

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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THE UNITED HEART.

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"One thing needful." Luke 10:40.

"One thing I do," Phillipians 3:13.

"One thing thou lackest," Marks 10:21.

Some one has said: "The heart of the wise man is at his right hand: but the heart of the fool is at his left." And David prayed, "Unite my heart to fear thy name." Our Lord declared that, "If thine eye be single, thy whole body shall be full of light." And James, you will remember admonishes us that, "The double minded man is unstable in all his ways."

Wandering Thoughts may be much more serious than we sometimes imagine. Of course there is a scattering of thought that may come from weariness, and nervousness; and there is the natural difficulty of the untrained mind to concentrate and to keep from scattering, dissipated thought. And such as these may be justly classed with our other infirmities. But there is another class. Thought follows desire, and affection and passion; it is stimulated by ambition and selfishness in various ways; by carnal resentments, envies, jealousy and the like. And very often at worship, and in prayer, and listening to preaching thought may be drawn thus to criticism or reproach of others, to prejudice absorption in other matters and inattention to the serious matter at hand. Such wanderings are doubtless useful and indications of the carnal mind. It is a wondrously gracious thing to be here "Creatures are no more divided in heart." And it is only in the state of Perfect Love that the mind can be absolutely "staid on God." Only in this experience that one can truly: "Love the Lord his God with all his heart and soul and mind and strength."

In at least two of these three texts it is evident that this state of Perfect Love is that is indicated by the term: "One thing." In a third it is perhaps not quite clear. Whether when Jesus said to Martha: "One thing is needful." He had reference to simplicity of diet and life, in contrast with the manifold menu she was fussing over for his entertainment (many not unreasonably suppose) or whether He was drawing her attention to "One thing which Mary had chosen as the better part," and which is imperative-needful for salvation and safety, we need not divide. For, really they come at the same place since the Lord had elsewhere said and shown that such cares of this life "choke the word that it brings no fruit to perfection." So we will dismiss that: "One thing" there.

But there is in the first place no such uncertainty or room for diverse opinion as to the meaning of Paul's words where he says: "One thing I do" for he immediately presents this as the standard and requirement of Christian Perfection saying, "Let us as many as be perfect be thus minded." Elsewhere too, he has shown that Perfection consuls in this unification of the mind. Turning to I Corinthians, Chapter 2-3 we will find an example of this proving the double mindedness of those Christians partly carnal and partly that of children of God, by showing upon the one hand their envy, strife and division, and upon the other, their capacity for the milk of the word, he declares that upon this account he is unable to minister unto them as to those who enjoy Perfection. Saying, "We speak wisdom among them that are perfect. But we could not speak thus unto you for ye are not able to bear this meat of the word. Only the milk—Thus he, at once, makes clear that is synonymous with the being "spiritual," and in antithesis to the "double mind." So that the apostles avowal that he did but one thing: is another of his many confessions or testimonies to the state of Perfect Love or Christian Perfection.

Next, in these words of the Saviour, addressed as they were to the rich young ruler, after he had successfully passed the stage of "entrance into life" and won the loving smile of the Lord, unequivocally show that the One thing he lacked was Whatever Christ and his gospel and his inspired apostles mean by Perfection. We have only to put Matthew and Mark together at this juncture in the discourse to see this point most clearly. In Mark, where we have chosen the text, the Lord says to him: "One thing thou lackest," and names the terms of it. Matthew tells us that the young man used the same word in his question then: "What lack I yet?" And, in Mark's account Jesus' response is: "One thing thou lackest." Now, remember the first and governing question of the young man's address concerning Eternal Life. And these words of the Lord are to be read in the light of that question thus, "One thing thou lackest" in order to eternal life. And He quickly shows that, that one thing is perfection. "If thou wilt be perfect, etc." To be sure we all know that such a thing as angelic or adamic or absolute perfection is utterly impossible to us here. None of us claim nor proclaim a perfection of freedom from error, infirmity, or tempta-

tion. But just as surely as those who read our Bibles see there is such a thing as Christian Perfection. And not only so but here as in many other places we see that the lack of this disqualifies the soul for eternal life, without this none have the "single eye" nor can "their whole body be full of light." Lacking this none can "love the Lord their God with all their heart and soul and mind and strength." Without this none can follow Him fully and all the way. To be presented blameless we must stand perfect and complete in all the will of God. No need of labored or technical definitions of this Perfection. The setting makes it plain and simple. It is this: "If thou wilt be perfect in thy credentials and qualifications for eternal life." That's it! The foolish virgins missed the wedding supper because of what they lacked. The man without the wedding garment is cast out because of what he lacked. This young man could go no farther in the way to eternal life because he was unwilling to meet the conditions of receiving what he lacked.

His case was different from some of the readers perhaps in only this that they were called to the ministry as he most probably was. The price of Perfection is the same to every one; namely a giving up of all to follow Jesus. Even what remains in one's own hands is held only in stewardship for him. All now belongs to Christ. The treasures we are seeking are laid up for us in heaven. Christian Perfection relates us to the world as Christ was related to it—"sent," for the saving of men. And this One thing is needful.—Heart and Life.

THE WAY TO OVERCOME TEMPTATION IS NOT TO PARLEY.

"Those who would not fall into the river should beware how they approach its banks. He that crushes the egg need not fear the bird. He who would not drink the wine of wrath let him not touch the cup of pleasure. A person who carries gunpowder can never stand too far from the fire. Ill thoughts are as little thieves which open the door to greater. Thoughts are seeds of action. Keep as far as possible from the edge of the precipice near which you must drive."—Selected.

Don't become angry and act childishly and remain away from the house of God because you have had your feelings hurt. Be a real Christian, do your part and don't grunt.

Mrs Geo Teddie Dec 24