

THE KING'S HIGHWAY

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EDITORIAL

THE HOUSE OF OBED-EDOM

"The House of Obed-edom." I cannot describe it to you, for the Bible record says nothing concerning its location, or its material worth. There is no word written about its situation, or its size, or its style, or its modernness, or its facilities, or its inner furnishings, or its real estate value. Nothing at all is mentioned likely to be of special interest to those who think of houses only in terms of real estate, and from the standpoint of their household contents. Then why think particularly of the house of Obed-edom? Because of this statement in the Scriptures: "And the Ark of the Lord continued in the house of Obed-edom:—and the Lord blessed Obed-edom and all his household." Another like statement is: "And the Ark of God remained with the family of Obed-edom in his house. And the Lord blessed the house of Obed-edom, and all that he had."

Those are surely significant words. They tell us first, that the house of Obed-edom was a God blessed house. God blessed the man, all his household, and all that he had. So marked was the divine favour, that friends and neighbours, and the king himself, were quick to see it, and to acknowledge it. They declared, "The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the Ark of God."

The secret of that marked and abundant blessing is also given in those statements. They all declare that it was the presence of the Ark of God, and the appreciation of it by Obed-edom and his family.

It may be profitable for us to pause and prayerfully think of the house of Obed-edom—and ours. I have read somewhere of an old deacon who in every prayer he offered, prayed that our homes might be "like the house of Obed-edom, where the Ark rested."

Such a house, sanctified by God's sacred presence, becomes His house. It has a spiritual atmosphere. In it God is worshipped. His presence is cherished, His name is revered, and His will is done. There God's Word will be read, at the table thanks will be given, and the voice of prayer and praise will often be heard. Such a house will be undefiled by sin, and untainted by harmful or questionable things.

The house of Obed-edom reminds some of us of the homes in which we spent our early

days. They were sacred places, not because of their structure or material worth or location, but because of the cherished presence of God, and the spiritual standards and influences there because of His holy presence.

The most important thing about the house in which you live, is not its location, or its style, or its modern conveniences, or its up-to-date furnishings, or its real estate value. It is the presence of God within its walls.—E. W. T.

The Superintendent, Rev. B. C. Cochrane, reports, "We are having a great meeting at Barker's Point." Other reports received give the same good news and tell of God's mighty working. Many souls have been saved. Before long we shall be giving a fuller account of what God is doing. Meantime, let this brief word move us to give thanks to God, and inspire us to continue in prayer.

Barker's Point is just one of a number of places where special evangelistic campaigns are in progress. Let us faithfully support the evangelists and workers by our earnest prayers. **Your prayers are needed for victory.**

—E. W. T.

THE DOUBLE CURE

By Rev. James A. Pollock, London, England

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous". (I John 2:1).

There are three notes in this verse that I want to emphasize.

1st. A Note of Love or Affection, "My little children."

2nd. A Note of Warning, "That ye sin not."

3rd. A Note of Encouragement, "If any man sin we have an Advocate with the Father, Jesus Christ, the righteous."

The Note of Affection

"My little children!" This tenderness of appeal is a peculiar feature of this epistle. It occurs again and again. The Greek word is a diminutive and would be more aptly expressed by the Scotch expression "My little bairns!" This is not only the appeal of the aged Apostle of Love, but through him, of our Heavenly Father, Who in gracious solicitude is speaking to His children. He has some searching and humbling things to say but it is in the tender love of a Father desiring the fullest blessing of His child. I hope no reader of these lines feels too strong or too wise to number himself amongst God's little ones. "Except ye be converted and become as little children ye shall in no wise enter the Kingdom of Heaven," said our Lord, and again, "Thou hast hid these things from the wise and prudent and hast revealed them unto babes." Only as we become little and lowly and learn to let go our own wisdom and strength, can we come to know the strength, and the wisdom of God. It was when Solomon declared "I am but a little child" that God visited him with the gift of Divine wisdom.

The Note of Warning

"These things write I unto you that ye sin not!" What things? The things he has been writing about in the first chapter, viz. the coming of our Lord Jesus Christ into this world. He tells us two reasons why the Lord Jesus came.

First, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father" (1 John 1:3). The word

"fellowship" suggests "partnership," "companionship" and "friendship." We cannot imagine how it is possible for us to have fellowship with the Holy God, companionship with the Father and with the Lord Jesus Christ. We rightly consider it a privilege to have friendship with the great, and the wise and the good in this world, but it is not a more glorious thing to have friendship with the One Who is the creator of all that is wise and good in the world? Well, in order that we might indeed enjoy this friendship and fellowship with God, Jesus Christ came in the flesh. Another reason why Jesus Christ came is "that your joy may be full" (1 John 1:4). He wants us to have hearts full of joy. What a search there is for pleasure in this world, for enjoyments, such as those of the theatre, the cinema, the dance, etc. There is not much joy left when it is over. "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst." The joy of the Lord is so different from the world's joy. It satisfies and it lasts. When you have the Lord Jesus in your heart, you have the spring of all true joy within you, and you need not search for it in worldly things. "That your joy might be full."

The writer next goes on to show us there is only one thing really that can hinder this friendship and fellowship with God and its attendant joy, and that is sin. What terrible work sin can do in the heart and life even of a Christian!

Christians may make two mistakes about sin. Some will tell you, you cannot help sinning; you are bound to sin! St. John, one of the Apostles of the Lord, one who once leaned his head on the very bosom of Jesus does not say that. He wrote, "These things write I unto you that ye sin not" and "Whosoever abideth in Him sinneth not" (I John 2:1 and 3:6). And the tense he uses in the first verse is what grammarians call an aorist tense and the exact equivalent therefore in English is "These things write I unto you that you may not commit an act of sin." So we must not believe we cannot help sinning. In our own strength we cannot help it, but there is One Who can help us and there is a salvation that delivers from sin.

Then there is another mistake that Christians may make and that is to think lightly of sin, just because they know that God is so ready to forgive. Because of this they may come to imagine that sin is not so heinous or serious a thing in the child of God. But God does not think lightly of sin, even in His own children. I want you to look with me for proof of this into God's own word. We shall see there:

Some of the things sin does, if permitted in the hearts and lives of God's children.

(1) Sin hides God's face. "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isaiah 59:2). The old psalmists and prophets used to think of salvation as walking in the light of God's face. They seemed to be sure that when they were walking with Him the face of God was smiling upon them, and it was as real to them as the light of the sun (see Psalm 89:15, 16). But the moment sin was committed it was like a cloud coming between them and God. And if you, and I commit sin we become conscious at once of that cloud hiding His face. We become conscious of what one writer has described as "the dark line on God's face." He is of "purer eyes than