

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— a. 35-8

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HOLINESS IN THE LIFE OF THE MINISTRY

Rev. J. M. Byers

A ministry minus the Spirit of God is worse than a failure. There is so much preaching and so little fire; so many sermons and so few messages; so much human and so little of the Divine; so much thunder and so little lightning; so much surface work and so little heartwork. We need to stay in the secret place until when we go into the pulpit, folks can see that we have been with Jesus. We need to preach messages rather than big sermons. Sermonizing is in order but we need to agonize more.

We need men in the ministry who will help share their parishioners' burdens. Parishioners will tell their troubles to the minister when they would not mention them to any one else. We should make their burdens our burdens and their joys our joys. Only a man full of the Holy Ghost can do this.

No one is observed as much as a minister, therefore he needs to be holy. Some one is going to find fault with the minister regardless. They will find fault with what he said, and they will find fault with what he did not say. They will find fault with what he has done, and they will find fault with what he has not done. They find fault if the minister is married, and they find fault if he is not. If he uses good English some say he is a high-brow, but if his English is bad some say he is ignorant.

Let these things be as they may. We must expect them. But the greatest need of every minister is a spotless character. Ministers should be holy in thought life, in mind, in home life, in business life, and especially in relation to the opposite sex. If a minister is "loose" with the opposite sex his messages will be minus the Spirit of God.

In the carnal heart we find pride, selfishness, jealousy, envy, anger, lying, resentment, hypocrisy, vain glory, man fear, etc. This is the exact state of the unsanctified heart. If a minister does not have an experience of holiness these things are in his heart. What good can ministers do when they are characterized by these things?

We need ministers whose hearts are filled with love—perfect love. Perfect love is that which in correcting, encourages, and in reproving, gives hope. Unless a minister has perfect love in his heart he is apt to correct and reprove in a hard, harsh way.

Again, perfect love is that which sees some good in all men. No matter how far one has fallen, there is some good trait in him. We need ministers who can see that good so that they may lead that person to Christ. A person is never too sinful for God to save. We find Jesus stooping to help all classes of people. It is a poor minister who says that a person is too low to receive his help.

When a minister has a heart filled with perfect love he will have patience with all men. He will also be very kind and very good to all whom he deals with. Jesus was very stern at times but He was always kind and good to all.

A person can talk and preach about holiness but it takes a holy man to preach holiness. It is impossible to preach effectively something you do not know. If one has an experience of holiness he will know it and preach it, too.

There is a great and crying need of a Spirit-filled ministry in this day and age. If every minister in the world had an experience of holiness, the world could be turned upside down for God. Much is said about a "World-Wide Revival," but it will not and cannot come until the ministry gets revived. An experience of holiness will revive any one, and that is exactly what the greater percentage of the ministers need.

God holds the ministry responsible for the state of the Church. Israel's apostasy was laid at the door of her leaders. "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." (Jer. 6:14). It was their shepherds that caused them to go astray. The same is true today. A clean, holy ministry will produce a like church and people, while a corrupt ministry will leaven the whole body and defile it.

We are living in an age of shallow work. Too many are healed slightly. There is entirely too much thin veneering, shallow plowing, that produces shallow Christians. The line fence between the Church and the world is too low. The result is that the social life is too loose, church entertainment too worldly, and dress—well, what shall I say? Nudeness, paint, powder and what not. Under such conditions spirituality is frozen, and many congregations are below the freezing point. If some one should accidentally get saved, he would be chilled in the blossoming period.

Brethren, we are dealing with the souls of men. If we make a mistake here, the consequences are eternal. We can better afford to make blunders along other lines, but in dealing with the souls of men too much is involved. A sham cure is worse than none. A quack doctor is a curse. Getting people into a mere profession of religion without genuine salvation is a curse of much of the religious world today. Straight, direct preaching of the whole truth, under the anointing of the Holy Spirit, is the need of the time. Wesley said, "If you want a real, genuine revival, preach at the sins of the people."

"The Church and the world need revivals of old time, heart-felt, experimental religion, and that will change men's hearts and lives, destroy the high places of sin, worldliness, and idolatry, and bring people back to God and the Bible. To label men Christians while they are living in sin is a delusion. True religion means a binding. It has a tremendous grip on the soul. It binds to God and His

truth eternally." (Herbert M. Riggle.)

Is not our greatest need "Holiness in the Life of the Ministry?"—Wesleyan Methodist.

THE NEED OF PRAYER

Persistent prayer is the great need of the church today. It precedes revival. God insists that "ye have not because ye ask not;" and Christ urged His followers by practice and precepts to give prayer a large place in their lives. History makes it clear that when the spirit of prayer prevails, conversions and restorations take place. Why, then, do we set aside the warning of Christ, and that to the detriment of personal peace and the cause for which Christ died.

There is something in the following satirical clipping sent in by a Globe reader that makes one think:

"Miss Faithful Prayer Meeting died recently at Neglectville, in the State of Worldliness. She was born many years ago and amid revival fires. Miss Prayer Meeting had lived a very notable life until recent years. For some time past she had been confined to her home, because of business engagements and severe attacks of fatigue and nervousness. These symptoms were always more noticeable on prayer meeting nights. She was troubled with stiffness of the knees during prayer, and coldness of heart. Inactivity, weakness of the willpower and general diminished vitality marked the last stage of her illness. Her decease was accompanied by much sobbing and groaning over the "good days" of her early life, but only a very few stood by her in her last struggles. She leaves to mourn their loss, many churches, preachers, and official dignitaries, also many unsaved persons outside the pale of the church who often sought her help in times of trouble.

"The remains will be taken to the Judgment Bar of God, where the Searcher of all things will inquire into the real cause of the untimely death of so worthy a servant. It is suspected that treachery on the part of her caretaker and professed admirers will be discovered as responsible.—Selected.

THE GRACE OF SILENCE

John Wesley once said to Adam Clarke, "As I walked through St. Paul's churchyard, I observed two women standing opposite each other. One was speaking and gesticulating wildly, while the other stood perfectly still and silent. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her foot at her quiet neighbor, exclaimed, 'Speak wretch, that I may have something to say.' "Adam," said Wesley, "that was a lesson to me; silence is often the best answer to abuse." So David found it when he said, "I, as a deaf man, heard not: and I was as a dumb man that opened not his mouth. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God."—Heart and Life.