

The King's Highway.

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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HOLINESS AND EDUCATION.

Holiness is somewhat paradoxical in its attitude and relation towards education. Upon the one hand, it arrests attention to the fact, "that not many wise men after the flesh are called;" that "the world by wisdom knew not God," so that at Athens even the nearest approach to His worship was in an altar with the inscription, "To the Unknown God."

Holiness recognizes that, "Knowledge puffeth up;" and it sees, and it says, that the Higher Learning of this enlightened day trends to Unitarianism, Materialism, Rationalism and to Spiritual Death. It finds abundant reason for regarding many universities as places to be shunned by the faithful soul; many colleges to be dreaded, and that not a few high schools are spotted with the plague, not only of attendant worldliness, with low-moral standards and nefarious practices, but in the teaching itself with the gangrene of an infidelity under the scale of science.

Holiness also points to the fact that perhaps not more than one of the Apostles could be denominated a scholar; with maybe another one a "professional man;" that Jesus himself "never learned" (at the schools); that in the Pastoral Epistles, nor elsewhere in the Bible, no such stress and strain are placed upon a general encyclopedic education as a necessary qualification for the ministry as is now pressed by Bishops, Conferences and Presbyteries on young preachers; that the most scholarly men are rarely the most evangelistic; that this whole curse of destructive criticism has been brought into the church by its scholars and its schools. And that many a promising young preacher has been spoiled for anything more than a professor while at the seminary; and that scores of others are theologically poisoned and evangelistically paralyzed by their post-graduate courses in home and foreign universities.

It also points to the fact that preachers who



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Furnished rooms in this building, 75 cents and \$1 per day; board, 75 cents per day, \$3.50 per week. The hotel is conducted by the Alli-

ance at the lowest price, for the accommodation of the people, not to make money. The greater part of the work is done gratuitously.

have grown up in the "Movement," much as the old-style circuit preacher grew up on the work, have in many instances, like those developed practical training, intellectual strength, preaching ability, and general ministerial efficiency to meet the growing needs of the work, while some of their brethren, under like call to the ministry, have been chilling and cramming and compromising in college halls and, at the same time, developing a conceit that they were raised up to correct their brethren, conserve the organization, criticise the Bible, get rid of the Creed; change the Hymnal and establish an "up-to-date Christianity."

We also point to the degrees of self-acquired learning that may be possible to the minister in action as evidenced by the literary productions of those fishermen and tax-gathering apostles as wrought in the making of the new testament before their work was done.

Nevertheless, we are not depreciative of education, of learning or of scholarship. How could we have had our English Bible without scholarship? How could the Scriptures be translated or books written for missions in foreign lands? And how could we, or our children, read our own Bibles, or speak or sing God's praises without some learning? And how can our heads and our hands be trained, and be kept in training for the service of Christ's Kingdom and for good works for necessary uses without education?

Moreover, is it not a fact that when fanaticism and shameful things have broken out to barnacle the Holiness Movement, it has been when ignorance has dominated, and counsel, learning and wisdom have been despised?

Now, the truth is (1) *The General Holiness Movement is proving its just estimate of intelligence and education in several ways.* And (2) *there are now several lines in which this Holi-*

ness Movement may greatly serve the Church and the World in regard to education.

I.

There are already several considerable publishing houses in this country that are devoted to the publication and circulation of clean literature. These are not endowed, nor are they owned by any church, but are inter-denominational in their scope and could not exist but for the Holiness people.

Then, besides the various academies and colleges which the different distinctive Holiness churches are sustaining, there are, at least, four (if not more) full-fledged colleges (and some university attachments to some of them), that are established and maintained by the inter-denominational Holiness work. These schools are educating pastors, evangelists, missionaries and lay-workers from the Holiness standpoint. They are turning out scores of professors, tutors and public school teachers with the savor of Holiness in their learning; and they are furnishing much needed places where careful, prayerful fathers and mothers may safely educate their boys and girls. They also supply opportunities for a wise and satisfactory deposit or investment of sacred funds by Holiness people who want the Lord's tithes and offerings to tell to good account, and those who wish to bequeath their property where it may be doing most good after they are gone.

Now, we submit that for a movement about fifty years old, which has had little official help and few wealthy patrons, and which has ever maintained education as secondary to evangelism, this is a pretty good showing.

II.

And there are yet these things before us: *The Holiness movement at educational centres may well sustain tabernacles for periodical campaigns, as well as weekly Holiness meetings open to all, proximate to the colleges of the*