

# 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 EXPERIENCE OF HOLINESS

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We are called unto Holiness. The Church of God should exist for the purpose of promoting Holiness. The Methodist discipline, 1920, has it in the Episcopal Address, page 3: "God's design in raising up the Methodist Episcopal Church in America was to aid in evangelizing the continent and to spread Scriptural Holiness. On page 7 we read of the Wesleys thus: "Holiness was their object. God thrust them out to raise a holy people." We hear Charles Wesley sing:

"What is our calling's glorious hope,  
But inward holiness?  
For this to Jesus I look up,  
I calmly wait for this."

Holiness is a definite Second Blessing experience provided for through grace, and promised to all God's children.

John Wesley, writing of that faith by which we are made holy, says this: "But what is that faith whereby we are sanctified, saved from sin, and perfected in love? This faith is a Divine evidence or conviction:

"1. That God hath promised this sanctification in the Holy Scriptures.

"2. It is a Divine evidence or conviction that what God hath promised He is able to perform.

"3. It is a Divine evidence or conviction that He is able and willing to do it now.

"4. To this confidence that God is able and willing to sanctify us now, there needs to be added one thing more—a Divine evidence or conviction that He doeth it."

The experience of Holiness always comes by way of the altar of consecration. A minister, whom we knew as a constant witness to Holiness, tells how he entered the blessing thus:

"All other and previous consecrations to God are reviewed and renewed this morning, August 18, 1870. Here, Lord, I give myself to Thee. No answering fire amazes me as I bow my soul here in these lonely woods, but my faith is its own evidence. Ah! when it shall please Thee, appear, and own Thy child's trust. Come, fire Divine! Come, and fill my being! In Thy light, I solemnly make the poet's

lines my consecration vow:

'Take my soul and body's powers;  
Take my memory, mind, and will;  
All my goods and all my hours;  
All I know and all I feel;  
All I think, or speak, or do;  
Take my heart, and make it new.'

"Now, by the side of this consecration, I record my faith. I do now believe, without reference to former states or experiences, that through the loving arrangement of God, whereby faith is the condition of the soul's reception of spiritual blessings, I am now received of God fully, and the blood of Jesus Christ His Son cleanses me from all sin.

"A heavenly calm pervaded my being as I returned to the camp. The faces, the voices, the tents, everything, seemed holy and beautiful. I believed the sealing of the Holy Spirit would be given, and I quietly waited. The noon hours passed, and the afternoon services commenced. While the opening hymn, 'There is a fountain filled with blood,' was being sung, with the changed line,

'And there do I, though vile as he,  
Wash all my sins away.'

the sacred fire came into my soul. The holy anointing had come. Words cannot describe the rapture. I was flooded with light; my very body seemed to be full of the glory; thrills of joy ran in rapid succession at its were, along every nerve, until I seemed to burn and glow from head to feet. My eyes were literally fountains of tears."

Holiness is good to live by; it is blessed in the hour of death. Some years ago I held a meeting with Rev. Alexander McNicholl, of New York East Conference. His family came of good old Scotch-Irish stock, and he came from a family of preachers. He had a remarkable brother, Rev. Robt. T. McNicholl, of the same Conference. When pastor in Brooklyn he died, and his death-bed chamber was a very vestibule of heaven. When dying, in fact, they thought he was gone, he roused up and said he wanted to give his dying testimony. This is what he said:

"This is my testimony. It is my witness to the triumph of the Cross. Let there be no doubt as to where I stand. You see, I am in my right senses, in the full possession of my faculties. I wish to witness for God. In the presence of God and His holy angels, I call upon you to hear my testimony. I believe in God the

Father, the Creator of all things, and in the Godhead, the Father, the Son, and the Holy Ghost. I believe in the unity, the spirituality, eternity, omnipotence, omnipresence, omniscience, immutability, wisdom, truth, justice, mercy, love, goodness and holiness of God. I believe in the incarnation of the Son of God, that He assumed our nature and became truly and really man, having been conceived of the Holy Ghost. That He was born of the Virgin, dwelt among mankind, and became the proprietor for our sins, and not for ours only, but for the sins of the whole world. 'There is no other name under heaven given among men whereby we must be saved.' 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him.' I believe in the Holy Ghost, the administrator of the work of the Triune God, teaching, commanding, sealing and sending forth messengers. I believe in the Church of Christ, His Bride. I hold fast her doctrine, love her institutions, and rejoice in her success."

To his brothers who were ministers, he said: "Do not preach theories; preach that which ye do now know and feel of the Word of life."

To those at his bedside: "I beseech you therefore, brethren, by the mercies of oGd, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"I thank God for the honor of preaching the Gospel, and for all the honors the church has conferred on me. The rabble cried, 'Crucify him! crucify him!' and looked with disdain and scorn on the cross, but it is through the cross we triumph. I believe inflexibly in the Old and New Testaments. I have tried to preach the truth. Any mistakes I have made were mistakes of the head and not of the heart. This is a glorious opportunity for a triumphant witnessing to the Cross of Christ.

"Christianity is not a ritualistic formality. It is a personal union with the living God."

This testimony was given about 10.30 at night. He died about 7.00 o'clock the next morning.—God's Revivalist.

Ward Miller, May 27  
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