

# The King's Highway.

A nd an Highway shall be there, and a Way, and it shall be called the Way of Holiness.

The wayfaring men, though fools, shall not err there in.—isaiah 35:8.

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BUT FEW REMAIN UNSPOILED BY PROSPERITY.

Rev. B. Carradine.

There are exceedingly few people who can stand success of any kind. Promotion, elevation, accumulation of money, sudden popularity, these and many other kindred things are too much for them. They seem to lose their heads, their memory of former humbler days, their consideration of others, and become haughty, intolerant domineering and unapproachable.

Our bodies and brains are so constructed that when we stand on high places the head gets dizzy, and the higher the position and the smaller the area on which we are placed, the surer and swifter is the physical stagger, waver and downfall. Even the "steep jack," as he is called, one out of ten thousand, who has nerve to paint lofty spires and domes, and the flagstaff to its very top hundreds of feet in mid-air, confesses at times to a fearful whirl of the head and intense nausea, with weakening and trembling of the whole body, and when it seems certain that he must lose his hold and go revolving through the air to the far away ground below. If such is the case with this class of nifty, plucky, peculiarly constituted men, what about the great multitude of human beings that have not their physical endurance and mental poise and coolness.

It is evident that any of us placed on a surface of earth two feet square could easily stand there for hours and do so safely without one quickened throb of the heart or breath of the lung. But led that two feet square surface be one hundred, five hundred, or a thousand feet in the air! And now look at the people falling!

So there are multitudes of our race who, in lowly positions, get along well enough: they are humble, companionable, not puffed up or arrogant; but let the elevation suddenly come, the quick-made fortune, the inheritance, the literary success, the election to high office, and lo! we behold the immediate change, the disgusting alteration of spirit and manner, the insufferable conceit and pride, the dictatorial air and conduct, in a word, the staggering character and moral downfall of a life through a condition of affairs called by men by the name of prosperity. The man stood in such a high place that he grew dizzy and fell.

The men who could remain bearable I will call it, and even human, after occupying high places of government and rulership over others, can, when taken from the entire world's history, be counted on the fingers of one hand. The rest growl, roar, snap, become estranged from their best friends, misuse their power, and in a word fall from their pinnacle.

When swept up by a sudden success and consequent wave of popularity, men seem to become cerebrally intoxicated, lose their head and judgment, and go down with a crash. Admiral Dewey is a remarkable instance of this kind, and Richmond P. Hobson another. Both seemed to get beside themselves on the adulation given them for their deeds, and both went over like drunken men. Dewey seems to have sobered considerably since his swift descent from public favor, but Hobson appears still to be cerebrally excited and intoxicated.

Men grow rich in a day, so to speak, and the change in the man and especially in his family is pitifully and yet

ludicrously evident to everybody. I say family, because while the man did the brain work, yet the household partook with him of the benefit of the newly made shekels and ducats, and go up to live with him on the two feet square plateau a thousand feet in the air.

Of course, this elevates all their noses and chins in the air, and brings about the overlooking of old friends and acquaintances, the old home where they once lived, and indeed the earth itself, in a sense, becomes remote so much do they all live in Cloudland and Starland. Such clouds are used in still larger castle building! And only star singers, star performers, star writers, star statesmen, star business men, and bestarred officials of legislations and embassies are now to be found in their set! There are some of their present following and company who have never done anything by which they could claim and wear a star; and so they come as near as possible to it and wear a stare. Stars and starers are now the associates of the family, who once poor and humble, made a fortune in soap, lard, a new type of cracker, some kind of dye, oleomargarine butter, the use of peanut shells in making Postum Coffee, or a rise in the price of hogs, swept this new made aristocracy into high places.

I have been amazed to see so many new tilting lines in the face brought out by the life on the two feet square plateau. The scornful curves of the mouth, the glare of the eye, the proud sweep of the body, the throne-like attitude in the limousine and elegant equipages on the street, are such daily and constant visions of facial contortion and physical distortion and character downfalling that no argument or special citation is needed to prove their existence in our midst.

We have an automobile and you have not; we have a limousine and you only have a plain automobile, are sentences as plainly stamped on faces as type is printed on paper. It is all the more pathetically amusing when the history carried farther back would read, "Our father made his money on a gambling deal with hogs," or "Our father made his fortune by the Standard Oil monopoly in which he bankrupted and ruined multiplied thousands of the smaller dealers in the land." Surely the tilted look comes in well here, as the family in the elegant limousine would otherwise see sad looking people on the street whom the husband and father had impoverished and crushed.

We have known preachers who were humble enough as pastors, and presidents of struggling colleges, but when elevated to the bishopric, the highest office in the church, the old swell of manner, the arrogant tone, the domineering spirit, the cold unapproachable bearing is upheld in most frightful quickness. The "pompous rolling tone" came on a friend of other years in less than three days. As acquaintances drew near, he drew off; as they tried to speak to him he looked the downward look at them, and spoke as from a great distance. He was on the two feet square plateau, hundreds of feet high, and hence the titled glance and the sound of the voice as though from very far away regions.

They never returned to him. They did not feel bitterness so much as amusement. They still remain useful humble men in the church; and the "Elected" is still on his perch as to position, but fallen as to Christlike character.

Some men have achieved great literary success. Only a few of that number remain unspoiled. With the majority, aloofness, boorishness, pitilessness to others in their line who have not yet arisen to public notice and fame, seem to be the mark of them all.

One awoke one morning to find himself famous. He became intoxicated after the cerebral order, and remained drunk, so to speak, the balance of his days.

Another used his distinguished pen to the unveiling of private lives and sacred household history and was shot down in the streets of our great cities as a consequence.

Verily it seems to be a perilous thing to ascend to the Two Feet Plateau. And so many lose their balance there and topple down with a crash that we marvel that any one should want to go up there and dwell.

And yet everybody nearly desires to be rich, famous, or hold high official position in church or state, or be on top in anything so as to be the cynosure of many eyes, the envy of multitudes and have that itch rubbed and everlasting longing of the carnal mind or Old Man pandered to, that continually torments them in its cravings to be in the front row of chairs, and in the highest chair of the row in all the assemblies of this world where the atmosphere is finance, fashion, pleasure, fun, merriment and everything else but the humble, lowly, loving, pure and holy life taught us by the Saviour.

I thank God that it is possible through Christ to walk humbly with God; and meekly with men, and go unspoiled through this present world.

It is not the lowly places of earth that brings this victory, but the lowly spirit that Jesus can give. It is not circumstance and surroundings that saves us, but inward condition. The Son of God can give the pure heart, and can, according to His Word and promise, keep us from falling.

Such people do not crave high position, and wealth and distinction. But if God in His Will and Providence, places them in prominent places, He who put them there can keep them there. The God of Daniel, of Joseph, of Gladstone, of Robert E. Lee, of Stonewall Jackson, of Muller, of Edward McGee, and other holy men in high places, is still alive and still has all power on earth; He has in Heaven.

It strikes me that the man who would please God, do most good and save his own soul, should not crave and scheme for the high positions of earth, nor should he refuse them when God leads him into them.

Surely if any one remain unspoiled by success and elevation and promotion in the world, it will be the man whose life is under the leadership of Heaven, and his whole heart is given without reservation to the person and cause of the blessed and eternal Son of God.—Christian Witness.

"What kind of a minister do you want?" the bishop asked of the committeeman. "One with a chill off," was the quick reply. The request is widespread.

"There is a vast amount of shoddy preaching on holiness, a good deal of moon-shine. We wait to know our bearings, get on back; not lose our power for fear of a little fanaticism."

Conviction, were never so excellent, is worthless if it convert itself into conduct.—Carly.

## THE TWO SINS.

A. S. Kenoyer

Did you ever read the 29th verse of the first chapter of St. John for the purpose of comprehending all that it contains? If not, get your Testament and examine the alphabetical and grammatical construction of its words. Then the next time you attempt to quote it I think you will not say, "Behold the Lamb of God which taketh away the 'sins' of the world."

Do you know that there is a difference between sin and sins? "O, yes," says one, "sin indicates an act of disobedience to God's law, and sins indicates more than one such an act." Very well. Let us see how that definition will fit this verse. To do so we must first ascertain what is meant by the world. It cannot mean the earth upon which we live, for the earth can not transgress God's law; neither can the earth possess an act of disobedience. (The preposition 'of' denotes possession.) Then it must mean man, every individual of the human race. Then the sins of the world can not be an act, for there is no one certain act of transgression that all men commit. But there is a certain thing called sin and many other names, that all men possess; that disposition predisposing them to do wrong.

What does Paul say about two kinds of sin? In Rom. 6:6, he says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Here he calls it sin, the body of sin, and our old man is not an act, for an act cannot be crucified. The body of sin cannot be an act, for an act cannot be destroyed, neither have they any bodies.

That we should not serve sin, can not be an act, for acts cannot have servants. In the next chapter, after telling of what he did not wish to do, and leaving undone things that he wished to do, at the 20th verse he says, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." An act cannot act within itself, but must have an actor. So it is not an act that impelled him to do wrong, but that something called sin that is capable of dwelling in men's hearts.

In Heb. 12:1, he says, "Let us lay aside every weight, and the sin which doth so easily beset us." Sin here is modified by the adjective 'the', and cannot be an act, for acts are verbs, and verbs are not modified by adjectives. Neither are acts capable of being lain aside.

What does John say about it? In 1 John 1:8, he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "There," says one, "I told you we cannot live without sinning a little every day."

To sin a little, we must commit a little act of transgression. But that does not fit this Scripture. The word 'have' denotes possession. We do not possess acts, we perform them. The sin here spoken of is something that we possess, therefore it cannot be actual sin.

In the next verse he says, "If we confess our sins, (transgressions) He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we meet the proper conditions, He forgives our sins. Then we are regenerated, made fit subjects for the kingdom of Heaven. Then after this regeneration He will cleanse us

from something called unrighteousness. Unrighteousness is sin. "It is unfortunate that we are born into the world with a natural tendency or disposition to sin. It is just as natural for us to sin as it is for water to flow down hill. We sin as a consequence of our nature until that nature is changed. But we have no power within ourselves to change it." Nothing but the power of the Holy Ghost through the shed blood of Jesus Christ can change it. It is not our actual sins, but our sinning nature, that John the Baptist called the sin of the world, and the Apostles called the "old man," the "body of sin," "the sin that dwelleth in me," "the sin which doth so easily beset us," "The root of bitterness," sin that we have, and all unrighteousness. Our inclination to sin is the germ or root principle of evil. When temptation is presented from without, the "old man," or root principle of evil that is born in us responds, and if we yield, we are led captive by the devil at his will. Thus we see that sin is of two kinds; sin as a nature, and sin of actual transgression.

"God sent His Son to die for us; Die to redeem us from the curse; He took our nature, bare our load; He dearly bought us with His blood."

## DID JOHN WESLEY PROFESS TO ENJOY THE BLESSING OF ENTIRE SANCTIFICATION?

Have we any proof that Wesley ever professed entire sanctification?

Ans. This question is often answered negatively by those who are not believers in this doctrine. We will let one answer who has never professed this grace, though he believes in the doctrine and defends it as he defends all the fundamental tenets of the Methodist Episcopal Church, of which he is the chief editor. Says Dr. Buckley: "This question re-appears from time to time as though of great importance. We know of no record of his explicitly professing or saying in so many words, 'I am entirely sanctified'; no record of uttering words to that effect. But we no more doubt that he habitually professed conversion. The relation John Wesley sustained to his followers and to this doctrine makes it certain that he professed it, and almost certain that there would be no special record of it. 1. All Wesley's followers assumed him to be what he urged them to be. Before they were in a situation to make records his position was so fixed that to record his descriptions of his state would have been unthought of. 2. He preached entire sanctification, and urged it upon his followers. 3. He defended its attainableness in many public controversies. 4. He urged and defended the profession of it, under certain conditions and safeguards; made lists of professors; told them they had lost it because they did not profess it; and said and did so many things only to be explained upon the assumption that he professed to enjoy the blessing that no other opinion can find support." We will add that his voluminous Journal is a record, not only of his inward life, like that of David Brainerd, but of his outward activities. Hence no valid argument against Wesley's profession of holiness can be based on its omission from his Journal. We think that Dr. Buckley's argument is a piece of unanswerable moral reasoning.—Dr. Daniel Steele, in Christian Witness, September 24, 1903.