



The King's Highway

Mrs. Thomas Morgan, Feb.

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 DESIRE FOR ENTERTAINMENT

W. Edmund Smith

This is a general desire, as evidenced by the great patronage given movies, and all kinds of shows, from wrestling and boxing bouts up to grand opera. People of to-day are after that will stir their lower emotions, and this has been carried to such an excess, that few respond to or are stirred by appeals to their higher nature.

The Christian Church is catering largely today, to this popular demand. The singing by paid artists may be very fine as judged by carnal standards, but too often the spirit of true worship is utterly absent. Popular preaching is only a species of entertainment, absolutely impotent to produce conviction for sin, or to stir the deeper emotions of the soul. We have all heard about the preacher's prayer that was said to have been the most eloquent ever offered to a Boston audience. People go away saying, "wasn't he splendid today? He is indeed some preacher."

I am not inveighing against a decent orderly form of worship, or a sermon that is not a bungling effort. I do insist however, that God gives us to understand that the real beauty of worship, private, or public, must come from the heart.

Even in holiness churches this spirit of entertainment is often too apparent. It is often no asset to a meeting to have on hand quite a number of singers who are ambitious to sing and who may feel slighted if they are not recognized. I attended a holiness young people's rally the other evening, and the parade of solos, trios, quartettes, vocal and instrumental, prolonged the introductory service to an unreasonable length, and the whole affair seemed to be more for entertainment than anything else. There were selections that involved local gymnastics that made some laugh and others to clap their hands. When the preacher came on with his message, that follows a prayer, the audience all standing, the atmosphere was not very worshipful. But the preacher didn't mind that for his message was along the same line of entertaining. He brought in a good deal of material to make the young people giggle or laugh. When he got down to serious things there was no grip or power. But there was a good crowd present. They got all they asked for in the offering and the whole affair was voted a success.

Sad to say, this seems to be the thing the holiness young people, over here at least, like and are looking for. Hence we hear so little preaching on dying out to carnality, separation from the world, and the inseparable al-

liance between modesty, simplicity, and holiness.

How easy it is with a chorus choir, some cornets and violins, etc., led by a live presenter, to rouse a spirit of enthusiasm and seeming fervor, that goes no deeper than the surface feelings that soon subside without really blessing the soul! I think it wise for a preacher to give some illustrations in his message. They are like windows in a house, but when his entire discourse is a lot of stories strung together that excite laughter and frivolity, I say such a preacher is a discredit to his high calling. In company with Bro. P. J. Trafton, I heard such a preacher one night in Boston. I said I will go again and see if he will not be better. He was exceedingly worse. He dragged in two stories that involved kissing by the opposite sexes. He was greeted by roars of laughter. I wrote that preacher and told him that if he spent as much time on his knees as he must spend looking up funny stories, I was sure there would be more power in his messages. But that is the preaching the joy-loving, moving-picture, worldly amusement crowd likes. It entertains them.

Of course many say we must have the extraordinary to get folks out to church today, we must put on all manner of social stunts to hold the young people. Here is where every movement raised up of God to promulgate holiness, has sooner or later foundered. When people lose the glory and the fire they must do something and then they go in for sanctifying all manner of things, which, if not sinful, are not spiritually edifying. When you see a church that holds banquets, and many social get-togethers, just watch its prayer meetings. Note the difference between the spirit that now prevails with that of the better days. An ingenious and resourceful pastor can work up many schemes that produce recreative activity, which the superficial observer regards as success. But God may write Ichabod on the doorpost: "the glory has departed." Pitching quoits or batting a ball is not sinful. It can be done beneficially at times. But when these crowd in on a camp ground it soon distracts, and soon grows into an athletic programme that kills all spirituality. The things that kills the church and robs her of her glory are not the awfully sinful things. They may be the good that crowd out the better and the best. So many among holiness people today cry, "Old fogey!" "Rip Van Winkle, etc.," against those who say we must not build again the things we once destroyed. A sour-visaged, morose mere fault-finding spirit is our abomination in the sight of God, but no less reprehensible are those who try to serve God with one hand and the world flesh and devil with the other. God bless

us and enable us to live under the anointing of the Holy Ghost, where we enjoy that sweet liberty that does not run into license, but delights in the will of God, that calls for separation from the world, in order that we may more effectually minister to those who have dire spiritual need. Let them call us "unco gude" if they like. Robbie Burns, that base brilliant libertine, crowned that title. The heathens called the early Christians misanthropes, or men-haters in the early days. They will cry "you would take all the joy out of life." Oh no! We put the real joy into life. We have the highest kind of enjoyment—joy in the Holy Ghost in which there is no dull monotony in life, but all our days are full of interest, love and praise. This is the experience of real holiness—the blessing of the Lord that maketh rich and addeth no sorrow thereto.

PARENTAL DELINQUENCY

R. Barclay Warren

A study of the cases of the boys and girls under sixteen who are brought to court reveals that in almost every instance, the cause of juvenile delinquency is parental delinquency. The parents have failed to give the child the proper love and instruction. In most cases drink has been a factor of the unhappiness in the home. Discord between the parents tends to breed delinquency in the child. Curfew laws, additional police to cope with the increasing wave of delinquency, and improved facilities for caring for and training the delinquents after they are committed by the court are necessary.

But this is hardly getting to the root of the matter. The parents are failing: what can be done about that? This is fundamentally a religious problem. Give us parents who with the help of God will renounce sin and turn to the Lord Jesus Christ as their Savior. Then the family altar will be re-established. Father and mother will pull together. Their great purpose will be to glorify God by bringing up their children in the nurture and admonition of the Lord. The child will be happy and content in this home where Christian love prevails. He will not only be taught what is right but he will see it lived each day. Juvenile delinquency will practically, if not completely, disappear when parental delinquency is banished with the coming of Jesus Christ in a vital, soul-changing experience. It is true that our boys and girls need Jesus in their hearts. It is even more urgent for the solving of our present grave social problems that the parents receive our Savior, the Lord Jesus Christ, into their lives.