

# 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

VOL. XXXVII.

MONCTON, N. B., JUNE 15, 1926.

NO. 147

## WALKING IN THE LIGHT OF LOVE

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Ephesians 5: "Be ye therefore followers of God, as dear children." Bound to be followers of someone, we are here invited to be "followers of God." We are going somewhere; and have never gone this way before. We cannot pioneer it, nor blaze the path for ourselves. We must either follow the course of the world, or go blindly on, or else be guided by One that knows. And here is one saying: "I am the Way"; and behind us a "still small voice" saying: "This is the Way; walk ye in it." We need not drift. We do not have to be driven. We may be led. God's guidance is manifold. In this instance it is by example. For the signification of this world "therefore," look back a step over the chapter, and read: "God for Christ's sake hath forgiven you." Then read this first verse of our study: "Be ye therefore followers of God." The meaning is plain. As God hath forgiven us so let us forgive others. As it was for Christ's sake that God forgave us, so let us, for Christ's sake, forgive others. As dear children of God, we partake of the forgiving nature of God. And "following Him," we have the exalted privilege and high honor of forgiving others as He forgave us. Thus are we brought into fellowship with the Redeemer by the very offences of others against ourselves. The atonement of Christ, by merit of which we ourselves have been forgiven, stands to our credit for us to draw on to the forgiving of others. What they have robbed or wronged us of, is more than offset by what He has given us freely. Neither their amendment nor reparation is needed nor might suffice to recompense us. Jesus paid not only all that we ourselves owed to God, but likewise all that they owed to us. We shall therefore refuse to follow the world's course in resentment, retaliation, or revenge; but as dear children we will follow God in forgiveness for Christ's sake. And since the merit or resource of our forgiveness is in Christ, and not in ourselves, their repentance and restitution may all be to Him. We need not wait until they repent to us before we forgive them. Hear Stephen for his murderers! And Paul towards the brutal jailer at Phillipi!

"Walk in Love"—(v. 2)

"Walk as Children of Light"—(v. 8).

These are, in a sense, identical, though they are so differently set. In contrast, with the walk of "the children of disobedience" in the darkness of which was social uncleanness, covetousness, and idolatry, (v. 5), and which debarred them from any inheritance whatever in the Kingdom of Christ and of God (v. 5), and because of

which the wrath of God cometh upon them as the "children of disobedience," the Children of Light are enjoined to "Walk in Love." And in this, as in the former matter of forgiveness, Christ is both the pattern and the source of our light. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour," (v. 2). Thus, against the inordinate and corrupt selfishness of those gross, sensual, social vices mentioned in verses 3 and 5, and which all obtain in the ways of darkness, the Children of Light move on a plane of self-sacrifice of much that is natural and legitimate, and truly within their own power, so that, instead of a stench in the nostrils of God, they may be an offering as a sweet-smelling sacrifice. This brings us, if anything, still closer to the Cross of Christ and deeper into the fellowship of His sufferings than even the former mentioned sharing of His forgiveness of sinners, in that we, by His grace, have something of ourselves to give to the world for their salvation (in the name of our Lord) which like His own sacrifice on the Cross is "acceptable unto the Lord" (v. 10) and is a pleasure as "a sweet-smelling savour."

"Neither filthiness, nor foolish talking, nor jesting which are not convenient," (7.4). "For it is a shame even to speak of those things which are done of them in secret," (v. 12).

We note particularly here how much caution is to be exercised about our speech in this way of Light and Love. Here are four restrictions: (1) "Filthiness." Any and all unclean or corrupt or "suggestive" conversation. (2) "Foolish talking." That which has no end in the profiting or pleasure giving of others, or in the praise and glory of God. (3) "Jesting," at least beyond the point of what is "convenient" to the Spirit's operation through us in our influence for good upon others; or to the maintenance of His quiet peace and presence in our souls. (4) "Speaking" their shameful and shame-making things. These things are neither cured nor changed by saints relating them. But, upon the other hand, they go and they grow and others' consciences become lax concerning such matters by seeing them heralded in the paper, or hearing them rehearsed,—even in tones of horror, by the ministers and saints of God. "It is a shame even to speak of those things which are done of them in secret."

Now, the Children of Light see an Inheritance in the Kingdom of Christ and of God awaiting them. And to keep step with their elder brother, who is also announced as "The Light of the World," they themselves are careful to "walk as

children of light." That is to walk in the ways of: (1) Forgiveness, (2) Love, and (3) Holy Quietness.

But they are comforted in the reflection that since they themselves were sometimes darkness (v. 8), any of these about them who "do these things in secret" may yet be made children of light if they will.—Heart and Life.

### WHY I AM TEMPTED?

Why does God allow His children, His most faithful and pure children, to be tempted? We cannot tell. We only know what is revealed, and that is the simple fact that different orders of holy beings have been subjected to temptation. Adam in his primitive condition was tempted; Christ was tempted; and we must presume that the angels who lost their first estate were also tempted. So far as we know, all free and responsible intelligences have been tried and tested by temptation. And this fact may involve the real motive in the Divine mind in permitting such exposure. Virtue, to be virtue, must be proven. Necessitated goodness is no goodness; untried integrity is no integrity. A rewardable being must be capable of right and wrong doing at the same time, and the complexion of his character must be determined by his resistance of the wrong and his choice of the right.

Moral excellence becomes more bright and beautiful when it has passed through a severe ordeal and come out untainted. The virtue of Joseph, the fidelity of Job, the faithfulness of Caleb and Joshua, are instances. Spiritual goodness, like gold, is refined by fire, and its value is increased when its genuineness and quality is made to appear. A soldier whose heroism has never been demonstrated does not stand in the estimate of his comrades and country, where the man stands who has been under fire and shown undaunted courage.

Untried bravery is nothing compared with that which has been severely tested. The same might be said of every virtue. Until it has been placed in circumstances where it might have been violated and was not, it cannot claim the highest appreciation and the fullest confidence of men.

It is so with moral character. It is only a bundle of possibilities and unknowable contingencies, until the day of trial brings out its grit or its pliability.

While we may not be able altogether to comprehend or explain the reasons for temptation,

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