

# The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein. Isaiah 35:8

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## HOLINESS THE GREATEST NEED OF THE CHURCH.

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No relations or conditions of life exempt us from need. The church is a sublime institution, but wholly dependent. It needs men of strength and talent to do the work required to be done. It needs money, brains, culture, and the patronage of the people. But with or without these any or all of them, or more as may be desired—the greatest need of the church is holiness. And, thanks be to God! what is the greatest need of the church is the heritage of every member. "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Her membership may not all be gifted with the clearest and best quality of brains, nor have the ability to make much money, and many may be deprived of the privilege and advantages of culture, but none are deprived of the privilege of being made pure in heart, perfected in love, and established "unblamable in holiness." This priceless heritage is for all. Christ's prayer for the sanctification of his disciples includes this petition: "Neither pray I for these alone, but for them also which shall believe on me through their Word."

Holiness is needed as the best preventive of backsliding. Holiness is wholeness. It is the standard of normal spiritual life. The presence within the soul of whatever forbids this normal condition is foreign to what is necessary or conducive to our highest good, and will prove obstructive to our progress unless removed. The way to keep from backsliding is to persistently and obediently press forward in the will of God. "Go on unto perfection" is the divine method for us, "not laying again the foundation of repentance from dead works, and of faith toward God." A soul enjoying the "more abundant life," "the full assurance of faith," "peace which passeth all understanding," and with whom the Lord "shows himself strong in their behave," has something too good to give up for the vain pleasures of time and sense, and not many of this company backslide.

The church needs holiness in order to be the efficient custodian of the truth she is divinely ordained to be. The church is to be the representative and exponent of divine truth. If the church does not do this, who will? We cannot expect the enemies of the truth to do this, for their energies are occupied in other channels. Jesus says men shall know the truth and be made free. The business of Satan is to prevent a knowledge of the truth. Hence the champions of the truth have ever met with opposition and their progress has been resisted. In view of this Paul urges believers to pray "That God would open unto us a door of utterance, to speak the mystery of Christ," and to "make it manifest as I ought to speak," and "that the Word of the Lord may have free course and be glorified." Jude exhorts, "That ye earnestly contend for the faith which was once delivered unto the saints." One of the things spoken in commendation of Daniel was that "he was valiant for the truth." Holiness puts its possessor

in the love of the truth, and in blessed fellowship with it and it is only as we are in love and fellowship with it, that we are proper guardians and safe advocates of it. In the full enjoyment of holiness, no minister or churches, for mercenary considerations, nor for social prestige with the world, will shun to declare all the counsel of God. It is to be feared that many have been deceived, and have lost their power as a saving force, because they have failed to preach, testify to, and urge full salvation, because holiness has been abused. Sure enough, it has, and many who have professed conversion have gone back to sin, and brought reproach upon the precious cause of Jesus, but that must not hinder the work of salvation, or cause its advocates to not preach the power and blessedness of conversion. The only way to correct error is to hold up the truth. If holiness has been abused, weep over it, pray for the precious souls who have been injured in the reproach, but in clearness and great love, preach and witness to all the glorious truth. The church and ministry in the enjoyment of holiness are the light of the world and the salt of the earth, fearlessly, persistently and lovingly keeping truth—the great cardinal doctrines of salvation to the front.

The church needs holiness because it is the surest guarantee of deep and abiding spirituality: "A form of godliness without the power" is one of the sad conditions of these last days, but the church enjoying the "more abundant life," glory, and power of holiness, is a happy exception to the general order of things, about which great denominational papers everywhere are lamenting. The holiness people must keep insisting and evidencing that "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." A Methodist pastor was lamenting the fact to his congregation the other day, that the responses were dying out in the Methodist Episcopal church. If this dear pastor and his church and all the rest of this great church, and all other churches will meet the conditions of heart cleansing, by a perfect consecration and faith, there will be such a depth and richness of religious fervor that responses to the truth will not be wanting, for they thrive in an atmosphere of deep spirituality. Spirituality is the fragrance of the divine presence. Its presence adds a charm to all our religious exercises, makes work a pleasure, sacrifice a delight, and is the greatest attraction the church can produce.—Wesleyan Methodist.

### PSEUDO HOLINESS.

In some quarters promoters of virile Christianity have to contend with a form of holiness which is not holiness but which may be characterized as an effeminate form of religion.

There was a time in this country when the doctrine of entire holiness was inseparably associated with the "cross," but owing to the espousal of the doctrine by worldly churches as a politic measure to keep people from leaving their pales, the teaching is becoming tinctured with the doctrinal and worldly peculiarities of various denominations until, in its popularity it is so changed as to have passed beyond the landmark of the "cross." It is no longer an uncommon thing to see people who are vainly dressed, arise with feathers and flowers and jewelry,

the universally recognized emblems of pride, and profess entire holiness, and now an then among those who know better such professors are publicly endorsed, notwithstanding the fact that their appearance is in plain violation of Scriptural teaching found in 1. Tim. 2:9 and 1. Peter 3:3. Nor is it infrequently noticed that persons evidencing covetousness and a reprehensible closeness in the very presence of the needs of suffering humanity, and in the presence of the needs of the kingdom to which they profess to have given their utter all, still profess to be living in that degree of holiness which requires as an essential element of the experience, complete consecration, down-right devotement of our substance and ourselves.

Those upon whom you do not and cannot count for attendance at the weekly prayer-meetings will, nevertheless, publicly profess the experience which, in the nature of things, presupposes minute-men service, and a direction of their time in such a way as that the interests of Christ's kingdom in their midst will be built up.

How this hurts the reputation of the doctrine and profession of holiness especially when those who merely profess justification are the principal ones to be relied on for the prayer-meetings. Some people seem to be Arminians through the experience of the first blessing, but when they reach the second they seem to become Calvinistic of a strong type, believing that once in this grace there is no losing it, so over brook vows, violated covenants, loss of interest, and loss of power they still are wholly sanctified. So far as God's work is concerned such holiness is manifestly abortive, and the worst of it is, it is too common.

One man who has served on the police force in one of the largest cities of the United States for years with all its irregular and special duties, has, nevertheless, instituted and maintained a regular weekly prayer-meeting on Tuesday afternoon from house to house in his own neighborhood for the past three years, having missed conducting these meetings only four times in the three years.

What shall we say in the presence of such facts? It would seem that first, we are warranted in recalling the old adage, "Where there's a will there's a way," and in the second place that those who have entire holiness are not nearly so prolific in excuse-bearing as they are in cross-bearing and in the third place they would rather keep the experience of entire holiness than to have the Sunday sickness or to nurse the Thursday evening indisposition.

One fruitful cause of this emasculated type of holiness is the teaching current in many sections of the country relative to obtaining the experience.

1st. The seeker is reasoned with in a cold metaphysical way and persuaded to conclude that since in a relative sense the alter sanctifies the gift and they are placed upon the alter they must therefore be sanctified. This conclusion to their reasoning is now intellectually metamorphosed into faith, so-called, and, having received nothing they, are exhorted to claim to have, and to publicly profess it or they will lose what they have not. Such work is not me whit better than "Christain Scienc" falsely so-called, and is open to the two objections that have been urged against the latter,

viz., First, that it is not Christian and Secondly, that it is not science.

Such teachers forget that the object of faith is realization and that in this age it is our privilege to come into possession of the Holy Ghost in his cleansing and empowering capacity.

They reason correctly with regard to the bank check; they do not think of passing the check over the cashier's window and then because they have done their part, go away without receiving it, persuading themselves that since the bank is a reliable bank they therefore must have it. No not at all. If they have real confidence in the bank they will for that very reason wait till they receive what their confidence calls for. That's the way they did at Pentecost. They tarried in Jerusalem until in God's own good time the enduement of power came upon them.

Abraham's faith would have miscarried if he had pursued modern methods and gone his way before the light appeared between the pieces of the slain creatures, attesting of God's presence and seal to the covenant.

Jacob would never have been marked so that he walked peculiarly, differently from other men, and he said in modern holiness parlance, "I claim it by faith." He waited because of his faith, and as he wrestled with the angel of God's presence he declared, "I will not let thee go except thou bless me." His confidence led him to hold on God until he realized on his faith.

We must ever bear in mind that

God has his part to do as well as we, and that if we do not wait for God to do his part we will go away without New Testament holiness, and in Christian Science fashion we will cling to a myth and nurse our disappointment at frustrated desire, and in the absence of the dynamics of entire sanctification we will live in apathy, want of zeal, and absence of divine power to aggressively work for God.

I am persuaded that this way of teaching is largely responsible for the false holiness so prevalent today and the consequent lowering of the standard among holiness people.

May the Holy Spirit help us not to cross our Jabbok until we are marked by the Holy Spirit.—The Rev. Wilbur N. Coffey, in Earnest Christian.

### LIKE OUR THOUGHTS.

Every day we are becoming more like our thoughts. If they are mean and selfish, we cannot prevent ourselves from becoming so. If they are unclean and evil, character and conduct will inevitable be shaped by them. It is true that "as a man thinketh in his heart so he is."

As Charles Kingsley says: "Think about yourself; about what you want, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for your self out of everything which sends you; you will be as wretched as you choose, on earth or in heaven either."

And on the other hand, loving thoughts will produce loving acts, and a generous, kindly way of regarding others in our own minds will bring us to a generous, kindly treatment of them in daily life.—Sel.

### A TRINITY OF EXISTING EVILS.

An exchange calls attention to them "Childless churches" "Parentless Sunday schools" "Christless homes." All disastrous to Christianity and good government.—Sel.

## MEN OF POWER.

C. H. WETHERBE.

Nothing is plainer than the fact that only those ministers of the gospel who are so loyally Christian that they accept the Bible as being the infallible word of truth, and depend intensely upon the Holy Spirit to enable them to preach that truth, have the highest spiritual power. Those preachers who are casting suspicion on the infallibility of the Bible, and who are denying the authenticity of many of the recorded miracles, are spiritually powerless. Such men have never instrumentally lifted society to a higher plane, but, rather, have lowered it.

Prof. J. W. McGarvey, in his department of "Biblical Criticism" in the Christian Standard, in reviewing a tract from a Unitarian preacher, says: "Who are the men that are now preaching with power throughout the land and turning sinners to the Lord by scores and hundreds?"

Are they the men who deny the infallibility of the Bible, and tell the people that miracles are incredible? He cannot point to one of this class who is earning his salt as a missionary of the cross. Such men, if preachers at all, are found, as a rule, doling out their doubts and speculations to dwindling congregations gathered together in better days by preachers who believed the Bible. Every man, who has eyes to see, can see this." And it is true.

All through the Bible it is declared that a curse is upon those who pro-

claim false teachings as being truth. God told all false prophets and teachers that he was against them. They had a certain degree of power to do evil. There were many people who were glad to hear smooth and pleasant messages, but the messages made them still more unbelieving towards God and harder in heart. And I say that no minister, while questioning the supreme authority of the Bible, either privately or publicly, can have true spiritual power. His preaching may please those who agree with him, but it can never move anyone to cast himself upon God as a penitent. The men who are mightily moving audiences towards God are fully believing that the Bible is the Divine Word indeed.—Wes Methodist.

### HEALTH AND HAPPINESS.

Don't anticipate trouble.

Don't gossip; have faith in God, in humanity and in yourself.

Don't imagine every dark cloud you see is going to bring up a cyclone.

Fill every day brimful of sunshine for someone else, and much of it will be reflected on you.

Make the best of what you possess; enjoy it; be happy today; don't put it off until next year.

Take a little rest now and then; enjoy your friends; don't scold; keep your thoughts pure.

Take a sponge bath every morning in cold water, and rub briskly with a crash towel for ten minutes; take moderate exercise and plenty of fresh air.

Cleanliness, purity, fresh air, faith and calm consideration are the best of life preservers.—Woman's Home Companion.

Good habits are not made on 'birthdays, nor Christian characters at the new year. The work-shop of character is every day life. The uneventful or common-place hour is where the battle is lost or won.—Sel.