

# 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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## HOW WILL JESUS MANIFEST HIMSELF?

John 14th

Rev. G. S. Appleman

In this portion of scripture, Jesus is preparing His disciples for His departure. As Daniel Steele has said, "There are three distinct dispensations in God's dealings with humanity. They are known as the dispensation of the Father, and of the Son, and of the Holy Ghost." Jesus is coming to the close of His earthly ministry. The dispensation of the Son is closing and the dispensation of the Holy Ghost is about to be ushered in. And that is one reason why this particular portion of scripture should be of great importance to us. He is giving some vital truth concerning this day in which you and I are living. He is giving us some inside information as to how He will manifest Himself to us.

In promising the Holy Spirit in the 16th to the 26th verse, He refers to Him under four different titles, and each title is significant of His work in our hearts.

We would mention first the title so often used in the New Testament, the "Holy Ghost," "Holy Spirit."

The Holy Ghost or Holy Spirit shows Him to be the Spirit of Holiness. (Romans 1:4). And as the Spirit of Holiness, He is here to work out God's desire in our hearts, and God has chosen us from the foundation of the world that we should be Holy. (Eph. 1:4). As the Spirit of Holiness, He has come to cleanse the heart from those elements contrary to the principle of holiness. Throughout the Old Testament prophecy, He is anticipated as a refining fire. He prophesied of a day when He would pour out His spirit on all flesh. In Isaiah 1:25, God said, "I will purely purge away thy dross." John said of Christ that He would baptize them with the Holy Ghost and fire. He will thoroughly purge His followers. And Christ took up the promise and said that not many days hence He would baptize them with the Holy Ghost and fire. On the day of Pentecost, when these promises were fulfilled, they were all filled with the Holy Ghost. He sat over them in cloven tongues of fire. He filled the place as a mighty rushing wind. And this is all suggestive—fire refines, purifies, cleanses all that is dross, and rushing wind is air in action. It drives out stagnation and impurities. A room full of air may be stagnant and impure, but let the rushing mighty wind blow through the room how quickly the air is purified, how fresh and how easy to breathe. On the day of Pentecost those people that met in the upper room needed just that experience, the refining fire, the surging, mighty clarifying power, and ever since that day every believer has needed the same experience.

Many have somewhat to say about the necessity of the baptism of the Holy Ghost as power for service. But, beloved, we must see that to have power for service, we must have cleansed from the heart those things that hinder and retard spiritual progress. He is the Spirit of Holiness, and as such, His work in our hearts from inbred sin, carnal pride, envy, strife, hatred, variance, emulations, heresies, and such like.

The early disciples went out from their Pentecost to blaze the way of truth and salvation. Their preaching and living was in the power and demonstration of the Holy Ghost. They battered down the walls of pagan superstition and conquered over the prejudices of apostate religion. And so if the Church today is to make herself felt in this day of ungodliness and infidelity, we need to tarry till we, too, are emptied of self and filled with the Holy Ghost.

He is mentioned secondly as the Spirit of Truth. Paul prayed for the Church at Ephesus that he church might receive the spirit of wisdom and revelation that the eyes of their understanding might be opened. The Holy Spirit is the Great Conservator of Truth, and helps us to discriminate between truth and error. God says to His people through Isaiah, "And they shall not be confounded"—that means mixed up or confused. It is wonderful in these days of many new religious sects and when people are ever hearing and never coming to a knowledge of the truth to have the Spirit of Truth in our lives, the Blessed Divine Teacher.

He is mentioned in the third place as the Comforter. The Holy Spirit is after referred to as the Comforter. This title as used in the New Testament means "the stander-by," "the one who goes along beside."

Jesus had been with His disciples constantly. They were hardly out of His presence, they had depended on Him for practically every need. They looked to Him continually for light and help. Jesus knew the great risk in going away and leaving them, but He said, "It is expedient that I go, but if I go, I will send you another to go along with you. I will not leave you comfortless." And He is here, the Comforter.

I have often thought what a wonderful thing it is in time of test, trial or sorrow—perhaps there is a death in the family and the heart is broken. It seems no earthly friend can say the word that reaches the spot. All human kindness and sympathy comes short of bringing the needed comfort. But there is a still small voice saying, "I will not leave you comfortless; lo, I am with you al-

ways." Oh! the consciousness of that Divine presence enables us to smile through our tears. We have access to an unseen friend, one who sticketh closer than a brother, and after all it isn't the many nice words of friends that count the most when we are under test or in sorrow. Just to have our very closest loved one step up to our side and say, "I am here;" "I am with you," isn't that enough? What more could we want than to hear the voice of our Elder Brother say, "I am with you," and to know we have access to His power, to His help for He is indeed a present help in time of trouble.

We would mention next, that the Holy Spirit is a revealer of Christ. "I will manifest Myself."

We see by the language here that Jesus identifies Himself with the Holy Spirit. He and the Third Person are inseparable. We mean by that that we cannot say yes to Jesus and say no to the Holy Spirit at any stage of our Christian experience. To grieve the Holy Spirit is to grieve Christ and to reject the Holy Ghost is to reject Christ and his method of manifesting Himself unto us. One of the great perils facing the church today is the careless, indifferent attitude toward the Holy Spirit, the third person of the Trinity. And to think this is that special dispensation in which the Holy Spirit is at work as the great administrator of the Godhead. If people are saved, they must be wooed by the Holy Spirit and convicted by the Holy Spirit. If our prayers are to count, they must be in the Spirit.

We notice how positive is His statement, "I will manifest Myself unto you." How we should covet His manifest presence! No doubt thousands up and down the country are professed followers of Christ who never received the real manifestation of Jesus. They seem to worship Him by proxy and at long range. But there are those, thank God, sprinkled over the land who possess the Living Christ. He is manifest in giving new under-girdings, subsequent anointings, tender touches of heaven on the soul and assurance to the heart. We need to be careful not to grieve or quench the Holy Spirit. How much we need His manifest presence, not only in our lives individually, but we need His manifest presence in our services as we come together to worship! Oh, that God would give us a revival that would sweep believers in to the fullness of the blessing of the Gospel of Christ so that Christ might be manifest! As a sinner away from God, we were in attendance at religious services much up till the last two years be-

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