



The King's Highway

An Advocate of Scriptural Holiness

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Paul and a Great Gospel

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"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:14-16).

The great apostle was meticulously careful of his usage of the personal pronoun "I"—when it came to a matter of blessing received as glory poured out from heaven unto him, even in persecution's dark hour, as in 2 Corinthians 12:2-5. (It was an awful hour of pain and persecution of which he writes in Chapter II of that same epistle). The Apostle to the Gentiles very decidedly depreciates his personal ego.

When great issues are before him, however, he does not fear to write himself into the narrative. He declares, "I am debtor, I am ready, I am not ashamed."

So it is. What comes to any of us in the way of blessing and glory should make us humble and never boastful. But, if we are called to render service or to do something outside the ordinary routine, we should never shirk nor draw back.

Consider then, three particular derivations from this declaration of the great Apostle.

I. We have given here an individual responsibility. "I am debtor." This is a matter of obligation. In the midst of danger and distress, there was the moral perception that Rome should hear his message. He made no call for remuneration. Men owed him nothing. He was under an obligation to dispense to all the truth of full salvation.

Is it not true, my friend, that the very heart of Christian philosophy is, after receiving all in Christ, all should be poured out in service to Him for the souls of sinful men?

Yes, we owe the best service we can render. Careless misconsideration of duty must always lie outside the realm of true devotion. It is carnal to be careless. Vital godliness forbids clamoring for self, and urges upon us our debt to Christ and others.

II. We infer that there is based upon Paul's statement in verse 15—a daring readiness, "I am ready." This is a matter of dedication. It is full consecration.

Paul had given all. He had disclaimed consequences. Could you think of that intrepid,

FULL SALVATION

The blessing of holiness is a conscious experience. One cannot have it and not know it, any more than he can love or hate, suffer or enjoy, and not know it. The work wrought in the individual is evident:

In the complete consecration; in the inward rest of the soul; in the permanent peace; in the greater joy; in the new liberty of service; in the sense of inward cleanliness; in the deeper measure of love; in the love for all holiness people; in the closer communion with God; in the witness of the Holy Spirit to entire cleansing.

It is utterly beyond question for one to have such feelings and desires and aspirations and not to recognize them.

Holiness is an experience which satisfactorily enables one to use his condition, place, and surroundings for God.

He is peaceful in prosperity; at rest in adversity; victorious in persecution; rejoicing in sickness and suffering; earnest in living; and happy in dying.—War Cry.

HIS NEAR ADVENT!

The Second Advent is the Christian's hope, and should be our constant inspiration. The assurance that our Lord will come again should nerve us for the fight, and steady us for our task. It should cheer us in our lonely hours, and move us to fresh effort when we are inclined to despair. And "What will it be when the King comes?"—Dr. W. Graham Sroggie.

fire-baptized, and fire-crowned soldier of the cross hesitating one moment, when and where the will of God maintained?

Why do we cry and whine, with snuffling as children, when we face what we know to be the will of God for us? There is only one answer, we have not given all to God. We may and should hesitate long enough to find God's will for us, but when we know it, we should say in no uncertain tones, "I am ready."

III. We discover also a devout reverence for the gospel of Christ, "I am not ashamed." No cringing, crouching, or back alley sneaking here. Here is splendid regnancy and there is a reason. It is the success of the gospel that never degrades but lifts and sublimates. The wicked are transformed, the lowly are lifted to Christ-honoring and dependable citizens. So the Man of God from Damascus—the one who had been both to Calvary and Pentecost—says, "I am not ashamed."—Call to Prayer.

The Best for God

Frank Colquhoun

The title I had planned to give this article was the single word "Consecration"; but it has struck me that perhaps that word may be misunderstood by a good many young people, and to some it may even sound a bit frightening. And yet, after all, what does consecration mean? To put it very simply, and to translate it into practical terms, consecration means **being the very best for God**. It means going all the way with Christ, dedicating ourselves wholeheartedly to His service, yielding our lives utterly and entirely to His control.

That looks simple enough in print, but have we got as far as that in experience, I wonder? Quite honestly, how do we stand with regard to the Lord Jesus? We have trusted Him as our Saviour, but have we crowned him as our King? Are we the best that we can be for Him?

St. Paul gives us a stirring call to this kind of life when he writes:

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

That is the supreme challenge of the Christian life. In order to be the best for God you must give yourself wholly and unreservedly to Him. And this, says the Apostle, is your "reasonable service"—or, quite literally, your "logical service." It is the only logical response we can make to the "mercies of God"—to His marvellous grace, to His Calvary love, to His full and free forgiveness, to His great salvation.

We read, **"Ye are not your own . . . ye are bought with a price"** (I Cor. 6:19-20). Think of that for a moment. Bought with a price! And what a price—even the precious blood of God's own Son! Do you see, that when the Saviour died for you upon the Cross He not only paid the penalty of your sins, but He purchased you for His very own possession. Has He got you yet—the whole of you—body, soul and spirit? Have you laid your life at His feet in full and glad surrender? Have you enthroned Him in your heart as Lord of all?

That is what God asks of you, for that is where all true consecration begins. Are you willing to count the cost and give Him your all? Surely so, when you think of all that He has done for you. When you come to the Cross and look into the face of the One who died for you there, surely the least you can do is to yield Him your whole heart and life, a living

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