



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."

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A MOUNTAIN PEAK OF VISION

By C. W. Butler

I often think of the truth in God's revelation under the symbol of a mountain range with the great base of unchanging eternal truth, while here and there towering peaks are seen from which vast sweeps of vision are given taking in great ranges of truth. Such a mountain peak is Romans, chapter five. The apostle has been climbing many miles of highway in the great basic truths, such as the person and power of God being revealed by his works in creation, discovered to us in chapter one and verse twenty where he declares, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

He moves on to the conclusion that the whole world of humanity is responsible for their own godless state and condition. And further that the whole world is lying in the darkness and condemnation of universal sin. In the midst of this dark revelation of chapters one to three, he introduces the towering truth of "The Gospel of Christ," of which he says, it reveals the righteousness of God, and releases his power to save all men, on the moral and volitional ground of faith. The universal practice and condemnation of sin are declared as the background of reality for the revelation of the light and hope of a saving gospel to be obtained by the method of The Law of Faith. Amen.

After including all in the death and condemnation of sin, he reveals the provision of divine grace which brings salvation to all who will believe. He lifts toward this great peak of the mountain in his upward climb, by introducing to us the great historic and living example of believing God in the person and experience of our father Abraham. He discovers to us that the Abrahamic type of faith is to be perpetuated as the condition of receiving salvation by grace. He reaches the top of this great peak in the apprehension of divine truth, and exclaims: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The whole range of divine truth as revealed by the gospel and as present in the provision of grace, now opens to our view. We are justified; which means in God's moral order we are forgiven, in harmony with the law and the character of God. The provision of this grace and its revelation centering in and emanating from the person and redemptive work of our Lord Jesus Christ. "Being justified freely by his grace through the redemption that is in

Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." The night is past, the day-spring hath appeared, a remedy is provided, there is help and hope for all men. The righteousness of the law has been met and the character of the Law Maker has been exonerated; the door of hope for all men has been opened.

We may with confidence now proclaim to all men, "Look and live," "there is life for a look at the crucified one, there is life at this moment for thee; then look, sinner, look unto him and be saved unto him who was nailed to the tree." Justified by faith—without a time element involved except this second; no delay, no demand for reformation first, just an attitude toward all known sin, which releases faith in your soul, and it is done, instantaneously done, so that a new life and a new relationship with our holy God are established immediately as the basis for a reformed or changed life, and a claim established as an heir of God, for all that will be required to need further needs as they are discovered. In the first fact of saving grace, we become an heir to further and future grace, unto all we need for victory here, and to win the crown of glory hereafter, praise the Lord! More follows; for by the same type of faith, through the same atoning Christ, we are to possess grace to which we become heirs when truly justified. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

We discover here a further grace, a grace wherein we stand, an establishing grace, into which we enter by the same method by which we were freely justified. By faith, not by growth, now; an instantaneous receiving or entering a second grace, by faith. We grow in grace by experience in living, and by increase of knowledge. "But grow in grace (not into) and in the knowledge of the truth." This is a process, and requires a time element; but the grace which deals with our sin problem is received immediately by faith. We are saved by grace through faith. This is true in the experience of initial grace wherein we are justified, and also true regarding the grace of our entire sanctification, whereby we are purified and empowered. These are immediately available by faith without works or any time element involved. These are God's remedy for our sin problems the meeting of which is essential to prepare us for growth in grace and in the knowledge of truth.

The epochs of salvation are instantaneous obtainments by faith, through the finished provisions of grace. Growth is gradual and can be real only where there is life and right conditions for growth present.

In these two hemispheres of grace discovered to us, we have the glorious facts further revealed in the vision of Romans five. In the hemisphere of the initial work of grace we have the gift of life, we are saved by his life, represented by his blood. "Being now justified by his blood, we shall be saved from wrath through him." Verse nine. In harmony with this, we are reconciled and saved by his life, for through him, "the free gift came upon all men unto justification of life." Praise the Lord. The free gift of life, even justification and reconciliation unto life is ours.

In the second hemisphere of experience through faith there is another gift; it is the gift (impartation) of righteousness, "Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." He is a second gift associated with the second work of grace. It is the gift of righteousness. This gift, and the grace of which it is the very center, issues in the reign (control), dominance or victory) of grace in our total living.

The reign of grace through the gift of righteousness is "unto eternal life." Praise the Lord. We are saved in both hemispheres of salvation, by the free grace of God through Jesus Christ, but these two hemispheres in experience, issue in the sphere of an uttermost and full salvation, when we being made free from sin, have our fruit unto holiness, and the end (or issue) of which is eternal life.

OUR LOST MILLIONS

The unchurched masses of earth are increasing 6,000,000 faster each year than all the churches combined. That is to say, from 1890 to 1935 the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all churches combined, or an average annual gain of 6,000,000 for this forty-five-year period!

10,240,000 souls without Christ are dying each year!

2,000,000 are being killed in battle every year!

2,000,000 are being made prisoners of war every year!

10,000 are starving to death every year!

6,000,000 more are unchurched by the churches every year!

Is it not time to start all over again to win this broken, suffering world to Christ?—The Missionary Call.