

# 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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## Christ's Post Resurrection Message.

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"The great lack of our religion is—we need more of God. We accept salvation as His gift and we do not know that the only object of salvation, its chief blessing, is to fit us for, and bring us back to that close intercourse with God for which we were created and in which our glory in eternity will be found. No obedience can be too strict, no dependence too absolute, no submission too complete, no confidence too implicit, to a soul that is learning to count God Himself its chief good, and its exceeding joy." These words of Andrew Murray prepare our hearts for meditation upon the message of Christ after the Crucifixion and before His Ascension.

We recall that His earthly ministry as He dealt with the throngs of humanity, was finished. No more would He mingle with the multitude as they jostled through the streets of Jerusalem, no more would He stop to put clay on the blind eyes as He walked along a country road, no more would sinners see Him in the flesh, but He lingered forty days before His Ascension, and in that period He appeared unto His disciples a number of times, and spoke to them the burden of His soul. His was a very definite post resurrection message.

Luke records this message in his gospel, 24th chapter, 49th verse, "And, behold, I send *the promise* of My Father upon you; but tarry ye in the city of Jerusalem *until* ye be endued with power from on high." And John has written in his gospel, 20th chapter, 19th to 22nd verses, "Then the same day where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this He breathed on them and saith unto them, Receive ye the Holy Ghost."

Christ's Atonement is complete. He has met His supreme ordeal at Calvary. The God-Man, the Second Adam, has proved His claims. He has provided the way whereby the children of men, sin-cursed, heart-broken, may be transformed into new creatures. The purpose of His earthly ministry is accomplished and He is about to ascend to His Father. But the work of spreading this gospel must be left with a handful of plain, humble people, His disciples. They are such a little company and not only must the gospel be preached—the transformed life must be lived by them. The world will ask for a demonstration of their doctrine. The acid test will surely be applied—"Does your message work?"

This little group must have an unflagging incentive for their ministry, they must have an uncompromising courage, an utmost devotion to their master that cannot be tempted or broken by love of gold or praise of men, they must have such stamina or conviction that their motive will not waver even unto death, and with it all there must be such a passion burning in their breasts for the souls of men, such a heaven-born persuasiveness, that they will find the way to spread the good news, "God was in Christ reconciling the world unto Himself." In short, it is nothing less than a Divine equipment that these disciples must have. Where and how they are to receive it? Christ sees this necessity. He sees that without this Divine empowerment they will not be preserved in their own faith and loyalty, they will not triumph in their ministry.

He knows that in the mind of God this equipment is provided in the coming of the Holy Ghost. A new dispensation is dawning. The Holy Spirit is about to be given for this Church Age, but the only way in which this divine empowerment through the Baptism with the Holy Spirit can be realized is by its working out through the personal experience of individual believers, and so Christ meets His disciples in those forty days of waiting to urge upon them the supreme necessity of their receiving the Holy Spirit.

Christ could anticipate that through the centuries of this Church Age determined, relentless, subtle efforts would be made to set aside the Divine plan of spreading the Gospel through a Spirit-baptized church and substitutes would be proposed. There would be those who would emphasize the human power in intellectual training and the temptation would come for men to rely on their native talents, their educational advantages, their charm of personality. Others would be impressed by the tremendous possibility in organization and great ecclesiastical machines would be built up and wealth would pour into the coffers of these organizations. Yet others would become impatient with the seemingly slow progress of reaching souls as individuals and would be caught by the alluring idea that a social program might be substituted and the Kingdom of God brought *en masse* by improving the living conditions of the poor, and educating the underprivileged, and building hospitals for the sick, and securing political liberty for the oppressed, forgetting that all these good things are the by-products of real Christianity. Its life is spiritual victory, not material betterment. The heart of man must be transformed by personal contact with Christ—in short, social service is superficial unless the man is led through its ministry to personal salvation.

When Christ sets before the Church a standard, He does not expect us to consider it "an eternal approximation toward an unattainable ideal." He has provided the way to realize it through His own sacrifice, and puts it within reach of the least of His disciples. After the crucifixion, during these forty days when Christ appeared unto His believing Children, He invariably pointed them to Pentecost as the fulfillment of the Father's promise. In every case He held before them the anticipation of the coming of the Holy Spirit. He breathed on them, he said, "Receive ye the Holy Ghost." No unprejudiced believer can read the post-resurrection messages of our Lord without being impressed that Christ puts supreme emphasis upon the baptism with the Holy Spirit, which should give power to the Church—the life more abundant, with power for purity of heart, power for service, for suffering, for sacrifice. To live in the secret power of the Indwelling Christ through the Holy Spirit, with the working principle upon which every day conduct is based—supreme obedience and devotion to the will of God, is the normal Christian life.

When Christ was here upon the earth, if a poor, blind man had come to Him at any time begging for sight, and our Lord had said, "I will heal you," and the afflicted one had not received his sight, a doubt would have arisen in the mind of all who knew of the failure, and no matter how great the miracles wrought in the following years, there would always have remained in the mind of the people the question, why did His word fail if He is the Son of God? How did *He* happen to put the wrong emphasis on this man's case? Was it lack of power or of judgment? But I submit to you that in His post-resurrection messages, Christ spoke as definitely to His disciples as in the earlier years of His earthly life. He spoke to the afflicted souls that gathered around Him. He pointed His disciples to Pentecost. If He was mistaken in His emphasis, if He over-stressed the importance of the personal experience of the indwelling Holy Spirit, then the last proof of His deity comes into question.

In fact, we may study Christian evidences and apologetics and may learn all the arguments of the theologians on the deity of Christ and the personality of the Holy Spirit, but we do not have the final proof of it until we know it by personal experience. Then the final questions are answered. Pentecost is the supreme proof of the deity of our Lord, and the final argument against destructive criticism.

In such an hour of need as this of our generation, when the Church is confronted by the most tremendous challenge of her history, one does not want to add to her perplexity by crit-

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