



The King's Highway

An Advocate of Scriptural Holiness

Moses D. Hillman, Jan 53

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How Readest Thou?

By B. V. Seals

I heard my pastor preach today, and my heart was greatly blessed and inspired. He preached on the subject, "Workers Together with God." I wish I could tell how it helped and blessed me, and pass it on, but I could not do it justice. I do not get to hear my pastor preach often, and I am tempted to envy people who can be there every Sunday.

No wonder Jesus said, "Blessed are the pure in heart: for they shall see God." Our character colors all we see, and I am sure the condition of our heart determines how we hear and how we read. I think the success of a preacher is not determined alone by how well he preaches, but also by how we hear.

A self-righteous man cannot appreciate the fifty-first Psalm. "Have mercy upon me, O God." Self-righteousness wants on mercy, though it needs it all; self-righteousness is self-confident, and is perhaps blasphemy. The man who does not know that he needs a gospel cannot hear one. It is necessity alone that hears.

Prosperity cannot read the twenty-third Psalm. It is only when the hot plowshare of travail and sorrow rips up your heart seventy times seven that you will pillow your head upon the precious promises of the Good Shepherd. Impenitence cannot understand the love tragedy of the Cross; but experience can read with understanding and benefit. Tears can see the stars and broken hearts can feel the nearness of God.

Is not the sinner of sinners the one with the most light and yet refusing to walk in it? "He that knoweth to do good and doeth it not to him it is sin." Judged by this standard, what shall we say of those dedicated to God for time and eternity before they saw the light of day, reared in Christian homes, educated in Christian colleges, environed by every blessing and opportunity that God and man can place about them, and yet leaving Christ out of their plans and tacitly assenting to the ways of the world, or perhaps even actively following the ways of Baal? What a disappointment—what prostitution of the powers of personality! Children come to bless the home, but no time for family prayer, cards have taken the place of the Bible, and debauching shows and the filth of filmdom are substituted for prayer meetings. IS NOT SUCH DISINTEGRATION THE TRAGEDY COLOSSAL? Will not Samson, Absalom, Judas and Jezebel rise up and condemn all such in Judgment? In the final analysis we will either be as "lively stones built up a spiritual house, and holy priesthood,

to offer up spiritual sacrifices, acceptable to God by Jesus Christ" or, regardless of all other accomplishments, we will fill a place in a hellish hovel, a disappointment to those who have a right to expect much of us and a greater disappointment to the Master Artist who has repeatedly wrought upon our hearts by the Holy Spirit.

My friend, are your vows broken? Has the family altar gone down? Has life lost its meaning, its goal, its challenge? If so, when alone with your thoughts, are you not weary with the tedium and boredom of mediocrity? And deep in your heart of hearts is there not a longing for the things of peace, and permanence in the plan and will of God? We celebrate His longsuffering and His love for He will NOW forgive and save. The Master Artist "hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Made in His Image, he hath designed us for a life of blessed fellowship with Him while here and to be "kings and priests unto God" in that kingdom that shall have no end.

Some few years ago I drove off to the end of a lonely desert road, spread a blanket upon the ground, and there with my Bible and only God to hear and Heaven to pity, I poured out my bitter cup of sorrow at His feet. I was so far back in the desert that I couldn't even hear the whistle of a train. All I could hear was the beat of my broken heart and the flow of the lifeblood in my brain; but suddenly I heard the cry of Christ upon the Cross, "My God, why?" I am glad Christ said that. I wanted to ask "why" a thousand times, but each time was afraid it was blasphemy. I, in my finite mind thought the answer would puzzle God; now I know He understands. You could not take the cry of Christ upon the cross out of the Bible without impoverishing the New Testament. God has made the "forsakenness" of Christ a sacrament to all broken hearts, and now we know it is good to be near the Cross, although driven there by distress.

Today, I thank God for the rectifying influence of the sanctuary, for the privilege of being at church and hearing my pastor preach. I thank God for the comforts of the Cross, and for the power of the gospel. May the Lord prepare our hearts for His message, so His messenger shall not preach in vain.—Herald of Holiness.

We often cancel heaven's favor because we court earth's favor. It is the cross in our lives which controls the comfort we may confer.—Hattie Laughbaum.

Sanctification and Growth

George D. Watson, D. D.

The doctrine of the believer's full sanctification by simple trust would meet with but little objection from sincere and common-sense Christians if they would only read a portion of the luminous literature on that subject, or search the Scriptures prayerfully, or in some way allow themselves to be informed correctly on the momentous theme. In spite of all the explicit teaching on entire holiness, it is still true that the overwhelming majority of Christians on earth are perpetually confounding the perfect cleansing of their hearts with their spiritual growth. There are thousands who pray, publicly and privately, to be made pure, who have no thought or conviction as to any time when the prayer will actually be answered. They do not press vehemently after an immediate freedom from the hidden sin of their souls, for the reason that they have their eyes away off yonder on an indefinite, gradual growth. This deceitful notion of getting pure by growth is just like the fabled bag of gold under the distant rainbow, forever beyond the actual grasp of experience. The popular error of confounding heart purity with spiritual maturity will need to be exposed over and over again to the end of time. In the light of Scripture I may be able to show some inquiring soul a few distinctions between being fully sanctified and growing in grace.

Purity is the subtraction of evil, but growth is the addition of grace. Any child can see that these are just opposite to each other. The following Scripture proves this statement: "Whereby are given unto us (Christian believers) exceeding great and precious promises: that by simple trust in these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this (i.e., in addition to this cleansing), giving all diligence, add to your faith virtue (or power); and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter I:4-7).

Now what is that particular form of "corruption" here referred to, which exists throughout the world? Evidently it is the inherited depravity, and is here spoken of as remaining in believers. According to this word, this hereditary corruption is to be removed not by growth, but by simple faith in

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