

# The King's Highway

## An Advocate of Scriptural Holiness

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### The Life of Holiness

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"But as He which hath called you is holy, so be ye holy in all manner of conversation (living)" (I Peter 1:15).

Holiness is not merely a doctrine to be preached, and an experience to be enjoyed; it is primarily a life to be lived. The famous Dr. Dale of Birmingham once declared: "The supreme test of a revival is the ethical result." Surely this is the test of any religious experience. The supreme test of the doctrine of holiness is in the ethical result: does it make us holy in all manner of living? This surely is the vital test which we must apply to the whole scheme of redemption. It has been pointed out by a modern writer that if the ethical side of our Gospel is unworkable, then by that very fact the redemptive side is rendered worthless.

The experience of holiness of heart which the Scripture teaches is one that issues in holiness of life. There are not two kinds of holiness, one which is God's and one which is man's. Holiness in man is a divine impartation. He derives his holiness from God; the difference is in quantity, not in quality, plus the fact that man has this priceless treasure in a frail earthen vessel that the excellency of the power may be of God, and not of us, so that holiness in man is a manifestation of God's power and not a display of man's ability. This commences in a crisis and issues in a life of holiness which, as Dr. Shelby Corlett has pointed out in his book, "The Meaning of Holiness," is characterized by four things: I. It is a life of Dependence.

John Wesley wrote long ago: "God does not give us a stock of holiness. Unless we receive a supply every moment, nothing but unholiness remains." God does not treat us as reservoirs: He treats us as channels which must be continually linked on to the Divine Source.

There must be a constant reliance upon the precious Blood, as the source of continual cleansing. We must draw upon God for all the necessities of the spiritual life; for it has been pointed out by our Lord in John 15:5 that without Him we can do nothing.

Neither can we live a holy life without the constant practice of the exercise of devotion, such as private prayer and meditation in the Word of God, and gathering together in fellowship and worship with God's people.

This consciousness of dependence is a great safeguard against spiritual pride and boasting; it encourages a spirit of humility and trust. It is the first pre-requisite to a life of holiness.

2. It is a Life of Discipline

Someone has said that "dependence plus discipline produces dependable disciples." Discipline is needed in all phases of our lives. Many Christians lose out in the life of holiness because of the lack of discipline. The full co-operation of the sanctified man working together with God is necessary in living the sanctified life. We must set our affections on things above. We must fix our minds upon the wholesome, true, lovely and good. We must guard our hearts against the encroachment of evil, bitterness, anxious care.

In the physical realm the discipline of the body is needed. The body must be preserved holy for it is not the prison house of the soul but the temple of the Holy Spirit. Whatever tends to injure or destroy the sanctity of the body as the temple of the Holy Spirit must be avoided. There must be the preservation and development of our bodily powers. Our appetites must be subjugated to higher intellectual and spiritual interests. God does not destroy the physical appetites and pleasurable emotions when we are sanctified. Holiness destroys nothing that is essential to human nature.

There must also be the discipline of our personalities in the overcoming of previous prejudices, attitudes, and mannerisms which may be a legacy from the pre-sanctified state. God had to deal with Peter after Pentecost about his attitude to the Gentiles. The account of this is found in Acts 10. Then we must not forget the conquest of our natural disposition; some are naturally shy and timid; others have a tendency to be driving and forceful; there must be a discipline of our natural disposition. All this is essential in the life of holiness. It is not merely a crisis: it is a life.

3. It is a Life of Development

It is not something static; the experience of holiness is characterized by an ever-increasing growth in grace: not merely in the knowledge of the doctrine of holiness, but a growth in the grace and experience of it. In the spiritual life as in the physical life there are things which minister to our development.

Spiritual development comes by feeding upon the Word of God and by dwelling much in the pure air of prayer and communion with God, and by exercising our spiritual muscles in the service of God. Then of course, God allows trials, afflictions, and temptations, and all these minister to our development.

There is no limit to the progress possible in the life of holiness; it is a life of continual development.

4. It is a Life of Victory

Yes, there are many battles, and as in Canaan, Israel found enemies which needed

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### Doing The Impossible

By the Rev. L. E. Maxwell

She was very shy and self-conscious, so naturally timid that anything like personal work was well-nigh impossible. "God finally got me so convicted," she said, "that I should be giving away gospel tracts. I answered, 'Lord, I simply can't do it; if ever I give away any tracts, Thou art the One who must do it.' Later while I was doing some business at the bank, the Lord said to me as I faced the bank teller, 'Here is someone to whom you can give a tract.' Immediately my heart asked, 'Lord, art Thou going to give this man a tract?' Even as I cried to God, my hand went out, and I gave him a tract. Since then I have passed on my secret of victory to others, and they too find that it works."

"Stretch forth thine hand." Impossible? Yet Christ was always commanding men to do similar things. The story of Christ's dealing with "a man who had his hand withered" is full of the deepest spiritual lessons. That man's hand was useless, limp, helpless. He could grasp nothing. He could not put that withered hand to the plow. That poor helpless hand symbolizes souls everywhere calling for healing and restoration. They sense how limp and useless and helpless they are. They feel their deep and awful need.

Like a bolt out of the blue comes the definite command, "Stretch forth thine hand." This called for an impossible thing. And if impossible, was it not utterly unreasonable? "Stretch forth thine hand." But how could he? Perhaps he had come to the synagogue on that Sabbath day to have Jesus heal him, to have Jesus put strength into that withered hand for him. But to have the Lord Jesus ask him to stretch it out—well, that was impossible and therefore unreasonable. "Stretch forth thine hand." How absurd! Was not that the one thing he had long desired to do, but the one thing he could not do? Yet he was commanded to do it. It was the way of the Lord Jesus throughout His ministry. Christ picked out, shall I say, the man's one great and conspicuous inability, and there demanded the impossible. How we feel for this fellow! How embarrassed he must have been before that critical crowd in the synagogue! He had been conscious for many years of that shrunken and limp member hanging helplessly by his side, a mere mockery of a hand. Suddenly there rang in his ears the command: "Stretch forth thine hand." Impossible? But he did it! And this hand was made whole like unto the other.

You are a Christian. What is your withered hand? The one great impossible? The one

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