

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

VOL. XXXVII.

MONCTON, N. B., OCT. 15, 1928

NO. 19

WHAT IT IS AND HOW TO OBTAIN IT

By John Thomas

Holiness is a Bible word, and from Genesis to Revelation we see that

1. Holiness is commanded;
2. Holiness is promised;
3. Holiness is offered;
4. Holiness is obtainable;
5. Holiness is experienced;

and in Heb. 12:14 we read that "holiness without which no man shall see the Lord." Therefore it is not optional, it is not an addendum but holiness is a necessity, because God is holy, and an unholy being cannot dwell with Him. Holiness is a necessity because heaven is a holy place. There is no need to elaborate the argument: the statement should suffice—"holiness without which no man shall see the Lord." Holiness is the regulation standard of His kingdom.

Many teachers put the standard too high, beyond the reach of God's children, with the result that numbers give up the quest, and like the ten spies magnify the difficulties, and so lose sight of the God who is enough. Others put the standard too low, making excuse for sin, but these errors may be avoided by closely following the Scriptures, Deut. 30:6 which shows that it is Love governing the heart and life, controlling our tempers, words and actions.

I. What Holiness is Not

1. It is not absolute perfection—that belongs to God alone. The perfection of man is relative.
2. Neither is it angelic perfection that is promised. Angels never make mistakes, and we are liable to make mistakes.
3. Nor is it Adamic perfection that is commanded, but Christian perfection that is commanded, according to Matt. 5:48, having the same mind and possessing the same love as Jesus.
2. Holiness is not perfect knowledge; it is not perfection of the head, but a perfect heart that is promised. Not many mighty men can see the Way of Holiness, but some poor fishermen of Galilee did, and we have known hundreds of the Lord's poor who enjoy this blessing, while many who are very learned could not understand it.
3. Holiness is not freedom from infirmities. The Holy Spirit helpeth our infirmities, but never helps our sins. The apostle Paul glorified in his infirmities because the power of Christ rested upon him, but he did not glory in his sin. Therefore holiness admits of many infirmities, but not one sin.
4. Holiness is not freedom from temptation, but temptation is not sin unless you yield to it. We shall always be open to the

attacks of Satan, for in no other way could our allegiance to God be proved, than by trials and temptations.

5. Holiness is not regeneration—This is the birth of the soul into the kingdom of God, which includes forgiveness of sins, the impartation of life eternal, and the witness of the Spirit to our acceptance with God. Holiness is the removal of indwelling sin from the soul. Holiness is a second work of grace subsequent to regeneration, not necessarily more religion, or more love, or more power, but a cleansing of the soul from the pollution of sin by the baptism of the Holy Ghost and fire.

6. Holiness is not a state from which you cannot fall, but a condition where you may be kept from falling as you walk in the light. It is not that you are unable to sin, but by the power of God you are not to sin, though the liability to sin ever remains. Purity is not maturity; you may not understand very much or comprehend the deep things of God, but you can be pure in heart.

II. What, Then, is Holiness.

Isaiah describes it as a way within a way, "and it shall be called the way of holiness, the unclean shall not pass over it." David calls it the "beauty of holiness."

Sin is ugly—holiness is beautiful.
Sin is a disease—holiness is health;
Sin is filthy—holiness is clean.

The apostle John called it being "made perfect in love;" Christ called it being "pure in heart;" Paul called it the destruction of the "body of sin," the crucifixion of the "old man"—"being made free from sin," a condition in which "the Lord imputeth not iniquity, and in whose spirit there is no guile.

This is the kind of holiness commanded by God when He said, "Be ye holy for I am holy." This is the holiness provided by Jesus Christ, through His shed blood, an experience wrought by the Holy Ghost purifying the heart, and shedding abroad the love of God so that "we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

III. Hindrances to the Blessing

Lack of teaching may be a hindrance. We are living in days when there are diversities of teachers, contradicting each other, and quite bewildering to the simple soul. If this is your condition, and you are in confusion, quietly set aside a time for prayer asking for the Holy Spirit, and He will certainly give you light. Jesus said, "If any man will do His will, he shall know of the doctrine." It is

essential to get a scriptural foundation to base our faith upon, and be certain of what God promises.

Lack of earnestness may hinder. Many run to this convention and to that meeting, ask for prayer, go through a form of consecration, but they do not get anywhere, and never have a definite experience because their minds are not set to seek until they obtain the promised blessing.

Imperfect consecration is another reason why people do not get the experience of holiness. Like Ananias and Sapphira, they live to the Holy Ghost. They keep back part of the price, some one thing which the devil tells them they cannot give up, and God will not accept an imperfect offering, so they go away disappointed. Entire consecration is man's part, and when this is done, and faith is exercised, God always grants the blessing.

Wrong motives are another reason why people do not receive: "Ye ask, and receive not, because ye ask amiss." Some ask in order to become a person of importance; God will only give this blessing to glorify Jesus. Others have failed through looking for some physical manifestation, or some wonderful experience, instead of accepting the blessing by faith. Many, alias, are afraid to trust God, because they dread the reproach that would be theirs, if they were known as "Holiness People." These love the praise of men more than the praise of God.

IV. How to Obtain

You must be born of the Spirit, before you are eligible for the baptism of the Holy Spirit. If you are not born again you cannot obtain the experience of holiness. Next, be sure that you are not a backslider in heart or life, because God will not sanctify backsliders. Seek a clear understanding of the doctrine of holiness. Examine carefully the promises of God. Make a complete consecration; let nothing be kept back.

Entire consecration means three things:

1. We must be willing to be all that God requires;
2. We must be willing to do all that He commands;
3. We must be willing to suffer all that He may permit.

Such a consecration embraces reputation, friends, property and time. It claims spirit, soul and body.

"Here I give my all to Thee
Friends and time and earthly store
Soul and body Thine to be
Wholly Thine forevermore."

(Continued on Page Four)