

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. 40:3

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RESISTING THE HOLY GHOST.

Stephen reached the climax in his sermon before his accusers when he charged them with "Resisting the Holy Ghost." He sealed his own doom, for immediately the rage of his enemies broke forth in physical violence that made Stephen the first Christian martyr.

The carnality of the unclean heart, sooner or later, rises up in rebellion against the man who preaches the truth in the Holy Ghost. Merely preaching the truth, however, does not arouse the opposition of the devil in men. It is the Holy Ghost in the preacher that stirs the adversary, because the truth has teeth to bite. I have known men to preach strong truth that has only made the devil smile and carnal people smack their lips. Why? Because they knew the preacher did not mean all he said, and sooner or later would make a loop-hole for them to crawl through.

The reception a spirit-filled uncompromising preacher receives may at first be most cordial. Some of the worldlings think that if they make him a few gifts they will take the keen edge off his message and reduce him to a tame, accommodating vendor of ordinary spiritual pabulum. But let him keep the fire burning upon the altar of his heart, and Sunday after Sunday, week after week, pour in the truth red hot, he will see the hungry and the honest responding to the wooings of the Holy Ghost, and he will also see opposition intensifying in the hearts of those who receive not the love of the truth. Sister Meek and Brother Humble will praise God for the new light that has come; but Brother Boss and Brother Worldling, who perhaps were at enmity with each other when the Holy Ghost preacher came, now like Herod and Pilate, join with all Satan's crowd in saying, "The preacher is too personal." "He does not sympathize with the young." "He is too independent," etc., etc. But all the time the prayer meetings are on fire. Finances are most healthy and God is blessing in spite of so many dragging their feet, and doing all they can to discredit the man that preaches the truth in the Holy Ghost.

But let the carnal folk have their way, and get Rev. Trimmerin, the whole atmosphere is changed. The worldly young people hold high carnival, and soon disgrace the church by their romantic escapades. Brother Worldling increases his generosity. He thinks he can make the

church go on the same medium that makes his business boom. He is splendid in giving money, but he is too busy for prayer meeting, too tired for the Sunday evening service, and a holiness convention or a camp meeting has no place on his program. He may say very little in the "board meetings." He lets everyone else have their say, and then comes forward with the air of refined Omniscience to say what ought to be done. Sad indeed when such a man, no matter how clean and generous, can dominate a "Holiness Church." When he can carry the whole organization in his pocket. When he secretly knows that his money counts for more than real devotion to God, and it is generally understood that things are going in a broad, worldly pleasing manner in the church, that agrees with Brother Worldling's program. Brother Boss reports "wonderful spiritual unity." So there is the unity of spiritual death. "Great financial prosperity." That may be. But go into the prayer meeting, the power house of the church, what do you find? The place is almost deserted and those present look as though they were going through a trying ordeal to keep the meeting alive.

When a church rejects or drives out the Holy Ghost by its opposition to the truth, it is left a dead decaying corpse. It can do many things to stimulate life. Creaturely activity may be passed off for life; but no one that has spiritual discernment is deceived. They can put paint and powder on a corpse but that does not restore life. Social, athletic, pseudo-spiritual activities are often only so much paint and powder upon the corpse of the church, that has been embalmed by the sophistries of modernism or carnality. The only place there is any fire is in the cooking stove; the only place there is any sign of joy is in the rollicking church "fest-evil." But "never mind," says Brother Worldling, "the people are coming our way. Dr. Trimmer is giving the church prestige in the community by his broader out-look and saner methods. We are living in an age when the unbreakable law of the continuity of things has been established. The crucial has given place to the gradual, and the church must be a center of social life and entertainment to truly minister to the needs of the community.

Paul thought differently. He regarded the church as the body through which the

Holy Ghost must operate. It is this that differentiates the true church from every other organization. Without this indwelling sanctifying Holy Ghost the church can be only a lifeless, religious organization, wholly incapable of repeating the spiritual miracles of the apostles, in this day of boasted scientific and philosophical knowledge. The minister is no longer a prophet forth-telling the truth of the gospel, counting the favor and blessing of God the highest reward; he becomes a mouther of second and third-rate truth, or absolute error, to please people that love to have it so.

If brother preacher or layman, when you read these few lines, there is something that rises up in you that protests, ask yourself what it is that makes you feel so. Is it the grace of God inspiring you to love the truth or the carnal mind resisting the will of God? Brother, if you have ever received the Holy fire you must guard it sacredly. You cannot afford to sacrifice truth to prejudice, or the praise and commendation of God to that of those who can do you temporal good. If your spirit lines you up with the worldly, carnal crowd and breaks the real fellowship with God's truest and most spiritual people, you will soon find yourself in a state of Laodicean lukewarmness, with a call from God to do your first works again. It is an awful thing to grieve the Holy Ghost. It may lead to resistance and final apostasy.

W. E. S.

SANCTIFYING OUR LOSSES.

While bereavement comes to most people sooner or later, yet in the hour of his deepest sorrow the Christian can look upward and say trustingly, "Even so Father, for so it seemeth good in Thy sight." Where this is true, sorrow has a sanctifying influence and often sets in motion currents through which the knowledge of Christ is extended in the earth. A bereaved father, whose heart was touched in a missionary service, gave a thousand dollars to missions, saying it was the portion of his estate which would have belonged to a deceased child. The Lord saw fit to remove her by death, so the father sanctified his loss by devoting that portion of his property to the Lord's work. Are you sanctifying your losses in this way?—Sel.