

# The King's Highway

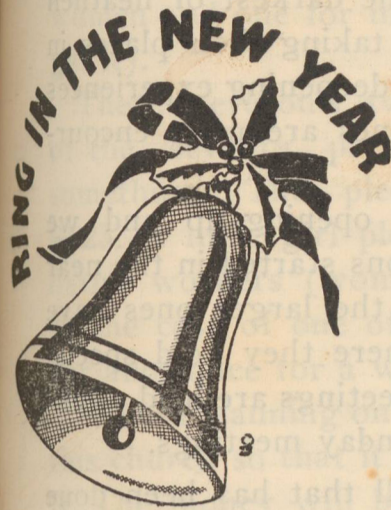
An Advocate of Scriptural Holiness

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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## A Happy and Prosperous New Year To All Our Readers

Mrs. Geo. Tedlie, Feb. 40



### CHURCH WRANGLING A DIABOLICAL EVIL

By Rev. F. A. Dunlop

This evil is not new. It was prevalent under the law. The Gospel Age also has suffered from it. Swift on the heels of Pentecost, Peter discovered its presence when Helenistic Jews complained of a supposed indiscriminate distribution of certain church funds. Paul, in his epistles to the different communions, either bewailed the fact that dissensions already existed or admonished those who had thus far escaped, to guard with diligence its every approach.

To the Corinthians he wrote: "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ . . . for whereas, there is among you envying, and strife, and divisions, are ye not carnal and walk as men?"

To the Galatians he wrote: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

To the Church of Ephesus he wrote: "I therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with all long-suffering; forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

To the Philippians: "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." "Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without rebuke," etc., etc.

This great spiritual leader knew too well the destructive agencies that operate in a spirit of enmity and bitterness. He would therefore warn the Church of Christ to exercise great care lest this evil enter and destroy the work of God.

Our danger, as members of Christian communions today, lies in our failing to rightly estimate the possibilities of ruin which exists in this enemy of all righteousness.

Hence, we merely wink at its existence until a foothold has been gained and the evil begun.

But when history records myriads of fast-growing Spirit empowered, influential

churches reduced to a "black-out," a mere cipher, a charnel house over night, as a result of this diabolical evil it ought to place the most indifferent member amongst us on his guard. Yes, churches that have known beautiful harmony, outstanding revivals and gracious divine visitation, are knowing today the chilling, icy breath of this accursed thing. And their services have become insipid and anaemic. It has driven not only men, but we fear in some instances, even the Christ Himself, from the house of worship. It is a fast growing, rapid spreading, unruly evil. It must be consumed or it will consume us.

Not the least of our trouble concerning this evil lies in the fact that it is a difficult thing to manage. It is amazingly hard to corner. No one seems ready to admit harbouring it. Even if you track it to their back door, the thing only came across the field from one of their neighbors, and was stoutly refused admittance by them. "No harboring of any ill will here. Not I!" And yet it was in the last prayer-meeting that the occupants of this very house arose and in a sanctimonious manner informed all present "that they could pray and shout their heads off, but nothing would ever be done in **this** church until—"

It was also during the last revival effort, when it really appeared that something genuine was coming to pass, that this same individual saw that such a thing must not be, else his former prophecies would be proven false. Someone must inform this evangelist that "no good thing can possibly come out of Nazareth." The old sore is again opened wide, and caustics are applied everywhere, but at the seat of the trouble.

But why describe it further? It is so well known by each and all that its first appearance is detected at once.

The question arises: Can anything be done to overcome our difficulties here? I see no reason why not.

First: Let the lovers of God and truth refuse to be influenced by this thing. Instead of becoming partners in a general church upheaval, let them band themselves together, giving more allegiance to God than to persons and by a united front unarm this evil of its most desired and effective weapon, namely: Sympathy. It will die of slow rot when it receives no pity.

We face the alternative of abolishing this unholy thing or suffering the loss of the rising generation, many of them cradled in the arms of faith and nurtured at the place of prayer. We must stop this church wrangling or see our boys and girls grow up cynical, hard, and loathing the very word, "holiness." They will laugh at our feeble efforts and learn to despise the way that alone leads souls to God. It is left for our churches to decide which it will be.

Secondly, I would offer a word of advice to the principal parties involved. Betake yourselves to days of prayer in which you uncover your heart to God. Let Him reveal to you His perfect will. Stay there until you make the astounding discovery that your cherished wrongs have erected a barrier between you and the Father's throne. Wait, until you read with deep meaning: "Blessed are the merciful for they shall obtain mercy." And then hear that sterner message: "For if ye forgive not men their trespasses neither will your Father which is in heaven forgive your trespasses."

But you answer: "I have been wronged. I have been lied about. I have been misrepresented."

That is not so much to be wondered at in a world like this. The disciple is not above his master. Nor the servant his Lord. "If they have called the Master of the house Beelzebub how much more will they call the members of His household." Allowing that you have been wronged, the probability is you have allowed a spirit to enter your heart of much greater moment to you than the fact you have been mistreated. There is an attitude we can take towards another that in the sight of God is equivalent to murder. So much of our so-called, "Standing on our rights," is motivated by a spirit that knows no bounds nor limits in its demands. When a man sits around asking for an apology, and behaving like a mule, you can be quite sure that the "Iron" has entered his soul." It will take genuine humility to bring about a genuine reconciliation, but it is the only way in most cases to avoid a dead-lock. Brethren, the time is short. It is not so far to the judgment. We ought to quit ourselves like men. Tremendous issues are at stake. May God melt our hearts and unite our forces in a great and glorious enterprise.