

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.—Isaiah 40:3-8

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THE CRISIS OF THE PREACHER

The time of his entrance into the ministry is of course a crisis for the preacher, for a mistake is very serious. If a man misses, either in entering the ministry or in failing to enter it, the mistake is a tragedy. For this reason we believe it is fair to both the church and the preacher to permit to serve something of an apprenticeship before ordaining him to the permanent ministry. And at any time during that period of apprenticeship the man should be permitted to drop back into the ranks of the laity without suffering criticism because he once "started out to be a preacher."

But if the preacher gets by without "beginning," he is likely to go on for ten or twelve years on something of an even keel. At the end of this time the emotional zeal which accompanied his entrance into the ministry will have been severely tested and may have cooled somewhat even in the fire of service and trial. His financial obligations will have increased by now and he may have begun to show signs of "money hunger." He begins to feel that if promotion is ever to come to him it will have to come now, so there may creep out intimation of his desire to "better himself." So the criticism may go the rounds that this certain preacher is not as "fiery as he used to be," that he seems always to think of how much money he is to receive for his service, and that he is after a "place." Without considering how much merit there may be to the case or how much the preacher is to be excused, there is no getting away from the fact that the combination of circumstances and conditions constitute a crisis. And few things are more pathetic than the sight of the preacher who is spent at middle life.

But if the preacher gets by his second crisis he will likely find his sphere of usefulness, settle his roaming tendencies and go on for another period until he finds himself classed among "the older brethren." Then another crisis approaches, based upon the preacher's uncertainty of the immediate future. How much longer can he remain active? What would he do if he should be set aside? Along with these considerations come temptations to "settle down," to hunt a congenial climate in which to just "live," to feel too strongly the fact that he is frequently "overlooked," and to become either formal and commonplace or else to become cynical and hard.

And now and then a preacher lives to see a fourth crisis which comes when broken in health or burdened with years he must settle down to be a layman once more. He must sit while others conduct the services and listen while others preach. He will be called upon for counsel which he will feel himself able to give, but which he knows will cause harm if given. The superannuated preacher is potentially both a blessing and a curse, and the demand that he shall determine which he shall be brings on a crisis. It is indeed an art for a man who has been an active and successful preacher of the gospel to grow old gracefully and practice in the pew what he has always preached from the pulpit.

The stages between crises are so few that practically every preacher is even now passing from one and entering upon another, for you know the approaches are not precipices but are built on degrees. But knowing the symptoms, it is possible to guard one's self. Especially in the second and third crisis and all the time there is every reason to hold fast that no man take thy crown.—Dr. Chapman in Preacher's Magazine.

A MINISTER'S FAILURE OR SUCCESS

There have been ministers who, in their prime, fought Holiness and refused the baptism of the Holy Ghost, or who, having received the baptism, neglected and lost it, who have filled big pulpits and drawn fat salaries, but whose influence gradually waned and whose old age was full of complaining and disappointments and bitterness and jealousies, and whose sun went down behind clouds, if not into a starless night, because they neglected God.

And I know men—old men—full of God, who were persecuted in their prime for Jesus' sake, but who had salt in themselves and who kept sweet and delighted themselves in the Lord, whose bow abides in strength, whose sun is shining in fulness of splendor and who are filling the world with divine messages that men are eager to hear.

Know this, that not long service and experience will save you from becoming a back number; but God in you will. God is always up-to-date. It is God men want.—Col. S. L. Brengle, Salvation Army.

AMONG THE REFORMED BAPTISTS

My summer's labors are closing in the Eastern states, after working clear across the continent during the summer months. A good summer, indeed, this has been. My last camp meeting of the season was the Reformed Baptist camp at Robinson, Maine, known as the Riverside Camp. This was an interesting meeting to me, being the first one among that people. Old Riverside is quite a historic place, the camp having been established for some more than thirty years. In its earlier days, special excursions were run by the Bangor and Aroostook railroad to convey the crowds; but the incoming of autos has, of course, changed that. But for crowds they still have no lack. It rained all day on the first Sunday of the camp, but the tabernacle was full throughout the day. The last Sunday was a beautiful day, and there were about 900 automobiles (by actual count) on the ground; and the large octagon-shaped tabernacle was strained to hold one-half of the people that were present, and they were sitting and standing in every conceivable place.

I was the only engaged preacher for the camp, and it fell my lot to preach twice each day, and on one of the Sundays, three times. The afternoon services, excepting one Sunday, were carried by their own pastors, of whom there were a number present. We enjoyed the preaching of these brethren, and every one preached a well-thought, scholarly and earnest message. The most

of them who preached were rather young men, though two or three of their older leaders gave great account of themselves in sermon. The predominance of young men in their ministry, and especially of devoted and scholarly young men, make me know the future of their work is well secured. They all ring true to holiness, and are methodical and aggressive in spirit. We found no denominational narrowness among them. They nearly always use evangelists of other denominations for their camps; and the most of the preachers of the younger set have been educated in Eastern Nazarene College, at Wollaston, Mass. The singing for the camp was led by Rev. Harvey Blaney, one of their fine young pastors, who during his school years was on the Eastern Nazarene College quartet. He put over a very excellent musical program. Our connection with the camp this year was in every sense delightful. The Reformed Baptist Alliance is making a splendid showing for holiness in Maine and New Brunswick. God bless them!

We are now holding our last out-door meeting of the season—a tent meeting at Springfield, Mass., sponsored by the Nazarene Church. This is our third engagement in this city in the past two years. The meeting is well attended, and promises to be a genuine revival. We have had a great summer, and our winter's slate is good, and God's promises assure us of fruit beside all waters. Amen!—Roy L. Hollenback, Evangelist. Pentecostal Herald.

A NIGHT WITHOUT A DAWN

If Christ be not divine,
Then lay the Book away,
And every blessed faith resign
That has so long been yours and mine,
Through many a trying day;
Forget the place of bended knee;
And dream no more of worlds to be.

If Christ be not divine,
Go seal again the tomb;
Take down the Cross, redemption's sign;
Quench all the stars of hope that shine;
Forget the upper room;
And let us turn and travel on
Across the night that has no dawn.
—Clarence E. Flynn, in Southern Methodist.

PEACE MAKERS

In the effort for peace Soviet Russia will take a responsible place and will make its voice heard. Maxim Litvinoff, Foreign Commissioner, on the occasion of Russia being voted in the League of Nations on September 5th, the eight nations voting in favor, three against and seven abstaining from the vote. Let us hope that Russia will make good on the promise, but it seems strange that the same kind of Communism that is so revolutionary here should be so peace-loving when it arrives in Geneva.—Wesleyan Methodist.

"Stand for the right. No good thing is a failure and no evil thing a success."

Mrs. Harshorn Miller
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