

# 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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Mrs Wm Churchill, June 23  
R. F. D.

## THE UNFAILING SIGN

Text: "By this shall all men know that ye are my disciples, if ye have love one to another."---Jno. 13:35.

The words of our text are among the last words of Jesus to his disciples before his crucifixion. They are emphatic and most interesting. Love for one another is the unfailing sign among the true disciples of Jesus Christ and, Jesus tells us that this love abiding and abounding among his followers in an unfailing proof to all men that this great loving brotherhood are his disciples.

Secret fraternities have their sign, grips and passwords that enable them to recognize each other, meanwhile to conceal their identity as members of various organizations from all who are not embraced in said organization; but the brand and sign of the followers of Jesus, which is love for one another, he teaches us, can be seen and known of all men.

There is, and can be, no other brotherhood in all the wide world that so unites men of all nations, tribes, languages and conditions like saving faith in the Lord Jesus and the kinship into which all men enter who exercise this faith. To find Jesus Christ as a Saviour, to trust in him and to experience the new birth, which saving faith brings about, is to bring all those who enter into this great experience into a new world, into a high and holy kinship. To love Jesus devotedly, is to love all who love him.

This fellowship in Christ is the deepest, the truest, and the most lasting fraternity that can possibly exist among human beings. Devout love, patient forbearance, and cheerful forgiveness among the disciples of Christ is one of the most powerful arguments we can offer to the world in proof of the deity and saving power of Christ, of the genuineness of Christianity. "By this shall all men know," says Jesus.

Nothing can be more unfortunate than that those who profess to be believers and followers of Jesus Christ should be at strife with each other. Nothing can bring more reproach upon the Church of Christ, and greater hindrance to the Gospel in the blessed work of the salvation of souls, than that there should be division and strife in the Church among the people of God. Those who really have the love of Christ in them can, and will, forgive.

There is no way that has yet been discovered for the disciples of Jesus to get on in this world of strife, in this life of complications and contradictions, but to learn from the first, and practice to the last, the spirit of longsuffering, forbearance, and forgiveness. No man can give a testimony so convincing, or make an argument so strong for the religion of Jesus and for his own experience of divine grace, as an attitude of forgiveness toward those who misuse and wrong him. The spirit of genuine, whole-hearted forgiveness makes the follower of Christ to shine as a light in a dark place and, as Jesus has taught us, convinces men that those who forgive and love their enemies are in deed and in truth his disciples.

Mere church membership does not produce such people. The world does not understand this spirit of forgiveness and mercy. It can only be brought into the soul by that new birth and spiritual power in the human life which imparts the mind and spirit of Christ himself. There must be the tree before the fruit can grow; and the fruit of forgiveness and love can only grow from the tree of the Lord's planting; but if we have found Christ and love him supremely, have been rooted and grounded in love, then the fruits of mercy, longsuffering, patience and forgiveness will grow abundantly upon this tree of life which has rooted itself in the heart of the believer.

In his second epistle, Peter opened up the whole secret of the possibility of the unfailing sign which marks the true followers of our Lord. It reads thus: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature having escaped the corruption that is in the world through lust." Second Peter 1:3-4.

It will be understood that our Lord here is not recommending that all men shall be members of the same ecclesiastical organization; that it is necessary that

his disciples all believe the same thing with reference to non-essentials, forms, ceremonies or many things connected with such organization and method of procedure in the carrying forward of religious enterprises. This is not at all in the mind of the Master. In our present state of intelligence and spiritual enlightenment, these things seem to be quite impossible. What he is teaching us is, that regardless of ecclesiastical organizations, of difference of view with regard to many things not fundamental to our salvation from sin is, that that great family in all the world, among all men, who have been born of the Spirit, who have come by personal faith into holy sonship and have thus become the children of God, the redeemed and saved through the sacrifice of Christ, do by this very mysterious and blessed change of heart, come into love one with another, and wherever they meet and recognize each other as the new-born children of the eternal Father, at once they are not only friends, but brothers or sisters in Christ Jesus.

This teaching of Jesus should give us pause, send us to prayer, and remind us under all provocations that the world is looking at us; that here must be no strife or hatred or revenge among the children of God, the disciples of Jesus. Unfortunately, there are a few people in the various churches and Christian organizations who have not been born of the Spirit, who know nothing of the love of Christ, neither do they understand or love the true children of the Father. They are under the dominion of the carnal mind; they are in rebellion against God and at war with his true spiritual Church. The saints of the Lord cannot endorse their views, participate in their pleasures or approve their conduct. They can have toward them the attitude of the Master who, when nailed upon the cross, prayed the Father to forgive those who had placed him there and had mocked him in his agony. Our Lord Jesus not only prayed for his crucifiers, but we may say he apologized for them. He said, "They know not what they do." He plead their ignorance. How wonderful his compassionate

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