

# The King's Highway

## An Advocate of Scriptural Holiness

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### Shameless Ineffectiveness

Oliver G. Wilson

I shall be told that I have reached a conclusion without proper investigation. Be that as it may I dare to declare that in the average church there will not be found five personal soul winners. Either the members are callously indifferent, or they have never been awakened to the peril of souls and to the grave responsibility which rests upon them. The facts are, personal work is not being done.

If we have an experience which is so vital, so assuring, so comforting, so transforming we should be telling others about it.

Leslie D. Weatherhead points out: "The early Christians simply astonished the pagan. He sat up and said to himself: 'These people have no money, no prestige, no culture, but they have got what the whole world is looking for—the secret of the mastery of the art of living.'"

There is a subtle feeling, unexpressed, that a well adjusted business life of a church, with the budgets and bills all paid and the pastor well cared for, somehow make up for the lack of newborn souls.

The tendency is to hide behind the smoke screen of feverish activities, and the strict observance of and conformity to tradition, while the multitudes tramp by the church doors untouched by the appeal of the Gospel. It is time we examined some fundamentals:

"Every branch in me that beareth not fruit he taketh away."

Every unused talent will be recalled, and the unprofitable servant cast into outer darkness.

Every one with burned out lamps will miss the marriage supper of the Lamb.

Every lukewarm professor will be utterly rejected.

All those who live a self-indulgent life while the poor go hungry, naked, and cold will be punished by the Judge at the final judgment.

What is desperately needed is for those professing the name of Christ to become so possessed with Christ that they will release the power of the Holy Spirit in this generation.

In our printed formulas we declare a gospel that will save the vile from his vileness, and make saintly the hard, cruel, hateful sinner. We affirm a grace that cleanses the heart from selfishness and pride, and empowers the believer to live a holy life here and now. Why then is the hurt not healed? The message is shut up in four walls, and is only proclaimed by the man who makes his living by telling it. No one rushes from the upper room, radiant and happy, to cry "That is it. I have found the secret."

A program is given, but the POWER is missing. Big budgets are collected, but big burdens for souls are absent. Trained singers displace triumphant singing.

It has been stated that the average church could do all that it is doing if God did not exist. This is a humiliating charge, and should be repudiated by waves of supernatural power, blessing the believer and convicting the sinner. The only thing that will give lie to this sharp accusation is the shout of new born souls.

Is your church content to rest complacently in a well ordered program while souls go screaming into eternal despair? Does the ineffectiveness of your efforts as compared with the promises embarrass you when you say you are a Christian?

An outpouring of the power of God's Spirit will come when we confess our ineffectiveness, humbly beg forgiveness and wait until a new vision, a new passion grips the heart with consuming zeal.

American Holiness Journal

### ON AFTER PRAYER

While the minister was seating himself comfortably, in anticipation of hearing a brother minister preach in his pulpit that Sunday morning, word arrived saying that the visiting preacher could not come. The other clergyman had not prepared a special sermon, as he had felt quite confident that he would be relieved that day. Hastily, he had to cast about for some theme upon which he might speak in this emergency.

The opening hymn already had been sung. It was time for the morning Scripture lesson and the prayer. About to rise and read from the Word, the minister noticed a bit of paper lying at his feet. He picked it up. It was a note slipped to him by the old janitor. It read:

"Power is off—on after prayer."

The pipe organ had become temporarily out of order. The janitor had turned off the power while he adjusted a minor part of the mechanism. The note was intended to advise the organist of the fact.

But it did much more than that. It gave the embarrassed minister a theme for a sermon. "Power off—on after prayer" were the words that set his thoughts to working. He regarded them as a message sent from God. He preached a powerful sermon on the necessity of praying much if we would have power for God's service.

"Power off" is it? You know; I know, if it is. "After prayer"—it will be on. If we go to God in the proper attitude. Ours is the asking; His is the doing. Ask for power; God will give it, if we intend to use it for His glory.—Evangelical Visitor.

### Keep The Standard High

Ivan D. Vennard, D.D.

When Jesus went up into the mountain to preach the Sermon on the Mount — the Magna Charta of the Christian life — the multitudes were there but we are told that "His disciples came unto Him; and He opened His mouth and taught them." Why did He not teach the multitude who were there?

In these days there are many who say that holiness preaching is all right for the prayer meeting and for the less public services that we ought only to preach the initial things to the crowd. I wonder sometimes if we have heard so much of this that we have been influenced and the preaching has been put on such a low plane that it is not as effective as it should be. If we preach holiness we will find sinners getting under conviction for sin. And when unconverted people hear such preaching we hear them say, "I want that kind of religion."

People will not get into Canaan without knowing where they are going. You cannot have the abiding Holy Spirit without knowing you are meeting the conditions of His indwelling. There is no easy way in. Souls have to make up their minds themselves and be willing to step up and pay the price if they are to get anywhere.

So Jesus taught His disciples and there were doubtless scribes and Pharisees among the multitude who listened as He taught, but He knew no bondage and gave His message to the disciples, laying the foundation for the highest New Testament standard.

It is well to call to mind the illustration of the color-bearer who, during a battle, got so far ahead of his company that he was called to "bring the colors back to the company." The dauntless colorbearer replied, "Bring the company up to the colors." Let us keep our ranks up to the highest standard.

The fight itself has shifted to a lower plane. There is as much real, deadly opposition to the doctrine of regeneration in these days as there was to the doctrine of holiness when I entered the evangelistic field. Today it is as difficult to get a sympathetic audience to listen to a message on regeneration as it was to get a sympathetic hearing for a message on holiness.

There is too much belief prevalent that if we just get the children into the church, and active in the work of the church, they are all right and in no need of conversion. People are even getting away from the knowledge about conviction for sin, old-fashioned godly sorrow and conviction for sin. It is one of the signs of the times. It points to the condition of apos-

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