

The King's Highway

An Advocate of Scriptural Holiness

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The Spirit of True Holiness

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The Apostle Paul, in a very practical discussion of "true holiness," warns the Church to "grieve not the holy Spirit of God." Further, he elaborates by exhorting against "bitterness, and wrath, and anger, and clamour, and evil speaking . . . with all malice." Paul indicates clearly that a wrong attitude in our heart toward others will grieve the Spirit and jeopardize our relationship with God.

This constitutes one of the outstanding problems of the Church. There are many who are orthodox and fundamental in their beliefs, who will "earnestly contend for the faith," support the work of God with their money, work in the church, and live clean moral lives, but have allowed "bitterness, and wrath, and anger, and clamour, and evil speaking" to come into their hearts. They have become harsh, critical, demanding, legalistic, and censorious, and frequently find excuse and support for their attitudes in what they term "deep spirituality" or "high standards." But there is nothing which, in the sight of God, gives anyone a right or reason to indulge in an unkind or harsh attitude toward any other human being. Certainly these "works of the flesh" have no place in a wholly sanctified heart. These are sins of the spirit which are fully as heinous before God as are any sins of the flesh.

These are the attitudes that raise barriers to the effective working of the Holy Spirit in hearts and in churches. Who ever heard of a "church scrap" developing because everyone insisted on being "kind one to another, tender-hearted, forgiving one another"? Who ever heard of a dissension or "split" because everyone concerned insisted on "in honour preferring one another"? No! "Scraps" and "splits" do not develop thus. May God help us to realize that God puts the highest premium, not on ability, gifts, or doctrinal correctness, but on love, kindness, charity, and a forgiving spirit.

Such an experience of divine love, "perfect love," is not natural to the sinner, or even to the converted believer, but can be a glorious fact and experience to those who by a complete consecration and faith in the atoning blood of Christ have been entirely sanctified and filled with the Holy Spirit, for these can testify with the Apostle Paul, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Herald of Holiness.

"If Christ is the Way, we waste time traveling any other."

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SAINTS IN CAESAR'S HOUSEHOLD

By Oliver G. Wilson

Our Lord meant for sainthood to be practical. It was to be developed in everyday surroundings. The Lord Jesus prayed: "I pray not that thou shouldst take them out of the world but thou shouldst keep them from the evil." We need not give up the interest and concern of this life in order to be saints. In spite of the grinding wear of monotonous commonplace duties, sainthood is possible for all.

We reject mediaeval theology, yet we cling to the mediaeval idea of sainthood. We think of a saint as a thin, pale individual with a dour face, transparent hands and a sepulchral voice.

God's saints are men, ordinary men who, amid the grime and sweat of everyday activities, live holy lives and light a signal of truth for all who follow.

With all the forces of Egypt pitted against him, and three million souls depending upon him, Moses maintained his trust in God—a picture of God's saint.

Paul witnessing, enduring, denouncing, and demanding his right as a Roman citizen, but joyously triumphant and filled with happy content—this is God's saint.

Sainthood is activity. Sainthood is service for others. Sainthood is not out of the world, but in this world, superior to it. It is a light for darkness, a voice of certainty in the midst of a sea of confusion, a helping hand held out to broken frustrated humanity.

"Saints in Caesar's household" (Phil. 4:22). The Caesar at this time was Nero, the most unscrupulous monster that ever swayed the destinies of a nation; but there were saints in spite of such a surrounding. Saints, yes saints in Nero's household. Think of it. This is God's saint.

The power of the gospel of Christ is able to produce saints anywhere, in any age. It will build manhood superior to all the combined strength of wickedness.

Saints in the stained glass windows will do little to control the vicious wickedness of our generation. But saints working behind show windows will be an impelling force for righteousness.

The dealer in art glass can accurately compute the worth of the saint in a stained glass window, but no one can measure the value of a saint in a factory, in a shop, on a farm.

Sainthood is salt, light, antitoxin. It is God manifesting Himself through men redeemed by the blood of Christ Jesus and sustained by the power of the Living Christ.

Sainthood is not produced in the hothouses or sheltered nooks of pampered self-indul-

Holiness and Missions . . .

G. Arnold Hodgkin

A Holy heart is one that has been freed from the soul's worst malady—that is, sin. It can be truly said that sin's darkest side is shown in contrast to heart purity. To a pure personality, sin is both dimly dark and loathsome. It is doubly dangerous—that is, to the soul of the perpetrator and to his victim.

The man of God sees all that. Likewise, he, having been delivered and cleansed from all sin, desires the same boon for all needy souls anywhere on earth. A stingy holiness is a misnomer. He who has entered into full fellowship with Christ, and who enjoys the benefits of grace, surely has, out of a full heart, the drive to get to others with the news of that most gracious deliverance.

Now according to the grace given to us, we feel that those who have had the least opportunity should receive more assiduous care and consideration. But is it not true that many of us are guilty of guiding our gifts and strength into the most accessible channels, or in the most emotive circumstances? I fear that sometimes we give our means wholly out of response to an emotional appeal, and at the moment of greatest excitement. This can be highly commendable, and of the Lord, who often stirs us to action through some message of a man of God.

We heartily wish there could be more power in messages of appeal, especially in missionary meetings. Folk soon weary of dry, monotonous talks. Missionary meetings can be killed by unattractive speakers. But that one speaking with a burning and vibrant message always elicits response. We thank God for it, and thank God for all such dynamic speakers. May our Lord increase the numbers.

The burden of this moment, however, is that we who have anything to dispense for God and holiness, do not neglect what is our duty, and which, after mature and sane consideration, is proven to be the line of responsibility, no matter how we have been stirred and moved.

Holiness lived out in a world of dire need and suffering refuses to shut up its bowels of compassion, but finds a heart ease and joy in doing something for others.

Holiness and Missions work hand in hand. Yes; one cannot long endure without the other.—The Pentecostal Herald.

gence, but it is hammered out on the anvils of hardship and self-forgetfulness. It is not bestowed by ecclesiastical vote, but is builded into the hearts of men and women whose lives are abandoned to Christ.—Wesleyan Methodist.