

# 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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## THE TERROR OF THE LORD

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"Knowing therefore the terror of the Lord, we persuade men."—2 Cor. 5:11.

"The Lord is known by the judgment which He executeth."—Psalm 9:16.

The majesty of God's law can be measured by the terrors of His judgment. God is rich in mercy, but He is equally terrible in wrath. They are set over against each other, as are the mountains and the deep seas. They match each other as do day and night, as do winter and summer, or right and left, or top and bottom. If we do not accept mercy we shall surely be overtaken by wrath.

God's law cannot be broken with impunity. The soul that sinneth it shall die." We can no more avoid the judgment of God's violated law than we can avoid casting a shadow when we stand in the light of the sun, or avoid being burned if we thrust our hand in the fire. Judgment follows wrongdoing as night follows day.

And this should be preached and declared continually and everywhere. It should not be preached harshly, as though we were glad of it, nor thoughtlessly, as though we had learned it as a parrot might learn it; nor lightly as though really it was of no importance; but it should be preached soberly, earnestly, tearfully, intelligently, as a solemn, certain awful fact to be reckoned with in everything we think and say and do.

### THE TRIBE OF ISSACHAR

Genesis 49 (14 and 15).

"Issachar is a strong ass crouching down between two burdens:

"And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to hear, and became a servant to tribute."

When Jacob was about to bid farewell to his earthly surroundings and having paid dearly for all he had tried to get through trickery, he proceeds to bless his children, knowing they were to be the heads of tribes. He utters some remarkable prophecies concerning the various tribes; the fulfillment of which is to be seen, even in this day, at so late a period. Most of the statements concerning the tribes would furnish food for a great field of thought; but it is to the words spoken about Issachar I wish to draw your attention at this time.

Issachar is likened to an ass, and that he crouched down between two burdens, shows that he was a lover of ease; as a result of this he finally made a wrong decision and exposed his lack of wisdom. God never in-

The terrible judgments of God against the Canaanites were but flashes of His wrath against their terrible sins.

People with superfine sensibilities mock at what they consider the barbarous ferocity of His commands against the inhabitants of Canaan, but let them read the catalogue of their sins, as recorded in Leviticus 28:6-25, and they will then understand why God's anger waxed so hot. They practiced the most shameless and inconceivable wickedness until, He says, "the land itself vomited out her inhabitants."

Men who know, fear. "Fools make a mock of sin." (Prov. 14:9), wrote Solomon, and professedly wise men still lead simple souls astray as the serpent beguiled Eve, saying: "Ye shall not surely die" (Gen. 3:4). But men who understand the unchangeable holiness of God's character and law tremble and fear before Him at the thought of sin. They know that He is to be feared; and "the terror of the Lord" is before them. And this is not inconsistent with the perfect love that casteth out fear. Rather it is inseparably joined with that love, and the man who is most fully possessed of that love is the one who fears most, with that reverential fear that leads him to depart from sin. For he who is exalted to the greatest heights of divine wrath against sin and the bottomless pit into which sinners out of Christ are running.

tended that any of these tribes should be servants, but to be rulers instead. So the tribe of Issachar received ease at the price of liberty.

I believe it can be truly said, without fear of contradiction from the average unbiased mind that some of the above named tribe still lurks in the Church today. Such persons as the Scripture describes as lovers of their own selves; people who are taking the way of least resistance; people that are running the way of Cain, in that they are offering that which is most easily procured. Or like the Apostle Paul describes in his letters to the Corinthians. Those that build of wood, hay and stubble, whose works won't stand fire.

It is said of Issachar, he saw the land was pleasant and rest was good. Not a few even in this day, that know holiness is a necessity, love the holiness people, support the Holiness Church, yet fail to cross the Jordan and go up into the land. Many could be induced to go up if all that was necessary was shouting around the walls but to go to take Ai and to drive out the Hittites and everything that

This vision and sense of the exceeding sinfulness of sin and of God's wrath against wickedness begets not a panicky, slavish fear that makes a man hide from God, as Adam and Eve hid among the trees of Eden, but a holy filial fear that leads the soul to come out into the open and run to God and seek shelter behind the Blood of "the Lamb of God which taketh away the sins of the world."

We learn from Isaiah that when the Spirit of the Lord rested upon Jesus, it was not only "the Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge," but also "of the fear of the Lord;" and He adds that it "shall make him of quick understanding in the fear of the Lord."—Isaiah 11:23.

The Need of Reverence.—The great need of the church and world today is a revival of the holy, reverential fear of the Lord, and we Christians should plead with God for the fulfilment of that great promise in Jeremiah 32:39-40: "And I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them: And I will make an everlasting covenant with them that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

Do you fear the Lord?

would militate against God seems to be too much exertion, so they conclude rest is good and the land is pleasant and stay on the other side of Jordan.

But the text shows he pays for this ease and pleasantness by becoming a servant to tribute; in other words he is a slave.

There are those today who would receive the Blessing and break rank with the worldlings if it were not for the fact of the reproach they must bear. But on the other hand they are receiving the finger of scorn, for the worldling has no respect for the one who professes that Jesus satisfies and yet they turn to the beggarly elements of the world for amusement and pleasure.

The tribute or price one pays who professes religion and mingles with the world is a high one. Because the wholly sanctified people are suspicious of such a person, the world is suspicious of such a one and those who mingle with the world have no confidence in themselves and feel that every sermon preached is meant for them. Happy is he that condemneth not himself in the thing which he alloweth.