

The King's Highway.

And 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 therein. Isaiah 35:8

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SAM JONES ON "THE SECOND BLESSING."

At the First Presbyterian church, Nashville, Tenn., Rev. Sam P. Jones preached a sermon of great power on Friday, the 13th instant, on Psa. 15:2: "And speaketh the truth in his heart." Brother Jones said:

A man is never better than his heart. A clean heart is the need of every Christian, man and woman. This should be the cry and the plea and the earnest object of every believing child of God: "Create in me a clean heart, O God!" Thank God that this is our privilege. Thank God that many people seek and obtain it. I don't care what you call it, whether the second or third or the thousandth blessing, it cleans out and then cleans up,—purifies the heart, cleans up the life, and, thank God, so benign and wondrous and so needed a work of grace can be possessed by men and women. I welcome it under any name, and have a profound contempt for the spirit which would deprecate the people who possess it, or the great grace which has come to them.

You may say what you please about the holiness people, but I want to say this: I have never seen a holiness man that wasn't a prohibitionist from his hat to his heels. I have never seen one who didn't vote for prohibition always and everywhere. I have never seen one that didn't fight liquor, cardplaying, and every phase and form of worldliness in the church. I have never seen a second blessing man or woman that believed in or gave card parties, indulged in punch slinging, went to the theatre or dancing parties, or engaged in or encouraged any phase or form of the deviltry that is cursing the church today. I have never seen a second blessing man or woman that wouldn't pray anywhere and everywhere when called on, and that wasn't ready to stand up and testify for the Lord whenever opportunity offered. I never saw a second blessing person in my life, man or woman, at the head of a family, that didn't get down night and morning and pray for the children in that home and for God's guiding hand in all things pertaining to their sacred home responsibilities.

I will tell you another thing: I never saw a preacher in my life that was fighting the holiness crowd that wasn't a dead dog in his pulpit—can't bite. You may watch it. Every little preacher that you hear fighting the holiness people is a fellow that hasn't had a revival or a conversion in his ministry in years, unless he got somebody else to hold his meeting. God just won't honor any such a preacher. You never see a man in the church who fights the holiness people, but what if you will search down far enough you will find him wrong in his life or rotten in his character.

I will tell you another thing: Whenever you hear one of the sisters in the church just pitching into these "second blessing fanatics," as she calls them, you may set it down she is one of them old gals that either has a punch bowl in her house, or she slips across to her neighbor and just "takes a little," or leads in some form of worldliness.

Sometimes folks have said that I "fit" the second blessing people. I want to say here and now, it is not true. I never do any such thing. I don't fight 'em; I just trim them up sometimes like I do all the other gangs, and they need trimming just

like the balance of you folks need trimming; and you will find that all the fellows that have got the blessing don't mind the trimming. The second-blessing people are right in heart; some of them are wrong in the head. There are black sheep in that flock as well as in your flock. Some second-blessing people, so-called, haven't got the right spirit, and maybe don't live right! I can say this—such folks haven't got the second blessing, and if they ever had it, they have lost it. And I can say that some of the crowd that is everlastingly fighting the second blessing folks may have had the first blessing when they commenced the fight, but they have fought and fought until they have lost the first blessing.

You have got to have a clean heart if you have a clean life, and God desires both; and yet some of you worldly gang in the church are whining: "I just can't live without sin; I just have to sin every day; I am just a poor worm of the dust, and poor human nature is so frail that I just can't live without sin." Well, now, just tell me what sin is it you are compelled to commit every day? Just sit down and write it out on a piece of paper and look at it and see which of the commandments you have got to break every day of your life? What a libel on your Saviour! What a slander on the atoning blood of the Lamb! For what was the Lamb slain? Why did the crimson tide flow from the side of Divine Innocence if it was not to cleanse us from all sin? Did he not come to save from sin? Where sin abounded, did not grace much more abound? No, brother, sister, thank God, it is false when you say that you have to sin; you sin because you want to sin, and you insult your Lord and misrepresent the atonement when you seek to cover your guilt or apologize for your love for something forbidden by pleading a necessity for sin.

Let's suppose a case: Here is a man who has a fine ten room house which he sells to a friend; makes him a deed in fee simple; receives the cash in payment and turns over to him the property, giving him the keys to nine rooms, but retains the key to one room. The buyer says, "Well, hallo, friend, didn't you say there were ten rooms in that house? Why don't you give me the key to the tenth room?" "Oh," says the other, "I've got some snakes and lions and bears locked up in that room, and I don't propose to turn that over to you." "Well, but didn't I buy the whole house; and didn't you deed it to me and pledge yourself in the deed to deliver the same and to forever warrant and defend the title to the same to me; and do you suppose I am going to move my family into that house, one room of which is filled with snakes and lions and bears to endanger my family and the lives of my children?" Now, brethren, you know that would burst up the whole transaction on the spot. There ain't a man in Christendom that would stand any such a piece of fraud as that, and you know it; and yet there are lots of you folks that profess to make a full consecration, and with a heart thoroughly emptied to invite the Lord to enter and take full possession in all his cleansing power, and you know there is a nook or corner in your heart where you won't let him enter, and which he has never entered and can never enter

because there in that sequestered nook of your nature you are nursing the hissing serpents of envy and jealousy. Roaming around in that dark region are the lions and bears of hate and malice and spite. You know as well as you know that you are living that there are tempers, carnal passions, and a thousand things unexpelled from your nature which keep your Lord from a full and absolute supremacy in your hearts. And yet you profess to have turned the whole thing over to him!

Oh, brethren and sisters, you have got to turn loose, laying everything on the altar, and sweep out into the ocean of God's infinite love. Thank God that I ever did that. Some of the sweetest memories of my life and the profoundest experiences of my Christian character are connected with these holiness brethren. Never shall I forget an association with a holiness preacher down in a Georgia town a few years ago. That brother had preached this great blessing with all the earnestness and power of his soul. The tidal wave of salvation was sweeping over the people. He was urging a full and uncompromising consecration of all to God, and that accompanying supreme act of faith which produces the downpour of the Spirit in all his fulness. We were walking alone after one of the services had closed, and turning to me he said: "Sam, why in the world, brother, don't you turn loose everything that lies between you and God's fulness and lay hold on this great blessing?" I said: "Brother P., everything that stands between me and my God and the uttermost which he can do for me is not worth more than a nickle. I wouldn't give a nickle for anything under the burning sun that I wouldn't turn loose in a second that stands between me and God's fulness." Brother P said: "Then, Sam, you are just within one nickle of the blessing." I replied, "Well, a nickle shan't split such an important matter." When I got back to church at the next service the meeting had commenced, and this brother was praying as I entered the church, and knelt down, and he truly had hold of the horns of the altar. Such praying I never heard since I was born in the world. The very windows of heaven seemed open. I felt the very presence of my God; heaven and earth came together. It was a time of heart-searching, heart-emptying, heart-surrounding and heart-filling. At that meeting, in that solemn and never to-be-forgotten hour, I turned loose the willows that overhung the banks, and swept out into the very midst of the ocean of God's infinite love; and the joy of that moment lingers sweetly and ineffaceably today. Its memory and power have swept over the lapse of years, and it has been my solace in a thousand sorrows, my strength in a thousand struggles, my star of hope through a thousand nights, and like a sheen of glory will canopy with its light and peace and triumph my dying hour. Thank God, there is water enough in the River of Life to cleanse every heart from all sin."—The American Outlook.

SOME POPULAR COUNTERFEITS OF HOLINESS.

It is a common observation often remarked upon that only the best things are counterfeited. It does not pay to counterfeit a poor article. As holiness is the best thing there is, it

is not to be wondered at that it should be constantly counterfeited. We wish to call attention to the current counterfeits of the day.

1. The got-it-all-at-conversion counterfeit. This is a very cheap article, and is easily recognized. No one who is really level-headed gets deceived by this. No one who knows the Bible and the real experience of conversion is deceived at all.

2. The "power for service" counterfeit. This is an attempt to palm off the fallacy of a soul with sin in it being thoroughly empowered for the service of God. A class of teachers are now abroad teaching that the chief idea of sanctification is not cleansing from sin but empowering for service. The trouble with this imitation of the pearl of great price is, it is too cheap. Death to sin is too costly a matter for the old man, and so he substitutes this cheap imitation. This is a very popular thing in some quarters. The people who advocate it claim to have a better experience, than sanctification. It ministers to spiritual pride, for sanctification is looked upon by them as a very small obtainment beside this.

3. Sin in "a Spirit-filled believer" counterfeit. There is a class of good people who have, no doubt, a genuine experience of justification, far in advance of the ordinary church standards, who advocate this theory. They have mistaken regeneration for entire sanctification. They have the old man forever dying but never really dead. This absurd, impossible idea of being filled with the Spirit and yet having sin in us is advocated quite earnestly. They have never explained to the satisfaction of many thinkers how a person can be filled with the Spirit and have any room for sin. They were challenged in England a year ago and promised quite a large sum of money to show a passage of scripture which would show any warrant for believing that sin can exist in a Spirit-filled believer. They never excepted the challenge.

4. The divine healing substitute. There is a class of people that think that healing of the body is holiness of heart. They assert that the whole gospel is not preached unless this is urged. They do not seem to see that the disciples healed the sick the day before the Day of Pentecost, and that people are often healed who have never experienced holiness. The tendency with these is to make holiness secondary and take away that keen edge to the experience of holiness and the freshness of the testimony to cleansing from all sin. Healing must not be confounded with holiness, for it may exist either with or without it. There is one safe rule to apply to every theory of holiness to prove whether it be genuine or not. Reject all theories that do not insist on the immediate death of the "old man." Any parleying on this point is evidently a device of the "old man" to prolong his life.—Christian Witness.

CHASING AND CAPTURING LIES.

Lies have the devil for their father. He that utters them is only spreading abroad the offspring of the old serpent. Of them, Horace L. Hastings once wrote very sensibly, as follows: "A lie is a bad thing to run at large. It damages, ravages and devours. More poisonous than a serpent, it often ruins not only health, but reputation and usefulness. Every lie

should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those that made it attend to their own work or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and 'restrain his tongue from evil, and his lips that they speak no guile.'"—Religious Telescope.

"ENCOURAGE US BY THE COURAGE."

REV. R. PIERCE.

Such was the petition that was offered in prayer to the Master by a brother at a recent meeting of Christian workers. How it brought the "yea Lord," to our lips even before we could realize what it meant. What an inspiration there is in the example of Jesus! Who so misunderstood as He! Who so tempted and tried as He! and yet how brave, how courageous, how self-sacrificing! How we ought to "consider Him who endured such contradiction of sinners against Himself" and take courage and emulate His steadfastness. If people do say false things against us they did the same about our Master. If they do mock us, and tempt us, and resist us, Jesus had to endure the same and "the servant is not above his Lord." Who of us yet have "resisted unto blood, striving against sin?" Who of us have endured the Gethsemane agony as Jesus did? Who of us have "steadfastly set our face" to go to the death for truth's sake as He did? How He might have scattered His enemies, but he suffered instead. How the legions of angels might have come swooping down with destruction upon His crucifiers at His word, but He withheld that word. O what sublime courage! Let all Nazarenes take this lowly Nazarene for their pattern. "O Lord, encourage us by thy courage."

Nothing makes me sadder than to see fathers or mothers with children growing up around them, refusing Christ and failing to give to their children the example and influence which will after a while be the very dearest treasure that the child can have. I have never yet heard any one speak with thanksgiving or gratitude because his father or mother was not a Christian. Whenever that has been the case it has been a fact for silence or sad regrets. But how many have I heard—hundreds and thousands of people—thank God for the memory of the prayers and the example of Christian parents!

At an experience meeting in England, not long ago, the oldest man in the room, white-headed and plain of speech, stood up and said: "My mother was an ailing woman for years. When I was a young man I walked into Bradford and bought a rocking chair for her. I carried it home on my back, about three miles and for fourteen years my mother sat in that chair every day. Then she died. Friends when I pray to God every morning, before going to my work, I kneel me down by that chair."

No mother could ask for a more enduring monument than to leave behind her such an influence as would summon her children to prayer and praise for so many years.

I do not see how parents who believe in God and in heaven and in Christ can let the impressionable years of their children go by, knowing that sickness and death is abroad in the land and that they may be called at any moment—I do not see how they can let the days go by without becoming themselves so earnestly Christian that they will constantly be leaving some touch upon their children, the memory of which, in case they were called from them, would lead them towards heaven.—Dr. L. A. Banks.