

# 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

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### RELATIONSHIPS AND ADJUSTMENTS

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In treating this subject we must deal first with our relationship and adjustment to God. Naturally we were out of harmony with God and were by nature children of wrath. This condition inevitably produced mal-adjustment and at the age of accountability took us from under the shelter of the unconditional benefits of the atonement, which assures the salvation of those below the state of moral accountability, and made it necessary to have wrought in us by the Holy Ghost those spiritual renovations known as regeneration, or the re-living of the soul, and entire sanctification which restores the image of God in perfect soul health.

In the matter of this readjustment to God and His nature, people and things may be involved incidentally. Before a person can become right with God he may have to become reconciled to someone with whom he is at enmity. Restitution in some form generally has to be made before the faith faculty can perfectly function either for pardon of sins or for the cleansing baptism.

With the incoming of such a spirit of love the recipient may think he is now in a state where the conflict with people and things is all over. Of course everybody, especially Christians, will accept his testimony and will be glad to seek and find the blessing he enjoys.

But alas, the bitter disappointment! The sanctified child of God often finds the very blessing that bought peace to his own soul, stirs conflict for him even in those who profess to be children of God.

Here are some well known examples who in gaining peace with God brought war and persecution against themselves. Martin Luther in finding God, found the Pope, and the Roman hierarchy wholly against him. John Wesley, no more orthodox in theology than he had ever been, when God came into his life with regenerating and sanctifying power, found himself excluded from the Anglican Church, universities, and from the fellowship of members of that communion. What a storm raged about him! Anglicans, Dissenters, Deists, Calvinists, fanatics, all assailed him. Even his own wife became his worst enemy. Yet Wesley just let them rage. He answered their rejections to the truth. He maintained his sweet and blessed fellowship with God, and lived to see some of his worst enemies become his friends because they first became reconciled and adjusted to God.

It is the experience of heart holiness which puts a person out of harmony with a multitude and often makes those of his own household enemies. Jesus said it would be thus: "Think not that I am come to bring peace to the earth. I come not to bring peace but a sword . . . a man's foes shall be they of his own household."

A preacher who has a worldly congregation,

gets sanctified wholly, testifies to it and preaches the whole gospel; he soon has a fight on hand, and is soon voted out to give place to a preacher who will please the people. A layman gets sanctified wholly and tells out the glad story, but instead of being met with approval, he is met by frowns and protests. Perhaps this very preacher who was the means of his conversion, regards entire sanctification as a delusion and a snare, and takes such an attitude of hostility to the one who testifies to the experience that he is compelled to leave the Church he loves and the fellowship of those whom he desires to bless.

More than forty years ago a sanctified brother came from Massachusetts and preached in a conference of preachers in New Brunswick. His message at first was greeted with almost general approval. Many of the preachers sought and professed to find the "second blessing" or entire sanctification. The spirit spread amongst the churches. But when some began to see that holiness was more than a great emotion but separation from all things unclean and worldly they began to draw back. Then the conflict was on. For a number of years the issue was on in the churches. Some who had professed the blessing, toned down their testimony and preaching to please men. Others said this is of God and is more to us than life itself. The conference finally took decided action and disfellowshipped all the preachers who persisted in testifying to and preaching holiness, and issued an edict calling upon the churches to discipline members who professed the heretical experience. In some churches those who had borne the burden for years and loved their church dearly were voted out of its membership and were compelled to go into halls or other places where they could praise God and worship Him in the beauty of holiness. The right adjustment of preachers and laymen to God produced a mal-adjustment with men. It was only history repeating itself and the repetition will go on so long as the carnal mind is what it is.

The sanctified brother is convicted by the Spirit that he cannot maintain his relation to oath-bound societies, nor can he have the matter of his bread and butter controlled by a socialistic, often communistic, godless organization that will wreck property, incite riot and ruthlessly kill, at the suggestion of a cunning leader, who draws down \$25,000 or more a year, and makes great capital out of the working man, his prejudices and his needs.

What a terrible mal-adjustment with men the wholly sanctified finds is created by his proper adjustment to God!

A brother who holds today the highest office in the gift of the largest holiness body, said that when he came home and let it be known that he had been sanctified, the very next morning one of his brothers cried out: "It is time for old sanctified to get up!" or words to that effect. A wife doesn't know what kind of a husband she has till she gets real salvation

from sin. She may have been a member of a big church, attending when convenient and no social pleasures in (here), the services of the church. She may have been very useful in Church entertainments and festivals. But finally she sees the emptiness of the whole thing, seeks God with full purpose of heart, and is sanctified by the blood. What a change! She cannot enjoy the card parties, the movies or the proud social functions any more. She now tries to govern her life by the Bible. She and her husband at one time were perfectly joined in serving themselves and the world! Now there is a gulf between them, although she loves him better than ever before. He protests and says if this is religion I don't want it. If she holds true and keeps sweet she may win him, but if he refuses the light, the prophecy of Jesus comes true; the household is divided. The sword has come because a soul has become rightly adjusted to God, and this adjustment manifests the mal-adjustment of the husband.

This somewhat repudiates the poetic sentiment in the words, "Be noble and the nobleness that lies in other men, sleeping but never dead, shall rise in majesty to meet thine own."

This will be the case if hearts are honest. But a multitude turns from the light. The carnal heart hanged Jesus on the tree, beheaded Paul, and put to a violent death all the apostles save one who barely escaped such a fate. But out of the conflict emerged those who caught the same spirit, and the conflict goes on. "The blood of the martyr was the seed of the church."

God's sanctified in every age are called to fill up that which is behind in the sufferings of Christ.

When the spirit of worldly popular compromise, persecution and opposition cease, the world joins the church. And in that very church that once endured reproach and suffering, leaders and laymen may join in opposition to the very testimony and spirit which gave their church its birth. Why is this? They are profiting in the religion of the church which now has high titles, offices and splendid emoluments to give, hence they do everything possible to preserve the "status of us," which the old colored preacher said, "is the Latin for the mess we is in." And still they may subscribe to holiness.

Then, too, on this basis of our perfect adjustment to God must come our adjustment to Things. Things we eat, drink and wear, let all be done to the glory of God, and this insures our highest good. It is rather sickening to hear some sing, "I've lost the world and the world's lost me," when the insignia of the world is hung all over them. Dr. Daniel Steel says everything we do has a moral quality, even to the buying of a pair of shoe laces. Brother Will Hooplè told that as a lad brought up in a wealthy home, he had a passion for flashy clothes of most fashionable cut, and

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Mrs Geo Tedlie, Feb 38