

# The King's Highway

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### To Be Spiritual

Joseph H. Smith

What is it to be spiritual? Probably our conceptions of this are sometimes too shallow. We may confound spirituality with religion and speak of one who is constant and regular and precise in his religious duties or habits as being a 'very spiritual person,' whereas one may be all that and be no more spiritual than the Pharisees in the time of Christ.

Demonstrativeness under religious excitements, or somberness in the sanctuary may be mistaken for high or deep spirituality, whereas this may be but similar temperamental effects which may be noted of others at ball games, or horse races, and may be of the other type at funeral occasions or in a court room when a murderer is being sentenced.

A spiritual person is not always talking about things of God, yet "His speech is ever with grace seasoned with salt." His inclinations are not to things of vanity and sport, though he can be playful with children, and cheerful with all. His spirituality does not indispose him for labor or duty to home, or shop, or to the State; but it causes him to see all these as of but secondary place in life, and wealth itself as of minor worth so that he dispatches these things to redeem time for things that are higher in the spiritual world.

Spirituality differs from intellectuality in that it has been most apparent in Him that had 'never learned' of the sages or the schools of earth. And again in case of two that were rated by the accreditation authorities as being "ignorant" and "unlearned" and having no other record than "they had been with Jesus," who nevertheless have produced and left at least three such books as keep the wise men of the world puzzled to this day.

Perhaps the world has never produced a greater reasoning intellect than Paul who possibly had a university training at Tarsus besides his Bible School course with Gamaliel, who nevertheless renounced all philosophy of men to make place only for the revelation of Christ as the source of man's spiritual life and the base of his eternal hope.

God himself has everywhere put a discount upon the wisdom of men. From its topmost round they could only erect an altar to "the unknown God." Instead of spirituality, their religion was "superstition." Nor was this peculiar to Mars Hill or to that age of learning.

"The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." (I Cor. 2:14).

None are able to see spiritually until they are born of God. Even a master in Israel was ignorant of things which humble fishermen knew and could bear testimony to since they had been turned from darkness to light.

None need wait until Heaven dawns and Eternity bursts upon mankind to form a personal acquaintance with God. The apostle Paul declared before he left earth: "I know whom I have believed." The experiential knowledge of God is the beginning of spirituality. Yet it is not the completion of spirituality—neither in kind nor at all—if ever in measure.

There is a state of the "Beginning of the Spirit," wherein one, as a babe, may have relish and capacity for the "sincere milk of the word" and may make some growth thereby. But much of the thought and effort and prayer of the infantile life must be directed against the flesh which, with its various affinities and propensities, lusts against the Spirit.

Hence, to be truly Spiritual according to the Bible phraseology two things are yet necessary—in fact we might add a third. The first is Christ's Baptism with the Holy Ghost, which as "Refining Fire goes through the heart, illuminates the soul; scatters His life through every part and sanctifies the whole."

The second, and this coincides with the first, the inmoving of the Holy Spirit as the Comforter, to satisfy all the soul's longings and direct all his ways.

And, lastly, the abiding in the conditions of utter abandonment to the will of God and of unwavering faith in the cleansing Blood of Christ, which insures not only a permanence but an endless progression in Christ and a sacrificial life for the sake of others, together with a brightening hope of the coming of Christ and an everlasting reign with Him in glory.

This is what it is to be Spiritual!—Heart and Life.

"The tragic weakness in evangelical circles today is the lack of regular, systematic study and reading of the Scriptures."

### A THOUGHT FOR MEDITATION

Instead of watching the folk go by,  
Turn on yourself the critic's eye;  
Just watch the things you daily do—  
Put in your time just watching YOU.  
To do the job, and do it right,  
It takes us almost day and night.  
No doubt, my friends, the thing to do  
Is, me watch me, and you watch you!

—Clipped

### Rebuilding a Broken Life

By Rev. Myron F. Boyd

I sat in my study the other evening and listened to one of the most pathetic stories I have ever heard, and my soul was stirred. The lady was fine looking, well dressed, and I suppose about forty years of age. (That age is just a guess, for it is surely easy to miss it). Well, as we sat there she poured out her heart, and my soul was stirred. The story of her younger life was thrilling. Because of no religious training in the home she was very ignorant of the Bible and spiritual things all through high school.

Later she saw some advertising of a college in Greenville, Illinois, and because of two or three good recommendations decided on Greenville college for her future studies. On arriving, she discovered the atmosphere was very different to anything she had ever known. It was definitely a Christian college with regular spiritual activities. They said grace at the tables in the dining hall; they had family worship every evening after dinner; they had their mid-week vesper services, and nearly everyone went to church on Sunday. "What have I got myself into?" she often asked. As time went on, she became interested as she listened to public testimonies of how God had saved. "What is it all about?" was her next question. She asked every one she saw about this experience and finally became very hungry for God and started seeking for salvation. In special meetings conducted by the Reverend Warren (later known as Bishop Warren) she gave her heart and life fully to God and was gloriously saved. Hers was a real, a vital, a definite, and clear experience. During the remaining part of her college days she was thrilled and often thrilled others with her new joy and victory through Christ.

In a great missionary rally one Sunday she felt the urge and heard the call of God for missionary service. At an altar there in Greenville, Illinois, she dedicated her life for service and began planning to go to China with the wonderful Gospel of Jesus Christ. She had such a radiant personality and such a clear, ringing testimony that she stirred people every where she went.

About this time she became acquainted with a fine young man. They kept company for a year and a half and then were engaged and married a few weeks later. Each of them loved God and served Him devotedly. The young man, however, had no drawing to the missionary field. Now, the young lady had a problem to solve. She prayed day and night but she

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