

# The King's Highway.

An Advocate of Scriptural Holiness

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

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BEULAH HOTEL

## THE NECESSITY OF HOLINESS PREACHING AT HOLINESS MEETINGS.

Rev. G. A. McLaughlin.

Read at the Cincinnati Convention.

The most subtle temptation that holy people have to meet is compromise. Who that has been clearly sanctified has not met it? How easy the adversary makes it to tone down either in act, life or doctrine? Satan acts like Pharaoh when he knew he must let Israel go. He said, "Do not go a great ways." If you are determined to go that way, do not go far. The Master himself, our pattern of holiness, met this same temptation. Satan took him to the top of a high mountain and showed him the kingdoms in this world and all their glory, which unfortunately belong to him and said, "All these will I give thee if thou wilt fall down and worship me." Here was a temptation to possess, without paying the fearful price of Gethsemane and Calvary. Every one of us who follows the Spirit-filled Jesus must meet the same temptation and multitudes have and have gone down.

The same subtle temptation besets the holiness movement. It has met it, especially on the line of doctrine and preaching. Every religious movement so far has encountered it and gone down before it. The dispensation of the law ended in failure. The dispensation of Jesus Christ was short and ended in the disaster of Calvary. The multitudes of believers forsook him in the crisis, even his most intimate friends. When he died only two or three women dared acknowledge him. The great glory of the Pentecost was eclipsed in the third century by compromise with the world. The Reformation under Martin Luther, through the preaching of justification by faith, has degenerated into a faith of the head, and, as a result, a worldly religion. The deep spirituality of the movement by George Fox has lost its plainness and unction by conformity with the world. The term Quaker, given by its enemies because its early

Friends quaked and trembled under the power of God, has become an empty word. The thundering legions of early Methodism no longer thunder, and the serious question is asked every year at the annual session of the leading Methodist body of England: What is the matter? Why are our members decreasing? Why are revivals becoming infrequent? They tell me the Salvation Army feels the effect of compromise. The serious question is before us, Will the holiness movement follow in the steps of its predecessors? Will God have to raise up something else to take its place? Will it compromise? Has it compromised? This to my mind makes my theme one of the most serious topics of the whole convention.

The signs of compromise are seen in the tendency to generalize in our preaching instead of sticking to the definite second blessing doctrine, that shows no mercy to the old man, but demands his execution. All sorts of modification and heresies are brought in as substitutes for definite, entire sanctification. We have leading and popular evangelists who never meddle with the questions of depravity. But let it be remembered that the sin question is the cause of the whole business. It is the only apology we have for the holiness movement, or, in fact, for the atonement of Jesus Christ. If man is not wholly depraved, then the death on the cross was only a martyrdom and a farce. If man is not diseased by sin, then the Scripture absolutely calls Jesus a physician. If the believer after regeneration does not need to be cleansed from his depraved nature, then the epistles of the New Testament are misleading and meaningless. If we do not need the second work of grace whereby the old man is crucified, then the great holiness movement is truly a propagandism of fanatics. But we know that we are not fanatics, because of the marvelous displays of divine power under the movement has been witnessed, when we have faithfully preached the doctrine of entire sanctification as deliverance from the depraved nature under

this ministry. We have seen signs falling from heaven. The holiness movement has become what it is because we have made the sin question its centre.

But we see tendencies all about us to generalize in the holiness work. Excuse me if I talk plain. There is a class of evangelists who have got work among us where no one else would commission them. They have joined our association and go into the field where no one else would commission them, who never show up carnality. To economize time I will show how our work is being weakened under three heads.

1. Failure to show up carnality. The old man is like his father, the old boy. All he wants is to be left alone. He makes trouble for the man who shows him up. It is a good deal easier to talk of the fullness and the Pentecostal blessing and the deeper life than to take a rugged hold of the old man that never lets up on him until he dies. We have a class of preachers who have much to say about the fullness who never discuss the question about depravity or describe its working and show to people their need of having the carnal mind destroyed. It spoils big preaching and so-called great sermons. Showing up sin hinders a kind of itching for great preaching that has arisen in the holiness movement. A preacher has no time for scraping the sky or describing the gloriousness of the milky way who has to show up carnality. Hence, we have the Keswick movement in England and the popular Holiness Camp Meetings in the United States seem to seek to excel in star-preaching that really delights the old man himself.

2. The failure to understand the relation of true holiness preaching to the salvation of sinners. There is a good many evangelists who have not yet discovered that preaching the second blessing not only convicts believers for sanctification but also sinners for justification. God convicts all who are below the standard, no matter how many degrees below. Many of our meetings have failed because the battle with the old man is not fought out to a finish. Just as the break is about to come and the victory is to be won, and the fire to fall from heaven upon the church to such a degree that sinners under such conviction that they need no urging, some one suggests (either Satan or a nervous factor) that sinners are being neglected. So the evangelist stops bombarding the old man, the meeting drops and is never recovered unless the real battle is again taken up, and often has to be all fought over again. When will we preachers learn that the sinner's idea of religion is not entire sanctification, and if it be preached faithfully, convicted sinners will begin to get converted in order that they may be sanctified?

3. Another manifestation of our weakness is in the matter of indefiniteness or a failure to preach holiness in regularly called holiness meetings. God has risen up the holiness movement to specialize, emphasize and particularize