

# 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—35-8

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THE MIRACULOUS ASSOCIATED WITH THE PENTECOSTAL EVENT. DOES IT CONTINUE?

(W. G. Burns, in the Holiness Era)

Does the Scripture warrant a continuation of the miraculous that was associated with the Pentecost. This is a very important question, because we have had, in the last twenty-five years, many advocates of Pentecost. We should not expect another Pentecost, any more than we should expect another Sinia, and not any more than we should expect another Calvary. Sinia and Pentecost were ushered in and accredited by a great display of divine power, accompanied by public miracles everywhere. There are over seventy miracles recorded in the Old Testament and nearly as many in the New. A miracle is something that is wonderful, a wonder, or a mighty work accomplished in contravention of all natural law, and in such a way as to show or evince the special interposition of God. We have no more reason to expect the phenomena of Pentecost to be repeated, than we have to expect and see the cloudy pillar, or the manna from heaven. If the cloudy pillar and the manna phenomena were withdrawn and it is certain they were, so also are the evidential miracles of Pentecost withdrawn. The Acts of the apostles abound with miracles, and it is just as true that they need not and are not duplicated anywhere today. The Acts of the apostles is apart of the New Testament Record, and is very unique in itself. It records the Pentecostal event, the ushering in of the Holy Spirit dispensation. If it were missing the transition from the Gospels to the Epistles would surely be a mystery. But these records bridge the gulf which separates the records of the Messiah's earthly ministry to the covenant people, from the apostolic writings which are principally addressed to the Gentiles. It is far more than mere opinion, it is a real fact that the Pentecostal miracles which at first held such a prominent place in the narratives of the Acts passed away when the Divine purpose was fulfilled, when the divine claims of Jesus were all vindicated. The silence of all the Epistles following except those historically covered by the Acts with respect to these evidential miracles prove beyond doubt they were not intended to continue. Look at Paul's last imprisonment and see this as more evidence of the same thing. He declares that in nothing was he "behind the very chiefest of the apostles" when appealing to the "signs and wonders and mighty deeds," which were the outward credentials of his ministry, 2 Cor. 11-12. God wrought at one time very special miracles by the hands of Paul, so that even handkerchiefs carried from his body brought healing to the sick. Acts 19:11-12. We very earnestly ask an explanation from all those who still use the handkerchief method of healing why in their own case nothing convincingly happens, and particularly why Paul could

not now heal Epaphroditus when he lay sick nigh unto death, by his side at Rome. And how was it that at a later date he had to leave Trophimus lying sick at Miletum. Especially as one has said when a miracle of the Pentecostal order of events, at the courts of Nero would have shaken the world. Never was a miracle more needed if the beliefs and theories of specially the last twenty-five or thirty years be true. Dealing still farther with Paul let us notice that when the magistrate at Philippi thrust him into prison with Silas what happened? A mighty earthquake shook the foundation of the prison, God came down to his deliverance and his persecutors were brought as supplicants to his feet. Why did not such a supernatural deliverance come to him while a prisoner at Rome? We believe the days of earthquakes for this purpose together with "mighty signs, and wonders," were past and as a "pattern to them that should afterward believe" the old warrior of the cross learned the deeper mystery of the life of faith, by submitting to martyrdom, allowing Nero's sword to drink his life's blood. There has been during the last thirty years a great endeavor in many places to produce the full phenomena of Pentecost such as "speaking in tongues," "the miraculous in healings" and among the more fanatical even to attempt to "raise the dead," but of no avail as far as we have observed. Medical science has wrought wonders, the triumphs of the laboratories are among our greatest modern achievements, and our universities and all seats of learning provide the privilege for any would-be messengers of the Cross to the nations of the world, the opportunity of becoming efficient to talk the language of any one of them, or all of them if need be, so that if you are sick, or if you are needing a mastery of any dialect just help yourself as far as you can and you'll be surprised how little need you will have of any call for a show down of anything of the miraculous as of old. We do not "limit the Holy One." He works according to His own sovereign purpose and will. In spite of all this it cannot be denied, but that God allows the surgeons, the doctors, the nurses, the hospitals, the different climates and many other natural means to be the medium of healing and health to the masses, where the divine interposition as far as the miraculous goes is scarcely if ever in evidence. What we say here as to healing, the same applies to that foolish endeavor of seeking to reach the miraculous in languages as on the day of Pentecost. The world has been offered in the last decade or so, a very spurious exhibition of the miraculous and supernatural happenings associated with the Pentecostal event. History repeats itself in this as in many other ways, and while this modern heresy has well nigh spent itself and is waning and passing we still must stand on guard lest in some other subtle form the devil will assail the written revelation of God to His creatures.

"HE HOLDETH THE WATERS IN HIS HAND"

"O Thou, who has spread out the skies,  
And measured the depths of the sea,  
Our incense of praise shall arise  
In joyous thanksgiving to Thee.  
Forever Thy presence is near,  
Though heaves our bark far from the  
land;  
We ride on the deep without fear;  
The waters are held in Thy hand.

"Eternity comes in the sound  
Of billows that never can sleep;  
Jehovah encircles us round;  
Omnipotence walks on the deep.  
Our Father, we look up to Thee,  
As on toward the haven we roll;  
And faith in our Pilot shall be  
An anchor to steady the soul."

—Selected

Are the problems of life, growing harder to  
bear,  
Be-setting your path, with temptation and  
care.  
Have fond hopes been shattered and friends  
proved untrue  
Tell Jesus about it, He'll know what to do.

Does life seem a failure, not really worth  
while,  
Still you strive to keep with the rank and  
the file,"  
Is your strength almost gone, in the unequal  
fight?  
Then trust your dear Savior, He'll bring things  
out right.

Has Death called a loved one, away from your  
home?  
Leaving memories that haunt, of a love you  
have known,  
Making life now seem empty, just chaos and  
pain,  
Your Christ is so near you, just bid him  
remain.

You've tried other ways, now let Jesus come  
in,  
He's suffered, and knows just what solace to  
bring.  
Won't you trust this dear Savior, who died  
friend for you?  
My Christ will not fail you, let Him see you  
through.

M. McBRIEN,

Amherst, N. S.

Spurgeon: "One bright vision which private prayer brings down upon the ministry is an indescribable and inimitable something—an unction from the Holy One! Let us continue instant, constant, fervent in supplication. Let your fleece lie in the threshing floor of supplication till it is wet with the dew of heaven."