

ARE YOU PREACHING HOLINESS?

Robert H. Kraft

Several years ago a horrible accident occurred in Ohio when a newly constructed railroad bridge, crossing a large river, collapsed as a long passenger train passed over it. Shrieking screams could be heard all over the area, as hundreds fell to an unexpected, terrible death. When the bridge builder was notified of the disaster, he immediately recalled that he had omitted to make a small correction in fabricating the bridge, an omission which had been called to his attention. Seeing this as the cause of the tragedy, and counting the toll of lives, he opened his desk drawer, removed a small pistol, and blew out his brains.

Just as the bridge builder made a tragic omission in his business, so too, you a preacher, may be making a tragic omission in your business of preaching. As a preacher, you are to lead the people into the experiences of regeneration, entire sanctification, and then to so lead and instruct them that they will become fruitful, working Christians. Anything short of this is not making a full proof of the ministry, and is a danger to those to whom you minister, and for whom you must give an account. The means to be used in leading the people to the final state of wholly sanctified, fruitful, working Christians is preaching. Remember that God is moved by prayer, and man is moved by preaching. One without the other is mockery to God.

Being committed to the preaching of holiness, your messages should naturally be saturated with holiness. But are you preaching holiness? I realize that you may be known as a preacher who experiences and endorses the doctrine of holiness, and it may be, too, that some of your people have a profession of holiness. Even your church may be known as a holiness church, but are you pressing home the need for holiness of heart and life, continually, earnestly?

I have witnessed cases where the churches have been pledged to the propagation of holiness, and yet holiness is never preached there. In one such church, for example, there is an open hearted woman who has been in attendance at the Sunday school and morning services for some three quarters of a year who even now doesn't know a thing about holiness, other than it is an attribute of God. The reason for this is that she has never been taught, nor did she ever hear any preaching on holiness.

Not long ago, a certain holiness preacher told me how he visited a certain holiness church, expecting to listen to the sermon. Instead, he was called to the platform, and asked to preach. He did so, preaching clearly and definitely on second blessing holiness. At the end of the service, the people came to him and told him they hadn't heard that kind of preaching, holiness preaching, for many years. This is a holiness church.

Another case that comes to my mind where an ex-Methodist, now a member of one of the newer holiness denominations, groaning over the spiritual dearth of his local church, said, "It's getting so you don't dare shout above a whisper." "They don't preach like they used to." An old Methodist says of the spiritual famine in a local holiness church, in effect, "They don't preach holiness."

I cite these cases to show that although a church may be dedicated to the preaching of holiness, the pulpit may be taken up with

everything except holiness. Since the people follow the preacher, holiness becomes a lost chord in that church. I have witnessed unsaved being fed lengthy Scripture readings and preaching full of directions that only added confusion to their darkness. The preacher should have been preaching holiness to them with clear understandable directions. Yes, I realize that they are unsaved, nevertheless, "where holiness is preached, the whole work of God moves forward."—John Wesley.

Lela McConnell, the famous Kentucky missionary, tells how in one of her first preaching services to the Kentucky people, she preached on holiness with much liberty and blessing to a host of unsaved. The missionaries who were stationed there, told her that she was on the wrong track, that these people were unsaved and were not ready for holiness. Following their advice, Miss McConnell started to preach on sin and repentance, and the work began to dwindle in power and conviction. After watching the work decline, she minded God and started to preach holiness. Results: "Souls fell at the altar." "Most of them were clear cut cases of conversion, and over half of them were sanctified wholly at the revival."

Drag down your record of sermons preached for the past quarter, past half. How many second blessing messages did you give? What has been the aim of your preaching? What has been the fruit of your ministry? How many saved? How many sanctified? As a result of your ministry is the church aglow for God and souls, or is it breathing its last gasps of air?

God sent sickness to Bishop Asbury, the early American Methodist bishop, so that he might stop his preaching, and review his ministry from the standpoint of eternity. Bishop Asbury made this statement: "I have found by secret search that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper." "I am divinely impressed with a charge to preach sanctification in every sermon." Sickness was the means God used to show Bishop Asbury the need for more definite preaching on holiness, especially since "without holiness, no man shall see the Lord."

If after reading this paper and meditating and examining the fruit of your ministry as well as the aims and means used, and you find that you have not preached holiness as you should have been doing, get down low at the feet of Jesus, confess your sin, put yourself back on the altar, and wait for a fresh baptism with the Holy Ghost; then under the power and fire of the Holy Ghost, preach holiness, and watch the work of God move forward.

The railroad bridge builder, because of his omission in his duty, lived to see many lives lost as a result of the omission. The holiness preacher who does not preach holiness fervently will see at the judgment lost souls as a result of his omission.—Christian Witness.

REPORT OF BIBLE SOCIETY
COLPORTEUR

Grey's Mills, N. B.

Dear Highway Friends:

I herewith give you a brief report of my work for the season of 1943 as Bible Colporteur for the New Brunswick Branch of the British and Foreign Bible Society.

I commenced work as soon as the roads

were in a passable condition for travel by car and worked through parts of Westmorland, Kent, Gloucester, Restigouche and Madawaska counties, working through (150) different towns, villages, main highways, back roads, back settlements along the Number (11) eleven highway from Moncton to Tide Head, Restigouche County, then the Number seventeen highway via Robertsville, Kedgwick, St. Quentin, to St. Leonard, on the Number 2 highway, following the said Number 2 highway to Edmundston. I worked through the town of Edmundston about ten days. I left there the last of October and drove to Grey's Mills (home) by the Number two highway via Woodstock, Fredericton, Gagetown, Westfield, and finished up my work on Nov. 18th. I made in all, 4600 calls or visits. I found very many very poor and destitute families. Seventeen so-called Protestant homes without any Bible or portion of a Bible. These folk were all supplied with Bibles. I called on many French R. C. folk and sold some Testaments and portions in the French language. One French Roman Catholic lady bought a large Testament (in French), also three mottoes, and expressed her gratitude for my calling and for the privilege of getting a New Testament, promising me that she and her husband would read their Testament and take it as the guide of their life. Many families on whom I called expressed their sincere gratitude for calling and the Great Work of the Bible Society. It surely is a great work, giving opportunity to speak a word to the one that is weary, or discouraged. Also to the unsaved, also to tell children the old, old story of the Lord Jesus Christ and His love for them, and giving the Scripture cards and gospels.

My distribution was as follows:

Sold in the English language, 624 Bibles
Sold in the English language 851 Testaments.

Sold in the English language 2,031 Gospels.
Total, 3,506 pieces.

In the French language, 16 Testaments, 22 Gospels. Total 38 pieces.

I gave free to poor and needy families and children: 20 Bibles, 8 Testaments, 114 Gospels, making a total of 142 pieces given.

My total distribution of Bibles and Testaments and Gospels, 3686 pieces, valued at \$1161.07, besides hundreds of story books for children, and mottoes, and scripture text calendars, and scripture text greeting cards and Sunday school cards.

I also attended Beulah Camp meetings for 14 days with grand success, selling 57 Bibles, 85 New Testaments, 680 Gospels, besides a large number of mottoes, books for children, and books for adults, scripture text calendars, and scripture text greeting cards and Sunday school cards, etc., and Hymn books, "Devotion and Praise."

I expect D. V. to continue on with the work of Colporteur on the western side of New Brunswick for six or more months of this year, and for all that is accomplished we give God the praise and glory, and may He by His Holy Spirit speak to every one who received a Bible or portion of His Word. In closing I would say to all, in the words of Eph. 6:17: Take the helmet of salvation, and the sword of the Spirit which is the Word of God. The Bible is my Guide, a friend at my side. It lightens and brightens my way. Each promise I find soothes and gladdens my mind as I read it and heed it today.

Respectfully submitted, S. H. BRADLEY