



The King's Highway

An Advocate of Scriptural Holiness

Miss Viola Churchill, June 50

“And an highway shall be there and a way, and it shall be called The way of holiness.”

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THE WAY IN—OR HOW TO GET SANCTIFIED

By Rev. Maynard James, in “The Flame”

The greatest need in the Christian church today is spiritual Joshuas. Such are men who will lead God's people into the Canaan of perfect love—the fullness of the Holy Spirit.

Unless the way of holiness is clearly presented, many longing souls will wander on in the wilderness of carnal Christianity.

“Sometimes trusting, sometimes doubting,
Sometimes joyful, sometimes sad.”

Like a host of others who are now enjoying the experience of entire sanctification, the writer is deeply indebted to a small group of humble, Spirit-filled disciples of Christ who in plain yet glowing language told out repeatedly how they obtained the blessing of heart unity.

The golden bell of testimony was linked with the luscious pomegranate of experience; the ringing tones of witness were backed home by lives all glorious within.

Before such an appeal of truth and grace, all doubts and fears vanished, and there came into my heart a hunger and thirst for full salvation.

It is for the benefit of the many other followers of Jesus who are longing to enter into a life of glorious victory, fruitfulness and power that this article is written.

Only four conditions are laid down in Scripture for obtaining the blessing of entire sanctification or the baptism of the Holy Ghost. They are:

1. Confession of need (I. John 1:9). Oft-times the pride of man's heart prevents him from owning up to his desperate need. Instead of telling the Lord plainly that he is defiled and defeated, the seeker after the baptism of the Holy Ghost merely beats about the bush by praying for “more grace” or “more power.”

It was only when wrestling Jacob came to the place of real confession of his need that his nature was changed from Jacob to Israel. As soon as he told God his name was Jacob (“supplanter” or “deceiver”), the Lord “blessed him there” (Gen. 32:29).

The sanctification of Isaiah the prophet followed the same order. When, after a vision of Jehovah's blazing holiness and his own abject condition, the young prophet cried out, “Woe is me, for I am a man of unclean lips,” then flew the seraph with the burning coal to purge away his iniquity and empower him for service (Isaiah 6:5-8).

The Holy Spirit declares in John's first epistle that if we confess our need, the Lord will cleanse us from all unrighteousness.

The old-time note of desperation has gone out of our altar services in conventions for the deepening of spiritual life. To so many seekers after holiness there is given a mere formula to recite; and the bewildered souls are rushed into a mental assent to the truth of entire sanctification. There is little or no mourning over inbred sin; no depth of sorrow over the evil heart of unbelief. The result is that few seekers rise from their knees in radiant victory and in full possession of the pearl of greatest price.

Seeker after holiness! Ask the Holy Spirit to give you, as you can bear it, a revelation of your unclean heart. Then mourn over your moral pollution as over the discovery of a fatal disease in your body.

“Blest are the men of broken heart,
Who mourn for sin with inward smart.”

2. Definite Petition (Luke 11:13). To confess our need of entire sanctification and to sorrow over our calamity is a great step forward in the quest for holiness. But it must be followed by earnest, definite prayer for the supplying of our need. There must be a goal in view. To hit a target we must know where it is. So in order to obtain the blessing of the Spirit's fullness in our heart we must pray specifically for the cleansing baptism of the Holy Spirit.

Jesus told His disciples that their heavenly Father would give the Holy Ghost to those who asked Him.

Hazy, indefinite praying will get us nowhere. When blind Bartimaeus began to cry out, “Jesus, thou son of David, have mercy on me,” the Master turned His petition from the general to the specific. He asked him the question, “What wilt thou that I should do unto thee?” Then came the very definite request, “Lord, that I might receive my sight.” This was followed instantly by a perfect healing—“And immediately he received his sight.”

The carnal Christian, struggling against the uprisings of inbred sin, needs nothing less than the sanctifying baptism of the Holy Spirit. That alone can deliver him from bondage and satisfy the longings of his heart. Therefore let him boldly pray according to the will of God: “Lord, sanctify me wholly by the mighty baptism with the Holy Ghost and fire. Cleanse my heart from the last remains of sin, and fill me with Thy perfect love. For the sake of Jesus Christ, Thy Son.”

Definite, specific prayer will bring definite, specific answers from heaven.

3. Obedience (Acts 5:32; Romans 12:1-2). No easy believism will open the gates of Pentecost to the seeking Christian. Much harm has been done by preachers and teachers of holi-

ness in neglecting to stress the need of complete abandonment to the will of God as a condition for receiving the blessing of entire sanctification.

It is perfectly true that sanctification is ours through faith in Christ and not by efforts of the flesh. But it is also true that a living faith only springs out of a willing and obedient heart.

It is the consecrating believer who alone meets with a sanctifying God. Before the holy fire descended on the Day of Pentecost, the hundred and twenty had come to the place of complete consecration. They were all of one accord in one place. Wrongs had been righted, crooked things had been straightened out, apologies had been made, and the work of utter yieldedness to God's work was complete.

They were sitting down—not standing up—when the Holy Ghost descended. The very act of sitting was symbolical of complete consecration, an accomplished work of abandonment to the Lord Himself.

The Holy Spirit tells us plainly in Hebrews 4 that in order to obtain that experience of heart rest (another term for entire sanctification), in which we cease from our own works, we must “labour to enter into” the blessing.

In nine cases out of ten the reason why Christians do not enjoy full salvation is because they have never presented themselves a living sacrifice unto God. They have come to the Cross for pardon, but they have shrunk from getting on the Cross for entire cleansing.

Before any man can truly say with Paul, Christ liveth in me,” he must also be able to declare with the apostle, “I am crucified with Christ.” So few are willing to go to their own funeral; to sign their own death warrant; to die out to all but the perfect will of God for their lives.

In so many cases there are hidden reserves in the life—a fear to throw themselves over the precipice of self-will into the everlasting arms of Love. They seem afraid that God will take advantage of their consecration and make them the plaything of Providence.

In my own case—for nearly two years I was kept out of the blessing of sanctification because of fear to abandon myself utterly to God. Satan succeeded in misrepresenting the character of a loving heavenly Father to His trembling child. It was only when at last I cried, “To get this blessed cleansing I all things forego,” that the washing, “whiter than snow,” was mine.

Many years ago, when I was conducting a revival campaign in Lincolnshire, a Christian
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