

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

VOL. XXXVIII.

MONCTON, N. B., SEPT. 15th, 1939

No. 31

THE PREACHER AND HIS PARISH

Pastoral Standards

As a minister controls his own time, he should make it a point of honor to give full service to his parish.

Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.

It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.

As an ethical leader in the community it is incumbent on the minister to be scrupulously honest, avoid debts, and meet his bills promptly.

Relations with the Parish

In attempting a pastorate, a minister assumes obligations which he should faithfully perform until released in the constitutional manner.

As a professional man the minister should make his service primary and the remuneration secondary.

A minister should not regularly engage in other kinds of remunerative work, except with the knowledge and consent of the official board of the church.

The confidential statements made to a minister by his parishioners are sacred and not to be divulged.

As a minister is especially charged to study the peace and unity of the church, it is unwise as well as unethical for a minister to take sides with any factions in his church, in any but exceptional cases.

The minister is the servant of the community and not only of his church, and should find in the opportunity for general ministerial service a means of evidencing the Christian spirit.

Relations with the Profession

It is unethical for a minister to interfere directly or indirectly with the parish work of another minister especially should he be careful to avoid the charge of proselyting from a sister church.

Except in emergencies, ministerial service should not be rendered to the members of another parish without the knowledge of the minister of that parish.

A minister should not make overtures to or consider overtures from a church whose pastor has not yet resigned.

It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in cases of

flagrant conduct to bring the matter before the proper body.

A minister should be very careful to protect his brother ministers against imposition by unworthy applicants for aid, and should refer such cases to established charitable agencies, rather than to send them to other churches.

A minister should be scrupulously careful in giving endorsements to agencies or individuals unless he has a thorough knowledge and approval of their work, lest such endorsements be used to influence others unduly.

As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation.—Christian Advocate.

HIGH STATES OF GRACE

V. May Dorman

High states of grace are reached by the cleansed and filled who serve and suffer in God's appointed way and for his sake.

There are saints of all ages and of every degree of saintliness from the saint who serves in drudgery to the saint trained to recognize the faintest whisper of the Spirit's voice.

Madame Guyon was a saint who could suffer joyfully the many crosses divinely appointed her and could therefore write, "It is thou alone, O crucified Savior, who canst make the cross truly effectual for the death of self. Let others bless themselves in their ease or gaiety, grandeur or pleasure, poor temporary heavens; as for me, my desires were turned another way, even to the silent path of suffering for Christ, and to be united to him, through the mortification of all that was of nature in me that my sense, appetites, and will, being dead to these; might live wholly in him. What then renders this soul so perfectly content? It neither knows nor wants to know, anything but what God calls it to. Herein it enjoys divine content after a manner vast, immense, and independent of exterior events; more satisfied in its humiliation, and in the opposition of all creatures, by the order of Providence, than on the throne of its own choice."

What, may we ask, does the Christian world of modern times know of the death of self, or of the mortification of the senses for Christ's sake? What of humiliation through "the opposition of all creatures" by "order of Providence" and contentment withal?

Paul wrote to the Phillipians: "I have learned, in whatsoever state I am therefore to be content," and to the Corinthians: "We are troubled on every side, but not distressed: we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Again, there are those in union with God who feel his divine greatness in the manner

felt by Lady Maxwell who says, "All my intercourse with God the Father is strongly marked with that superior solemnity and awe which lay and keep the soul in the dust, yet raise to that holy dignity which flows from a consciousness of union with the Deity."

It is a sad fact that in these present times, God with many, has ceased to be the self-existent and external God of life and power and glory, proclaimed in the Bible and revealed by Jesus Christ as the great and Almighty God in whose keeping is the breath of man's nostrils. "Reverence is the very first element of religion," and "humility is before honor." The humble man, the Bible tells us, is heard by God, delivered, lifted up and exalted by God, and is greatest in Christ's kingdom. "Blessed are the meek: for they shall inherit the earth," (Matt. 5:5) and "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Here we find those who have "the same spirit, the same judgment, the same will with Christ," those who have passed out of their epochs of Christian experience into Jehovah himself.

But how may we know this union of soul with the Deity except through union with Jesus himself? For the God in Christ expressly declares, "I am the way, the truth and the life: no man cometh unto the Father, but by me." (Jno. 14:6). And Lady Maxwell pre-eminently a saint, testifies to this truth thus: "Jehovah teaches and enables me to pass through Jesus as the way to himself." And, moreover, as one has said, "It is through this revelation of Jesus that we know the ever-blessed and glorious Trinity; and the Trinity, Father, Word and Holy Ghost, in the eternal, undivided unity of the ineffable Godhead." Deprive the Son of his place in the Godhead and you not only deprive your soul of the wealth appointed and prepared for you, but destroy the substance of the gospel as well.

When John the beloved saw "the brightness of the unveiled glory" of his risen Lord he said, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore; Amen: and have the keys of hell and of death. Write the things which thou hast seen and the things which are, and the things which shall be hereafter" (Rev. 1:17-18-19). How, pray tell, may a soul be heaven-born and fail to perceive the truth of these words?

Our divine Lord, Saviour and Redeemer of men, open thou our eyes that we may find union with God the Father through his son Jesus Christ and became wholly lost in the Father, the Son and the Holy Ghost.

In the highest class of God's school of suffering we learn, not resignation nor patience, but rejoicing in tribulation.

Miss Viola Churchill, June 1939