

# The King's Highway.

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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## PLACING THE BLAME.

Lorne Wilson, Jan. 16

NUMBER TWO BY THE REV. W. E. SMITH.

Art thou he that troubleth Israel?

Trouble makers! Yes, that is what the aggressive children of God must ever be. But they are peace-makers too. If we as holiness people have the retaliatory spirit that is not quick to forgive an injury we have a spurious holiness; if we make trouble by meddling and tattling in the community we make trouble that pleases Satan; if we have the carping bitter spirit that can see good only in ourselves and makes us repulsive to hungry souls, we are probably more crankified than sanctified.

There has been too much holiness of this kind, and the enemy has taken occasion to blaspheme. No holy man or woman goes around with a chip on their shoulder spoiling for a fight. They "follow peace with all men and the sanctification without which no man shall see the Lord."

But they soon find that as they walk in the holy way he who was the prince of Peace said, "I came not to bring peace but a sword," and that "they who will live godly in Christ Jesus shall suffer persecution."

There may be some people who can profess, preach and live holiness in such a way that it precipitates no conflict but they have not the kind of holiness Jesus, Paul, Wesley and Fletcher and the mightiest men have lived and preached.

And we insist that the word of God teaches and experience confirms that the carnality of the unsanctified heart is such in its antagonism to God that it antagonizes the truth preached and lived by holy men. God's word declares, "Woe unto you when all men shall speak well of," and we may well say, woe unto you when nobody speaks well of you.

We know by experience that it is possible to live twenty-three years beside all kinds of neighbors as to religion, and yet have nothing but the most pleasant relations with all. Some who have held divergent views in theology from ours have been our friends. But we too have found the preaching of entire sanctification in the average church makes trouble. It brings on a battle between faith and unbelief and there is never a victory without a battle.

We know a young man who went from the river drive and the lumber woods to preach the gospel. He had a hungry heart and a deep purpose to do the will of God. On his first charge he came in contact with the holiness teaching and professed the experience. He was assistant to the pastor who had taken him into the church. The

second year he went to a charge of his own but under the superintendency of this same preacher. He boarded with a prominent layman on his circuit who was an amiable gentleman, a successful business man and the mainstay of the church. He had professed the blessing of holiness but did not maintain it, and seemed to have considerable doubt as to the possibility of the experience.

In the course of his year's ministry the young preacher took occasion to have an exchange of pulpits with a good holiness brother in the same town. The good lay-brother and another took great offence at such a proceeding and speedily summoned the superintendent of the circuit to come over and give the young upstart preacher some good advice.

The superintendent seemed only too glad for the task. He came with fire in his eye and authority in his tone and demanded that the young preacher should accompany him at once to the home of the chairman of the district for reprimand.

The young man quietly asked what charges had been preferred and for what misdemeanor he was to answer? He was peremptorily told that he was to ask no questions but to get ready and go to see the chairman or else pack his trunk and go home.

This seemed far from the justice meted out even by the Romans. The young preacher quietly asked the superintendent what authority he had for sending him home, seeing he was a probationer in good standing in the conference? When the austerity of the superintendent gave way to persuasion the probationer packed his grip, putting in a volume of Wesley's sermons and with a prayer to God for strength took the train for W—— to see the district chairman.

The chairman was a venerable man with most benign spirit and fatherly bearing. The superintendent told him this young man "was making himself obnoxious to several of his best parishoners by associating with holiness people and advancing teaching that seem to discredit their own religious experience." The old chairman said "we better pray." He led in a prayer of tender spirit and was followed by the superintendent who prayed to be "cleansed from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord." When they had risen the chairman said, "I will come and see you, young man, in a few days and talk it over." That was

all that was said.

In a few days over came the venerable chairman to bring the accusers and the accused face to face. The good men could only say, "We find this young man earnest and faithful in Christian service, but he is doing our church harm by preaching this second blessing and we think it will be an injury to his ministry; and besides it makes us feel as though our experience counted for little.

The good old doctor sympathized with them and said, "it required great tact and judgment to preach this doctrine without giving offence, but that he preached it at least once a quarter because it was a doctrine of the church." He gave the young man some good fatherly advice and left. That young man just beginning the ministry greatly wondered why a young preacher could race horses, flirt with the opposite sex, preach doctrines that were absolutely contrary to Methodism and still be in good standing with these laymen, and they have not the slightest misgiving for the prosperity of Zion till he came and began to preach holiness.

Some prophesied that the young fellow would get cured when he went to college and the theological seminary, but he came through five years of school study with his faith more fully fixed in the scriptures that teach deliverance from all sin, but he still finds that preachers can preach almost anything in a pulpit but second blessing holiness and be quite popular.

The reason why holiness makes trouble is because it antagonizes everything that opposes the will of God. Tobacco chewers and smokers do not like a true holiness preacher. It demands that we shall keep our bodies as the temple of the Holy Ghost; that we should devote all of our money to purposes that tend to the glory of God; and that every Christian is to represent Christ by influence and example. Who could think of Jesus puffing a cigar or pipe or chewing filthy tobacco! No wonder dirty preachers and church members oppose holiness. "Be ye clean that bear the vessels of the Lord."

SECRET LODGES.

The whole lodge crowd opposes holiness. Whenever a lodge man gets the blessing if he keeps it he says goodby to the lodge. Not because it is so bad, but its influence is opposed to the highest things. He finds he has to compromise himself with worldly men and sanction godless programs

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