

# The King's Highway

REV. H. C. MULLEN, June 58

## AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XXXVIII

MONCTON, N. B., DECEMBER 31, 1956

No. 403

### Is Holiness Important?

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"Is it possible to have too much holiness teaching and preaching?" This question was asked by a student in our Sunday School class recently. The teacher replied by asking another question. "Can we have too much of a good thing?" It is not possible to have too much holiness teaching, provided other vital truths are not ignored.

Holiness is not the only important truth to be emphasized. The atonement, justification by faith, the new birth, heaven, hell, are all vital truths to be preached, but standing alone they are not complete. They are important in the sense that every mile of a journey is important. Without the doctrine of holiness they are as one travelling toward home, only to end the journey one mile from the goal. Holiness may be likened to the last mile. It is not the journey, but it is the last stage of the journey for which all the other miles have been taken.

It is significant to note that many devoted Christians testify to a second work of grace in spite of their doctrinal traditions. This fact helped convince me in my early Christian experience that the grace of second blessing holiness is a reality. In those days I read not only classical books on holiness by J. A. Wood, G. D. Watson etc., but also writings by Rev. Andrew Murray, Charles G. Finney and others. These latter are known for their Calvinistic traditions, yet their writings and fruitful ministries indicate they were Spirit-filled men.

Doctrine at this point, important as it is, is not the final test of discipleship. Jesus said—"Ye shall know them by their fruits." It is good to be sound in Christian experience, but it is much better to be sound in both experience and doctrine. It is fatal to be sound in doctrine and continue wanting in Christian experience.

Here is a weakness. The Bible says—"Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Is it not equally important that holy people confess their faults for forgiveness and correction, as it is that sinners confess their sins for pardon? Equal authority is stamped upon both commandments. If Christians everywhere would lay this truth to heart, it would doubtless prove to be one of the first steps toward revival in our time.

Holiness does not deliver us from the need of maintaining a humble attitude of repentance. Holy people are still beset with human frailties. The heart can be cleansed from sin and perfected in love, while the mind continues to remain imperfect. As a consequence, our lives are marked by mistakes and errors that cannot properly be called sins. There is no intention of breaking God's laws. We need therefore to have an attitude that asks God to forgive us for our unintended failures. Mr. Wesley and the early Methodists declared that the sanctified must have a place of repentance in their relationship to God.

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### Preaching Holiness

H. M. Couchenour in "Standard of Holiness"

Holiness preaching is essential. The apostle Paul states in his letter to the Ephesians that one object of the Christian minister was "for the perfecting of the saints" (Eph. 4:12). The minister of Christ must recognize this fact and give the doctrine and message of holiness prominence in his message. Holiness preaching is definitely scriptural preaching, and there are several things that characterize scriptural preaching.

First, it recognizes the Bible terms to describe the various works of grace. The Bible is for all ages and for all people. We hear a great deal these days about changing our phraseology and adjusting our approach to accommodate various schools of theology. How dare we claim to be truly scriptural in our message if we discard the scriptural terms which describe the experience of holiness, such as—holiness, entire sanctification, perfection, dead to sin, baptism with the Holy Ghost, and perfect love.

Second, scriptural preaching is doctrinal preaching. We have need to be reminded of the apostle's exhortation to reject anything that is contrary to sound doctrine (I Tim. 1:10) and to speak only the things that become sound doctrine (Titus 2:1), for the time will come when men will not endure sound doctrine. Thus we are exhorted to preach the word, be instant in season, out of season, reprove, rebuke, exhort with long suffering and doctrine (2 Tim. 4:3, 2). It was when the Romans obeyed from the heart that form of doctrine which was declared unto them that they were made free from sin and became servants to righteousness (Rom. 6:17, 18).

Third, scriptural preaching is definite preaching. "If the trumpet give an uncertain sound, who shall prepare for the battle" (2 Cor. 14:8). There was no certain sound in Peter's preaching on the day of Pentecost. It was clear and definite; and the people, being pricked in their hearts, cried: "What must we do." Definite preaching is heart-pricking preaching. It is definite on the two-fold nature of sin and the twofold deliverance from sin. There can be no question or evading the scriptural teaching of two definite works of grace. It is this that distinguishes us from all others. It is this that brings light and deliverance to needy hearts. We cannot be guilty of the practice of a certain pastor who when explaining his method of preaching said, "I preach holiness in such a manner that my people do not know what I am talking about; and since they do not know what I am talking about, there is no offense to my message." No offense and no victory! A layman expressing his appreciation for the ministry of a certain evangelist said, "I like that man and his preaching because you can understand his message. When he preaches, his congregation sees their needs, and many seek and find victory." Definite preaching results in definite victory.

Fourth, holiness preaching is anointed preaching. "My

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