

# The King's Highway.

A way shall there be, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein.

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## Extracts of Sermon.

BY REV B S TAYLOR

Text:—For I say unto you that except you righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Math. 5, 20.

(INTRODUCTION)

This text is found in the Sermon on the Mount. I like the Sermon on the Mount, I believe in it, I believe it is real, genuine Christianity. It is the platform of Christ. When political parties meet in convention, they proclaim their principles by a platform, and each doctrine is called a plank, and, as Jesus launched His Gospel into the world, He laid down the Sermon on the Mount as a platform of principles, there are nineteen planks in this platform. It is a kind of barb-wire fence, and I am going to pray the Lord that, as we proceed, some of you may get caught in this barb-wire fence. (Amen)

This is not my Sermon. It is the Sermon on the Mount. It is Jesus' doctrine; His teaching. It was here before I came, it will be here after I am gone, I didn't steal this sermon, I found it already here, and I say, Lord, rub it in. (laughter). If any of you don't want it rubbed in, now is the time to get out. But don't run, you may get hit in the back? Amen.

We are not here on dress parade or show, God says that His word is sharper than a two-edged sword, it cuts you and me when we get hold of it. It is a mighty poor sermon that doesn't cut me up; This is a grand sermon, nobody has any business to go away and say they don't like this sermon, if you do I am sorry for you.

The Pharisees taught morality; Jesus preached holiness. Morality will keep you out of jail, it will take holiness to keep you out of hell. The Sermon on the Mount teaches Holiness. Let us see if we can stand on these nineteen planks, or pass these barb-wires, without someone getting caught before we get through. Nineteen strands to this wire fence around the Kingdom of God! See if we can get through every barb-wire, without getting stuck somewhere. It takes a real good Christian to get through. (Amen.)

It is the doctrine of this convention I suppose this Assembly is going to enunciate its principals. We have already got them, we cannot improve on this, we may "resolve," but this fills the bill. This convention believes in the Sermon on the Mount.

It is holiness of heart and life, I am going to present the truth as the Holy Ghost shows it to me, not as Bro Taylor applies it, I am not going to be personal in the pulpit, I don't believe in preaching sermons to hit a person or a class, but I do believe in preaching the whole truth, letting it hit where it will. God bless his word. He has blessed it for years, I am going to stand by it whether men hear, or forbear, and they, whether they will hear, or whether they will forbear (for this is a rebellion house,) yet shall they know there hath been a prophet among them, Ezek 5:5 This was concerning the House of Israel.

Men ought to know we have spoken, we ought not to be in a town a week without the devil, or a hypocrite, or a Pharisee, or a lost sinner knowing that we have struck town. [Amen]

The subject of the text runs through the whole Sermon on the Mount. It is a series of parallels, it is the law spiritualized, it does not destroy the law, but by grace fulfills it. It is the New Testament in a nutshell. Blessed are ye when men revile you. "Leap for joy."

No right to criticize. He says "jump," and I expect to jump before I get through, I shall if I feel like it. Glory to God!

This is a holiness sermon, preached to the disciples, those that were obeying Him, hanging to Him, listening to His words. He said, "ye are the lights of the words." "A city that is

set on a hill cannot be hid."

Setting us up on a hill, they can't hide us with smoke or fog, or in any sense, hear the text again. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven."

There are multitudes of people who call themselves christians, but there are really very few christians. There are just a few sanctified ones. Wesley says no man has a right to be called a christian, until cleansed from all sin. The disciples were not christians until they had Pentecost. 'Christo' means to anoint. To be a christian means to be anointed with the Holy Ghost. This passageway seems too high, too sharp, too deep, too narrow, altogether to be filled by sinner, by philosopher, by Pharisees, by a self-righteous man, moral man, or even any disciple of Jesus Christ not yet baptised by the Holy Ghost. Now who does measure up to this? Who are the holy people? who are the real Christians? The Sermon on the Mount is a holiness Sermon. Let us go down in prayer at any point where we do not measure up to any plank in the Sermon on the Mount. People say we are cranks, well Brother we are standing here for primitive Christianity. (Amen.)

We are standing on these nineteen planks and living it, which is the best light God has given to man. I have had men come to me and say, No mortal man could live up to this standard.

I didn't say they could. But get baptised with the Holy Ghost, and you can Jesus announced the divine principle of inward heart purity. I am not ashamed of heart holiness. "Amen" This reference to purity in the Sermon on the Mount is not "morality," it is heart purity. No man can be pure in heart except through the cleansing of the blood and baptism of the Holy Ghost. Morality admits you to good society on earth; Holiness admits you to Heaven, Jesus says: "Love your enemies; pray for them that persecute you and hate you, so shall ye be perfect." No man is a christian that does not love his enemies, that is christian perfection, that is what this convention is teaching. Jesus draws a parallel to compare his teaching with the Pharisees doctrines. They taught some good doctrine, they were not altogether wrong. He said they professed, but didn't possess, he said they were fair outwardly and their inward part full of deceitfulness and sin, full of all manner of evil, like a whitewashed sepulchre! He denounces them as hypocrites and vain deceivers to be calling God "Abba Father!" and do not the things I command you. Morality is no substitute for Holiness. Every holiness man is a moral man, but no moral man is holy, until grace sanctifies him. Jesus gathered his disciples together and taught them the nine blessed sayings; "Blessed are the poor in Spirit," and so on. He carefully draws the line of distinction between outward morality and inward purity of heart.

He takes up the ten commandments; "ye have heard that it hath been said by them of old time, thou shalt not kill." But I say unto you whosoever is angry with his brother is a murderer. This platform of nineteen planks is exactly the same as the United States or Illinois Statutes or the Common Law platform. That is only an outward standard. Men cannot read your hearts, your emotions and intentions, or your ambitions. They can only read the outside and judge you. God looketh no the heart—the motives. Let us look at plank No 1—Jesus said; "Whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca! shall be in danger of the council, but whosoever shall say, thou fool! shall be in danger of hell

fire." Angry terms express hate in the heart. All common law recognizes that we should not take life.

The Bible lays it down; "That who soever sheddeth man's blood, by man his shall be shed." Our laws require the fact of the killing. The body has to be recovered. But Jesus teaches that whosoever has murder in his heart, and wishes he dared to carry out that purpose, is guilty of murder, in motive, in the sight of God. A man may lie in wait and the gun don't go off, but that man is a murderer according to Christ, although he may never be caught or hung. In this plank Jesus teaches holiness of heart. This rankling, this anger in the heart, if allowed to grow, causes murder, insanity, and the lunatic asylum finally if not saved and sanctified. Noting took it out of me, except the blood of Jesus.

Plank No 2—Again, he takes up the ninth commandment, 'Thou shalt not commit adultery.' The Pharisees taught, there is no adultery until the act is committed, but Jesus says, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

The rake that plots to seduce; the young scoundrel that seeks to destroy the fair, sweet chastity of your daughter, may not succeed in his nefarious devilment, but the lust in his heart condemns him already before Almighty God. He needs a clean heart or he will never see God. This plank also teaches holiness of heart and life. All other 'Christianity' is a sham. "Whosoever shall put away his wife, let him give her a writing of divorcement," said the Pharisees. There is no end of that going on.

Now hear the King; Read plank No 3—"But I say unto you: that whosoever shall put away his wife, save for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery, and yet we have divorcees for desertion and drunkenness, divorcees for total depravity and incompatibility of temper, and a dozen more. There would never be any divorce cases if all differences were made the subject of prayer at the family altar. Jesus in the home would arrange all these things. I had five divorce cases in one of my charges, and I said to these parties; "Don't you marry again, if you have faith and hope in Jesus and His glorious salvation. He says "If you put away your wife, and marry another, you cannot enter the Kingdom of Heaven." (save you do it for one cause only.) If you put your wife away for any other than a scriptural cause there is nothing this side of hell for you.

Fourth plank—"Again ye have heard that it hath been said by them of old time, 'thou shalt not forswear thyself, but shalt perform unto the Lord thy oaths.' 'Thou shalt not take the name of the Lord thy God in vain.' That is God's commandment. And there is many a moral man, never curses or swears. They say we are as good as you are, we are as well off as any sanctified Christian.

But that is not enough! Jesus says, 'Let your communication be, yea, yea; nay nay; for whatsoever is more than these cometh of evil,' literally, from the devil! We have by-words and expressions coming up in our hearts until we are converted and sanctified.

Again plank five—"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. That is; if a man puts out your eye you have a right to put out his, but that is not Christianity, for Jesus said, 'But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.' You say I don't see how I can stand this," but this is what we are taught by Christ to do.

This plank also teaches holiness of heart and life.

Again plank 6 says, "Take heed that ye

do not your alms before men." What a contrast.

What are they doing these days? Building churches, putting in stained glass memorials for Brown and Jones. And then, coming to weddings these days? What did they bring? We've got to get something just as good.

And then come to charity. Do you say, 'I went and called on the old widow Brown, and I brought her a basket with turkey and cranberry sauce. I didn't advertise it. Nobody found it out. Well, brother, that pleased Jesus.

Seventh plank. Jesus says, "Let not your left hand know what your right hand doeth." Where are the churches that follow that? Are not the most of them Pharisees? Hear the text: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall, in no case, enter the Kingdom of Heaven."

Pray in secret. Give alms in a modest way. Sound no trumpet. Don't pray to be seen. This applies to pastor as well as people.

Plank No eight. "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." This is heart searching. Is your money devoted to the cause of God and the salvation of souls? Is it given in such a way as to please Jesus? John Wesley says: "Call me a hypocrite if I die with a hundred pounds."

No nine Again, He says, "When thou fastest, thou shalt not do as the hypocrites, for they used to daub black streaks under their eyes, so they would look as if they were a long time out by fasting. Don't go with long melan-holy faces, showing off, so people will say, 'Isn't he pious!'"

"Ask not that which is holy unto the dogs," and so on. I tell you the blessing of holiness enables one to do as God wants him to. I would rather die than fail to preach holiness anywhere and at any time.

O, God! Send us out from this place to have a greater victory than ever before, in my prayer.

You need this blessing to help you keep sweet with your family. You need it in your trials and tribulations. I want you to have the baptism of the Spirit tonight.

## THE WHITE SLAVES.

The darkest days that America ever witnessed were the gloomy and bloody days of the sixties, when much blood was shed by the North and South over the black slaves, but our God said that they should be free. He raised up Abraham Lincoln, who never ceased war until each shackle was broken.

Now there is another war cry, not only in the South, but all over America, and that is the cry of our own sisters and daughters of the Anglo Saxon race, who are being bought and sold like cattle and held as property by the white slave traders. They are locked and barred up in the dark dens of shame, run by the most vile and vicious men to satisfy their lusts and passion. The war cry is heard from every town and city for the help of Christians for these girls.

They must be rescued and restored to their true places, and regarded as worth saving.

Why are the girls in these dark dens? Principally, because they did not have Christian parents who had family altars, neither carried their children to church nor taught them the way of salvation, virtue and purity. Instead they took them into cruel society, where they were led off by theatres, carnivals, dances, parks, skating rinks and Sunday excursions.

They dress their girls like prostitutes, with low neck and short sleeve dresses, and send them to these places to get married. They would much rather get their daughters married at sixteen than for them to get saved and sanctified.

What we need is Christian homes, where the children are not only fed and clothed, but trained and educated for heaven. We need fathers like Joshua, who said, "Choose ye this day whom ye will serve, but as for me and my house we will serve the Lord."

Holiness books and papers will then take the place of whiskey, cigarettes, pipes, rotten literature and lewd pictures on the wall. Nearly two hundred thousand of mothers' girls in free America are shut up in sight of our churches and court houses, where the flags of liberty float over these helpless girls, and yet we call it Christian America. A missionary from Arabia says that among the Arabs this vice is unknown, and he says they would not tolerate such houses, but would burn down the houses before morning.

In America we have whole blocks for miles in Chicago, San Francisco and New York. Here they have thousands of our poor helpless girls behind screened and

iron barred windows and locked doors. They are as helpless as convicts in the State penitentiary. They will die in these hotbeds of sin in the underworld. Let us call upon God for help to rescue them.

It is not a pleasure for me to give these facts about our own nation, but it is false religion to allow these crimes of our own country to go without rebuke. We are responsible for the evil which we have the power to abolish. It is the duty of every patriotic editor, teacher, physician, official officer and Holy Ghost preacher to lash these sins until they are lashed out of existence.

When we come back to South Carolina we find that almost every town and city is filled with these houses, which have more poison in them than yellow fever, tuberculosis or pellagra.

They should be flagged and emptied, for they are catching our boys and girls every day and hour.

An evangelist stood near one of these houses and saw nearly two hundred men and boys come and go out from nine to eleven o'clock at night.

A certain young man in Columbia told me that he had to pass six of these houses on one block every day to get to his place of business. What a temptation to a young man!

We have men and women in South Carolina to day who are going up and down the country soliciting our young girls for these homes, for it takes sixty thousand every year to recruit their ranks. Mothers, take care that they do not come into your homes for your blue-eyed girls for recruits. Last year a white slave trader was arrested in Columbia who had captured a girl. A woman was caught in Atlanta last year who had captured two girls about sixteen years of age and was on her way to Cincinnati.

Our city authorities have the power to shut up the houses and drive out the traders, but they will not do it. The policemen favor them. I asked one in Columbia not long ago if he could not help to get the girls out of the houses. He said that he could not, for they were good things and every city had to have them. I asked him if he would furnish his daughters to help run these houses. Of course he saw the point and replied in the negative.

The preachers are also to be blamed. They say that they are not worth saving and bringing into their congregations. They forget the woman at the well whom Jesus saved, and the harlot Rahab. A certain pastor was recently criticizing my little book, "To Men Only," and in the meantime he was called to the phone by one of his officials saying that a young girl member of his congregation had become a mother and wanted him to pray for her. The pastor looked at me with a pale face and said, that was the third young girl out of his congregation who had been ruined this year by lustful young men of his church. He said with tears that possibly he had failed to warn them and preach to the men only on this subject.

The Bible speaks of dogs that can bark but will not. What we need is sanctified preachers, who will declare the whole counsel of God.

A certain father's girl left her home and went to another city, and occupied a house of ill fame. The father being in the city one day, visited that house, for immoral purposes. When he walked into the parlor he met his girl face to face. She cried out "Papa have you come to take me home?" He almost fainted, for he thought that his daughter had some honorable position "With what measure ye mete it shall be measured to you again."

Now in closing I want to say that Bro. Pike, and the Way of Faith, has done more in South Carolina to expose and exterminate these houses and rescue these girls, than any other agencies. I want to thank God for every friend that Bro. Pike and Sister Finnstrom has to help them in this work; my heart and sympathy is with them. I pledge to raise fifty dollars more to the one hundred in my meetings to help remodel and enlarge the Door of Hope in Columbia. I am praying that every Christian will send in his or her contribution to help save these fallen girls for the sake of Jesus Christ, the church and their lost souls.

W. P. Yarbrough, Leesville, S. C., July 11 1910.