

The King's Highway

An Advocate of Scriptural Holiness

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HOLINESS—THE ANSWER

The Bible doctrine of holiness is persistent and insistent. The origin of the doctrine dates before the foundation of the world, as is stated in the introduction of Paul's epistle to the Ephesians: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Theologians have tried to eliminate the doctrine of holiness by interpretation. Ecclesiastical systems have tried to eliminate it by suppression. Philosophy has tried to eliminate it by the process of reason. The indifferent have ignored it. The inconsistent living of many professing the experience of holiness has brought the doctrine into disrepute. Extremists and fanatics who have been advocates of the doctrine have prevented many from giving it serious and thoughtful attention. Yet, in the face of all the opposition, misrepresentation, and misunderstanding, this precious Bible truth continues to be a fundamental issue in Christian thought and discussion.

"Truth crushed to earth will rise again." The doctrine of holiness has in it remarkable vitality. It has weathered the storms of many a theological debate. It has suffered in the hands of its friends as well as its enemies. It has been the subject of ridicule on the part of high ecclesiastical authorities. Books have been written by the score whose main thesis was to devitalize the Bible message of holiness. Within certain intellectual circles, holiness has been frowned upon with scorn. When holiness has been brought into eclipse through neglect, compromise, or misrepresentation, it has often been proclaimed a dead issue, belonging only to the past.

Those who have been the torch-bearers of the illuminating light of holiness have been in the minority. Their numerical strength has not always been imposing. The standard-bearers of this truth come in a very large measure from the common people. History reveals that this minority has been reduced at times, to a line so thin as to approach the vanishing point. This small minority is spoken of by the Apostle Paul as "a remnant according to the election of grace."

This remnant of grace in the New Dispensation is a successor of the remnant of Israel of the Old Dispensation. Ezekiel spoke of the remnant of the Old Dispensation in these words: "Yet, behold, there shall be left a remnant that shall be brought forth, both sons and daughters; behold they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings."

Any success which may have come to the

efforts at the suppression of holiness, has been only of temporary duration. The holiness stream is like the waters of an artesian well, which if capped at one point will break forth in a living stream at another. The doctrine of holiness so dearly esteemed by John Wesley and the early Methodists, and so widely esteemed as a dead issue by modern Methodists, is not the dead issue which many would have us believe.

Doctor L. Roy Smith, in a recent editorial in the Christian Advocate, the national Methodist weekly, in a brief review of the new book, "The Path to Perfection," by Dr. W. E. Sangster, the great Wesleyan preacher of England, says: "Let it not be forgotten that all of the denominations, sects, and fanatics who teach this doctrine received it originally from Methodism. That they have perverted and distorted it may go without saying. But that there is a vital core in the teaching none can deny. Our preachers can do no better than to make an entirely new and careful study of this whole question, for the things that once made Methodism distinctive might so do again."

Here are words for Methodists to ponder well: "The things that once made Methodism distinctive might so do again." The thing which Doctor Smith is talking about is referred to in the preceding paragraph of his editorial in these words: "So dearly did Mr. Wesley esteem the doctrine of holiness that he once said: 'If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he shall continue in the society. Because he that could speak thus in our congregations cannot be an honest man.'"

We believe that the thing which made Methodism distinctive in the early period of her history can again make her distinctive today. What would happen, if present day Methodists should place the same emphasis upon holiness as did John Wesley and the early Methodists? We believe that the same things would happen in our day, as happened in their day, only on a much larger scale. There doubtless would come a world-wide revival, which would mean, not only the individual regeneration and sanctification of vast multitudes, but social redemption in vast areas of life over the whole earth. Holiness is the answer to the need for a dynamic, conquering faith, which attempts great things for God.—Pentecostal Herald.

THE SPEECH OF CANAAN

In John Bunyan's unmatched allegory of the Christian life, *The Pilgrim's Progress*, he pictures at one point the travelers to the Celestial City passing through the town of Vanity Fair. There the garments which they wore, their lack of interest in the wares of

the world which were on display, and above all their speech which was but ill-understood by the citizens—for the pilgrims spoke "the speech of Canaan"—drew the attention and the reprobation of all. The two strangers, Christian and Faithful, were apprehended by the authorities, tormented in the public square, tried by a prejudiced court and jury, and condemned to death. The sentence was carried out in the case of Faithful, but Christian was finally released and continued his pilgrimage to heaven.

"The speech of Canaan" in these modern days has largely disappeared, save in a few circles where devout believers gather. Most Christians have learned the language of Vanity Fair, and it is heard from multitudes of saved lips, on which it sounds out of place. Alas, it has also pervaded many a Christian pulpit, where its weird words and phrases sound harsh and alien to the sanctified ear. It does not bear upon it the imprimatur of the Spirit of God, whose injunction is "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus" (2 Tim. 1:13).

Most of all in our young people are to be found the accents of the world. When all around are heard careless and crude expressions, which nevertheless possess at times a force and pungency that "sound speech that cannot be condemned" seems to lack, it is natural that there should be a tendency to imitate. But, once the habit is formed, it is hard to check. Christian dignity is cast away, and coarse words, and phrases, and idioms, slip easily from the lips.

The world expects something different from the followers of the Lord. The Christian's testimony is rendered often worthless because of the lowering of his conversation by the use of speech that belongs exclusively to the worldling.—The Alliance Weekly.

"WOODEN SWEARING"

"I hope, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing."

"It's a kind of swearing that many people besides children are given to when they are angry. Instead of venting their feelings in oaths, they slam doors, kick the furniture about, and make all the noise they possibly can."

"Isn't that just the same as swearing?" she said. "It's just the same kind of feeling exactly, only they do not say those awful words, but they force the furniture to make the noise, and so I call it 'wooden swearing.'"

"I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing, and all other kinds of swearing."—Exchange.