

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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"CEASE TRYING, AND TRUST."

BY J. O. HILLARD.

My watchword was, for many years,
I'll try to enter in;
The door, alas! was always shut,
I still remained in sin.

Oh! help me, Lord I'm trying hard,
I agonize for rest.
I strive for peace, I'm longing for,
And still remain unblest.

And thus the fight went hopeless on,
No ray of light I saw,
While often near the fountain brink,
I could no water draw.

At last the word came sweet to me,
"This realm, my child, is mine,
Now cease thy trying, simply trust,
The blessing shall be thine."

I heard the voice, I took the bliss
So sweetly offered me,
And day by day, yes, hourly, too,
Dear Lord, I trust in Thee.

And now the peace, the restful peace
That fills my soul with love,
The heavenly Manna is to me,
The White Stone from above.

The promise thus is proven true,
In perfect peace, the Lord
Will keep the soul that's staid on Him,
According to His Word.

Dear child of God, this bliss is thine,
The blood avails for you,
And thou, with me, in hourly praise,
May own the promise true.

A WITNESSING CHURCH.

"Ye shall be witnesses unto me." "They all began to speak." Spontaneously, instinctively, the witnessing tongue began to vibrate. Never once did the fire-touched disciples think of sitting down and holding a silent meeting. Equally foreign to them was the idea of hiring some one to speak for them or to sing for them. Testimony is the invariable concomitant of life in the church. Only when the church has drifted from her great spiritual centre and ignored and rejected the Holy Ghost has she lost her testimony.

Numerous and diverse are the substitutes offered in place of this God ordained and God-originated way of stopping the mouth of the world and raising heart thrilling conviction upon the soul. Sometimes increased religious activity is proffered in lieu of testimony. However good this activity may be, it will never produce the end God intended testimony should produce. If the "great unwashed," the unsaved and unattracted about us are ever reached it will not be by essays on the harmony between science and religion. It will not be by learned treatises in defense of orthodoxy, or rose-scented, high-school-girl themes on "The March of the Nineteenth Century." These subjects may be of value to the preacher for mental discipline, but they are not only hard on a congregation but they utterly fail to save men from sin and a yawning hell!

A live church has a ceaseless ringing testimony. It has been well said that "A voiceless church is a powerless church." The Holy Ghost is the power for witnessing. He gives the testimony irresistible, unanswerable force. Men are reached not by argument, not by logical syllogisms, but by the testimony of really *live witnesses*, witnesses who have convictions born of certainty, who "speak that they do know." An objector can meet logic with logic, Greek roots with Greek roots, and the jargon of the schools with the same language; but he does not know what to do with *Experience*, with what is positively *known*.

The devil's hottest persecution has always been directed against public witnessing. No one has ever suffered opposition for having piety in the heart mere-

ly; a few have encountered it for possessing godliness in the home; but the concentrated powers of earth and hell have ever been marshalled against public witnessing for Jesus. Rome's energies were exhausted in an attempt to crush the testimonies of the early churches. Ten fierce persecutions followed one another in quick succession. To be a witness meant to die, so that the word witness (martyr) came to mean one who died for "the testimony of Jesus." But although hundreds of thousands spilled their blood yet the churches "multiplied and grew."

During the severe persecution of the early Quakers, when the adult members were imprisoned until there were none to keep up the public meetings, and it seemed as if this public testimony must cease, the children of the Friends, ten, twelve and thirteen years of age, met together and maintained the meetings while the fathers and mothers were in jail. Persecution, fierce and savage, greeted this youthful piety, but no power on earth or in hell could withstand their fire-filling witnessing. Red-hot rings were put on their tongues, and yet with indistinct, pitiful words they would still testify.

On one occasion three Quaker ministers were to be burned at the stake. The persecutors so arranged that the second and third should witness the death of the first, while the third was to behold the torture of both first and second. The three men agreed among themselves that the one who was burned first should, if his faith failed not, testify in the last moment of his consciousness by lifting up one hand, thus encouraging the other two. The first of the martyrs was led forth, tied to the stake, and enveloped by the rising flame. When he had burned almost to a crisp and they thought he would never move again, the sufferer lifted both hands over his head and clapped them three times. Though racks and dungeons and stakes are no longer in vogue, yet testimony is as much needed and as much hated as in the days of virulent, violent persecution.

When spirituality runs low in the church, class meetings, prayer-meetings, covenant-meetings and testimony meetings are sparsely attended, while in the same church throngs crowd to the fairs, the festivals, the bazaars, the bean suppers, the donkey parties and the entertainments. Contrast with this condition of affairs a church "filled with the Spirit." Witnessing meetings are large and the childish rattles which we have mentioned are no longer needed.

When a man really receives the Holy Ghost, he *wants* to testify to what God has done for and in him. An impelling power constrains him to speak even in the gaunt face of grim death. If those who have died for Jesus' sake had but held their peace there would have been no martyrs. They were offered their lives if they would keep still. No one told them not to "live it" but "teach no more in this name." All the opposition which pitted itself against Jesus was due to his public preaching and work. If he had moved around quietly, if he had delivered lectures on the Talmud instead of preaching the "Sermon on the Mount," if he had talked hazily of evolution instead of exhorting to holiness, the Jews would never have risen to put him to death. "Live it, but keep still about it," says the devil; but life is made up largely of what we say, and he who shuts out the Son of God from his speech debars Him from his heart. Let him refrain from a confession of the Holy Ghost, and he will not have power to live it anywhere. "Heart-faith" and "lip-confession" are twin, and must not, can not, be separated.

[A chapter from a new book, entitled "The Ideal Pentecostal Church," by Rev. Seth Rees. Published by Rev. W. W. Knapp, *Revivalist* office, Cincinnati, O. Price 50 cts.]

CHRIST TEACHES LIFE AND PERFECTION

By Two Distinct Stages.

The case we now have before us is the rich young man who came to Jesus for the way of life, and went away sorrowing at the cost of perfection.

The account in Matthew 19: 16-22, is very explicit and most interesting; and the more especially since it shows quite plainly that the Saviour presents two great aspects of salvation. Life and perfection in two successive steps, and an ascendancy scale of conditions to the seeker of eternal life. These two are definitely indicated by the two sayings of Jesus on this occasion:

- I. "If thou wilt enter in" (v. 17).
- II. "If thou wilt be perfect" (v. 21).

Could anything be plainer or more emphatic than this? And it all becomes more significant and suggestive when it is seen that the young man responds to the former, and yet confesses a "lack," to which confession and to which lack the Lord addresses the latter by pointing to him the way to perfection. This young man is a remarkable case throughout. He appears at the outset as a typical legalist, and more: for he has not only a blameless life and a good conscience, but he turns to seek of Christ the way of life, and stands willing to do some philanthropic deed to insure his hope of heaven. In all these particulars—the concern about the life to come, the readiness to add mercy to justice and the disposition to seek Christ—he is leagues beyond the modern moralist. At the second view he stands before us as a typical man, illustrating that class of Christians who, while enjoying the Saviour's love (for Christ looked on him and loved him) and standing in justifying grace, unrebuked before God's law, are nevertheless sensible of a lack which they themselves are neither able to supply or understand.

So that in this analogical light we see him, as the Saviour proposes his *second* "if" to him, like a man who, by his own consciousness and Christ's presence and teaching, is led face to face with the great problem and privilege of perfection. And that, not as a dogma, but as an experience, and on conditions—not intellectual, but volitional—"Go," "Sell," "Come," "Follow." Here, again, his case seems almost incomprehensible that one who had come so far, and run so well, and attained such a degree, should refuse further advancement and forfeit present attainments because of the sacrifice involved in the obtainment of perfection. Yet how large a class he represents! How it began to dawn on us why it is that so many have failed to "go on unto!" How easy it is now to understand that the theory of an everlasting approximation to perfection without hope of attaining thereto, which finds no authority in the Word, but nevertheless gain such acceptability, both with scholars and others, is but an accommodation to the refusal of multitudes to pay the price of "being perfect!" In this record the Master has furnished us, beloved, an object lesson which shows how radical and heart-searching this matter of conservation is on which hinges the experience of Christian perfection. Christ attempted no definition of perfection. He entered into no philosophical analysis of its nature nor of the nature of the need which the young man felt and which this was to supply. But he plainly presents the conditions upon which their supply might be obtained. "Go and sell that thou hast." So then we are certainly on the right line if we are first offering Christian perfection as the present, imperative need of the Christian heart; and, second, if we are insisting upon an absolute and irrevocable consecration as the imperative condition in order to that blessing. Another thing of great importance and value here is that

consecration itself is presented in the concrete rather than in the abstract. And the Saviour's finger is pointed directly at the particular idol in this man's heart, and through him to the idol which is shattering many a Christian and which to-day stands more in the way of the spread of holiness than all doctrinal opposition and false theories and traditions combined. "The love of money" is truly a root of all evil; and of no evil is it a more certain and stubborn root than the evil amongst Christians of neglecting and rejecting holiness. Much as we have to contend against in spreading this truth, both in the way of wrong teachings and of bad misrepresentations and come-out-ive schisms, etc., yet we think nothing really stands so much in the way of its general acceptance by the Church and its enjoyment by multitudes of Christians as men's love of the money they have and their devotion to the pursuit of the money they wish they had. The consecration that opens the way to perfection is one which cuts to the quick of the self-life and the world-life, and actually severs a man from all but Christ.

There can be no question as to the outcome of this man's rejection of perfection on account of the terms imposed. Some may think that he simply lost his *reward*, that he missed only his life's true calling; but he did more than this. His sorrow, as he went away from Christ, is only rightly appreciable when we remember that what he came to him for was *eternal life*. And when we recall the words of Peter once, when the disciples were asked by Christ, "Will ye also so away?" he, answering, "To whom, Lord shall we go, for thou hast the words of eternal life?" And, further, the full import of the young man's departure and the depths and duration of his sorrow are clearly indicated by the Lord's words of command as he departed: "Verily, I say unto you that a rich man shall hardly enter into the kingdom of heaven." And again, "I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Alas! this young man went away from Christ. He went away from that whereunto he had already attained. He went away from heavenly treasure and earthly service. He went away from the kingdom of heaven. He went away from eternal life. Summing it up, we find that:

1. Jesus taught two epochal stages on the way of life—"Entering into life" and "Perfection."

11. He presented perfection as consisting in the supply of spiritual lack, the guarantee of eternal life, the assurance of treasures in heaven, and freedom for devotion to his service.

III. He enforced entire and absolute consecration as the necessary condition of this experience.

IV. He admonishes all that the refusal to go on because of the cost involved incurs the loss of the kingdom of heaven itself.—*Christian Standard*.

THE TWO TOUCHES.

BY REV. B. CARRADINE, D.D.

In the gospel of Mark we read of a blind man whom Christ led out of the town in order to perform upon his sightless eyes a gracious miracle. Twice the Lord laid his hands on him before his sight was perfectly restored. This incident is a complete refutation of the idea advanced that God does all for us in a single work. That the Lord need not go over his work through lack of power to do as he will, we admit; but that he does so is seen in the case of every reclamation of the backslidden, while the assertion that God does all for the soul in a single work of grace called regeneration is contradicted by voices and facts heard and seen in nature, providence, and grace. The creation of the

world occupied not one, but six days, requiring not one, but six touches of divine power. The creation of the human family was not completed in the making of Adam, but in the second touch that produced Eve, who became a second blessing in the garden of Eden. There were two covenants given to the world, and the Bible says distinctly that the first was not perfect, but the second was. The Saviour himself on the banks of the Jordan received an anointing and baptism that he had not previously received. From this time he went forth in the power of the spirit. Why did not this happen at his birth? Does not God do everything in one work? Verily this scene on Jordan, and the other facts alluded to, say: "No!"

So we see that the miracle on the blind man wrought in two touches is in perfect harmony with these other teachings, and goes to establish the fact of a subsequent and completing work of grace.

The first touch on the blind man's eyes brought sight. He looked up and said: "I see." So said we all when the regenerating hand of God was laid on our souls. How sweet the light! how delightful the experience of coming out of darkness, and seeing spiritual truths and enjoying heavenly experiences! However, it was a defective sight. Like the man in the gospel account, we saw men as trees walking. This was certainly an alarming sight, and brings out clearly the man-fear and man exaltation that is left in the heart. A man of wealth or position in the State or Church is as tall as a tree. There is a feeling of uneasiness and dread as he comes walking around. The soul instinctively dodges and runs. Who would not run from a tree walking around.

The second touch on the eyes brought perfect sight. The gospel says the man looked up and saw clearly. It is the second touch of grace realized in sanctification that brings a clear and proper vision of things to the soul.

We see into the Word of God as never before. Passages that were obscure and mysterious become luminous with deeper and truer meaning. The Bible becomes a new book, and an illuminated edition at that.

We see into God's providence clearly. Occurrences that formerly distracted, distracted, and alarmed us do so no longer. The clearer vision reveals Christ present everywhere and all the time, and also the blessed fact that all things are working together for our good. No combination of men or devils can paralyze or overwhelm the sanctified soul. That second touch enables him to see their impotency and the great power of God overruling all their designs and overruling all their works for the good of the earth and heaven.

We see men clearly. There comes a spiritual discernment in sanctification that is astonishing. Of course no one claims infallibility of judgment, but an increased power to discern spirits and spiritual things that is self-protective and necessary as well as for peace, safety, and advancement of Christ's kingdom.

We see men as they really are. Not as trees walking; not as giants to be dreaded and fled from, but as men six feet high and just so many inches through from breast to back. It is marvelous how man-fear departs under the second touch of grace. It is delightful to be able to speak with and preach before the highest and richest in Church and State without tremor of nerve or sinking of heart. The writer has seen a field telescope shut up to its proper portable dimensions of six inches. So sanctification places a hand on a man's head and another under his feet; and then, so to speak, suddenly collapses or condenses him to his proper size, diminishing him from one hundred to six feet.

We see men as they really are, not as dwarfs. Sanctification does not belittle a man. It does not view with contempt God's work and creatures. While the second touch shows us that a man is no giant, it also saves us from falling into the opposite extreme judgment and prevents us from regarding him as a dwarf.

The teaching of holiness is that a man is neither a tree nor toadstool. He is neither to be dreaded nor despised. He is a man, and as such is to be honored and loved. Thank God for the second touch!