

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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RELIGIOUS EXCITEMENT.

There were some who went to Christ to complain about the children crying in the temple, "Hosanna to the Son of David." They said, "Hearest thou what these say?" A pack of boys and girls—"Hearest thou what these say?"

Yes, the chief priests and scribes did not approve of that stir; and there are some who say, nowadays: "We do not want all this excitement; we can go on very well in our own quiet way." My reply to that remark is, that there have been far too many already lost on the quiet, and I think it is high time that more souls were saved, even if the work is done in an unusual fashion. But, after all, this talk about "excitement in religion" has not much in it. I stood in the Bourse at Paris and looked down from the gallery upon a mass of men all shouting together and endeavoring to sell their various stocks and shares. I thought to myself: "We are sometimes charged with being excited at our service, but we never made such a noise as this." The din could be heard outside, even above the roar of Paris, and I felt that I was never before in a place so much like Bedlam. There was a terrible stir all about making money; yet, if some poor souls get excited under conviction of sin or finding salvation through the Savior, somebody is sure to talk about "hare-brained fanaticism."

Good old Rowland Hill said upon this matter, "People say when I preach the Gospel very earnestly, 'How excited Mr. Hill gets!'" "Why," said he, "I was walking through Wotton-under-Edge the other day, and saw some men digging gravel. All of a sudden the earth gave way and buried two or three of the men. I ran off as fast as my old legs would carry me, and I shouted, 'Help! help! help!' but people did not say, 'Poor old Mr. Hill is getting dreadfully excited.' Oh, no! he might be as excited as he pleased when men's lives were in danger, but when a man's soul was in danger the proper thing would be to say to him very quietly and calmly, 'My dear friend, unless something shall interpose, and you shall one of these days become somewhat different from what you now are, it will not be quite so well for you in another world as, perhaps, you might desire.'"

No, we have had far too much of that sort of preaching already, and we must talk to men in a very different fashion from that, if we would impress them with the solemn truths that we are commanded to preach in the name of Jesus. Within a few days from the time when all this stir was made about Christ, there was quite another kind of a stir concerning Him; and, instead of "Hosanna! Hosanna!" "Crucify Him, crucify Him, crucify Him!" They were as eager on that occasion as they had been on the previous one, but what a revulsion of sentiment was thus manifested! Yes, if stir does not lead to decision, to vital godliness, to real faith in Jesus, it will make you worse than you are now. If you get metal up to a certain heat many times, it is harder to heat afterwards. You cannot readily melt cast iron, and so it is with people who have been stirred up by religious excitement. If it does not lead to real conversion, they will be worse than they were before. Scepticism, and every form of irreligiousness, will be more rampant among us unless we

take the opportunity of calling in the arm of the Lord to make real work of it, and not to let it be a sham. Anyhow, God's purpose was fulfilled in Jerusalem even though some did reject the Saviour; and so will it be fulfilled in this city. He will be magnified in His justice, if He is not in His mercy. That it may be the latter rather than the former, come you to Jesus and live forevermore.—Sel.

COMEOUTISM.

This is something little is known of in the north as to its teaching and nothing as far as I know of, in practice. Some men of southern blood and teaching carrying with them memories of this error of the south have endeavored to make this an issue in the north against any holiness body, no matter how well organized, that does not amalgamate with all the old established movements. Pity for the world that these men, who pose to hold the all essential truth, did not live before John Wesley's day and there never would have been a Methodist church and the Episcopal church would not have been required to stand all these years holding the door open so that when the spirit of unity is broad enough they can welcome their wandering children with their generations back again into the fold.

I have heard that one of these men, Dr. Carradine, to prove his position says John Wesley lived and died in the Episcopal church. All I have to say on that is if he did, he did not organize bands into the old established church for the propagation of holiness, and again I wonder why Methodism all over the world hold him and celebrate his memory as founder of Methodism.

It would seem by the teachings of these men who have visited the north in our conventions and have made this an issue, namely Dr. Carradine and W. J. Hainey, that the bounds have been set and that all who may ever differ from old established churches, no matter how much they fail to do their work, are heretics of the first order and are to be branded with the slur of comeouters, quite Roman Catholic in spirit indeed.

The question arises, Is it error, is it heresy, to organize a new denominational movement? If so now, it always was, and all ought to return to the Episcopal church and she with all her children in deep penitence return to the Roman Catholic church and live in peace and exemplify broad holiness. The old adage "What is good for the gander is good for the goose." I think is quite applicable here.

The teachings of these men would have silenced Peter and John, when forbidden by the established church, and the continuation of apostolic preaching meant the establishment of a new movement, which would not have been necessary if they, the old church, had been true to her mission, and had been open to light; it would have silenced Paul in every city when the old church did not agree with him and the authorities forbade him to preach, but not so for we hear him say, "Lo I turn to the gentiles."

With Peter and John it was "to obey God rather than man," but not so these days. According to the laws of southern Methodism if a holiness fighting preacher rises up and forbids one of the Methodist holiness evangelists holding a holiness convention

within his bounds to exemplify a broad holiness the evangelist is to pack his grip and get away no matter how many might be saved and sanctified by the convention, rather than to make any disturbance in the old established church. This was done by the first mentioned brother some few years ago, leaving hundreds disappointed and many of them, those who had been at considerable expense no doubt to get there, and perchance many who might have been saved died in their sins, all to please a holiness fighter in the old established church. Peter and John did not have this kind of broad holiness.

I am for peace when truth makes peace. I call God to witness that I do not state these things in a spirit of antagonism, but simply because these men have made this an issue in their conventions, especially Brother Hainey in his recent convention prompted by others to place the Reformed Baptists in a wrong light and place on them the brand comeoutism. We have never stood for any such thing and comeoutism can never be applied to us, but to say because we saw fit under God, and I can safely say under God's blessing to go into Fort Fairfield and establish a well organized church that we are comeouters, simply because the old denominations did not welcome us, is false.

It might be well for us to examine the spirit of comeoutism. It is to withdraw from the church and band themselves together in little bands responsible to no one but themselves; a minister or overseer responsible to no one but himself; to discountenance church order, rules and discipline; to annul church ordinances; and I have heard even went so far as to separate homes where there were believers and unbelievers. For any man to teach that for a person to leave one of the old established churches and join a well organized church, which with its pastor is responsible to a well organized incorporated denomination is comeoutism is at least far wide of the mark, and the spirit of it never has been practiced.

Broad farming according to this theory would be for Aroostook County farmers to plant potatoes in any field on their farm regardless of the soil, lest they should appear narrow. I simply submit the question do they do it? I think best soil and most favourable situation is the hunt in farming, and why not in spiritual things and church life. Why is a person simply from love of denomination required to stay in a church where the pastor and leading members do not believe in the doctrine and experience of entire sanctification, and keep themselves in constant temptation to compromise in order to make peace, rather than to find a home where they are allowed the privileges that belong to them in a church home, and where in the use of their talents and fire baptized powers they can increase and abound yet more and more.

A preacher who professes holiness as an experience definitely sought and obtained by faith, and as necessary in order to enter heaven, who does not love it well enough to preach it and urge it on his people though his officials and leading members do not believe it, is not worthy of the support of those who have the experience; and further more they owe their support in the spirit of Christ to the man

who is willing to live and suffer for the precious truth.

I do not believe that broad holiness means I must be silent on questions that effect the ordinances of the church. Silence on church ordinances can be born of self interest rather than of the spirit of broad holiness. I believe in the spirit and courage of the fathers of the Christian church, and the abuse of any ordinance by some is not to be the neglect of it by those who hold it in truth.

I close this I fear too lengthy article by taking the definition of the church from Watson's Theological Institutes by Richard Watson.

"The church of Christ, in its largest sense, consists of all who have been baptized in the name of Christ, and who thereby make a visible profession of faith in his divine mission, and in all the doctrine taught by him and his inspired apostles. In a stricter sense, it consists of those who are vitally united to Christ, as the members of the body to the head, and who being thus imbued with spiritual life, walk no longer 'after the flesh, but after the Spirit.' Visible fellowship with this church is the duty of all who profess faith in Christ, for in this, in part, consists that 'confession of Christ before men,' on which so much stress is laid in the discourses of our Lord. It is obligatory on all who are convinced of the truth of christianity to be baptized; and upon all thus baptized frequently to partake of the Lord's supper to testify their continued faith in the great and distinguishing doctrine of the religion of Christ, the redemption of the world by the sacrificial effusion of his blood, both of which supposes union with his church. M. S. TRAFON.

"BE YE CLEAN."

Some time ago a most estimable lady asked my opinion in the presence of a company of persons as to the use of tobacco by Christians, and having been previous to my conversion an excessive user of the weed I have all charity for the unfortunate people who are slaves to its use, but however I have some very decided views as to the propriety of a Christian using it. So in answer to the question, I stated my own candid, honest opinion as I presumed that was what was wanted. A young minister who was present took exceptions to my statement that I thought any person who persisted in its use stood in need of salvation. Now I am willing to admit that the time was when men might have entered heaven after using the weed all their lives, but in the face of the present wide-spread knowledge of its effect upon the mind and body of the users, I do very much doubt any person who uses it persistently getting into the kingdom.

Let me quote from a medical work: "There is no deadlier poison in nature than nicotine. A drop or two is sufficient to cause death. Like all poisons it is highly stimulating for the instant soon to be followed by its death-like effects. The tobacco chewer, snuff taker, cigar smoker, and cigarette fiend, no matter what is his or her reason for indulgence in the weed, is simply administering poison to the vitals." Again, "So tyrannical and brutal is the habit, as in the case of alcohol it causes such degeneracy of tissues and organs as to take rank with actual disease, that of alcoholism." Also from Medicology, page 1371, in

some reasons given for the uselessness of the habit this statement will be found: No user of tobacco ever denied that the habit is a filthy one, in that it begets frequent spitting of stained saliva by chewers, sickening smoke odors by smokers, and discharge of discolored mucous of snuffers. Add to this the disgustingly odorous smoke of the cigarette fiend, and then wonder what worse in the way of filth can be realized.

I have given just a few quotations from eminent medical authorities and if a Christian men see the folly and sin of the vile habit isn't it about time we quit excusing those who defile themselves with the filthy habit, and lead them to the fountain that was "opened for sin and uncleanness," and help them a spiritual clog to the church May the Lord God whom we serve make us all "an example to believers." —Wes. Methodist.

DO SOMETHING TO STOP IT.

At the national meeting of the Woman's Christian Temperance Union at Philadelphia, one of the members told the story of an unhappy mother, a wealthy woman, who wished to send a message to her son in prison. Said the speaker:

"She handed me a picture and told me to show it to him."

"I said, 'This is not your picture!'"

"Yes," she said, "that is mine before he went to prison, and here is one I had taken after five years of waiting for Charley."

"I went with those two pictures to the prison. I called at an inopportune time. He was in the dark cell. The keeper said he had been in there 24 hours; but in answer to my pleadings he went down in that dark cell and announced a lady from his mother. There was no reply.

"Let me step in," I said.

"There was just a single plank from one end to the other, and that was all of the furniture; and here the boy from Yale sat.

"Said I, 'Charley, I am a stranger to you, but I have come from your mother; and I shall have to go back and tell her that you did not want to hear from her.'

"Don't mention my mother's name here," he said. 'I will do anything if you will go.' As he walked along the cell I noticed that he reeled.

"Said I, 'What is the matter?'"

"He said he hadn't eaten anything in 24 hours.

"They brought him something and I sat down by him and held the tin plate on which there was some coarse brown bread, without any butter, and I think a tin cup of coffee. By and by, as we talked, I pressed into his hand his mother's picture, and he looked at it and said:

"That is my mother. I always said that she was the handsomest woman in the world."

"He pressed it and held it in his hands, and I slipped the other picture over it."

"Who is that?"

"That is your mother."

"Yes; that is the mother of the boy I found in a dark cell, after she had been waiting years to see him."

"O God!" he cried, 'I have done it! No, it is the liquor traffic that has done it! Why don't you do something to stop it?'" —Christian Mirror.

Perfect love can rest, and even create; but it cannot trifle nor be indolent.