

# 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

VOL. XXVIII.

MONCTON, N. B., JUNE 30, 1932

NO. 22

### SOME REASONS THAT WARRANT HOLINESS PREACHING

By Rev. Francis E. Pond

The scriptural admonition is to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It seems natural to both doubt and raise questions. This should be recognized, and a sincere attempt should be made to encourage confidence and present reasons sufficient to satisfy every honest question raised against evangelical Christianity. This is the Bible way: "Come now, and let us reason together, saith the Lord." There is a great deal of animadversion to holiness in the world, due in part to ignorance of what holiness really is. This can be largely overcome if the right methods are used. Mere assertions do not satisfy a person who is hostile to the thing assumed; he wants to know the why for the assertion. Holiness, as a Christian doctrine, can be sustained by reasons difficult if not impossible to overthrow.

The fact of sin, for instance, makes holiness imperative. "All have sinned." Sin is not an inconsequent accident in the course of life. It is not just a bit of confusion in life's transition from one plane to another in obedience to the laws of evolution. It is a heart malady resident there from birth, and motivates the conduct of each individual. Of this we are all too painfully conscious as we analyze the impulses back of our actions. It is a state of the heart out of which acts of sin flow or tend to flow; and like a river overflowing its banks in devastating floods, it has brought havoc and ruin to the world. Holiness is the antithesis of sin, and is the only thing that will overthrow it and overcome its consequences. Sin is the world's disease and holiness is its remedy. Every preacher, like a good and faithful physician, should conscientiously and strongly urge the need of holiness upon his people.

All sin is against God; "against thee, thee only have I sinned, and done this evil in thy sight." Therefore, sin is "exclusion from nearness to God, from knowledge of God, from communion with God." It closes every avenue of approach to Him, and leaves the sinner hopeless, a stranger to saving virtue, "having no hope, and without God in the world." Its history can be summed up in one word "overthrow!" It destroys nations, kingdoms, and peoples, as Babylon, Assyria, Medo-Persia, Greece, and Rome witness. The only escape from its devastating effects is by the way of the Cross through holiness. There is no other way in which men can be saved. "It is holiness or hell," as has been said.

Holiness was surely the objective in the

mind of God when He underwrote the salvation of the race by the sacrifice of Christ. Holiness was man's estate from the beginning, and holiness is God's standard for him still. He said "Let us make man in our image." It is granted that this "image" has more than one implication, but holiness is one; this was lost in the fall, and is what God intended for man when He undertook his case.

Jeremiah took occasion to visit the potter's house during the course of his ministry; while there he watched the potter make a vessel, but it was marred, so he made it again. Then the Lord spoke to him, "saying, O house of Israel, can not I do with you as this potter?" This is the ultimate word in sovereignty," says Dr. Morgan: "it is different from anything men had ever dreamed or done. This ultimate word of sovereignty as man misunderstood it, and misinterpreted it in his own government, is that if you have had an opportunity and failed, sovereignty smites and crushes you and flings you out. The last word of God's sovereignty is, 'He made it again.'" God has undertaken for fallen humanity, and holiness is the goal for men in this present life.

This is made clear by the term redemption as used in the Bible: "We have redemption through His blood." To redeem means to restore. What was lost in the garden was holiness, therefore, redemption implies restoration to holiness. "Redemption does not excuse man from holiness, but that is the method by which man is made holy. To fulfill all the requirements of the external ritual, and yet continue in sin, would be to commit the most heinous sin of all." The sacrifices declare the awfulness of sin in the light of the holiness of God, and "of the plenteous redemption springing from the love of God, and of the possibility of holiness of life, created by communion with God."

Then, the Bible itself is another strong, in fact, irrefragable support of the teaching of holiness. Its keynote is sounded by St. Paul to the Corinthian Christians: "Finally, brethren, farewell. Be perfect." This is the Bible standard for all peoples for all time. This pronouncement of the apostle is not a careless expression; he was not given to carelessness in speech. It is the expression of a man of profound mental acumen; a man with a mighty grasp upon, and a deep insight into, the mysteries of religion, especially that of redemption through Christ. He said what he meant and meant what he said. Moreover, he was following precedence. He read of Noah, "a just man and perfect in his generation." He knew that Abram was urged into holiness, "Be perfect." Of Job it was said, "A perfect and an upright man."

Jesus' standard was, "Be ye therefore perfect." His colleagues accorded with his teaching. Said Peter, "Be ye perfect," while John, the divine, insisted upon perfect love."

But we are not dependent upon separate and disconnected passages of Scripture for the support of holiness, valuable as they are. Holiness is the leading theme of the Bible. "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." We are said to be reconciled "in the body of his flesh through death," that we might be presented "holy and unblameable and unreprouvable in his sight;" for which reason St. Paul preached, "warning every man, and teaching every man in all wisdom," that he might "present every man perfect in Christ Jesus." To this end he gave his time and strength. The various orders of the ministry were introduced "for the perfecting of the saints;" and Jesus died for the church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Indeed, "holiness is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records," said Bishop Foster, "but is repletely and abundantly, as well as explicitly, embodied as a cardinal feature throughout the whole system . . . If God has spoken at all it is to aid men to be holy."

Sin is a fearful fact in the experience of men, a fact acknowledged, and a condition beyond their control, a destructive, heart-dismaying malady. God takes cognizance of this helpless, hopeless condition of His creatures and provides a remedy, even the precious blood of Christ, and charts the way from sin through the Holy of Holies, "by a new and living way, which he hath consecrated for us, through the veil, that is to say, **his flesh.**" Therefore "having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And, having our reasons grounded in sanctions strong and sure, let us "preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."—The Free Methodist.

Let secret prayer be performed, before the work of the day be undertaken. It is much better to go from prayer to business than from business to prayer, in regard of the mind's freedom from distracting thoughts.—Burkitt.

## Riverside Camp Meeting, Robinson, Maine, Aug. 12-21, 1932

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