

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 MUST BE PREACHED.

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While a great deal is heard these days about Second Coming, and while "this glorious hope revives our courage by the way," nevertheless, there is too little definite teaching on how to prepare for that grand event. In 1 John iii, 3, we are told that this hope, properly cherished, leads men to purify themselves "even as He is pure." In 1 Thessalonians v., 23, 24, Paul says that the great I Am Himself will sanctify men, and preserve them "blameless unto the coming of our Lord Jesus Christ." Paul declared that God said to his, "I send thee to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me."—Acts xxvi, 18. That is New Testament ministerial duty.

God says, "the pure in heart shall see God." He also says, "without holiness no man shall see the Lord." And again, "there shall in no wise enter into it (the New Jerusalem) anything that defileth." God Himself, His friendship, His fellowship, His love, His home, His all, is the inheritance of the sanctified, and, clearly, only of the sanctified. Holiness, then, is a vital theme, an important doctrine, a necessary experience, the essential qualification for glorifying God here and enjoying Him forever.

Now, the Holy Ghost informs us that the saints are sanctified by faith in God—Acts xxvi, 18. But "faith cometh by hearing; and hearing by the word of God." *The Bible, the Holiness of the Bible, must be preached.*

Again, "The same Lord is rich unto all that call upon Him." But "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" and how shall they hear about that without which they cannot see the Lord if the preacher does not preach holiness? *The preacher must preach holiness;* he ought indeed to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," for he is responsible for preaching it pure and undefiled, the way God put it in the Book.

Entire sanctification is the great liberating doctrine. Preach it and men will press into it. Leave it neglected and formality creeps in and death follows. Jesus still raises the dead; but He leaves it to us to liberate those whom He quickens, crying, "Loose them and let them go." Brethren, to an alarming extent, we are responsible for the life or death, the liberty or bondage, which prevails in the church. "Holiness to the Lord!" Preach it! It is God's Word! "If God has spoken at all, it is to aid

men to be holy." Preach the Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii, 16. "My Word that goeth forth out of my mouth," saith the Lord, "shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."—Isa. lv, 11. O! preach the Word!

The early Methodists preached that Word fearlessly, definitely, and it surely accomplished; it surely prospered. Rev. Henry Boehm gives an account of the work in the days of Asbury. Here are some facts taken from his diary.

(1) "There were one hundred and forty-six converted and seventy-six sanctified during the day." (2) "At sunset they reported three hundred and thirty-nine conversions and one hundred and twenty-two sanctifications." (3) "Peter Vannest preached at eight o'clock; eighty-one converted that evening and sixty-eight sanctified." (4) "There were this day two hundred and sixty-four conversions and fifty sanctifications." (5) During the entire meeting "there were one thousand one hundred conversions and nine hundred and sixteen sanctifications." Here we have the work of God plainly stated in the old Methodist way, by one who was a participator in the meetings. From the diaries, journals, biographies, and histories of Methodism during a hundred years past, several thousand quotations might be given like the foregoing from Father Boehm.

Preach holiness! If you do not, because you do not enjoy the experience, seek it; get it. If it is through indifference and neglect, stir thyself; if you have not already let slip, you soon will. Leave off thy negligence. Preach it! O, preach it! It will mean everything to the church as well as to thyself.

The coal touched Isaiah's lips, and he says, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" Without hesitation he answered, "Here am I; send me." Unless holiness is preached straight-edged fashion, so that people catch the vision, they will not seek the blessing; but if it is preached clearly, under the power of the Spirit, multitudes of hungry souls will seek and find the fulness of the blessing. The Church will see the glory of our God. Our young people will hear the call to the ministry and the mission fields, and their joyous response will be, "Here am I, Lord; send me." This is God's plan. Some tell us that better salaries will fill our pulpits with good men. Not with the kind of men God wants. That is not God's method. Leaders are calling upon young men to choose the ministry as a profession, or

as a field for service; but, thank God! they are not coming that way either. Man-called preachers are worthless to the cause of Christ. They must be God-called. *A sanctified church will never lack for preachers.* Wholly sanctified men will answer the Divine call at any cost. They will make tents for bread while they declare the message. To them any place where there are needy souls is a good place to preach. When the worth and peril of souls are seen in the light of God's word and God's holiness, hardships will be as nothing. Such visions will make living-stones out of formerly dead men. Moffats, Careys, Judsons and Hudson Taylors will spring up on all sides. The Church needs another Pentecost in order to reach the world for Jesus. She needs the fire of the Holy Ghost. Anything else is only fox-fire. It cannot light up souls with the light of salvation. Holiness! Holy Ghost anointed holiness! Get it! Preach it!

EVANGELISTICALLY SPEAKING.

Lightning never strikes nothing.

Some preachers need their batteries recharged.

A living dog can locate the game or announce the intruder. A dead lion can not. "A living dog is better than a dead lion."

If you are a pigmy, it is better not to prod a giant—unless, perhaps, you have good backing.

It is golden to have one's own measure and not have one thinking oneself to be a Daniel Webster or a Jonathan Edwards or a John Wesley when he is ordinary.

The greatest conspiracies are imagined conspiracies. The greatest enemies are imaginary foes that never existed, lurking in the shadows. The preacher who assumes the existence of opposition in his audience is deficient in strategy. He should assume the opposite.

If my compassion and pity were the same for every person in my audience that it would be for a favorite brother or sister of my own flesh, the mellowness of my appeals would rival their earnestness, and their earnestness would be free from bitterness.

WHICH GREW TIRED?

A potter was busy working at his wheel, and an onlooker remarked: "The leg you use must grow very tired." "No," was the reply, "it's the leg that does nothing that gets tired." It's the people who do most who are least tired in the Lord's work.—*From Sunday Circle.*