

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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LIVING USEFULLY

"As he thinketh in his heart so is he" is a statement in the Proverbs (23:7) that touches upon a most important truth of life. We know that the deeds of men flow out from their thoughts; their beliefs give direction to conduct. Christian ethics follow Christian doctrine. If we believe sincerely that God is our creator, we soon find ourselves feeling responsibility to God as His creatures. On the other hand, if we should adopt any of the theories that account for the universe as it is independently of God, that belief would soon affect our conduct. If we believe there is no God we shall act as though there were no God. If we believe in the brute ancestry of man it is only logical that our lives will soon take on the marks of the brute, and such a faith will give its own direction to the philosophy of life.

This fact is remarkably illustrated in the life of Paul before and after his notable conversion. Before he met Jesus on the road to Damascus his conduct was in harmony with his faith. The whole tenor of his life was based on the Jewish system of church and state. He believed in a Messiah to come, but with the abandonment of which such a nature was capable he rejected Jesus as the promised Messiah. This belief urged him on to such demonstrations as arrested the Christians, goading them into blasphemy if they were weak in the faith, or if strong, he pursued them even to their death. But after his conversion how great was the change in his heart and in his conduct! He himself became one of the followers of Jesus and most Christ-like and patient in all the pursuits of his life.

We have lately been impressed with the thirteenth chapter of First Corinthians as a statement of Paul's Christian experience. Looking through the statements of experience recorded in the verses of this remarkable chapter on divine love residing within the believing heart, we pause at the seventh verse, where we read that such love "beareth all things, believeth all things hopeth all things, endureth all things."

First, it "beareth all things." While the word "bear" may have the meaning of suffer or endure, we would prefer here to take the meaning of lifting up and carrying. Love does that. It enables us to carry our burdens, all God-given burdens and labors, and to carry them all the way through to the end of God's will for us. You have seen some burden-bearers of this kind, I hope, saints who accepted readily the tasks laid upon them in the will of God and carried them through to the end. A man or woman who has established a good name in this particular will not lack for work in the Master's service. We commend this ideal heartily to all God's people, to all our Church people, and especially the young worker. Burdens well carried mean the strength to carry more, and in this

We will soon be saying "Merry Christmas" and will all mean it, too. Why not say it to the business manager of the King's Highway with your Renewal? Do this friends before you spend your money for presents and you will feel better I am sure and so will we.

EDITOR,
45 Archibald Street, Moncton, N.B.

procession of life there is to be found its greatest rewards and its brightest joys.

Second, love "believeth all things." Here is a choice to be made; we can be cold, critical, detached and useless, or we can take the other end of the subject and as the text puts it "believe all things." Of course we understand at once that the apostle is not making this statement as a joke, implying that the saint of God is so credulous as to believe every story, every statement, every lie he hears. No, it is the idea rather of having faith in folks, and for them, and with them. Here is the person who believes in great things for God and who shapes his life according to this pattern of faith. Such a man or woman has faith to lend, faith with which to lift up the disheartened. Now and then you have met such a spirit, and in the strength of his courage have won the battle. And now, since you have found the secret and have been inspired by this knowledge, why not make it your own philosophy of life?

Third, love "hopeth all things." Before we arrive at the place of assured victory through faith, we need the companionship of hope to brighten and cheer our way and to sustain our spirits. Is there any law against hoping for all things, and at all times? Is there any wrong in keeping the beacon light of hope burning brightly throughout the longest and darkest nights of our pilgrim journey? No, let us give hope a larger place in life; we need it in these dark and troubled days.

And fourth, love "endureth all things." Here we are supplied with the strength to take on great things for God. What things we do not have in possession for them we may have faith; if we cannot claim them by faith we may hope for them; and even if hope can hardly be a rational expectation we can endure all the things that fall to our lot as we pursue our way with God. This, in brief, seems to be the apostle's plan for living usefully and enjoying in personal experience the fullness of divine love.

—Wesleyan Methodist.

It is a terrible thing to have seen the vision, and to be so wrapped up in its contemplation as not to hear the knock of needy hands upon our doors.—Phillips Brooks.

HOLY LIVING

Holiness is essential to communion with God, and to life in heaven. The Bible, in specifying the condition necessary to final salvation, does not take into consideration whether a man is learned or ignorant, rich or poor, influential or unknown; but it does say that "without holiness no man shall see the Lord." To strive for learning may be important, but to be holy is essential. To seek after power or wealth may be important, but only holiness will enable a man to stand in the presence of God.

Holiness implies victory over all sin. It implies also a full deliverance from the carnal mind, or inherited depravity. This means not merely deliverance from overt acts of transgression, but from all wrong dispositions and tendencies, from evil tempers and unholy desires. Holiness is a state or quality of being. It does not consist merely in the repetition of good acts, but in the cleansing fountain from which those actions flow. Back of voluntary action is a quality of being. Holy acts spring from a holy heart.

True holiness will also enable its possessor to rightly control the normal appetites and passions of the body so that they will not be indulged unlawfully or to an inordinate degree. It will find expression also in tastes that are simple and natural, and wants that are easily satisfied. Pampered tastes and expensive habits are out of keeping with the simplicity of holiness.

Holiness has its positive as well as its negative aspects. It not only cures worldliness, but makes its possessor zealous for righteousness. With the weakness of inherited depravity removed, there comes the vigor of spiritual strength and wholeness. The act of sanctification not only carries with it the thought of purification, but of devotion. The soul is separated unto God and lives only for Him. Holiness is nothing short of spiritual health or wholeness.—Author Unknown.

CONTRASTS

In 1870, 18.6 per cent. of the Negroes of the United States were literate (The Watchman-Examiner). By 1930 this figure had jumped to 83.7 per cent literate. This percentage compares quite favorably with the national literacy of 73 per cent. for Italy, or 45.3 per cent. for Portugal, or 25 per cent for Soviet Russia. The aggregate Negro wealth, as accurately as estimates could place it, was set at about \$20,000,000 in 1866. By 1930 this had increased to \$2,600,000,000. Practically without real estate, Negroes in 1930 owned more than 22,000,000 acres, an area greater than that of New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island combined. Another sharp contrast is provided in the field of religious activity, with Negroes having about \$1,500,000 invested in church property in 1866, and by 1930 possessing church property to the value of \$200,000,000.—Alliance Weekly.