

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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Mrs Geo Teddie Dec 24

"THE TWO GREAT ESSENTIALS."

Ps. 24:3-4: "Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart."

All sane beings desire a blissful eternity. Men may say that they do not want to go to Heaven; but is usually a sinful bluff and a hypocritical pretense, to hide from their fellows the unappeased cravings of their hearts. No man covets ruin. Moral reason is against it. The instinctive desire for happiness is against it. So long as we are able to distinguish between bliss and misery, we cannot help preferring the endless bliss.

All the heathen religions of the world are but so many vain attempts to propitiate offended deities on account of sins, and make peace with God. "The sting of death is sin," and the dread of its consequences in the future beyond the veil.

When I was a pastor at Pittsburgh, Pa., a man living next to the police station died, within two squares of my residence. His dying screams from fear of death were so dreadful that one of the policemen was made sick and had to be carried home. There are many such instances, and fear of the penalty of sin is the cause of it all. How then can the doom of sin be missed, and Heaven gained?

1. **The first condition is to have clean hands.** The "hands" represent the doing of our voluntary acts. To have "clean hands" is to be free from voluntary sins—free from the practice of sin and the penalty of it. In repentance, man turns from the life of sin with abhorrence and quits the sin business gladly and forever.

Justification is the governmental act of God by which, on condition of the sinner's repentance, and faith in the atoning sacrifice, God pardons his sins, remits the penalty, restores him to the Divine favor, and treats him as if he had never sinned.

Regeneration is that moral change in man, wrought by God and man in co-operation. When the sinner resolutely turns from a life of self-gratification, and makes the supreme choice to live for the glory of God, having been incited thereunto by the convicting and enlightening influence of the Holy Spirit, who graciously inclined him to the love of God and holiness, then a wondrous transformation wrought by Divine grace, takes place in his heart. He is made a new creature in Christ Jesus. The old things of his moral life have passed away, and all things have become new.

Whosoever has thus repented, and heartily turned from the practice of sin, and been justified and regenerated, has what the text calls "clean hands."

II. **"And a pure heart."** This is the second condition of admission to Heaven. The question that comforts us is, Why do men sin at all? What makes the little child, not two years old, show jealousy when its baby brother is born? Who taught it to be offended when it sees the other baby in mamma's lap. Who taught the nursing baby to get angry, and kick, and scratch, and grow red in the face? It was not taught to do that. It needed no teaching, for its inborn depravity moved it to its evil behaviour. I saw a child yesterday, not two years old, throw itself down on the street and have a spell, to force its nurse or young mother to permit it to have its own way. Unless grace changes its nature, twenty-five years from now it may perform the same kind of a stunt and break up a family and wreck a home.

No; it would never to take a depraved Christian, however well meaning and good intentioned, to Heaven. There must be a "pure heart," free from the taint and pollution and evil impulses of depravity.

That is why God teaches the necessity of two works of grace. "Ye must be born again" (Greek, "from above") John 3:7. "The sanctification without which no man shall see the Lord." Heb. 12:14. Both works of grace are provided for in the Atonement. John 3:16 shows the provision for the regeneration of sinners, and Heb. 13:12 tells us that "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "Christ loved the church, and gave himself for it; that he might sanctify it." Eph. 5:25-26. Two works of grace: one for sinners; the other for the Church.—Rev. A. M. Hills in the Revivalists.

THE TRUTH OF HOLINESS AND YOU.

The truly vital thing about your relationship to Christian Holiness is not that you understand it, nor yet that you endorse it, nor even that you are a defender of it; the truly vital thing about Holiness and you is do you really have it and do you really demonstrate it in your life?

You may understand it and endorse it and defend it and yet live a million miles from First Corinthians, chapter thirteen.

It is greatly to be desired that you understand the truth of holiness. Likewise

that you identify yourself with it and also that you be ready to defend it against its foes, but please do not make that the final test of your right relationship to it. Come now, face the question fairly! Do you truly have that grace that makes you really experience fellowship with the Holy Ghost and do you really practice perfect love to all? Is your defense of holiness done in the spirit of what you defend and will those you have dealings with see in you the full-orbed putting of a glorious royalty of holy character and a pure standard of conduct.

Collateral things are only collateral things. Do not be mistaken here, the thing that is the test of tests is this, do you truly, before God, have the gracious experience now?—Sel.

There is scarce any expression in Holy Writ which has given more offence than this—the word perfect is what many cannot bear. The very sound of it is an abomination to them, and whosoever preaches perfection (as the phrase is), i. e., asserts that it is attainable in this life, runs great hazard of being accounted by them worse than a heathen man or a publican.

And hence some have advised wholly to lay aside the use of those expressions, because they have given so great offense." But are they not found in the oracles of God? If so, by what authority can any messenger of God lay them aside, even though all men should be offended? We have not so learned Christ, neither may we thus give place to the devil. Whatsoever God hath spoken that will we speak, whether man will hear or whether they will forbear, knowing that then alone can any minister of Christ be 'pure from the blood of all men,' when he hath 'not shunned to declare unto them all the counsel of God.'"—John Wesley, Sermons, vol. 1, p. 355.

Pardon takes away my night and gives me day, purity takes the mists out of the air and gives me cloudless sunshine. * * Pardon must precede purity, just as the birth of a child most certainly precede the curing of diseases. Pardon and purity are both received by separate, specific acts of receptive faith; are both instantaneously wrought by acts of the Divine Will; are both attested by the instant submission, unwavering trust and obedience up to all our spiritual light; are both requisite to a happy, useful life, and both absolutely essential to admission into heaven."—Sel.