

# 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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### ATTACKING SIN

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Two men stood watching a mad dog attack a small child. They offered no resistance. A young woman, watching the men from her apartment house window, rushed to the rescue. Catching the dog by the throat, she called to the men to open the door of her screened porch, through which she threw the dog, and then hastened with the child to a nearby hospital.

"He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it" (Prov. 11:26). The world is not built for sluggards, nor for those who dare not attack. It is built for those who cast off the "old shoes easy to the feet," and, unafraid, plunge headlong and believing into the whole truth in obedience to the divine command.

One has said, "We ought to judge of preachers, not only from what they do say, but from what they do not say." Certainly we do not hear much preaching against sin, in this day of awful sin and crime, nor of the sure and certain punishment of sin in the life to come. "Modern Christians," says Dr. Daniel Steele, "are not, through the fulness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that we realize these great truths as he did when he warned men to flee from the wrath to come. The penalty of the broken law is not preached in liberalistic pulpits, and as a natural consequence, there being no schoolmaster to lead Christward, nobody is converted. Ought we not to expect the same barrenness to attend similar soft, sentimental and velvety preaching in so-called evangelical pulpits? . . . Jesus addressed sinner's fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature and the motives which influence it are the same in all ages. Who, then, has changed?"

Our attitude toward sin and the salvation of men's souls demonstrates our relation to the Holy Spirit, the extent of our yielding of ourselves to him, and the extent of his revelations to us. We do not know the Holy Spirit fully until we know him in relation to sin.

Sin is the biggest and most glaring thing in the world today, and everywhere apparent. We see it set forth in the pages of our daily paper. We see it in the faces and conduct of the people, and feel it in their lives. We see it in their speech, and hear it in their voices. We see it in every created being, and its curse in every created thing. And not only so, but in the punishment of Cain we see God's intense hatred of sin, and his fierce anger against the one who commits it. Accusing Cain of Abel's murder, God said to

him, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Commenting on the words "a fugitive and a vagabond shalt thou be in the earth," Dr. Adam Clarke says, "Thou shalt be expelled from the presence of God, and from thy family connections, and shalt have no fixed secure residence in any place. The Septuagint renders this . . . thou shalt be groaning and trembling upon the earth—the horror of thy crime shall ever haunt thee, and thou shalt never have any well-grounded hope that God will remit the punishment thou deservest. No state out of endless perdition can be considered more awful than this."

More suffering is caused by sin than by any other agency or power in the world today—by the sin of selfishness and greed, theft and oppression, perjury and hypocrisy, easy divorce and marriage, and by adultery, one of the outstanding sins of the day—sins too often hid behind church activities, and condoned through association with the sinner, condoned, ignored, and complacently smiled upon! Oh, how odious to a God glorious in holiness! If pride is a deadly sin, what shall be said of these gross and glaring sins against an infinite God? These and many more are a target to be fired at, fired at the very heart of the guilty individual. One has said, "To attack sin in the abstract, without touching persons, may be safe fighting, but it is fighting with shadows."

May we say that the pew is weary with faintness and weakness and fearfulness of heart. Paul says: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2).

What we need in our pulpits today is men of perception who are unafraid to speak loud and "call up our sins" and thus bring within us conviction that disposes to repentance. We need a dominant Holy Spirit to create miracles of grace in the heart. Too much of our preaching is inadequate to shake the principalities and powers of evil and produce the miracle that means "new light, new sight and new paths."

No Christian can work harmoniously with the Holy Spirit until he sees the soul as Christ sees it, attacked and defaced by sin, and labors fearlessly and faithfully to rescue these "stockholders in sin."—Christian Witness.

### THE BEAUTY OF HUMILITY

The person who is genuinely humble has learned one of life's most important and most difficult lessons. After the lapse of many years in the good service of the Master we are convinced that the pride of humanity is one

of the greatest difficulties in the way of God's work. The proverb, "A haughty spirit before a fall," is just about as universal as the law of gravitation. If we would be saved and safe eternally, we must get down to the matter of learning to be humble.

"True humility," says an unknown writer, "consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all." Dr. Pusey says, "The tree falls with any gust of wind when its roots are near the surface; the house that has a poor foundation is soon shaken. High and wide as the noblest trees spread, so deep and wide their roots are sunk below. You see their height, their lowliness is hidden, but if they were not thus lowly, they could not be thus lofty. Dig deep, then, the foundation of humility, for by humility alone canst thou reach the Rock that can not be shaken, and that Rock is Christ."

In the Gospel of St. Luke a story is told of how Jesus observed this widespread spirit of pride when He was a guest in the house of a certain Pharisee. When He marked how they chose out the chief seats He said, "When thou art bidden of any man to a wedding, sit not down in the highest seat lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say, 'Give this man place,' and thou begin with shame to take the lowest place." Jesus laid down a good rule for all of us, and for all of life. If you would be worthy of advancement, begin low, and go up and forward on the basis of true merit. To rise high, begin low. A good Christian experience must have in it a deep foundation, and one can not dig such a foundation without up-rooting entirely this despicable pride of the heart. Jesus estimated this of such importance that He took it for the conclusion of His great sermon on the Mount, where the difference between the wise and the foolish builder consisted in just one thing,—the wise man digged deep and laid his foundation on the rock.

Nor is it sufficient that once in a life-time we should get down before God in humble repentance and be forgiven. If we are willing to be taught of God we shall be eager and willing to learn new lessons in humility. "We can hardly learn enough humility and tenderness except by suffering," says George Eliot. Franklin said, "After crosses and losses men grow humbler and wiser."—Sel.

The Forbes Magazine for March 6th makes the following statement regarding the expensiveness of the smoking habit:

"Two seven cent cigars a day only, will in thirty years cost \$4,269, compounding annually at six per cent. What would the sum named buy? A good home, a superb private library, four journeys around the world, capital sufficient to start a business."—The Wesleyan Methodist.