

The King's Highway

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THE PASTOR'S MESSAGE

THE UNITED HEART

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"Unite My Heart to Fear Thy Name."

Ps. 86:11

It has always been true to experience that when the eyes are opened to the blessed experience of heart holiness, the teaching can be found almost everywhere in the Bible. The doctrine rests upon so many clear and definite texts that it is not necessary to strain or pervert the meaning of any scripture to bolster up the doctrine. To do this is only to weaken our own position in the eyes of the critically minded. But while it is true that there are an abundance of clear and definite texts, it is nevertheless thrilling and satisfying to discover holiness teaching in remote and unexpected places, or to suddenly find it staring one in the face from texts hitherto passed over unnoticed for years. In these texts the implied meaning is so evident that they correspond fully with those with more specific statement, and serve to buttress and confirm the clearer ones. The text that captions this article is one of those blessed texts. While nothing is definitely stated regarding any doctrine or theory, and holiness is not specifically mentioned, yet it is brim full of suggestion, and sums up the doctrine of holiness in a most logical and comprehensive way. It is axiomatic in all reasoning that "things that are equal to the same thing, are equal one to another." Using this logic here, what else could a united heart be, but a wholly sanctified heart? The process that brings the heart into perfect unity is nothing else but the sanctifying experience wrought by the purging, purifying, cleansing power of the Holy Spirit. The experience of holiness is only present when the heart is made perfect in divine love. If there are warring elements in the heart, it is not then made perfect in love, hence the experience of perfect love is one in which all warfare is ended, and where the heart is united in the bonds of holy love. Therefore, also, a heart united to fear the Lord—and to fear Him is to reverence, love and obey Him—is a heart freed from warring elements, and where all the varied faculties are centered in God. The Psalmist made this his prayer: "Unite my heart to fear thy name." He must have felt such a need. Must have felt that his heart was not united. Who has not at some time felt this inward disunion? What truly born again Christian has not felt this cry for a united heart? What un sanctified person has never had any warfare within? All truly converted people soon feel this very need. They all have the same heart-cry, a cry for a united heart. Praise God, it is for us all!

When we use the word "heart," we use a figure of speech, a metaphor. What we really mean is, the seat of the affections. The part of our being from which our life springs, the

soul life. The soul is generally defined as intellect, sensibility, and will. We believe it is all this and a whole lot more besides. Psychologists may never agree as to the composition of the soul life. It makes not the least bit of difference whether they or we understand it or not. We do know that we have an interior life that is deep, and varied, and intricate. What we are in this interior life we will very largely be in the exterior life. It is God's plan to make us right within so that we might be right on the outside. If God can control the heart, He has the whole man. We have heard people remark in a jocular way that one of their feet belonged to the church and the other to the world. It is a bit humorous to think what would happen, if some night one foot started off for prayer-meeting, and the other for the dance hall. This may be laughable and absurd but the picture is only too sadly true. Unsanctified souls have elements within them that strikingly correspond to the picture of the two feet. It is sad but true that this is the experience of many Christians, and to make it more sad, many preachers and spiritual leaders teach that there is nothing better for us.

Many times this pull to the world gets too strong, and then there is a spiritual slump. Then there must be a repentance and reconciliation, or a continuation in a back-slidden state, which is too often the case. Every converted person is sure to come to a final point of decision, where he decides which element or spirit is going to have control in his life. Happy the one who has the light of full salvation and puts everything over on God's side and gets the blessing of a clean heart.

A united heart is a peaceful heart. All strife and civil war is ended. All warring elements are silenced. The divine nature is enthroned. Every faculty of the heart pulls in the same direction. All the heart is for God. The desires, ambitions, intentions, purposes, and affections are subject to the will of God. Like a full rigged ship before a good favorable breeze, with every sail filled out and every sheet and cord drawing; with plenty of sea room around with many fathoms of depth below, and out of the shoals and reefs, she goes forward, untrammelled, to her destination.

If the heart is united it is easy to go God's way, easy to do God's will, easy to say "yes" to all the will of God. Unsanctified people know well that this is not their experience. The scripture describes the condition in unmistakable terms, saying: "The double-minded man is unstable in all his ways." It also says: "The flesh lusteth against the spirit and the Spirit against the flesh; and these are contrary one to the other; so that ye cannot do the things that ye would." The Lord has surely promised us something better than this. He asks us to love Him with all our heart, consequently He proposes to so change and adjust our hearts that we can do this very

thing. He will unite our hearts to fear Him. When the heart is thus united the Christian life is no longer legal bondage, nor a mere duty; not a striving and straining, but a smooth, easy-running experience like a well oiled and synchronized motor.

Yes, a united heart! What a boon! What a treasure! Reader, have you found it?

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure and good,
A copy, Lord of thine."

THE BRIDEGROOM'S RETURN

R. Barclay Warren

Weddings are always interesting. In the last public discourse before His crucifixion Jesus told of a wedding to teach the truth of His own return for His bride, the church. In the story the ten maidens slept while awaiting word of the bridegroom's approach. At Midnight the cry was given, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6). The maidens arose, removed the charred portions off the wicks, and lit their lamps. But, horror of horrors, the lamps of five of them went out for lack of oil. The other five had none to spare "and while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Jesus concluded the story with the exhortation, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Jesus Christ is the returning Bridegroom. No one knows the time of His return. Therefore we must watch. We must not be as the foolish virgins, holding forth the lamp of profession, but without that presence of the Holy Spirit as typified by the oil, which makes our profession vital. Shallowness among professed Christians is all too prevalent. The cares of this world, the deceitfulness of riches, and the lusts of other things have too often entered in and choked the Word, making it unfruitful.

If we would enter with Jesus Christ into the great marriage supper we must be ready when He comes. Preparation after will be too late. May we live for Him, today!