

# 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.

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## Conditions of Discipleship.

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"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34.

All men are alike in this—they all desire better things. The prisoner desires purer air, more sunlight and more liberty. The diseased man in the hospital longs for the steady nerves and the strength and freedom from pain of the man of health. The reeling sot covets the steady steps and clear eye and victory over appetite of the temperate man. The ignorant all covet the musician's skill, the artist's touch, the orator's power or the scholar's wisdom. The weak admire the athlete's strength of arm and speed of foot, and the sinews of his loins. Precisely so do all men admire and desire the results of the Christian religion.

"But," asks some one, "If men admire Christ, why do they not have him and become like him?" The Savior's words give a complete answer to the query. Men do not like to comply with the conditions. Hundreds admire the costly fabrics exhibited in the show windows of the great establishments for everyone who is willing to pay the price and get the goods. Likewise salvation costs more than many are willing to pay for it. The stern conditions of discipleship are distasteful to the carnal heart; this is the reason why multitudes followed Jesus and only few became disciples. Crowds are moved by the attractiveness of salvation, but only a lonely few are enduring the sacrifices and toils of a christian pilgrimage. The throngs go to the house of God, and under the thrilling influences of the service almost resolve to follow Jesus. But they go home and meet pride and vanity and greed in attractive garb, and the Man of Sorrows with his seamless robe is allowed to pass on, while they welcome the cruel old world that "crucifies him afresh" to their poor, empty, hungry hearts.

We observe then:

I. That few leaders ever took such a course as Christ did to gain disciples. Most of them dilate upon the honors and rewards, the riches and the applause that await their followers—the admiration and the praise of men. A few, however, take the other course. When Garibaldi was going out to redeem Italy, his troops asked, "What are you going to give us for all this?" He replied: I do not know what else you will get; but I know you will get hunger, and cold and wounds and death. How do you like that?" His soldiers were silent a moment, and then threw up their hats and shouted: "We are your men." And they redeemed Italy, and statues erected to their honor are in every Italian city.

Like Garibaldi, the Lord Jesus Christ calls to his service. He says, "I do not call you to an easy time and everything you like; you will have in this world sacrifices, toil, self-denial and crosses; the conflicts and struggles of good soldiers of Christ. You must face the opposition of men and the hatred of all the powers of darkness but in the end there will be "an eternal weight of glory."

Jesus does not deceive us. He appeals to the heroic in men and so makes heroes. A Scribe came to Jesus and said: "Master, I will follow thee whithersoever thou goest." Jesus

turned to him and said: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. If you wish to follow a disowned, disowned and homeless King, come on."

A beautiful, moral young man fell at Jesus' feet, and said: "Good Master, what shall I do that I may inherit eternal life?" Jesus looked at him and loved him, but said: "One thing thou lackest: Go thy way, sell whatsoever thou hast and give to the poor, and come, take up the cross, and follow me." The young man turned away sorrowing, to live without Christ and to die without the hope of heaven.

The sons of Zebedee wanted to sit on Jesus' right hand and on his left, in his kingdom. He reminded them of his cup of sorrow and his baptism of suffering and said to them, "He that would be greatest among you let him be the servant of all; for even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

I met the other day in a Canadian city a thousand miles from here, a young woman who preaches holiness and is matron of a large home for fallen girls, and is signally useful. She used to be a fashionable daughter in a wealthy but Christless home. Her proud parents informed her that she must abandon her holiness meetings and people or leave home. She continued to go with them, and one day she found her trunk packed and out on her father's porch, and she was a homeless exile for Jesus' sake. She is written down as a heroine in the books of heaven, but her present usefulness was bought with a price.

II. I observe that, heaven being so important, and Jesus being so anxious to save, he would not impose any arbitrary terms upon those who would enter his service. Therefore, self-denial must be essentially necessary. Not that Jesus likes asceticism for its own sake, but that selfishness must be overcome. We have pride of intellect, pride of station, pride of wealth, pride of accomplishments, and God loves the humble and lowly in heart. We are ambitious for self; we love self-gratification to the utmost limits; rather than pleasing God. This evil spirit within us must be crucified. What else, therefore, could Jesus say than this: "Whosoever will come after me, let him deny himself." Notice where the emphasis is placed. It is not on the verb; all men practice some kind of self-denial. The young man on the "Varsity crew" or "The football team" must deny the indulgence of their appetites and be very abstemious to win in the contest. The champion pugilist must be a model of sobriety or he cannot win and hold the champion belt. A man who wants to get rich, must forego ease and leisure and self-indulgence; so must one do who wants an education. But Christian self-denial is entirely different, in that, the whole self must be brought into subjection to the will of Christ.

"There is a foe of hidden power,  
The Christian well may fear,  
More subtle far than outward sin,  
And to the heart more dear.

It is the power of selfishness,  
The proud and willful I;  
And ere my Lord can reign in me,  
My very self must die."

Notice that the second essential is

crossbearing. It differs from self-denial. Self-denial is going counter to all the promptings of the natural man; crossbearing is going contrary to the world. If Jesus had satisfied the carnal wishes of the people, he would have had no cross. It was laid upon him by others. Jesus met ridicule, anguish, shame, death, because he would not please the Jews and overcome by physical and temporal and carnal weapons, and win an earthly, rather than a spiritual, kingdom. It brought him the cross.

People would come to Jesus and to holiness now, were it not for facing fashion and public sentiment. The deeper experiences of grace are most desirable in themselves; but ah! the crosses! The editor cannot please both the world and God. The preacher cannot preach to tickle itching ears and also gain the approbation of heaven. If we are popular with the world, it is more than likely it is because the world loves its own.

There is one other essential condition of discipleship, viz., one must follow Christ. Self-denial and crossbearing are not enough; they might come in a wholly unchristian life. A fanatic like Dowie, or a Mormon missionary might be assailed by mobs, and even put to death. The crosses Jesus spoke of must come from following Christ; we must seek to represent Jesus in every circumstance of life.

Christ will not lead us into gambling saloons, or the dramshop, or the theatre, or into a dishonest business, or a godless lodge. He will not lead us into a life of self-seeking ambition or indulgence, but Jesus will lead us into a career of self-sacrifice like that of Moses, but Jesus will lead us into a career of holy fidelity to duty like that of John the Baptist, or into a missionary career like that of Paul, or into a career of opposition to sin and deadness to the world like that of Wesley.

Are these conditions hard? Christ made them, and they could not be easier while holiness is holiness and God is God. Consider the alternative—deny yourself and take the cross, or take the frowns of God and the eternal pangs of hell.

## Impediments in the Way Of The Church

I stepped into a prayer meeting in Atlanta, Ga., once, and they were discussing the impediments in the way of the church. After they had discussed the question for a little while, the preacher noticed me in the audience, and called me forward to make a few remarks. I said, "Brethren, I have been very much entertained by your discussion. I simply want to say that the speed you are going determines the impediments in your way. Let an old fellow go driving down Marietta street at the rate of three miles an hour, and he has to give the road for everything in town. Everything makes him turn out but let Chief Joyner start down the street, in answer to a fire alarm, driving twenty miles an hour, and everything in town roosts on the sidewalk to let him by. The road the church is going, she has to turn out for everything, and if she had got a move on her, she could make the devil and his host roost on the sidewalk, and give her the right of way."—Sam Jones.

## SIN.

(BY S. T. ROBINSON.)

The little word "sin," consisting of but three letters, signifies a principle in the human heart that has caused all the unhappiness and crime that is in this world today. It has filled our insane asylums, penitentiaries and poorhouses; it has broken up homes and separated husbands and wives; it has been the cause of all the blood that has been shed, of all the pain and suffering, of all the broken hearts, of all the harsh, unkind words that have been spoken. And is there no remedy? Yes, thank God there is a remedy that has never failed.

Sin is twofold in its nature, and because sin is twofold the remedy must be twofold. The cure must go as deep as sin has gone. Sin is not only outbreaking; it is inbred. David said that he was shapen in iniquity and in sin did his mother conceive him (Psa. 51:5). Sin is a principle that is in the heart of every child that comes into the world. From this principle of sin in the heart, springs every act of sin in the outward life. This principle is the seed of all sin. We must not only have the sins that we have committed blotted out, but we must have our hearts cleansed from the principle of sin.

The greater number of those who have received pardon for the sins which they had committed have accepted half of God's salvation for the whole and so have failed to obtain freedom from all sin. They have been overcome and brought into bondage to the principle of sin again. If we take the half of any plan for the whole, we have a failure on our hands. Take for instance, the plan of threshing grain. We might have a good separator, in good order, but if we had no horse power or steam power we should fail to get our grain threshed. Or take the plan of the railroad. The track might be in good order, and there might be a good train of cars with a good engine, but if there were no fire and steam the train would not move.

There are conditions to be met before the sinner can receive pardon for the sins that he has committed, and there are conditions that the believer must meet before he can be cleansed from the principle of sin in his heart. The conditions which the believer must meet in order to be cleansed are much the same as those which the sinner must meet in order to receive pardon, except that the former relate to the principle of sin instead of to the acts of sin. Many have taken a blessing for the real work of cleansing without having been delivered from carnality. In such a case there has not been actual death to sin. Before anyone can be delivered from inbred sin he must be fully convinced of the sinful condition of his heart, he must have a deeper conviction than that which he experienced when he was under conviction for justification. This conviction will not bring condemnation if the one convicted walks in the light. The Spirit leads such a one to confess inbred sin in a definite way. He asks God to search his heart as David did (Psa. 139: 23, 24). He wants to know the worst of his case. The Spirit will

reveal to him the uncleanness of his heart: The one who walks in the light will not only confess, but will hate and denounce inbred sin, he will cleanse himself from all filthiness of the flesh and the spirit (2 Cor. 7:1). He will sanctify himself (Lev. 20:7), and present his body a living sacrifice, holy, acceptable unto God (Rom. 12: 1). This will place him upon believing ground, and as faith takes hold of the promises God's work of cleansing is done and the witness of the Spirit is given (Heb. 10: 14, 15). The soul is filled with the Holy Ghost in all His fullness.

If any one stops seeking before he receives his Pentecost, he does not obtain entire sanctification. The one who draws back and does not walk in the light when the Holy Ghost convicts him of his need of a clean heart, will be condemned for the sin of omission. "To him that knoweth to do good, and doeth it not, to him it is sin (James 4:17. "If I regard iniquity in my heart, the Lord will not hear me" (Psa 66:18).

Believers do not retain justification for any length of time in these days of strong light unless they get sanctified wholly. John said that if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. They ought to come back to God as David did and pray as he prayed (Psa. 51).

We also read that the light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness! (Matt. 6: 22, 23) The same will come when to those who draw back from light and conviction, those who believe not the truth but have pleasure in unrighteousness (2 Thess 2:11, 12), God will send a strong delusion, that they shall believe a lie that they all may be damned.

## Good For Fits.

For a Fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a Fit of Idleness.—Count the ticking of a clock; do this for one hour and you will be glad to pull off your coat the next and work like a beaver.

For a Fit of Extravagance and folly.—Go to the workhouse or speak to the inmates of a jail, and you will be convinced.

"Who makes his bed of brier and thorn, Must be content to lie forlorn.

For a Fit of Ambition.—Go to the churchyard and read the gravestones they will tell you the end of ambition.

For a Fit of Despondency.—Look on the good things God has given you in this world and to those he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For All Fits of Doubt, Perplexity and Fear.—Whether they respect the body or the mind, whether they are a load to the shoulders, the head or the heart, the following cure may be relied on, for I had it from the Great Physician: "Cast thy burdens on the Lord, and he will sustain thee.—Lutheran Observer.