

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 KINGDOM WITHIN

Is Christian experience a lost secret? Have "regeneration," "sanctification," and the "witness of the Spirit" become modernized terms with no subjective meaning? In many centres, even cultured and devout centres, the answer would be "Yes."

The experience of God in the soul is too lightly passed over today. Human philosophy cheats some out of this, and material substitutes cheat others. It is easy to fancy oneself wise and educated and to change or denature the meaning of regeneration, sanctification, and the witness of the Spirit without rejecting them, and thus to feed the soul on sweet nothings. On the spiritual side some have already anticipated the day foretold by material faddists, when there shall be no more brown roasts and succulent rolls, but when science will synthesize our bread and meat and give us our nourishment in capsules.

This is a pretty good world to live in; and among the more fortunate half of mankind, who do not know how the other half are living, comforts are increasing. Better automobiles, better working conditions, even better jails. It is only the one that needs a comforter, who will groan at the mercy seat. There are those who cannot be satisfied with temporal things; for whom beautiful rituals and ethical standards are not enough. This hungry-hearted multitude is ready for a new message on Christian experience; and there is a message due to be delivered, a dispensational message, that fits the age in which we live.

Following should be its specifications:

1. It must be experimental more than doctrinal, with a minimum of doctrinal essentials.
2. It must be presented with simplicity, without claiming to know too much about the inner philosophy of the life.
3. It will lead to practical brotherhood, valuing people more than things.
4. It will exalt Christ as the manifestation of God in the flesh; and the Holy Spirit, as the manifestation of God in the church.—Christian Witness.

MOSES AT MARAH

"And when they came to Marah, they could not drink the waters of Marah, for they were bitter." Ex. 15:23-25.

The children of Israel had just concluded their song of thankfulness for deliverance from the hand of Pharaoh and his hosts. A very wonderful song. Alas! we soon find how much difference there is between singing a hymn and living a life.

1. They could not drink the waters of Marah, for they were bitter. So the greatest triumphs of life may be succeeded by the most vexatious inconveniences. God had divided the Red Sea for His people, yet He suffered them to go into places where there was no water

to drink. For their sakes He had destroyed Pharaoh and his hosts, yet He allowed them to suffer the pain of thirst. The children of Israel were actually in the right way when they found themselves exposed to this inconvenience. You may be right even when the heaviest trial is oppressing you. If, however, we are able to trace our trial to some outward or inward sin then indeed it well becometh us to bow down before the God of heaven and to utter the cry of penitence.

II. The people murmured against Moses. So the greatest services of life are soon forgotten. Instead of saying to Moses, "Thou art our leader, we will trust thee," the children of Israel turned round upon Moses and openly treated him as incapable, if not treacherous. Where was their recollection of the overthrow of Pharaoh? Where was the memory of the triumphant song which they sang when the sea covered the chariots and horsemen of the tyrant king? So soon do we forget the great services which have been rendered by our leaders. Moses was the statesman of Israel, yet see how he was treated when he came upon difficulties over which he had no personal control. It is so that we deal with our own patriots. We do the same with our preachers. So long as they will say from the pulpit the things which we have been hearing with cuckoo-like regularity for many years, we call them excellent preachers, but if they attempt to lead us into unwonted tracks, the probability is we shall in an hour forget the pastoral solicitude and the ministerial zeal of years and treat as enemies the men who have been our wisest and gentlest friends.

III. And Moses cried unto the Lord. So magnanimous prayer is better than official resignation. Think what Moses might have said under the circumstances! With what indignation he might have answered the murmuring mob! Instead of speaking so, what did Moses do? He cried unto the Lord. All great leaders should be intensely religious, or they will assuredly fail in the patience without which no strength can be complete.

Parents, instead of resigning the oversight of your children, pray for them. Pastors, instead of resigning your official positions, pray for them that despitefully use you. Renew your patience by waiting upon God.

IV. And the Lord showed him a tree. So where there is a bane in life there is also an antidote. The water was bitter, but there was a tree of healing at hand. Things are never so bad in reality as they often appear to be. Undoubtedly there are bitter experiences, but quite as undoubtedly there are remedies precisely adapted to these experiences. The tree was not created in order to meet the case; it was actually standing there at the time of the complaint. The cure is often much nearer us than our irrational distrust will allow us to suppose.

Hast thou come in thy wilderness-way to the place of bitter waters? Canst thou not

drink of the stream, even though thy thirst be long and thy strength be wasted? Know thou, there is a tree the leaves of which are for the healing of the nations. A tree? Truly so; but a tree as yet without a leaf,—a tree bare as the frosts and the winds of winter can make it,—the great, grim, dear, sad, wondrous Cross of the Son of God! Some of us have sought to touch the wells of life with other trees, but we have only aggravated the disease which we sought to cure. By the grace of heaven we have been enabled to apply the Cross to the bitter wells of our sin and grief and behold the waters have become clear as the crystal river which flows fast by the throne of God.—The Expositor.

THE HOLY SPIRIT PROTECTS THE DIVINITY OF JESUS

Rev. J. M. Hames

"No man speaking by the Spirit of God calleth Jesus accursed and . . . no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3.

Jesus was not only conceived by the Holy Ghost, but He was baptized, led by the Spirit, and finally offered Himself up on the cross through the eternal Spirit. So you see from the beginning to the end the Holy Ghost protected the life and divinity of Jesus. This leads us up to our subject: The Holy Ghost within us is the only safeguard and conservator of true orthodoxy.

Observe the history of churches and denominations, that have lost the vital doctrines of the Bible. They first lost the witness of the Spirit. Next the pulpits ceased preaching those fundamental truths until finally they became so dim that they faded from view and became a lost art in pulpit and pew. There is a host of preachers and members today—some, sad to say, profess holiness—who are orthodox when it comes to head belief, but who have allowed the Comforter to be grieved away. "No man is able to say that Jesus is the Lord, but by the Holy Ghost." This means that no man, no matter how highly cultured, can have an inward revelation of Jesus as Lord save by the Holy Ghost.

The great work of the Holy Ghost is to take the birth, death, shed blood, resurrection, ascension and second coming of our Lord and make those truths real and vital to the soul. It is not for the lack of brains and education that men do not know God, but it is for the lack of spiritual illumination and divinely quickened organs to perceive things divine.

If the Holy Ghost had not followed up the work of Calvary, the death of Jesus would not have meant much to us, but when the Comforter comes He makes Calvary the sweetest spot on earth, and the shed blood of Jesus real and precious to our inner senses.

Let me say in conclusion, brethren, when we lose the Holy Ghost out of our hearts, we

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Mrs. Hartshorn Mullen,
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