

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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PENTECOSTAL SUCCESSION.

Mrs. Geo. Teddie Deo 2/24

Pentecostal succession is more important than apostolic succession. Many are the battles which have been fought to prove an apostolic mode of baptism, or to show that ordinations are historic in that they go back as an unbroken chain to the days of the apostles. These things are external, in large measure, and may be maintained when the spiritual realities of which they are symbolic have all but been lost. Pentecostal succession is spiritual. It is to be traced in the faith and experience of men. The faith of the early Church was more than a creed. The doctrines that were kept to the fore during the first Christian century were not simply logical deductions on the spiritual phenomena with which the Church was surrounded. They were attempts on the part of the Church to state the spiritual facts with which she was acquainted. Deeper still, the teachings of the Church had their foundation in the experience of the Church. She was pentecostal in her teaching because she was pentecostal in her experience. There can be no final conservation of pentecostal teaching, when the essentials of a pentecostal experience are ignored.

We may be in pentecostal succession today. We are living in the dispensation of the Spirit. None of the gracious profers of help have been withdrawn. All the provisions of grace that have been offered the Church in any age await the call of faith today. There are no racial barriers. Peter admitted the Gentiles to the succession of pentecostal privileges, when he said that he perceived that God was no respecter of persons, but that those of every nation who feared Him and worked righteousness are accepted of Him. He implied in his further teaching, and the experiences which came to the household of Cornelius vindicated his position, that being thus accepted, they became candidates for the pentecostal fullness of the Spirit. The apostle Paul, the chiefest of apostles, gave practically his whole ministry to Gentile evangelization. Outside of ourselves, there are no conditional hindrances. We need not tarry in any sacred city. We need not that apostles shall lay their hands upon us in order that we may receive the Holy Ghost. No mediating ministry of man is required. To be born of the Spirit, to be fully consecrated to God, to trust the blood of Jesus, to invite the Spirit to take up His abode in the heart; those are the conditions, and the only ones, that need be regarded.

The pentecostal experience is the same as it was in the days of the apostles. We shall need to distinguish between some of the accompaniments of His inaugural coming and the abiding elements of the pentecostal experience. There need be no sound as of rushing wind. Cloven tongues like as of fire may not, need not, be seen to rest visibly upon us. There need be no gift of a language unknown before. Those are external manifestations. They are, at best, but symbolic and prophetic in meaning. There shall be cleansing from inward impurity. On the historic pentecost and in the household of Cornelius, there was correspondence in that alike their hearts were purified by faith. Every estimate that has to do with the increase of power and fruitfulness which came to the disciples after pentecost must take into account the things from which they were delivered by this gracious epoch. The disciples were no longer the examples of a narrow sectarianism, which forbade the ministry of all who did not follow with them, after the days of pentecost was fully come. James and John were no longer the advocates of destruction for prejudiced Samaritans, nor aspirants for high places in a coming Kingdom, after the fires of pentecost had swept through their hearts. What a difference was wrought in the faith of Thomas, the courage and stability of Peter, the affectional life of John when they received the power of the Holy Ghost coming upon them. Whenever Jesus comes as the Baptizer with the Holy Ghost and fire to the Church of any age, the preparatory and symbolic ministries of men take their places of secondary importance. His fan is always in His hand. He thoroughly purges His floor and burns up the chaff with unquenchable fire. He gathers the wheat into the garner for its own intrinsic worth and for its harvest prospects.

Men are filled with the Spirit today as in the days that are gone. He takes up His abode in the hearts of those who make ready for His coming. As He came in power and fullness into the hearts of the one hundred and twenty waiting disciples on the day of pentecost, and as He revealed himself to the household of Cornelius under the preaching of Peter, so will He come into the hearts of waiting disciples today. He will put no difference between us and them, giving us the Holy Ghost even as He did unto the disciples in the beginning.

This assurance of our pentecostal pos-

sibilities is a fruitful field of thought for the days that are just ahead of us. We have just memorized the death and resurrection of our Lord. We are coming soon to what was known as the harvest feast of the Jews. To us it has larger meaning because it is a celebration of the historic pentecost. We do well to think on our inheritance in grace and to stir ourselves up to be in experience and service what the Lord would have us be.—The Way of Faith.

GREATER WORKS

Jesus asked for the confidence of His disciples on the ground of the works which He did as well as the revelations of the Father which He made. He gave further promise that the man of faith should do greater works than those which He himself had performed. We are sure both from the connection in which the promise was given and from the records of the early Church that the fulfillment of this promise was to be realized almost wholly in the realm of the spiritual. Jesus had healed diverse diseases. He had cleansed the lepers; He had raised the dead. No greater miracles in the realm of the physical could be performed. Furthermore, the Lord healed a great many more people than did the disciples, if we are to conclude from the New Testament record. The words which immediately follow the promise furnish a key to its meaning. "Because I go to my Father." The greater works were to result from the ministry Jesus himself should accomplish in ascending to the Father and in the gifts which He should make to the Church. The supreme gift of Jesus to the disciples was the gift of the Holy Spirit.

Beginning with the gracious outpouring of the Spirit on the day of Pentecost, there was a marvelous increase in spiritual effectiveness and power. The Spirit, whose mission it is to glorify Jesus, not only lifted Him to the throne of the disciples hearts but wonderfully enforced the demand of Jesus over the lives of the unsaved. A great multitude, pricked in their hearts, cried out: "Men and brethren, what shall we do?" That is the standing offer of our glorified Lord to His disciples: If they will receive Him in the fullness of grace which the Spirit's baptism brings, there shall be released spiritual energies through them which will mean greater spiritual victories than were known during the days of His flesh.

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