

The King's Highway

An Advocate of Scriptural Holiness

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A POWERLESS PROFESSION OF HOLINESS

(Being a digest of Chapter XXIII, Roberts' Holiness Teaching, prepared for use here by the author of the series.)

By Bishop Charles V. Fairbairn

You profess, but do you really enjoy perfect love? A profession of holiness without love is like a well without water. It raises expectations only to disappoint them. You let down your bucket for water—it comes up empty.

If your experience is a fruitless one, the fault is not in your circumstances, but in your experience. You cannot be filled with the love of God and man without being a blessing to others. Toward those who are striving to do God's will you will have no feeling of envy or jealousy. You will not try to cripple their influence by lowering them in the estimation of others. You will rejoice with them that do rejoice. If they build faster or better than you, if you have love, you will not stop work and go to persecuting them on that account. If they really cast out devils in the name of Jesus, you will not forbid them, though they follow not you. "Love envieth not."

Towards those who are out of the way you will feel, not anger, but compassion. Suppose they do act wrong, what else could you expect? You will not hold them off, nor act distant, as though you feared they might pollute you. Jesus came to seek and save them that are lost. If you have His love, you will go after them who go astray. We ask you again, Have you perfect love? Read its characteristics in 1 Corinthians 13. Ask yourself the question, as you read them one by one, Is this true of my experience? Am I able to suffer long and be kind? Am I free from envy and vanity? Do I not think better of those who think well of me than I do of others of equal worth? Does my opinion of others depend very much on the degree of attention which they pay to me?

A want of usefulness is an unerring sign of a want of love. Stop blaming others. Admit the fact.

Seek, first of all, for a baptism of pure, perfect love upon your own soul. Do not think you have it when the fruits are wanting. Own your need and then you will ask earnestly to have it supplied. God is ready to shed abroad His love in your heart by the Holy Ghost given unto you. For this, in the work of God, there can be no substitute. Increase of zeal may help somewhat, but nothing will fit you to live right and do the good you may, but the fulness of the love of God. Do not, then, go another day without it. Is consecration needed to obtain it? Then make the consecration without delay. Keep back nothing. Let God have all. Present your body a living sacrifice. Let your talents, your time, your property, your all be at the disposal of Him to whom you belong.

Is confession called for? Have you manifested to others an unholy disposition, contrary to the Spirit of Christ? The confession should be as broad as the offense. It may be in the family, it may be to those who look up to you, that you have exhibited your lack of the "love that beareth all things, that endureth all things;" but no matter, make the confession humbly, and plainly, and without any excuses, and see how God will melt your heart and fill you with love.

Be decided upon this point. Do not put off seeking the fulness of the love of God. If you have ten talents, it will enable you to use them for the glory of God if you have but one, it will enable you to make the most of that, and secure to you your eternal reward when the work of life is done.

"Above all things, have fervent divine love among yourselves: for divine love shall cover the multitude of sins" (1 Peter 4:8). "Divine love suffereth long, and is kind; divine love envieth not; divine love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Divine love never faileth." "And though I speak with the languages of men and angels, * * * though I have the gift of prophecy, * * * though I understand all mysteries, * * * though I have all knowledge, and * * * faith, and * * * charity, and though I give my body to martyrdom for the cause of religion, if, with all these, I have not divine love, I am profited nothing by having all these."

Therefore, while we covet earnestly the best gifts, let us much more earnestly covet, seek for, and follow after, with all our hearts, the more excellent way, divine love. Without this perfect love, no man shall see the Lord.—Free Methodist.

THE BOOK OF LIFE

We are living at a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes.

Human ingenuity and inventive genius have expanded enormously mankind's capacity to satisfy the material and cultural wants of man. Yet, in the midst of this potential abundance, poverty is still rampant, and suffering and misery are still far from being universally accessible.

One thing is clear. Our problems and our difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit.

Yet, such guideposts exist—plainly to be seen by those who wish to see them, easy to

follow by those who realize their surpassing worth. They are embodied in a book—the Book of the Ages, the Holy Bible.

That book is indeed, as Lincoln said, "the best gift which God has ever given to man."

It is the revelation of God's will as to the relationship of man to God.

It is the most complete and satisfying compendium of moral and ethical principles. Its precepts have withstood attack and criticism, derision and doubt. They have emerged triumphant from the test of centuries as the most constructive basis of human relationship.

It is more widely loved and revered and read than any other book. Even so, our tragedy is that the Bible is not read enough, pondered enough, followed enough.

Humanity desperately needs today a moral and spiritual strength—a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teaching of the Bible.—Secretary of State Cordell Hull, in Biblical Digest.

STEWARDSHIP A MORAL TONIC

By Basil Miller

Nothing better tones up a debilitated Christian than an injection of stewardship. Stewardship in action reaches every fiber of one's life. It awakens new interests in Christian activities, wipes out the home and foreign distinction, removes the mine and thine complex.

Any phase of stewardship works this miracle. Take tithing for instance.

If you are an unawakened Christ follower, begin to tithe your income regularly. Soon you will inquire how the local church spends that tithe . . . support of local interests, district concerns, and on to the world's broad field of need.

You will begin to study world conditions . . . heathenism's blight, the thin line of workers on the foreign field, the need of well-manned hospitals. Bible women and native evangelists.

The greater you find the need, the more you will be concerned to pray "the Lord of harvest that he send forth labourers."

The more intently you pray, the more bounteous your supply of personal grace.

Your soul at last has tapped Heaven's reservoirs of power. Intercession is a habit. Deep spiritual concern for those yet in darkness marks you.

You have grown from a soul unflamed to a bearer of moral burdens. Your church attendance is more regular. The glory that lights you is more radiant.

An injection of stewardship toned up your spiritual system.

Take that injection today! Begin to tithe. Learn how to advance on your knees.

Invest your personality in somebody else . . . and watch that stewardship investment grow.—Sel.

Mr. Donald Tedlie, Feb 41