

# The King's Highway

## An Advocate of Scriptural Holiness

VOL. XXXVIII.

MONCTON, N. B., JUNE 30th, 1941

No. 73

### FACING THE FACTS

By Rev. C. E. Ferguson

The pastor should hold down his job the same way his members do. He should be at his post six days every week, and not take to himself the privileges of a free lance. What right has a preacher, because he does not have to punch a time clock or report to a superior, to ignore his most important duties as the shepherd of the flock? Suppose a clerk, school man, mechanic, or office help should take the liberty of appropriating his time as it suited him—what would happen to such an unwise man? A professional man said, "If I did as your preachers do, I would not be tolerated by those in authority but be given orders to vacate."

A member of the stationing committee said to his fellow members. "I have several hundred men under my charge. If a man does not fit in the job I give him, I place him at another job; if he does not make good at that, I let him go."

One of our bishops has said, "He is a law unto himself," speaking of a preacher who felt he was privileged to do as he pleased. To the laymen the situation is a serious one, and there is much complaining on their part over this state of affairs which demands action of some kind as a remedy.

A patient in the hospital who was conscious only once in several weeks before death came, never had a visit from the pastor of the circuit during the illness. Another said, "It was three weeks before the pastor put in an appearance, and then he did not pray." When a preacher's son was asked if the Free Methodist pastor had called on him he answered, "What does he care about me?" But the pastor of another church was shrewd enough to drop in and show some interest. John Wesley said, "Laziness has eaten the heart out of our preachers." What would he say if he were to sit on the stationing committee in our day and hear the complaints, and also the requests for a change? Some delegates are sent to conference with instructions not to bring this or that preacher as pastor for the coming year. On the other hand, many are the requests for the pastor who is a shepherd of the flock and loves the sheep. Would it not be appropriate to label some preachers "part-time men" and pay them accordingly?

Bishop Clark while holding a conference asked the question, "How many preachers have read the Discipline through this year? How many have read it through in the last six months?" Then he asked how many had done so during the last month. There was silence in the camp, and confusion of faces. The bishop knew there were some pointed and pungent paragraphs in the little "Black Book" which stir the soul. One particular reference to pastoral work is quite clear and gives some explanation of the why of the matter, "That if the preacher is as salt that

has lost its savor, to such this employment will be mere drudgery."

Jesus did not mince words when He made the comparison; it was shepherds or hirelings, faithful or unfaithful, talents used or unused. How blessed will be the words, "Well done, thou good and faithful servant."

The late Bishop Zahniser wrote on pastoral work as follows, "Brother Minister, will you not bestir yourself along this line? If you allow yourself to neglect this your plain duty on a trivial excuse, you will reap what you sow in your membership permitting similar excuses to keep them from your public ministry, and the services will become dry and powerless and uninteresting, and you will soon be a back number."

A recent publication had this question, "What is the matter with the preachers—they are deserting the people?"

Paul writes, "Make full proof of thy ministry;" and we may say also, by God's grace we will prove our divine call.

### COSTS AND COMPENSATIONS

Watkinson reminds us that Christ told His followers that they must count the cost of discipleship; but never told them to count the gains. This he thinks is because the one could be computed while the other could not.

There are many who for some reason want to "be religious" but who wish to pay no costs, or small costs. And such religion is to be had—the dime store kind, so to speak. Some things can be profitably bought at the cheap store, but if one needs a watch, or glasses for bad eyes, he had better pay the higher price for the better goods. Religion is like that, too. There is the cheap kind. But for the everyday wear and tear of life here and for the test at the Judgment one will need standard quality. The best religion will not be too good.

But there are the blessed compensations. How wonderful is the peace of God! Also sometimes there is a joy, pure and holy. Always there is a testimony of the heart right with God. How good to have the assurance of divine protection. How satisfying to feel that one is devoting himself to the best things in the world. How good to know that heaven is ahead.

Here there are the provisions necessary to our existence. But also there are the strawberries, and the apple blossoms, and the song birds, and the sunsets, and the friendships, and the happiness of family life, all of which testify of God's good will.

Knowing the resources and love of the Lord, one wonders what He will do for us when the time comes. Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

If one has actually paid the cost for God's kind of religion, the "all things" that will come to him will outweigh that cost ten thousand times.—Free Methodist.

### CHICAGO'S CHURCHES AND BANKS

That the church is businesslike in handling its material affairs is usually admitted. One has gone so far as to say that God must be with the church, for no other institution conducted on such slipshod business principles, or with no business principles at all, could possibly survive.

However, the Chicago Daily News is the source of the following offset to the usual opinion:

"When the depression started, Chicago had two hundred fifty banks and sixteen hundred churches. Today it has fifty banks and sixteen hundred churches. A few congregations folded up, but as many new ones started."

We might tell this story to the next banker who says that the church is a poor business risk.—Free Methodist.

### ADVICE TO MINISTERS

Let them preach, in language understood by the common people, the glorious gospel of the blessed God. Let them tell the world lying in wickedness of sin, repentance, power, faith, judgment to come, and life everlasting. But above all, let them live out their gospel, and by their zeal for souls, their passion for righteousness, the simplicity and purity of their lives, and their love for God and men, adorn the doctrine and persuade men.—Dr. W. B. Selbie.

### THE UNCHANGEABLE GOD

By Rev. Claud McCallum

James 1:17

Creator of the spheres of light,  
Guide of all worlds in distant space;  
Deep is Thy wisdom, great Thy might,  
Unsearchable are all Thy ways.

The angel bands praise and adore  
Thee, God of holiness above;  
While none can all Thy ways explore,  
Saints know Thee as the God of Love.

All nations of the earth below  
Shall fall from heights to which they soar;  
Great nations rise, they come and go,  
But Thou art God's forevermore.

The distant orbs of light we view  
Shall be dissolved by raging flame;  
Behold, Thou makest all things new,  
Though Thou art evermore the same.

The seraphim cannot explore  
Thy mind, O God; to fully see  
The glories on that "glory shore"  
Will take a whole eternity.

Bright thoughts, clear deeds, Constancy, Fidelity, Bounty, and generous Honesty are the Gems of noble minds.—Sir Thomas Browne.

Mr. Donald Tedlie, Feb 41