

The King's Highway

AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XXXVIII

MONCTON, N. B., JANUARY 15TH, 1959

No. 453

Perilous Extremes

By J. Maxey Walton

The holiness movement today is beset by two perils. On the one hand, there is the peril of worldly compromise; of being caught in the tide of this age and of being swept along into the shallows of religious uncertainty, the religious abandon of the 20th century.

This is a grave peril. The drift of the times has caught many, the current is strong, and we are moving fast in the wrong direction. In the last few years there has been a tremendous change in emphasis. In some quarters, yesterday's claims have been abandoned, or repudiated. The lines, once drawn clearly between saint-hood and worldliness, have been effaced. Standards that once were held high have been partially and, in some quarters, wholly discarded.

We are advised to "revise our thinking" to fit the age. It has become increasingly easy to excuse this departure from the "old paths" and to mouth the questions, "What's the harm in this, or that?" We permit today with a wink that which we condemned in the yesterdays with a groan. We have become, to put it in the language of our day, broadminded, but seem to be unaware that with our spreading out we have become correspondingly shallow.

On the other hand, we are beset by a peril of another kind. It is the peril of isolationism, a mistaken idea of separation, a tendency to draw in our skirts from everything and everybody that does not believe just as we do; sing our little song, play our little instrument, and dance to our own little music. This unscriptural isolationism causes people to go into their shell and spend their days in self-congratulation over past achievements, supposed present unimpeachable character, and future prospects of bliss in an exclusive heaven. Wherever it is found it spells defeat to any church, and tolls the death-knell to religious fervor, activity, and zeal.

The attitude of some is amazing. A smug content that is appalling has taken possession of them. A world all around them dies—neighbors, friends, relatives! They are practically unstirred by any event.

There is a tendency on the part of some, to actually censure anyone who acts differently; anyone who might have a vision, and who does go all-out to reach those outside the fold, and bring in those outsiders. They look with suspicion upon any concentrated drive to reach sinners with the gospel. Having a crowd of the unsaved in attendance at Church services is regarded as a sure mark of compromise. In no other way could they have been induced within the walls of the sanctuary, without the truth having been trimmed somewhere.

Such an attitude is tragic. It brings into our gatherings fewer and fewer outsiders; and, many times, drives away what few we have. Year after year we are merely warming over the same old crowd, and trying to make ourselves believe we are making progress. Certainly all of this is far from the attitude and the success of Pen-

(Continued on Page 2)

The Wedding Garment

By George D. Watson

"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia . . . Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:6-8).

There are three terms which are used in describing the raiment of the Bride of the Lamb. It is fine linen, clean, and then white, or brilliant, dazzling. These terms describing the raiment exactly set forth the work of grace that had been wrought in the hearts of those who make up the Bride.

In the first place, the raiment consisted of fine linen. It is significant that no wool is used in the wedding garment. Back in the Old Testament the Lord tells the Jews that if they wanted woolen garments they could have them, but they were not allowed to make their garments of wool and linen mixed together; for that mixture represented a mixed moral condition of life. Wool is an animal product and contains the natural grease of the animal, a type of the carnal nature. You may take wool and wash it for years, but you never can take the grease out of it, for just as long as there is a particle of wool there will be the oily substance of the animal fat in the fiber. And so it is impossible to purify the carnal mind though you may wash it with nitre, and train it and develop it in all sorts of ways, and during a long lifetime; the carnal nature never can be subjected to the law of God, but in its very nature is enmity against God, and the only true Scripture remedy is to have it purged out, expelled, put away from the heart and life.

God was more strict with the Jewish priests, and in the Book of Ezekiel we learn that he would not only not allow the priests to wear garments mixed with wool and linen, but they were not allowed to wear any wool on their persons when they went into the tabernacle for service; but they were commanded strictly to wear linen garments.

Linen is a vegetable product and free from oily substance, and has been selected by the Holy Spirit to represent righteousness, purity, integrity; hence to be dressed in linen was a type of righteousness of heart and life.

In the next place, the linen garment was to be clean; washed from all earthly substance, and from all defilement, which represents the gracious work of sanctification; of the believer being cleansed from earthly-mindedness, from carnal desires, from selfish dispositions—the true state of holiness in heart and in mind.

There are different kinds of righteousness, as well as different degrees of it. The word righteousness in Revelation 19:8 is in the original in the plural number in the

(Continued on Page 5)