

The King's Highway

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AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XXXVIII

MONCTON, N. B., AUGUST 15, 1961

No. 516

The Movies

by E. Drell Allen in "Herald of Holiness"

"What's wrong with going to the shows?" Ever-increasing numbers of young people are asking this question. With the widespread use of old films on TV, an easier conscience on the evils of the Hollywood-type movie has developed. Greater social pressures are put on our young people as more persuasive and compelling arguments on the "cultural advantage" of the movies are set forth. The attacks on the historic stand of the church against the evils of this entertainment medium have increased in both number and intensity.

"The movies aren't what they used to be," it is argued; "there are many more religiously bent movies than before, and Hollywood is making attempts to bring a higher quality drama to the public." Do you really believe that? You don't have to go to the movies to find out whether the "leopard has changed his spots," either.

The "Oscar" awards for the best in Hollywood personnel and production are presented each year. The report of the 1961 awards by UPI in the Minneapolis Star helps one to find the answer the question, "Have the movies changed their moral tone?"

Says UPI, "All of the top winners (actors, actresses, and pictures) were involved in rascality and sex." The leading actress, who in her own personal life has been "beset by tragedy and scandal in recent years," played "a girl of easy virtues with many lovers," as she "hit the zenith of her career."

The best actor gained his award for the outstanding performance of "a hell-raising preacher who specialized in seducing women." Supporting role awards were made to a young woman for her portrayal of an "out-and-out prostitute"; and a man whose job it was to "provide girls for the gladiators." All of the awards were based on current films depicting loose morals, prostitution, infidelity, and satire on religion.

Not even for the "sake of art" can these debasing characterizations and productions be adjudged "decent." One who chooses to sit for two hours and view such moral filth cannot be free from having his mind and heart sprayed by its poison. If we are to be Christian, we must understand that we are to shun the very "appearance of evil," and, as the Apostle Paul further admonishes, "Whatever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

It does not take a mastermind to realize that Hollywood's movie offerings are based upon the desires of the people measured in terms of box-office appeal. In the above award selections, the reception by the viewing public in terms of dollars and cents that crossed the ticket windows played a significant part in determining whether they were worthy of consideration. It is reasonable to ask

(Continued on Page 5)

Rifted Clouds

by R. A. Kerby

The bright Messianic hopes which had burned so brightly in the hearts of Cleopas and his friend for three years were now a thing of the fondly remembered past. The great structure of their hopes and dreams—"that it had been he that should have redeemed Israel"—had crashed as the Galilean expired on the Cross.

As these men made their way along the weary cloud-enshrouded road to their humble home in Emmaus, a stranger joined himself to them and inquired as to their very apparent dejection. These two disheartened disciples were astonished that this man did not know the strange things which had so recently happened in Jerusalem. The great Teacher and mighty Worker of miracles whom so many believed was the promised Messiah had been betrayed, condemned, and crucified, and there now were reports abroad that He had risen from the dead.

The Stranger reproved them for their slowness of heart in not believing all that Moses and the prophets had written concerning the Messiah, the Coming One who would have to suffer before entering into His glory. Drawn to this Stranger and His gracious words, they asked Him to abide with them and partake of their simple hospitality. As they sat down to the evening meal their Guest assumed the role properly belonging to the host, and while asking the blessing on the food He was made known to them as their beloved Master.

With joyful haste they now return to Jerusalem to tell the gathered Eleven the great good news—their beloved Master was alive from the dead! While recounting their experience to the assembled group these two disciples were again filled with joy and wonder as Jesus appeared once more and proved the fact of His resurrection by eating with them all, and from their own half-understood Scriptures proved again that the Messiah must needs have suffered before entering into His glory. As the full understanding of this streamed down into their souls, their hearts, so recently filled with gloom, were now brimming with "joy unspeakable and full of glory."

Let us not be hasty in judging these men for falling behind and being so slow in evaluating the swift movement of these mighty events. We can see their mistakes very clearly for the simple reason that the whole panorama of the crucifixion, resurrection, ascension and Pentecost is spread out before us in the Gospel records. But in the unfolding of our own lives, how many times have we been downcast when some personal, totally unexpected, Calvary has entered our experience.

The saving element in the experience of Cleopas and his friend was that, though their hearts were slow, they were not devoid of true love to the Saviour. When He, in the guise of a stranger, began to open the Scriptures to them, their slow hearts began to burn within them. This brings up to and opens up the crux of this whole discussion: sincere love to God will attract the com-

(Continued on Page 8)