

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. XXXVIII.

MONCTON, N. B., OCT. 31st, 1939

No. 34

AN UNUSUAL RADIO VOICE

Widespread interest has been aroused in the church because of a statement over the radio some time ago by Eddie Cantor. We quote his words, not because the truths he stated need his endorsement, or ours either for that matter, but because they were so unexpected and because the setting in which they were uttered gave them such a dramatic thrust into the mind. The radio entertainer said: "We've had a lot of fun here tonight, ladies and gentlemen, and now if you will permit me, I'd like to say something a bit more serious. Here in Los Angeles a few days ago we had a rather disturbing windstorm. I was walking along Sunset Boulevard at the time, and like the other pedestrians, I ran for cover as the gale swept down. There were a number of stores nearby, but something guided me to a building across the street. I stood there several minutes, I guess, before I realized where I was. I had taken refuge in the doorway of a church—and it set me thinking. This world today is going through something far more threatening than a windstorm. Every single one of us needs refuge of one kind or another. And I know of no better place to go for it than the church. You know the church must be a very strong and righteous thing—for it has survived every enemy it ever had! And the book which embodies the principles of the church—the Bible—is still at the top of the best seller list. We are extremely fortunate to live in a country where we can worship as we please, when we please. Let's make the most of this blessing. Go to church, whatever your race or creed—you'll meet old friends and make new ones. The greatest calamity that can befall a people is the loss of religion. Don't let it happen here. Go to church." Living Church—From the religious readers' Digest.

Editor's Note.—This is indeed very good advice to come from the source it did. All men need the church and ought to support it and the Bible because of the influence they wield for good in our country. We cannot imagine what a loss we would sustain if we were deprived of these blessings. But we would like to tell Mr. Cantor and also many others of his type that we need to do more than go to church, as important as that is. Men need to go to Jesus for refuge and salvation, and to come into vital contact with Him through genuine repentance and faith. They need to yield fully to Jesus' claims and make Him their friend: And let the Holy Spirit come in and cleanse the heart from sin. Yes, go to church; but go where the gospel is preached and where you can get the most spiritual help and food for your soul. You will need all the spiritual help you can get in these troublesome times to survive the storms, and make your eternal escape.—H. S. D.

HOLINESS, A LUXURY OR A NECESSITY.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12:14.

Two subtle dangers beset the holiness movement today. There is the danger first of a failure to specialize on the doctrine, and second, that when it is preached, the absolute necessity of having the experience be overlooked, or passed by without being urged or pressed upon the hearers.

The holiness movement, without specializing on second-blessing, instantaneous holiness has no excuse for an existence. Rev. John Wesley once said, as appears by an early copy of the Methodist Discipline, "It is the grand depositum which God has given to the people called Methodist; and chiefly to propagate this, it appears, God raised them up." In another article he says, "Therefore let all preachers make a point to preach of perfection to believers constantly, strongly, explicitly." Dr. Adam Clarke says, "If the Methodists give up preaching entire sanctification they will soon lose their glory." The Methodist Discipline, on the matter and manner of preaching, is very explicit. It reads: "Let us strongly and closely insist upon inward and outward holiness in all its branches," and explains by saying, "To do this, in some measure, in every sermon." Bishop Asbury wrote to the Rev. Henry Smith, and closed his letter by saying, "Preach sanctification, directly and indirectly in every sermon."

We quote the above to insist that in the early days of the holiness movement, holiness was a specialty. Today there is a growing tendency to consider the preacher who specializes on holiness a curiosity, a sort of radical to be avoided, a dangerous man or woman, an extreme hobbyist or something of the kind. How far removed this idea is from the original actuating idea among the early leaders of the holiness movement may be seen by the quotations which we have given. There is a great need of a revival of specializing on holiness in all its branches. There is a great need of preachers dead enough to the criticisms of even good men—who will be willing to be counted a hobbyist, extremist, or a radical in order to carry out the great cause for which we were raised up. To those who dare to do this we would say, in the words of William Bramwell to a young preacher, "Live in it, talk about it, preach it, and enforce it with all patience, with all kindness; and if you do this, hell, the world, and numbers among the Methodists, yea, some leaders, if not preachers,—will, in some artful way, seek to hinder your success." An occasional sermon upon the subject calls forth little criticism today. It is the constant, strong, and explicit preaching that stirs up the vitriol of unfavor-

able comment in this Laodicean age.

The second danger which besets us is the danger of making holiness a luxury instead of a necessity. Rev. C. W. Ruth in "The Second Crisis" well describes this condition. He says, "This is exactly why some ministers who preach holiness never occasion offence, and utterly fail in bringing their people into the experience. They do not apply the truth, nor insist that it is a positive necessity; they present the experience merely as a privilege, hence the people feel that holiness is simply sort of a fifth wheel to the wagon; an additional luxury, the acceptance of which is optional; and that the neglecting and even rejecting of the same would make no material difference." If this quotation described a condition among some when the writer penned its lines, it describes also today what we believe is a growing sentiment. Perhaps it is not openly preached, but it is secretly advocated. There seems to be a growing fear of emphasizing the importance of a clear-cut, definite work of grace, as the absolute necessary fitness for heaven, or the coming of the Lord.

But, is holiness a luxury, or is it a real necessity? Can a man get to heaven without it? Is he ready for the coming of the Lord without it? Is that degree of holiness enjoyed in regeneration (as is taught by some) sufficient to keep his light burning through the midnight hour, or does he need the second cruse to make it safely through? Can he rest easily in his justified state, or is it a necessity to possess that purity of heart which fits a person to see God? The text, and the older holiness writers answer that a man is utterly unprepared to meet God without it. Some later writers, however, have begun to seriously question, and even make bold to affirm the very opposite.

Perhaps a few quotations from some of the older writers might help us back to our correct holiness moorings. Adam Clarke, commenting on the expression, "and holiness" in Hebrews 12:14, give the following: "That state of continual sanctification, that life of purity and detachment from the world and all its lusts, without which detachment and sanctity no man shall see the Lord—shall never enjoy his presence in the world of blessedness. To see God, in the Hebrew phrase, is to enjoy Him, and without holiness of heart and life this is impossible. No soul can be fit for heaven that has not a suitable disposition for the place." Again, in commenting on 2 Peter 3:11, "What manner of person ought ye to be?" he says, "Only those who walk in holiness, who live a godly and useful life, can contemplate this awful time with joy."—J. Maxey Walton, Missionary to South America, in Pilgrim Holiness Advocate.

We look upon the object of our love until the very plainness with which it is endowed grows into beauty.—Mrs. S. C. Hill.