

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. 55-8

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A RADIO TALK GIVEN ON OCT. 7TH,
FROM CKCW, MONCTON, N. B.

By The Editor.

Good Morning everybody!

"The Lord bless thee, and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace."

You will find our scripture lesson in the last part of the gospel according to Matthew the sixth chapter, beginning at verse 19. My text is in the 33rd verse of this chapter. "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

In Jesus' sermon on the mount he deals with every phase of man's life, his business, social, religious, domestic and private life. He teaches us how we ought to conduct ourselves in these various walks of life in order to please God and be saved. In our text he is setting forth the relation of our religious life to our economic or business life. He would have us understand that no man can be equally related to both. He said, ye cannot serve God and mammon; mammon stands for the things of this world, wealth, money, riches, etc. He said you will love the one and hate the other or hold to the one and despise the other. Only one can hold first place in our hearts and lives at one time. Now the question that we have to settle is. Which are more important, material things, the things which are needful for our bodies? or spiritual things which pertain to our soul needs. Our Lord has told us in the text very plainly, which are more important. He said, seek ye first the Kingdom of God and his righteousness. Despite the fact that this is contrary to the opinions of the masses, for the questions which seem to engage the attention of most men are what shall we eat? What shall we drink? And where with all shall we be clothed and find pleasure? Some people seem to show an interest in the things of the Kingdom of God and seem to seek it but their seeking is not in divine order. They don't seek it first, hence, they are not making much progress in spiritual things, or a success of their religious lives. The things of this world come first with them and they carry religion like some salesmen carry certain lines of goods only as a side line not the most important line of business. They perhaps have affiliated themselves with or joined a church, and contribute some money to support the same, but, their interest in the church or work of the Lord is only secondary to their own interests, and pleasure or comfort. When the weather is too cold, or wet, or hot, they stay at home, or in summer they leave the church and their home on Sunday and go to the beaches or pleasure resorts where the cool breezes blow, and the crowds go. Seeking what? The Kingdom of God. No, Seeking pleasure and physical comfort. And the churches encourage their members and the young people of the Sunday Schools to do so by closing

the house of God, or changing the S. S. hour from afternoon to morning to make it convenient for all to go pleasure-seeking in the afternoon of the Lord's day. They discontinue the meetings of the Young People's Societies, and Brotherhoods during the summer so everybody can lay aside their religion which evidently they don't need in warm weather. Then after the warm weather is over and it is too cold to go bathing at the beaches or for night joy riding in automobiles, and many of the young people and older ones return to the city warm, tired, broken in health, and perhaps in character, the churches put on a big rally day and report what big meetings they had and crowds at their Sunday Schools, but they never tell what a big slump they had in their attendance a few weeks previous when the church was closed, but just report the big time they had at their rallies. They make me think of what the Indian said when some one asked him why he quarrelled with his squaw so often. He replied, "because we have such a good time making up again." Well, it sufficeth to say that the foregoing method of religious work is not seeking or putting the Kingdom of God first. Jesus meant the Kingdom of God or spiritual things are first in point of importance because they provide for the needs of our immortal souls which must live eternally either in Heaven or Hell, which place is determined by the use or abuse we have made of the things of the Kingdom of God. Which things Jesus purchased for all mankind by the shedding of His own precious blood. Then again He said: Seek His righteousness, God's righteousness which is holiness. God is holy and Peter writes as He which hath called you is holy, so be ye holy in all manner of living. Some folks want to be saved and they seek the Kingdom of God as a fire escape merely, to save them from Hell; but seem to be satisfied with getting along with as little grace as possible. They talk about their sins and weaknesses, and of making crooked paths and say pray for me that I may continue on, where? In their weak ways and crooked paths? Well, God's word commands us to make straight paths for our feet, lest that which is lame be turned out of the way. The ideal held by the average church member of the Christian life is altogether too low. The apostle Paul wrote, to the Ephesians: "God hath chosen us in Jesus before the foundation of the world that we should be holy and without blame before Him in love." And to the Thessalonians: "God hath called us unto holiness." And again, to the Hebrews: "Follow peace with all men and holiness without which no man shall see the Lord." Jesus said, "Blessed are the pure in heart for they shall see God". So let us seek his righteousness. And in conclusion note we have a most blessed and all comprehensive promise, namely: "All these things" referring to temporal things, food, drink, clothing, needful for the body, shall be added. Your Heavenly Father knoweth ye have need of all these things and will care for the interests of those who seek and put the interests of His Kingdom first. Praise the Lord!

LIVING FROM DAY TO DAY

Some young man with a taste for figures and time on his hands might make an enduring name for himself by tracing the career—real or imaginary—of a man who lived all his life from day to day.

I don't think anyone knows what would happen to such a man. He might, of course, stumble from one disaster to another. On the other hand, he might come out better in the end—in actual dollars and cents—than the man who spent most of his time trying to foresee the future.

The man who lives from day to day, enjoying the scenery along the road and not concerned with what may lie over the next hill, will certainly fail to take advantage of some opportunities. On the other hand, he will miss some pitfalls. He will not go up the lucky gambler, but he will not go down the unlucky ones.

It is conceivable that such a man will have a happier life than if he spent his hours struggling to out-guess his neighbor. Living always in the present, he will have more enjoyment of it than the man who lives continually on what is yet to be.

Obviously one must look ahead a little. It is wise to carry an umbrella when the skies frown. It is well to carry insurance on a house or a life and to lay by something for old age. But there is a point beyond which it is folly to go. Determining that point is the big job for the philosophers of our time.

It seems to me that there is over-much worrying about things that may never be. The present government's attempts to achieve prosperity may fail. On the other hand, they may not fail. Everybody has an idea about it, but nobody knows. We may be on the brink of collapse, or at the gate of a golden age. Nobody knows. The world may soon be plunged into a great war, or it may be fusing in universal co-operation. Nobody knows. Nobody knows. When you come down to it, nobody knows very much about anything.

A little oriental fatalism would do us good. If every one of us did whatever work he had to do at the moment enjoyed good food and a warm bed when he had them; listened to the birds as he went to labor and had an eye for the colors of the setting sun as he returned from it, and when he played, thought of nothing but play, the probabilities are that the world would wag along about as it does now, but with its citizens a good deal less agitated.

A wise man once said that we must live on the theory that we are going to live forever. That is obviously a theory, not a fact. An equally good idea would be to live on the theory that the morrow will be no worse than today.—Selected.

A THOUGHT

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

out of order
Mrs Hartstorn Millen,
Jan 87