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The King's Highway.

And an Highway shall there be, 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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Extract From a Sermon.

DELIVERED BY

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AT THE METROPOLITAN TABERNACLE, NEW-

INGTON,

On Thursday Evening, October 6th,

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"Underneath are the everlasting arms."—Deuteronomy. xxxiii. 27.

This short passage is found in the midst of a mass of gold, sentences containing the richest treasures of truth. All this spiritual wealth is the heritage of the people of God,—not only of his typical people to whom these words were spoken, but to his real people, the true seed of Abraham, those who are the believing children of the father of all believers. If you are trusting in the Lord Jesus Christ, you may take these precious words home to yourself, and you may live upon them; you may eat the fat and drink the sweet, and rejoice in all the refreshment that they bring to your spirit.

In the four verses, from the 26th to the 29th notice how near God is said to be to his people. He is described as being above us, arching us over with his divine power: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." Faith can hear the tramp of the celestial cavalry above our heads. We who trust in the Lord are always safe, for the angels of God are looking down upon us from the battlements of heaven, ready to show themselves strong on our behalf as soon as their presence is needed by us. Then, our text tells us of God beneath us. As he is above us in the heavens, so underneath us are the everlasting arms. The next sentence shows us God before us; "and he shall thrust out the enemy from before thee; and shall say, Destroy them;" and the remaining verses of the chapter represent him as being all around us, so that we are encompassed with God; not only with his presence, with which he fills heaven, and earth and all around us; He never forsakes us for in him we live, and move and have our being. Let us rejoice, therefore, in our Lord's nearness.

I. Now coming to our text, I want, as God's Spirit shall help me, to bring to your notice, first, the quarter that is thus honourably secured: Underneath.

"Underneath." Well, in the first place, that is the point of mysterious assault. We look for the attacks of the powers of darkness from overhead. They are very remarkable attacks; there are many who are the objects of them, but there are few who fully understand them. There are many of God's children who are often sorely vexed by Satan, yet they do not know that it is the devil who is troubling them. They blame themselves for thoughts that are none of their own, but which come up from the infernal pit, like smoke and sparks from that dread lower world. O friends, if Satan has ever grievously tempted and assailed you, you will dread beyond expression any repetition of that temptation or assault. Mr. Bunyan well says that a man had better go over hedge and ditch, and many miles round about, rather than meet this terrible adversary. He not only works through the world, and through the flesh, but he has modes of personal attack, fiery darts from his own hand, false accusations and foul insinuations, which come only from him. By all these he assails

Christians, and brings us to a stand so that sometimes we know not what to do. Just underneath us there seems to yawn the awful pit, out of which Satan rises, with his abandoned fallen angels, to do us mischief. Then comes in this gracious assurance: "Underneath are the everlasting arms." Against this mysterious and incomprehensible foe, whose darts are so painful and deadly, God has been pleased to set a shield; and he puts underneath thee, O child of God, his everlasting arms! You may be tempted by Satan, but it shall only be in a measure; God will not let him put forth all his diabolical strength. When the Lord suffered Satan to tempt Job, there was always a proviso, which said to the devil as to the raging sea, "Hitherto shalt thou come, but no further." The Lord pulled him up short just at the point where he hoped to destroy the good man; and it shall be so with thee also, tried believer. Underneath thee, in thy worst attacks from Satan, shall be the everlasting arms of the Lord himself.

Note a second meaning of this word "underneath." That is the place of our daily pilgrimage. To the Israelites, "underneath" was the burning sand of the terrible wilderness; sometimes, "underneath" were the fiery serpents, and all manner of evil things, so that their march towards Canaan was a continual trial to them. "But," saith God to his people, "though sense sees nothing underneath but ever-burning sands, let faith see underneath the everlasting arms." Some of you go forth to your daily labors, and you find the place of your service to be a real wilderness, full of trial and everything that is unpleasant to you. Yet look again with eyes touched with heaven's eye-salve, and instead of seeing the bitter poverty, and the grinding toil, and the daily trial, you will begin to see that God is in it all, and underneath are the everlasting arms." Thou shalt go cheerfully home to heaven, upborne by God. He who made thee will carry thee; he who loves thee will bear thee all the days of old till thou shalt come unto the Mount of God, and stand in thy lot at the end of the days. I think, therefore, that our text applies not only to the point of mysterious assault, but to the place of daily pilgrimage and toil.

Do you not think that this word "underneath" also relates to the place of perilous descent? There are times in a man's life when he has to come down. It is not a very easy matter to go down the hill safely. Some perhaps have proved that it is difficult to grow old gracefully; but to the Christian it ought not to be impossible or unusual to grow old gracefully. Still there are difficulties about that coming down the hill of life,—coming down in a very material sense, perhaps, from competence to real poverty; coming down as to your mental powers being conscious of losing your former influence over your fellows; coming down in general repute, through no fault of your own, but through circumstances of which you are not the master. All this is very trying to human nature. You know that, on the way to heaven, there are many Hill Difficulties; and brave spirits rather enjoy climbing to the top of them. We like a craggy path, hard and rough where we can keep on looking upward all the way even if we have

to scramble on our hands and knees. There is something pleasant in going up in that fashion; but it is when going down in the Valley of Humiliation that we are apt to slip. We do not like going down; and, as many horses fall at the bottom of the hill, so I believe, that many people trip at the end of a trial when they think it is nearly over, and they have no need to look so carefully to their feet. Well now dear friends, if any of you are going down the hill, I think the text comes in very sweetly: "Underneath are the everlasting arms." You cannot go so low but that God's arms of love are lower still. You get poorer and poorer; but "underneath are the everlasting arms." You get older and feebler; your ears are failing, your eyes are growing dim; but "underneath are the everlasting arms." By-and-by unless the Lord speedily returns, you will have to die, and you will come down very low then; but still it will be true "underneath are the everlasting arms."

Further, I think that we may use the text as referring to a matter of intense concern. Sometimes, we say to one another, "Is our religion real? We trust we love the Lord; but do we love him? we think we are reposing in Christ, but are we really doing so? We have a measure of joy and peace; does it come really through believing in Jesus or is it a delusion of the flesh or of the devil? We have come forward so far in the heavenly way; but are we really going towards heaven or is it a mistake?" It is a good thing, occasionally, brothers and sisters, to look underneath; he who never sees what is under him may have great cause to do so. Examine your foundations, see what your corner-stones are, for if you should be building on the sand, then, in the time of storm, your fine building will be all swept away. It is a grand thing if we can find this text to be true; "Underneath are the everlasting arms." I dig through my experience, and "underneath are the everlasting arms." I question my joys, I examine myself about my sorrows; but do I come down on the purposes of God the immutable faithfulness of the Most High, the eternal verities revealed in Scripture; do I come down upon the everlasting arms? If so, I am resting where the whole universe may rest; I am resting on a faithful God, and I need not be afraid. Do not fear to examine yourself; if you do, there is perhaps all the graver need for the testing and trying. Search and look and go to the bottom of these matters. Happy shall you be if, diving to the very depths, you can say, "Yes, underneath are the everlasting arms."

Pentecostal Sanctification.

Its Essentiality.

REV. S. A. KEEN.

Pentecostal Sanctification is not only a specific, definite mode of sanctification, enjoined upon believers, but it is enforced by the incentive of its indispensableness. The writer of Hebrews says, "The sanctification without which no man shall see the Lord." It is essential to fitness for heaven. The thought is that as one in Oriental countries is not admitted to the receptions, coronations, or other oc-

casions of state given to royalty, unless appareled in such dress as may be designated and prepared for the guests, so none shall be admitted into the presence of the King eternal, immortal, invincible, who are not attired in the robes of holiness. When John saw that innumerable company of the redeemed, the answer was given to the inquiry, "Who are these?" was, "These are they who have washed their robes and made them white in the blood of the Lamb." None were there that had not on the wedding garment of purity. All were white-robed. All were blood-washed. So, would we join finally that "sacred throng," we must be made clean in the blood of the Lamb.

When Alexander III was coronated Czar of all Russias at Moscow, in 1882, none were admitted to the splendors of that scene except such as were arrayed in courtly attire. So when the coronation of Christ as King of kings shall occur, none shall behold it and stand before the King of Glory in His beauty except such as have on the vestments of holiness; for "without holiness no man shall see the Lord." The question is often raised, will not a man who dies converted and is then a child of God get to heaven? Certainly. For no one will die converted that has not been made holy. The man who has been converted, and has sought to work out his salvation, but has not had the light that it was his privilege to be wholly sanctified, or having been persuaded of this, had not been taught the way of this salvation more perfectly, and he died, and dies thus, having been true to all the light he had, will not have forfeited his justification, but will die converted, and heir to the inheritance that is incorruptible. The full benefit of the atonement for his complete salvation will pass over to him, as it does to the dying infant. The blood of Jesus in the transition of death will cleanse him and the Holy Spirit will sanctify him, and so he will be fitted to see the Lord, which means to live in heaven. But if a converted man who has been illuminated by the teaching of the Word, the light of the Spirit, and the testimonies of the saints that he may, and ought to be, holy, and he does not seek it because of the consecration it involves, or the opposition it may incur, or the profession it requires, and thus neglectful and careless, and death overtakes him, he will have either forfeited his regeneration before death came, or will in the last conflict, cast away his confidence and sink in darkness, and never see the King in His beauty. God is very gracious toward those who are sincere, but have not light—at least not sufficient light either as to necessity and the way to entire sanctification. But those who know, but will not follow on to know—who choose darkness rather than light, who will not walk in the light—He leaves to themselves. And this is just the condition of hundreds now in the Church. The light has come. They are convinced of remaining sinfulness in their hearts, and consequent inconsistency and spiritual defectiveness in their lives. They have heard God speak out from His throne. "Be ye holy." They have received the testimony of the fully saved, and have said, "Oh, that I were saved unto the uttermost!" but unwillingly to make the consecration, or to enter the struggle, or to take the odium of holiness, they neglect, sometimes reject, and not unfrequently despise this meetness for the inheritance of the saints in light. So they live, so they die. This is the secret why so

many professing Christians have come to the hour of death affrighted, unprepared and afraid to die.

Many of these have been persons influential, creditable, and useful in some degree in the Church, but have deluded themselves, and surprised their friends in finding themselves at the gates of eternity with a painful drawing back from death, being seized with a pungent sense of unfitness for entering the Paradise of God. Thomas Chalmers, before he became the founder of the Free Church of Scotland, but when yet an eloquent preacher, a masterly scholar, and a powerful theologian, came down to a bed of sickness, and as he thought of death, he looked into eternity and then looked into his heart, and said he saw that that heart was unfit to go into the eternity of which he had had a sight. He called upon God to make his heart right for that transition. God did, but let him come back to life, cleansed and filled with the Spirit to do a marvelous work for God, the Church, and for souls, and then to find himself, after a blessed and fruitful life, at the gates of death ready for his palm, crown and mansion.

In a ministry of twenty-five years in the regular pastorate, we found seventy-five per cent of all the nominally Christian people who came to the last days of life, and were conscious, unprepared to die, feeling that they would have more time to pray, and to get some matters fixed between them and God. Some with so much preparations to make, that before it could be done they had to go into eternity. This has been a painful experiment to us, and we record it for warning, and to emphasize the spiritual aphorism—we must get holiness if we would get heaven. Having holiness, we are ready for heaven anywhere, any time, should we then be summoned into the presence of the King in a moment by sudden sickness or accident.

We can live in our white robes; walk the earth in them, at home, on the streets, in the shop, everywhere. They are for every-day wear. With these, fall where we may, we enter the palace of the King, and are forever with the saved. When that than great preacher and unexcelled orator of our Church, Dr Thomas Guard, smitten down in the strength of his years, lay dying, some one said to him, "Dr Guard, how is it with you?" He replied, "I have nothing to do." His praying was done, his garments were washed, his love was perfected. He had nothing to do. How blessed to be so saved that when death comes we have nothing to do! So many have so much to do when they come to die, and so little time in which to do it.

If we are holy, then we will have nothing to do but die. Dying will be enough to be one's hands, without anything else when it comes. How easy, how sweet, how glorious it must be to die if we are holy!

Christmas Evans, the great Welsh evangelist, when in the height of his marvelous career, as he was riding on one of his tours of Gospel preaching, was seized with an inexpressible longing to be holy and doubly anointed with the holy Ghost. He stopped dismounted from his horse, went into the woods near the road-side, made an enlarged consecration of his being to God, asked the mighty incoming

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