

NEARER LIKE THEE, MY JESUS.

REV. D. RAND PIERCE.

Nearer like thee my Jesus, I
From hour to hour would be;
Sweeter would count the boon to lie
As clay unconsciously
Moulded beneath thy loving eye,
A vessel meet for thee.

Nearer like thee, my Jesus! How
I feel thy tenderness;
Melting with love when on thy brow
The cruel thorns did press!
Pleading, "Forgive," while here below
They mocked at his distress!

Nearer like thee, my Jesus! Oh,
How can my soul express
Half of the longing more to know
Of all thy blessedness!
Only the tears can tell that flow
In silence down my face!

THE SECOND BLESSING.

BY REV. B. CARADINE, D. D., of the M.
E. Church, South,

[Who is to be at Beulah Camp Ground
July 4th to 13th.]

The word "second" seems to be especially disagreeable and offensive to many, and grave objections are urged against the expression.

We would say that we are no stickler for terms, and think it best in describing a divine work of grace to adhere to scriptural phraseology. But when a term like that of "second blessing" does no violence to the Word of God, but is really descriptive of a work that we find taught in the Bible, then it seems it might be used without offense or objection. For instance, Christ promises his disciples another blessing. He commanded them not to leave Jerusalem until they obtained it. He called it the "promise of the Father," a "baptism," "endowment of power," and the "Holy Ghost coming down upon them." All of these terms plainly indicate something new to be received and experienced by the disciples. The "promise of the Father" was something yet unfulfilled, they had not yet been "endued with power," and according to the Saviour's words the Holy Ghost had not yet come upon them. He had breathed the Spirit upon them, but there was something yet evidently to be realized. As for the word "baptism," it cannot be tortured in any way to mean "birth," for these two things are always distinct, and separated by an interval of time, both in nature and grace. Moreover, when this baptism—endowment—promise of the Father came upon the disciples on the day of Pentecost it was seen to be another work of the Spirit, different from anything they had experienced before in the spiritual life. If this statement is challenged, we bring up in proof the apostle Peter, who declares in Acts xv., 8, 9, that it was a purifying of their hearts by faith. He identifies here the blessing received by Cornelius with what came upon them at Pentecost. This verse is a fatal blow to Zinzendorfianism, and to those of our Church who insist that regeneration is purity; and it is one of the many foundation stones we have upon which to rest the doctrine of the second blessing.

So here is a subsequent work of grace, and as such can be truly called a second blessing. Furthermore, as both in the Bible and in the Christian experience "a baptism of the spirit" is recognized to be different from "the baptism of the Holy Spirit," this latter-named experience can truly be called the second blessing. Right here we should cease enumerating: first, for the reason that after sanctification a child of God should receive so many blessings that he cannot count them; and secondly, because there are but two complete works of grace wrought in the soul by the Spirit. And just as any number of manifestations of God to the world fails to increase the number of persons in the Godhead, so numerous blessings, no matter how frequent and rich, cannot be scripturally distinguished by the terms third, fourth, fifth, and so on *ad infinitum*. There is but one work of grace, purifying and transforming, that is subsequent to regeneration. With this additional blessing man enters into heaven. After this there is nothing left on earth or in heaven but constant and everlasting growth in grace. Hence the humorous and unkind fling by some at those who hold the second blessing, saying that they have gone much farther along in the spiritual numerals

that they have received the one hundredth blessing, etc. This fling loses all of its force from the lack of knowledge it shows of the two distinct works of the Holy Spirit. We repeat here that there are thousands of "a baptisms" in the Christian life, but there is but one "the baptism." There are hundreds of blessings that break upon and fill the believing heart, but there is but one second blessing. Let every Methodist preacher who reads these lines answer what was it that he in his ordination vows at Conference promised God and the Methodist Church to "groan" to obtain. A vow made up of scriptural terms. Certainly it was not a covenant, oath, or pledge to "grow." Every sensible man knows that both in nature and grace growth takes place quietly as the result of healthy conditions, and there is no need of agonizing, straining, or groaning to accomplish or accelerate what is secured by the quiet workings of a noiseless law. The very language of the Discipline where we are pledged to "groan after" something that we have not declares that it is an obtainment of grace which cannot be secured on lines of growth; and hence is our Church's confirmation of the fact that there is a second blessing.

Besides all this we advance the thought that the term "second blessing" is more scriptural than some imagine. If King James's translators had been truer to the original in 2 Corinthians i., 15, we would have to-day the words "second grace" instead of "second benefit." The Greek word translated "benefit" is *charis*. If any Greek scholar should be asked what this word meant in the original, he never would reply "benefit," but "grace," "divine grace," "divine gift" etc. The word *charis* is found over one hundred and fifty times in the New Testament, and in every instance is translated "grace" except at this place. Here the prominent definition of the word is avoided and a weaker meaning taken up by the translators.

Paul alludes to this second grace in Romans v., 2: "By whom also we have access by faith into this grace." Here is an additional grace, and entered upon through another act of faith in Christ. James speaks of it in the words: "He giveth more [another] grace." Excellent Greek scholars say that the word in brackets is the proper word of the text. In Hebrews ix., 28, the second work appears again in the words: "Unto them that look for him shall he appear the second time without sin unto salvation." We know this is claimed to describe the fact of Christ's return to the earth in judgment, but we call the reader's attention to two statements in the verse that destroy that claim. One is that this coming is "unto salvation," whereas the last day brings judgment; Christ will come then as a Judge. Again we know "every eye shall see him," but the verse quoted declares something different in the words, "Unto them that look for him shall he appear the second time." Some regenerated people are not looking for him. The condition of receiving Christ in full salvation or holiness is "looking." The disciples "looked" for ten days, and were not disappointed in Christ's coming. They got that day what they had never obtained before. Their lives proved afterward that they had received the second blessing.

We quote Paul again in Galatians iv., 19, "My little children, of whom I travail in birth again until Christ be formed in you." Let the reader emphasize the word "again" as we have done. Let him attend a holiness after service, and he will see two things not soon to be forgotten—*viz.*, a second travail of spirit among Christians, and "Christ formed" in regenerated people in distinctness and power as never before.

But the question may be asked: "Why did the translators in King James's time use the weaker meaning 'benefit' instead of the stronger, truer definition 'grace'?" The answer comes readily: That, like some people to-day, they were ignorant of this tender, holy, heart experience. The blessing of Pentecost, or sanctification by faith, was unknown to them just as justification by faith was to many in Luther's time. If one doctrine can be lost for awhile, why not another? These men did not know what Paul was talking about when he said in the original text: "I was minded to come unto you before that ye

might have a second grace." Perhaps they thought he meant his trip or visit, or some collection of eastern curiosities. But the word *charis* would not allow such a divergence from its real meaning, and so they put down the word "benefit" in the text and wrote the true definition "grace" in the margin, where it can be found to-day. Let the reader turn to his Bible and see for himself.

When we remember these same men, in 1 Corinthians xiii., 5, translated as follows "Charity is not easily provoked," when one of the best Greek scholars in the land says that the original text will not justify the presence of the word "easily," but reads, "Charity is not provoked," and when we bear in mind that love is not provoked, but that anger or the sense of justice is provoked; when we remember this we begin to get light upon those famous scholars whom it has been so fashionable to praise. King James was a choleric man according to history. In deference to his occasional fits of passion these men accommodated the Word of God to their royal reader (even as is done to-day in many Churches), and wrote that charity was not easily provoked. Let the reader open his Bible and read the first paragraph of the prefatory address of these translators to King James, and see their fulsome praise or flattery of a carnal man, and say whether they were best able to understand the holy mysteries of the gospel oftentimes hidden in the shaded meaning of a word. Paul speaks of a "hidden life." Alas that it is hidden to so many to-day!

To return to the verse first quoted in regard to the second grace. Paul had on his first visit to Corinth brought pardon and salvation to the people through the blood of Christ. They heard, believed, were saved, and a Church was founded. Paul departs, and from afar writes to them that he was minded to come again that they might have a second grace. What grace? Not simply an hour's emotion arising from the preaching of a sermon; not a fresh experience of grace as we all ought to have each day; not a new fruit of the Spirit, because in regeneration we get all the fruits of the Spirit. Paul certainly would not desire to cross lands and seas just to get a few people happy for an hour or so. He meant what Christ referred to when he told the disciples to tarry at Jerusalem for another work of grace and blessing that was to come upon them. Paul meant a grace which he had not at first presented in his stay at Corinth, even as Christ had kept it back for three years in Judea, then letting it descend on the day of Pentecost.

He meant what the makers of our Discipline had in mind when they inserted in the ordination service a solemn vow or oath for every preacher to take. In this vow he declares to the bishop that he expects to be "made perfect in love in this life," not grow perfect. He also declares that he is "groaning after it," not growing. When he obtains what he vows he is greaning after it is the second blessing. We never knew one who had really obtained what the Discipline thus requires but was perfectly willing to call it the second blessing.

Yes, there is a "second grace." John the Baptist called it "the baptism of the Holy Ghost and fire." Christ called it "the promise of the Father," "endowment of power," and in John, seventeenth chapter, alludes to it in the word "sanctify." Paul named it "his rest," "perfection," "more excellent way," "second grace," "sanctification" and "holiness." John writes it "perfect love." These are not all of the scriptural terms used to describe this blessing, but only a few gathered hastily, each one, however, bearing on its face the fact that it represents something higher than regeneration.

Madam Guyon called it the "rest of faith," and was put in prison for declaring the doctrine and living the experience. It took her years to bring Cardinal Fénelon into the blessing, but at last he saw and obtained it, and wrote powerfully on the subject. Dr. Upham terms it "the interior life." John Wesley gave it the title that is so objectionable to some of our brethren—*viz.*, "the second blessing"—and Charles Wesley in his beautiful numbers describes it as the "second rest." We conclude this chapter with a stanza from Hymn 444 in our Church hymn-book:

Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit,
Let us find that second rest:
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

If there be no second blessing, the Methodist Church is seriously at fault in allowing such expressions as those above to appear in her hymn-book. Furthermore, she stands to-day convicted of the strangest inconsistency and contradictoriness when, after making her preachers "groan" to obtain a second blessing of "perfect love," she immediately proceeds to make them "groan" again because they have obtained it.

HAVERHILL, MASS.,

Dear Bro. Baker,— June 2, '97

We held a meeting at our Pentecostal Mission Hall on Monday, May 31st, that I would like the readers of your good paper to know about. It was a union holiness meeting. A band of twelve came to us from Lowell, seven from Lawrence and seven from Exeter. These people were full of the Holy Ghost and fire, and the Lord just used them that day. The morning prayer meeting from ten to twelve was in charge of Bro. Pratt, an earnest worker in the city mission field. The Scripture lesson was from John 1st, and the Brother gave a short, earnest talk on the twelfth verse of this chapter, then opened the meeting for prayer and testimony. O, how the Holy Spirit did run from heart to heart and how the Lord did bless in that morning hour. Dinner was served in the dining room of the Young Men's Home at one o'clock. At two a grand praise and prayer service was held on the street. It is wonderful how quietly and respectfully the crowds on the street, listened to our people as they held up Christ, they seem to feel that Jesus is a reality to these earnest men who come out and sing and pray with such energy and evident enjoyment. After this meeting they again gathered in the Hall. The opening praise service was led by Bro. Locke of Lowell, this was followed by several earnest prayers showing by their earnestness how the burden for souls rested heavily on many hearts. Bro. Lewis Fogg of Exeter read the Scripture. John 17, that wonderful prayer of Christ for the sanctification of His disciples. Then taking his text 2 Chron. 30-17, he gave a grand strong sermon on Sanctification and the incoming of the Holy Ghost. He closed his sermon with an earnest appeal to sinners to leave their sinful life and come to Jesus—to believers to seek for cleansing and the baptism of the Holy Ghost. Six souls responded to this earnest call, and God wonderfully revealed himself to them as they knelt before him. During the testimony meeting two converted Romanists testified to the power of God to break the chain of a fettered soul, and give His blessed freedom and rest. Another, a reformed drunkard took his pipe and tobacco from his pocket and threw them from the window into the river, saying, the Lord had taken the desire for liquor from him and he now trusted Him to take the desire for tobacco also, from him. Praise the Lord he is able to deliver from all sin and uncleanness. What blessedness, what peace, what joy filled that little room, some shouted, some wept, others sat with shining rapt faces, it was a glorious time of refreshing. The interest never flagged for a moment up to the close of the meeting at 5.45 p. m. After refreshing the inner man with a good supper prepared by the matron of the Home, about thirty went out on the street and held another service of song, men, women, and children gathered round them and listened eagerly to those dear old hymns and the earnest exhortations. By seven o'clock the Hall was filled, and the meeting went on with a swing, as if there had been no break between that and the afternoon session. After a rousing praise service, Bro. Leonard a colored saint from Lowell sang "I'm out on the promise, I'm under the blood," evidently voicing his own condition. Scripture reading Ps. 107, by Bro. Locke, taking the nineteenth verse of this Psalm in connection with Eccl. 2—he gave us a powerful sermon on the vanity of all the world offers as contrasted with the blessed solidity and satisfaction

found in Christ. His talk was followed by a live testimony meeting, two or three on their feet at once. The Holy Ghost was over and in and through that meeting and all that day, with mighty power—Praise the Lord—How our souls rejoiced in His presence. This was truly a memorial day for the Pentecostal Mission.

Yours for Christ and His Cause.
I. W. HANSON, per. S.

The June number of the *Guide to Holiness and Pentecostal Life* maintains its high character in the realm of religious periodicals. It has, as a prospectus, an excellent likeness of Dr. A. S. Mahan.

The Pentecostal Sermon is by Rev. Charles W. L. Christien, of England. Subject: "Life Summed up in a Name." The other sections of the Biblical Department are supplied with excellent matter: "The Bible in Sabbath Thought," by Rev. I. Simmons, D. D., and "The Bible in Every-day Life," by Rev. John Parker.

In the Department of "Holiness" in Character and Life" there are articles as follows: "The Pentecostal Blessing—the Spirit of Purity," by Rev. Thos. Waugh (Wesleyan Evangelist). "Christ as our Trustee," by Rev. Theodore L. Cuyler, D. D. "The Home Circle," supervised by Rev. L. H. Baker. "Woman in Holy Ministries," Mrs. J. Fowler, Willing. "Historical and Biographical," with "Incidents in the Life of Rev. Henry Belden," and "The Church Prophesying" with a report of an interesting "Tuesday Meeting" and a Bible Talk by Rev. R. L. Stelle on "Consecration" contain excellent things.

"The Editor's Cabinet," "The Devotional Hour," "The Gospel Field," and "Literary Review," and "Choral Service," with a good selection of music, "Satisfied with Jesus,"—are each and all attractive.

The subscription price remains the same, notwithstanding the improvements, one dollar per year, including postage. Address the Publishers, George Hughes & Co., 62-65 Bible House, New York.

HOLINESS PRAYER LEAGUE.

The *Christian Standard*, the *Christian Witness* and THE KING'S HIGHWAY have joined to keep standing the following call:

Universal Holiness Prayer League.

International—Interdenominational.
We desire to unite all the holiness people everywhere, of every name and nation, individually and collectively, in one accord in mutual intercession.

We would be glad if each of our readers would invite all they can influence, publicly and privately, to join with

THEMSELVES,
and with
OURSELVES,
and with the
NATIONAL HOLINESS ASSOCIATION
in our
NINE O'CLOCK PRAYER LEAGUE SERVICE,
using our
"HOLINESS TEXT BOOK."

Any one can carry the Holiness Text Book, and at home, or on the street, or in the office or shop, can read the text for the day, think over the comment prepared on the text and lift the heart in prayer. If two or more can get together for a brief service so much the better.

At a glance anyone can see that this will unite all the holiness people—and all who will join with them in reading each day the same Scripture text on holiness, in dwelling on the same theme of holy meditation, and in mutual intercession. Can we not belt this world with a Holiness Prayer League? Will you do what you can to bring about a "consumation so devoutly to be wished!"

MORE FOLLY.

Just as we expected would be done, a call has been issued for a congress of religions. It is made by a Mohammedan, and is to study the way of salvation as taught by wise men in all ages. We would give more to know the way of salvation as taught by the only Saviour of men. How many Christian ministers and their followers will care to enter into a congress with the devotees of that system of religion which has caused the murder of so many thousands of Armenians no one can say; we would be glad to hope very few.—*Wesleyan Methodist*.

While the Pentecostal Baptism prevailed, there was no schism in the Apostolic Church, but they were of one heart and one soul; hence you see the folly of Christian union attempted on any other basis.—*W. W. Godbey*.