



# The King's Highway

An Advocate of Scriptural Holiness

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## Is Holiness Livable?

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What an interesting and practical question: "Is holiness livable?" Nothing divides the camp of religious worship like the question of holiness. Some see in it nothing except the mythical and fanatical, while others see it as something winsome and practical. Many oppose it through either ignorance, prejudice or unbelief. Therefore, it obligates its advocates to define and defend it, and to demonstrate its practicability. There is the ever-present danger that people repeat doctrinal formulas and use the language of the kingdom without understanding and appreciating their significance. Let us therefore state what we mean by "holiness."

Holiness is a doctrine to be believed. That is something for study and comparison with other teachings, for doctrine is the teaching or declaring things most surely believed by its advocates. The advocates of true holiness have left "teaching" largely to the devotees of error. Often the cry for "practical" sermons, instead of doctrinal, indicates a desire for more heat and less light!

Holiness is also a conscious experience to be received. It agrees with both reason and Scripture; and as an experience, it delights by its concomitants and its consequences. Correct understanding of the doctrine is vital to a proper quest for the experience; and a correct understanding of the experience is vital to the life that follows its reception. This personal, present and conscious experience is performed instantly, and is obtained by meeting the divinely imposed conditions.

As a crisis experience, obtained subsequent to justification, there is a continuation beyond the crisis. This is also a covenant work, involving man's will and co-operation as well as God's will and provision for man's sanctification. It is also conditioned on faith. Many say they are afraid of "taking it by faith," but there is no way to obtain any spiritual experience except through faith. The trouble is that many do not meet the antecedent conditions of faith: self-renunciation, self-denial and self-sacrifice.

Holiness is also a life to be lived, as well as a doctrine to be believed and an experience to be received. But that calls for a word of admonition. Man tends to become unbalanced in his emphases. Many major on theory and minimize experience and life, and become formalists. Others give more attention to experience

than to doctrine and life; hence they develop into fanatics. Others major on practice and neglect doctrine and experience; thus they become legalists and pharisees. God's glory and our safety lie in a proper blending of the doctrine, experience, and life.

### Holiness IS Livable

There is nothing more beautiful and winsome, or more powerful and practical, than Bible holiness. We make no defense of any other kind. When one follows a false quest, he obtains a false experience. When one does not seek the experience intelligently and scripturally, he will be deceived by the devil, with the result that God is grieved, the individual is disappointed, people are disgusted, and God's cause is done great harm. Therefore, our teaching and living must agree with God's

make it his will for yourself. God will lead you, but see to it that you obey him in every detail. Doctor George D. Watson said: "Others may, you cannot." Maybe others cannot, and you may; therefore, follow God's will as he reveals it to you. Whatever his will involves for you, there is blessing and power in obedience. Should he will something harder for you than he seems to will for others, your obedience will be rewarded.

Holiness is livable when maintained by continuing to meet the conditions on which it was received. Beware lest your emphasis on the crisis causes you to overlook the continuation, and to forget the same conditions necessary for retaining this wonderful experience and living such a winsome life. It is lamentable that so many people have received the experience, magnified their inheritance, and settled down to enjoy its ecstasies, unmindful of their obligation to cultivate their possession. That is why Wesley and his colleagues feared the emphasis on resting in any state of grace, and urged their people to constantly seek higher spiritual attainments and deeper revelations of the possibilities in developing a life of holiness, or perfect love.

Holiness is livable when one is progressive in his adaptations. Not all of one's light and knowledge will come at once. These things may come gradually, but they obligate one to adjust to them and use the light and knowledge received. All of one's convictions may not be formed at the hour when he enters into this blessed experience and adopts the high ideals of holiness. They are more positive and abiding when formed in prayer and meditation with God. One thus avoids the adoption of human opinions and rash conclusions. One may desire to seek sanctified counsel on some things.

Nothing is more winsome than a holy life. Holiness is to the soul what perfect health is to the body. It is divinely provided for man: Spirit, soul and body. It is very practical when lived according to God's Pattern. Those who misunderstand it may call its advocates "tin horn saints;" but God's children must accept the truth as it is taught in God's Word, obtain the experience by meeting divine conditions, and live a holy life according to the perfect Pattern, Jesus Christ. Thus they prove that the enemies of holiness know not whereof they speak. But Phelp's words should be kept in mind: "No large growth in holiness was ever gained by one who did not take time to be often and long alone with God."—Wesleyan Methodist.

### HOW TO EXPRESS CHRISTIANITY

In the home—by love and unselfishness.

In business—by honesty and diligence.

In society—by purity, courtesy and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil without compromise.

Toward the strong—by trust and co-operation with good.

Toward non-Christians—by witnessing to Christ and His Gospel.

Toward the penitent—by forgiveness and restoration.

Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love and obedience.—Eastern War Cry.

Word. Holiness must be lived according to the proper pattern and Jesus Christ is our perfect Pattern. "As he is so are we . . ."; "Be ye therefore perfect, even as your Father which is in heaven is perfect." Trouble is certain to arise when people abandon the Pattern and substitute human opinions for God's will. The results are sure to be absurd and disappointing. No man's whim, however good he may be, must ever supersede divine authority!

Holiness is livable within the limits of God's will for the individual. Do not get into bondage over God's will for another and try to