

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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So there was a division among the people because of Him.—John 7-43.

(By the Editor)

The division referred to by John in the text took place on the occasion of one of the Jewish feasts at Jerusalem, where Jesus stood up on the last great day of the feast and began to preach to the people of the coming of the Holy Ghost, and invited them to come and believe on him and drink, and promised that out from within them would flow rivers of living water.

The thought that impresses us most about this text is, that the preaching of Jesus should bring division among the people. One cannot help in his thinking, but contrast the preaching of Jesus with very much of the modern day preaching. There seems to be a studious effort on the part of so many preachers to avoid anything in their preaching that might cause division of thought or act on the part of the people concerning the preacher. They seem to be willing to make almost any compromise or even sacrifice much gospel truth for the sake of having all the people or at least the largest number of all churches and all societies—to stand by, support and boost the evangelist. And some evangelists won't go to a place to preach unless they are assured beforehand of the support of all the churches in the town. And perhaps the average modern preacher outside of the holiness ranks can preach to please about all the people in all of the churches except the so-called holiness churches, without violating his own conscience, because he does not in his preaching show up the old man with his deeds and demand like the Apostle Paul that they put him off. But how can a so-called holiness preacher preach to please the world loving, carnal minded holiness opposing professors of religion without sacrificing much gospel truth? When Martin Luther preached salvation by faith, it made a division in the old Romish Church. When John and Charles Wesley and George Whitefield preached second blessing, sin killing holiness they made divisions among the people and received much persecution from the old churches, but a great holiness Methodist church was born in that holiness revival. And that church would no doubt have been living and going strong for God and holiness today in Canada if her preachers and leaders had continued preaching the Wesleyan doctrine of scriptural holiness. Thank God, there are several branches of the Methodist church still going strong on holiness lines in the United States.

And we enjoy reading the articles published in their various papers on the great truths of full salvation. When the founders of our holiness churches in this country began to preach on full salvation lines there was a division among the people and carnal minded, world loving church members arose up and persecuted and fought them, and put them out of their churches. But God blessed their

preaching and hundreds sought and found the blessing of a clean heart, and our Reformed Baptist Church was born at that time; and it has lived and thrived this past forty years. Wherever it has lived, because its preachers have held to the preaching of second blessing holiness and as long as we honour the Holy Ghost by preaching his revealed truths on full salvation lines in love, we will have God's blessing on our own souls, and His cause will prosper. Let us beware, brethren, of the preaching that compromises for the sake of getting the crowd. When I employ an evangelist I want one who will preach the doctrines of our church and will emphasize second blessing holiness, for there unto God has called us. The more popular preaching will surely draw the larger crowd and many may profess to be converted but the result will be a luke-warm church without any desire or hunger for holiness, but instead a desire to be entertained like other churches which would if followed finally mean death to our work. May God help us to see it.

Jesus did emphasize unity in his Church, but not by compromise, but by the sanctifying power of the Holy Ghost in his high priestly prayer as recorded in the 17th chapter of the gospel according to St. John. The burden of his heart expressed was sanctify them that they may all be one. But now instead of preaching sanctification as a basis of unity the tendency seems to be to put on the soft pedal on the question of holiness and fail to show up old carnality, but tell amusing jokes and entertain and keep everybody feeling good to avoid making a division among the people. But Jesus and his apostles and the Wesleys and hundreds of other Holy Ghost filled men did not preach that way. If we are to sustain and build up our holiness work in this country we will have to get people definitely, positively and scripturally sanctified wholly, and that can only be done by continually and faithfully and kindly preaching the doctrine. See on this page Ten Points on False Holiness.

FITNESS FOR HEAVEN

There is a sufficient reason why the angel declared of Christ before His birth: "He shall save His people from their sins." Like the gathering of the grain in the days of harvest, so the Lord plans to gather His people into the heavenly home, but in order to do that they must consent to be saved from all sin. An aged Puritan preacher was asked by one of his hearers the question, "Who will get to heaven?" to which the answer was given: "Every one will get to heaven who could live there."

Remembering what sin once did to the angels in heaven, we do well to consider the safeguarding of the home of the soul as told in Rev. 21:27: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "Blessed

are the pure in heart, for they shall see God" (Matt. 5:8) not only offers a blessing, but sets up a condition that no church can afford to ignore. It would be one of the greatest tragedies of all time for a church to agree on its standards, invite membership and find in the reckoning at last that it had missed heaven. The popular denial of the sinfulness of sin, and the necessity of holiness combine to make death-beds places of supreme tragedy. Easy living makes hard dying.—The Wesleyan Methodist.

QUALIFICATIONS FOR THE MINISTRY

Blood and tears are the price of success in the Christian ministry. No man can win for God, unless he is willing to pay the price in blood and tears. The minister must listen to the plea that he must have a consuming zeal. To warm up to a publican and to warm over a Pharisee is the kind of business that thrills the heart of God. In many quarters the pulpit has lost its nerve and forgotten the evidence of history. It would be an immense gain if some of the pastors became sure of anything. It is time that strength of the ministry is changed from intellectual exercises to an eager evangelism. It will take all the intellectual powers of which the ministers are capable, but these must have behind them the spiritual power of a man who feels the thrill of the passion of his Lord.—Charles L. Goodell, D. D.

Where the Sabbath is observed, religion flourishes; where it is not, religion dies out or sinks into degradation of meaningless form.—Thomas Carlyle. The Wesleyan Methodist.

WHEN IT IS NO USE PRAYING

A young woman was in great concern about her soul, and I had frequently talked with her. I placed Christ before her very plainly, but she didn't seem to see it. One morning she came to me saying, "Dear sir, will you pray for me?" She was thunderstruck when I said, "No!" "But sir, I am very anxious to be saved; won't you pray for me?" "No!" "Oh, sir, you don't mean it?" "I do. I have set Jesus before you; if you won't have him there is no use praying; you will be lost. There is no other way, and I don't want there should be any other way. Here I have been all my life learning that way, and if there be another, it would be a queer job. Will you have Christ, or will you not?" There was a pause; then she said, "Yes, I will if I may." "May? He has put threatening against unbelief." "Well, I will." "Then let us get down directly, and pray now—if you are willing to obey God's command, then we may pray." We did pray, and I am sure that that young woman has never doubted she was saved from that hour. If you won't believe in Jesus, all the praying between heaven and earth won't save you. But if you seek him in simple faith, soon shall you say with rejoicing, "I have found him whom my soul loveth."—Spurgeon—*Christian Witness*.