

# 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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### BEHAVING IN CHURCH

One of the first lessons taught me in early childhood was that under no circumstances should I disturb worship in church. It was one of the easiest lessons I ever learned. There was a plain, kindly statement made at home that I must be a nice, quiet boy in church; that the man of God must not be annoyed while preaching; that the attention of the people should not be distracted during worship. Along with this instruction was the promise of severe chastisement if I did not live up to the instructions given. 'The dear little thing lived up to the instruction.' It was so difficult to behave in a meeting-house. This habit soon became fixed, and along with it came reverence and attention. Wise discipline is good for the child; unfortunate the child who has its own way in the church or elsewhere. If your pastor and wife have no more intelligence and piety than to allow their children to ramble about during service see your presiding elder and insist on his removal, and the coming of some one who has intelligence and piety enough to teach their children at once that the church is not a playhouse, and that they must not disturb the service.

"I believe we Methodists are more noisy in the church than any other denomination. This ought not be. When we go to the house of God to worship, and time is not come for the beginning of the services, we should sit quietly, in an attitude of reverence and prepare ourselves to hear a message from the Lord. Pray that the preacher may speak to us the things we ought to hear.

"I have been ridiculed, and sometimes abused, because I will not allow children or grown people to disturb public worship when I preach. I have no regret with reference to my attitude in this matter. I have frequently assisted ministers in revival meetings who seemed perfectly willing for their children to walk about the altar rail and in the aisles disturbing the service and attracting the people's attention. Such pastor and wife need not deceive themselves with the idea that the congregation is not displeased and disgusted with such conduct.

"I well remember, when a boy, sitting by my Aunt Lizzie in church. I whispered to her that I wanted a drink of water. She whispered to me to keep still, that I could not have a drink, to which I whispered, 'I will die if I don't get a drink,' to which she whispered, 'All right, you can die.' That ended the conversation, and I not only lived through the ordeal but somehow her positive answer seemed to allay my thirst."

The above article, from the pen of Dr. H. C. Morrison appeared in the Pentecostal Herald under date of October 20, 1937. We are passing it on to our readers with a prayer that many may "read and take heed." Twice during the earthly ministry of Jesus did He find it necessary to drive out those who disregarded the essentials to worship, and the sanctity of the "House of prayer." Dr. Morrison has made a

valuable contribution to all who love peace and reverence in the house of God.

It has come to be a common practice with many of our people to disregard the altar service. With twenty weeping penitents at the altar we have seen professors of salvation gather in groups in the rear of church and engage in visiting and laughter. The miracle of all miracles is performed when a soul is brought into spiritual being by the operation of the Holy Ghost. It took both Calvary and Pentecost to make possible the transformation of sin-benighted souls. There is no time in our services when the nearness and presence of God is felt like that moment when peace is brought to tempest-tossed souls.

Then, again, we have witnessed the confusion that followed when a group of people would hurry out to catch a street-car or bus just at the point where the evangelist was bringing his message to a climax. Oh, yes, there was another bus in fifteen minutes, but the price of souls in their estimation was so cheap, rather than lose fifteen minutes in order to give the evangelist an opportunity to draw his net unmolested, they walked rudely from the place of worship. The great evangelist D. L. Moody would not allow workers on the platform to open a hymn book while he was pouring his heart out in a message to lost souls. Some day the records will reveal that many souls who were "almost persuaded" have been lost through the carelessness of professing Christians.—H. J. O.

—Pilgrim Holiness Advocate.

### HOLINESS WILL NEVER DIE

Let no one despair at the outlook for holiness. It shall never cease from the earth. God is with it. He is more interested in it than anything else in this world. It is the object and end of the atonement, for He died to "destroy the works of the devil." No, holiness will never die out from this world. God has promised that the day shall come when it will be universal, in its sway over this sin-cursed world. When it shall be written on the bells of the horses, "Holiness unto the Lord." Nothing else can reach the deep needs of humanity. The only thing that ails mankind is sin, and nothing but holiness is the remedy for sin. Hence all other systems of religion will be weighed in the balances and found wanting. The human heart is unsatisfied without it and the religions that can not satisfy its needs must go down. Holiness will be rejected by those who want to keep their sins. It will be unpopular with worldly and formal religionists, but it will never die out for God always has and always will have a people on earth, who are holy. Holiness, like its Author, is eternal.—G. A. McLaughlin.

According to recent developments in scientific opinion, it is not impossible that a belief in the strengthening and supporting qualities of alcohol will eventually become as obsolete as a belief in witchcraft.—The London Times.

### THE COST OF THE SOCIAL GOSPEL

The social gospel has done away with the evangelical gospel.

The social gospel has cast away the mourner's bench.

The social gospel has emptied the prayer meetings.

The social gospel has done away with revivals.

The social gospel has turned our churches into social clubs, playhouses, gymnasiums, supper rooms, and filled them with worldliness.

The social gospel has robbed the preacher of all soul-saving passion.

The social gospel has turned the pulpit into a forum.

The social gospel has killed out the prophet and installed the promoter.

Let any reasonable, sound thinking Protestant preacher look around him today and see our country as it is—morally, socially, spiritually—not to mention the political and economic aspects—and let him view the state of the churches and then ask himself a square open question: What have we gained by the social gospel? Think again what we have lost.

We have lost prohibition—our social order was too rotten to preserve it.

We have lost the Sabbath.

We have lost sound doctrine.

We have lost our congregations.

We have lost the annual revival.

We have lost the young people.

We have lost the spiritual fire and passion.

No, brother, this is not pessimism—no! It is only a statement of actual fact and disagreeable truth. Let us get back to God and to the gospel for our country's sake.—Publisher Unknown.

### THE THREE GERMANYS

An authoritative observer who recently spent months on the Continent and watched the international crises tells us that there are three Germanys: (1) The Shouting Germany, with its goose-step, flag-waving, band-playing crowds. He says it is like a continuous old-fashioned Fourth of July celebration. This Germany is made up of the "yes-robots," who echo what the ministry provides. (2) The Silent Germany. This is composed of Germans whose consciences cannot endorse or sanction much that is going on. They dare not express themselves. These Germans yearn and pray for a deliverance, but they keep still or only talk in whispers in circles where they have perfect confidence. (3) The Suffering Germany. This includes not only the Jews, but thousands of Aryan victims of pagan persecution. Jews are the principal sufferers, but we must never forget that they are only a part of the victims, for Nazi brutality is directed against Catholics and Protestants with equal venom, if not with quite the open and brazen indecency.—The Presbyterian.

Things that happen to a man happen to that kind of a man.—Huxley.