

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

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KEEPING WITHIN WHAT IS WRITTEN ON CHRIST'S COMING

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Some of us may be taking a too far ahead view of things to come. The Lord has marked a period or an era as the "beginning of these things that are to come to pass." This he allows his faithful ones may see, and he gives us special directions and admonitions as to our attitude and actions for that period.

Beyond that, he would have us "pray that we may be accounted worthy to escape all these things that shall come to pass" (Luke 21:36). Of these last things more than a dim, dark, foreboding aspect is yet unveiled from prophecy. And our best deciphering of these adds nothing to the awakening and convicting of the unsaved about us, but tends rather to divert zeal of Christians from our remaining privileges and tremendous possibilities as well as over whelming responsibilities of these fast passing hours of this present day of salvation.

Indeed, some of these guesses and speculative theories about the dispensation to come seem calculated to foster hope of another probation in which the world (unreached by obedience to the Savior's commission and charge to us) may be evangelized by the return or recovery of the Jews—an age in which derelict virgins may have the doors again opened unto them, and men who had buried their kingdom talents in the earth may get a chance to dig them up and invest them in a new era.

Now there are two laws of limitation to be observed with regard to God's revelation of things to come. First, his withholding of much that men's curiosity might like to penetrate. Even John the Apostle declares: "We know not what we shall be" (1 John 3). Paul, likewise, says, "We know in part and we prophesy in part"—and not until "then shall I know even as I am known" (1 Cor. 13:9, 12).

And it is not only of the "times" (as of his appearing), but of the "seasons" that it is written: "It is not for you to know" (Acts 1:7). Since the Son of man himself was under such limitations as to what "the Father hath put in his own power," it behooves us to allay our curiosity with the statement of Holy Writ that, "The secret things belong unto the Lord our God." And it is only "those things which are revealed that belong unto us and our children" (Deut. 29:29).

Second, his restriction of his love-secrets and communications to his own people. We have doubt whether much that is contained in the Lord's great discourse of Matthew 24 and Luke 21 is for promiscuous preaching. It was spoken to but a few (representative) disciples. That which is holy is not to be cast before dogs. Swine will trample such pearls under foot, and turn

again to rend us. The Savior, doubtless, has precious things to say to us about his coming again to receive us unto himself and many kindred impartations of truth concerning what awaits the faithful. But he himself has thanked the Father for hiding such things from others. It is in the wise permission of God that "that day" shall overtake in darkness them who have refused to walk in the light of this day of gospel grace. Moreover, they have not the mind to apprehend these things of the Spirit. "They are foolishness unto them."

When we, ourselves, excursion beyond these "beginnings" of earth's sorrows and troubles, we drift into guessings and conjectures and speculations, which become evolved into theories and pass for doctrine till some are lauded as "prophets" and the attention of many is drawn away from saving truth to plausible views and opinions with a show of worldly wisdom. These awaken men's curiosity for more of the same sort, and frustrate conviction of present-day duty and danger with lure of the dream of better days to come. Hence we take occasion again to call attention to the fact that such gracious fore-announcements as are to be found in the Savior's love talk to his disciples alone (as when he spake on the Comforter, and as are heard in his intercessory prayer which followed), were never spoken by him in the hearing of throngs of opponents or unbelievers. But to promiscuous assemblies, in his general discourses on future things, he majored on the judgment aspect of his coming. The writer recalls but one instance in his more public ministry where he seems to speak of the millennial age—and this, too, was spoken of to his apostles. And even in this, it is the judgment phase of that age he refers to. For this seeming single reference to the dispensation that may follow, he speaks over and over again of the fact itself of his coming.

Doubtless, like distinction should be observed by us between the paramount revelation of his coming and the lesser light on matters of the dispensation to follow to that made by Paul (in 2 Thess. 2:1, 2), between the coming of our Lord and our gathering together unto him with which he would comfort the saints, and "the day of Christ," the premature heralding of which by erratic agitators had shaken and troubled God's people there.

Such heralding of men's opinions, beyond what is written of that dispensation (with some turns and some seeming twisting of things that are written to fit theories of those who would pose as wise above the rest, if not as prophets of the Lord), may give godly mothers and other loved ones much distress about their kinfolks who are not eligible to the rapture; but it is not found to further conviction and contrition among the sinners themselves. Moreover, when "seasons," if not exact times, are almost dogmatical-

ly fixed for the occurrence of certain things, and these do not turn out so, must be amended from time to time, correct for prophecy in particular, and disregard scripture in general, is engendered with some

Not only so, but the faith of some about this Holy Ghost dispensation as the day—the only day of salvation—is disturbed till they grow pessimistic as to the possibility of any further revivals now, and they to pin their faith and hope to some "new gospel" or some other way of dividing humanity between those that "shall be saved" and those that "shall be damned," than the way of evangelization by the preached gospel as prescribed by the Lord Jesus Christ.

We must remark that quite a little of the literature now written and circulated (and, we might add, for the most part copied from and followed by most all of the present-day agitators on these lines), is from the pre-pentecostal view of prophecy. We mean that which was voiced by the disciple of Jesus on the very eve of his ascension when one asked: "Wilt thou at this time restore the kingdom unto Israel?" Now we know of no instance where that question was again asked or that subject agitated by them after the day of Pentecost. The fact is, the Lord had set it aside, not only by his announcement that, "It is not for you to know the times and the seasons," but by his projection of the Holy Ghost dispensation to the front in its stead. Greater than the power of any national sceptre, ye shall receive the power of the Holy Ghost. Beyond the confines of the Holy Ghost. Beyond the confines of Israel after the flesh, their arena was to pass Jerusalem, into all Judea, and Samaria, and to the uttermost parts of the earth.

Thus the gospel age must have priority and supremacy over all matters concerning the recovery or restoration of the Jews.

Peter, without the light of the Pentecostal baptism, could never have written what he has given us as the ultimate objective and deep, true heart message of Old Testament prophecy. Contrary to the modernistic fallacy that these prophets spoke from the inspiration of occasions, the genius of their own minds, and the suggestions of their times and circumstances, Peter shows they spake away "beyond their own knowledge" and that they sought earnestly of God to learn what they had spoken of, and "it was revealed unto them," that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven (1 Peter 1:1, 12). Thus it is apparent that much of Old Testament prophecy refers to things of this age rather than to an age that is past or to an age that is yet to come. It requires the single eye of the pure heart which results from the Spirit's purification of the heart

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A Happy and Prosperous New Year to All