

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. 40:3

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HOLINESS

Every true Christian is vitally interested in Holiness. We who term ourselves "Holiness People" are not the only folk who are interested in true Holiness.

I fear that some often wound the hearts of true children of God by referring to them as "Holiness fighters." No true Christian is a fighter of Holiness, but rather, every person who has within him the "new nature," having been "born again from above," has an intense love for Holy things. He or she may or may not have been wholly sanctified, and it is true that there is in the heart of every un sanctified person a principle that is contrary to the perfect will of God, or as Paul tells us in Romans 8-7. The carnal mind is enmity against God, yet there is also the spirit of sonship that cries Abba Father, and sometimes cries bitterly over failure and because of consciousness of the presence of sin within. To such, the doctrine of Holiness, Sanctification, a clean heart, perfect love, call it by what name you may, should be of vital interest. We invite your attention to the subject of Holiness as presented by the apostle in the epistle to Titus the second chapter (Titus 2).

I notice first **Holiness as a Doctrine.**

In his admonition to Titus he bids him speak the things which become sound doctrine (verse 1). Then there follows a list of qualities which should be evident in aged men, the aged women likewise are to be exhorted that their behaviour be such as becometh Holiness. Now the word Holiness is used but once in the chapter, but it is the key-stone in the arch, and it is connected by an unbroken chain of argument with all that the apostle has to say here concerning the preaching and teaching of Doctrine. It is THE doctrine to which he refers, and every quality mentioned in the chapter, whether urged upon "Aged men, aged women, young men, young women, servants or all men" is comprehended in the one word Holiness. Yes, it is the doctrine of Holiness, and Paul says it is sound doctrine. Not the product of a fevered fanatical brain but sound doctrine. May the Lord help us as Holiness people that we may "adorn the doctrine of GOD Our Saviour in All Things."

Again I notice **Holiness as the Standard.**

How weak our positions as preachers or teachers if we raise a lower standard than that of "Holiness unto the Lord." It is as though we were to say to lost sin-cursed men. Our God can save you up to a certain point, or degree. He demands obedience of a sort, and has provided a partial remedy for sin. Thank God he is able to save to the uttermost.

Holiness then is the standard which Titus and every other God-called man is bound to preach. Not only is it to be the standard we must preach but it is the standard of Christian

living. Urge them that "Their behaviour be such as is becoming to Holiness.

Again I notice **Holiness as Practical.**

The objection which some raise to the doctrine is that it is "not practical."

Notice how intensely practical are the words of the apostle concerning this life experience. Out of the long list of qualities mentioned think for a moment of only three.

Sound in Faith—Sound in Charity—Sound in Patience. How weak in Faith, how imperfect in love, how short in patience many of God's own dear children are. And how practical the provision that MEETS our Need.

Again I notice **Holiness as Possible.**

Possible because provided for. Verse 14. Christ Jesus gave Himself for us. What for? That he might redeem us from All iniquity and Purify unto Himself a peculiar people, zealous of good works.

Now if Jesus died for it, if this provision was made that we might be redeemed from all iniquity, if his blood can purify us and make us ALL his, do you not believe that the experience is gloriously possible?

Again I notice **Holiness for All.**

Holiness for aged men and women so that their lives can be a blessing to all with whom they come in contact (Verses 2 and 3).

Who is there that does not remember some of the aged one's who have passed over and whose memory will remain with us while life lasts. Holiness for younger folk, young men, young women are referred to in this chapter. Young women whose virtuous lives can stop the flow of "blasphemy" (verse 5)

Young men who because of the blessing of Holiness can walk so straight and live so clean that "They of the contrary part may be ashamed." (verse 8). There is no argument that can stand against a Holy life.

Holiness for all, yes, holiness for the tried, tested working man or woman. Holiness for the humblest servant, an experience that will cause him to adorn the doctrine. Holiness for all because the grace of God that bringeth salvation hath appeared to all. (verse 11).

Holiness for all under any and all circumstances (verse 7). In all things showing thyself a pattern of good works. Holiness for all. Brother, sister, this experience of Holiness is for you.

REV. F. A. WATSON

A YOUNG MAN'S VISION

In the year that king Uzziah died I saw also the Lord on a throne, high and lifted up, and his train filled the temple. Isaiah 6:1. Uzziah was dead but God lived. Isaiah saw Him in the temple. He was above death, life, prosperity, adversity or anything that could happen. It is a fair influence that God and angels go to church. We may find them there. Having seen God Isaiah saw himself as unclean. An angel took a live coal from off the

altar, applied it to Isaiah's lips, saying, "thine iniquity is taken away; and thy sin purged." "Unclean lips" represents a wrong state of heart. Out of the abundance of the heart the mouth speaketh. Unclean thoughts, unclean stories, and unclean pictures greatly imperil our young people of today. The remedy is to see God and be made clean. The blood of Jesus Christ, God's son, cleanseth from all sin. Isaiah went out of the temple clean. That's a young man's experience. Let all the grown-ups tell of the day, hour, minute and place where God made them clean, but do not let them insist that God must come to all others in the same way. Some of the best people we have ever met seemed to have a religious experience that went back beyond the dawn of memory. They said "we always loved the good; prayed and read the Bible." Having seen himself in God's light and having been made clean Isaiah saw the nation as "a people of unclean lips," and straightway responded to God's call saying "Here am I send me." Isaiah prophesied the future of Christian missions. He saw "the desert rejoice and blossom as the rose." Hundreds of years afterwards Christ went into the synagogue at Nazarene and read from Isaiah saying "The Spirit of the Lord God is upon me because he has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken in heart, and to open the prison doors to them that are bound." Christ bore further witness to Isaiah by saying, "This day is this scripture fulfilled in your ears." In the year that King prosperity died, what do we put after this as our experience? Did we see God? Were we made clean? Did we say, "Here am I send me?" All things are yours, and ye are Christ's and Christ is God's.

B. T. GASKIN

WAIT THOU ON GOD

Wait only upon God; my soul, be still,
And let thy God unfold his perfect will,
Thou fain wouldst follow him throughout this
year,
Thou fain with listening heart his voice wouldst
hear,
Thou fain wouldst be a passive instrument
Possessed by God, and ever Spirit-sent
Upon his service sweet—then be thou still,
For only thus can he in thee fulfil
His heart's desire. Oh, hinder not his hand
From fashioning the vessel he has planend.
"Be silent unto God," and thou shalt know
The quiet, holy calm he doth bestow
On those who wait on him; so shalt thou bear
His presence, and his life and light e'en where
The night is darkest, and thine earthly days
Shall show his love, and sound his glorious
praise,
And he will work with hand unfettered, free,
His high and holy purposes through thee.

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