

The King's Highway.

Dec. 16

B N Goodspeed

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

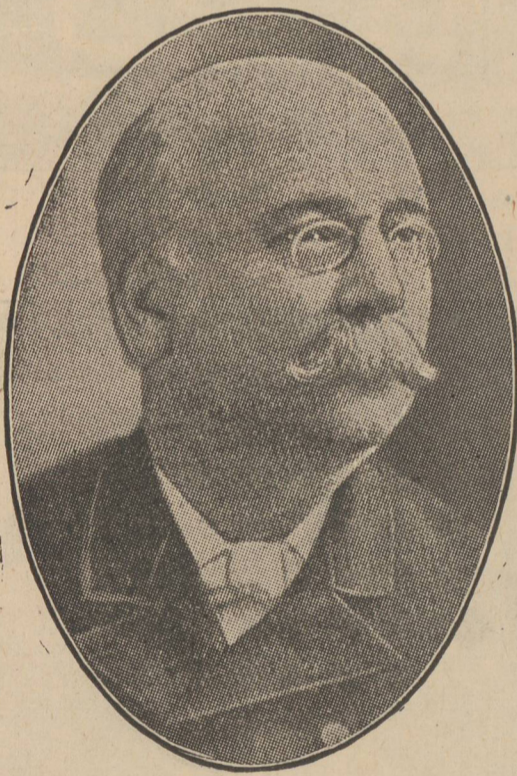
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REV. C. J. FOWLER, D. D.,
Editor Christian Witness.

SERMON PREACHED AT UNIVERSITY
PARK, IOWA, JUNE, 1915, BY REV.
C. J. FOWLER, D. D.

*"But speak thou the things which become
sound doctrine:*

*That the aged men be sober, grave, temperate,
sound in faith, in charity, in patience.*

*The aged women likewise, that they be in
behaviour as becometh holiness, not false accus-
ers, not given to much wine, teachers of good
things;*

*That they may teach the young women to
be sober, to love their husbands, to love their
children,*

*To be discreet, chaste, keepers at home, good,
obedient to their own husbands, that the word
of God be not blasphemed.*

*Young men likewise exhort to be sober
minded.*

*In all things shewing thyself a pattern of
good works: in doctrine shewing uncorruptness,
gravity, sincerity,*

*Sound speech, that cannot be condemned;
that he that is of the contrary part may be
ashamed, having no evil thing to say of you.*

*Exhort servants to be obedient unto their
own masters, and to please them well in all
things; not answering again;*

*Not purloining, but shewing all good fidel-
ity; that they may adorn the doctrine of God
our Saviour in all things." Titus 2:1-10.*

The church—God's people of all ages and
climes—is mentioned in the Scriptures as a
family. God speaks to Israel in the book of
Amos as "the whole family" which he brought
up from Egypt. Paul mentions the people of
God as "the whole family in heaven and earth."

In the passage I have read as a text, this
family is divided into classes: "Aged men,
aged women, young women, young men and
servants."

God has no favorites, in the sense that he
is a respecter of persons. Christianity knows
no caste. The only religion that places all on
the same footing as to privilege and obligation
is the religion of Christ. In the passage read,
we have a striking illustration of this in the
fact that the *servants* have no less privilege
than the household, but they are exhorted to
show off the beauty of the things of religion—
"to adorn the doctrine of God."

The Preacher the Leader.

The human head of all is the preacher. He
is set for leadership in all precept and example.
It is to him that the people are to look for right
teaching and for right living. "But speak thou
the things which become sound doctrine * * *
in all things showing thyself a pattern."

"Tis not a cause of small import

The pastor's care demands;

But what might fill an angel's heart,

And filled a Saviour's hands."

The privilege and responsibility of the
preacher here, are clearly stated and need not
and must not be overlooked. "But speak thou
the things that become sound doctrine." THAT
in order "that the aged men be sober, grave,
temperate, sound in faith, in charity, in pat-
ience," *in order that*, "the aged women likewise
* * * be in behavior as becometh holiness;" *in
order that*, "they may teach the young women
to be sober, to love their husbands, to love their
children, to be discreet, chaste, keepers at home,
good, obedient to their own husbands, that the
word of God be not blasphemed."

There is no class of preachers from whom
God expects as much as from the holiness
preachers. It is upon the principle that "where
much is given, much will be required." Were
it a question of mere human attainment, the
holiness preacher would not have this responsi-
bility; for, as a class, they do not have human
attainments equal to preachers in general;
theirs is *spiritual* illumination—it is a know-
ledge directly given by the Spirit of God.

Certain things of ethics—of moral behavior
—are common with most of people. One does
not need to be a Christian to know that steal-
ing, lying and drunkenness are wrong, and
that honesty, truthfulness and sobriety are
right. Common ethics in all departments of
community-life are recognized by all; both pul-
pit and people feel personal obligation relative
to these matters, whether people are spiritual
or not. They are common moralities as against
divine spiritualities.

Take the 4th commandment. Where do you
find a scriptural conception and observance of
the Lord's Day. Only where there is a spiri-
tual illumination. The practice of so-called
Christians and non-Christians is noticeably the
same concerning the observance of the Sabbath
after certain church obligations have been ful-
filled. Sunday afternoon, with church people
differs very little from the use that the com-
mon sinner makes of it.

Criticize the statement as you may, yet
say without hesitation that the holiness preach-
ers are thrown into a class by themselves, and
in the very nature of things. Paul not only
teaches that the "natural man" does not ap-
preciate and cannot receive "the things of the
Spirit of God," but that even "brethren" who
are yet carnal, cannot, because of their spiritu-
al babyhood. These things are "spiritually di-
cerned" and only he who has become *uncarnal*
can know them.

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