

The King's Highway

An Advocate of Scriptural Holiness

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ESSENTIALS IN PRECIPITATING A REVIVAL

C. W. Ruth, Evangelist

God alone can give a revival, but God cannot give a revival alone: he uses human agencies to accomplish his purposes.

We find there are many pastors and ministers who profess the experience of entire sanctification, and subscribe to the Wesleyan doctrines of second blessing holiness (when they are present in holiness meetings) who nevertheless fail in leading others into the experience, and are never known to precipitate a real, definite holiness revival. Especially is this true of church dignitaries, and many of the students graduating from our Holiness Colleges.

We would not charge them with insincerity, though we think it next to impossible for a minister to have "the blessing" real good, without seeking to lead others into the same experience. We think much of this failure is due to a want of definiteness. They who generalize on the subject of holiness, seldom (if ever) lead others into the experience. Generalizing on the subject of holiness—referring to it simply in a general way as though other matters were of equal importance—will never precipitate a Holiness Revival, and seldom (if ever) induces any one to seek the experience.

In the first place the minister must feel that this truth is an essential truth, and not merely a side issue, or a matter of secondary importance; not merely a Christian privilege, to take or let alone, as his hearers may feel inclined. While we admit it is a Christian privilege—a glorious privilege—it is more than a privilege: it is a Christian duty, and an absolute necessity as a matter of obedience, and as a preparation and fitness for heaven. God has said, it is "Holiness; without which no man shall see the Lord." (Heb. 12:14). When a minister has clear and definite convictions on this point, and preaches as though he believed this to be true, he is certain to have some sincere inquirers about the matter; while some will criticize and oppose, others will be struck with conviction and seek the experience. Of course, if men can be saved without holiness there is perhaps no particular reason for special attention, or emphasis on the subject.

The second matter essential in precipitating a holiness revival is definite preaching on the doctrine—setting forth, and opening up the Scriptures on the subject—lest the people conclude it is simply the doctrine of some particular church, or the theory or whim of the preacher. To make the preaching effective the people must be made to see that this is the unmistakable and irrefutable word of God. Bible readings on the subject are especially helpful at this point—so the people can see and read it for themselves. No Scripture passage should be strained, or taken out of its proper setting and thus made to say what it

was not intended to say. If the minister will study his Bible he will find no occasion to give unwarranted interpretations and doubtful explanations of scripture in order to prove his point, as there are ample and abundant Scripture passages on the subject of holiness to make the teaching clear and plain. To strain a passage to make it conform to the doctrine for the sake of the argument is to weaken the argument.

The minister should be prepared to answer all reasonable questions, and to meet the objections of those who may disagree with his teachings—always bearing in mind that light is greater than darkness, and truth is greater than error. If he knows the truth he need not fear the critic who is in error. As Bishop Foster has said in that splendid book of his entitled "Christian Purity" (page 161), "Objections are put forward by men of the highest respectability, both for scholarship and piety and representatives of much the larger number of Christian thinkers; and however clear and conclusive we may think the reasoning upon which the doctrine is based, it is by no means complete until these objections are candidly and completely answered. In the next place, the minister himself should have a clear and definite heart experience in sanctification so as to be able to bear definite testimony to said experience: and of course, his life must correspond with his testimony. The Pauline commission was, "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things." (Acts 26:16). And Paul took this literally, when speaking of his persecutions, saying, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts 20:24). While a minister preaches men may dismiss the subject by saying, "That is simply what he thinks of the matter: or that is the doctrine of his church," but when he supports his preaching by a personal testimony, and says plainly thus God has dealt with his own heart, and thus clinches his preaching, it removes the entire matter out of the realm of theory and uncertainty, and indicates that the preacher knows what he is saying is the truth.

We have known some ministers to excuse themselves from preaching on this subject by saying the people were not ready for holiness. We should like to know how or when the people may get ready for holiness if he does not preach holiness to them. Still others have excused themselves from preaching holiness by saying, their calling was to preach to sinners. But in looking the matter up in the good Book I find that "All Scripture" was given that "the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17); and in looking over the roster of the ministry, I can find but five orders as follows, "some Apostles, and some

Prophets, and some Evangelists, and some Pastors, and some Teachers"—but he says all of these are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13). And Paul said the object of his ministry was that he "may present every man perfect in Christ Jesus." (Col. 1:2-8). We know of no other gospel plan. This invariably eventuates in the salvation of sinners, the reclamation of backsliders, and the sanctification of believers. We have tried it out for fifty years, in all conditions and circumstances, among twenty-eight different denominations, in all sections of the country, and have never known it to fail. Invariably the best people in the church are the first to seek the experience, and this creates a revival atmosphere, and brings conviction to the rest.

There is perhaps no truth in the Bible which Satan more peculiarly hates, and which God will more abundantly bless, than the definite preaching of second blessing holiness backed up by a definite experience and a definite testimony on the part of the preacher. Try it before you conclude that the day of Revivals is past.

THE CHURCH IN THE WORLD

Temperance forces in the United States are planning a great offensive against the liquor traffic, their attention being focussed toward advertising of intoxicants in newspapers, magazines, etc. Plans are being formulated for an aggressive and concentrated effort to eliminate all such advertising, and all those interested in the abolition of this Public Enemy No. 1 are being called upon to join in the fight.

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Rev. Dawson G. Bryan, pastor of St. Paul's Methodist Church, in Houston, Texas, in a new book entitled "A Workable Plan of Evangelism," gives some facts which emphasize the great need of revival in our time: "In the Methodist Church, which is not far different from others, in 1943 out of 20,993 pastors, there were 2,983 who did not have a single new member added to the church on profession of faith. In addition, 10,236 received between one and twelve on profession of faith."

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Mrs. H. C. Morrison, Associate Editor of the Pentecostal Herald, the splendid full salvation weekly which her husband, the late Dr. H. C. Morrison founded, went to be with the Lord some three weeks ago. Another great saint has joined the church triumphant.

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Dr. Peter Wiseman, who has been on the faculty of Asbury College during the past few years, has left school work to become pastor

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