

# The King's Highway

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## REVIVE US AGAIN

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This is an hour when God's children need to pray and not faint, an hour when men are thinking and living in a material realm while their souls grow lean and atrophied. We are profoundly convinced that this is an hour for the beginning of a nation-wide revival which will bring our people back from their worldly wanderings to the path of righteousness, which leads to life eternal. Indeed, the crying need of the present moment should be but a compelling challenge to every one who desires to see the Kingdom of God advanced among men.

The promises are clear and plain. Prayer does things. Prayer changes things. The united, fervent prayers of God's people can put to rout the hosts of darkness and thoroughly defeat the enemy of men's souls.

Because we lack faith in God and men there are miracles of grace undone that otherwise would bless and surprise the world. It must be a sad God who looks down upon his unsaved ones knowing that if his saved ones had faith multitudes would be recovered for the Kingdom.

Let us not get away from this outstanding fact,—that the need of the present moment is the regenerating and sanctifying power of the Holy Spirit working mightily in the lives of men. Our church is lamentably lame at this point. She is apparently eager for her material prosperity and influence when the vital need is for spiritual power which can change and transform the hearts of men. There is no greater painted harlot than a love of temporal power. Would to God our church might cry for spiritual power instead. This she must have if she would lead men, not only to admire, but to practice righteousness. She needs this power, first, to convince men of their sin, then point them to the source of power which would give them victory over sin.

There is a popular notion at the present hour that the chief work of the church is educational. In our various services we are offering the latest results of modern scholarship as if through this influence men could be transformed from hoodlums to philanthropists, from sinners to saints, while we look with not a little suspicion upon any effort to secure the immediate conversion or sanctification of men or the speedy overthrow of evil apart from this educative process. Let us rest assured that men can never be educated into righteousness. The greatest menace is not that of the low brow, but of the high brow whose thinking is tainted by sinful processes. Some one has said you cannot find any great piece of rascality without certain university graduates being mixed up in it. Indeed, a complete faculty for some great institution of learning could easily be secured from inmates of Sing Sing Prison alone. A rascal who speaks a dozen languages

is no less a rascal because of his acquirements. Not even religious activities and organized agencies, but the direct, supernatural and divine power can accomplish this result.

Now we see the strange anomaly of a church whose only hope is to go forward on its knees and through the power of the living God, a church to whom has been promised infinite power, and yet a church that is at this moment tragically powerless to achieve great spiritual results or to hold in check a generation which at present seems hurtling forward toward a godless oblivion.

We are compelled to believe that while the source of infinite power is at our command there is a great deal of practical unbelief in the Holy Spirit evident in the church of today. We exalt Christ and in a manner worship God and endeavor to conquer the world for our Lord by various activities and organized agencies, but the direct, supernatural efficiency of the Holy Spirit is relegated to a small class of disciples often regarded as extremists or fanatics. Alas, the spiritual men of almost any community are characterized as "peculiar." They are looked up as excellent men and women, but impractical and radical religionists.

But why this? Is it because they hold unscriptural views? Have they mistaken the message of the Gospel or wrongly interpreted the Word of God, or do they have mistaken notions of duty and privilege? No, few, if any, would accuse them of these things, but the church as a whole does not apparently believe in the power of the Holy Spirit which Jesus promised and which a few have accepted and used in his service. Their peculiarity is but the peculiarity of Pentecost. Their extreme views are simply the views of Jesus, the views which he taught while here on earth, and which he expected all his disciples to accept and adopt, for the promise is to all that, "Ye shall receive power when the Holy Spirit is come upon you."

"Ye shall receive power" was the direct promise of Jesus Christ. This did not mean the development of an occasional St. Cecilia or St. Francis, but was the promise for all Christians, everywhere, then and now. And the hope for the appalling present day conditions of worldliness and sinful practices, which have almost come to assume the guise of respectability, is for God's people to meet the pre-pentecostal conditions and to tarry until another Pentecost breaks upon men's spiritual consciousness.

Churches which ignore the Holy Spirit are but mausoleums of dead piety. They may claim to be orthodox, but the devil laughs at dead orthodoxy as much as he rejoices over live herterodoxy. Some of our orthodox churches are like signposts miles and miles away from the place they represent, having the form of godliness but lacking the power thereof. The truth is there are multitudes who

are only distant disciples. They profess to admire religion but they do not press on and appropriate it. How vigorous would be their protest if they were compelled to live on half rations; yet the larger part of the church is doing this spiritually. So many people are afraid of too much religion and are continually miserable because of too little. Yet, a whole-hearted surrender to the Holy Spirit would mean a doubling, yea a quadrupling, of one's power and effectiveness.

We can give no legitimate excuse for meager experience and only partially efficient lives when power without measure is promised to those who will in humility seek it and by faith appropriate it. The supreme question before the church is still, "Have ye received the Holy Spirit since ye believed?"

Men everywhere are tempest-tossed, heart-sick, and sin-sick. Men on the street are under the devil's delusion that age-long sins must of necessity continue through ages to come but this is but Satanic sophistry. The Son of God was manifested that he might destroy the works of the devil. "Where sin abounded grace doth much more abound." If sin appears to be a Mediterranean Sea, grace is a Pacific Ocean. He that the Son sets free is free indeed. There is one mighty to save and strong to deliver, and this is the message the minister of God should by all means proclaim constantly, fearlessly, earnestly.

We are compelled to register our belief that a great part of present day apostasy is due to the ministers of the Gospel who have lost their note of authority and who have become hirelings instead of prophets. Well does Ezekiel say to the preachers of today: "So thou, O Son of Man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, . . . say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil way: for why will ye die, O house of Israel?" Ezekiel 33:7-11.

Tremendous is the responsibility resting upon God's messenger. He must declare, not a piece-meal Gospel, but a full and complete redemption from all sin. He must tell those who are discouraged and sin-shackled that they can overcome both the natural and the supernatural forces through a power greater than themselves, namely, the coming of the

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