



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."

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THE VALUE OF A DAILY VACATION BIBLE SCHOOL

Rev. Paul F. Elliott

Daily Vacation Bible Schools are rapidly increasing and many churches who never held or conducted one before are now doing so with much profit and good coming from them. It is very evident that some good purpose is being accomplished otherwise these churches would not continue holding them year after year. It leads us to inquire, What are the Vacation Bible Schools accomplishing? Why have a Daily Vacation Bible School?

My mind and heart agree perfectly with the statement that the home has the primary responsibility for religious education, and the most effective teacher of religion is the mother in the home. Indeed, there can be no real substitute for the mother-teacher of religion in the home but it is unfortunate that so few homes today afford real religious education. This being true, the church is warranted in supplementing her efforts in the wider contacts that come outside the home. The church does this through various agencies, one of which is the Daily Vacation Bible School. This is in addition to, and not a substitute for, what goes on in the home in the way of religious training.

The aims and purpose of the Vacation Bible School should be given careful consideration. What should be a Vacation Bible School seek to do? It might be said, it should seek to build Christian character, which, of course, is true. But another purpose of a Vacation Bible School is to make fruitful use of time that, without this school, would be wasted and even worse than wasted by the children. When the public schools close, many children, particularly in large cities and towns, have nothing to do throughout the long vacation period. The time must, of course, be used profitably or the holding of the school would not be justified. Then, too, there is the church building that could be put to good use during the week in training the youth of the community as well as bringing a blessing to a number of young people who are talented and gifted, in giving them some practical training in teaching and working with children.

Now the main objective or purpose of the Daily Vacation Bible School is to develop Christian character. If we fail to do this we have missed the real purpose. Time should be devoted to this end, buildings and equipment be dedicated to this purpose, and subject matter and activities be used for this accomplishment. All the activities of the Vacation Bible School should be made to contribute to the upbuilding of the spiritual life of the children in the community and church. This is the answer to our question, "What should

the Vacation Bible School seek to do."

Acquiring knowledge is one of the clearly defined aims of all modern education. The aim is not knowledge for its own sake but for what it will accomplish in the life of the child; not merely to know the Bible, but that by this knowing the truth, the truth shall make him free.

Therefore our true objective in the Daily Vacation Bible School should always be to bring the child into the knowledge of sins forgiven. If we fail in this, we have missed our calling and the real purpose of all religious training.

A real Vacation Bible School with the above objectives and purposes is quite different from the average Vacation Bible School of today. First of all, it must be a Bible School and not a play school. A strong, well developed Christian life is impossible without a real knowledge of the Bible, and the more comprehensive that knowledge the better. Such knowledge can only be acquired by a definite, systematic study of the Book. Secondly, it must have its roots in much prayer and waiting upon the Lord. It should not be just another program "put on" by the church. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Prayer can make the Word effective in the heart of the hearers. Thirdly, a real school must have a real pastor back of it. He must be willing to sacrifice for the benefit of the school and carry it on his heart. He should seek to promote its interests at every opportunity.

A school properly conducted and wisely administered will prove to be a blessing to the community, and it will become a feeder for the church and the Sunday school—*American Holiness Journal*.

PUTTING COMMON SENSE IN THE MOVEMENT

By Peter Wiseman

"That they all may be one."—Jesus Christ. . . .

It is generally agreed that our Lord in this intercessory prayer, recorded in John 17, had in mind the spiritual unity of his disciples and believers of all time, "Sanctify them. . . that they all may be one; as thou Father art in me and I in thee; that they may be one in us; that the world may believe that thou hast sent me:" but who can positively affirm that the Lord had not in mind the organic unity of his followers as well? To admit the latter would put us on the spot, and the question might resolve itself into a very embarrassing form, namely, How could we have the experience of sanctification and not get together? Naturally one would not care to press this point; for there is no doubt about the former but there may be about the latter.

One of the greatest confusions among people who look to the religious force in the world, the church, to remedy the alarming situation, is the wonderment as to why there are so many separate factions, yes, denominations, whose belief appears to be about the same. A successful business man, as clean, and, we believe, as honest as any person could be without saving grace, remarked recently to us, "Why do not Protestant denominations get together, and try to do something that they are unable to do as they are?" He pointed to three corners within a block or so and three churches that stand for the same thing as to doctrine and yet any one of these could care for the people who attend all of them. He was speaking of course from the standpoint of sensible business principles. But what about the small holiness denominations, standing for the same great truth, and in many localities overlap so much that they hinder each other. We have known places, small towns, where there are three or four holiness churches representing their various denominations, and any one of these churches could care for the congregation if all of them were in one of their churches. What answer could one give to the question, "Why do they not get together?" Yes, get together and meet the challenge of that community; meet the social condition and awaken the nominal church members to a realization of the great need. The question, time and again, from people friendly toward the holiness movement has been put to us, "Why is it that the holiness denominations do not get together and undertake to do something worth while to stem this awful flood that is coming upon us?" Perhaps the reader has an answer. Of course we talk back, give excuses, but what about an argument before Almighty God?

Through the effort chiefly of the first Nazarene Church and the Detroit Holiness Association, the holiness churches and holiness tabernacles and missions in this great metropolitan area have gotten together and formed an Association. The pastor and a young person from each holiness church and tabernacle comprise the Association. At the annual meeting officers are appointed and a council of fifteen members is elected. This council is responsible for the carrying on of the work for the year, selecting speakers and securing places in which to worship. The meetings have been held so far in the "Institute of Art" in the city with a seating capacity for fifteen hundred and some Saturday evenings people have been turned away. It is known as "The Holiness Youth Crusade."

Already there are those who are thinking in terms of a great holiness campaign, sponsored by the holiness churches and holiness tabernacles and missions. The idea is to secure a large center,

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