

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

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## EDITORIAL

### THE HOUSE OF THE LORD

"How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord." (Psalm 84: 1, 2.) Thus wrote the Psalmist as from his heart he sought to express to God his great appreciation of His house.

One might gather from his words that for a while at least, he was deprived the privileges and blessings of sanctuary. It is evident that it was not lack of desire to be present that caused his apparent absence, for he said his soul longed, yea even fainted for the courts of the Lord. He said also that his heart cried out for the living God. According to verse three of the psalm he even envied the birds that were able to build their nests within the precincts of God's house. And thinking of the people who were privileged to worship and serve there he wrote, "Blessed are they that dwell in Thy house, they will still be praising Thee."

Such a longing for God's house as the Psalmist knew is only possible where there is also such a love as he knew. When one can truly say, "How lovely are Thy tabernacles, O Lord of Hosts," he can also say, "My soul longeth for the courts of the Lord."

Surely such a meditation is refreshing, for we have fallen upon evil days. People with such an experience and testimony as that of the Psalmist are all too few. The Bible speaks of those who neglect the assembling of themselves together in divine worship, and their number has grown to be a vast multitude. Even many Christians, professing much of God's grace, absent themselves all too often and all too easily from the house of the Lord. Many seem satisfied to attend once on Sunday and seldom between Sundays. That means the mid-week prayer meeting suffers. Surely such things speak of a spiritual declension. With many there is a need of a revival of church going.

"Let us consider one another to provoke unto love and good works, **not forsaking the assembling of ourselves together, as the manner of some is,**" is the timely exhortation of Hebrews 10:24, 25.

Will you ponder prayerfully the Psalmist's words addressed to God? We ought to be able from the heart to make them ours. Can we? Can you?—E. W. T.

### SANCTUARY STEADFASTNESS

Hattie Laughbam

Not forsaking the assembling of ourselves together, as the manner of some is (Heb. 10:25).

I was glad when they said unto me, let us go into the house of the Lord (Psalm 122:1).

Praise God in His sanctuary (Psalm 150:1).

It is written of Jesus, "As his custom was, he went into the synagogue on the sabbath day." Our custom should be to go into the church on the Lord's Day. That this custom is not too steadfastly observed, is seen from this statement: "The fractional attendance of the membership of Protestant churches to their worship services is the modern scandal of Christianity."

"Get up, get up for Jesus,  
Ye soldiers of the cross.  
A lazy Sunday morning  
Means certain harm and loss  
If Christians on a week-day  
Begin their work at seven  
They surely could on Sunday  
Start worship at eleven."

We would add that they ought to be at Sunday school by ten.

George Washington was strict about his church attendance. If he had Sunday guests, they were invited to go along; he would not remain at home on their account. A man at the factory told me that his boy missed Sunday school only three times in five years. Sometimes he would drive the seven miles on his bicycle.

In a certain city in Kansas a preacher announced: "Brethren, the janitor and I will hold our weekly prayer-meeting next Wednesday night as usual."

The following poem is about excuses which people give for their lack of sanctuary steadfastness.

"Some stay at home because its cold  
And some because its hot;  
And some because they're growing old  
And some because they're not.

Some declare they don't enjoy  
The singing of the choir.  
And others because their fellow saint  
Has roused their wrathful ire.

Alas! alas! our excuses grow  
To turn our thoughts from God,  
And turn us from the house of prayer,  
The place our fathers trod."

Let us not offer excuses, but in Sunday school, young people's meetings, church services, and prayer meetings may we exhibit sanctuary steadfastness.

### WHEN GOD TESTS YOU

"When God tests you, it is a good time for you to test Him by putting His promises to the proof, and claiming from Him just as much as your trials have rendered necessary."

Strange as it seems, when the mind stops growing the head begins to swell.—Sel.

The Lord is broadcasting a lot of messages from heaven, but we must be tuned in to receive them.—Sel.

God deserves more than skimmed milk from the cream of your earnings.—Sel.

### GOD'S DWELLING PLACE

(Continued from Page 1)

the human soul, but faith cannot be passive and still be faith. Faith that is inactive ceases to be faith and becomes presumption. It is dead and has no works. So faith must receive.

Jesus comes to the door of the heart and knocks. Faith looks out. I remember when Jesus knocked at my heart's door and I looked out and saw him, and recognized him. I nearly jerked the door off its hinges getting it open, and with all my faith I said, "Come on in, dear Lord, I make thee welcome. I've been expecting thee, and thou hast not disappointed me. Thou glorious Son of God, move in and take up thine abode, I do not leave thee on the porch; I bring thee in to dwell in all the house, to possess it all for thy glory."

Now, when faith has opened the door and received the Saviour in his fulness, there is to be given a quit-claim deed to all the property and you will rule it together. He rules and you will say, "Amen" to his ruling. After that act of receiving him, faith must constantly recognize the indwelling Lord. I mean by that, we must do more than assume. Faith is not an assumption; faith is based upon revelation, and faith brings reality. Faith must ever recognize that he is abiding; and if he abides, then faith will recognize the fact.

You can readily see that if you have received Christ, and he dwells in your heart by faith, there has been a real event in your life, and you are never to lose sight of that, and engage in any deportment that would not recognize him. In his glorious indwelling, he may not always stir up a sort of inaugural parade, but he is there just the same.

Then we have that remarkable statement that he dwells in fullness. Now, whatever may be packed into the expression, "the fulness", one thing of which we may be sure is that it is the fulness of divine love. That is exactly what Paul takes up, "that ye, being rooted and grounded in love, may be able to comprehend with all saints", and then he gives four dimensions of the divine affection—length, breadth, height, and depth.

The only measurements we know anything about here in this world on which we build are the three dimensions. God speaks of love in four dimensions, but you cannot have four dimensions of measurement until you have established a center, and whenever you establish a center, you have four dimensions. The love of God has a center, and Jesus is that center. Therefore, love has four dimensions. It has height and depth and length and breadth.

If I could ask God, How deep is thy love? the answer would be, "Deep enough to reach sunken sinners of all Adam's race. It can bring them from the depths, from the lowest." God, I ask thee, how broad is thy love? And the answer is, "Wide enough to reach every man and woman of Adam's race—the black man, the white man, and all other men." O God how long is thy love? And the answer is, "Forever and forever; it is eternal." I ask thee once more, O God, how high is it?" And he answers, "It is as high as the stature measure of the infinite God, as high as the heart of God, and we are in the middle of it."

Friends, we are in something bigger than we are. Bless God for infinite love that is beyond the tip of the horizon, that is as low as the lowest sinner and as long as eternity. I would have to find the grave of God before I would find the end of his love. Praise the Lord! Jesus always has enough of anything we need, and he is always on time. He is "able to do exceeding abundantly above all that we ask or think."