



# 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."

VOL. XXXVIII.

MONCTON, N. B., OCTOBER 31ST, 1949

No. 236

## GUEST EDITORIAL

### MUST HOLINESS OFFEND?

Harry E. Jessop, D.D., Editor, "Heart & Life"

That some within the Christian Church have been offended with the holiness message is a fact all too patent to deny; indeed they have gone so far as to contend that "Holiness splits the church." Such a contention is much more serious than it at first appears, and carries with it some awkward implications either for the church which is split, or for the thing which splits it, and compels us to ask two very pointed questions: (1) What sort of holiness? (2) What kind of a church?

For three decades we have been familiar with both holiness and churches, and we must be frank to say that not everything labeled "holiness" would be likely to make for unity; in fact, we are compelled to acknowledge that there are subtle counterfeits masquerading under that name that would split any church, and the more deeply spiritual and keenly perceptive its members, the more likely they would be to resist it. Moreover, we have known churches which true holiness could hardly do anything else but split; so modernistic and worldly had they become that Jesus Christ Himself could not possibly walk into their midst without splitting them; and we are tempted to say that whatever Christ's presence and teaching would split, needs that split worse than anything else besides, for only so can the core of its weakness be revealed. In this case, the reproach is not with the truth but with the conditions into which it comes.

What do we mean when we speak of Scriptural holiness?

To put it in a sentence, our answer would be this: By the teaching of Scriptural holiness we mean the truth of Entire Sanctification as set forth in the broad teaching of the Word of God, interpreted sanely, sweetly and intelligently by those who themselves possess the experience and have a clear grasp of its doctrine and implications.

From the moment a soul receives this grace he is an authentic witness but not necessarily qualified to teach. He knows what God has wrought within his own heart and is under obligation to declare it, but that declaration is often clumsy, and sometimes unwittingly repels the very people whom he seeks to win. He talks much about the Holy Ghost, but sometimes in his very zeal to do and say all that God would demand, he does not distinguish between Holy Ghost leading and other influences, among them, the working of his own mind. There is an experience which might

be designated "The School of the Holy Ghost," and in it the believer is led on and taught to discriminate and discern. Walking in the light, his illumination increases and his likeness to his Lord develops and deepens. His experience by no means comes to him ready made, it must be worked in, often through much tribulation, but if the Holy Ghost is implicitly obeyed there is soon a marked spiritual deepening manifest to all.

Scriptural holiness has some distinctive qualities which, personally experienced and intelligently proclaimed, will be unmistakable.

Scriptural holiness is radical. It has done away with sin. It is not content with anything less than its destruction within the soul. It carefully differentiates between sin and temptation, infirmities, human nature and so forth, but it insists that in the Calvary work of Jesus provision is made, and through Pentecostal energy power is bestowed to fully cleanse the soul and keep it clean.

Scriptural holiness is sane and sensible. It has no vital fellowship with the fanatical and the freakish. Wherever anything of the fanatical appears it is distinctly abnormal and ex-crescent, and would well be expected to disappear without any damage to the experience proper. The Holy Spirit is not a freak, neither is He in any way destitute of manners and good sense. Whatever He produces suggests soundness of mind.

Scriptural holiness is sane and reasonable. It has no part with that critical spirit which cuts and lashes and condemns. It is good to live with and easy to work with. It does not resort to ruthless slashing and desperate driving but is ever seeking to win and to woo. He who was its fullest embodiment was never known to speak harshly to any but the hypocrite, and in this full salvation experience His nature is reproduced.

Scriptural holiness is spontaneous and free. The soul is endowed from heaven. Its dynamic is the Holy Ghost. Within it is an energy, an urge, a power which answers to the will of God. The traitor once within, Man-soul has been slain. The purifying fires of the Holy Presence have destroyed the carnal mind. Within is what the Psalmist called "Thy free spirit", and "Where the Spirit of the Lord is, there is liberty." Once, service was a drag, but now it becomes a delight. Once the soul felt that it must, but now it rejoices that it may. What a great and glorious experience: fetters broken, bondage ended, the nature cleansed, the soul consciously one with God. Who would not raise his voice in a loud hallelujah for such a priceless blessing?

What is the effect of such an experience

sanely preached?

Strangely enough, it is threefold, and has been so from the beginning.

There are souls that want it. Their sincere desire is to walk with God. Again and again we have been met with the words "This is exactly what my heart needs; why have I not heard before?" The heathen make this remark to the Christian missionary and the church members to the holiness preacher.

There are souls prejudiced against it. It is not altogether their fault; most likely manifold causes have produced this condition. These must be won. But how? There is only one way, the joint action of lip, heart and life: testify definitely, love constantly, live consistently.

There are souls determined to fight it. Sad-der still they frequently misrepresent it. They talk quite glibly about the Sinless Perfectionists and make such statements as may only be interpreted in one of two ways; they are either ignorant or perverse. We know of no accredited holiness teacher whose utterances could be reasonably interpreted as teaching sinless perfection, but we rejoice in the treasured friendship and lifelong fellowship of many who teach, testify to, and possess an experience where, by the fiery baptism of Pentecost, their iniquity has been taken away and their sin purged out. Behind the holiness fighter is usually cherished sin. A sincere soul wants to be holy. Don't you?

### WHY A FAMILY ALTAR? . . .

It will sweeten home life and enrich home relationships.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal.

It will send us forth to our work for the day, in home, office, store and factory, true to our best, and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a Divine Friend and Helper.

It will hallow our friendships with our guests in the home.

It will reinforce the influence and work of the church, the church school, and all agencies that help to establish the Christian ideal throughout the world.

It will honor our Father above and express our gratitude for His mercy and blessing.—Wesley Herald.