

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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FOUND WANTING

"Thou art weighed in the balance, and found wanting." Dan. 5:27.

Here is a man whose life is below the standard. In the industrial world the necessity of standards is recognized. There are the standard units of length, mass and time. As weights and measures need to be rectified by an imperial standard, so the human judgment and conscience need to be examined and to be rectified by the standard set forth in the Word of God.

The Egyptians thought that Osiris weighed the actions of the dead in a literal balance. The Babylonians may have had the same notion. Matthew Henry says that Belshazzar's actions were weighed in the just and unerring balances of Divine equity. "The Lord is a God of knowledge, and by Him actions are weighed."—1 Sam. 2:3. To God the system of human affairs is a machine of many parts, all of which he understands fully, and the results of all the particular movements are clearly seen by Him. Man sees but a little of this vast machine, and is sometimes in darkness as to the part he should accomplish.

1. *We wish to notice some unsafe methods of estimating our spiritual standing.*

1. *There are those who weigh themselves in the scales of comparative excellency.*

In Noah's day some believed themselves better than their neighbors, but all who failed to avail themselves of God's method of salvation perished alike in the flood.

Possibly some in Sodom thought themselves better than Lot's family. Did that save them when fire and brimstone destroyed all who neglected the means of salvation?

No doubt the rich young ruler considered his spiritual condition superior to that of the "publicans and sinners," yet he went away sorrowful. Like spurious silver, he was weighed and found wanting.

2. *Some weigh themselves in the scales of their own opinion.*

The heart of man being deceitful above all things (Jer. 17:9), the person unassisted by Divine illumination is easily mistaken in his estimate of himself.

Haman made things very embarrassing for himself by assuming that he stood highest in the estimation of the king.

The pharisee believed himself to be a person of more weight than the other man who worshipped in the same church. But God saw otherwise. It was the penitent publican whom God delighted to honor.

Peter regarded himself as a faithful, courageous Christian when he said, "Though all men shall be offended because of Thee, yet will I never be offended"—Matt. 26:33.

Saul professed to be a righteous man while persecuting the people of God.

The dream of Junius illustrates how one may weigh himself wrong in the scales of his own opinion. Junius was having a measure of success in his ministry that gave him great satisfaction. Being tired, he fell asleep in his chair and dreamed that a stranger entered the room and, extending his hand, said, "How is your zeal?" Instantly Junius conceived of his zeal as a physical quantity, and, putting his hand into his bosom, he brought it forth and cheerfully presented it to the stranger for inspection. The stranger put it in a crucible and placed the crucible in the fire. Taking it out of the fire, he separated the parts and weighed them. Then he wrote the result of his analysis as follows:

Weight of zeal of Junius—100 lbs.

Of this, on analysis, there proves to be: Personal ambition, 23 parts; love of praise, 19 parts; love of authority, 15 parts; pride of talent, 14 parts; bigotry, 10 parts; love of God, 4 parts; love of man, 2 parts. Hence, zeal is only 7 per cent pure.

Junius awoke deeply humiliated. He prayed earnestly and found cleansing.

3. *Then there are those who are satisfied to be weighed in the scales of the estimation of others.*

Some of Job's friends regarded him as a great sinner because he suffered great afflictions. It is well that he didn't allow them to cause him to cast away his confidence.

On the other hand, the disciples were deceived with Judas, and the apostles with Simon Magus. It would not be safe to leave it entirely with the preacher to decide as to our spiritual condition, for even Samuel was deceived in Eliab.

II. *We should weigh ourselves in the scales of God's written word.*

Here is where we find the standard. What spiritual condition does it require us to attain? Jesus, our highest authority on the question, says, "Except a man be born again he cannot see the kingdom of God"—John 3:3.

The poison of sin in the human germ is manifested with each unfolding life. The spirit is out of adjustment with God. We have naturally no sense of God, take no interest in God, give no response to God, have no enjoyment in the presence of God (1 Cor. 2:14). Being dead in trespasses and sin (Eph. 2:1), evidently regeneration must take place before one can be fitted for heaven.

Life cannot generate life on a higher plane than its own; vegetables cannot generate animals. Life has the inherent power of conformity to type. The natural gets us nowhere. Regen-

eration is not mere reformation. It is a work wrought by the Divine hand. We are born from above. Jesus takes up His abode in our hearts and thus the higher life is begun.

Concerning the disciples before Pentecost, Jesus said, "Ye are clean"—John 15:3. The outward life and conscience of every true Christian is clean. He also said, "They are not of the world even as I am not of the world"—John 17:14. Yet He commands them to tarry at Jerusalem until they are endued with power from on high, and promises that they shall be baptized with the Holy Ghost—Acts 1:5.

At Pentecost they were sanctified wholly; their hearts were purified—Acts 15:9. Carnality, the weakening element, is removed so that Peter, who was too timid to testify before a little maid, now fearlessly faces a mob of angry Jews and charges them with the murder of the Messiah.

The work of holiness wrought in the hearts of the disciples at Pentecost was a definite epochal experience. After this there is a marked absence of carnality and consequently a vastly more powerful service.

Thus Jesus taught firstly that we must be born of water and of the Spirit, water symbolizing the cleansing that takes place at the initial stage of the Christian experience, and, secondly, He taught that we must be baptized with the Holy Ghost and fire, fire symbolizing a cleansing deeper than could be effected by water, as that done in purifying the silver of its dross.

Charles Wesley says:

Refining fire, go through my heart;
Illuminate my soul;
Scatter they life through every part,
And sanctify the whole.

He gave Himself that He might cleanse us. He sits as a refiner and purifier of silver. Swift-winged angels await their part. Ample provisions are made to bestow upon man a fitness for heaven. None need be found wanting.—A.F.B.—*The Can. F. M. Herald.*

What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure; but scattered along life's pathway, the good they do is inconceivable.—*Addison.*

"The Spirit helpeth our infirmities," when they get in the way of prayer, which they often do. Long periods of seemingly inefficient prayer life are among the common and grievous temptations of consecrated people. These periods become the occasion of "fiery trials," but we should not chafe in them or think it strange. Lack of fluency in prayer is simply a call to look up, and rest in God.—*Christian Witness.*

Ward Miller, May 27
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