

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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ORGANIZE.

John Wesley did, bodily and aggressively, what some of us are trying to do, perhaps too fearfully, and surely too slowly. He organized the people everywhere. He urged his preachers not to continue to preach where an organization could not be effected. He saw very clearly that the ground could not be held and the work maintained and pushed without organization. It is urged that John Wesley and his adherents remained in the Church of England. That was a State Church and everybody was in it. John Wesley did not see for a time how the people were to have the sacraments without the offices of the clergy of the established church. It was an almost life-long education for him to get rid of his High Church notions. Every student of the movement knows that Methodism in Great Britain has been greatly hampered and hindered by its subserviency to the State Church. In these days we have no excuse for High-Churchism. John Wesley organized societies—churches without the sacraments, urging his people to secure these from the State Church ministry—but in every other sense doing the whole work of the churches, preaching the word, building houses of worship, holding social meetings, licensing and sending out preachers, establishing missions, etc. At last it was found necessary to find a way out of High-Churchism and have the sacraments and all of the appurtenances to which they were entitled. It is ours to do again what Wesley did in the Eighteenth Century: Organize the people for the spreading of Scriptural holiness over these lands. A great hue-and-cry is raised in many quarters against doing this, simply because it is the most effective way of doing the work.

If the holiness preachers over the land would set themselves resolutely not only to preach the truth, but to organize the fruit of their labor, the corn planted in the tops of the mountains would soon shake like Lebanon.

The need of the day is for the men of God resolutely to set their faces to labor and spend their strength where their work can be organized* and cared for.

Holiness is not of the cuckoo species. It does not lay its egg in the sand and then deposit it in the nests of other birds, and then when the strange bird is born for it to proceed to push the other nestlings out of the nest. Fanaticism may do that, but holiness must make nests for itself and brood over its own flock and fill the earth with the messengers who proclaim life more abundant. Let us drive down our stakes, build forts, plant our artillery, garrison and train and officer our troops and send them forth to conquest.—Nazarene Messenger.

The above editorial from the Nazarene Messenger gives an outline of the future purposes of the "Pentecostal church of the Nazarene" regarding the organization of churches. In our personal opinion we believe it to be the most effectual way to establish a permanent holiness work. As a people we have spent much money and labour in places where the holiness cause has been helped but little, and grand opportunities have been lost, because we listened to the "don't organize cry," thus we have had many precious souls born into the kingdom of Christ and many sancti-

fied wholly and given them over to other denominations who profit by our work, and continue to oppose and hinder the cause of holiness in every way possible. Brethren we should learn wisdom by the things which we have suffered, and when opportunities open to us where a church can be cared for, let us embrace it in the name of the Lord. There are several communities at the present time where a live holiness interest exists, that could be greatly helped if organized.—Ed.

MUZZLED MINISTERS.

It is freely claimed that the extraordinary rechauffage of old philosophies and discarded heresies which is now passing under the name of the "New Theology," represents what the majority of "cultured ministers" really believe, but which they have not the courage to avow. It is a most unfair thing thus to stigmatize a whole body of men in order to shield a few who utter bizarre opinions. That some may be open to the charge, is scarcely to be doubted in view of recent correspondence, and the time has arrived for such to declare themselves openly. There cannot be much doubt, as Mr. Meyer in a forceful article contributed to a syndicate of provincial journals says, that the time of final separation has now arrived between true evangelicals and those who, while clinging to the name, have entirely abandoned every evangelical truth.—Ch. Standard.

HOLINESS A SPECIALTY.

REV. C. W. RUTH.

Whenever ministers undertake to generalize on the subject of holiness they invariably fail to bring any one into the experience. They may stand for the doctrine, and train with the holiness people, and occasionally refer to the subject in most eloquent terms, but seldom, if ever, bring any one to feel their need of the experience. Whereas, the men who make a specialty of holiness, doing as Mr. Wesley advised, preach it, "Constantly, strongly and explicitly," never fail to help others into the experience. Dealing in "glittering generalities" may quiet the conscience of the preacher, and occasion no offence on the part of carnal hearers, but will not witness much of the blessing of God, nor precipitate a revival. As Mr. Wesley wrote (Vol. 6, p. 752), "Where Christian perfection is not strongly and explicitly preached, there is seldom any addition to the society, and little life in the members of it. * * * Till you press believers to expect full salvation now, you must not look for any revival." "You can never speak too strongly, or explicitly, upon the head of Christian perfection. If you speak only faintly and indirectly none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation. Speak to all and spare not" (Vol. 7, p. 254).

God makes a specialty of holiness; this may be seen in the fact holiness is the objective point of every commandment, of every promise, and of everything in the divine economy. God is holy and commands us to be holy; he calls us to be holy, and chastises us in order to bring us to holiness. Christ died that he might make us holy. In fact, we were chosen "in him before the foundation

of the world, that we should be holy and without blame before him in love." (Eph. 1:4). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II. Cor. 7:1).

To generalize on holiness is to make secondary matters of equal importance; that is a lowering of God's standard, and utterly neutralizes the importance of the experience. There is nothing that can be properly compared to holiness in importance. Everything else is of relative importance only as it tends towards holiness, and accomplishes this end. While holiness, in its fullest sense, is all-inclusive, everything else should be regarded simply as a stepping-stone or means to this end. But to stop short of holiness is to fail of the object of our justification, and the purpose of the atoning sacrifice on Calvary. There are three particular reasons why I make a specialty of preaching holiness: 1. It exalts and magnifies the divine nature—the holiness of God. 2. It is the sure way of awakening men of all conditions to a sense of their need—this by contrast—and at the same time setting forth the divine standard of righteousness. 3. I make a specialty of holiness because of the reflex action—the blessing, and joy and victory it brings to my own soul.

This is a day of "specialists" in almost every profession and vocation; and it is the "specialist" who is most in demand and who generally succeeds. Men have found that by giving attention to one thing and concentrating their efforts and energies in that particular direction, they become the more successful, while the man who "has too many irons in the fire," and so tries to do too many things, may arise no higher than "a jack of all trades and master of none." This same principle applies to the matter of preaching holiness. Brother, try it; make a specialty of holiness in every service for at least one month, and note the effect upon your congregation both in spirit, in real results, and in attendance. Preach it "constantly, strongly and explicitly."—Christian Witness.

"ABSENT TREATMENT."

The Pittsburg Christian Advocate reports a talk between the Rev. Ira C. Cartwright, a missionary in Mexico, and a backslidden Methodist, now a Christian Scientist: "Brother Cartwright, what you need in old Mexico is Christian Science." "Well I don't know but you are right. Come down and I will now turn over to you a whole town which has an epidemic of smallpox prevailing." After some hesitation the un-Christian, un-Scientist answered: "I do not know just how we would treat that, Mr. Cartwright." Mr. Cartwright replied: "I think that with a vigorous use of common sense you would, if you could, get away and, according to your theory, give it 'absent treatment.'"

A little girl came in from school one day very indignant because she had been kept in to correct her problems after the others had been dismissed. "Mamma" she said "I'll never, never speak to Edna Bates again as long as I live." "why dear?" asked her mother. "Because," pouted the little maid, "because I copied all my samples from her, and every one of them was wrong."

THE RELIGIOUS NEWSPAPER.

No home is fully furnished for every demand unless it has coming to it regularly a religious newspaper. In these days nobody dreams of doing without a daily, or at least a semi-weekly, secular paper. We must be made aware of what is going on. History is making every day, and the world moves on at such a pace that we can not afford to lose the record of a single twenty-four hours. Equally we need to know what is being done in the world of religious thought and activity. We can not be intelligent Christians unless we keep abreast of the rapidly changing and wonderfully progressing missionary movements of our time, and we ought to have information as to the men and methods in the religious world.

Shall we be thought narrow if we insist that the first requisite is, not as some persons imagine, a well edited, non-sectarian journal, but rather a thoughtful, comprehensive and denominational newspaper? People should know what is going on in their own household and advance from that point to the issues which effect the community. One's denominational paper should take precedence, and other literature follow. Why should we have so little denominational loyalty that we care nothing for the traditions of our town church, for our own standards, and our own work? Those who spend the small sum of money needful to keep them in touch with their own church will, all things considered, be better Christians and care more truly for the whole field than those who neglect this means of obtaining up-to-date information.—Mrs. Margaret E. Sangster.

DRIVING BOYS FROM HOME.

Mothers who are disturbed by the noise and untidiness of the boys at home, must be careful lest by their reproaches they drive children from home in search of pleasure elsewhere. "There are those banisters all finger-marked again," said Mrs. Curry, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said, as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bed-time you shall be punished."

"I should like to know where I am to go," said George, "I can not stay in the kitchen I am so much in the way, and I can't go into the parlor for fear I'll muss that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself, "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Neil's corner. I can smoke a cigar as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad, inviting portico of the village grogshop.—W. C. T. U. Bulletin.

WHAT WOULD JESUS DO?

Would He have tobacco raised on His farm? Would He have tobacco sold in His store? Would He countenance the use of it in His home? He certainly would not permit any of these things. Then if He would not, how can we, if we are His followers? The Word says, "As He is, so are we in this world."—Sel.

George Fox, that mighty man of God, in speaking of his experience, says: "I knew Jesus and he was very precious to me, but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me; and when I gave him my will, he came into my heart and took out all that would not be kind and sweet and patient, and then he shut the door."

The "something" that Brother Fox found in his heart, during his justified life "that would not keep sweet and patient and kind," was the "old man," the "carnal mind," etc. When he turned his "will," as touching everything during his probationary state, over to Jesus, he reached the end of a complete Bible consecration, which placed him on believing ground for heart purity or entire sanctification. It was then that the blessed omnipotent Sanctifier "took out all that would not be kind and sweet and patient," and then in conclusion "he shut the door." Reader, have you had all the anger, stir, impatience, bitterness, wrath, jealousy, irritability, worry, fret and vexation taken out of your heart, and is your soul flooded with divine love, righteousness, peace and joy in the Holy Ghost?—Ch. Standard.

PRAYING WITH POWER.

Those who pray with power plead God's promises as the ground of their petition.

Those who pray with power approach God in deep humility of soul, conscious of their own unworthiness.

Those who pray with power do not forget to praise God for the blessing which he has bestowed.

Those who pray with power are direct, straightforward, specific in their supplications.

Those who pray with power seek to meet with God alone, that they may pour out all their hearts before him.

Those who pray with power are in earnest with their supplications and "wrestle" with God.

Those who pray with power, persevere, in the face of obstacles, in their petitions.

Those who pray with power cling by simple faith to God, and obtain their answer.

Those who pray with power to God go forth from prayer with power to meet men.—Sunday School Journal.

Some time ago a witty journalist sent this paragraph to his principals at New York from the Paris: "Sunday is not a day of rest in Paris; it is a day of activity. I have heard some Americans applaud this manner of spending Sunday, as they ridiculed the old-fashioned American way of hallowing this day. They do not know the sequence of this feverish activity. There is no old stone mansion, no old shoemaker, no old carpenter, no old painter, no old artisan in Paris. Medical men say this premature decline is owing absolutely to the want of a day of rest once a week. Going to museums, poring over books, amusements of every sort—'improving the mind'—are equally pernicious as hard work." Facts of this kind may have weight where Christian arguments would fail.—Sel.

"A person saved in his youth," said John Angell James, "is like the sun rising on a summer morning to shine through the long bright day. But a person saved late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

"As in the dead stillness of night we can hear sounds which we do not notice in the noisy day, so when we get still in our souls we can hear God's thoughts which we never notice in the clatter of anxiety."