

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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EDITORIAL

FAITH FOR THE NEW YEAR

He said unto them, where is your faith?
Luke 8-25.

Jesus and His disciples were crossing the Sea of Galilee and there came down a great storm upon them; their boat was filled with water and they were in danger. Our Lord was asleep and the disciples came to Him, and awoke Him, saying Master, Master, we perish. Then He arose and rebuked the wind and waves, and there was a great calm, and He reproved His disciples with these words, "Where is your faith?" In all our Lord's teachings and dealings with His disciples he emphasized faith as the most important factor in our salvation, and to success in His cause. He often reproved His own disciples for their lack of faith, or little faith, and commended others for their great faith.

There is a great difference between "little faith," and "great faith," intellectual faith, and affectional faith: or head faith, and heart faith. James spoke of those who believe that there is one God. He said, devils also believed that, or had intellectual faith, but they still remained devils, unchanged in their spiritual natures. There are still multitudes of people, many professors of religion who have a little faith, or intellectual faith. That is, they believe in Jesus like they believe in men whom they have never seen. Men like William Gladstone, Duke of Wellington, George Washington or Abraham Lincoln. They believe that there were such men, and that all the good things they told about them were true. But that kind of faith is not saving, nor achieving faith. James calls that a dead faith because it is without works and accomplishes little. "With the heart (not the head) man believeth unto righteousness."

When we consider all the mighty things that our Lord has promised to those who have faith, we are forced to the conclusion that there is mighty little real, God honoring, soul saving, achieving faith among us today.

We may not like to admit it, but we may as well face the facts although it is rather humiliating to do so. Let us note some of the promises that Jesus has made to us. Jesus answered and said unto them, Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, etc., and it shall be done. And all things whatsoever ye shall ask

in prayer, believing, ye shall receive. Mat. 21-21-22.

If thou can'st believe all things are possible to him that believeth. Mark 9-23. Therefore I say unto you, what things so ever ye desire when ye pray, believe that ye receive them and ye shall have them. Mark 11-24. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Mat. 17-20.

Again when we take into consideration the time and money that we spend in our regular church work, and also evangelistic effort, and the very meager visible results obtained from the same, there seems to be a very long distance, a sort of "no man's land," between the promises of Jesus and the place where we live, and work. I know we excuse ourselves in our failures to get souls saved, by saying, Oh well, God can't save men against their wills; and so we give up the battle. But if we pray enough and have faith, can God not bring pressure on men's lives, and hearts, and cause them to will to get saved? If he cannot, then what shall we do with the promise: "With God all things are possible." And is He the Almighty One, or has satan done a work in the soul of man which God cannot overcome? If our God is the Almighty One, and can give us power above all the power of the evil one as He has promised then where shall we place the blame for our defects? The disciples asked Jesus on one occasion why they could not cast out the evil spirit, and he answered because of your unbelief. Unbelief on the part of the disciples of Jesus hinders God. Unbelief magnifies obstacles and difficulties. The ten unbelieving spies that went to spy out the land of Canaan saw walls about the cities built up to Heaven, and giants so big that the spies looked like grass-hoppers in comparison to them. Faith sees the difficulties, but looks to God, and sees him greater than all obstacles, and able to do exceeding abundantly above all that we ask or think. Two of the twelve spies, Caleb and Joshua, saw all the difficulties that the unbelieving spies saw, but they had faith and said, God is able to bring us into the land, and fear not the people for they are bread for us and their defence is departed from them, for the Lord is with us. Behold the difference between unbelief and faith. Unbelief saw giants. Faith saw bread. The disciples on the boat in the Sea of Galilee no doubt thought that they had faith until the storm broke upon them. Their faith was all right in fair weather like many more of us, but failed in the test.

"It's easy while sailing the sea in the calm,
To trust in the strength of Jehovah's great
arm,
But when all around us the waves swamp the
boat,
It takes some believing to keep things afloat."

God's people will need more faith to battle the storms of life in 1941, if we have a Happy and Prosperous year. I believe our God wants His work to prosper and go forward, war or no war. Let us ask Him like one of old, "Lord help thou my unbelief." And let us not be satisfied with our work for Him until, through the salvation of souls, He shall see of the travail of his soul, and shall be satisfied.

"Oh, for a faith that will not shrink
Though pressed by every foe;

That will not falter on the brink,
Of any earthly woe.

Oh, for a faith that looks to God,
And looks to Him alone;
Laughs at impossibilities,
And cries, it shall be done."
Happy New Year to All.—H. S. D.

THE MESSAGE OF TRUE HOLINESS CLEARS THE ATMOSPHERE

Holiness is a conservator of orthodoxy. Not quite so invariably, but it is also a conservator of evangelism; when evangelism means the missionary spirit, burden for souls, and sacrificial enterprise.

That note in our preaching which specifically urges believers to go on to God's best in purity, love and spiritual power, is labeled Holiness, among the majority of people where the note is sounded at all in our day. Hence, without disparagement to a minority who have a zeal for full salvation but who cannot see the "Wesleyan" doctrine, and without excluding them, we say that holiness is virtually necessary to preserve orthodoxy among Christians who stand out against "modernism" or destructive criticism and the other inventions historically notorious for displacing the gospel.

We base this belief on observation and analogy. A movement that does not remain true to its central idea will drift. A body that lowers its resistance by leaving the most important vitamin out of its diet will develop a lowered resistance and become a victim of current epidemics or passing diseases.

Hence every center of fundamentalism needs to have its altar fires rekindled with a revival, on the lines of Scriptural holiness. The alternative is liable to be dry rot or doctrinal drift. What we have said for fundamentalism goes for the so-called Holiness churches, and every movement within the Movement. Naturally it includes camp meetings which have been established upon full salvation lines, but whose sponsors may be tempted to bid for a wider influence by softening or disguising the holiness note.

Interdenominational Holiness movements, like that of the National and the State Associations, would not be inclined to make holiness a secondary note, for, in so doing, they would automatically go out of existence. But, with so much else to look after, and being cumbered with much serving, it would be easy for sponsors of the Nazarene Church, of the Free Methodist Church, or the Christian Missionary Alliance, for example, to grow a crop of preachers who do not have time to preach holiness or who do not know how. That such a situation is already occurring in some directions has been noted with apprehension. We need a new holiness revival in the holiness churches. It may be true that we need a "revival of the revival" throughout the Movement.—Pentecostal Herald.

Approximately 19,000 news magazines, including 2,080 daily newspapers and 10,600 weekly newspapers, are being published at the present time in the United States.—Gospel Herald.

"The resurrection of our Lord Jesus Christ settled all the doubts of His disciples with reference to His Godhead. That was the climax of all proof that Jesus was all He claimed to be—the Son of God."—Sel.