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# King's Highway

An Advocate of Scriptural Holiness.  
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#### SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address Rev. S. A. Baker, Moncton, N. B.

MONCTON, N. B., JULY 31ST, 1922

### HOW TO PREACH HOLINESS.

How we would all rejoice if some one would say the last word on this subject, some one who is perfectly qualified to say that last word.

Since places, persons, preachers and times possess variety and present different if not divergent needs it may be that no set of rules can be formulated that will work in each and every place and case.

Maybe the following principles will help us to find the best ways to preach holiness as occasion offers itself for such a ministry.

Holiness should be preached so that it supremely honors Jesus Christ. Any preaching of holiness that in any sense veils the face of the Saviour is self-evidently wrong. The Lord of all is Jesus Christ. He is Lord of Pentecost, of evangelism, of doctrine, of experience. And when holiness in any form or with any emphasis is so presented as to hide His supreme Lordship it is a mistake. But holiness can be presented so that the face of Jesus shines the brighter in the eyes of the onlookers and His work in redeeming humanity is made more glorious.

Holiness should be preached so that it builds faith in the Word of God. One of the finest compliments that we have ever known passed on a minister is the following. Said a railroad man, "Every time I hear my pastor preach I have a stronger faith in the Word of God and its glorious message than before." Holiness in doctrine, in evangelism, in experience, in practice, as an ethical standard and as a life program, can be so presented as to make the Bible glow with more luster and hold the believer with stronger charm. Holiness is not dependent on fanciful interpretations of unfamiliar scriptures nor is it resting for proof on the obscure tense forms of Greek words, or else holiness is not true. If it is not the simple teaching of the Word of God and if it is not prominent that the humble and honest believer can readily see it without the aid of superior scholarship then it is to

be seriously questioned as to its authority. A young preacher read as his text the following words: "And the wind ceased, and there was a great calm." He said, "Any one who can not see two works of grace in these words is lacking in sense. 'The wind ceased' is the first blessing and 'a great calm' is the second blessing. It is as plain as the nose on your face!" The young man's method of exposition does not disprove holiness, but it does at least suggest one way not to preach holiness, especially if we would have our hearers develop a stronger faith in the Word of God. Holiness preaching need not violate the finest rules of correct interpretation of the Word of God.

Holiness should be preached so that it does not appear as out of harmony with all the fundamentals of orthodoxy. Holiness is Christian in the fullest sense of the term and is in harmony with the whole circle of Christian essentials. Holiness must never be made to pose as an over-emphasis of one truth against the neglect of another. The true holiness preacher is in reality a whole gospel preacher. Holiness is vitally related to all that is vital in the creed and confidence of true Christian thinking. It must not be wrenched out of place.

Holiness should be so preached as to fit in with the whole of a true Christian life program. Holiness is related to prayer, to evangelism, to experience, to growth, to generosity, to social relationships, etc. Christian life is ever a discipline and a probation. And holiness fits in with the rough and tumble of it all. Holiness is normal to life or it is not true. But it is normal.

Holiness should be preached so that it shows the way to true and maturing character. Holiness has to do with the very vital, the very heart of life. It does not tend to lopsided one, but it does tend to lay the foundation and bring to maturity a true Christian character. It is not a mere mystical occult or subjective experience—it is a quality and wealth of real rugged character. All the elementals of worthwhile character fit into the message and fact of holiness.

Holiness should be so preached that the preacher himself will display the beauties of holiness. Raspy vituperation is never in place in the preaching of holiness. Divisive independence and crude impertinence will never grace the message of holiness.

Holiness should be preached winsomely. True holiness is not repulsive to the most truly cultured heart. Holiness does not demand that the finer amenities of life be violated in its presentation or defense.

Holiness should be so preached that those who accept the message of the preacher will contribute to the largest and best work of the true church. It is not now, it never was, and it will never be true that true holiness preaching divides any church. Sin does that. But holiness if preached rightly will unify and energize the whole round of true Christian life and activities.

Holiness should be preached in word, in power, in the Holy Ghost, with much assurance, and be backed up by the good behaviour of the holiness evangel.—Christian Witness.

FROM MRS. JAMES DRYSDALE.

The many friends of Sister Mrs. James Drysdale, formerly of Woodstock, N. B., now of Acton, Mass., will regret to learn that she has been afflicted by rheumatism during the past year, requiring to be moved about in a wheel chair. While she cannot walk she is happy to be able to use her hands, and pass her time knitting and bits of fancy work and some sewing, and thus enjoys life even when deprived of the power of getting about. Sister Drysdale is also happy to be near several members of her family, and is living with her daughter. She attended Beulah Camp Meeting when here a few years ago, for which she is glad and now enjoys reading about them in the Highway. It would be a great comfort to our sister if her old friends would correspond with her. Her address is Acton, Mass., U. S. A.

MRS. S. A. BAKER.

### OFFICERS OF THE NATIONAL.

The yearly meeting of the National Association for the Promotion of Holiness was held at University Park, Iowa, the first part of this month, with a good attendance and the blessing of the Lord. The election of officers resulted in retaining Rev. Geo. J. Kunz, of Syracuse, as President. Rev. A. P. Gouthey, well known in the East among the Holiness people, was made Secretary, and Mr. Ludwig Anderson, of Hannibal, Mo., was continued as Treasurer, to which office he was appointed after the death of Treasurer Locke.

### DEAD INDEED UNTO SIN.

The devil never interferes very much with that so-called kind of holiness that neglects or ignores heart cleansing from the in-being of sin. He does not care if the individual seeks "more power" or undertakes to "follow the Spirit" or to "walk in Him," just so long as he knows that the "old man" is not going to be "put off" as Paul exhorts in Eph. 4:22.

"That you put off (Gr., aorist tense, denoting an instantaneous and completed act), concerning the former conversation (deportment or manner of living) the old man, which is corrupt according to the deceitful lusts."

Also Romans 6:6: "Knowing this, that our old man is (or was) crucified (Gr., aorist tense, meaning once for all) with him, that the body (being or totality) of sin, might be destroyed (Gr., aorist tense, meaning at a stroke), that henceforth we should not serve (pres. tense—be serving) sin."

Dr. Daniel Steele, the great Methodist scholar, calls this the "instantaneous death stroke to inbred sin," and also says, "Men are not crucified limb by limb." It may take a little time to reach the point of death, but death itself is instantaneous.—The Way of Holiness.

The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird or as sails are to a ship, to carry me forward to my desired haven.