

The King's Highway.

A way shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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PRIDE.

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And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some roles work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress or ornaments without being proud? He replied, "when you see the foxes tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form, they give most conclusive evidence of a proud heart.

But it is possible that man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed, we can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now, if this is not singing with the spirit and with the understanding also, then what is that? that's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not can not, dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of

twelve have not so much as heard the Gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." Now, I cannot say that we get our fashions by that route, but I am tolerably certain that they originate from the same head-quarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was or never will be. Pride is the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and most, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First, for a living, then for popularity. Esau sold his birth-right for a dinner of greens. This was a costly morsel for him. But now, men sell out "cheap for cash or produce." Churches that were once powerful for good are now well-nigh lost in forms and fashions. We may shut our eyes and wink, and whine, and cry old foggy, and grandfather, and Moses and Aaron, and all that, but the fact is before us—pride, fashion and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven." And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the mortal character of anyone. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they cared but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all; and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I die and go to heaven, should I wear my Moire Antique dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me ma, how the angels would know I belonged to the best society?" In the views of that little girl, we have illustrated the spirit of many a would-be Christian of this day. "if ye then be risen with Christ, seek those things which are

above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Tract.

How to be Loyal to Your Own Church.

First, be patient with it. Do not demand or expect that it will be perfect. The perfect church has never yet existed. If it did exist, it would not suit you, and you would not suit it. When the Church consisted of only twelve members picked by the Master, they were a quarrelsome lot, and one of them was a devil. You will do well if your Church averages up better. Everything in your Church may not please you, some things may offend you, and yet it may be the best church for you. If you were to go into another, you would probably find it less pleasant and profitable. Then be patient with imperfections. Do not resent them, or try, to mend them by vigorous means. Only time can heal some things. Do not talk about them and keep them irritated, but let silence soothe them. Keep quiet, and many evils will die of inanition. Try to be perfect yourself, and that will add so much to the perfection of your Church.

Next, be appreciative, thankful, and hopeful. Beware of becoming a chronic grumbler, growler, and kicker. Every Church must have its "kicker," but let some other man or woman fill this office. Remember that it is easier to be critical than correct, and that uncharitable judgments are one of the greatest dangers of Church life. Look on the bright and best side of your Church and see its good points. Never run it down but always talk it up. Appreciate the pastor's sermons and let him know that you do. Have a good word for the choir leader and the Sunday-school superintendent. Speak of the prayer meeting to your neighbor the next morning, and tell him what a good meeting it was. Be cheerful and hopeful even in the midst of discouragements, and you will thus infuse into your Church your own spirit of enthusiasm.

Be faithful in service. Regular attendance is no small virtue, and were it general, would in itself keep our Churches full. "Occasional hearing" is no longer a sin and is even proper and good when it is only occasional, but gadding about is a different matter and depletes many an evening service. Do not attend your Church according to the weather and your wardrobe, but according to the calendar and the clock. Sit with your family in your own pew and dwell in the House of the Lord all the days of your life. Pay your just proportion to the support of the Church cheerfully and promptly, and never be guilty of the meanness of cutting down your subscription to show your spite. Take up some work in the Sunday-school or Endeavour or Missionary society, and whatsoever your hand finds to do, do it with your might. Lead, if you are called upon to lead, but be quick to follow. Let the majority rule, and loyally subject your own will to the work. If your own plan is not adopted, support the other plan with all your heart. Be of one mind with others in the work, but do not insist upon furnishing all

the mind. Be considerate and courteous in all your ways and make yourself servant of all.

Support the institutions of your Church, get into the current of its history, and push all its movements forward. The Boards are the great arms and hands of the Church with which it reaches unto the ends of the earth and everywhere builds the kingdom of Christ. Put your own energy into these arms, and be so vitally connected with them that through them you can feel around the globe and impart to the most distant man a healing touch. Pour your own life-blood crystalized into coin into these arms that they may not be shortened, but may clasp and lift the world. Support Presbyterian schools, colleges, and seminaries. Send your children to them, contribute to their endowment, and do not forget them in your will. Do not give your money to build up great secular universities, when your own colleges are in poverty and peril. Study the doctrines and history of your Church. In your veins flows blood that is rich in the treasures and triumphs of the past. Heredity has done great things for you, whereof you should be glad. Stand in line with this historic honoured past and push its principles forward into greater triumphs. Subscribe for your church paper, pay for it and read it. It is one of the most efficient arms of your Church and will keep you in touch with its movements and its might.

Make your Presbyterianism something to be proud of, and then be proud of your Presbyterianism. Never disparage other denominations, but always appreciate your own. Be a living gospel, striving toward perfection, and you will thereby be a good Presbyterian. Thus you will be loyal to your own Church, and then men will see your good works and glorify—not you, but—your Father which is in heaven.—Selected.

JUDGE NOT.

A farmer by the name of Briere, lived near Chartres, France. His wife had died leaving him alone with his six children, five daughters, aged four, five, eleven, fourteen and sixteen years and one son aged seven. On the morning of April 21, 1901 all of these children except the oldest daughter were found murdered in cold blood, beaten and stabbed to death.

The father was arrested and convicted on circumstantial evidence and sentenced as a murderer to imprisonment for life.

The police had advanced a theory to provide for a motive for the crime, that Briere wished to marry a wealthy lady, and considering his large family an incumbrance, murdered his five children to carry out his wishes.

Briere declared that two tramps had entered the building and knocked him senseless and then committed the atrocious deed. The judge got down from the bench during the trial and gave loud expressions of his opinion of the guilt of the father, while the spectators yelled: "Kill him, kill him."

His daughter, his only comfort left him in this world went on the witness stand and sobbingly protested that her father was innocent, and begged the court to restore

him to her. All this was of no avail, the father went to jail and through grief and excessive sorrow he soon died.

Last week, July 21, a ragpicker named Joseph confessed to the assassination on April 21, 1901 of the five children of Briere. How terrible! It is an awful thing to misjudge. To knowingly permit an innocent person to suffer blame which belongs to another one is cruel, but to willfully place guilt upon an innocent person is criminal and deserves the severest punishment. Brethren let us not judge one another, but if we do, God demands righteous judgment of us.

Soul Food.

"I am the bread of life."

It is said of Jesus that "In Him was life and the life was the light of men". And He said of Himself, "I am the way, the truth and the life." Just as truly as the body needs temporal food so surely does the soul need spiritual food. Christ is our manna. He is the bread and water of life. We need to constantly feed upon the Word because it is through the Word that Christ is revealed and manifest to the soul. His Word is a lamp unto the feet and a light unto the pathway.

The Israelites needed to gather their daily portion of manna, so every one needs manna for their souls. Jesus taught us to pray, "Give us this day our daily bread." It would be selfish to pray for the temporal bread alone and not ask for the soul food daily. He gives both temporal and spiritual food and desires that each of His followers should let their souls delight in fatness. He satisfieth the longing soul, and filleth the hungry soul with goodness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." King David had such a satisfying portion of His love that he declares that the Lord prepared a table before him in the presence of his enemies. His cup of blessing was running over. Why grow faint by the way, when He has promised to satisfy the mouth with good things, so that the youth is renewed like the eagles.

L. B. W.

Great Result From Feeble Effort.

Years ago a poor seamstress persuaded a boy to go to Sunday School, the boy, Amos Sutton, was converted. He became a minister and a missionary to India. It was by his influence that the Baptist mission among the Telugus was begun, and now there are connected with this mission over thirty thousand converts. The poor seamstress went to her reward without knowing of the wonderful things for God to which her simple faithfulness led.

The great things of this world are, as a rule, not done by the worldly great and powerful. It was not a king on his throne, but a shoemaker on his bench, who began the great modern missionary movement. The Savior of mankind was born, not in a palace, but in a stable.—Kind Words.