

# The King's Highway

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## THE DEEP DESIRE AND THE SPIRIT'S FIRE

By John Paul

Text: Let the priests, the ministers of the Lord, weep between the porch and the altar Joel 2:17.

Before there can be a revival in the world there must be a pentecost in the church. Before there can be a pentecost in the Church there must be a world vision and a burden for souls. In his steps to pentecost as the prophet Joel outlines them, one important stage is represented in these words: "Let the priests, the ministers of the Lord, weep between the porch and the altar."

The context of this passage indicates that the deep feeling should not grow out of some pathetic tale or human interest newspaper story. It is not to be the maudlin sob of a sentimentalist or the easy tears of a senile mind. It is to be the cry of a burdened soul; burdened not alone for itself, but that others might be spared and saved and that God's inheritance might be delivered from reproach.

The biblical pentecost does not come to the soul so readily through a sense of need for the sake of others. Pentecostal fire does not fall on the soul of the individual who is always up for repairs. People who seek merely to improve their own feelings, to take care of their own dear skins, and to have a sense of personal security, do not get the largest returns on the promises of God.

The position occupied by one who prays for a pentecost is between the porch and the altar and the pentecost for which he prays is not for himself alone and not for private or local consumption. The prophet had all this in mind when he said: It shall come to pass "afterward" that I will pour out my Spirit. It was to be after the Church had an intelligent sense of its own need and the need of the world and assumed its representative position as an intercessor; after it should throw itself in the breach between God and lost humanity.

Deep feeling must precede the coming of the Holy Spirit; it must accompany the prayer that leads up to the blessing. We know that one cannot command himself to feel. We cannot rise in the might of our intelligence and say to ourselves: Now we shall feel, now we shall be deeply concerned, and weep over the offenses which have been perpetrated against God, over the backslidings of the Church, and over the wanderings of lost humanity. Orders of this kind came indirect. They come after someone has sounded an alarm and has heeded the alarm. After we have reviewed the needs with serious reflection, have weighed God's claims and

considered his judgments there is a kind of information that will occasion deep feeling. It can be imitated under the preacher who tells death-bed stories and draws pathetic pictures; but to do this is to offer strange fire on the altar of God. It is a counterfeit emotion, as shallow as the tan on a sun-burned maiden. Deep feeling comes from deep thought and fundamental information.

Some modern scholars have denied the value of emotion. They have said that as an element in consciousness it has no function. Just as the appendix is the troublesome relic of a time when man was a ruminating animal, the emotions are a left over from our primitive state. Better psychologists are proving the falsehood of this view. There are abnormal emotions, such as we receive from drunkenness or experience in certain kinds of fear, that have no value. But a normal emotion re-enforces conduct. It turns a dull, drab negative human being into a vehicle of power, a vessel of energy. A qualification that must be studied and sought throughout the church as a prerequisite of pentecost is to learn to feel. Do not suppose that we are pleading for the return of a wild, noisy, emotional revival. This is not needed and the Spirit of God will not lead in this direction. People are learning the difference between noise and power. Gravity which holds worlds in its grasp is absolutely silent. Empty wagons are noisy, while the sound of a loaded wagon has a subdued dignity. No man ever felt more deeply than our Lord himself. So great did his feelings finally become that the blood vessels around his heart failed to endure the strain. Yet the prophet foresaw in him one who should not strive nor cry aloud; who would not quench the smoking flax or break the bruised reed. What we need as a preparation for pentecost is a feeling so deep that the noise of a stormy meeting or the clash and clamor of a theological debate would be an intrusion upon its sacredness.

Two young men once conducted a clearing-house on world news, in upstairs offices, in London and Edinboro. The partners were in London one night at midnight, when one of them on the street, having lost his key to the outer door, was unable to reach the other in their upstairs office. He telegraphed the Edinboro office to call the partner upstairs in London, that he might come down and let him in.

The nearest way to our unsaved and back-slidden neighbors; to our endangered loved ones overseas; to our suffering friends in the enemy's detention camps; to our lost fellow-beings in the regions beyond, is by way of our New Jerusalem office—our connection in the kingdom above.—Pentecostal Herald.

"Prosperity gains friends; adversity tries them."

## MAKING A MAN

"As long as we have bad homes," says one, "you can have half the male population turned into policemen, and turn the churches into jails; but it won't prevent crime."

Homes make men. Yet the ordinary parent considers the making of a man so indifferent a task, that like the traditional Topsy, the child "just grows." And a little fellow left to his own devices is more likely to go wrong.

In thousands of cases, the Sunday School is given no opportunity to contact the man-in-the-making. No Christian influence is brought to bear upon his childish soul. Meanwhile, as the months and years slip by, the plastic character of youth is being hardened in the mold of evil.

When will intelligent parents who call themselves Christians awake to the fact that now is the time to save their children? Never again will the little folk be so pliable, so tender-hearted, so susceptible to the claims of the Gospel as they are today.

The choice which a youth makes during his teens—or earlier—stands a more than equal chance of being his choice for a life-time. Then, fathers, mothers, teachers, in the name of Christ, leave no means untried to bring the children into the Kingdom while it is called today.—Voice of Duty.

## "IN A MOMENT"

Quite suddenly—it may be at the turning of the lane,  
Where I stand to watch a skylark soar from out the swelling grain,  
That the trump of God shall thrill me, with its call so loud and clear,  
And I'm called away to meet Him, whom of all I hold most dear.

Quite suddenly—it may be in His house I bend my knee,  
When the Kingly Voice, long hoped for, comes at last to summon me,  
And the fellowship of earth-life that has seemed so passing sweet,  
Proves nothing but the shadow of our meeting round His feet.

Quite suddenly—it may be as I tread the busy street,  
Strong to endure life's stress and strain, its every call to meet,  
That through the roar of traffic, a trumpet silvery clear,  
Shall stir my startled sense and proclaim His coming near.

Quite suddenly—it may be as I lie in dreamless sleep,  
God's gift to my sorrowing heart, with no more tears to weep,  
That a call shall break my slumber and a Voice sound in my ear;  
Rise up, my love, and come away, behold the Bridegroom's here. —Selected

Mrs. Fred Brown, Dec 43