

# 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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### THE BEAUTY OF HOLINESS

Holiness is inherently beautiful. Purity, soundness, health, simplicity—all elements belonging to holiness—have an attractiveness and beauty all their own. But when David said: "Worship the Lord in the beauty of holiness," he was speaking of a beauty which holiness confers on the worshipper. It was to be the approach of a holy soul, sustaining such an attitude of devotion toward Him who is worshipped as makes the very act of worship itself beautiful indeed. The Psalmist places no emphasis on the mere form of worship. He is not impressed by showy externals. It is the fact and spirit of the worshipper that attracts him.

Some things are difficult to analyze. They seem to lose some of their meaning in any effort at analysis. That is true of the beauty of holiness. Part of that beauty lies in its symmetry, its harmony, its balance, its perfect blending of moral and spiritual ingredients. Still, there are elements belonging to it which may be easily discerned. What are some of these things which make the worship which holiness inspires beautiful?

One such element is simplicity. That does not mean that it is childish, as we usually employ that word. It certainly does not mean a thoughtlessness in worship. It means that all our approach unto God is without exaggeration. There is nothing of the superfluous in it. It is direct, it needs not to be located in sacred mountain or within the walls of Jerusalem. It is the worship of the spirit and a worship in truth. That is the kind of worship the Lord seeketh. Men seem often to be more impressed by the external, that which at most is but an expression of the faith and devotion of the soul. God delights in the real, the inward, and the simple worship of the soul is in His sight very beautiful.

Another element of beauty in the worship of holy men is sincerity. It would be easy enough to get a dictionary definition of sincerity. It is not so easy to define or illustrate sincerity of heart in the soul's service to God. In our thoughtful moments, we know well enough that we cannot deceive God. It would, perhaps, be correct to say that not many, by any sort of deception or insincerity, expect to deceive God. Most of the insincere things which find their way into the worship of men is for the consumption of the people about them. How easy it is to be insincere in our religious appearances, to assume a piety and devotion which do not belong to us. It is easy in holiness circles to feign a religious joy which we do not feel in our hearts. We have sometimes been hindered in religious meetings by those who were unusually loud in ejaculation, or prominent in demonstration, who kept looking about over the audience to see how others seemed to be impressed by their performances. We try to keep charitable and to remember that there are human elements, as well as carnal, which may enter to mar the exercises

of worship. To be perfectly sincere, to neither seem, nor want to seem, to appear other than what we are in our consecration and loyalty to God is to worship Him acceptably and beautifully.

Reverence makes the worship of the devout beautiful. We are always to distinguish between guilty fear and reverent awe. The one makes the soul to dread the very presence of God. The other brings the soul gladly but adoringly before the Lord of hosts. The pattern services given to us in both the Old Testament and the New give large evidence of reverence. The face of the worshipper is veiled, God's holiness is recognized and He is waited upon in true devotion.

And what shall we say of the elements of humility and order? All these gracious spiritual qualities belong to the worship of the holy. They adorn the worshipper, they make beautiful the worship. They guarantee the possessor of them a successful approach unto the Lord.—*The Way of Faith.*

### THE SIN OF IRREVERENCE

Among the unfavorable moral symptoms of the day in which we live is that of irreverence. It is seen in a careless and flippant use of the Scriptures, in an idle as well as a profane use of the names of deity and in a lack of respect for the house and service of God. The tendency is a very dangerous one. Customs and fashions may change without any grave moral losses, but there cannot be a loss of reverence that does not vitally affect the character of our people. We are interested to inquire of the reasons for the lack of reverence so widely prevalent. We think several may be found.

Much of it can be traced to home training. There is a little ground for hope that children coming out of homes where God is not honored shall have great reverence for Him or deep respect for His house. It is a priceless heritage to have been brought up in an environment where God is loved and worshipped, where the Church is revered and where ministers of the gospel are spoken of with respect. Parents can do no greater hurt than to speak disparagingly of the Church of God, and discounting of the ministry. A promiscuous criticism may so break the confidence of children in religion and religious leaders that barriers are lifted up between them and an experience of grace which it will be difficult to overcome.

Another reason for the irreverence of the day may be found in the much over-emphasized need for amusements. A great many young people take the attitude that the Church owes them what they are pleased to call "good time" and insist on turning the Church into a play house. We are ready to grant that the Church ought to minister directly or indirectly to all the needs of men. It is well to remember, however, that that cannot be done unless there are hours when the people are invited to a reverent waiting upon God. We would not undertake to place old heads on young shoulders. We would not re-

strain the play tendency in the lives of young people. But we would insist that there are times and places where everything of that nature is to be dismissed.

We fear sometimes that some of our Church services minister to a frivolous spirit. Many of the songs that have found their way into meetings for the promotion of holiness have a syncopated time that gets into the heels of people more than into their hearts. Some of them could be used for waltz tunes. In fact, some of them have been so used. A good deal of present day demonstration is purely human emotion. We do not call it carnal; it certainly is not marked by the perennial freshness of a real, divine joy. It does not sober people; it does not convict them. We have seen seasons of great joy upon the people of God, when no one laughed. A deep and pungent conviction results from such a visitation. We have ground for questioning the spiritual significance of anything in our worship that incites to levity and a shallow emotionism.

Christian workers, and preachers especially, have upon them tremendous obligation to seek to correct any tendency to irreverence. The preacher has no right to let his congregation be disturbed by whispering, giggling young people. Against such conduct, he should take a kindly but firm stand. The preacher himself must be reverent in his handling of the Bible, in his use of the Scriptures, in his speaking of the names that belong to deity. He must conduct the services and deport himself as one whose "eyes have seen the King, the Lord of Hosts."—*The Way of Light.*

### THY PRAYER TRUST.

We are accustomed to thinking of the prayer command and even of the prayer privilege. We do not so often think of prayer given to us as a trust from our Lord. God loves men. His whole nature inclines Him to meet the needs of men. Still, He has conditioned many of the greatest blessings that either the individual or the race may know upon the praying of His people. What an evidence of confidence in the faithfulness of His followers in the matter of praying is thus shown! What a responsibility is upon the Church to be faithful in prayer! How great the loss if there is a failure to pray!

It was that which caused the aged Samuel, as he delivered his valedictory to the people over whom he had been placed as a leader, to say: "God forbid that I should sin against you in ceasing to pray for you." We do not sin against men merely by speaking falsely of them or by dishonesty in dealing with them. We sin against them by a lack of prayer for them. Prayer becomes, therefore, a stewardship. One of the greatest debts we owe the unsaved about us, or the unevangelized in the nations of the earth, is the prayer of debt. And the beauty of it all lies in the fact that no one is too poor to pay that obligation. Wherefore, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."—*The Way of Faith.*