

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 Unchanging Message of Holiness

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Men used to go forth to battle armed with bow and arrow and sling. Today these are only empowered as toys, and the soldier takes the field armed with the poisonous gas and big berthas. Tomorrow these will have been discarded and warfare will be waged by means of disease germs and electrons.

In practically every field of man's investigation and activity there is a constant change of method and of theory. The psychologist of a generation ago prefaced his utterances with the formula, "It would seem." To the present day instructors in that realm, "it appears" that the old-school thinkers were wrong. Whether it be the soldier, the scientist, the pedagogue or the farmer, the same story can be told. The implements of yesterday are the toys of today.

But there is a voice that speaks with authority. There was One who said, "Verily, verily, I say unto you." And when He had reached the application of the Sermon on the Mount He declared that whoever heard the truths He had uttered and did them, should be like one who built upon a rock.

Man is permitted to investigate most fields of knowledge by the feeble light of his little candle, and the results are necessarily uncertain and changing. Matters of salvation and eternal life are matters of revelation and are unchanging and certain. There are two classes of preachers; the one who preaches because he has to say something, and the one who preaches because he has something to say. The one comes before his people without a message and is dull and uninspiring; the other feels the urge of a definite message and speaks with a warmth and a glow which he imparts to his hearers.

In every age the man who has found in the Word the truth of a full salvation has been a man with a burning message. Whether it was when the glow of this truth "Brightened Isaiah's vivid page," or whether it inspired Paul's tongue or pen, or whether it was when Wesley or Asbury set forth the Word to the salvation of multitudes, the message has ever been the same.

Truth is ever the same. It may be the simplest truth or the sublimest; truth is unchanging, and the message of holiness is an unchanging message. It is the same in its enlightenment. Holiness needs to be preached because of the souls who may thus be led out of darkness and deception.

When Philip went to Samaria and preached Christ there was a gracious revival and "great joy." Simon Magus was baptized and was numbered among the accessions to the Church.

When the Church at Jerusalem heard of the good work, they sent Peter and John to see that the converts were led on to the fulness of experience. Hands were laid on the converts and they were filled with the Holy Spirit.

In the light of his deeper work, it soon became evident that Simon Magus was a stranger to grace, but was "in the gall of bitterness and the bond of iniquity."

Multitudes today are in the same condition, and among them are many honest souls who will welcome the light and the gracious message that assures them there is a full deliverance.

The message of holiness is unchanged in its power. From the day of Pentecost down, this has been the truth that has sent the Church to its knees in waiting and in humiliation until there has been evident a mighty power that melted the people of God and awakened sinners to penitence and prayer.

It is well for us to refresh our minds along this line of history. Either the message must have undergone a change or we have departed from the truth. We quote a few passages from Mr. Wesley. These are familiar and, we fear, too often neglected. Mr. Wesley always insisted that the preaching of holiness was inseparably connected with the prosperity of the cause of Methodism. He writes:

"Indeed, this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for the salvation of souls."

It would be well to mark these words. If our congregations are lukewarm, if we are oppressed by indifference in the pew, here is the remedy. "All stirred up to greater earnestness" by the ministry of this truth.

Once more we find this great leader saying, in regard to the work at a certain point:

"Here began that glorious work which had been at a stand for nearly twenty years. * * * And wherever the work of sanctification increased, the whole work of God increased in all its branches."

And again he says:

"Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival."

These are but a few from many such utterances from this mighty man on the subject. We well know that more than once during his long and gracious ministry, Mr. Wesley tells us that when the church had grown cold and it seemed that the work was at a stand,

there would come a renewal of power and an outpouring of the Holy Spirit as this truth was faithfully and fearlessly set forth.

But coming down a little closer, let us listen once more to our own great leader, B. T. Roberts:

"Our preachers, if they would succeed in their work, must preach entire sanctification. They must preach it clearly, definitely. On this subject the gospel trumpet must give no uncertain sound. Francis Asbury did more than any other man to plant Methodism on this continent. He said he felt divinely called to preach holiness in every sermon. Yet, when taken sick, he wrote: 'I have found by secret search that I have not preached sanctification as I should have done; if I am restored this shall be my theme more pointedly than ever, God being my helper.'"

Quotations like these might be multiplied indefinitely. From men of every age and of varied denominational relations the testimony is the same. The gospel of a full salvation is the one means that can awaken slumbering souls; the one means that sends the church to its knees; the one means that brings the melting, quickening power of God to the saint and sinner; the one means that can invariably be depended upon to bring about a revival and promote the work of God in all its phases.

Man's native strength is so limited as to make him all but helpless. His intelligence has enabled him to learn the principles that enable him to harness a few natural forces and make them his servants. He knows that water, heated to the boiling point, will expand with an irresistible force, and this force he employs to accomplish what was otherwise impossible. He knows that this expansion is due to an unvarying law, so he invests his capital and builds great structures, depending with confidence on this law.

And so in the spiritual realm, our best efforts, our ablest sermons, our most thoroughly organized activities, all are utterly helpless to produce results; but God has revealed the secret upon which we may, with confidence, depend; and this secret is to be found in the unchanging message of full salvation through the blood of Calvary's cross.—Free Methodist.

Living a Christian life is like riding a bicycle—one must go on or fall off. Mr. Wesley's observation was that hardly one in thirty retained the grace of holiness. Hence the maintenance and cultivation of a holy life is one of the major tasks of every Christian.—The Free Methodist.