

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. 35-8

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"YOUR OWN"

Joseph H. Smith

There are some things which we alone possess. None other can own them nor share them. Ourselves alone may enjoy their benefits. And none but we can assume their responsibility.

The apostle Paul makes mention of one of these in Philippians 11:12, "**Your own salvation.**" Not that it was our own in its inception or in its design or provision; no, nor in its ministration, any more than our life was our own as of birth, or independently of parental culture and care during infancy, childhood, and of early youth. But as there came a time when we became "our own man," or "our own woman," and were from that time possessed of our own freedom and invested with our own responsibility in the world as well as before God, so there was a time when the apostle was to leave them, and these Christians at Philippi are charged to "Work out their own salvation." Thus not only the Redeemer, the effective work of the Spirit, the faithful work of the ministry and the church, but **our own** diligent work is an important factor in our salvation.

This in a **two-fold** way: **first**, as to **our character** as saints of God; **second**, as to our **calling** in the service of the kingdom.

While grace may have changed the heart, the character of the Man of Galilee may be as yet but in embryo in the disciple of the Lord. Fundamental principles implanted together with time alone, **will not evolve him into manhood.** He must not grow; but "**go on unto Perfection.**" (See Hebrews 5:12-6:1). Entrance into Canaan even did not conquer and possess Mount Horeb without the valor and the *pursuit* and diligence of a Caleb. No tide or current of favorable circumstance nor friendship—or fellowship of angels or of saints ever bore Paul to the heights of Christlikeness as a pattern for us all who believe (see I. Timothy 1:16), but he himself, ran as a racer toward the mark for the prize of the high calling of God in Christ Jesus. Tug boats may pilot your vessel out of the harbor and over the bar; but then she must steer her "own" course, and do her "own" sailing. As one's "freedom" reached and "independence" asserted upon reaching majority does not involve any disrespect or inappreciation of parents, so neither ministers or teachers or evangelists to whom we may be so deeply indebted for our spiritual beginnings are not depreciated, but rather honored, when forgetting things that are behind we reach out to things that are before.

The building was never meant to rest its weight nor risk its safety upon the scaffolding that may have been used in its erection. That respite from the touch of your long most helpful spiritual friend is meant to give you opportunity to develop and enrich a personality that will make you a true and helpful

yokefellow if thrown into his fellowship again later along. Daughter may come home from college abroad to be a congenial companion instead of a care and charge to her mother. Winds that blow against a tree that now stands alone cause it to take stronger and deeper roots farther down.

But not only is the developing of our character and the enriching of our personality largely work of "**our own**," so also is the finding and filling of our place in Christ's Kingdom service. And this, let us remember, has much to do with our reaching our place in Christ's Kingdom above. Of an educated and much-favored daughter of the Lord we once knew, we were told recently by some one much closer to her these later years: "**She seems never to have found herself.**" Now while this may have meant that she keeps drifting, or that she is soaring, or perhaps "wandering" or perhaps "tossing;" yet upon the other hand, it may have meant that though true and useful and doing some good—now at this, and now at that—she had not yet reached the orbit God has planned for her to move in. The place he means her to occupy and fill. Paul saw some things ahead for him to apprehend, though he had already attained much—things ahead, alike in ministry and in personality.—Heart and Life.

WHAT DO I OWE THE OTHER MAN

The first duty that we owe to God concerns our own personal relation to Him. In no thought of our hearts, in no deed of our hands, can we escape this personal responsibility. But a second series of duties that we owe to God concerns our brother; and these duties are of equal importance with the first. No man can live to himself, even should he wish or try to do so. For his own good or evil deeds he will be accountable to God; and for the effect of his good or evil conduct upon his brother's conduct he will also be responsible.

No man is responsible for the conduct of everybody; but every man is responsible for the effect which his conduct will have on the conduct of somebody. We never can tell how far our influence extends. Carlyle says that not even the savage red Indian in the heart of the great Northwest wilderness can abuse his squaw but that all womanhood must suffer for it. Just to the extent to which we influence other people, to that same extent are we responsible to God for their acts.

Again, we are responsible for the conduct of our brother, if we have the means at hand to help him to be good or to rescue him from evil and do not use them. If God has given us a knowledge of His truth, we are bound to communicate it to others.

It is one of the unwritten laws of the medical profession that if a physician discovers a new remedy he is bound to publish it to the world, so that all physicians may be able thereby to relieve suffering humanity. Think of the suf-

fering which the use of the *roentgen ray* has prevented since the publication by Professor Roentgen of his discovery. Now, if the physicist who has discovered some means of curing bodily ills is counted blameworthy if he selfishly profits by his discovery or refuses to communicate it to others, how much more worthy of blame are we, if we have received the saving truth of God and fail to communicate it to our neighbors?

It is not generally recognized that the man who assumes the honors which belongs to the officer's position assumes at the same time the responsibility of caring for the life and welfare of those who are under his command. In the same way, the engineer of the express train, or the captain of the ocean steamer, assumes the responsibility for the safety of the passengers who have intrusted their lives to his keeping. If danger arises, the post of honor is the post of danger. Yet what is that ideal of honor which holds the officer to his post of danger or carries down the engineer to death, that he may save the passengers from the wreck, but the practical outworking of the spirit of the Gospel of Christ?

The spirit which asks, "Am I my brother's keeper?" is the very opposite to that of Christ. The Old Testament taught us to love our neighbor as we love ourselves, but the ideals of Christ lays a higher obligation upon us: We must love our neighbor better than we love ourselves. "This is my commandment, That ye love one another, as I have loved you." "Greater love hath no man than this, that a man lay down his life for his friends—The Parish Cisor, 1905.

FAITH

Grenville Kleiser

Take no anxious thought for the morrow, since God supplies you now and always with everything essential to your welfare. He speaks to your consciousness, and through this direct channel supplies you with an inexhaustible store of spiritual thoughts. As you assimilate these ideas and apply them in your daily life, you will become more deeply conscious of your alliance with the source of all that is good, true, and eternal.

When you delight to do only the will of God, and to keep his law uppermost in your heart, you will have a foretaste of heaven. Look to God for everything. Look upward with an earnest desire for guidance, and there will come to you a revelation and benediction from the Giver of every good and perfect gift.

Have faith in God. Walk by faith. Faith is counted for righteousness. Faith without works is dead. Without faith it is impossible to please God. Fight the good fight of faith, lay hold on eternal life. Faith is the substance of things hoped for, the evidence of things not seen. Draw near with a true heart in full assurance of faith. If you can believe, all things are possible to you. Be worthy to say, finally, that you have fought a good fight, have finished the course, and have kept the faith.—Christian Witness.

Mrs. Harshorn Mullen,
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