

# The King's Highway

An Advocate of Scriptural Holiness.

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## EDITORIAL

## HOLINESS

### NO. 1

What could be more suggestive for a train of thought. There is nothing but what has its beginning or origin somewhere. There are many that make light of and sneer at holiness, because they are ignorant of its origin. Some say in derision, holiness came to our country from across the line, meaning some other province or country. They are thinking altogether of the person preaching this truth who came from this or that place. Holiness did not have its origin in any human but in God Himself. We read in the epistle of Paul to the Ephesians, chapter one, verse four, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." We here have the thought of God for us, and how could He, the holy one, who has created all things have any other thought for rational beings, created in his image and after His likeness. We are very prone to judge the product by the representative, and we fear oftentimes many misrepresent this great truth, so that individuals who are wanting to know what is truth, see so much of the human, or the dross, that they judge the whole matter to be of human origin. You will notice that God hath chosen us in Him before the foundation of the world; this matter of holiness was not an after-thought of God; a plan devised by Him after the fall of man, but it was thought out and purposed by Him for man, before the foundation of the world. God is holy, was holy from the beginning, and forever will be holy, so that he is still producing holiness. Let us obtain it from the proper source, and then there will be the practical demonstration in the life of holiness.

Only God can take out of your heart the bad temper, pride, malice, revenge, love of the world, and all other evil things that have taken possession of it, and fill it with holy love and peace. To God you must look; to God you must go. This is the work of the Holy Ghost; He is the Purifying Fire; He is the Cleansing Flame.—  
William Booth.

## THE PASTOR AMONG HIS PEOPLE

(Continued from last issue)

### 2. *The Pastor Among His People.*

Careful attention to general pastoral visitation is indispensable to every minister of the Gospel in charge of a circuit or congregation, who would accurately comprehend one of the most impressive duties of the pastoral office.

Dr. Murphy advises the following order of the pastoral office, allowing the pastor from eight o'clock till two in the study, with a recess of one hour: one hour of devotion before breakfast, five hours of study, two hours and a half of visiting and in the evening an hour and a half for reading and correspondence—ten hours a day for the various duties of the office. This exact arrangement may not be strictly adhered to by all, but it would seem that some such, or similar arrangement might be fixed upon by pastors in charge of congregations, and living in parsonages or their own homes. In this nervous age and with our numerous late night meetings and different boards and committees to be met, it might be a bit strenuous for some. One thing sure, a systematic and persistent effort to meet the requirements and measure up to the requirements of a genuine pastor will not only call for study hours but will send us out calling upon and praying with our people and entering new homes as opportunity is afforded, and as truly as "each victory helps us some other victory to win" and "light obeyed increases light" we will find when we call where we can and may, other homes will open to us. It frequently happens that one meets a friend or neighbor of the parishioner being visited who invites you to call upon them.

I once held a quarterly meeting for a pastor who had been doing considerable paper hanging in the town or village where he lived and very little pastoral work. I suggested that while I was there we might do a little extra calling. He did not know of anyone it would be worth while going to see. I inquired if there were not some shut-ins or aged people to whom we might take the sacrament or upon whom we might call. He could not think of any, but on Saturday afternoon after I had made a few further inquiries he did think of a place we might possibly call. We went and found the lady wondering why he had not called before. Before leaving they suggested a nearby family who had had sickness and sorrow, and we called there. While there we met an outside lady who had dropped in, who appreciated the prayer, and said she wished we might call at her home. The pastor had been telling me how when he began paper hanging he had only intended to help one or two of our own members and his nearest neighbor, but as he worked one place some one would come and see it, or inquire of the owner, who hung their paper, and come after him, and he did not like to refuse. So I told him the pastoral calling worked the same way. A little effort brought new opportunities. Many times those who think they must enter into business of some kind, or labor with the hands in order to receive a support, would find that by starting out to call and pray with and for the folks, the way would open up before them and the Lord would provide.

Now in thinking of the pastor among his people we think of the many different occasions and circumstances and conditions that make it necessary and appropriate for him to be with them. We might consider, first, *The pastor among his people in times of suffering and sorrow. His presence in the sick room, as one that weeps with those who weep.*

He should have a heart of sympathy. How often may he prove a comfort and support to members of his flock when they are in some distress. Again and again the pastor feels to say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

While selfish motives should not actuate us, such times are not only opportunities to serve, but they may result in lasting friendships for the pastor, friendships that could be made in no other way, and may help provide for his support, if that is not being taken care of in a regular and systematic manner.

During the past years of my ministry I have had some very great surprises and merciful Providential help and relief that came right along these lines.

In the sick room of Christians I like to make use of the fifth chapter of Second Corinthians, the fourteenth chapter of John or some other choice selection containing precious promises and giving asurance of comfort and safety.

To the aged I like to read the 91st or 92nd Psalm. To the tempted and tried I like to bring encouragement from the 37th or 73rd Psalm and part of the fourth chapter of Philippians.

I enjoy inspiring the young convert with the 12th chapter of Isaiah or the 32nd Psalm as also with any one of the New Testament portions. I have found 2 Tim. 4:6-8 excellent as means of approach and religious discussion on conversation with veterans, commonly called "old soldiers" as also very fitting to the dying saint. This might be prolonged indefinitely but I must come to my next division.

### 2. *The pastor among his people as one that "rejoiceth with them that rejoice."*

I have already run into this in mentioning the various uses of Scripture portions and passages that are applicable to the different classes, but not alone on spiritual occasions. In reference to soul deliverance and victories should we rejoice with the members of our congregations? There is a great joy along this line. But there are domestic and social occasions, financial and business advantages and advancements, educational successes and accomplishments, professional proficiency and attainments and preferments, etc. Certain legitimate family gatherings and reunions as well as wedding days and sometimes birthday celebrations.

Then there are community interests and gatherings that call for the pastor's presence and influence. I know these statements and suggestions are apt to be misunderstood and misapplied. What the speaker would like to convey is that the successful discharge of his pastoral duties in the above respects calls for wisdom, for tact and grace, for moral stamina, and courage.

A pastor should not rudely or meddlesomely inquire or pry into people's private affairs in the home or in their business life, yet he should have a keen interest and shrewd insight regarding such matters and should be a man in whom his people will naturally desire to put confidence, and he should never betray confidence. He must learn how to be silent, and how to bury things in his own heart and mind, as well as how to find out in a righteous and conscientious way the needs, difficulties and perplexities and struggles of his people. Of all men on earth he should be the very last to be a tale-bearer or gossip-monger.

Perhaps we can do no better in closing than