

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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UNITY AND SCHISM.

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There may possibly be separations which are not of the flesh. And there certainly are unions which are not of the Spirit.

It is noticeable that in many union revival movements, the amalgamation for the time must be paid for by the surrender of methods most aggressive, silence of testimony most definite and sacrifice of doctrine most thorough and complete. Hence, it represents at best, a truce rather than a triumph. A fusion of policy rather than a fighting together for principle. Or an expression of the real might of true Christian unity.

Not only so, but usually the spiritually minded are unsatisfied in these union efforts. And this not only as to themselves, but also as to the fruits of these efforts for others. Neither their extent nor their depth seem commensurate with the service, sacrifice and opportunity, nor with the nature and needs of the demands of men for personal salvation.

So that, in a word, it may be said that spiritual men as a rule, feel both restrained in the process and disappointed in the product of the so-called union revivals of our times. Not, indeed, that they would antagonize them nor discourage them, nor refuse again to participate in such. Not that, but even those most hopeful, most charitable and most sincerely disposed to approve and appreciate every good work, and not at all inclined to discount what is actually done in such "union work," nevertheless must bear their testimony that this falls far short of their conception of the "oneness" prayed for by our Savior, and of that Pentecostal unity, for which at least they themselves are praying and laboring.

And more especially so since it is observed that the ultimate trend of these movements is generally to strengthen sectarianism. This bane of Christian union is, during the meetings themselves, but regulated (and concealed) rather than cured or reduced. Jealous eyes and ears are ever alert for any trespass of the truce by any of the churches. And no sooner is the temporary compact dissolved than every church or sect seems more aggressive than ever to maintain and magnify its own distinctiveness and multiply its own adherents.

Now, putting these three together—the restraint of what is most spiritual and aggressive in doctrine, testimony and method, the failure to satisfy the spiritually minded and to fully evidence commensurate spiritual results, and the final effect in subserving rather than swallowing sectarianism, we think it is shown that these unions do not represent the "unity of the Spirit in the bond of peace."

Whatever good then is done for Christ's Kingdom and the souls of men this is still undone. And we must yet strike for higher ground, and dig for deeper experiences if we would hasten the fulfilment of the Lord's desire, "That they all may be one as thou Father art in me, and I in thee that they may be one in us."

There is yet another form of union about the spirituality of which we are even less sure. This is the organic union of churches. Let it be remembered that this is a form of unity in which Romanism has achieved most signal success so that if connectional bonds were identical with the Spirit's

bonds of peace and if unity by ecclesiastical control were one with spirituality then Catholicism is at once the most united and the most spiritual thing in the Church world. But none of us are satisfied that she either exhibits or furthers that unity for which Christ prayed; both because of her exclusiveness and her continued internal disorders and defections proving the schisms of the carnal mind, the same as though not under the grip of the iron hand of her hierarchy.

And then ecclesiastical unions of Protestant churches! Do they unify or do they nullify in doctrine? Do they advance or do they explain away the fellowship of the apostolic experience in things of the Spirit? Does the coming together of two or more churches in our day cost nothing to the spirituality, the evangelism, the unworldliness of either? Is it not usual that the most spiritual is the most submerged? Does not hymnology, the order of service, the concession of methods accord with or cater most to the pure worldly contingent of the amalgamation? Do not these unions as a rule strengthen the hand of ecclesiasticism and lessen the liberty of evangelism? In fact, do they not partake of the trend to monopoly and of the nature of trust forming? Do they not often represent the greed for greatness rather than a zeal for the glory of God, and the simple charity and catholicity of the gospel of Christ?

But let it be understood that we do not know of a single pending or probable uniting of churches anywhere that we would not favor. If foundation layers in mission fields can avoid the evils which have grown out of the state churches abroad and sectarian churches at home by founding more wisely for liberty and unity, let them be praised for doing so. If civic feuds are so far forgotten as that the rend they make in American churches can be mended, let us freely furnish yarn for the mending. If fatalism has so far receded before a free Salvation gospel as that Calvinist and Armenian in neighboring premises may be contemplating an engagement if not a marriage, let it be far from us to discourage the courting. Yet this we must discourage and that most ardently. We must discourage the saints everywhere from looking to these as the consummation or even as sure and certain stepping towards the unity of the Spirit for which holy men and women everywhere are sighing and for lack of which men and women in multitudes are dying.

In fact we sincerely believe that the aggressive warfare of Christ's Kingdom and the spiritualization of the churches of to-day demand a more elastic equipment and a more energetic devotion to these two ends than a colossal Churchism seems capable of. And this brings us, in the last place, to observe that many of the movements which in the history of the church have resulted in greatest moral and religious upheavels have, at their outset, had the semblance to Schism.

Christ Himself was regarded by the church rulers of His day as an arch-schismatic. Christianity was prosecuted as "a sect." What, too, of Luther and the Reformation! And of Wesley and Methodism!

Alliances further, while organizations may fetter a great movement. The Holiness Movement of our generation bears indisputable marks of Spirituality on every hand.

Essential to its extension is evangelism rather than ecclesiasticism. It may greatly appreciate its church relations, and perhaps by federations improve the co-relations and efficiency of its own churches. But after all its mission is to Christendom rather than to "our own Church." If we must bear the stigma of schismatics or of these who separate ourselves let us see to it that ours is the separation of an advance guard rather than of an antagonizing foe!

For Schism, real Schism, is the sure death knell for Spiritual progress. Sensualism is found with those who separate themselves. Divisions, envyings and strifes evidence carnality and disprove entire sanctification in some.

Knowing this those who would oppose the movement are alert not only to detect such things in hope of discrediting our testimony but likewise to disturb our freedom in the Spirit to go ahead of a church that is lugging the world into a faction for opposing a church that would save the world. Let us be both cautious and courageous! Cautious to not contract ourselves into churchism or to decline into mere church Schism. Courageous to follow the Holy Spirit's leading of the Church into a greater liberty and truer unity even at the cost being counted cranks or carnal separationists.—Pentecostal Herald.

THE "HOME MISSIONS" DODGER.

Genuine interest in the neighbor near at hand insures interest in the neighbor far way. The man who "has no use" for foreign missions is never going to set his own country on fire for home missions. Two young men representing a prominent university Christian Association called on a well-to-do alumnus with an appeal for funds for a medical college in China. The man declined, on the grounds that he had no interest in attempts to lift folk on the opposite side of the world while there was so much yet to be done close at hand. "Now I am greatly interested in any effort to do good, for example, right here in our own city, among the thousands close by who sorely need our help," he said with impressive and rebuking conviction. "That's real good," said one of the visitors, "for we need money greatly for the Christian Association's Settlement Work in this city, and we would be just glad to take your subscription for that." An embarrassed cough, and a promise to "consider" the matter, was the only answer to this unexpected and awkward opportunity to prove his zeal for the work at home. The missionary spirit is never territorially limited and the Christian who lacks the missionary spirit is not following Christ.—S. S. Times.

TEMPERANCE

P E ISLAND BUSINESS MEN ARE STRONG IN HIS FAVOR

The prohibition commission have examined the stipendiary magistrate the city marshal, Premier Peters, Mayor Paton and others. Evidence given so far has been strongly in favor of the act, which the witnesses declare has lessened drunkenness and heightened the moral tone of the city. Merchants examined say that their business has been steadily increasing since the advent of prohibition and that many families formerly in poverty owing to drink, are now in much better circumstances.—St. John Evening Times.

DEATH OF CHARLES APPLEBY.

THE EDITOR OF THE DISPATCH PASSED AWAY ON SUNDAY, 3RD. INST.

Charles Appleby, editor and proprietor of The Dispatch, and Judge of Probate for Carleton County, died at his home in Woodstock early on Sunday morning last. He had been in ill health for some three years past the result of an affection of the throat, but until a few weeks past seemed to be gaining strength, and if his friends, knowing the insidiousness of the disease from which he suffered could hardly look for a complete recovery, they hoped for such improvement as would mean the extending of his days to some years. A short time ago he had an especially severe attack, no doubt indirectly the result of grippe from which he suffered last spring, and the heart became slow in action. He was able to sit up on Saturday morning, but in the afternoon was much weaker, and although all that medical service and careful nursing could do was brought to bear, he gradually sank and passed away about five o'clock in the morning.

Mr. Appleby, as is well known throughout the county, was the only son of the late Stephen B. Appleby, K. C., in his lifetime a member of the Provincial Legislature and of the Dominion Parliament, and who himself died a little less than four years ago. He was educated in the Carleton County Grammar School and the University of New Brunswick, taking the degrees of Bachelor of Arts in 1890 and Master of Arts in 1900. Entering the study of the law he attended the law school in Albany, N. Y., taking his LL.B. degree in 1892 and returning to this province was admitted respectively attorney in 1892 and barrister in 1893.

THE HIGHWAY has been printed in the Dispatch office for the last eight years, and those having the management and editorial work have always had the most cordial relations with Mr. Appleby, and learned to esteem him very highly. The writer had the privilege of visiting him twice in the last few days of his illness. They were golden interviews that will ever be fragrant in my memory. THE HIGHWAY joins in the general sympathy felt for those who feel the loss most deeply.

REV. S. A. BAKER.

HOLINESS MEETING

The annual convention of the Robie Union Holiness Association (undenominational) will take place in Memorial hall, beginning Friday, December 13, and ending Sunday, December 22. The principal speaker will be Rev. E. F. Walker of California, who is a Presbyterian and who is widely known as an evangelist, and is highly spoken of. Miss Springer of Indiana, who is a particularly fine singer, will lead the singing, also rendering some solos. Two meetings will be held each day—at 2.00 and 7.00 o'clock. All are invited to these services. E. M. Knight is president of the Robie Association, and B. H. Kimball, E. J. Elliott and L. G. Kimball from the executive committee. Fort Fairfield Review.

No man can be a Christian without the honest purpose of entire consecration. It is the whole heart and nothing less that is demanded of every believer.—Washington Gladden.

SCOTT ACT REPEAL

An attempt is being made to repeal the Scott Act in Westmorland County. The first steps have been taken. A petition to have a vote on the question of repeal is in circulation. If the petition is signed by one fourth of the electors, and there are no irregularities in the proceeding, a vote will be ordered. If, when the vote is taken a majority declare in favor of repeal, the Act will cease to be the law of the county; otherwise it will remain the law. It would greatly simplify the case and be the most fitting and emphatic rebuke if the petition failed to receive the necessary number of signatures. But so many people sign any petition that is presented, even so bad a one as this, without considering what is involved, that failure is, perhaps, almost too much to expect. If every man to whom the petition is presented for signature would stop and consider that he is being asked to assist the liquor sellers in a scheme to secure the community's endorsement of their traffic, many would refuse to give the influence of their names to a movement of such evil design.

Among the things in connection with the repeal movement which should have the careful consideration of the people of Westmorland are these two—its origin and its aim. Maritime Baptist.

SMUGGLERS DETECTED.

The French government recently ordered an experiment in the Customs House in the detection of smugglers. Certain employes, familiar with the tricks smugglers employ to pass dutiable articles free from the Customs House, were instructed to conceal such articles on their persons. They were then passed rapidly before an X-ray apparatus. In forty-five minutes 167 persons passed before the light, and every article they carried was detected. Watches were discovered sewed in the lining of one man's coat. In the hem of a woman's skirt were found the rings put there to test the system. A tiny jeweled locket was revealed hidden in a young man's mouth, underneath his tongue, while under the coils of a woman's hair the X-ray showed quite plainly several watch chains and a bracelet. Another "smuggler" carried several card-cases spread out flat against his feet. Right through his shoes and stockings the X-ray penetrated, and the clasps of the card-cases stood out distinct and clear to the eye of the examiner. Another man who had kid gloves hidden on his person, was detected by his buttons. A few years ago such a penetrating light would have been regarded as an impossibility. Smugglers may have indulged the belief that they would always be able to secrete dutiable articles so adroitly that they could not be found by the most lynx-eyed examiner. They could have had no conception that there was in existence a light like this which when discovered and applied, render their devices futile. How vain, then, is the hope that it will be possible for any man to hide his secret sins so completely as to deceive Him who has all the resources of the universe at his disposal.—Christian Herald (New York.)

People talk about Christian labor being a cross, but it is no cross to the thoroughgoing Christian. It is his meat and drink.—Washington Gladden.