

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

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EXTRACTS FROM BOOKLET THE PILLAR OF FIRE.

THE HOLINESS CHURCH.

For years I have watched the tide of the holiness movement rise and sweep every obstruction before it.

Great campmeetings, brush arbor meetings, tent and hall meetings have arisen by the score over our fair land; and as a result of these meetings thousands of people in the churches have been sanctified as a second definite experience and have gone home from these meetings, to shout and testify to their experience in their own church.

This always provoked an outburst of opposition in all the existing old line churches; and some have been turned out while others have been forced out of these churches for testifying to a second blessing; while many have toned down their testimony and compromised the truth to get to stay in the church as a result lost their experience. Seeing this state of things we have met in conventions and discussed the church question.

The Holiness papers have discussed the church question. Bro. H. C. Morrison saw this thing years ago when he wrote his "Triumph of Patience" in the Pentecostal Herald. But patience has not triumphed as he portrayed. Then he wrote his famous "Two Lawyers," and put it in book form but their scheme has failed to work. Then after years of consistent living and persistent rebuking sin; he has come to the conclusion that the Southern Methodist church is not the congenial home for the Holiness Movement, so he recently wrote a series of articles on the church question. In these articles he has come to the conclusion that the time has come to do something. Well, why not do it? He says we need a Holiness church with a congregational form of government without high salaried officers; he opposes the episcopacy. I say amen to all this; lets have these churches. We have been beating the air long enough and raising the dust. Lets arise and go to work.

Just here in the midst of all this confusion and cry "the time has come" there seems to be a universal fear to attempt to do this "something" that must be done. What are we afraid of? Do we fear to advocate a clean straight Holiness church lest we cease to get calls? Are we afraid of the leading spirits in the movement who have preached "stick to your church?" Are we afraid it will hurt our institutions, or ruin our influence? There is much opposition in some parts to a new church. Read what our Savior said:

No man putteth a piece of new cloth into an old garment; for that which is put in it to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.—Matt. 9 16-17.

We have tried to sew this new Holiness cloth into these old worn anti-holiness garments and it has always torn out leaving a bigger hole. We have put this pentecostal wine into these old dry hides and the skins burst and the wine was lost. Say brother lets take the Savior's advice and get us some clean new bottles and put this sparkling wine and preserve the bottle.

Moses could have as easily reformed Egypt as we can reform a church whose minister fights Holiness. Yes brother it is "the church question." It is not an association question, nor yet a Holiness band question, as we have both of these and still we are confronted by "the church question," and will be until we give the people a clean straight Holiness church with a sanctified pastorate who will feed the sheep. This was God's plan, a fold and a shepherd.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.—Matt. 9-36.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord.

And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.—Jer. 23 1-4.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

Neither as being lords over God's heritage, but being ensamples to the flock.

And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away.—1 Peter 5 1-4.

Stop here and read these verses from God's word carefully. Is it not a fact that the Holy People are scattered without a shepherd; and that the now existing pastors often have driven away and scattered the sheep. Do we not need the thing spoken of by Peter shepherds to "feed the flock of God which is among you taking the oversight thereof."

Can I tell the world that I preach the whole bible to them and willfully refuse to teach them this part? I want a bible experience and a bible church with a bible shepherd. I seem to hear many people and preachers say why do you talk like this, we all believe in the organized church, well you will convince the people that you do when you join one or preach it from the pulpit.

Send a two-cent stamp for a church manual.

ROOSEVELT'S OPINION.

"The friends of the saloon-keeper denounce their opponents for not treating their saloon business like any other. The best answer is that the business is not like any other business, and that the actions of the saloon-keepers themselves conclusively prove this to be the case. It tends to produce criminality in the population of large and law-breaking among the saloon-keepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body political also."

"THE SECOND BLESSING."

It is remarkable what opposition and prejudice there is in many places against the term at the head of this article. It would seem that the devil "peculiarly hates" this term, as Mr. Wesley says he does the doctrine of holiness, and "he is constantly stirring up both his own children and the weak children of God against it." Some ignore it; some make light of it; some make fun of it, and some use it in a way to cheapen the idea. Some say there is no such an experience; others make light of it and say, "Oh talk about a second blessing! I have had a thousand." Others treat it as a silly joke; and we have heard the friends of "the second blessing" cheapen and lower the glorious experience of the second blessing by triflingly calling some temporal thing a "second blessing" such as a second piece of pie, or such like.

Why this array of hostility to this simple term? True the term, as such, is not Scriptural, and yet it stands for one of the most glorious truths of revelation. Words and terms are only the signs of ideas, and this is a simple term for a great idea. Mr. Wesley, in speaking of this term as representing full salvation, says, "The second blessing properly so called." What would he think of his followers today, who profess to be Methodists, if he heard them ridiculing this favorite term of his, as we did in a preachers' meeting recently?

We are not a stickler for this term; but we are for the doctrine it represents. After all, we are fully persuaded that the opposition is not so much against the term as against the truth it stands for.

There is no doctrine of the Bible more clearly taught and enforced than that there is a subsequent work of grace to be wrought in the heart of the Christian after his regeneration. All the commands in the Bible to "be holy;" to "be perfect;" to "be filled with the Spirit;" to "tarry at Jerusalem;" to "present your bodies a living sacrifice;" to "go on unto perfection;" to "put on the whole armour of God," etc., etc., are addressed to those who are already Christians. Most of the prayers and exhortations of the Bible are for Christians. Paul's greatest concern seemed to be for the churches, and for those who were already believers. When he found twelve believers at Ephesus he immediately inquired if they had received the Holy Ghost since they believed. Such was his concern for the Thessalonians that he says, "Night and day praying exceedingly, that we might see your face, and might perfect that which is lacking in your faith." Then he tells them how he prayed for them, and for what he prayed. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Then, who can consider the case of the disciples of our Lord and not see that they received "the second blessing?"—not a second blessing, but the second blessing. There is nothing clearer in the Bible than that the disciples were men of God before Pentecost; and there is nothing clearer in the Bible than that they were wondrously changed at Pentecost. They were new creatures before Pentecost, and new Christians after Pentecost.

The need of the real church of God

everywhere is the second blessing. The need of multitudes in the nominal church is the first blessing, which prepares the way and creates the desire for "the second blessing."

Perhaps the principal reason why entire sanctification is a subsequent work of grace is because sin exists in two forms—actual transgression, and inherited, or inward sin. The one is forgiven and the other is cleansed away. Both are submitted to the choice of the will, and in answer to prayer. The Saviour said, "Ask and ye shall receive." The penitent sinner asks for what he feels he needs, but he has no conception of his need of inward holiness. The believer "hungers and thirsts after righteousness," and asks and receives what his heart craves—heart purity—"the second blessing properly so called."—Guide to Holiness.

THE BOOKS OF THE BIBLE.

Of books in the Old Testament, there are thirty-nine.

First five, called the "Pentateuch, Books of Law," we find.

Are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy;

Closely followed by the twelve books of history;

Joshua, Judges and Ruth being a third;

Also there are Samuel and Kings and Chronicles to be heard;

Then, Ezra, Nehemiah, and Esther to see;

While we all should love the five books of poetry;

Job and Psalms, then Proverbs teaching to scatter alms;

The Ecclesiastes, also the sweet songs of Solomon;

Four major prophets next, with Isaiah and Jeremiah we begin;

Ezekiel, and Daniel, who was cast into the lion's den;

There are twelve minor prophets for us to know—

Namely, Hosea, Joel, Amos, Obadiah, and Jonah;

The inspiring poet, which, and comforting Nahum;

Fervent and grand writer Habakuk another one;

Then Zephaniah and Haggai in their appealing success;

And Zechariah, with Malachi telling of the faithful blest.

The New Testament, by the four Gospels is begun,

Which are Matthew, Mark, Luke, and John;

Then the Acts of the Apostles containing history

Of their synagogue, which they call you to see;

Epistles of Paul to the Romans and Corinthians appear;

While he to cities went for others the gospel to hear;

Galatians, Ephesians, and Philippians then,

Written by the same great, inspired pen;

Thence to help the Colossians, who are in fear;

Which brings us to the Thessalonians near;

Timothy and Titus from pastoral duties get their name;

Philemon and Hebrews were both converted the same;

James, Peter, John, and Jude are Catholicism ancient;

Revelation, the twenty-seventh book, concludes the New Testament.

—Anonymous.

MEEKNESS.

By Rev. David V. Gwilym, in "The Interior of the Kingdom."

The virtue of meekness is a sign of spiritual health. It co-ordinates and regulates all the faculties of soul and body. It is the link that binds the outward and inward aspects of life. It holds in check the irascible part of the soul. It is therefore a sign of spiritual health and strength.

Meekness should never be confounded with mere softness of character, or want of spirit, or insensibility. It is not a mere timidity of character that shrinks from conflict because it is afraid to fight. The new kingdom is the realm of amplification and intensification. Grace does not destroy our natural powers, but it strengthens and develops them.

As we look down the corridor of the ages, we see men that were naturally quick and fiery, harsh rather than gentle, aggressive rather than yielding, men of strong will and independent character, becoming conspicuous for their meekness. Their meekness was the result of strength and not of weakness. Such meekness is a growth of the New Kingdom. It is the result of personal union with the King. They were gentle in His gentleness and strong in His strength. "Thou hast given them the shield of salvation, and Thy gentleness hath made me great." 2 Sam. 22:36.

The virtue of meekness is essential to enduring firmness of character. People who have only natural force of character are liable to be strong, and perhaps overbearing in little things, and yet yield when eternal principles are at stake. But the meek of the new kingdom, who view the world from God's standpoint, yield readily in things which concern themselves, but they stand like an adamant rock in a mighty torrent when the glory of God is concerned.

The most heroic servants of God in the Old Testament were noted for their meekness; gentle as little children in non-essentials, but invincible when the honor of God was at stake. Thus meekness has two sides—active and passive. Both aspects are the result of the same vivid faith.

Now, our Lord says, "Blessed are the meek, for they shall inherit the earth." This means that the man who out of loyalty to God's will gives up his own claim without any attempt at self-vindication is sure is the end to get what God in His providence intended him to have."

A preacher who has to join a worldly organization to help his influence among the ungodly shows that he has a very feeble character. A holy man can trust the Holy Spirit to give him all the influence he needs as a true preacher of Jesus Christ.

There is no reason why any Bible truth should be whispered in a corner. If it is a Bible truth, it has a perfect right to be plainly spoken of anywhere and everywhere.

"Mary said to the servants at the feast, ' whatsoever he saith unto you, do it.' So let us say to our servants, the eyes, ears, hands, heart, lips, legs, body, and soul, 'Whatever Jesus Christ says unto you, do it.'"

Too many people bring their yearnings along to meeting and leave their earnings at home.