

# 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

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### "RICH YET POOR AND POOR YET RICH"

By Rev. G. A. Rogers over CJLS at Yarmouth N. S.

Good morning, radio audience. My theme is, "Rich Yet Poor and Poor Yet Rich." The theme seems like a paradox. The text, however, as found in II. Cor. 8:9, will give us a clearer understanding. "For ye know the grace of our Lord Jesus Christ, that, though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." Paul counted all things loss that he might win Christ, and won Him at the loss of all things. He stood in a world that was destitute of spiritual blessings (as a result of sin) and reminded them of the grace of our Lord Jesus Christ and the purpose for which grace was given.

The first side of the proposition is the statement: "Rich Yet Poor." Though Christ was rich, yet for your sakes He became poor. He humbled Himself in standing when He, the Son of God, became the Son of man. He limited His power for the time when He, the Creator of the world, became the helpless Babe of Bethlehem. He emptied Himself of His glory when He who was equal with the Father made Himself of no reputation. Was it not a sacrifice to leave the many mansions in a Heavenly home for the manger in a stable on earth? He who created the world had no where to lay His head while even the foxes had their holes and the birds their nests. Isaiah portrayed Him as "the man of sorrows and acquainted with grief." He gave up the true commendation of the heavenly host for the unfair condemnation of sinful men who cried, "Let Him," the innocent Christ, be crucified," but release Barabbas, a murderer. The sinless Christ became a sin-offering to atone for a lost race. He left the Heavenly throne for Calvary's cruel cross, the highest form of rulership for the lowest form of slavery. All this was voluntary action on the part of Christ who was rich in position, possession, and power for a world that was godless, homeless, hopeless and lost.

The proposition is balanced by the other statement, "Poor yet rich." Paul said, "That ye through His poverty might be rich. He by His Incarnation became a partaker of our human nature that we through Regeneration might become a partaker of His divine nature. Both His Incarnation and our Regeneration are mysterious, but real and glorious. Christ became the Son of Man then that we might become the sons of God now; "and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him" (I John 3:2). (Through Christ and Him alone I claim relationship to God). He emptied Himself of His glory that we might have our inheritance among the sanctified while here upon the earth, and have reserved in Heaven that "inheritance that is incorruptible, undefiled and fadeth not away." Through Christ we

are made heirs of God. He became "The Stranger of Galilee" that we might be no more strangers and foreigners, but fellow citizens with the saints and of the household of God." He became the Rejected Stone that we might become part of God's holy temple fitly framed for the Spirit to dwell in. He was numbered with the transgressors that we might be numbered with the redeemed. He ate His last supper with a betrayer that we might eat with the Bridegroom at the Marriage Supper of the Lamb. He accepted the crown of thorns from the hands of cruel men that we might receive the Crown of Righteousness from the tender hands of the living Christ. He lived and died in this sinful world that we might live in the Glory World and never die. Earth was draped in mourning, but Heaven will be aglow with light and glory. He is ready to grant us according to the riches of His glory and is "able to do exceeding abundantly above all that we can ask or think." Some put stress on the material and temporal, and neglect the spiritual and eternal. The rich man thought he could take soul ease because he had plenty of earthly goods for many years. But God said, "Thou fool, this night is thy soul required of thee." He brings it closer when he says, "So is he that layeth up treasure for himself and is not rich toward God." Some of us may never accumulate much of this world's riches, but we may be rich toward God in faith and love. Let us become millionaires in grace and glory. We may become an heir of God and a citizen of Heaven today.

### THE "DEATH" OF THE "D. D."

(Editor's NOTE:—Old-Time Methodists who believed in Full Salvation taught the necessity of an Entire Consecration which they styled "Dying Out," and which enabled the Seeker to believe the Promises of God for an experience that brought Purity and Power. In the latter part of the 19th Century Dr. Beverly Carradine was holding services in the big Centenary Church of the Southern Methodists in San Francisco, Calif., where he was emphasizing the Bible doctrine of "Sanctification." The following letter to the official organ of his Methodist denomination was written by Dr. T. H. M. Anderson, D.D., who was Pastor of the Asbury Church in Oakland, just across the Bay, and who found a "new and deeper" religious experience in Bro. Carradine's meetings. Let him tell the story):

By THE LATE DR. T. H. M. ANDERSON

Dear Editor:—Since Dr. Carradine's meetings in San Francisco, fifty or more letters have been received by me, from all parts of the world, making inquiry concerning what Dr. Briggs (pastor of Centenary) and myself received in the Carradine meetings. I have answered none, except a few in which "I confessed and denied not" that the Lord has richly, gloriously blessed not Dr. Briggs and myself only, but Revs. T. A. Atkinson, Jesse Woods, C. E. W. Smith, and W. P. Andrews as well. As letters continue to come, and as I have no time to answer all, allow me to reply through your paper to the above inquiry from one of our best missionaries in Japan, and tell how it occurred under the labors of Dr. Carradine.

1—I was known to be bitterly opposed to the

"Second Blessing Theology" of entire sanctification, and I prejudiced many minds against it. I honestly thought it destroyed the continuity of Christian experience, and that the unities were in a measure eliminated by it. At some future time, I hope to discuss, in your columns, the place that Sanctification holds in Christian experience . . . holds not as a "Second Blessing," but as a work wrought in us by the Holy Ghost.

I think that both justification and regeneration are prophetic of this work—pointing to it as the crowning glory of Christian experience on earth. I was opposed to it; and more, I fought it publicly and privately. God forgave me, and now I rejoice that I stand where I can understand Christian experience in its fullness, and can see its golden chain, composed of many links—the last being Glorification. Vide, Rom. 6:22.

2—Before my experience in Dr. Carradine's meetings, there were many people who doubted seriously my having any great amount of religion. I had never had a long face; was always cheerful, and generally hopeful. There was no doubt, in my mind, that I had been soundly converted. That I feared and trusted God, I knew. That I was doing all I could for the Church and Cause, my almost day and night work was proof.

What more did I need? I knew there was an unrest . . . a lack of continuous peace, and of uninterrupted joy. My friends, I loved passionately; my enemies, not any too well. Plainly, my feet were weary, my heart ached, and my religious experience was not altogether satisfactory. I was not backslidden; I had not lost ground; this had been my experience for more than thirty years.

But the story must be told how Dr. Briggs and myself came into the experience.

We covenanted with each other that, let others profess it we would not; that we would hear Dr. Carradine, but nothing more. On this we shook hands and parted, feeling that if Atkinson, Wood, Smith and Andrews (other prominent Methodist preachers) were weak enough to surrender we were strong enough to weather the gale.

The meeting was held in Centenary church, San Francisco, eight miles from Asbury church, Oakland. It is forty minutes from my place to where Dr. Carradine held his meetings; it ran one week before I attended. On Friday, Dr. Carradine prayed for the pastor of Centenary church—Dr. Briggs. At the conclusion of the prayer Dr. Briggs asked the privilege of praying, which was granted. The prayer is said to have been remarkable for its fervor, eloquence, spirit. As he prayed, he descended into the depths; the surrender became absolute; the Fire came down and he was "filled." Hallelujahs came leaping out of his soul; and for hours he was tossed by tempests of peace and joy. Briggs had fallen!

About five o'clock word came to me that he had professed sanctification. "The unexpected always happens," said I. Who would have thought it? I confess that it gave me a pain; but I braced up and said: "Briggs always did need sanctification." (Continued on Page 5)