

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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"YE SHALL RECEIVE POWER."

(By H. A. Baldwin)

Jesus declared that the disciples should receive power after that the Holy Ghost was come upon them. This promise was not alone to the disciples, but also for the whole church, and for the church of all ages. This power abides not alone in the ability to move men to tears and to God, but also in the ability to keep one's own soul in the knowledge and fear of the Lord. One has said, "Perhaps it is a greater energy of divine power which keeps the Christian from day to day, from year to year, praying, hoping, running, believing against all hindrances, which maintains him a living martyr, than that which bears him up for an hour in sacrificing himself at the stake"—Thomas Cecil.

On the other hand the church is not what it should be until it possesses the ability to win souls to God and to forward His Kingdom in the world. This power is not of man, it cannot be identified with human gush or human ability, it must be "received" from God, it is a Divine gift, all other power is spurious and falls far short of success. We quote from another, "Christ always gives unto all those whom He sends forth of His own power for His own works—spiritual power for spiritual works, the power of God to do the works of God. Indeed Christ gives unto some a greater measure of power and to some a lesser, according as He intends to use some in greater works and difficulties and some in lesser; but still they have Christ's power, whether more or less, who are employed by Christ will enable a man to do great things, far greater than the world suspects or imagines"—William Dell.

There are a few marks of elements which distinguish this imparted power to which we desire to call the reader's attention.

1. Purity. The nearer the soul approaches the Divine ideal of complete freedom from the carnal nature the more nearly it approaches the fountain head of Divine power; for God sees in such a heart a likeness to his own nature and pours on it and through it rivers of living water to refresh the dry and thirsty land. We say, and truthfully, that purity is power.

2. Confidence. How helpless we are when we lack confidence in the ability and willingness of God! He may possess all power, but if we harbor a lingering doubt we will in no wise connect up with the power. As well attempt to run the electric car with the trolley disconnected, as to try to accomplish God's work when we hesitate as to His ability. But when

we touch God in faith, all things are possible, even to the removing of mountains.

"The strength of man sinks in the hour of trial;
But there lives a Power that to the battle
Girdeth the weak"—Johanna Baillie.

3. Fervency of spirit. A dry, careless, formal, disinterested soul does nothing for God. That heart which burns with holy zeal, throbs with heavenly desire, pulsates with true anxiety for God's glory, will see the fulfilment of its prayers—God will be prevailed with. Without holy earnestness, a man may be entertaining, he may be popular, he may be much sought after; but he lacks weight, he lacks Divine unction, his work is but wood, hay, stubble; the first wind of opposition from the world or the devil blows all his converts away like chaff from the summer threshing floor.

4. Abasement or humility. The apostle declared that when he was weak then he was strong. He gloried in his infirmities that the power of Christ might rest upon him. How opposite to our earth-taught ideas! To us the proud are happy, the rich are blessed, the learned are wise, the mighty are exalted; but to God the truly humble are the exalted, and those who sit at Jesus' feet have chosen the better part. A Kempis says, "God protecteth the humble and delivereth them; the humble He loveth and comforteth; unto the humble man he inclineth Himself; unto the humble He giveth more grace; and after His humiliation He raiseth him to glory. Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself."

5. Abandonment. The soul that is truly abandoned, wills as God wills. He that asks according to God's will receive answers to his prayers. "Thy will, O God, not mine, be done" is the cry of the truly abandoned soul. There are great and glorious things God desires and such souls are His chosen to accomplish His will.

Oh, troubled soul! Why thus complain?
Why thus great Providence arraign?
Poor, feeble heart! thy troubles still,
And hide thyself in God's great will.

"Tis true He now thy strength doth try,
Like birds that teach their young to fly;
But when thou sinkest, He will bring
Beneath thy fall His own great wing."

—Thomas C. Upham

6. Discernment. If we are so blind that we do not know the mind of Christ, it is little wonder that we are powerless and fruitless. Some ask and receive not, because they ask amiss and not according to the will of God. We are so apt to bewail our lot, and are so slow in recogniz-

ing that "All things work together for good to them that love God," and, like Jacob, we often moan amid the most mighty manifestations of Divine goodwill, "All these things are against me." Can we not catch the meaning so strikingly expressed by an unknown writer?—

God is all-wise, all-powerful, and all good—
I speak to those alone who hold Him so—
All-wise, and knoweth therefore what is best;
All good, and willeth therefore what is best;
And, if He can why, must.

7. Communion. By this we do not refer to that noisy babble which is often mistaken for prayer, but real heart-intimacy with God. A friendship with Jesus which infinitely surpasses any natural conception. To know the Lord and to be known of Him: to have Him speak, yea, better, to have Him live His glorious life in our inmost beings, and we to live our lives hid with Christ in the heart of the Father. Alone with God! Alone with God!

"Lost in deep adoring stillness,
Jesus Lord I dare not move;
Lest I lose the faintest whisper,
Meant to catch the ear of love."

F. W. Faber says, "To watch God seems to put a new nature in us. We grow like Hmy by seeing Him, even in the twilight of this arctic world. We turn away from the sight of Him for a moment, and lo! all things look unbeautiful, because God is not there."

8. S. Recollection. Sir Thomas Brown said, "Chain up the unruly legion of thy breast. Lead thine own captivity, and be Caesar within thyself." That is, control thyself. Do not think that you can give unlimited bridle to either your clamorous desires or your unruly tongue and find favor with God. It is His desire that we should only use up as much of ourselves as will glorify Him, and then hold the rest in reserve. We should always be on the watch or sin and Satan will catch us napping and rob us of our peace. There are said to be engines which use up all their steam to blow the whistle, and are forced to steam up to run the machinery again. There should always be some reserve of power after every outward manifestation that God can call into action if He so desires.

9. Love. Unless our souls love and, as a consequence, desire those things that God loves, we could hardly expect His power to be back of our efforts to attain our coveted goal. Love is as strong as death. A love which burns and yearns for those things which will glorify God,

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