

THE HOLINESS EMPHASIS

By Rev. Peter Wiseman

I see him rising to his feet, his face shining with mighty joy, as he witnessed to the fact that God had saved his soul.

Later he said that as he was praying for pardon there sounded in his ears, as distinctly as though a friend had spoken them, the words: "Thy sins which are many, are all forgiven."

These are almost the very words which Jesus spoke long ago to a penitent one (Luke 7:47). They were as a holy medicine for Peter Cartwright's sin-wounded soul. He believed them as coming from Christ the Great Physician (Acts 16:31) and knew for himself the glory and wonder and triumph of the Psalmist's words: "He sent his word and healed them." (107:20).

As a result of that camp meeting experience Cartwright became a noted pioneer preacher. There is no doubt in my mind that more than once at such gatherings he preached from those words of Luke 7:47—Y. P. Standard.

HE KNEW JESUS CHRIST

When Bishop Beveridge was on his deathbed he did not know any of his relatives or friends. A minister with whom he had been well acquainted visited him; and when conducted into his room he said: "Bishop, do you know me?" "Who are you?" asked the Bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner, "Do you know me, Bishop?" "Who are you?" said he. Being told who the minister was, he was unable to recollect him. His wife then came to his bedside, and asked him if he knew her. But the dying man did not recognize even this his nearest relative. "Well," said one, "Bishop, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving as if the name had produced on him the influence of a charm. "Oh, yes, I have known Him these forty years; precious Saviour, He is my only hope."—Selected.

MORNING AND EVENING

N. D. Sweeny

I'm sure that we should all begin
Our morning hours with praise,
With gratitude to Him, whose love
And blessings crown our days.

Then, when the blazing sun goes down,
Out in the rosy west,
We should give thanks—for He it is
Who gives sweet peace and rest.

—S. S. Banner

QUOTATIONS

Eternal life in the soul is the tide of the Divine ocean flowing, as it has opportunity, through the narrow channels of human nature.
—Alexander MacLaren.

I try to increase the power that God has given me to see the best in everything and everyone, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

Where doubt about God is born of moral estrangement from Him, its remedy is moral. A difficulty of the heart is not remedied by the way of the head. We do not cure diseases of the eye by an operation on the ears.—Francis L. Patton.

There are trends in the holiness movement which are not so wholesome. Among them is the tendency to modify the holiness emphasis, the very thing for which the movement came into existence; for the purpose was and is "to spread scriptural holiness over the land."

It should be understood that by the holiness emphasis is not meant that all preaching should be on the subject of holiness. There are many subjects for sermon material, and many subjects on which preachers must preach other than the subject of holiness; but it is nevertheless true that all subjects dealt with should have, in a measure, a contribution toward the great goal in definite Christian experience, either pursuing it as a work of grace, in the glorious accomplishment of Deity in human personality and the restoration of "the image of God in righteousness and true holiness," or pursuing it as a state of grace, a life of "inward and outward holiness."

The holiness emphasis must not be a secondary emphasis—it must be in large type. Sin is pro-devil and anti-Christ. It is hellish, even in its principle, for it reads: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Christ Jesus is the almighty Saviour. He can save to the uttermost (Heb. 7:25). His blood is efficacious. Heaven is a prepared place for a prepared people. To be true to the holiness emphasis is to be true to the great objective in the organization, offices and orders in the Christian church, also the great purpose of the gift of Revelation, for both may be expressed in one word—perfection (Eph. 4:11-12; Tim. 3:16-17).

The holiness emphasis must have with the theory the practical; for without the latter the former will be a mere stuffed skin without life; indeed, it may be a lifeless ghost and scare people. But the sweet, consistent practice of holiness is a mighty drawing power. It is fruitful and will have fruit for those who are hungry, fruit for a hungry world, fruit for a hungry church. Christ cursed a fruit tree because it had no fruit when it should have had fruit. It was disappointing.

The holiness emphasis must of necessity be backed by the spirit of holiness. If it is not, the teaching and preaching of holiness will become dogmatically harsh. The holiness sweetness will become bitter and repulsive. It is the spirit that quickeneth, the flesh profiteth nothing. "The letter killeth, but the spirit giveth life." The doctrine of holiness and the spirit of holiness are necessary in order to have "true holiness."

The holiness emphasis should be guarded on the one hand against undue emphasis on the negative, and against compromise on the other. By the first is meant an over-emphasis on any non-essential, any ordinance or practice not essential in order to obtain salvation, by the second is meant an attitude which may admit of most any practice or action, many of which have their question mark. A compromising attitude toward the questionable is deadly in the light of scriptural holiness, and deadly to the holiness movement, whether denominational or interdenominational.

The holiness emphasis must be kept in its exalted place in the light of other emphases. There is, for instance, the cry for aggressive-

ness; and all who have the spirit of holiness say, "Amen." They desire aggressiveness. But aggressiveness, whatever may be its nature, at the expense of the true holiness emphasis may be seriously detrimental to the holiness movement. There must be carefulness to guard against any so-called aggressiveness which might drown the holiness emphasis. The early followers of Christ kept the emphasis and still were aggressive. The same is true of the early Methodists.

The holiness emphasis in the interdenominational holiness movement should be sustained; humbly, sincerely, but firmly sustained in its God-given, God-designed place, in its sphere of labor where it alone can accomplish as an interdenominational movement, even in openings in the older denominations which have largely lost the spiritual emphasis. Wherever the holiness movement moves, let the emphasis be kept, for that is the very purpose for its being there.

The holiness emphasis must be kept in its rightful place in our holiness institutions of learning. If it is not, then will follow decline, worldliness and helplessness to cope with the terrible trends of the age. The holiness emphasis, with all that is involved, assures a protection as nothing else can. Without this experience and its glorious emphasis, decay will develop within the movement and moral suicide will ensue.

The holiness movement, within the denomination or as an interdenominational movement, must keep the holiness emphasis, or sooner or later cease to be a holiness movement. When once a great doctrine is shelved, it is but a matter of time till the next great important doctrine follows; when holiness is shelved, regeneration follows, then repentance, then attack on the Bible, then substitutions. This is a bit of modern history. No great doctrine that is shelved can be retained. It is lost. As modern history has revealed, substitutions have failed. There are no substitutions for holiness, the new birth, scriptural repentance, the Holy Spirit, divine revelation, and there can be no great awakening without a return to the great doctrines.

MORE GRACE

He giveth more grace when the burdens grow greater,

He sendeth more strength when the labors increase,

To added affliction He addeth His mercy,
To multiplied trials, His multiplied grace.

When we have exhausted our store of endurance,

When our strength has failed ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving is only begun.

His love has no limit, His grace has no measure,

His power no boundary known unto men,
For out of His infinite riches in Jesus

He giveth and giveth and giveth again.

—Selected

Sabbath days, when rightly observed, are to time what the mountains are to the earth—eminences from which we may survey glorious prospects, while the earth is beneath our feet.—William E. Gladstone.