

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. XXVIII.

MONCTON, N. B., OCT. 15, 1932

NO. 29

THE TRIAL OF YOUR FAITH

Joseph H. Smith

This is an exact Scriptural quotation, and is to be found in I. Peter 1:7. It will require, however, the setting of this text, from verses 5-8 to help us to a right appreciation of it.

So much is required of our faith, so much is due to it, and so much is to result from it, that it needs to be tried—that is, tested and proven at every point. The case of Abraham, father of the faithful, demonstrates this: for though he had faith to obey and “go out” when called of God, and faith to continue sojourning as in a strange land, yet in the wisdom of God, he had to be tried and tested to the very marrow of his soul by the call to offer up Isaac. After he met that test as he did, God counted He could trust him with anything He had in mind for him. Ships that are to be laden with valuable cargo, and that are to travel long distances and cross stormy seas, no matter how well constructed, must first be sent on trial trips and tested and proven. Gold that is to be the currency of the kingdom, or perhaps be made into a crown for the king must be tried by fire to prove there is no alloy nor deficiency nor defect. Lindbergh would not attempt a crossing of the Atlantic in an airplane that had never been tried. Few if any reach the eminence to which they are called until, like Joseph of old, they have been tossed and trampled, and torn a bit by almost tempest rage of false brethren and traitorous friends. In a store once we saw a brass jardiner marked \$5.00 and another one by its side of like size and same material marked only \$1.95. The latter was plain and smooth; but the other had been hammered—hand hammered brass is worth more than that which shows no marks of such hard usage. The “trial of your faith is more precious than of gold that perisheth though it be tried with fire.” Here is contrast beyond all the former comparisons: for with all other things material, “gold, though tried with fire” shall perish; but faith that is tried and proven will be found unto praise, and honor and glory at the appearing of Jesus Christ.” Those whose faith thus met the tests in Old Testament times, have places of lustrous honor in God’s hall of fame in Hebrews, 11th chapter. And this chapter winds up with the announcement that for us (in this day of Christian faith) God has provided some better thing. And Peter’s words here indicate something of what this is: “praise, and honor, and glory at the appearing of Jesus Christ.” (v. 7).

Two chief provinces of faith are named here. One has reference to our preservation and security. The other, to our present life of love and joy. See this 6th verse: “Kept by the power of God through faith unto salvation ready to be revealed in the last time.” As, notwithstanding it is by the grace of God alone we have been justified, yet none of us were thus justified but by faith (Rom. 5:1) and that by faith in His Blood (Rom. 5:9);

and notwithstanding it is the “very God of peace Himself that sanctifies us wholly, still it is only by faith that is in Him that any of us have received an inheritance among them that are sanctified.” (Acts 26:18). So, though, as we read here, it is by the power of God we are kept, yet it is “through faith” we are thus kept, until the last time. How important then it is, yea, how imperative, that for such a journey with such a treasure as our soul’s keeping; our faith should be tested and tried and proven. For it is written concerning this final revelation and salvation: “We are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end.”

And the second prerogative or result that hinges upon our “believing” here noted has to do with our present experience of joy and love. Read in v. 8: Who having not seen ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.” (v. 8). Now you will note that all those verbs are in the present tense: “Ye love,” “believing,” “ye rejoice.” And the first and the third both hanging upon the second. Notwithstanding the trials which beset us, there is a joy unspeakable and full of glory unto our souls here in this arena of probation. And there are some several streams to this joy:—there is the joy of sins forgiven; there is the joy of a good conscience, there is the joy of loving and of being loved, there is the joy of hope, of seeing Him as He is and of abiding with Him in heavenly habitation. And all of these proceed from faith. “Yet believing, ye rejoice!” Since all one’s pure happiness is borne in his faith how necessary that our faith be tested and no leaks anywhere!

But again, still greater than our joy; and indeed as the very heart and soul of all holy joy, is our love. And what supernal love this is!

“Whom having not seen ye love.” This is faith’s miracle in the realm of affection. Supply of all our needs in realms material is the wonder of faith, as is also healing in the realm of the physical, and revelation and prophecy in the realm of the mental, but the love of the Invisible is marvel of marvels in the realms of the affectionate. Not mere appreciation or admiration of a great good character of whom we have read or heard, but an actual attachment ripening into a passionate fondness and devotion for One we have never seen—this, we say, is the source of our joys, the soul of our happiness, and the bond of our eternal union with God. And it is sustained by nothing in sight; but altogether by our faith.

Three things remain to be said about our trials:—

First they are called “temptations” here, and sometimes elsewhere as well. Some of them really are direct thrusts or onslaughts, even sieges of the devil. But sometimes he is out of sight of them. We can neither trace

the hand of God in many trials the foot of the evil one in many trials overtake us. But some are permitted God for purposes to faith as we have seen and since they are sure to be seized by an as occasion to suggest doubt and fear is proper enough to call them by either name—trial or temptation.

Second: the cause “heaviness.” Now not every depression of our own spirit is a grief or quenching or a displeasure of the Holy Spirit. Paul tells us he was sorrowful yet always rejoicing. The Spirit has not yet left us when everybody else seems to, and when our own spirit sinks like water. It would not be trial or test if we did not feel it. We would not show any hammering if the bumps were not heavy enough to make any dents. Paul ended his journey saying “I bear the marks of Jesus Christ.” Our own spirit sympathizes with our bodies and with our circumstances. A kick does not feel like a kiss. Not even to a sanctified soul. And an insult does not sound like a compliment. But faith sustains a resignation and a resistance so that instead of being crushed we are polished by the grind.

Lastly, they are but for a season. Even there was an ending to Jesus’ forty-day siege in the wilderness—and Satan left Him and angels came and ministered unto Him. The longest tunnel I have ever travelled through had an outlet and a ring of light at the other end.—Heart and Life Magazine.

THANKSGIVING

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eps. 5:20.

We are very careful to thank our friends for any deed of kindness, or the stranger for even the smallest courtesy shown, but I am wondering if we, as God’s children, are as thoughtful to return thanks for all the benefits and mercies which our heavenly Father is continually bestowing upon us, or do we take them as a matter of course. Our National Thanksgiving Day reminds us of many blessings which we have enjoyed throughout the year for which we should be thankful—they cannot be enumerated.

Notice our text exhorts us to give thanks ALWAYS for ALL THINGS; then we cannot confine our thanksgiving to just one day of the year; this should become a daily habit.

Let us be reminded of some of the “all things.”

The first and greatest is the marvelous plan of redemption whereby “whosoever will, may come and partake of the water of life freely,” for Jesus our Saviour Who made salvation possible for the deepest dyed sinner; for His precious blood which is still efficacious to cleanse the heart from sin regardless of modernism, atheism or agnosticism.

For a real vital experience that gives assurance of our acceptance with God and the abiding presence of the Holy Spirit—bringing joy unspeakable and a peace which passeth understanding; for a measure of health and strength

Mrs. Wm. Churchill, June 88
R. P. D.