

# 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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## SEEING GOD.

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"Blessed are the pure in heart; for they shall see God." (Matt. 5:8.)  
"Follow peace with all men, and holiness without which no man shall see the Lord." (Heb. 12:14.)

The reader will note that the thought brought out in these two passages of Scripture is that of SEEING GOD.

"They shall see God." Here is blessedness above all other bliss. This is the earnest, consuming desire of every heart. When Philip said to the Master, "Lord, show us the Father, and it sufficeth us," he gave utterance to the prayer which has burned in the hearts of patriarchs and prophets, saints and apostles, in all ages of the world.

This is the irrepressible demand of our intellectual and moral nature; we cannot come to anchor in this universe without Him. We drift on the tide of our restless yearnings and painful experiences, until there comes the vision of that Presence whom the eye never saw, the ear never heard, the hand never felt; that invisible Presence named "God." It was the passionate longing of Moses on the Mount: "I beseech Thee show me Thy glory!" It was the breathing of the Psalmist's life: "My soul thirsteth for God, yea, for the living God; when shall I come and appear before Him?" It was the second vision of Isaiah when he saw the Lord sitting upon a throne high and lifted up, and his train filled the temple." It was the glory of Ezekiel's rapture; it was the promised bliss of Simeon, that he should see God's Anointed. It was the peculiar favor bestowed upon the apostles—"They beheld His glory as of the only begotten of the Father, full of grace and truth." It is our blessedness, if we are pure in heart. Purity of heart gives the vision of God.

How can we see Him? I would say first, not by the senses. Sight cannot take in the essence of things. The eye takes note of form and color, but not of the inward and spiritual. One cannot see gravitation, as it holds the mountains and seas in its grasp and as it swings the planets and spheres through space. You cannot see life. You may behold its manifestations, throbbing in the insect, beating in the pulses of the sparrow, and in the flushed cheek and beaming eye and bounding step of one you love; but the mystic principle itself you cannot see. You cannot see your friend; you may discern his visible form and features, but his inner character, the qualities of mind and heart which make him your friend, you cannot see. So you cannot see God by the senses, for the Infinite One does not appear in finite form. He has not shape and color, and can be seen only by the spirit. Just as the blind in the physical realm cannot behold objects that may surround them, so impurity shuts out the vision of God from the soul. Notice, the PURE in heart SEE GOD.

The deaf hear not the strains of music or the loud chorus of the sea. The selfish see not the beauty of benevolence or the unchaste the beauty of purity; so the heart that is unholiness sees not the Divine. The eternal purity fades from the view of him whose soul loves only the world. But to the pure the things of God are revealed, and the poorest, the

this most sublime knowledge in the universe—the knowledge of God.

This is a present inheritance "Shall see God." When the divine Man of Nazareth says, "Blessed are they that mourn; for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are they which do hunger and thirst after righteousness, for they shall be filled." He does not mean in the next life merely, but in this; so the pure in heart, by virtue of their purity, come at once to the vision of God.

The pure in heart can see God in His works. The whole visible creation around us embodies the thought of God, and His autograph is written on the stars and emblazoned in the sun, painted in the blue dome of Heaven and seen where diamonds pour from the granite lips of some beautiful waterfall.

Like the old dervish in the Eastern tale, who, after he had rubbed his eyes with a fine ointment given him, saw flashing diamonds, brilliant rubies and emeralds, where before he had seen nothing but bare rocks and dull earth, so the pure in heart see what other eyes cannot see, and walk through the world as a home where the Father's portrait hangs even upon the walls, and where upon every stairway and every corridor are the memorials of His tender care.

We see God in the person of His dear Son, how He has loved us and washed us in His own precious blood.

We see His face everywhere we turn. We hear his tender voice and He never leaves us nor forsakes us. "Behold, I am with you always, even unto the end of the world."

But there is not only a present but a future realization. There are yet the goal and crown. There is yet open vision, the immediate presence of the King in His beauty. The present disclosures are but the pledge and earnest of a bliss to come. We have often longed for the return of some dear one from the spirit-land, and have sighed, "Oh, for a glimpse of that loved face! Oh, for one word from that sweet, hushed voice! Oh, for that dear one to come back and tell us there is a Heaven; that there are the throne of God, the songs of the angels the tree of life, the redeemed who walk in white amid the radiance of the Father's glory!" But what is that yearning compared with the longing of every believing heart to behold the blessed Savior?

"And every man that hath this hope in him (that is, of seeing Jesus as He is) purifies himself EVEN AS HE IS PURE." Not only the present seeing Him, but the future beholding Him. "Thine eyes shall see the King in His beauty," and what unmingled glory shall be revealed in His person.

But, there is yet, besides the personal manifestation of the glorified Christ, a revelation of the Divine essence of pure, essential Deity. When the heavens were opened to Stephen, he saw Jesus, "standing on the right hand of God," and St. John, describing the beautiful city, said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." "The throne of God and the Lamb shall be in it." And the name of the city from that day shall be, "The Lord is there." It is distinctly promised that His servants shall see His face. There shall be such an unveiling of the uncreated God as no man in his unchanged flesh and

blood could see and live. The vision is not of bodily sight, yet it does not fall short of God in His pure essence. The pure in heart shall see Him, not by outward gaze, for angels and seraphs behold the uncreated One; they shall see Him less by a gazing at than by living in Him. The vision is by union with His nature.

To the eyes of His saints, the presence of the Infinite may be exhibited by heavenly tokens and by a manifested glory, but it is the brightness that is dark from excess of light. No eye of sense may ever penetrate it; it is some power of vision higher than sight. The heart shall see Him, and this is the most true and perfect light. For, manifold as are the objects and modes of perception, the power of vision is one and indivisible. It does not originate in the body, but in the living Spirit; it does not terminate in the bodily organization, but in that spiritual perception. It is hardly more an act than a consciousness, so that the beholding of created and visible things is but a mediate and outward consciousness, while the contemplation of the image of the uncreated God in purity of heart, is an immediate inward sight; a sight more perfect and distinct and true than any outward vision by bodily organs; we can see purity, knowledge, love but by participation. The sight which the perfect shall enjoy will all be one perception. The heavenly court, the celestial hierarchy, the holiness of saints, the glorified manhood of Christ, the vision of God, will be seen with the eyesight of the Spirit.

Then our whole nature shall see God, not in succession, but in one everlasting act of the pure in heart. Oh, what rapture is this, deeper and more intense than any visible manifestation to the outward sense; the full deep overflowing bliss of a soul into which the Divine nature is pouring itself in a mighty tide of everlasting blessedness.—Christian Witness.

## THE SIN OF WORRYING.

But all this worrying is in vain, for it does not feed or clothe our bodies, or comfort us in our troubles, or atone for our past sins, or prepare us for our future duties, or promote our growth in grace, or secure our final salvation. Our Lord teaches us that we cannot by taking thought add one cubit to our stature and that therefore it is in vain for us to harass our minds about any of these questions of food and clothing and life and growth.

And further, our Lord teaches us that this anxious care is finding fault with God and is a questioning of his providence. It is presuming upon our part to take out of God's hands and into our own that which he has kept for himself and has not entrusted to us, because he is able to care for us and we are not able to care for ourselves. When we worry about these things we act as if we thought that God did not know about them. Our Father who feeds the ravens and clothes the grass of the field feeds and clothes us. But if we worry about these things we say practically that God does not take care of us and we must take care of ourselves. Our troubles are sent to us in love and our worrying about them is a questioning of God's love. Our worrying over our sins if they have been repented of and forgiven is a discrediting of the work of the sin-bearer. Our times are in

God's hands; worrying about the future is an attempt to take them out of God's hands and into our own. Our salvation is in God's hands and all the steps which we take in our journey heavenward are to be taken according to God's ordering and under the guidance of the Holy Spirit. And worry discredits God's providence and does despite to the spirit of his grace.

Worry is also a sin against ourselves. Anxious care breaks down our health, and this unfits us for making provision for our daily needs, for bearing our burdens, and for discharging our duties. Worry is responsible for far more sickness, suffering, and death than is work. How many times has it brought on indigestion, nervous prostration, insanity, and death. Worry breaks down our health and ill-health reacts upon the mental condition, and we worry more and more until we are unfitted for the enjoyment of life's pleasures, the meeting of its responsibilities, and the bearing of its burdens. Worry is also injurious to the spiritual life. Oftentimes the Word of God is choked out of our hearts by the cares of this life. Oftentimes our hearts are so full of worries about the things of this life that we have no time to think about the things of the life which is to come. The soul and body are intimately connected and the care and worry which produce ill-health in the body produce also disease in the soul. Languor of body produces languor of spirit, and physical dyspepsia results in spiritual discouragement, and a torpid liver is often responsible for doubts about the salvation of the soul. Worry is a sin against our spiritual life, because it substitutes doubt for faith, slothfulness for fervor in spirit, self-reliance for trust in God, conscience for Christ, and reliance upon our own wisdom for the guidance of the Holy Spirit.—The Presbyterian.

## DEPARTING FROM THE FAITH.

Jude tells us that we should "earnestly contend for the faith once delivered unto the saints."

The Holy Spirit here foresaw that the time would come when men should "depart from the faith giving heed to seducing spirits and doctrines of demons." These times are upon us. One of these seductive and dangerous doctrines which is becoming more and more widely scattered is what is sometimes called "Millennial Dawnism" or "Russellism" or "Watch Tower Teaching." The ridiculous fallacies, inconsistencies, demoniacal doctrines of this cult have so often been ably and widely exposed, so that its promulgators, in order to further deceive the people, have thought it wise to change the name to the "International Bible Study Association." The old poison with a new label. We clip the following from "Our Hope."

Russell's Millennial Dawn delusion "alais" International Bible Study Association is continuing to propagate its wicked doctrines throughout the length and breadth of this country. No village escapes. Hundreds are going from house to house with the pernicious, soul-destroying literature. Immense sums of money are spent in this work. But few Christians know what this movement stands for and what lurks behind it.

Recently several towns have reported to us that these Russellites sneaked around from door to door and present-

ed the leaflets and books as coming from "The Tract and Bible Society." Only after they were hard pressed did they own up that they were identified with Russell. Guard your homes. Look out for some men who offer their services free, "no collection," and promise to speak on the Second Coming of Christ. Many of these are Millennial Dawnists. Ask them if they represent that cult. Get Dr. Gray's pamphlet exposing Russellism.

We also wish to present the following clipping by John C. Whiteford in the N. Y. Weekly Witness.—

Prof. Moorehead summarizes the false doctrines of Millennial Dawn as follows:

1. Christ before His advent was not divine.
2. When He was in the world He was still not divine.
3. His atonement was exclusively human, a mere man's.
4. Since His resurrection He is divine only, no longer human at all.
5. His body was not raised from the dead.
6. His second advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively.
9. The professing Christian church was rejected of God in 1878.
10. The final consummation and end will take place in 1914.
11. Silence as to the person and work of the Holy Spirit.
12. The destiny of the wicked.

That a system so palpably anti-Christian should find acceptance enough in Christendom to warrant the issue up-to-date of three editions of Mr. Russell's books amounting in all to over five million volumes seems almost incredible.

As one contemplates the case with which medical quacks, financial schemers, political demagogues, and religious frauds gather to themselves adherents in our land to-day he is tempted at times to regard P. T. Barnum's famous saying that "The American people love to be humbugged" as correct; and apparently, the more transparent the humbug the more readily it takes. Certainly, the history of the last few years gives basis for the conclusion that our people are fast losing the enviable reputation they once had for good, sound sense, sober judgment and self-restraint, and have become the easy prey of every medical, financial and religious quack who offers his wares, and of every self-interested demagogue who offers a panacea, however ridiculous, for their political ills.

Can it be possible that as a people we have gotten past being governed in our actions by "principles," and are turning to "personalities" for direction and relief? If so, then the way for the coming of the predicted antichrist is being rapidly paved. Very sincerely yours, John C. Whiteford.—Gospel Banner.

To sum it all up—A gospel minister should be sanctified wholly.

1—Because it is the will of God and He commands it.

2—Because it is the only way by which a minister can live a Holy life.

3—Because he must be sanctified in order to help his people into the experience.—Ch. Witness.