

# 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."

VOL. XXXVIII.

MONCTON, N. B., FEBRUARY 15TH, 1948

No. 19

### THE MESSENGER FOR THE MASTER

By Peter Wiseman, D. D.

There is no argument against the necessity for the messenger of Christ giving his best to the task to which he is called. This includes his best educationally as well as otherwise. God will not do for any person what he can do for himself. There is, however, a divine making, a divine qualification, without which the messenger of the Cross is not qualified.

The messenger of Christ should be a man of genuine Christian character, for without this, he is doomed to failure. There is no substitute for Christian experience. He may succeed in building up a church numerically; he may succeed sociologically; he may succeed educationally; he may be a good mixer, and have all the characteristics of a strong personality to draw men around him. But if he is not a man of genuine Christian character he is doomed to fail; for the primary objective of his message, yes, and his mission, rests there. St. Paul's call and commission to the Christian ministry was received in the blazing light of a glorious conversion:

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," (Acts 26: 16-18).

The messenger largely determines the message. If the channel is clean, the message will be pure; if the channel is impure, the message will be contaminated. Cleansed and filled personalities on the day of Pentecost made possible their speaking as the Spirit gave utterance. A clean fountain gives forth clean water; a good tree bears good fruit. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him."

The messenger's condition determines the life-quality of the message; only a quickened messenger can give a quickening message; a dead thing cannot give a live message. The message will not rise above the man. As the man, so his message. Out of the heart are the issues of life. It is the "righteous man" that makes possible "the effectual fervent prayer." Righteousness has its root in the word "right." God has made the man right-

eous; hence the possibility of prayer. Even orthodox messages may kill; but not when they come from a living, righteous man; not if given by a quickened messenger.

The messenger of God must be much in communion with God. "The short prevailing prayer," says E. M. Bounds in the book, *Power Through Prayer*, "cannot be prayed by one who has not prevailed with God in mighty struggle of long continuance." Out of such blessed seasons of communion, messages are born and shaped. "Talking to man for God is great," says one, "but talking to God for man is greater still." William Penn said of George Fox, "Above all, he excelled in prayer." It may be said of some that they excelled in preaching. What a commendation! Luther spent the best three hours of the day in prayer. John Wesley spent two. The messenger who will become God's method must be a man of prayer; for a prayerless ministry is a fruitless ministry. God will make His messenger through his prayer life. David said he would pray morning, noon and evening. It is said of the sainted John Fletcher that he stained the walls of his room with the breath of prayer. It was John Wesley's view that God does nothing but in answer to prayer.

The messenger must be God possessed in order to give God's message. No human attainment can take the place of God's accomplishment within man in order that He may accomplish through man. To do a great work for God, the messenger must experience within a great work wrought by God. This is absolutely necessary. It is "according to the power that worketh in us." How could a messenger of God who is proud preach Christ who is meek and lowly in heart? How could a messenger who is concerned about his reputation preach Christ, who made Himself of no reputation? How could a messenger who is selfish and self-centered preach Christ who emptied Himself and became obedient unto death, even the death of the Cross? How could a messenger who is a hireling and careth not for the sheep, preach the Christ-Shepherd who gave His life for the sheep? How could an indifferent messenger say with St. Paul, "I am free from the blood of all men"? How could a covetous messenger say with the same Apostle, "I have coveted no man's silver, or gold, or apparel"? How could a messenger who shapes his message in the light of what the people want rather than in the light of what they need say with Paul, "I have kept back nothing that was profitable unto you"? How could a messenger who is supposed to reproduce in his life everything in the life of the Master, except His merit, preach the Christ

he had never followed without the camp nor borne His reproach? How could he?

The messenger's message will be on some phase of the great apostolic theme, "Christ crucified," the Person and the Cross (for there is but one theme, but many subjects); yet whatever the phase of truth revealed in the Word (II Tim. 4:2), the fact remains, namely: the message depends largely on the messenger. He must be God-sent (Jer. 29:9) anointed of God (Luke 4:18; I. John 2:27). It comes from the secret place of communion with God, his lips having been touched anointed with a live coal from off the altar (Isa. 6:7- his head anointed with fresh oil (Psalm 92:1 spiritually, of course, the unction of the Holy One upon him (I. Jno. 2:20). With his divine human preparedness, he comes from God to appear before man as God's representative God-clothed messenger!

O messenger of God! to your knees and stay there till you hear from Heaven! Is any wonder that Edward Payson cried to the minister, "Prayer is the first thing, second thing, the third necessary to a ministry. Pray, then, dear brother; pray, pray, pray. The messengers of God need more burden like what Luther had when he cried out:

"O almighty and everlasting God, how terrible is this world! Behold, it openeth its mouth to swallow me up, and I have so little trust in Thee. How weak is the flesh, and how powerful is Satan! O God! O God! O God! Do Thou help me against all the wisdom of the world! Do this, Thou shouldst do it, Thou alone. My God, art Thou dead? Thou canst not die! Thou hidest Thyself from me, Thou hast chosen me for this work. Act, O God; stand at my side for the sake of my well beloved Jesus Christ who is my defence, my shield, my strong tower! And though the world should be filled with devils; though my body which is still the work of Thy hands should be slain, be stretched upon the cross, be cut into pieces, reduced to ashes, my soul is Thine! God help me! Amen."

From the Life of David Brainerd we have the following:

"I set apart this day for secret fasting and prayer, to entreat God to direct and bless me with regard to the great work which I have in view of preaching the Gospel \* \* \* Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my friends, but at night the Lord visited me wonderfully in prayer. I think my soul was never in such agony before. I felt no restraint, the treasures of divine grace were opened to me. I wrestled for absent friends, for the gathering of souls, for multitudes of

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