went into every city and village, preaching the gospel of the Kingdom—five hundred and some odd separated themselves unto Him and of this five hundred, but one hundred and twenty tarried in the upper room in Jerusalem until endued with the Holy Ghost and were sanctified wholly. This one hundred and twenty were the first Pentecostal preachers of the Word and became the seed of the true church for th centuries since.

The principle of separation is still God's method. A select few were taken out of Catholicism to form Protestantism. Protestantism has been sifted again and again and separations have occurred. The multiplicity of denominations is greatly bewailed; but in the nature of the case it is inevitable. If all the churches in Christendom would now organically unite in their present character inside of one year there would be a separation.

The glories of Israel reached their maximum when the nation practised isolation. She had her greatest triumphs during the Davidic regime. At this time she reached the climax of her oneness with God, due to the tremendous influence of a holy king. She needed no entangling alliances and courteously declined all overtures to that effect. The kingdom receded from its high water mark when Solomon married into the royal families of foreign nations. The kingdom soon became pale, enemic and divided, and was finally captured and led into captivity.

It is true also of the Christian church. For three hundred years after Pentecost she was invincible in her growth. Neither the character of the raw material out of which she made her converts nor the opposition of kings and empires were sufficient to retard her in her rapid development. "Fornicators, adulterers, thieves, covetous, drunkards, revellers and extortioners" are not promising material out

of which to build a holy church. Nothing daunted these were regenerated, sanctified, assimilated, and became earnest Christians and fiery evangelists, and carried on until they were honored with the Martyr's Crown. The church became the moral and spiritual leader of the world and filled all civilization with her truth.

But there came a day of compromise under the influence of Constantine who is thought by many to have been an unconverted professor of religion, the church through a fusion with paganism became a quasi-religious-politico-ecclesiastical organization with a royal patrimony and beautiful buildings, but bereft of the Holy Ghost.

The world is incessant and insidious in pressing itself in upon the church. As the church is composed of holy individuals this becomes a matter of personal concern for every child of God where it succeeds in entrenching itself and refuses to be cast out, there is inevitably a coming out on the part of the few who have the vision and will pay the price. It is necessary that a haven of refuge be maintained for such. This haven will not be large since "few there are that find it." Its importance is not in its bulk but in its separateness from the world.

But the way of separation comes closer home to the individual pilgrim than the above. It cuts closer to the quick. Its cleavage runs through the social fabric. He must separate himself from all that breathes a worldly atmosphere. The person that refuses to follow social custom in his associations, dress and manner of life, will be a speckled bird. He will be tabooed, discriminated against, ostracised, and may be boycotted. God's people can have no part in lodges, banquets, revellings, card and dance parties, plays, shows, church socials, fairs, many high school social functions, carnivals and raffles. Indeed he does not desire these. All his springs are in God and he finds the fellowship of the saints and the true church of Christ a sufficient outflow for all his social proclivities.

This separation is unto God. It is a part of the surrender that goes before the justification and that precedes sanctification. It is a total abandonment to God and has God's seal set to it, in that He gives in return the fulness of the Holy Ghost, resulting in the entire sanctification of the soul. This lived, testified and enjoyed unto the end will constitute us one of that class of people our Lord will find watching when He comes, and who will be caught up to meet Him in the air, and who will be known in heaven as belonging to the bridehood rank of saints, and as such will be forever with the Lord. —W. J. Cross in Free Methodist.