

# 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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## What Are You Doing.

By Rev. Carl L. Howland

When Robert Pollock was writing the "Course of Time," he told a relative that he was trying to make each part perfect. He suggested that if he could do this, then the whole poem would be all that he desired. His idea was that, if the conception were all that it ought to be, it but remained to make each detail fill its place in that conception.

Pollock was responsible for his grand conception and for the carrying out of the detail. With the church the case is different. Infinite wisdom planned it, founded it and ordered its activities, but the carrying out of the plan, the accomplishment of the detail, is left to others. This is where the human comes in and this is the point of failure. God's part is a grand success. The making of the parts perfect, as Pollock attempted to do with his poem, is in the hands of the Lord's followers. In so far as these fail God's work on earth fails of His designs. The architect's plans are all right. It is the individual builders and the foremen of the builders who fail.

Take the part of the church which we know as Free Methodism. As E. T. Layne says, "There probably never was a finer statement of the gospel" than that subscribed to by our people. Our government is wholesomely democratic—not so loose as to be a "rope of sand" and not unduly centralized. The doctrines are those that have been tried out in the furnace of Christian polemics during the centuries. They have been severely tested by God's Word. The standard for Christian living is high, but it is Biblical, and what church should encourage people to believe that cheap "Christian living" is going to

get them through at last? All these advantages allow the worker on detail or any foreman in the church to work without embarrassment and if he is properly appointed, and if he will work, the field of his particular responsibility ought to assure his success.

With the great commission behind us and the plan of God to guide us, with a denomination unsurpassed on earth in allowing and encouraging the spiritual accomplishments that the Lord intends, we ought to be successful in our respective appointments—whether we are appointed doorkeepers or bishops, pastors or Sunday school teachers.

Let us not expect too much of our general officers. Whoever they are, they are helpless to accomplish the ends of the church unless the men and women all down the line are successful in their respective fields. The Sunday-school teacher who is building his class in interest and members and who is tending to bring and is bringing them to the Lord and is getting them to work for the Lord and the church (if they are of age for such activities) is handling well his detail. He is making success for the local church, for the Free Methodist Church and for the kingdom of God on earth. On the other hand, he who is failing in his little field, he who is failing to do his unit of work, is contributing to the failure of the whole. If there are 1,000 units and each unit is made a success by some one, then the whole is a success. And the opposite is true. Many a member of a Sunday-school class or member of a church or preacher laments the fact that some one "higher up" is not accomplishing his work, or he is sad because of some lack of progress *while at the same time he is not carrying forward the work of his unit.*

He imagines that the whole ought to accomplish whether his detail is making good or not.

The pastorate is the most strategic office in the church. The pastor serves his charge for a certain period. The work has remained stagnant, gone backward or gone forward under that administration. A denomination will succeed in its purpose if the preachers are succeeding on the various charges—otherwise not. There can be no progress for the denomination unless there is progress in the individual pastorate. By success is meant the accomplishment of the ends of the denomination. Without it we have no future, however orthodox or true to a standard we may be. The great end of our church is "to spread scriptural holiness throughout these lands." The man whose work always or usually goes backward under his administration is not doing that, though he may be very sure that he is a worth-while Free Methodist preacher.

Suppose each of the other members of your church amounts to as much as you do for the financial support (according to his ability), the attendance, the spiritual welfare and the evangelistic program of the church, will the result be a forward movement or not? Suppose every Sunday-school teacher is as successful as you are, will the result be a larger and better and more successful school or not? Suppose each pastor in the denomination is as successful as you are in building the kingdom in his field, will the result be forward movement or backward slipping?

Now, honestly, what are you doing? Do not pass the responsibility on to another. What are you doing? Not what are we doing, but what are you doing?—*The Free Methodist.*

### LOOKING LIKE CHRISTIANS

We love to read the writings of fearless preachers, those who are not afraid to call things by their right names, whatever their church affiliation. There is so much compromise in the pulpits, and worldliness in the pews in these days that it is refreshing to hear one preach the class of truths that the people need to hear. A man may preach general truths and be applauded and get a big collection; but if he would preach in detail and mention the things that are sinful his collection would be poor and he would not be invited to return.

Rev. Benjamin T. Roberts was the first general superintendent (bishop) of the Free Methodist Church. He preached plainly on all the cardinal doctrines of the Bible and on all the

"issues" of our church. In writing on the subject of dress, he expressed himself quite plainly, one paragraph of which article is given herewith, and his quotation from Bishop Morris:

People who will not dress like Christians have no right to call themselves Christians. It is true the dress does not make the Christian, any more than the feathers make the bird. The inner will clothe itself in appropriate outward forms. A humble person never has the appearance of a proud one, although a proud person may, for selfish purposes, put on an appearance of humility.

Bishop Morris, one of the godly bishops of the Methodist Episcopal Church of the last generation, says that such things as these can not be for any purpose but to gratify vanity—"a

gold ring on the finger, or hung to the ear; a gold breastpin, or guard chain; a gold-headed staff; an artificial flower on the bonnet; a string of gold beads hung around the neck; a large bunch of some dead person's hair hung on the side of the face. How unsuitable, how trifling and sinful it is for persons to indulge in them, who, as disciples of Christ, should be dead to the world, always bearing about in their bodies the dying of the Lord Jesus; not conformed to the world, but glorying in the cross of Christ; and more especially our Methodist brethren and sisters, who have been better instructed on the subject. They offend with their eyes open, knowing that God forbids the wearing of gold and costly array, as plainly as He forbids sin."—*The Free Methodist.*