

# 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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## THE TWO COVENANTS.

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Men are accustomed to speak of the "three dispensations" as if they found these terms in the Word of God. Mr. Fletcher grows eloquent in his attempt to divide the religious life into three periods, corresponding to what he calls the dispensations of the Father, Son, and Holy Ghost. Writers also, in recognizing the Patriarchal, Mosaic, and Christian ages of the world, try to manufacture three states of grace or soul life to agree with the pet theory mentioned above. The Bible is perfectly silent about three states of grace or three moral periods or three dispensations. But while silent here, it has much to say of two covenants—sometimes calling them the old and new, and at other times the first and second. These two covenants embrace all that God does for the soul on earth, and accurately describe the two works of grace, regeneration and sanctification. Let men rid their minds of the man-manufactured spiritual terms of three dispensations and fix their attention on the God-spoken words of two covenants, and begin to see what each contained; and the result will be a marvelous clearing up of the shadows that rest upon some of our doctrines and a blessed revelation of a second work of grace contained in the second covenant.

**The First Covenant.**—This began in Eden and swept its arch of grace over patriarchs, prophets, priests, and kings, and properly ended on the morning of Pentecost. Under this covenant lived and died Adam, Abraham, Moses, David, Elijah, Malachi, John the Baptist, and our blessed Lord himself. Patriarchal simplicity of worship was changed to the more ornate and spectacular Levitical rites, but they were both under the first covenant. The prophets spoke of a covenant to come of remarkable character, but they all died under the first without beholding the second. The Saviour was born under the first, coming not to destroy but to fulfill. He met its requirements, answered the types, kept every feast, deposed not a single priest, died and arose from the dead still under its blessing, and not until ten days after his ascension into heaven did he set up the second covenant. What has been called the second dispensation, or the dispensation of the Son, is really Christ obedient to the first covenant, preparing the church for the second.

In the first covenant we find much of ritual and ceremony. We find, however, justification and regeneration. Men not only possessed religion, but enjoyed it. There was much of spiritual consolation, and one need not go beyond the Psalms and other books in the Old Testament to find the most suitable and fervent expression of religious emotion and condition. We find, also, great liberality in gifts to God, and lives that moved under God's protecting and delivering care.

But the first covenant was not faultless. This is God's statement in Hebrews, and completely answers the objection made to a second work of grace in the plea that God does everything perfectly and completely in one work. The first covenant was not faultless, says the Word of God, and mentions some of the faults. One was that it did not purge the worshipper of sin. It secured the pardon

of sin, but not its purging or elimination. There is a difference between sins of actual transgression and sin as an indwelling nature or principle. Paul calls the last named the "body of sin." Let it be remembered that purging is not removing, not pardoning. Under the first covenant the body of sin was not purged. A second fault was that there was a "constant remembrance of sin." The regenerated man knows well the meaning and force of this expression. A third fault was that under this covenant the "comer" could not be "made perfect." Here allusion is made to the very work of grace which gives character and glory to the second covenant—viz., the sanctification of the soul.

A glance over these hastily sketched features will reveal the fact that all regenerated people are living under the first covenant, and although the covenant properly ended on the day of Pentecost, yet numbers of God's people insist upon its extension into the present time, and the strange fact confronts us that most of the church of Christ are living today under the first covenant, which God has pronounced faulty; while the second covenant, with its superior nature and life, is before them untried and unentered, and has been thus before the church for nearly two thousand years.

**The Second Covenant.**—This covenant began on the day of Pentecost, and is to terminate at the coming of the Son of God to judge the world. It was introduced with fire, and ends its work and history in presence of the fire of a burning world. It is, so to speak, walled in with fire. The new birth brings one into the first covenant, and baptism of the Holy Ghost and fire ushers us into the second covenant.

It is called a "new covenant." What happened at Pentecost was new. When the soul is sanctified it gets a new experience; it is not a former experience recovered.

It is a "better covenant." This is the language of Paul in Hebrews viii. 6. There is something better for the soul than regeneration. In sanctification, which is the second covenant, the promises are all better. The promise is not pardon, but purity. All filthiness shall be removed, all idols taken away, the heart shall be circumscribed, the man shall be able to love God with all the heart. Any one can see that this is far ahead of the first covenant, and that this is the very promise made in sanctification.

The work is greater. God, in the second covenant, promises to "put his Spirit within us"—a promise confirmed by Christ in John xiv. 16, 17, in which appears the difference between the Spirit being with a man and in a man. Nor is this all. A deeper work is seen in the writing of God's law in the mind and heart; a deeper interior work; a permanent grace; the soul becomes a sanctuary, being part of the idea taught.

A greater knowledge is promised. "All shall know me, from the least to the greatest." It is remarkable how the blessing of sanctification qualifies the humblest, the youngest, and the least to be teachers of the things of God. Instances rush to the mind, one of which we mention occurring in a certain State where a young man, although unable to read, yet was mighty in his knowledge of spiritual things; so that the strange sight was witnessed of his sister reading the

Bible to him while he explained to her what it meant.

There is in the second covenant a deeper sense of pardon. The frequent darkening and paralyzing remembrance of sins so well known to the regenerated man is taken away. "Their iniquities will I remember no more." The soul has learned the art of always looking to Christ instead of into the guilty past, and hence the profounder sense of peace and pardon.

There is a greater degree of spiritual life. Paul, speaking of the first covenant, says that it "decayeth," "waxeth old," and is "ready to vanish away." This is the well-known experience of many converted people. The life or blessing in them constantly seems ready to perish or disappear. What prayers are required to retain it! The second covenant ushers in a spiritual life that does not wax old and does not depart at all, but seems to grow fresher, brighter, and stronger as the days and years go by. We are made to marvel at the abundance and superabundance of spiritual life that comes to the soul in holiness, or the second blessing. This constitutes one of the charms and peculiar glories of the experience. The soul is full and overflowing with life.

There is a greater privilege. "I will be to them a God." Here is taught special protection and deliverance. God is seen by all to be on their side. God publicly owns them in ways unmistakable and convincing. "And they shall be to me a people."

Not simply people, but "a people." All Christians are God's people, but he can, by a distinguishing mark, make "a people" out of his people. They can become so devoted, so separate from sin and the world as to be known to all the world as God's peculiar people. And this is the very thing that is accomplished by the second covenant, or grace of sanctification. May this be the reader's consuming desire! It was that of the author; to be God's man, and to be recognized by everybody as God's man. So he sought with the whole heart the blessing that lies in the second covenant; and so, after living in the first for fourteen years, he entered at last by consecration, faith, and prayer into the second. The first was good, but in the language of inspiration he would testify today that the second is "better."

## REDEEMING PUBLIC LIFE FROM SCOUNDRELLISM.

If there is one tendency of the day which more than any other is unhealthy and undesirable it is the tendency to deify mere "smartness," unaccompanied by a sense of moral accountability. We shall never make our republic what it should be until as a people we thoroughly understand and put in practice the doctrine that success is abhorrent if obtained by the sacrifice of the fundamental principles of morality. The successful man, whether in business or in politics, who has risen by conscienceless swindling of his neighbors by deceit and chicanery, by unscrupulous boldness and unscrupulous cunning, stands toward society as a dangerous wild beast. The mean and cringing admiration which such a career commands among those who think crookedly or not at all makes this kind of success perhaps the most dangerous of all the influences that threaten our national life. Our

standard of public and private conduct will never be raised to the proper level until we make the scoundrel who succeeds feel the weight of a hostile public opinion even more strongly than the scoundrel who fails.—Theodore Roosevelt, in "The Strenuous Life."

## IMITATION OR ASSIMILATION.

There is as much difference between a mere professing Christian and a real one as there is between an artificial flower with its stiff odorless beauty and a fresh beautiful rose from the bush, with its life and fragrance. One is merely an imitation, the other is the real thing, with life in it. The professor may have a knowledge of Christian doctrines and ethics, and may really believe that the very best thing to do is to line up with the church, and live to the best of his ability a Christian life; so he unites with the church, and takes upon himself her vows, and even comes to God in prayer desiring to know what He will have him do. He struggles on and on, but only as an imitator of righteousness. The trouble is he has started wrong—to do rather than to be. Now, what makes a real Christian is God coming to man, and so changing his nature that from that nature it will be easy to do the will of God. Beloved, have you simply come to God desiring to imitate Him, or has God come to you, so that He has become a real presence to you and thus "working in you to will and to do of His own good pleasure?" Are you a Unitarian or a real Christian?—R. P., Nazarene Messenger.

## DEMAND POSITIVE PREACHING.

The truth must take possession of a man's soul so that his words shall burn. The preacher must not believe what he says, but it must become incarnate in him, fill him. It was not Whitfield's thought, or merely his voice, but his heart on fire which gave him his voice power. It was not John Hall's thought or his fine personality, but his soul full of love which held the people. It was not Philip Brooks' thought, or his magnificent personality, but his incarnate earnestness, which drew people to hear him. Bishop Simpson said of Charles H. Spurgeon, the greatest preacher of the last century that his power was in fact that Mr. Spurgeon felt he had been foreordained of God from all eternity to preach that particular day to that particular congregation. The people demand positive preaching.—Rev. Smith Baker D. D.

## STRONG FAITH.

"A gentleman once asked George Muller how to have strong faith; and that mighty man of God, whose faith has been for years a world-wide marvel, replied, 'The only way to learn strong faith, is to endure great trials.' And then to this gem of spiritual truth he added, 'I have learned my faith by standing firm amid severe testings.' James made the same statement when he wrote, 'Count it all joy when ye fall into divers temptations. Why? 'Knowing this that the trial of your faith worketh patience.' To what end? 'That ye may be perfect, wanting nothing.' Perfect faith through perfect testings.'—Sel.

Heaven's gates are not so highly arched as Kings' palaces; they that enter there must go upon their knees.—Daniel Webster.

Los Angeles has eighty-eight cafes and restaurants where liquor is sold. It has 200 saloons, beside wholesale liquor houses and many "blind pigs." It has raised the saloon license from \$75 to \$100 a month. Its total revenue from drink is \$270,000 a year. But when it raised the saloon and cafe license it added sixty-five men to the police force, which will cost an additional \$97,000 a year, or a total of \$347,000. The city has forty-two square miles of territory. The saloons are confined to about one mile square, and it requires eighty per cent. of the police force for that one square mile, while the other forty-one square miles gets twenty per cent. The city received \$270,000 blood money from the drinking hells and pays \$216,000 for a police force to watch them. But that is only one item of the expense of the saloon. Count the cost of litigation, the doctors' bills, the loss of productive power, etc., and the cost will be about \$16 to every dollar they pay for license. This does not include the moral side of these dens of iniquity. That can never be told on paper or by mortal man. It can be unfolded only at the Judgment.—Nazarene Messenger.

Here are some leaves from Mr. John Wesley's life:

"I returned to London, and Sunday [1738] buried the remains of Eleanor [Wesley]. I believe she received the great promise of God, entire sanctification, fifteen or sixteen years ago, and that she never lost it for an hour. I conversed intimately with her ever since, and never saw her do any action little or great, nor heard her speak any word which I could reprove. Thou wast indeed 'a mother in Israel!'"—John Wesley, Journal, October, 1778.

"In the afternoon I preached a funeral sermon for Mary Charlton, an Israelite indeed. From the hour she first knew the pardoning love of God she never lost sight of it for a moment. Eleven years ago she believed that God had cleansed her from all sin; and she showed that she has not believed in vain by her holy and unblameable conversation."—John Wesley, Journal, May, 1781.

Dr. Judson says:—"A Karen woman offered herself for baptism. After the usual examination I inquired whether she would give up her ornaments for Christ. It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then with an air of modest decision, that would adorn, beyond all outward adornment, any of my sisters whom I have the honor of addressing, she quietly took it off saying, 'I love Christ more than this.'—Sel.

Eli failed where many fail today, in his home life. He was untrue to his sons. Doubtless it seemed to him kindness to let them alone. Nowadays, parents think it too hard and cruel to train their children into obedience. "It may seem exaggeration," said a teacher in one of the best known girls' schools in the country, "but indeed the majority of our girls have never been taught at home to obey." Such parental yieldingness is the worst unkindness and brutality. Hundreds of fathers and mothers are preparing for Eli's home by repeating Eli's folly.