

# 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 CHASTENING OF THE LORD

Joseph H. Smith.

Hebrews xi.

These are not exactly or altogether punishments. Though they may have a semi penal aspect and experience, their end is not retribution but correction. Someone has defined Chastening as "Education by discipline." As a loving mother will sometimes impose braces upon her child's limbs, this is not to inflict torture, nor to link to the chain gang; but rather for training that the child may stand straight or walk aright. And as a true and faithful father may sometimes apply the rod for the boy's misconduct, not just to enforce his authority or to avenge the wrong, but rather to impress the certain consequences of wrong doing and to help fix the habits of the boy aright.

Character is the goal in chastenings. And "whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth." (Hebrews 12:6). Parental love alone seems willing to assume the task and trust of disciplining the unruly. Men will let others' children go their way, or the law take its course; but for their own they will strive not only to avert the consequences of their present acts, but to straighten the crooked sapling, bind it to a stake, watch it and prune it betimes that the child may grow up a worthy son of a worthy sire. And those who are out in the thickets of the world's wild woods, and not in the garden of the King, have no such chastening culture as this.

The necessity of chastening does not always imply nor involve moral defect. Sometimes rather moral deficiency. Not always iniquity; often infirmity. And perhaps most frequently of all, spiritual immaturity and need of development. The need of painful study does not always suggest the existence of error; but rather the fact of ignorance, at least upon some lines. Perhaps one of the most remarkable references to the condescension of our Lord (who as the "son of man" grew in wisdom and stature and favor with God and man) is where the apostle Paul writes of Him: "Though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 5:8).

Unlike him, however, many of our chastenings may have been necessitated by inattentiveness to our earlier lessons, or by our forgetfulness of the same. We have followed the impulses of our own spirit rather than waiting on the Lord for the guidance of His Holy Spirit. And now perhaps we are in a predicament of inevitable consequences. Consequences which might have been averted if we had but remembered that: "He that believeth shall not make haste." Yet now God has not forsaken us. Though we may find our way of freedom to His service much hedged about; and perhaps, too, our peace and pleasure in our daily life is much alloyed and disturbed, possibly our health racked or our means gone, yet we say: God has not forsaken us. If still we love Him, and want His own will above everything else, He will sanctify our pres-

ent misfortunes, make text books and tutors of them, and cause us with the Psalmist to say: "It is good for me that I have been afflicted that I might learn thy statutes." (Psalm 119:71).

It matters not whether our temptations have come directly from the devil, or our trials and tests by either the unkindness or the weakness of others, or if they have come from our own faults or follies, He that maketh the wrath of man to praise Him (Psalm 76:10) and that turned Paul's tribulations rather to the furtherance of the gospel and to the advancement of his own salvation (see Philippians 1:12, 19) can change the adversities we have brought upon ourselves into messengers and ministers of His grace and goodness to our souls.

But, once more we will venture there is an advance school of chastening for such as God may have called to advanced places and parts in His kingdom's work and warfare. This is set forth in the case of the apostles concerning whom Paul says: "God hath set forth us the apostles last," etc. (See 1 Corinthians 4:9-13). It was seen too, in cases like Joseph, and Moses, and Daniel of old. Our Lord's siege in the wilderness will also suggest it. And His prediction to Peter of sore trials that would await him in later life seems along the same line. We might illustrate this by the habit of men called to preach, who, after finishing their college course like other men, take a special Theological Course further to prepare them for the ministry. But all of these together are not complete without a course in the School of Suffering as well. And we presume that Moses' forty years in the desert were as necessary and as valuable for his great life work as were his forty years in the Egyptian court. The great apostle Paul seems to prize as added seals to his diploma and credentials that fact as he stated: "I bear the marks of Christ."

Finally, let us note that the qualification for success in the School of Suffering, for "profit" from the chastenings of the Lord is set forth in Hebrews 12:1. "Let us . . . lay aside the sin which doth so easily beset us." We must be rid of our own sin in order to be partakers of God's holiness.—*Heart and Life*.

### THE TWO ROADS

It was New Year's night. An aged man was standing at a window. He raised his mournful eyes toward the deep blue sky, where the stars were floating, like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few more hopeless beings than himself now moved toward their certain goal—the tomb.

Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads—one leading into a peaceful, sunny land, covered with a fertile harvest, and resound-

ing with soft, sweet songs; the other leading the wanderer into a deep, dark cave whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out in his agony, "O youth, return! O my father, place me once more at the entrance to life, that I may choose the better way!" But his father and the days of his youth had both passed away.

He saw wandering lights float away over dark marshes, and then disappear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself; and the sharp arrows of unavailing remorse struck him to his heart. Then he remembered his early companions, who entered on life with him, but who, having trod the paths of virtue and of labor, were now honored and happy on this New Year's night.

The clock in the high church-tower struck, and the sound, falling on his ear, recalled his parents' early love for him, their erring son—the lessons they had taught him, the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he dared no longer look toward the heaven of his father; his darkened eyes dropped tears, and with one despairing effort he cried aloud, "Come back, my early days! come back!"

And his youth did return; for all this was but a dream which visited his slumber on New Year's night. He was still young; his faults alone were real. He thanked God fervently that time was still his own; that he had not yet entered the deep, dark cavern, but that he was free to tread the road leading to the peaceful land where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain, "O youth, return! O give me back my early days!"—*Jean Paul Hichter, in Heart and Life Magazine*.

### OBITUARY

Mrs. Lucy Apt

The death of Mrs. Lucy Apt took place at the home of her daughter, Mrs. J. A. McAnn, 95 Bonaccord St., Moncton, N. B. Monday evening January 23rd, in the 80th year of her age. She had made her home with her daughter for the last nine years. She had been attending the Reformed Baptist Church about four years. She was reclaimed from a backslidden state and united with the church not long after, and had been a faithful member until the time of her death.

She leaves to mourn one daughter, Mrs. J. A. McAnn, and six grandchildren. The funeral was held on Wednesday afternoon at 2 o'clock, Jan. 25th at the home, the writer officiating, assisted by Rev. Robert Smart, Central United Church, after which the body was placed in the vault at Elmwood cemetery. The committal service was by the writer. There were numerous floral tributes, expressions of love and sympathy.

P. J. T.

Rev. H. C. Sanders, J. P.