

The King's Highway

An Advocate of Scriptural Business

And an Highway shall be there, and a way, and it shall be called The Way of Holiness. 35-8

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SCRIPTURAL PREACHING

By the Editor.

"But speaking the truth in love" Eph. 4:15.

In the preceding verses of this chapter the apostle is writing of God's methods of building up his work in the scriptural church which he calls the body of Christ. He says, "He gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man", etc. "That we henceforth be no more children tossed to and fro", etc. And the apostle suggests that the chief means of perfecting the saints and for the edifying of the body of Christ which is the church, is by speaking or preaching the truth in love. Some one has said that "the preacher is the key man to the church". The fact is that the church will seldom rise higher in Christian experience than the standard that is presented to them by the preaching of the pastor or evangelist. "The apostle wrote to the church at Corinth. "So we preach and so ye believed". I Cor. 15:11.

Thus we can see at a glance that if souls are to be converted, and sanctified wholly, it will be because the preachers faithfully and constantly preach to them the gospel of the double cure. Again it has been said and quite truly I believe, that what this generation fails to preach the next generation will not believe. This might explain why the great erst-while Methodist church of Canada, that one time stood for and taught the Wesleyan and scriptural doctrine of entire sanctification, has long since ceased to either teach or believe or enjoy that blessed experience. The preachers first ceased to preach the doctrine. I can remember when as a boy I attended a Methodist church and heard Methodist evangelists mightily preach the need of holiness, until the whole community for miles around was stirred and many were converted and several sought and found the experience of entire sanctification. And I believe that I could find some of the fruit of those revivals on holiness lines still living after forty years. But the younger preachers failed to receive or preach the doctrines of the church, and the result is, that church is no more.

Brethren let us take warning. But preaching the truth is only half of the preacher's duty. Notice he must preach it in love. Nothing seems to be more out of place than to hear a preacher try to preach the gospel and experience of perfect love, with a hard vindictive spirit. I suppose that many preachers have been guilty of doing that sometime in their ministry especially in the first years of their ministry. And perhaps we justified ourselves by saying, "Well it was the Word that I preached", and we forgot that the Word is the sword of the Spirit and not the sword of man, and in our zeal for what we thought was right we wielded the sword with all our might and made some deep wounds and drove some souls so far away from us, and the church that we

never were able to reach them again. I think I have heard preachers try to preach while in a combative mood, or with a "chip on their shoulder", so to speak, and they had a hard time and did not receive any blessing on their own soul or preach any on any one else, I always felt sorry for them and also for the people who listened. We must be on our guard against either one of two errors. First, in failing to preach the whole truth because we are afraid of displeasing some one. I sat in a church one night and heard the pastor pray. "Lord forgive us for preaching only half a gospel". I looked at his congregation and thought that I could understand why he preached only half a gospel. The other error to be guarded against is preaching the whole truth but failing to do it in love. Either way will mean failure to us in the work of the ministry. I engaged an evangelist to help me in special meetings one time and previous to his coming I was having a good interest and attendance at my services. But in his preaching he continually made reference to the "holiness people" and so magnified their weaknesses and criticized them before unbelievers and holiness opposers, that they used his criticisms as weapons to fight us with, and lost confidence in our professions and work, and many of them lost their interest in our services and it took us a long time to get back what we as a church lost in those services. Let us preach the truth but be sure to preach it in love.

I am bound to be loyal to Truth and to souls,
I am purposed to preach the great Word;
My message must have a "no uncertain sound,"
To those who its tones shall have heard.

But I've found that the messenger needs to possess
Not only a brain that is clear,
Not only a heart that is true to the Truth,
But one that is touched with a tear;

A spirit that feels with a sin-burdened soul,
And loves, as the Master Divine;
That handles the life-giving Word with a skill
Which souls can scarce doubt or decline;

A spirit that's fraught with an unction, both sweet
And full of the power of God,
A loyalty tempered with love as it speaks
Of Jehovah's sure judgments and rod.

So, give me a message that men can't forget,
But let me with kindness proclaim.
For souls that are wounded with sin need a cure—
The blind, and the halt, and the lame.

And I cannot win them by Truth's mighty blows
Untempered with mercy and grace.
So this be my prayer: "Give me sweetness of soul
That shows men the light of God's face."

—C. L. H. in the Wesleyan Methodist.
Mothers, New York.

L. S. WEAVER

By Wm. J. Robinson.

I sit today at the loom of life and weave and weave and weave;
The warp is laid by hands divine, but the weft is where I grieve,
For every moment in every day, the shuttle flies through and through!
And the patterns I scheme with the dreams I dream, are made up of things I do.
I have naught to do with the warp I tread, the threads are already set,
But my duty lies as the shuttle flies, in the fabrics I'm weaving yet,
Smiles and tears, kind words and fears, are wound on the bobbins I wind.
And every thoughtless word is there, and every word unkind;
And every act I would fain forget; and the thoughts that were dark and vain,
I view in the fabric of life I weave, and I see them and see them again.
But I sit and weave with an aching heart and a world of intense regret
And tears fall fast as I view the past, and I pray that I may forget.
But out of repining and soul recoil, I look in the future and see
My life stretch out in its future plan and a new hope comes to me.
I know not the length of the warp I view, I know not my given span,
But into the fabric I yet may weave, I'll put all the best I can,
Smiles and kindness and patient care, unselfishness, service and love,
Harmony, sunshine, faith and hope, and thus my contrition prove.
When the "throw" shall fall from my nerveless hand, and the shuttle lies at rest,
May I hear the voice of the Master say, "You've done what you thought was best."

—Supplied by Mrs. D. W. Gray.

NO NEW MORALITY

Dorothy Dix in her widely read column said recently: "The present depression has caused as great a slump in morals as it has in money, and this breaking down of all the old ideals of virtue and decency is far more disastrous to our country than has been the breaking of banks . . . Don't delude yourself into thinking there is any new morality. We are still bound by the old eternal values that have not changed and will not change and that make the Ten Commandments the only rule of life."

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.