

The King's Highway.

And an Highway shall there, and a way, and it shall be called The Way of Holiness

The wayfarers men, though fools, shall not err therein

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EXTRACTS FROM BOOK I
THE PILLAR OF FIRE

SET THINGS IN ORDER.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.—Titus 1 5.

These words are from Paul's letter to Titus, the first ordained bishop in the church at Crete; in this letter there are some clear directions regarding the organized church at Crete. Among other things he tells Titus that he left him at Crete for the specific purpose that he should ordain elders in every city; and set things in order that are wanting.

It is evident from this letter, that in Paul's evangelistic tours wherever he went preaching the gospel, he organized churches, and insisted on having things set in order; with proper officers in the church; such as elders, deacons, bishops, pastors and evangelists.

Now don't get it into your head, that a bishop means a man with a gold headed cane, and a silk hat; who draws a \$3,000 salary; with authority to rule the whole church; no, brother no! Paul gives the same directions to Timothy regarding a bishop that he gives to Titus about an elder. So I suppose one exercised about the same authority as the other. Be this as it may; I find Paul a firm believer in a church; a regularly organized body with all necessary and proper officers, to control and run the affairs of a church; such as ordained elders. Titus 1 5. Ordained preachers: "Wherunto I am an ordained preacher."—1 Tim. 2 7. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1 Tim. 4-14. This church had pastory evangelists etc. And he gave some, apostles; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Eph. 4 11-12.

These officers in the church was given by Christ the great head of the church, for the perfecting of the saints, the edifying of the body of Christ, that we all may come to the unity of the faith, to the fullness of the stature of Christ. We see much written in these late days about unifying the Holiness movement. Stop right here and take your bible and read Eph. 4 11-16, and you will find God's method of unifying his body; which he calls a church. Now please do not rob me of the God-coined word church, and try to substitute a man made word "Holiness Band." If Paul ever wrote to a band they lost his letter and failed to get it in the bible. But he did write ten different letters to the churches and three letters to young preachers regarding church work.

We Holiness people insist in our meetings on people not tearing the label off in their testimony; but use the bible term Sanctification; and not substitute smoother terms, such as "deeper work, higher life etc.," which do not arouse opposition. Is it not as much a policy dodge, to shun the God-ordained word church and substitute Holiness band, so as not to provoke opposition? Let me insist on sticking to the bible with all of its methods and plans. Using the very terms that God has given us; remembering what God has said about him that was ashamed of his words. But you say "I am in favor of a church but oppose

a denomination that is just like the old woman who liked mutton but could not eat sheep because she always got wool in her teeth when she ate sheep. What is a denomination? In postage stamps the denomination denotes the number of cents for which each stamp stands; hence we have one cent stamp, ten cent stamps etc. The same is true in the church world. The denomination denotes the principal doctrine for which each church stands, thus the Baptist church stands for baptism by immersion; while the principal doctrine of the Holiness church is the experience and life of Holiness. Hence the people will naturally call it, the Holiness church if the preacher preaches Holiness and the people testify to it.

You may cover it with all the Methodist names you please, Protestant, Wesleyan, or Free; but if the principal doctrine of this church is Holiness of heart and life, the people will fulfil prophecy "and it shall be called the way of Holiness." Some preachers that I know preach against, and write against denominations, while they belong to two, legally incorporated denominations; the Holiness Association of Texas and some branch of Methodism. I can never understand this; unless they want to appear to the world as a Methodist; and they go not stand well enough with the Methodists to get their names on their traveling list; so they join the Holiness Association to get properly before the clergy bureau. They oppose a church for which the people all over our land are crying, and are not willing for them to have church membership, while they belong to two churches. They tell the world "I am a Methodist" but tell the railroad companies "I am a Holiness man." They preach against secret societies, tobacco, and worldiness in the church while their congregations shout amen! They say I will not pay a tobacco soaked, Holiness fighting ministry, and then go to their conferences and sit in counsel with the very men that they have preached against, and support these churches with their presence and their money. If I stay in a church I must support her institutions; according to the obligation that I took when I joined. No wonder we have our convocations of prayer and fast and pray for unity all in vain.

We may fast and weep and pray for unity, for days and even weeks, while thus unequally yoked; and it will never come. James says "faith without works is dead." If you will listen to the voice of God you will doubtless like Abraham hear him say: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.—Gen. 12-1. God could not use Abraham while he lived in Ur. of the Chaldees; for this rich valley land was a dabble of confusion, when God came down to see the city and the tower, and Abraham must have different surroundings and get into a new country all his own before he could become the father of the faithful.

We are in a babel of confusion and we need not deny it. Our convocations, and associations are union without unity, and we need not deny it. Holiness bands are a failure; as proof I appeal to the year book, of the Holiness of Texas on whose roster, we have about 60 holiness bands and at the last annual meeting there only six bands that made any sort of a report. What has become of them?

We also have on the same record 22 holiness churches and out of that number we had a report from each church and all but one reported a pastor.

Religious work without a system is a failure; a church without a pastor will soon come to naught. So I advocate, the systematic organization of Holiness churches, with regular scriptural pastors, who will feed the sheep. When I look back over my first few years work as an evangelist, I can count many places where the Lord gave us great meetings, but the work has gone down. Why was it thus? I was taught to preach stick to your church regardless of circumstances. So I preached it, and they stuck. Their pastor opposed holiness and evangelists, and preached against the second blessing; but they were taught to stick to him and they stuck. But in the last few years, I have openly advocated the organization of a clean, straight holiness church; with regular Holy Ghost filled pastors, who would feed and not beat the flock; and thank God as a result we have about 40 holiness churches organized; most of which have a pastor, and regular preaching while they own at least 12 houses of worship, that is the property of the local churches.

Tell me that God has not blessed this work, and that right in the face of the roar of cannon from the holiness ranks. I am no come outer and stay outer, I can not be and be a pauline preacher.

I cannot consistently stay in a Holiness fighting church, and support a preacher who preaches against the second blessing; neither can I stay in a church and refuse to support its institutions. I have seen these things more clearly in the past four years; and my heart's cry to God has been for a clean church for the "Holy People," where we could all be of one accord, as Paul wrote to the Corinthian church: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it has been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you."—Cor. 1 10-11.

Now I cannot see how this can ever be brought about without a plain statement of doctrine; a simple form of government, and a Spirit filled pastorate who will have oversight, or rule over the church.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.—Heb. 13-7.

For the lack of this I have sighed and prayed and wept as I saw Israel scattered like sheep without a shepherd. At the midnight hour I have slipped out of bed and prayed to God to raise up some faithful shepherds who are not afraid of the howl of the wolves and will cry aloud and spare not; who love souls more than applause, and God more than gold. My heart's cry to God yet and will be while I live; O, Lord; give us some Holy Ghost pastors, who will feed the sheep; who like the old time Methodist circuit rider, will visit from home to home, and read and pray with the people in their homes. This to my mind is the Bible way; and when we follow

God's plan glorious results will follow. By this means we can keep our ranks clean and hot, with Pentecostal fire, and burn up all false doctrine.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from everybody that walketh disorderly, and not after the tradition which he received of us.—2 Thes. 3-6.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness.

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.—1 Tim. 6-3 to 5.

SPIRITUAL DEMONSTRATIONS

Rev. C. W. Ruth.

Noise is not religion; but where there is an abundance of good, old-fashioned Bible religion there is a likelihood of there being some noise. God's true people in all ages have been a shouting people.

We do not mean to say that all persons having true religion must shout; nor that shouting is always an evidence of true religion. But we would insist that persons who are in the enjoyment of real Bible salvation will give expression to the gladness and joy of their hearts in some form or other. If they do not shout "glory," they will look "glory" anyway. "A merry heart maketh a cheerful countenance."

We are so constituted that we will give expression to whatever we deeply and intensely feel. Where there is intense pain, some cry or moan or groan will be heard; where there is intense sorrow, and grief, there will be the sad countenance, the falling tears, and kindred expressions; where there is intense gladness and joy there is a voice of laughter, and exclamations of gladness, and shouting for joy. This, we believe, is true of all classes of people.

HOW TO KEEP OUT THE MOTHS.

An old lady gave the best receipt for the purpose to her niece, whom she found one day examining her wardrobe. It has been copied from an old-fashioned book, and was this:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break thro' and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The application of this ancient receipt is very simple: Look over the wardrobe, and bring out all that can be spared—blankets and shawls, coats and cloaks—and send them to the poor in time; let the widow and the destitute have them before the moths have begun their inroads. "He that hath two coats, let him impart to him that hath none." This will do more to keep out moths than all the cedar closets, or snuff and camphor, in the world; and will, if done in a generous spirit, and for Christ's sake, secure the blessing of Him that maketh rich, and doubly sweeten what is left.—Sel.

MISSIONARY.

SYSTEMATIC GIVING.

A living Missionary Bishop has frequently made the remark, that for every text in the Bible that speaks of prayer, there can be shown three about giving. There is no juggling about this. It is true.

It is true. Christianity is a Religion of Giving, giving something. So much is Christianity a Religion of Giving that it may be said, He who has truly learned to give is saved. For did not the Master say, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it?" It may be of your money; it may be of your time; or your labor; or it may be, above all, yourself, which includes, of course, everything else. "By giving up ourselves to Thy service." So, Christianity means Giving, and he who gives nothing will look in vain to receive anything.

A NOBLE EXAMPLE.

The Rev. John Wesley, in a sermon, speaks of those young men at Oxford in his day who were called Methodists. And he tells us of their practice of giving away all that they did not require for the plain necessities of life. "For example," he writes, "one of these young men had £30 a year; he lived on £28, and gave away £2. The next year, receiving £60, he still lived on £28, and gave away two and thirty. The third year he received £90, and gave away 62. The fourth year he received £120; still he lived as before, on £28, and gave to the poor £92."

It was of himself that he spoke.

It is affirmed that in the course of his life, John Wesley gave away not less than £30,000 (\$150,000); and the assertion is probably well-founded. All the profit of his literary labors, all he received, or could collect (amounting to an immense sum, as he was his own printer and bookseller), was devoted to charitable purposes. One of his mottoes ran thus, "Save all you can, and give all you save."

WHY?

Let us state three reasons, and good reasons, why the believer should be ready to contribute of his means—three reasons, to say nothing of others which, of themselves, constitute giving a blessing to us, and explain the words of the Lord Jesus when He said, "It is more blessed to give than to receive."

1. In the first place, God has committed the extension and maintenance of His kingdom to human hands. In other words, to human instrumentality. And not to the services of angels.

2. Because nothing proves so much faith, no act or deed of ours betokens so much of faith and trust in God, as does to part with our means. Therefore, it wins beyond all else the blessings promised to faith.

3. Because the Saviour said, speaking of course particularly of the poor, the fatherless, the afflicted, the weak, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Whosoever should give even a cup of cold water to a disciple in His name should not lose his reward!

(Continued next issue.)

The closer you come to God's altar, the more likely you are to become God's missionary.