

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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WALKING IN LOVE

T. M. Anderson

Be ye followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks (Eph. 5:1-4).

Our study brings us to consider the practical side of the lives of Christians. In this passage we are admonished to "walk in love." To walk means to live in love, and perform all Christian deeds in love. Love is the spiritual element in which Christians live and move and have their being. When we analyze this scripture we find that the walk in love is outlined by the apostle in a very interesting and practical manner. First, we are to walk in love according to the pattern of Christ. "Walk in love, as Christ also hath loved us." By this we see the lowest level of our living must be as high as the living of Christ. This walk is not to be an imitation of Christ, it is to be a likeness of His love. Some persons think that Christian living is merely to try to live like Christ. There is nothing here that would warrant such half-hearted endeavors. Love must direct us in all our doings, it must actuate all our motives and ambitions, it must be the channel through which flows every issue of life. This love in which we walk must be Christ-like. We are to "Walk in love, as Christ hath loved us." This love is Christ-like in its origin. Every Christian has the love of God shed abroad in his heart by the Holy Ghost. This love comes from God, and is Christ-like in all its aspects because it is godlike in nature. It is not a strain to live this, it is the nature to do so.

To love as Christ loved us is to love sinners with pity, love saints with pleasure, and love God with all the heart, soul, mind and strength. We cannot be less than this and be walking in love as Christ.

Second, to walk in love we are to sacrifice ourselves unto God. "Christ hath given himself for us an offering and a sacrifice to God". Selfishness is unchristian; it is incompatible with the true nature of love. Love is sacrificial in nature. Love cannot live unless it gives; it lives because it can give in sacrifice to God and man. Love not only gives its goods; but it gives itself as Christ gave Himself. A Christian walking in love is a living sacrifice unto God. God may use him at will; God may break him even as Jesus was broken on the cross for us. Such a sacrifice as self in love to God will be a sweet smelling savor unto God. It shall be pleasing to Him like a sweet incense offered on the holy altar.

Third, to walk in love we are to be followers of God as dear children. "Be followers of God." A Christian life must have not only Christ-like motives of love; but must also have leadership. The Leader whom we follow as dear children is God. What a beautiful picture these words give us. "Followers of God as dear children."

Vision the whole family following in obedience and love the heavenly Father. He has a task for each to perform; He has a place of responsibility for each to fill; He has a plan of life for each to live out. Dear children never complain of their lot; nor covet the place of another; nor refuse to obey the Father's will. They only ask that He make it plain what His pleasure is concerning them; and they follow Him without murmuring. They count it a pleasure to follow His leadings.

If our people will do this, there will never be a thing happen in our churches to hinder their workings. The devil will never have opportunity to divide us. To follow God means to work in perfect harmony in all departments of the church without friction.

Fourth, we are to walk in love as becometh saints. What conduct is becoming of saints? "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Love is to be the preventative of sins. Such sins as mentioned here are not to be "once named." Walk so that no one can ever have occasion to mention these sins as having been done by any of you. God help us to so walk, even as He walked. It requires years for a church to live down the scandal caused by some unbecoming act of one of its members. Let us so walk that none of these things will ever be mentioned among us as becometh saints. It is well to note that these sins mentioned by the apostle are sins most common in the world; these are the sins that appeal to the deepest passions in their nature of mankind. Let us so walk that none of these will be the pit into which any one of us shall fall.

Fifth, the conduct of saints must be such that things not convenient are avoided. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient." Things not convenient, means things not up to the standard of saints who walk in love. Those things which do not contribute to the morals of all men must not be spoken. Foolish talking, and jesting about unclean things is what the apostle means. It is not a denouncing of pleasantries that is innocent. It is that filthy, foolish talking which inflames the desires, and caters to the jaded tastes of the unholy, that is forbidden. Let no child of God get the reputation for filthy stories in their talk. Walk in love, giving thanks to God for purity, cleanness of speech, and mind. In this manner will we be followers of God as dear children.—Herald of Holiness.

OPPORTUNITY

Some one has said that opportunity knocks at our door but once, and if we fail to recognize it, and seize it by the forelock, it soon departs, and never comes again, and because it has wings on its feet we cannot overtake it. We have given those of our subscribers who are several years in arrears, the opportunity during October and November to pay this indebtedness at the rate of One Dollar a year in Canada, and at One Dollar and Twenty-five in the United

States which is cutting regular subscription rate one third. Some have seized this opportunity and settled; and were grateful for it. But many have not. So for the sake of these we are going to extend this offer to the end of this year or through December and we sincerely hope that all those in arrears will send us your renewals right away before Christmas, and I know you will enjoy your Christmas much better when you know you have paid this honest debt, and also you will know that by doing so you have brought great cheer and comfort to one other man at least, and that one is your Editor.

THANKSGIVING

Before this paper reaches many of our readers, those of the United States will have celebrated another Thanksgiving service. In spite of depression, and privations suffered by many of God's people, we still have much for which we can, and do offer Thanks to Our Heavenly Father. We have the Word of God with all its precious promises of supply for all our needs, which has brought encouragement to so many hearts in times like this. We also have the privilege of taking everything to God in prayer, which is indeed a great privilege. And all the gospel services where so many meet to worship Him are a great means of blessing. We should be grateful to Our Father for so many friends, loved ones, and home, etc. So let us still cultivate the spirit of gratitude. The Psalmist said, "I will bless the Lord at all times. His praise shall continually be in my mouth."

We join with our brothers and sisters of the great United States in offering Thanks to God again this year.—Editor.

ROOTS OF BITTERNESS

St. Paul never will be surpassed as a writer on Holiness. He knew the human heart as few seem to know it; and he knew also how to warn against the subtle deception of the carnal tendencies which make their home in the unsanctified heart. One of his utterances most frequently upon the lips of some Holiness teachers is that found in Heb. 12:44, "Follow peace with all men, and holiness, without which no man shall see the Lord." But how seldom do we hear the quotation continued through to the close of the next verse: "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

When all is going well with our spiritual warfare, how difficult it is to imagine that we should "fail of the grace of God!" He seems so near to us, the assurance of salvation is distinct, our victories so marked, that it appears needlessly depressing for any one to hint at danger. Yet those experienced in spiritual warfare most feel the need of watchfulness. There is always danger that some "root of bitterness" will spring up into active life unless the life from which it springs is destroyed. That is the reason the apos-

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