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THE NEED of a great, far-reaching revival of
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of spreading scriptural holiness? By preach-
ing to men the power of the blood, in the power
of the Holy Ghost.—Dr. P. F. Bressee.
Temptations Common to Preachers

D. Shelby Corlett, D.D., Editor

Temptations are the common lot of us all. But there are some temptations, which because of the peculiar relationship that a preacher sustains to life and people, are more or less common to ministers. It is true that the preacher is human, and because of that, he is subject to all of the temptations common to all people. In other words, the preacher can be no better than his Lord who walked in all points like as we are, yet He was without sin; and the minister, by the grace of God, must keep from yielding to these temptations.

Generally, the preacher is not tempted to the vulgar or the low sins or evils of life; nor is he usually tempted to lust, to murder, or drunkenness or to theft. His temptations are of a more subtle nature. They are more the temptations of the spirit, those temptations which try the best souls. Temptations which test faithfulness to the vows of consecration and their application in daily life; temptations which test loyalty to the covenant of ordination and the practical duties of the ministerial life.

The Great Minister, Jesus, our Lord, passed through the period of intense temptation before He started upon His public ministry. The three temptations presented to Him by Satan, the record of which is given both by Matthew and Luke, some-what in the same words and the same situations which the ministers of the gospel face; at least, we may find some parallel between them and our temptations today.

The first temptation, that of making bread out of stones, was an appeal to selfishness; to use the power He possessed to gratify a human appetite, or for selfish and material purposes. It pictures the temptation presented to preachers to use their abilities, their positions, and their authority for wrong or selfish purposes or ends.

The true ministers of the gospel belong to God in a very peculiar sense; a sense in which the average child of God does not belong to Him. They are called of God to the work of the ministry; they are possessors of a divine commission to proclaim the good news of salvation and life; to the world, to be God's mouthpiece to mankind, or to make known His message to people. They are filled with the Holy Spirit and anointed of Him, and the power of God is manifested through their lives and ministry. The church gives unusual recognition to its ministers; they have a position set apart from secular activities to devote them- selves to the ministry of the Word and to prayer; and opportunities of managing the work of the church, of working with people, and of the intimacies involved in being a special person is called for such help; also need leadership which gives to them the direction of the affairs of the church and its different auxiliary organizations, and to greater or lesser degree places other people under their domination. The minister faces this temptation frequently, in fact, almost constantly: How shall I use this special divine relationship; how shall I use the privileges and authority given me by the church? Shall I use it to make bread for myself, use it to my own advantage, to gratify my own ambition to rule others; or shall I use these privileges for the glory of God?

The temptation will be present always to use the opportunities and privileges of the ministry for selfish ends. Jesus gave the standard for the life of a true Christian ministry; it is not to be ministered to, but to minister and to give his life for others. There is much hard work connected with the ministry; there are many unpleasant tasks, tasks which the human could shun and neglect; there are many burdens to bear, the needs and troubles of others, the care of the church with its manifold difficulties, the burden of intercession, prayer for the ministry, and the burden of soul passion for the salvation of the lost. The minister faces the temptation always to spare himself, to make bread for himself, instead of being faithful to God and to the tasks which his calling necessarily lays upon him.

The minister is not required to give an account to some employer of the use of his time, or the manner in which he has employed the privileges afforded him in giving himself to the ministry of the Word and to prayer (Acts 6:4). Shall he make bread for himself, spare himself in these matters? Dare the minister of God fretter away his time in useless matters, or give himself to empty and meaningless activities? Shall he...
spare himself the task of bearing burdens under the pretense of being busy? Shall he waste the time given him by his position for study of the Word and prayer, for pastoral visitation? If he does, what is the function of the church, in idleness, in gratifying his personal desires for recreation away beyond that which is necessary to his physical well-being, in applying himself to and giving his unoccupied time to a personal hobby until the work of the church suffers? Of the errant boy of the home and church-boy for his wife—doing the family work, looking after the cleaning of the house, etc.—all of which, his own wife would have to do if he were engaged in any other profession? Dare a minister give way to the serious and fatal temptation of merely "getting by" when he could accomplish much more for God and see many more souls saved and believers sanctified if he were to apply himself more diligently to his God-called task?

If a pastor would give himself as consistently to his work as the average businessman must to make his business go, as the average professional man must to succeed, as the successful farmer must to make his land productive, and the average worker must to keep his position, he would have success. If the average worker would give himself to real, honest-to-goodness work, his material gain and satisfaction would be greater than if he worked eight hours a day, he would accomplish much more than the average worker is now accomplishing. There is the well-worn and well-justified excuse of "being busy" which most pastors use. Check up; you are busy, no doubt, but busy about what? There are so many matters of little or no importance which a minister may permit to occupy his time that if he is not careful he will be busy about these things and the true work of the ministry is neglected. When we do this we work against and for ourselves and falling in the primary task to which God has called us—we are yielding to the temptation which Jesus overcame.

How shall the minister use his position and authority? Shall he make his authority the means of dictating or shall he use it as the authority of leadership—follow me as I follow Christ? More pastors limit their usefulness and influence through yielding to the temptation to become officious and dictatorial, to be overbearing, and jealous of their honor and standing, than perhaps any other one point. There must have been some even in the days of the apostles who yielded to this temptation, for Peter exhorted the ministers thus: "Neither as being lords over God's heritage, but being ensamples to the flock"; and Paul exhorts Titus to "be an ensample of the believers" (Titus 2:20-21).

Because of his position and place of authority, the minister is tempted to use people as his servants, or for his own pleasure instead of thinking of them as fellow laborers with Christ and lively stones from which God's living temple, the habitation of God through the Spirit, is built. How subtle is this temptation, to make bread for ourselves, to save ourselves, or to misuse power and privilege. Ministers should carefully guard against this and by the help of God overcome all such temptations.

(We will continue this discussion in the next issue—(Baron).

Denominational Loyalty

The loyalty of the minister is two-fold; a deep heart loyalty to God, and a loyalty to his denomination which has recognized his call to preach, has ordained or licensed him, and has given him a place of service. His loyalty to God is by far the supreme loyalty of his life, and if there should arise a situation in which he could not be loyal to God and to his denomination at the same time, he should be loyal to God even if it demanded that he sever his relations with his denomination. But generally holiness ministers are not called upon to make such a drastic choice; the program and activity of the holiness churches and the plan of God are usually in agreement.

There is a tendency to be careless about loyalty to one's church and to its program; to put up one's judgment about the value of his pastor over the judgment and thought of the leaders of the denomination who are better able to view the situation as a whole and understand better the program essential to the best interests of the entire church. A pastor may not fully understand all of the factors involved in any project promoted by his church, but until he knows assuredly that it is contrary to what his loyalty to God would demand of him, he should give his cooperation to his church leaders.

Loyalty of this kind does not imply that a pastor may not have some individual thought about the project; he may question the advisability of promoting it, and he certainly has the privilege of asking questions or bringing more information about the matter, even to the extent of presenting his individual protest if he thinks the situation merits this; but in spite of his personal feelings he should give his cooperation to the endeavor and cooperate with the leaders of his church. Any plan is better than no plan; and a poor plan which is supported by all the people involved is much more successful than the best plan which receives poor support.

The basis upon which a pastor may test his co-operation and loyalty to any general or district project of the church is this: Am I giving to this project or program the same co-operation and loyalty I expect my church leaders to give to any project or program I as pastor may present to them? If the Golden Rule is applied to these matters, there will be much greater loyalty given by both parties.

Loyalty and co-operation will result in denominational harmony and much greater success will be attained.

The Holy Spirit in the Holy Scriptures

Dr. Ralph Earle

I. The Old Testament

When the reader opens the pages of the Bible he is confronted at once with the possibility of the Holy Spirit. The second verse of Genesis tells us that the earth was a shapeless mass, wrapped in deep darkness. But "the Spirit of God" moved, the face of the waters and changed chaos into cosmos.

"Holy Spirit" occurs only three times in the Old Testament—once in the Psalms (51:11) and twice in Isaiah (63:10-11). On the other hand, "Spirit of God" occurs no less than thirteen times and "the Spirit of the Lord" some twenty-six times.

The first mention of the Holy Spirit shows him as the active agent in creation. The Bible pictures God, Christ, and the Holy Spirit in the role of Creator. It is difficult to distinguish dogmatically the functions of the three in the work of creation, but it appears clear that God created the universe through the powerful, pregnant moving of His Spirit.

The second mention of the Holy Spirit is in Genesis 41:58, where Pharaoh says of Joseph: "Can we find such a one as this is, a man in whom the Spirit of God is?" Pharaoh evidently recognized the Spirit of God as the supernatural source of Joseph's power or genius.

The Book of Exodus also contains two references to the Holy Spirit, both in connection with the same man, Bezealel.

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31:3 and 33:1, we read that the Lord had "filled him with the spirit of God, in which he judged mighty judgments and opened mighty mouths." It is interesting to note that divinely given skill was required for the work of preparing the Tabernacle as a place for the manifestation of God's holy presence. It is important for us to be overemphasized that the preacher needs a whole lot of God, common, "horse" sense. But it also needs to be said that God's workers need to be endowed with divine skill in building the temple of the Lord. That is what Paul had when "as a wise masterbuilder" he laid the foundations of the church at Corinth (I Cor. 3:10). Any minister who is not fitted with the Spirit of God will make a sorry affair of doing his task.

In Numbers 24:2 we read that "the spirit of God came upon" Balaam. One of the outstanding functions of the Holy Spirit in the Old Testament is that of speaking prophetically through those upon whom He comes for that purpose.

When we come to the Book of Judges we find a new expression, "the spirit of the Lord." It occurs seven times in connection with four of the judges. We read that "the Spirit of the Lord came upon" Othniel, Gideon, Jephthah, and Samson, enabling them to do powerful exploits which were superhuman. "The case of Samson is especially interesting. In his early days the Spirit
of the Lord began to move him at times" (Judges 13:25). One day a young lion leapt against him and "the Spirit of the Lord came mightily upon him," making him more than a match for the king of the forest. The same expression occurs in connection with another, crisis, in 15:14. In 14:10 the word "mighty" is omitted. Thus we read of three specific instances in which the Spirit came upon Samuel with supernatural power, What a pity that he prostituted his life to base desires! 

In First Samuel we read that "the Spirit of the Lord" would come on Saul (10:6), that He came upon David (19:20), and that He departed from Saul (16:14). What relics of history are wrapped up in these three statements?

The other expression, "the Spirit of God," occurs four times in First Samuel. Twice we read that the Spirit of God came upon Saul and caused him to prophesy (10:16; 19:23). The same thing happened to his messengers, sent to take David (19:20). Another time (11:6), the "Spirit of God" came upon Saul to fight the Ammonites.

Once in Second Samuel we find mention of "the Spirit of the Lord," David, "the anointed of the God of Jacob," and the "sweat of his face," as in "the Spirit of the Lord spoke by me, and his word was in my tongue." (23:2). This reminds us of Jesus' words in Mark 13:35—"David himself also said concerning one of the sons of Jesse: "How lovely is the name of David his claim to divine inspiration is validated by the testimony of Jesus.

We find "the Spirit of the Lord" mentioned twice in First Kings, once in Second Kings and once in Second Chronicles. "Spirit of God" is used once in Second Chronicles. It is obvious that the two expressions are synonymous and are used interchangeably. Both are used of the Spirit speaking through man's messengers for prophetic utterance.

The Book of Job contains two references to "the spirit of God," which are of particular interest as reflecting the background of the "Spirit of God." Job declares (25:3): "All the while my breath is in me, and the spirit of God is in my nostrils." This reminds us of the statement in Genesis 2:7 that God breathed into man's nostrils the breath of life and man became a living soul. Evidently Job is not referring to the Holy Spirit but to his physical breath as God-given. Hebrew poetic parallelism would require this interpretation.

The same law of hemerotics would apply to Job 33:4. Here Elihu says: "The spirit of God both made me, and the breath of the Almighty hath given me life." The spirit of God is called the breath of God. 

Both in the Hebrew used in the Old Testament and the Greek of the New the word used for spirit means wind, air, breath. When a man dies two things happen: he stops breathing and his spirit leaves the body, and the Greek word for respiration. The Hebrew word is ruach, the Greek word pneuma. Both are used in the physical sense of wind and in the spiritual sense of spirit.

As might be expected, when we come to the New Testament we find a number of references to the Holy Spirit. Ezeckiel mentions "the Spirit of God" (once: 11:24) and "the Spirit of the Lord" (once: 11:1). The angel of the Lord, therefore, tells how "the Spirit of the Lord fell upon me, and said unto me, Speak!" (11:5).

The great passage in Isaiah 61:1 was quoted by Jesus and applied to himself. It was first uttered as the testimony of the prophet: "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised. (11:1-2). The other references in Isaiah will be found in 40:1; 55:10; 61:4. One problem that appears early in our study of these expressions is the question of what is meant by the phrase "sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." In this case, the question is whether or not the "sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." In this case, the question is whether or not the metaphorical language of the Old Testament is taken literally in the New Testament.

In the New Testament, the Holy Spirit is pictured as coming upon men for special purposes. In some cases, however, it is implied that the Spirit of God abode with certain individuals. This seems especially true of Saul and David. By virtue of Saul's disobedience, the Spirit of the Lord departed from him. Of course, it is said that "the Spirit of the Lord came upon David from that day forward" (1 Sam. 16:13). Apparently this experience was rather rare in Old Testament times.

II. The New Testament

When we turn to the pages of the New Testament we find many, more definite references to the Holy Spirit, and His personality is indicated much more clearly than in the older scriptures. Pentecost opened men's eyes to see and understand the Holy Spirit.

1. The Synoptic Gospels

Matthew begins his Gospel with a genealogy of Jesus. In the very next verse (1:18) he tells how Mary, before her marriage to Joseph, "was found with child of the Holy Ghost." A more definite statement is contained in the angel's announcement to Mary: "The Holy Ghost shall overshadow thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Confessedly the virgin birth is a great mystery. But those who have experienced the miraculous power of Christ in their own new birth will have no trouble in believing in His miraculous birth. Like the garment He wore, the whole life of Jesus is woven in one piece. To cut off one part is to destroy the whole thing.

One of the greatest acts of the Holy Spirit was the conversion of Christ, the One who was to be the Saviour of mankind. Without the divine-human Redeemer there would have been no redemption.

The next reference to the Holy Spirit is to be found in the preaching of John the Baptist. In Matthew, Mark, Luke, John, and Acts, the Baptist is reported as saying that, while He baptized with water, the coming One would baptize with the Holy Ghost. It is nothing short of tragedy that the church at large has given increasing emphasis to water baptism and decreasing attention to the baptism with the Holy Spirit. Water baptism was practiced by the Jews in the time of John and by many other non-Christian religions. The distinctive Christian baptism is the baptism with the Holy Spirit. Without that, one is not fully Christian. John the Baptist said that the Holy Spirit was greater than the Holy Spirit than many modern preachers. He knew that the Spirit's baptism was the will of God for every follower of Christ.

At the baptism of Jesus by John we see a clear revelation of the Trinity. As the Spirit descended in the form of a dove upon Jesus the voice of the Father called from heaven: "This is my beloved Son. (Matt. 3:17). The gentle dove is a beautiful symbol of the Holy Spirit. In all three of the Synoptic Gospels we have Jesus' solemn warning against the unpardonable sin of blasphemy against the Holy Spirit (Matt. 12:31; Mark 3:12; Luke 12:10). The Spirit has come to earth on the specific mission of bringing men to Christ. If they despise Him, they have sinned away their only hope of salvation. By the great act of the New Testament is the baptismal formula in Matthew 28:19—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Only two alternatives are possible to the received view of baptism—that the Bible—either to accept the deity and personality of the Holy Spirit, or to deny the divine inspiration of this pas-
lenging way in the coming of the Holy Spirit to take up His abode in our hearts. The intention of this is that we may go out to live Christian lives, and present Him to the world. It is God’s design that in a very real way deity shall be continuously made manifest in human flesh, in the lives of Spirit-filled Christians.

3. ACTS

The Book of Acts is saturated with the Holy Spirit. “Filled with the Holy Spirit” is the key phrase in this history of the early church. Acts 15:8, 9 identifies this with the cleansing of the heart, or entire sanctification.

Insomuch as there is not much theological teaching about the Spirit in Acts we cannot stay long here. But the effect of being “filled with the Holy Spirit” is apparent on almost every page. What happened at Pentecost was indeed phenomenal, but the essential, inner experience there found was to be repeated in believers’ hearts everywhere.

When we read what being filled with the Spirit did to and through Peter and the other apostles, Stephen, Philip, Barnabas, and above all Paul, we find that the need of the Church of Jesus Christ is for a fresh outpouring of the Holy Spirit. We cannot do the work of God without the Spirit of God.

The expression “the Holy Ghost” occurs more times in Acts than in any other book of the New Testament. Anyone who wants to understand and experience the work of the Holy Spirit will saturate his mind and heart with the reading of this book.

Perhaps a word should be said here about the use of the Holy Ghost and Holy Spirit in the New Testament. The latter occurs only about four times, whereas the former is found some eighty-six times. Both expressions are translations of the Septuagint’s term “pneuma,” a general term for spirit. Now a more rigidly logical approach to this might be to say that “God’s Spirit” is used only for the literal, God’s Spirit. And that “Holy Spirit” is used only for the eternal, God’s Spirit. But we cannot force such a thing, for there is no word in the Greek that is in any direct sense equivalent to “Holy.”

Dwelling, teaching, testifying, convicting, guiding, speaking, showing—all are functions of intelligent personality. The Holy Spirit whose portrait was here drawn by Jesus is no etheral, effervescence influence, no impersonal force, no emanation from some unknown source. The Holy Spirit is a personality in every sense of the word.

We cannot tear ourselves away from the Book of Acts without noting one other point. In the thirteenth chapter we read how the Holy Spirit called the first foreign missionaries. The Holy Spirit is thus the initiator, inaugurator, and organizer of the great task of missionary enterprise.

The implications of this are obvious. The truly Spirit-filled Christian will be intensely interested in missions. In Acts 1:8, we have Jesus’ promise of the power and presence of the Holy Spirit to the new church, and the program is world evangelism.

4. THE EPISTLES OF PAUL

While Paul’s thinking was primarily Christocentric, he gives a good deal of attention to the Holy Spirit. One cannot read his epistles without feeling this very frequently. We can only note a few of the many passages on the subject.

In the great Epistle to the Romans Paul shows that the Spirit-filled life is the normal Christian life. After the crucifixion of the old man, as described in chapter six, there comes the beautiful life of freedom in the Spirit, portrayed in the eighth chapter. There we learn that we are no longer subject to the law of sin and death, but to the law of the Spirit of life in Christ Jesus” (v. 2).

The statement in verse 9 has caused confusion in some minds. It is the clear teaching of Scripture, and held by true Wesleyans, that every Christian has the Spirit of God, but not necessarily the Spirit with the Spirit is pictured in the New Testament as a higher experience, available to all believers, but actually enjoyed only by those who are sanctified. Paul, as his record shows of God, in the fullest sense, are those who are led by the Spirit of God (v. 14). The Spirit makes our adoption a gracious experience of which we are conscious. He bears witness with our spirit that we are children of God (v. 16). The Spirit helps us in our prayer (v. 26).

These are some of the wonderful truths about the Holy Spirit which are taught in this great chapter. It will be noticed how well Paul’s teaching agrees with that of Jesus in His last discourse, as given in another gospel. We see that the Holy Spirit is presented as a Person, guiding and helping us in our Christian lives. What a precious privilege to have Him in our hearts in our fullest. While the world leans toward the first chapter of Romans we should live in the eighth.

In the First Epistle to the Corinthians the Holy Spirit is shown as imparting gifts to those in the church. Some Corinthians had lost sight of the unity of the Spirit in their absorption with the diversity of gifts. Nothing can take the place of His presence. We should covet fellowship with Him and His control of our lives rather than the gifts He gives. The thirteenth chapter, with its matchless portrait of love, reminds us of Paul’s words in Romans 8:2—“The love of God is shed abroad in our hearts by the Holy Spirit which He gives to us.” To have the Holy Spirit in His fullness is to have perfect love.

One of the outstanding passages on the Holy Spirit is in the fifth chapter of Galatians, versus 22 and 23: “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

This is a beautiful picture of the Spirit-filled life. One who has the Holy Spirit dwelling in his fullness will more and more exhibit these gracious characteristics in his life. It takes time to bear fruit and for the fruit to come to maturity. We should not expect too much of the recently sanctified soul. But if the Holy Spirit is having His way unhindered in our hearts these fruits will abundantly ripen themselves. This is normal Christian living.

One of the functions of the Holy Spirit is stated most definitely in Ephesians 1:15, 14 where it is believed we were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.

Two figures are used here. First, the Holy Spirit seals us as God’s children. When we make a full consecration of ourselves to God and are willing to become wholly His for time and eternity, then God puts on us the stamp of His ownership. So entire sanctification is in one aspect the sealing of our hearts by the Holy Spirit. God cannot place on us the stamp of ownership until we renounce the rights of self, let self be crucified with Christ, and give ourselves unreservedly to Him to be sanctified wholly.

The second figure is that of the “earnest,” or down payment, first installment. To be filled with the Holy Spirit is to have a real foretaste of heaven. Holiness is, to use an Ephesian expression, life. In the word phileo, Christ Jesus.” We are reminded again of the words of Jesus: “He shall take of the things of mine and shall reveal them unto you.”

This word for “earnest” is used in modern Greek for engagement ring. Is it
too much to suggest that when we say that last full, final "yea" to Jesus, He gives us the Holy Spirit to dwell in our hearts as the sign and symbol that we belong to Him.

In Ephesians 5:18 we are told: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." People drink to drown their sorrows; forget their problems, to find relief and happiness. The implication of this verse is that all these things can be gained by being filled with the Spirit-without the bad after-effects. The infilling of the Holy Spirit brings inspiration, comfort, and a new power not otherwise possessed. Drinking is the world's solution; being filled with 'Spirit is God's solution.

Something of this same thought is suggested in First Thessalonians 1:6, where we have the combination, "much affliction, with joy of the Holy Ghost." The Spirit not only comforts in sorrow and affliction. His presence actually fills our hearts with joy when life is darkest and bleakest. That is the wonderful truth delineated in Scripture and demonstrated in the lives of thousands of Spirit-filled Christians.

An evangelist was impressed with a fine young couple that came to the altar to be saved. Returning to that church five years later he heard a glowering testimony to this truth. These young people had been through the furnace of affliction-and lost their 'darling child and dear revolver. They said, "If we hadn't had the Holy Ghost in our hearts we couldn't have made it through."

In Second Timothy 1:14 we read: "That good thing which was committed unto thee keep by the Holy Ghost dwelling in us." The context suggests that Paul is talking about the Christian doctrines which had been committed to Timothy. The Holy Spirit is the "dwelling" or "residence" of orthodoxy. The only real safeguard to the doctrine of holiness is the experience of entire sanctification in the hearts of consecrated Christians. When He dwells within He guides us into all truth, as Jesus promised.

5. THE GENERAL EPISTLES

The Second Epistle of Peter declares: "Every one of the functions of the Holy Spirit was the inspiring of the Scriptures. It is described thus: "Holy men of God spake as they were moved by the Holy Ghost." The Holy Spirit is the source of Old Testament prophecy and also of the New Testament Scriptures. It was the moving of the Holy Spirit which produced Sacred Writ.

The Holy Spirit is mentioned six times in the First Epistle of John. Two of these references (3:24 and 4:15 A.S.V.) are very much alike. We quote them here: "And hereby we know that we abide in Him and he in us, by the Spirit which he gave us." "Hereby we know that we abide in Him and he in us, because he hath given us of his Spirit."

The indivisibility of the Holy Spirit is the best assurance we have that we really are Christians. Those who are filled with the Spirit are much less susceptible to doubts and fears than those who have not received that experience. Paul declares that the Holy Spirit witnesses to our sonship. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6). John echoes this sentiment, but seems to carry it further on into the wholly sanctified life. The witness of the Spirit is given to those who are justified, to become even clearer in the sanctified heart.

6. REVELATION

The second and third chapters of Revelation contain Christ's messages to the seven churches of the province of Asia. In connection with each is it clearly indicated that Jesus is speaking. Yet each message comes with a promise introduced by the expression: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is Jesus speaking to the church. After the phrase "let him hear" we have, in each case, "what the Spirit saith unto the churches." This was true of the revelation from God which we have in the Bible. It would appear that the Holy Spirit is always the one who conveys God's message to men in this respect.

God's call to mankind today is to be a co-operative call: "The Spirit and the bride say, Come." (Rev. 22:17). The Holy Spirit is present; but the bride, the church, is by the Holy Spirit. This was true of the revelation from God which we have in the Bible. It would appear that the Holy Spirit is always the one who conveys God's message to men in this respect.

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The indivisibility of the Holy Spirit is the best assurance we have that we really are Christians. Those who are filled with the Spirit are much less susceptible to doubts and fears than those who have not received that experience. Paul declares that the Holy Spirit witnesses to our sonship. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6). John echoes this sentiment, but seems to carry it further on into the wholly sanctified life. The witness of the Spirit is given to those who are justified, to become even clearer in the sanctified heart.

6. REVELATION

The second and third chapters of Revelation contain Christ's messages to the seven churches of the province of Asia. In connection with each is it clearly indicated that Jesus is speaking. Yet each message comes with a promise introduced by the expression: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is Jesus speaking to the church. After the phrase "let him hear" we have, in each case, "what the Spirit saith unto the churches." This was true of the revelation from God which we have in the Bible. It would appear that the Holy Spirit is always the one who conveys God's message to men in this respect.

God's call to mankind today is to be a co-operative call: "The Spirit and the bride say, Come." (Rev. 22:17). The Holy Spirit is present; but the bride, the church, is by the Holy Spirit. This was true of the revelation from God which we have in the Bible. It would appear that the Holy Spirit is always the one who conveys God's message to men in this respect.

B. ITS SYMBOLIC SIGNIFICANCE

Admittedly the symbolism of some of the Old Testament features of this day is somewhat obscure, and there is always the danger of putting a false interpretation on it. But there are at least four or five basic ideas underlying the Hebrew Feast of Weeks that unite to show the impressive appropriateness of the Spirit's descent on this particular day.

1. First and central is the idea of harvest, with gratitude for the harvest just gathered and anticipation of the olive and new wine ingathering to come. And although chronologically the feast came at the approximate end of the grain harvest, the celebration really pertained to the first fruits, for only after this could the people partake of the products of the season. And
how marvelously on Pentecost did God give to the Kingdom the first fruits of the gospel harvest, not only in the sanctifying of the 150 in the 3,000 conversions. The Holy Spirit is seen to be the Lord of the harvest, and under His dispensation we are particularly in the harvesttime. Jesus said, "Lift up your eyes, for the fields are white unto labor with the winter to go into all the world;" but not until they had tarried for the divine enduement. Pentecost was the church's first harvest festival in that it empowered the workers for effective ingathering.

2. The idea of fire-baptized consecration. This is seen in the special burnt offerings which characterized the day. Whereas, (according to general understanding) the sin-offering or symbolized atonement, the peace offering represented communion and oneness with God, and the meal and drink offering suggested thanksgiving, the burnt offerings spoke of entire self-dedication. The completeness of the consecration necessary was doubly emphasized by the perfect number (seven) of lambs offered on this and other high days. The student sees at once that the symbolism of all such symbolic sacrifices to constitute any true pentecostal experience. But often the cause of an unsatisfactory experience lies in an imperfect burnt offering. To be acceptable, it must be accepted in the following elements: First, it must be without blemish; second, it must be cleansed; third, it must be wholly on the altar; and fourth, it must be wholly consumed by fire. Consecration alone is not enough. There must be fire. But consecration without fire is exactly the dilemma of many modern believers. On this day of Pentecost the disciples in the upper room offered a complete and cleansed sacrifice, wholly on the altar, thus fulfilling Romans 12:1. The fire was supplied not by the priest but by the Holy Spirit, fulfilling Romans 12:2. Here was consecration set ablaze by God, a fire which consumed them without destroying them.

3. The idea of inward divine strength. This is beautifully suggested by the two loaves waved before the Lord, then eaten by the priest, to be followed by the enjoyers of the offerings. It is the command of Jews throughout Palestine. Whereas the other offerings were more or less common to all Jewish festivals this was the unique ceremony of a complete and purifying bread. The loaf of bread suggests the Holy Spirit received into the heart as the Strengthened promised by Jesus. Through Him we have inward nourishment and satisfaction, a privilege made possible on the day of Pentecost to the common people, the servants and handmaids as well as the socially privileged. The spiritual richness of this unfold still further when we remember that the waving of the loaves was but the climax of the Pentecost season begun fifty days earlier with the wave offerings. On that day, the first Christian Easter, Jesus stood before the world as its barley sheaf, the first fruit from the field, the stalk of life arisen from the grain which had fallen into the earth. We then enter into the stalk is not yet bread. Jesus said, "I am the bread of the life," but He becomes bread, nourishing and filling, only by the Holy Spirit. To admire the Christ of history is to admire the barley sheaf. He becomes ours as bread only when we receive Him in the third person of the Trinity.

4. The idea of holiness. Another way to express this would be to speak of the idea of a well-regulated and integrated moral nature. This introduces us to an interpretation of Pentecost which has long been accepted by both Jews and Christians; namely, that it was not only a harvest festival but the fulfillment of the law on Mount Sinai. Unfortunately this thesis seems to be entirely without scriptural corroboration, and historically it cannot be traced back of the Titian destruction of Jerusalem. What Christian scholars should have made almost universally accepted the idea as being well founded is understandable; however, for whether it is originally inherent in the New Covenant or not, it is both logically fitting and spiritually significant. For just as Passover prefigured the storming Lamb so would Sinai prefigure the sanctifying Spirit. Just as the blood is sprinkled on the door and the hearts of the Israelites at Calvary so is the law written in our hearts at Pentecost. In this do we find the complete reality of the Old Testament dispensation of the Law and the New Covenant of the Spirit. But in Acts we have added the idea of suddenness, power, and fullness. The Holy Spirit is like wind in that He cannot be seen, but there is a reason why He receive Him. The Holy Spirit cannot fill crowded hearts but empty hearts. But when the readiness is complete He comes at once with both power and fullness.

Second, the tongues of fire. "And there appeared to them tongues as of fire distribut ed and resting on each one of them" (Acts 2:3 R.S.V.). The Greek here has been variously translated. The simplest explanation is to emphasize fire as the divine symbol of both the purifying and energizing ministration of the Holy Spirit in and through them. They were ignited by flames of holy love and zeal.

Third, the foreign languages. This phenomenon seems to be the stumbling block in most attempts to explain Pentecost and has been particularly a subject of controversy. There is no need here to discuss the various theories, but one thing is clear: that the disciples were supernaturally empowered by the Spirit to speak in the various languages of their auditors. The miracle was so extraordinary that the multitude was amazed and troubled in mind. It was a remarkable means of gaining their attention and preparing their hearts to listen to the preaching of Peter.

We are scarcely justified in treating this outburst of miraculous speaking as a symbol of the disciples' assurance of the sure presence of fire and the mighty wind. For in this there was a direct participation of the personality. It was the nothing forth of the fullness and power which the wind and the fire affected for the moment. The utilitarian value entirely lacking in the other phenomena, inasmuch as it was the medium of the message. It was the fulfillment of that part of Joel's prophecy which reads, "and your sons and daughters shall prophecy." Still further, this divine manifestation was repeated on later occasions whereas the manifestation of fire and wind were not. It is rather weak reasoning to reject modern "tongues" simply because it is not accompanied by the sound of wind and the sight of fire. As an aftermath of Pentecost came the flood of various other wonders and signs and miracles worked at the hands of the disciples and in behalf of the disciples. Though not occurring on the day of Pentecost, but later, they were collateral phenomena of the Pentecost act. We are interested in how close were these original symbols and spectacular manifestations to the heart of Pentecost, and how permanent were they intended to be? Are we justified in speaking of them as "inaugural phenomena?" The answer to these questions belong to our inquiry in the next section.

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D. ITS SPIRITUAL ESSENTIALS

Our ability to recognize the lasting essentials of Pentecost depends upon our aptness in distinguishing the primary and the collateral along two lines of analysis.

1. First, we must distinguish between the sign and the thing signified. A sign has no value in itself; its value exists only as it points to something else. In Acts 4:30 the disciples prayed for signs and wonders, but only because they were filled with the Holy Spirit and spoke with boldness. The sign may be needed as a corroborative evidence, but as the necessity for such evidence diminishes, so does the need of the sign. Signs may come and go, but the thing signified is enduring. Therefore, if we look at the signs on the day of Pentecost we will get at the heart of their signification only as we make the following clear distinctions:

a) Between the wind and the fulness. The important fact is not that the wind filled all the house where they were sitting, but that those seated were all filled with the Holy Ghost. Reference is made repeatedly to the gift of the Holy Ghost, but never again is there a repetition of or even a reference to the rushing mighty wind. Evidently the fact could exist without the sign. The sign was: that the fulness of the Holy Spirit is essential, while the rushing mighty wind is transient and collateral.

b) Between the fire and the fulness. Here is another sign never repeated to our knowledge, but the purity and fervency signified must ever belong to any true Pentecostal experience. When Peter summarized the real meaning of Pentecost in Acts 1:10, while recounting the baptism of Cornelius, he put his finger on the purifying of the heart as the important fact. The inward fire is essential; the visible fire is incidental.

c) Between the tongues and the testimony. In the account of Acts there are only two further recurrences of this phenomenon, and there is no indication that it was ever repeated after the day of Pentecost as a means of awakening the unsaved. Neither is there any mention of the number of the disciples who spoke in tongues as either a private or communal practice in the period that followed. Such a practice is recognized as the result of the Church, but this seems to be a modification of the tongues recorded in Acts. In the Corinthian practice Paul recognizes much of the human, whereas the gift in Acts in all three instances was entirely unsought, unexpected, and superhuman. The Corinthian tongues needed supernatural interpretation. This is the one language of the Spirit, this a language of men. That the tongue was given to express the truth, that needed supernatural interpretation, this did not. That was treated by Paul, though not as a gift. They were repeated, but only as expressions of the act of cleansing, and all are empowered for a measure of witnessing, but beyond that, there are special bestowments of utterance and miracles that are connected with the gift as revealed in Acts 4:33, where we read: “And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” This is the reason Paul attempting to regulate it or plead for orderliness regarding it. All of which adds to the evidence that, as far as the original Pentecost gift of tongues is concerned, it did not belong to the lasting essentials. This is the reason why Paul attempted to regulate it or plead for orderliness regarding it. All of which adds to the evidence that, as far as the original gift of tongues is concerned, it did not belong to the lasting essentials. When Paul asks in I Corinthians 12:20, “do all speek with tongues?” he implies a negative answer. But whereas the evidence is against the importance of tongues in the post-Pentecost period it just as positively supports the universality and continuity of Christian witnessing. And it was ability to speak in the common tongue un才是真正 effective that was most coveted. When driven to pray by the threat of persecution the Early Church did not pray, “Grant unto thy servants, that with other tongues, as the holy Spirit shall give them.” Paul in Acts 2:4: “do all speak with tongues? he implies a negative answer. But whereas the evidence is against the importance of tongues in the post-Pentecost period it just as positively supports the universality and continuity of Christian witnessing. And it was ability to speak in the common tongue unconditionally and effectively that was most coveted. When driven to pray by the threat of persecution the Early Church did not pray, “Grant unto thy servants, that with other tongues, as the holy Spirit shall give them.” Paul in Acts 2:4:

E. ITS DOCTRINAL IMPLICATIONS

1. First, Pentecost marked the opening of the dispensation of the Holy Spirit. Dr. H. Orton Wiley says: “Pentecost marks a new dispensation of grace—that of the Holy Spirit. It must not be understood as in any sense superseding the work of Christ, but as ministering to and completing it. The New Testament does not sanction the thought of an independent work of the Holy Spirit apart from that of the Father and the Son except in this sense—that it is the revelation of the Person and work of the Holy Spirit, and therefore the third person of the Godhead. He is the Agent of Christ, representing Him in the salvation of the individual soul, in the formation of the Church, and in the witness and power of the Church to the world. But He is not the Representative of an absentee Savior. He is Our Lord’s ever-present other Self. This is the meaning of the promise, ‘I will not leave you comfortless; I will come unto you’” (John 14:16). It is through the Spirit, therefore, that our Lord enters upon His higher ministry—a ministry of the Spirit and not merely of the letter” (Christian Theology, III, 310, 311).

2. Second, Pentecost marked the birth of the Church. There are some who say that the Church was instituted when Christ assembled His apostles but was constituted on Pentecost. If we think of the Church
simply as the eccelesial the "called out ones," then we may go back farther than the apostles and speak of the "church of the wilderness." The Israelites were God's called out people. But the New Testament introduces a new concept of Church, that of a Spirit-incarnated body with Christ as the living head. A true member of the Church is a member of a spiritual organism which involves both vertical and horizontal relationships. Not only does one have essential fellowship with God but an essential fellowship with other believers. This relationship is just as real and organic as the twofold relationship existing between a finger and the head and at the same time with other fingers or parts of the body. A person who is content without fellowship with other Christians is no more in the true Church than a person who can be content without prayer. This is more than a social fellowship; it is a spiritual bond.

This means that membership in the Church is not brought about by sacraments or ceremonies, or even repentance and faith, but by one's position in the dispensation of the Holy Spirit. "The Lord added to the church daily such as were being saved" (Acts 2:47 R.V.). No man participates in the Church at all but by being added to it by the Christ of the Church. It is both a practical and scriptural for local congregations and combines of such congregations (denominations) to organize for convenience, efficiency, and protection. But a true external organization is at best an accommodation to the present earth-order and to our human limitations. It is temporary, and in reality does not participate in the true body of Christ.

Although it is possible that a problem which belongs under a separate head, yet inevitably the foregoing raises the question of the relationship of the Holy Spirit to the believer in this dispensation. All we can say here is that the Holy Spirit indwells every true believer "from the moment of being born again, for we read in Romans 8:9, 'If any man have not the Spirit of Christ he is none of his." Religious experience not rooted in a definite relationship with the Holy Ghost is not evangelical. The witness of the Spirit to the believer and an experience definite above the average level of Christians today. It is evidently possible to have a measure of the Spirit and the possession of divine grace; but to be filled is a different matter. When we turn to the epistles we find they bear us out in this conclusion. In Romans, Ephesians, 1 Thessalonians, Hebrews, and in other epistles the inspired writers recognize the believer's claim to being filled by their addressing themselves have received the Spirit, and yet they are pointing and urging them to a fullness clearly obtainable by anyone who has not yet reached that. Paul's prayer in the Ephesians is representative: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man... that ye might be filled with all the fulness of God" (Ephesians 3:16, 19). No matter whether the majority of Christians reach this experience or not, Pentecost once and for all established it as the New Testament norm. It may not appear to be the "normal" in the sense that a believer elsewhere being filled with the Spirit, both as a characteristic of his daily walk and as a special endowment for special service, are not yet living, personally, in the full dispensation of the Holy Spirit. Chronologically they are post-Pentecost, spiritually they are pre-Pentecost.

In stating that one receives the Holy Spirit in justification and yet recognizing that there is a fullness of the Spirit not known by many justified people, we find ourselves confronted with a problem in differentiating between the various terms used in Acts describing the coming of the Spirit. Unquestionably what the hundred and twenty received on the day of Pentecost was the fulfillment of the promise of the Father (Acts 1:8): "Ye shall be baptized with the Holy Ghost not many days hence." But was it the baptism of the Holy Spirit which the Samaritans and Ephesians received? The assumption of the apostles in both cases seems to be that their conversion was not normal end up to standard without the Holy Spirit. But if we identify this with the baptism of the Spirit then we have the implication that the baptism of the Spirit is not a second work of grace but concomitant with regeneration. However, it does not say that they were filled with the Spirit, nor baptized with the Spirit, but that the Spirit came upon them, which expression could appropriately describe the witness of the Spirit in adoption (even including the manifestation of His gifts). It is reasonable to conclude that the term "gift of the Spirit," used by Peter in his second sermon (Acts 2:38), is a broad term covering the Holy Spirit's relationship: filling, empowering, and entire sanctification. Consequently we have a twofold gift of the Spirit. This is scriptural, for it harmonizes with the distinct and mutual gifts of the New Testament. It tells us both the birth of the Spirit of the baptism of the Spirit, and it fits the idea of possessing the Spirit without being full of the Spirit.

4. Pentecost set the pattern for gospel evangelism. There was a measure of power on and immediately after Pentecost which not only enabled the disciples to witness but gave a peculiar unction and grip to their witnessing so that their listeners were stimulated with terrible conviction and thousands were swept into the kingdom. Later on although the individual witnessing with some measure of effectiveness continued and will always characterize the Spirit-filled living, yet the great wave of mass-revelation power gradually subsided. Paul was certainly filled with the Spirit but often preached with apparently meager results. But periodically in the history of the Christian Church, in answer to importunate, protracted praying, Pentecostal revival fire has swept in new waves, bringing multitudes to God. George T. B. Davis, in his little book When the Fire Fell, describes some of the modern Pentecosts in America, Ireland, and Wales, which in miraculous mass-evangelism almost eclipsed the apostolic era. He quotes G. Campbell Morgan as saying, "If you ask me the meaning of the Welsh revival, I say, without a single moment's doubt, it is PENTECOST CONTINUOUS." The day of Pentecost becomes the age of Pentecost. In this age each individual believer is entitled to his own infilling for holy living and joyous witnessing. It is the privilege of those with special work to do to carry on special workings for that work. It is the privilege of little groups everywhere to carry until new waves of conviction and saving power sweep through their communities. The world is ripe for a new Pentecost. Let us pray until it comes.

Life's Afternoon.

What can be done to prevent the aridity of life's afternoon? The late Benjamin Adams had the answer. He said, "Bless your heart, eternal life struck me quite a while ago." There is a supernatural touch which reverses life's natural calendar and a preacher's natural order, "a path that shineth more and more unto the perfect day."—Zion's Herald.
The Holy Spirit and His Work

Dr. Harold W. Reed

FOR TWENTY centuries the Christian Church has been baptizing converts in the name of the Father, the Son, and the Holy Ghost. They have recognized the three persons in the Godhead. And at the present all of evangelical Christianity, the Greek Orthodox Church, and Roman Catholicism, believe in the three persons of the Adorable Trinity.

The early theologians in the Christian Church assigned functions as follows: To God the Father was attributed Creation; to Jesus Christ the Son was attributed Redemption; and to the Holy Spirit, the Comforter, was attributed Sanctification. Of course, the error of this view is to be seen in compartmentalizing the work of each person of the Trinity. The valid position is to be found in tracing the work of the Triune God in each of the three functions. In other words, the work of the Holy Spirit is manifested in all of these functions, is manifested in all ages, and has His definite and special work in the world today. This means distribution, but not division in the divine activities.

THE HOLY SPIRIT HAD A PART IN CREATION

Professor Abraham Kuypers in his scholarly but Calvinistic presentation, in his book entitled The Work of the Holy Spirit, has this to say about the general distinction in the work of the Three Persons: “That in every work effected by Father, Son, and Holy Ghost in common, the power to bring forth proceeds from the Father; the power to arrange from the Son; the power to perfect from the Holy Spirit.” Thus the activities of the Holy Spirit closely parallel those of the Father and the Son. The work of the Holy Spirit in creation is set forth in numerous passages from the Bible. Four specific scriptures will illustrate that fact.

The creation of the earth. “The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Genesis 1:2). By the crooked serpent is meant the milky way. And again, “by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth” (Psalms 33:6).

The creation of man. “The spirit of God saw the earth, and it was nothing, and the heavens were not made by God” (Job 33:4).

So from the standpoint of the creation of the physical earth, the heavens, and all that therein is, including man, it is necessary to note the Holy Spirit of God, or the breath of the Almighty being present. In the case of man, God breathed upon him and he became a living soul.

It was God the Father who created matter according to Genesis 1:1: “In the beginning God created the heavens and the earth. And the earth was without form, and void.” From that chaotic state John tells us that the Word was set or set in order all things; “All things were made by him, and without him was not anything that was made” (John 1:3). From there on, “The Spirit of God moved upon the face of the waters” (Genesis 1:2). The figure implies a hovering over as that of a parent bird with an outstretched flying above the young, cherishing and guiding it afloat. In like manner the Holy Spirit was the prime mover in bringing forth life, guiding and cherishing it in order to lead creation to its God-intended destination. Undoubtedly, this conception of the activity of the Holy Spirit is broader than many have been inclined to admit. However, this position is adequately buttressed by scripture. This view pushes back our horizon of scriptural truth and enlarges our appreciation of the Holy Spirit as the third person of the Trinity.

THE HOLY SPIRIT MOVED MEN IN THE OLD TESTAMENT TIMES

A divine spark kindled and glowing in some men of the Old Testament by the power of the Holy Spirit. They were empowered, energized, directed, and divinely led, for the Holy Spirit was upon them.

It was true concerning the judges. (Othniel) “And the Spirit of the Lord came upon him” (Judges 3:10).

It was true concerning personalities and projects. “Not by might, nor by power, but by my spirit, saith the Lord” (Zechariah 4:6).

It was true concerning prophecies, priests, and kings. “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:20).

Many of the Old Testament prophets recognized that the Spirit of the Lord God was upon them anointing them for their specific tasks. Yet the Holy Spirit was not given them power to perform specific acts. In spite of that fact, these men saw clearly that there would come a future time when the Holy Spirit would pour out gloriously upon all flesh.

THE HOLY SPIRIT WAS TO BE POURED OUT ON ALL FLESH

Isaiah, Ezekiel, and Joel especially bear witness to this fact. Their individual testimony or prophecy is most convincing. Isaiah—“The palaces shall be forsaken; the multitude of the city shall be left, until the Spirit be poured upon us from on high, and the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field” (Isaiah 25:1-4).

Ezekiel—“Thus saith the Lord God, I will (future) give them one heart, and I will put the stony heart out of their flesh; ... that they may walk in my statutes” (Ezekiel 11:19).

Joel—“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit” (Joel 2:28-29). All of these prophets, and others as well, saw that the Holy Spirit was to be given in a far greater way, and in a much fuller way than that in which He was given in their day.

Thus far we have seen the mighty workings of the Holy Ghost in creation, in energizing and directing the talents of men, in manna, in Jesus upon the earth, and in claiming a Holy Ghost dispensation. We are now to see that the Holy Spirit ministered in, to, and through Jesus Christ during His earthly life and ministry. The Holy Spirit descended upon Him in the form of a dove at the time of Christ’s baptism; He ministered to Him in the time of temptation; and was with Him at all times through His ministry, crucifixion, death, resurrection, and exaltation. Yet the Holy Spirit was not fully given.

THE HOLY SPIRIT WAS NOT FULLY GIVEN DURING CHRIST’S MINISTRY

Jesus recognized that fact and gave personal testimony to it time and time again. The Old Testament most aptly recorded the deity of God the Father. The Gospels stress the deity of Jesus Christ the Son, while the rest of the New Testament underlines the deity and work of the Holy Ghost. Jesus prophesied that upon His departure the Holy Spirit would be gloriously given in His fullness; but not until the time of His departure. Jesus Christ, during His earthly ministry, made that position lucid through a prophetic, an explanation, and a command.

A Promise—“Behold, I send the promise of my Father upon you: but tarry ye until ye be endued with power from on high” (Luke 24:49). This enduing with power from on high was to be brought about by the incoming of the Holy Ghost.

An Explanation—“It is expedient for you that I go away, and send unto you Comforter: (Holy Spirit) will not come unto you” (John 16:7).

A Command—“Tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49). Peter says that after that they were scattered abroad, as far as Bethany, lifted up His hands and blessed them; was parted from them, and carried up into heaven. They returned to Jerusalem and poured out their joy, began praying, and praying for the coming of the Holy Ghost in fullness.

THE HOLY SPIRIT WAS POUR OUT ON THE DAY OF PENTECOST

Pentecost was but the initial outpouring of the Holy Ghost. He was given to the disciples on this day with dispensational and a dispensational experience. From that day on believers anywhere, and at any time, could receive Him in personal experience. It was so for Jews in Jerusalem, Palestinian Gentiles, and later Christians from a Gentile community.

Jesus at Jerusalem. “And when the day of Pentecost was fully come, they were all with one accord in one place ... And they were all filled with the Holy Ghost” (Acts 2:1-4).

Palestinian Gentiles. Peter’s ministry to Cornelius and believers in Caesarea. “While Peter yet spake these words, the Holy

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The Preachers' Magazine
The Holy Spirit and the Christian Community

Dr. Oscar F. Reid

The Origin of the Christian Community

I N TURNING to the origins of the Church, we are not looking for some authoritative hierarchy from which the Christian community arose, but those distinctive elements which entered into its growth and development. ("Christian community," as a term, is to be associated with the "Church visible," the "Christian body of believers," the "body of Christ," that world fellowship of the redeemed" who give allegiance to our Lord Jesus Christ.)

We must not lose sight of the fact that Jesus was and is the source of the Christian community. Christianity was no mere syncretism. While we must be cognizant of the influence of its milieu, economic, religious, and political, the many diverse elements which entered into its development, its uniqueness was in its own distinctive character. As Harrison Frank- lin Tall has stated in Christianity, "Christianity is the realization of the passionate conviction that the eternal God had spoken to men in Jesus Christ: ... the plain historical fact is that there appeared at this time a great number of religious faith and spiritual power, and the evidence of the New Testament is indisputable that its creative source was Jesus." Regardless of the different emphases of the gospel writers, the Christ and His work in the "worldly responsibilities coming from the pen of James, all united in their confession of utter dependence upon Jesus. They felt themselves to be new men, members of the Christian community of which Christ was the head.

Pentecost was the occasion of this origin of the Christian community. Wesley observed that "as Pentecost was marked by the presentation of the fruits of the harvest, so in the new dispensation it marks the ushering in of the fullness of the Spirit." Thus, the Holy Spirit now represents the invisible head of the Christian community, giving it its spiritual character and designating its operation and responsibilities.

The Character of the Christian Community

A. Its unity. The Christian community, of which Jesus is the head, is one in all, though manifold, in interest. There is one body, one spirit, one hope, one Lord, one faith, one baptism. Unity was a common condition of the outpouring of the Spirit of God on the day of Pentecost and is characteristic of "Pentecostal Christianity." "And when the day of Pentecost was fully come, they were of one accord ..." Because of their unity the members of the Christian community are bound together in a passionate love for each other and a dying world. The early church had nothing that would give them standing or prestige. They were persecuted; their possessions confiscated; driven from city to city; yet able to bring conviction to the hearts of their persecutors and courage to their communicants. (See Bennett, "Pente- cost," p. 155.) 'Within the confidence of corporate unity with One who was greater than they. The twelfth chapter of First Corinthians speaks of this most beautiful organic unity made possible through the grace and gifts of the Holy Spirit in the "worldly responsibilities coming from the pen of James, all united in their confession of utter dependence upon Jesus. They felt themselves to be new men, members of the Christian community of which Christ was the head.

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The Holy Spirit is the life of the Church. Without that inner relationship the Church is not whole, but it is the life of the Spirit mediating the presence of Christ, the Christian community gathers its impelling force even the "gates of hell" shall not prevail against it.

What was the result of the life-giving presence of the Holy Spirit from the day of Pentecost? That life brought to the Christian community (1) A faith. Their faith was in God, and in that faith the world, and life and death, and things to come, and they could not have a different hope. theirs was a Christ-centered understanding of the life of the Spirit. (2) A way of life. The contagonious spirit of Jesus was their dominating ideal. With its emphasis on spirit and attitude, it transcended the morality of law. Yet it was neither vague nor impractical; it was as definite as the personality of Jesus himself (Hull, p. 47). It indicated a novel way of life. In which fellowship was added to faith to provoke and sustain. (3) A hope. The indwelling of the Spirit brought a hope that was ardent, confident, and thrilling. The coming "kingdom of God" was the confident message of Jesus. The early Christian community lived in the glad hope that "sin and suffering" and oppression, ignorance and hatred and death, and that a new world was coming in which God alone should rule." (see Hull, p. 46). (4) Power. The indwelling of the Spirit brought power for service. The coming "kingdom of God" was the power that would receive "power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . . " From this dynamism comes the accumulative strength of the Church. Purify the church and she shall multiply. It is a synonym of power, for the day of Pentecost brought to the Christian community an indwelling force which was constraining in its message and in its power. The church may be visible, but it does not belong to the Christian community of which Christ is the head and the Spirit, its life. The very promise of Jesus to the first church fellowship must be the essential element of the modern Christian community—power through the indwelling of the Holy Spirit of God.

A. The Challenge to Holiness. The Church is a holy Church. The Church is holy, states D. Shelby Corlett, "both in the sense that God through Christ has purchased it and sanctified it as His own, and also in the sense that the members of Christians within the church who are morally pure of heart." The latter make up the Christian community and must so be a part of the organized church that every activity will spring from holy motivation and divine guidance through the Spirit of God. Only in the measure that the instrument of Christ, the Church, is holy can God use it for His own purposes. The kingdom of God is still spiritual in nature, and if the head of the Church is to accomplish His task in this age, the Church must be like as He is.

B. The Challenge to Separateness. The separation of the Church from the world is its strength. Its very distinctiveness provides those qualities which undergird the program of evangelism. If the Church can maintain an untainted world and still remain holy, the work of Christ cannot prosper. "The narrowness of the Pentecost Church," says Dr. J. I. Piele, "was its power. Such narrowness has always been the reason why the Church is the secret of success in the task of any specialty. Concentration is the law of power and efficiency. For the sake of the redemption of the world, the Church must narrow its allegiance, and as it does so, it will find its strength." (As quoted from The Meaning of Holiness, pp. 116 f.)

C. The Challenge to Evangelism. The Divine Commission must ring clearly in the ears of all. Jesus said as it did on the day of Pentecost: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This is an integral part of world-wide evangelism; to ignore it is to overlooking—God reigns supreme. Hence we believe that revolts in Europe will subside; that out of it will come a purer, stronger Christian faith...
ship of the Spirit of God. The same Holy
Onc that enowered the Church in the
day of Pentecost, is ready to work in and
through His Church today. Of that promise,
we can be confident. The future of the
Church is assured; if the coming spiritual
revival is pentecostal in nature and con-
tent.

The Ethics of Holiness*

Rev. A. Elwood Santer

INTRODUCTION

IF WE were to speak of the ethics of busi-
ness, or the ethics of medicine, or law or
education, we would probably enumerate
certain laws or principles which govern the
professional conduct of the business man,
the doctor, the lawyer or the professor.
Each of these has certain ethical standards
which regulate his behavior in that gar-
der. When a person violates one of
these ethical principles, his colleagues con-
sider him to be unethical according to
the standards of his profession.

Thus when we turn to the subject, "The
Ethics of Holiness," we may list those moral
laws and principles which govern the con-
duct of Christians professing the grace of
entire sanctification. Dr. H. Ortan Wiley
(1nroduction, p. 34) has defined practical
ethics as "the application of moral princi-
iples to the regulation of human conduct.
Our definition of the phrase, "The Ethics of
Holiness," should then be valid: Those
moral laws and principles which govern the
conduct of Christians professing the grace
of entire sanctification.

However, before we can enumerate some
of these basic guidelines for the life of hol-
ness, we must, for the sake of perspective,
give some consideration to several related
subjects:

I. THE RELATION OF THE EXPERIENCE
   OF ENTIRE SANCTIFICATION TO THE
   ETHICS OR LIFE OF HOLINESS.

A. For one thing, the experience of entire
   sanctification is the only foundation or basis
   for a satisfactory life of holiness. The ex-
   perience of heart holiness must underlie
   and undergird the ethics or life of holiness.
   A Christian life upon a high ethical plane
   can only flow from a heart abiding in the
   state of purity and entire devotion to God.
   As Jesus said, "Either make the tree
   good, and its fruit good; or else make the
tree corrupt, and its fruit corrupt: for the
tree is known by its fruit . . . A good tree
cannot, bring forth evil fruit, neither can a
   corrupt tree bring forth good fruit" (Mat-
  thew 12:33, 34; 7:18).

   The ethical demands of the Word of God
   are of such a nature that a person will
   have neither the disposition nor the ca-
   pacity to comply therewith unless his heart
   has been cleansed from all sin and made
   perfect in love.

   One whose transgressions have been for-
given and whose sin has been cleansed has
   become a partaker of the divine nature;
   hence there will seek to express itself in
   word and deed in a manner consistent
   with its own nature. A good tree will strive
   to bring forth good fruit, for that is its na-
ture, just as a corrupt tree will labor to
   bring forth evil fruit because of its nature.

   In other words, the experience of heart
   holiness provides a Christian with the nec-
sary motivation, inner drive, and compul-
sion to have a holy walk and godly conver-
sation. Because he now loves God with all
   of his mind, soul, heart, and strength, he
   has a desire to walk circumspectly before
   the Lord and to conform his life at every
turn to the will of God. Because of the nature
   understands it. He knows that he is no
   longer his own; consequently, Paul's in-
   junction (1 Cor. 10:31) becomes the desire
   and purpose of his living, "Whether there-
   fore ye eat, or drink, or whatsoever ye do,
do all to the glory of God."

B. To consider another aspect of the rel-
   ationship between the experience and the
   ethics of holiness: A clear distinction must
   be made between the two.

The experience of holiness through faith
in Christ is one thing; the outworkings of
this is a changed life on a high plane of
ethical living is another thing. The first is
an inward experience of grace without
law. The second is a outward expression
of His work of grace through a personality
and body that are impaled by the
results of the Fall and thus is imperfect.
To differentiate between these two—
the inner experience and the outward ex-
pression of it—was the principal burden
of Dr. R. T. Williams in his book, Sanctifica-
tion: The Experience and Ethics. He wrote,
"There is a deep conviction in (my) heart
that proper discrimination has not been made
between the experience of holiness and the
ethics of holiness in the preaching and writ-
ings on this subject . . . There is a vast
difference between the two" (pp. 1, 45).

The experience of entire sanctification is the
work of God in the human soul; the ex-
pression of this experience in the life that
follows should be of such a nature as to
conform to the divine image implanted in
the heart. This calls for ethical living of
the highest ethical level; it is not only dependent
upon a rich experience
of the Holy Spirit; it is also dependent
upon many human factors that are more
variable. The ethics of holiness is first of all, after the experience, dependent
upon knowledge of the will of God. It is
also dependent upon the amount of native
insight, moral discrimination, and intelli-
gence a person may have; for example, it
recall a young convert from Catholicism
sincerely requesting prayers for a certain
diseased friend; his knowledge was at
fault; at the same time his motives were
pure; his desire to do right, total self acting
in moral judgment-brings the impulse to do
the right thing. But conscience may be
weak or untrained; thus, knowledge and
instinct are imperative to a dependable
conscience—giving right direction.
Still others with poor moral discernment have
made such matters as a tennis game a test
of whether a seeker was actually in a state
of heart holiness. The ethics of holiness—as differentiated from the experi-
ence of holiness—also depend upon certain
moral natural qualities such as power of self-control over immoral fiber. Because of
these variable human factors, the prac-
tice of the ethics of holiness is gener-
ally imperfect and permits of improvement
even though the heart itself may be perfect
in the love of God.

As Dr. Williams was at great pains to
point out, the practical results of this dis-
cussion will reflect the experience of holiness
and the life of holiness are manifold: (1) it
means that professors of perfect hearts
must strive to make their outward lives
conform at every detail possible with the
principles of heart holiness. (2) It means
that the doctrine of holiness frequently
suffers more at the hands of its friends
than from the thrusts of its enemies; (3) it
means that witnesses to this grace, especi-
elly young converts, are often misjudged
by more mature Christians for actions that
are unethical to one in a fuller light, but
entirely consistent with the heart holiness
for which the convert at that stage of his spir-
ual development.

II. A SECOND SUBJECT RELATED TO "THE
   ETHICS OF HOLINESS" WHICH WILL HELP
   US TO A CLEAVER PERSPECTIVE IS: THE
   SOURCES OF THESE ETHICS.

A. The first source of the ethics of holin-
ness we consider is what Dr. H. Ortan
Wiley calls "natural law," the light of rea-
son-God has placed within the natural
man. It was the great German philosopher, Im-
manuel Kant, who is credited with saying
that he marveled at the stars and the earth
and derived the moral law within.
This moral law within, although defective,
is a part of the revelation of God. Certainly
our morals and ethics ought to be at least
as high as the moral law that reveals the
will of God. It might be called by another
name. It was John Locke who said, "The
Christian is to enter a kingdom of right re-
lationships and receive a new character; "If
any man be in Christ Jesus he is a new
creation." When this has been realized
more personal righteousness will follow
(and that gladly) than can be compelled by

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all the ecclesiastical laws in the book. And may we pause here long enough to say that as holiness people we need to live teach our children come to church by laws as by Christian principles. The one who lives by laws only will never know what to do when a new situation not covered by the laws arises. Moreover, he will probably be well acquainted with all the loopholes and adept at using them. The one who lives by Christian principles, instead, will not only keep the law, but will also plug the loopholes: law and all of his because his nature calls for it. Even in the New Testament not every command is identical with the moral law; as for example, when Paul enjoins the brethren to greet each other in a Christian way in the same spirit that Paul thought of will serve the purpose better for us and yet maintain the moral principle of love and fellowship.

C. A third source of the ethics of holiness is the law of liberty; clearly related to this is the law of love. Probably every young Christian at one time or another has been troubled by the apparent paradox in Romans 3:31: "Do we then make void the law through faith? God forbid: yes, we establish the law of liberty through the great apostle of the Gentiles, yet how can this be so steadfastly contend for the establishment of the law when we are not under law but under grace? The answer is to be found in James' phrase—"the law of liberty" (James 1:25) or in Paul's expression—"the law of the Spirit in Christ Jesus." The perfect law of liberty or of life in Christ Jesus is the fulfillment of the prophecy in Jeremiah 31:33: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." We holy people are not Antinomians: we do not believe that under the gospel dispensation, the moral law is of no use or obligation; that it is only a shadow necessary to salvation. And, on the other hand, we are not (or should not be) legalists—those who live by the command of the law. In the words of H. Orton Willey, "We are indeed devoted to the Christian ideal of the good, not because we believe that we must be godly in order to be good, but we are convinced that we cannot be godly otherwise than we are good." (Introduction, p. 343). We are free to obey the law of our new nature. We now do not live by the law but by the holy spirit. This is the law of liberty. The love of Christ not only makes the Christian free from the curse of the law but not from the law of holiness and life (Introduction, p. 343). We are free to obey the law of our new nature. We now do not live by the law but by the holy spirit. This is the law of liberty. The love of Christ not only makes the Christian free from the curse of the law but not from the law of holiness and life (Introduction, p. 343). We are free to obey the law of our new nature. We now do not live by the law but by the holy spirit. This is the law of liberty. The love of Christ not only makes the Christian free from the curse of the law but not from the law of holiness and life (Introduction, p. 343).
A PRAACHER never knows how he
must improve the minds of his
congregation. He has to impress
his hearers with the importance
of spiritual matters, and to en-
lighten them on the truths of the
Scriptures. He must be careful
to avoid preaching too much,
and to keep his audience inter-
ested.

A PRAACHER must be able to
understand the emotions of his
hearers, and to know how to
reach them with his message.

A PRAACHER must be ready
to answer any questions that
may be put to him, and to
explain any points of the
Scriptures that may be unsat-
fisfactory to his audience.

A PRAACHER must be able to
teach the truths of the Scrip-
tures in a way that will be
understood by his hearers,
and to do so in such a way
that his message will be
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Theological Question Box

Conducted by Dr. H. Orton Wiley

1. Why is our church called Arminian in theology, and what are some of the chief characteristics of Arminianism?

Arminianism—so-called, did not originate with James Arminius, the great Dutch theologian, but was the original faith of the early church. Perhaps the one distinguishing mark of Arminianism as over against Calvinism, is its belief in conditional election instead of absolute predestination. The Calvinists of that day, and too frequently in our own day also, infer that Arminianism is a deviation from orthodox and link it more or less closely with Socinianism. The truth is that for over four hundred years nothing was known in the church concerning absolute predestination. It is not found in a single confession of faith, nor was it ever taught by any of the doctors of the church until the time of Augustine. Even Augustine himself in his earlier life taught conditional election as may be shown in his controversy with the Manichaeans. In his later controversy with Pelagius he swung over to the extreme of absolute predestination. The doctrine of absolute predestination in its supralapranian and sub-lapranian forms was a later development of the Reformed Church.

From another point of view, Arminianism has always been characterized by its toleration of religious opinions. It has been the forerunner of civil and religious liberty, and has always denied the right of the state to inflict punishment upon one on the basis of religious beliefs. Its teachings, therefore, are built into the very foundations of our government, and the right to worship God according to the dictates of one's conscience, is now in common acceptance in no religious beliefs. The Arminians have suffered great persecution because of their religious beliefs, but they themselves have always shown a spirit of tolerance and love for others, irrespective of their religious opinions.

2. What is the relation of Wesleyanism to Arminianism, and did Arminius teach the doctrine of sanctification in the same manner as Mr. Wesley? We have understood...

Arminianism laid the broad foundation upon which Mr. Wesley built his evangelical teaching which led to the great Wesleyan Revival. Mr. Wesley's father early renounced Calvinism, and John Wesley was nurtured in the principles of Arminianism. He denied absolute predestination and thus opposed Mr. Whitefield. It has indeed been sometimes questioned as to whether Arminius taught sanctification or not, and it may be admitted that he did not carry the doctrine to its perfection as did Mr. Wesley. That he laid an excellent foundation for it may be seen in the following statements taken from his thirty-ninth dissertation. He defines sanctification as follows: "It is that gracious act of God, by which he purifies man who is a sinner and yet a believer, from the darkness of ignorance, from indwelling sin and from its lusts and desires, and imbues him with the spirit of knowledge, righteousness and holiness; that, being separated from the life of the world and made conformable to God, man may live the life of God, to the praise of the righteousness and of the glorious grace of God and his own salvation."

"Therefore this sanctification consists in these two things: In the transformation a sinner man, who is corrupt according to the deceitful lusts; and in the quickening of the new man, who after God is created in righteousness and holiness of truth."

"The form lies in the purification from sin, and in conformity with God in the body of Christ through his Spirit. "The end is, that a believing man, being conformed as priest and king, should serve him in newness of life, to the glory of his divine name, and to the salvation of man."

"As, under the Old Testament, the priests, when approaching to render worship to God, were accustomed to be sprinkled with blood; so likewise the blood of Jesus Christ, which is the blood of the New Testament, serves for this purpose—to sprinkle us, who are constituted by him and are consecrated to serve the living God. In this respect, the sprinkling of the blood of Christ, which principally serves for the expiation of sins, and which is the cause of justification, belongs also to sanctification; for in justification, this sprinkling serves to wash away sins that have been committed; but in sanctification, there must be a new nature implanted, or the man will only "washed to deeper seats." We must be born again." Our sins are not to be washed away, but for making new...

-C. H. Spurgeon

Regeneration—

I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty. I had it in my mind to advise the landlord to scrub it; but then I perceived it was made of mud. I reflected that the more she scrubbed the worse it would be. The man who knows his own heart soon perceives that his corrupt nature cannot be washed away; there must be a new nature implanted, or the man will only be "washed to deeper seats." We must be born again." Our sins are not to be washed away, but for making new...

-C. H. Spurgeon

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Blunt Advice to Preachers

Make no apologies. If you have the Lord's message, deliver it. If not, hold your peace. Do not spoil the appetite for dinner by too much thin soup. Say good things from the drop before you get prosy. Do not keep on talking after you are done. You are a specialist under a great influence and you are not even to do house cleaning for the world. Your gospel message is deeply dyed with sacred blood of Christ. If you do not accept it and take Christ in, preach the gospel and let Christ take care of your reputation.

Do not scream—too much water slops mill wheels, and too much noise drowns sense. Empty vessels ring loudest. And when a man is empty he often yells. Powder is not that, and thunder is not lightning. If you have lightning you can afford to thunder. The Holy Spirit with the truth does the work. You are not a preacher, no matter whose hands have been laid on your head, unless you know the truth, and are anointed by the Spirit. A horse that can run is a racer, with or without a pacer.

Do not scold. Do not abuse faithful souls who come to meeting on rainy days because others do not attend. Always preach as well as you can. Christ preached with much velocity to one woman at the well, and one rabbit at night. Do not repeat sentences, as if you said it plainly before, say something else after. Do not end passages of Scripture or quotations in, so as to say what you mean and stop. Leave out words that you cannot define. Stop declaiming, emote, and come down from your stilted holiness and sacred tones and become a little child so that child-like, child-like, and child-like. Do not tire yourself and everybody else out. Do not pretend to make the sun set or to cut the sun's rays. Say to the Lord's making bare this arm an arm of them that trust Him.

Some may also put the principle to the test in his own infancy; and it is memorable that none have done so in vain.—Bacon.

THE LIMITS OF BELIEVING PRAYER

Once a lady in a western state sent a long letter requesting us to pray that the Lord would send her four thousand dollars, to be an adjoining farm. She seemed to consider it a most reasonable request; she thought she had some special claims to such consideration as her folk had often entertained preachers who were going around; and if the Lord would send her this money and help her in this farm, she would be glad to do something in line, and to give what she could afford to help the preacher.

Some dear people seem to think that there is a sort of patent medicine in certain cases, that by the Christian prayer wheels and prayer flags, and that all that is necessary is to set it going, and it will grind out prayer by the quantity.

Yes, God is the hearer of prayer, and He will do "exceeding abundantly above all that we can ask or think," but it is "according to the power that worketh in us." The measure of one's blessing will depend on His inward grace. He will do as much for us as we will trust Him for and permit Him to use us for His glory.—A. B. Simpson.

To every life there comes at one time or another the hour of desperately need. It may be the hour when disease has laid its heavy hand upon us; or when financial disaster has swept away the labors of many years; or when death has taken away a loved one; or when the soul is oppressed with a con- scientious sin. In such a time we feel the need of some power outside of ourselves, and far greater than any power we possess. Do we possess that privilege in such an hour to know Him who has all power in heaven and on earth and to be able to turn to Him in time of need? What a blessed relief to hear His words of strength and comfort: "Cast thy burden on the Lord, and He will sustain thee."—Christian Observer.

THE FOOL HATH SAID

One day the French infidel, Voltaire, said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it." Setting to his task, he openly ridiculed Sir Isaac Newton. One day Newton made a public statement that the earth and heavens were created in six days, and in 1729, when he said: "Man will some day be able to travel at the tremendous speed of forty miles an hour.

Voltaire replied with, "See what a fool that Christian is! If one man can do it, so can a dozen!"

To top the irony of Voltaire's futile efforts, twenty-five years after he died his home was purchased by the Geneva Bible Society and became a Bible storage building, while Voltaire's printing press was used to print an entire edition of the Bible.

The Preacher's Scrapbook

Superlatives

The greatest word is God.
The deepest word is Soul.
The longest word is Eternity.
The shortest word is No.
The nearest word is Now.
The darkest word is Sin.
The broadest word is Truth.
The strongest word is Right.
The strongest word is Love.
The nearest word is Home.
The deepest word is Mother.

-Systematic Bible Study

Religion

Some persons' lives are too much like my friend's house. When he recently painted it, himself, he found that others who had passed it before could not tell which points were out of sight of the ground.

Many people have used their religion only to "catch up the high points" of their lives.

Business, race relations, prejudices have gone on untouched by the breach.—Charles Ross Hodges, Pulpit Digest.

"Each time I pray I am overwhelmed at the relationship with God which it is the Christian's privilege to enjoy, a relationship based on greater love than that of earthly father or mother or dearest friend, for it was purchased at no less price than the death of His only Son. Failing at times to contemplate His magnitude and the insignificance of the individual, distinctly in this present time, one might find His credulity faltering were it not for the constant reassurances of His abiding love which our Heavenly Father convincingly gives us both in His Word, the Bible, and in our daily experience. Christ as my personal Saviour began this relationship which has become the most important of my life.—Exeter D. Douglas, M. D.

"The Fool Hath Said"

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QUOTABLE POETRY

Peace, Perfect Peace
Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties.
To do the will of Jesus—this is rest:
Peace, perfect peace, with loved ones far away.
In Jesus’ keeping we are safe and they.
Peace, perfect peace, our future all unknown.
Jesus we know; and He is on the throne.
Peace, perfect peace, death shadowing us and ours.
Jesus has unquenchable death and all its powers.
It is enough; earth’s struggles soon shall cease!
And Jesus calls us to heaven’s perfect peace.
—Bishop of Exeter

Trust
I cannot always trace the onward course
My heart must take;
But, looking backward, I behold afar
The Gladdest Star.
Illumined with God’s Light of Love.
And so I onward go
In perfect trust that He who holds the helm
The course must know.
I cannot always understand
The Master’s rule;
I cannot always do the tasks He gives
In life’s hard school;
But I am learning with His help to solve
Them one by one;
And when I cannot understand, to say,
They will be done. (Selected)

Carry Away the Song
The little sharp expletions,
And the brats that catch and fret,
Why not call to the Helper.
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose.
When we scarce know what to do;
Then, leaving all our weakness
With the One divinity strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks

The Christian Life
Begin the day with God, 
Kneel down to Him in prayer;
Lift up thy heart to His throne;
And seek His love to share.
Open the Book of God, 
Read a portion there;
That it may dwell on thy thoughts 
And sweeten all thy care.
Go through the day with God, 
Whate’er thy work may be, 
Where’er thou art, at home, abroad,
He is near to thee.
Converse in mind with God,
Thy spirit heavenward raise;
Acknowledgment every good bestowed, 
And offer grateful praise.
Conclude thy day with God, 
Thy sins to Him confess;
Trust in the Lord’s atoning blood, 
And plead His righteousness.
Lie down at night with God,
Who makes His servants sleep, 
And when thou’ltread’st the vale of death, 
He will thee guard, and keep.
—The Alliance Weekly

Crucified, Risen, Glorified (Isaiah 53:10)
I am crucified with Christ: 
Nevertheless I live; 
Yet not I, but Christ liveth in me, 
And the life which I now live in the flesh 
I live by the faith of the Son of God, 
Who loved me, and gave himself for me.
When Jesus died on Calvary, 
It, too, was there;
There in my place He stood for me. 
And, now accepted—even as He,
His right I share.
When Jesus rose with life divine, 
It, too, was there;
His resurrection power is mine, 
And, as the branches and the bough, 
His life I share.
When Jesus comes some day for me, 
I shall be there;
With Him and Him I shall be, 
And all His glorious majesty 
I, too, shall share.
O blessed life, so deep, so high! 
Lord, keep me there;
Help me with life to live, to die, 
And let me with Him bye and bye 
His glory share.
—A. B. Simpson

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Speak to Us, Lord
Speak to us, Lord, until our hearts are met.
To share in Thy compassion for the lost; 
Till our souls throb with burning interest, 
That they shall know Thy name, whate’er the cost.
Speak to us, Lord, till shame by Thy great giving,
Our hands unclasp to set our treasures press;
Our will, our love, our dear ones, our possessions,
All gladly yielded, gracious Lord, to Thee.
—Unknown

God Is in Every Tomorrow
God is in every tomorrow,
Therefore live for today,
Ceremonies of lightning at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.
God is in every tomorrow,
Planning for you and for me;
Trust in the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is beside and before me,
While in the distance shines home!
Home—where no thought of tomorrow
E’en now may intrude.
Home—in the presence of Jesus,
Through all eternity—now!
—Author Not Known

The Safe Habitation
Call Jehovah thy salutation,
Rest beneath His Almighty shade;
In His secret habitation
Dwell, and never be dismayed.
There no tumult can alarm thee,
Though thou walkest through hostile regions,
God shall charge His angel legions
Watch and ward over thee to keep:
Though thou walkest through deserts dry
In eternal safeguard there.
God shall charge His angel legions
Watch and ward over thee to keep:
Though thou walkest through hostile regions,
Though in desert wilds thou sleep.
Sings, with pure and firm affection,
Thou on God hast set thy love,
With the wings of His protection,
He will shield thee from above.
—James Montgomery, 1822

Thou shalt call on Him in trouble,
He will hear thee save;
Here for grief reward thee double,
Crown with life beyond the grave.
—James Montgomery, 1822

Life’s Better Way
It’s great to find life’s better way,
And walk therein from day to day;
To pray and hope and smile and sing,
And to the song of life to cling;
To cultivate a patient heart
On which all God’s Can set His seal;
To love the truth with all that’s good,
And bless our fellowmen as we should.

Life’s better way is free from hate,
And sins that bring men to their fate;
It’s free from that which leads to crime,
But full of peace and love sublime;
It elevates to highest things
Where final victory shall reign;
Where crowns await the saints of God
Who’ve walked the way our Saviour trod.

Then seek, my friend, this way divine,
And for the right forever shine;
Be filled with all that’s good and pure,
And stand with heroes who endure;
And learn life is a great record
For those who love and serve the Lord,
Who run the race of life clear through
And prove to God that they are true.
—Walter E. Inschour

The Summons
They crouched within a hut, destroyed by angry shell;
Their quavering lips did move in speech, though faint;
There was scarcely strength, it seemed, to call;
Their need, no power their voices to paint.
“You have hope!” their sunken eyes did say.
_Abs! I would have turned aside.
Tears just a vision; it would pass;
Then heard a Voice with loving firmness say:
“You’re being summoned; go without delay.”

Could it be? A Macedonian call for one like me? 
“Come o’er and help”—the plea is ringing still.
“You have hope”—how dare I let them die Without the comforted “Whoever will? Dear Lord, I’ll not Thy call refuse If truly me Thou wouldst have; though these the east? In places hard? Oh, faithful, loving Guide, here is my “Yes”; This earthmen went not, take, and use, and bless.”
—Jack L. Schnatter (171) 35

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A PREACHING PROGRAM

Prepared by Rev. John E. Riley

Revival Rains

Scuruans—Malachi 3:1-12.

Text—He shall come unto us as the rain, even as former rains unto the earth (Hosea 6:3).

Introduction:

1. The Bible is at once the profoundest and the simplest book in the world.

2. One of the characteristics that makes it so easy of understanding is its concreteness—its symbolism, its analogies, figures of speech.

3. Great mysteries of the Bible is the Holy Spirit.

a) To speak of Him brings a quickening of heart. Such great is He that the mind staggers at the thought.

b) Like a great rain in a hot dry country is the ministry of the Holy Spirit. Palestine is a hot dry country with much of its land below sea level and much of its mountainous areas receive only a year's rain fall: the early rain at the beginning of the civil year about the time for planting (September or October); and the latter rain at the beginning of the ecclesiastical year (March).

b) Rain is sometimes the minister of judgment.


2. Fire upon Sodom—Genesis 19.

3. The 3½ years of no rain in the time of Elijah—1 Kings 17. Trifle with the Holy Spirit and you will suffer.

II. God's rain is usually the bringer of blessings.

Therefore has promised rain "if ye walk in my statutes and keep my commandments and do them" (Leviticus 26:3).

1. "I will give you rain."

2. "I will give you peace."

3. "I will rid evil beasts out of the land."

4. "I will have respect unto you and make you fruitful."

5. "I will set my tabernacle among you" (Deuteronomy 4:27).

6. "God's rain is timely in its arrival—Deuteronomy 33:29 in his season."

1. In due time Christ died for the ungodly (Romans 5:6).

2. The day of Pentecost was fully come (Acts 2:1).

C. God's rain is nourishing in its ministry. "He planted an an in the rain doth nourish it" (Isaiah 44:14).

The Hebrew "nourish" means to make great, to magnify, to make the excellent, the Holy Ghost do for us. Back in 1926 when the dust bowl states were dry and brown the states east of the Mississippi were beautifully green and lush by contrast.

D. God's rain is refreshing and cleansing.

1. It cleanses the earth. The text "I feel so clean." is a common expression among God's people after a time of blessing. William Stillers has written a beautiful bit of verse: "I Saw God with the World Last Night." He tells of the rain, of a sparkling white birch tree and then finishes: "Oh, that God would wash me clean as that white birch tree."

E. God's rain is plentiful in supply.

1. Tell me how much water there is in all the oceans, lakes, and rivers. Tell me how much water there is in the great desert areas where the warm moist winds from Bengal Bay deposit 500 inches of rain annually.

2. We may be sure that the rain falls frequently upon us, "if we follow on to know the Lord." He will pour out His Spirit upon us like rain.

Conclusion:

1. The driest place in the world is in equatorial Chile. There the rainfall is only 2½/10 of an inch annually.

2. The wettest place in the world is on the southern slopes of the Himalayas where the warm moist winds from Bengal Bay deposit 500 inches of rain annually. We may be sure that the greatest rains fall frequently upon us, "if we follow on to know the Lord." He will pour out the Spirit of God upon us like rain.

The Christian Home

(Mother's Day Sermon)

Scuruans—Matthew 5:1-16.

Text—And when thou enterest into a house, you will serve the Lord (Joshua 24:15).

Introduction:

1. There is no more appropriate time to preach about the Christian home than Mother's Day. We don't want Mother's Day to be "another Day to be born". The Christian makes home home more than anyone else. Home is the supreme interest of mother.

2. As we consider the American home we have to recognize many things it needs. There are four which I am going to emphasize particularly, but before I turn to them

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I want to mention a few others which should not be ignored.

a) Better homes. We are an average people and get by passably but may not be living in the millions that are ill-housed. In New York City there are 250,000 bedrooms where the sun never shines. Slum conditions are rife in our cities. Millions of people are living in one room, dirty, vermin-infested, fire traps.

b) Better living conditions—employment, food, clothing, and sanitation for children, parks, etc., for entertainment. City and country slums are the breeding places for most of the crimes in the country.

c) The doctrine of the Christian—better care for mothers and children. The nation can spend billions on armaments, billions more on tobacco and indigent care, while we have the highest infant mortality of most civilized countries. (1 John 3:17).

"Who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

But there are four things which I wish to mention especially, things which we need to make the American home a truly Christian home.

I. First of all, we need better homes.

A. If the mother is the most influential person in the home, it is not logical to say that the Christian home is better. Home you must have a better mother.

B. Someone has said, Tell me the status of a nation, and I'll tell you the present condition and future of a nation. Can it be that smoking, cocktail-drinking, jazz-loving, high-living, childless mother bring into the world and rear godly boys and girls? How can such a mother make a serene, holy Christian home?

In my years in the church as a pastor, I have seen very few Christian homes—convinced but few. And even the cases of Christian fathers rearing children in spite of unchristian mothers, Jerry MacLyn once said that he never knew a man permanently converted unless he had a good mother.

II. Another thing we need to make Christian homes is authority.

A. This may not be the word I want, but for me it means the same. The ideal home where either father or mother is an arbitrary dictator. Some of the most godless, dishonest people I have known have been those who have been under the rule of a domineering home. But authority had been broken up in its parts.

1. Respect for the will and word of parents.

2. Obedience of the children.

3. Character, honesty, discipline on the part of the parents.

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1. Our outlook for the American home and the conditions therein.

2. But as for me and my house, we will serve the Lord!}

4. An intelligent prayerful endeavor to counteract the attitude and atmosphere of the world—"Let yourself go."

It is too often these rules for the home without recognizing the poisonous atmosphere about in the world that breaks down the morale of children and even grownups.

5. No home is a Christian home where there are clashing wills or where the boss is in control.

No parent is going to find his children angels or in going to be able to reign as potent pope or dictator. He is going to have to give up his arbitrary dictator, but the rod will be there to call them to order. He may not be able to control the weather, but if he wishes to have a Christian home he must make his children feel the power of his will, the will of the Lord, and that the power of the rod. Prov. 13:24: "He that spareth his rod hateth his son."

Rebellion is not being in the air. If we want our homes to be Christian we'll have to see that they are spine-conditioned.

III. Another thing we need is quietude, with particular reference to quiet fellowship.

A. "We have very little home life today," is not uncommonly heard. And there are not a few reasons for this.

1. There is the lack of inner adhesion. No interest or spirit. Little spiritual emphasis.

2. There is the pull of outer attractions. Delicatessen of material things and of speed. Must be always on the go. Parties, card parties, social whirl, etc. "Whirl is king."

3. A Christian home must be different from that.

1. There must be quiet. Noise, speed, clamor, rush, dizzy and dull and deaden the soul.

2. There must be family fellowship. Family members hardly know one another. "A little boy said of his father, "Who's that man, Mother?"

3. There must be a cultivation of inner joys.

IV. Last and most important, we need the family altar. This will do more than anything else to make a Christian home. In fact, you cannot have a Christian home without it, "Ye shall teach them your children" (Deut. 11:18-25). I think the greatest difference between the so-called Christian home of today and that of 100 years ago is that of mouth with their children. If angels can fall from heaven—if children can go from good homes, what do we expect of this generation which has not heard its parents read the Bible and pray the Lord's prayer?
"Her Candle Goeth Not Out"

(Mother's Day Sermon)


Text—Her candle goeth not out (Proverbs 31:18).

Introduction: 1. The Book of Proverbs has never been too easy to reconcile with that which I know of the author. a) It is rather disconnected and broken up. b) There is no consistent theme. At least it seems that way to me.

2. Most of all it is because the man who wrote so many of these wise sayings (Solomon) is not present. It always spoils good advice when you know the one who is giving it is not living it. I'd rather see a sermon than hear one any day.

2. But there are glorious spots in this collection of wise sayings that are worth the whole book. And of course it all has its place in God's Word. "The fear of the Lord is the beginning of wisdom," "The path of the just is as the shining light," etc. "Keep thy heart with all diligence, for out of it are the issues of life." There is that scattered, and yet it increases; and there is that which is passed, but it is meet, but it tendeth to poverty. "Righteousness exalteth a nation, but sin is a reproach to any people. The ways of a slothful man are clean in his own eyes; but the Lord weigheth the spirits. "Wine is a mocker, strong drink is raging. The hart desireth the captivity, and the young hart the set forth by the Lord, but it is not wise." A "good name is rather to be chosen than great riches." If he coveteth his own child, he shall be poor; but if he be willing to part with it, shall have mercy.

3. Outstanding among these is this passage that describes the virtuous woman, the noble wife and mother. Nearly every desirable quality of motherhood is found here.

a) These qualities are found here in description. b) They are found elsewhere in scripture in example.

3. There are two ways to read the question in v. 10. "Who can find a virtuous woman?"

a) In a cynical manner as if there were no virtuous women.

b) In a respectful manner recognizing the rare truly good woman. "A rare find is an able wife" (Moffatt).

5. "Her price is far above rubies" how much women contribute to life and culture.

a) They bring children into the world. b) They maintain and mold children in formative years.

b) They do more to make or break the nation than any other individuals. Determine morals and health, etc.

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6. With a little understanding then of how important mothers are to the well-being of the race, let us observe here the qualities of good of her family—what love for her children.

1. First, I notice fidelity to her home and family. "The heart of her husband doth safely trust in her."

2. Children can cause great trouble and heartache in the home—by disobedience, by disrespect, by ingratitude, etc.

3. But it takes the parents to ruin a home. As long as they are in their unbroken togetherness. When they fail the home is broken.

C. One of the greatest curses to this country today is infidelity to home and family.

1. There must be a single standard for married women.

2. There must be a father's devotion to the children.

3. This does not suggest that mother should be the workhorse, though here in this scripture she is pictured as doing very much.

B. It does mean that no home can be a happy home, unless one of the parents is lazy or extravagant.

1. Laziness kills man's ambition.

a) Spots the surroundings in which children draw up root.

b) Breeds laziness in the children.

2. Wastefulness is a sin that nearly destroys the home.

3. All the opposite is true of industry and good management. Here is a lesson which this generation needs. Think of the pioneer mothers that have raised a family, managed on a shoestring, and brought their children up without a cologne. They are the things that are being learned by the spirit. Give a woman her own right.

3. Every outstanding character has those who hate him or love him. But Christ is the one generation that despises him must be blind or insane, anyone who is indifferent to his glorious beauty is twice dead and plucked up by the roots. The brightest light, the highest magnifying glass of scrutiny can but show the more clearly His complete and utter, and unspeakable worth, and in the fires of eternity he will have consumed the dross of evil and all the stuff of time and sense. His character will stand out emblazoned by the rays of judgment, ever more beautiful as the ages roll on. He is our Wonderful Lord, Jesus Christ, and it is His true representation of Him, gives us a vivid picture of Him in the first chapter.

1. He is the witness of the holiness of God—express image of His person.

2. Of the weakness and wickedness of man.

3. C. He is faithful in this office work.

1. When God is impugned as merciless, as weak, as characterless.

2. When man is called an animal, an insignificant creature.

3. He is the First Begotten of the dead, "first-born from the dead" (Moffatt).

4. He is the Prince of the kings of the earth.

5. In character He is the king of men.

6. In power, He is the mightiest of men. The only reason He tolerates the temporary reign of wickedness is to bring to them what will justify those that are living for.

C. A Prince, He will day be the Judge of all men (v. 7).

IV. He is the Friend of sinners.

A. He loved us (present tense in Moffatt, "loosed")—when we were unloved, when we had nothing of value to Him, so that He gave His life.

B. He washed us from our sins in His own blood—"loosed us" (Moffatt).

C. He has made us kings and priests unto God (v. 5).

1. Usually there can be only one king if there is to be peace for the king wants to be boss and is not easy to be king.

2. He cannot have those two things (selfish love and power), but He can be king in character, and have His own spirituals and serving God and humanity.

2. As priests the sacred privileges of meeting God face to face are ours. And our most important business becomes to represent Him.

The Furnished Upper Room

(Communion Service)


Text—And he shall show you a large upper room furnished: there make ready (Luke 22:12).

Introduction:

1. God always has plans made ahead of time. We say, "Afterthought is always better than forethought." Not so with God—"Known unto God are all His works from the creation of the world" (Acts 15:18).

We may be surprised at that which happens but God never is. He is never taken unawares. He does our best and worst for tomorrow. Unbelief, lack of confidence in God, is as much a sin as lying or stealing. God can make beauty out of the worst, and He has a wonderful plan for us that is really a revelation of Him, gives us a vivid picture of Him in the first chapter.

1. He is the witness of the holiness of God—express image of His person.

2. Of the weakness and wickedness of man.

3. C. He is faithful in this office work.

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The Cultivation of the Soul

SCRIPTURE—Hosea 10

Text—Break up your fallow ground, and sow not among thorns (Jeremiah 4:3).

Sow to yourselves righteousness, reap holiness (Psalm 127:1).

First. The time. The time is at hand, the day of salvation is at hand. The time is when the Lord's day is coming. The only time that is in view is the Lord's day. Everything else is of none importance.

Second. The place. The place where Jesus came face to face with His disciples. He dwelt among the temple made with hands (Acts 7:42; Phil. in Athens).

Third. The upper room. The highest of man's nature.


Fifth. But only subordinate to our hearts.

Sixth. This upper room was furnished.

A. Probably in Oriental custom was furnished with round table center and reclining couches.

B. Man's heart was made as a place of communion with the Almighty God.

C. As a Communion service, let us see that we have a furnished upper room for the Master to meet with us. The idea is that the heart is in our hearts. If we refuse Him our hearts we cannot meet with Him. Are our hearts prepared to receive and entertain Him? Do we prepare our hearts to meet with Him, not in the form of flesh, but in the form of spiritual food?

1. Are our hearts cluttered with sin? Sinful habits, worldly-mindedness, selfishness, care of the body, etc.

2. Are our hearts empty? To be sure God wants an empty heart to come into the first time. But He expects us then to fill it with good fruit, with good habits, with the treasures of the Spirit, etc.

3. Or are we thoroughly furnished into every good work—meet for the Master's use? (II Timothy 2:7).

4. Are we kept ready for the Master? Dr. George Wood Anderson tells of this "goodman" who had upper room for Jesus:

a) Mat. Jesus loved Him; invited Him home. Jesus said He would come some time.

b) Found best upper room and prepared it.

c) Disappointed many times that Jesus did not come.

d) But refused to let anyone else have it even though they offered good price.

e) Finally, Jesus came and had the Last Supper, Passover there.

4. Then the period of harvest. While these periods all overlap yet the work of each one is absolutely essential.

5. Then the work must co-operate in nature so that they must in grace.

A. God says—Break up your fallow ground; sow righteousness, reap holiness. (Psalm 127:1).

B. If we understand the Lord's day and we would have it in our heart and center, it cannot be disturbed but God insists upon it, and, 2. If we would know God's blessing, we must keep the fallow field of indifference the fallow field of habit; fallow field of self-satisfaction; fallow field of denial, and will not give up. 3. How shall we break up our fallow ground?—By reversing the process by which it became fallow:

I. It became fallow through neglect and indifference, by just letting it lie; we must reverse this by taking ourselves out of our indifference and neglect.

II. Fallow ground becomes dry—we must have to change for showers of refreshing and open our hearts to receive the rain.

III. Fallow ground becomes hard—we must have to break up and soften; pray to God to make us tender instead of hard.

IV. Fallow field of indifference: the fallow field of habit; fallow field of self-satisfaction; fallow field of denial, and will not give up.

C. To cord, Ceasar, as a cube, and Jehovah.

D. The Lord must come to us.

E. We must sow the seed of rightousness.

F. Then we must look up and expect God to pour the wine on us and bring a glorious harvest. "For it is time to seek the Lord, till he come and rain righteousness upon you (us)."

Within Calling Distance

Searcouse—Luke 10:10

There is a place in which I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered. Here am I (I Samuel 3:4).

Introduction:

1. A boy came in to dinner one noon to find that the family had already begun to eat. His plate was empty. He went off. When he complained, his father said, "Son, if you want to be called to dinner, say you are calling distance."

2. What a lesson here for us! What a simple pointed moral!

I. God is eternally calling.

A. We pick out intervals and incidents when God calls us. We indicate certain times of day when God has spoken to us. We say, "God called when I was kneeling there, or working there back in such a year," etc., and God convicted me, called me to preach.

I pity profoundly the person who does not have a few mountains peaks of memory, places where he can go back to God: Bethel, Carmel, the Transfiguration, Pentecostal experiences.

B. But we need to remember that God's speaking is not just at those times. It is also continuous. Always, at all times, in every place, God is speaking. The air is full of God's voice, it is filled with His expression. The sad thing is that so few listen, that none hear too much. There is a vast area here, but I want to pick out a few things for our consideration:

1. God speaks in wisdom. That is, God gives us direction and instruction.

a) We find this on the lowest planes of life as instinct. The marvels of instinct.

b) We find it in man as reason and intuition. God has said, "If any of you lack wisdom, let him ask of God, that gives to all men liberally and upbraideth not.

(1) We can find direction in the commonest actions which do not seem to have any moral significance.

(2) We can find direction in the general moral principles.

(3) Then, in particular situations, I believe, there are times when we will have a key to the situation, to point your hand towards their own directions rather than His. There are three principles, which need to be applied right here:

(1) First—carefully follow the general principles which your God-given intelligence lays down.

(2) Second—prayerfully be alert for definite leadership in specific cases.

(3) Third—always harmonize one or two if possible.

2. We find warnings in warning.

a) It would be ridiculous to think that in a world of such tremendous values, where there are so many dangers. The greater the value the greater the possible loss, the greater the intelligence, the greater the responsibility, the greater the possibilities of happiness the greater those of sorrow.

b) The Bible find warnings in the actual plane. Instructive pain, fear, etc., are warnings against danger.

c) Then the warnings which greet man, who is a rational intuitive creature—reason, common sense, etc.
A. First, by tuning in to God's call.

1. That is, we must will to listen. If we drift along, we never will hear. The first thing is just to listen. If people would only stop they would hear the insistent voice of their own hungry heart and the call of the Holy Spirit. It would not be long before they would give themselves to Jesus Christ. Let me cry out, "Stop! Listen! Listen! Listen!" If people would, they would hear the voice of God.

2. We will tune in to God's voice by reading His Word or listening to it preached.

3. We tune in by prayer. Is it strange to you that a heart can be feeling and understanding, or so cold and feelingless and still, when they don't pray and wait upon God?

B. Tune out. Jesus said, "Go into your closet and shut the door." A man standing in the church and talking to his friend, "I can't hear." The man on the other end said, "Close the door to the booth and then you will hear." Tune out selfishness, worry, the world, or you will get but a mere bubble of sound. That's the reason some people are all mixed up. They've never turned out other things. If you get two stations on the radio you can't make out anything; you must turn on the power to select. I can choose the thoughts and meditations, the feelings that I want to choose, if I tune in to the power to select. We must learn God's voice and then wait to hear it.

C. If we do not hear—

1. We will forfeit God's direction and will go astray.

2. We will fall into the dangers He warned us against.

3. We will miss the feast. Here in Jerusalem we see what happens to an unhearing Jerusalem.

4. But if we do hear what a blessing we will hear. Like Simon God will speak to us and send us out to work for Him. Like Paul during shipwreck, we will hear God's word and, for no evil shall be lost. We will always have something fresh and blessed.

Conclusion:

Are we within calling distance? If we are we will—be under burden for others, be sent out to others.

To Him Be Glory and Dominion

Scripture—Revelation 1

Text—To him be glory and dominion for ever and ever. Amen (Revelation 1:6).

Introduction:


a) It is the revelation of Jesus Christ—Jesus Christ and John. No other person should reflect the author too much—should reveal Christ.

b) Course of revelation—God gave it to Christ and Christ set it down to John. Revelation reveals it to us.

(c) Revelation of Christ—began in the Old Testament and continued in the New—prophecies here reveal future and the end of the age.

b. Blessings are promised on the reader and hearer.

3. Here is found a magnificent doxology—Christ exalted to glory.

a) One of the most beautiful pictures of Christ is found here in these first few verses (vv. 5, 6), "Jesus Christ—faithful witness, first begotten of the dead, prince of kings of earth, unto him that loved us, etc. To him be glory and dominion for ever and ever. Amen.

b) Jesus loves us—universally—"loveth."

2. Enough to shed His own blood to wash us. Woman shed tears and Jesus said she would be remembered—Matthew 26:13—but He shed His blood.

3. Effacing blood.

a) Washed "our uncleanness" from our sins.

b) Made us "a kingdom of priests"—"a royal priesthood" (1 Peter 2:9).

b) Then comes the magnificent doxology—"to him be glory and dominion for ever and ever. Amen.

C. The climax of the fulfillment of this declaration will be in the fullness of time—"in heaven. Revelation 22:15—"the kingdom of this world will be the kingdom of our Lord and of His Christ; and He shall reign for ever and ever. Amen."

The Preacher's Magazine

The Day of Visitation

Scripture—1 Peter 2:12-Text—They shall . . . glorify God in the day of visitation (1 Peter 2:12).

The peculiar thing about the words, visit, visited, visitation, and visitation, in the Bible, is that they are generally used in connection with God; so that visit most of the time means a special dispensation or act of God, either of punishment or of blessing.

"The word visit becomes sublime in meaning.

1. Most of the time when "visit" in any of its forms is used, it refers to the judgment of God, whether it be the regular visitation; about forty-five times this is the use of the term: "I will visit their sin on them" (Ex. 25:34) or "an imminent transgression with the rod" (Ps. 68:32); "Visiting the iniquity of the fathers, upon the children, the third and fourth generation" (Ex. 20:5).

2. At other times it pictures to us the loving grace and favor of God being bestowed upon the earth, and watered it; thus greatly enriching it with the river of God . . . (Ps. 105:30). "The outpouring of God! Why all these blessings? Because God had visited the earth. The gates of the earth are opened; there is sound of weeping and mourning. A long procession of sad people emerges; ahead of it is a casket, in it a young man, well known and loved; beside it walks his widowed mother. Suddenly the procession stops. Jesus is borne with His compassionate power. The dead man sits up and begins to speak. The people rejoice with reverent joy saying, "The great God of all; and that God hath visited his people" (Luke 7:16). Nothing is more beautiful than the praise of the people of God to God . . ."

3. To say this and mean it, will mean: wearing chains—slave's attire—doing menial, drudgery-relishing punishment and independence.

Conclusion:

We have all heard the magnificent story of Queen Victoria during the rendition of Handel's "Messiah," standing and aching her countenance on the sacred words that dramatic—It will be a humiliating death to self and a daily slavery—but we shall, be love slaves.

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promised (Genesis 21:1 and 1 Samuel 2:21). Peter tells the brethren at Jerusalem how the Gentiles "take out of them a people for his name" (Acts 15:14). Healing, life, prosperity, peace, and light, redemption—in fact all that is good has come to us because God has "visited" us with His grace. Redemption comes through the visit of the Son of God.

3. So it is that the word "visitation" becomes meaningful to us. Christians are dear to us, because we meet our families. That day is dear to us when a loved one comes for a visit from afar. But the day I love best is the "Day of Visitation" when God visits and blesses His people. Even Peter tells us to live an uprightness Godly life, regardless of what the heathen say now, in the day of God's special blessing and visitation they may glorify Him.

1. When shall our day of visitation be?
   A. This is even now the day of visitation.
   B. This is the dispensation of visitation of God the Holy Ghost. God is visiting this world in a peculiar way in this dispensation of the Holy Ghost.

2. See the comparison in Scripture of this age with others. These all . . . received not the promise: God having provided some better thing for us, that they without us should not be made perfect (Hebrews 11). The prophets enquired of the grace that should come to you . . . which things the ungodly seek (1 Peter 3:18). I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth (John 16). "The works that I do shall ye do and greater"—I go to My Father." The day of holy visitation is wonderful; it is a time when God's Spirit speaks with might, and the saints are strengthened by the Spirit of the Lord. It is a day of rejoicing, a day of new life, a day of spiritual blessing.

There is also, I believe, a special visitation in this dispensation of the Holy Ghost, i.e., a larger day revival. Joel—"In the last days I will pour out of My spirit on all flesh, etc."

One thing regarding the thought of this world-wide revival I know we shall have a personal day of visitation right now, today, tomorrow—when we meet conditions, when we set our house in order and yield control to God.

2. What shall this day of visitation be?
   A. It will not be a day of splendor and show that will please the carnal heart. "A wicked and an adulterous generation seeketh after Me, etc." This vision of heaven cometh not with observation. If you are looking for something spectacular you will not find it. This is the hidden treasure of the Holy Ghost.

B. It will not be radically different from the previous blessings and visitations of God; it will reflect on the past blessings by what He gives you today.

C. It will be in terms of changed lives the Lord will bless us.

1. We want the color and sound and song, the joy, the feeling, the blessing.

Obedience is better than sacrifice and to hearken than the fat of rams. The Lord says, "We will make thee ruler over many things." If we'll be faithful God will take care of them. We are not blessed because He is not our bond. It is not because we do not get some magic formula or locus-pocus right. It is because we haven't been faithful and obedient.

What a day of visitation if all of us would just step up a little. It is not some strange sign, some thing that will bring a visitation of God. It's not enough to believe, but we shall be the results of this day of visitation.

A. The Gentiles will glorify God, i.e., nations will be saved.
B. The church will be lifted to a higher plane of living.

The Point of Efficiency

Scripture—II Corinthians 3.

Text—The law of the Lord is perfect, converting the soul (Psalm 19:7). Text discourse—The law of the Lord is perfect, converting the soul.

1. Every machine has a point of efficiency. It reaches its maximum efficiency under certain conditions, and at a certain speed. If those conditions are not met and that one point of efficiency drops, violate the general principles and the machine is destroyed.

2. There is a sense in which man has a point of efficiency and intelligence, and by which man reaches his highest efficiency. Vary the conditions and his efficiency drops. Violate the laws and the man goes to pieces.

3. There are certain safeguards we must set up when we want to check this subject of efficiency in relation to man.

A. We must avoid oversimplification.

B. Making sure that the danger of using the term "efficiency"—it may suggest the idea of mechanical and material utilitarianism. Sandow said, "I'll make myself the strongest man in the world." He developed his biceps, but neglected his brain. Mussolini held up the ideal of physical strength and fertility. He said, "Let us have strong men and women, and strong children, and strong workers, and strong agriculture," the modern idea. Your body is yours to enjoy.

C. Or a mind alone is a step higher than the mechanical. Science without character is nothing but a step. But it isn't enough. Intelligence may be a cold heartless thing. Science without character has brought us to the threshold of destruction.

D. Or a soul alone. Perhaps the heart of our danger along this line is the danger of talking of the soul while the body and mental needs of humanity are forgotten. But this is not a real factor. We must avoid confusion and contradiction.

1. It is true that man is a complex being with body and mind and spiritual. But we can't do much without a physical plane.

2. a) Here is the physical plane—the animal level and there are hundreds of specialists who want to keep man an efficient machine.

b) Here on the psychical plane—educators, psychiatrists, psychologists.

c) Here on the spiritual plane—are the moralists, politicians, etc. Very often there is confusion and contradiction—the specialists clamor for attention—the man's own needs must be met. But these supplies must be dovetailed into that.

3. But there must some place be a primary and co-ordinating law, which will take care of all and harmonize every other lesser law beneath it. For we believe that if life has been planned by a good, great God, there are really no contradictions. Where there seems to be a contradiction, some one thing must take precedence over other things.

a) Approaching it from a practical point of view we see that this must be so.

b) Approaching it from a theoretical point of view we see that it must be so.

In our intelligent universe, there is always a supreme law in every instance. With man there must be some one purpose which is big enough to make men set their lives in order. This one purpose is the Holy character. All other purposes must dovetail into that.

4. The point of man's point of efficiency.

There are two ways of arriving at "holiness" as man's ideal or standard for life. One is by the Holy Ghost and the other by man's creation. In God's image for holy fellowship with Him. We should be holy because we are made to be holy. God has said, "Be ye holy for I the Lord your God am holy." This is the final and authoritative word on man's reason for being holy.

However, there is a second way of reaching the conclusion that holiness is man's point of efficiency, and that is the study of man's life and experience.

A. Holiness or holy character is the one sure stabilizer of efficiency. And let us study it some more, because the study of man's life and experience is the second way of arriving at man's point of efficiency. As a result, we must understand that holiness must always be the aim of a Christian. "The man that will not bring his heart to God is the man of the world."

1. It sets up an ideal for physical efficiency—the body is the temple of the Holy Ghost.

2. It sets up an ideal for mental efficiency. "Whatsoever things are true, etc." "Study to shew thyself approved unto God."

3. It sets all times holy love is to be the supreme value, and if at any time any one of the lesser values should seem to contradict it must be subordinated. If it thinks the truth is self-evident, it must be put away. For it is better to enter into life maimed than having two eyes to cast into hell fire.

B. Because of this, it is very evident that anything other than holiness is inefficient.

1. Here the body is glorified—its strength and beauty are exalted, and it is given a man a power that he might turn and use it to succeed but eventually through lack of moral restraint, defilement, and deception.

2. Here the mind is glorified—success may seem to come for a time—but then intelligence without character becomes like a light that is brought down to a great city and a raving maniac with his hand on the bomb release.

3. We should wonder and wonderfully made that when disease (sin) gets into the soul, it

a) Distorts the emotions—fear, hate, guilt and self-consciousness make the soul tremble and shake itself to pieces

b) Distorts the thinking

c) Creates the ideal of impulses to wrong action

d) Tears the body to pieces

e) Throws monkey wrenches into the machinery of society.

1. We must study to find his own point of efficiency, for though the law of the Lord is universal and the principles vary from place to place, the intelligence and strength and ability. (This ought to be practical advice to Christians.)

2. If we do our best for God and for yourself—first, ask God to deliver you from the blight of sin. Then ask God to give you the strength and practical power—next, ask God to give you the grace to do it.

3. Begin with yourself as you are.

a) There is no use in wishing you were in an ideal world. You aren't.

b) There is no use in wishing you were something different.

2. Remember three practical principles.

a) We must do better under some pressure—physically, mentally, spiritually.

b) God in His wisdom will not let us undertake a work that we cannot bear. "There is no temptation overtaken you . . ."

c) When we get beyond the point of efficiency, we must understand that man can bear. "There is no temptation . . ."

2. And your best for God and for yourself—first, ask God to deliver you from the blight of sin. Then ask God to give you the strength and practical power—next, ask God to give you the grace to do it.

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c) When we get beyond the point of efficiency, we must understand that man can bear. "There is no temptation . . ."

2. The body is the temple of the Holy Ghost. The mind must be the temple of the Holy Ghost, but the body is the temple of the Holy Ghost. The mind must not be strained beyond its capacities. The body can be used by the Lord for any good end, but any good end is not to be carried to extremes—sympathy, concern, fear, tenacity. Concern not. Concern not. Concern not. Concern not. Concern not.
The Bane and Blessing of Light


Text—The people which sat in darkness saw great light (Matthew 4:16). And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil (John 3:19).

Introduction:

I. One of the most oft-used words in Scripture is "light." Light is one of the figures used to portray gospel truth. God's revelation of himself is like rays of light, shining down on the shining or the day. Christ is called "the day-spring from on high," the sun of righteousness. Of the old, He said, "I am the light of the world. He that followeth me shall not walk in darkness." Around the sun is an energy source, the source of life on this planet, the revelation of God. "For, God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

We don't appreciate light very much in the world where it is never dark. In primitive lands where the only illumination is the flickering of an open fire, the people appreciate light and fear the darkness. In the polar regions where there is extended darkness for weeks at a time, men sometimes light a lamp and when light does come, they greet it with an expression of joy. Who has not known the almost unbearable duration of the cold and pain? The hours drag, the clock ticks slowly, the darkness lingers. Then dawn comes, with its hope and life. One man of old cried out, "My soul also shall greatly solace itself, when light doth shine on me for the morning." I wish to speak to you of the blessing and bane of light.

1. In the first place, light brings knowledge. Perhaps we should say that light is knowledge or knowledge is light. Ignorance is darkness; darkness is ignorance. In the night wilderness, the wayfarer stumbles across every object in his path unless he carefully feels for every step. The word "light" is not only a word for knowledge and mystery. He knows not what lies around him. He is ignorant and blind because it is dark. He has no light. The same is true mentally—light is knowledge, ignorance is darkness.

2. A light brings knowledge of existence. Without light, he would never know what things existed.

3. Without receiving light we would not know of the existence of God. For we have knowledge of God without the Scripture (Rom. 1:19, 20).

4. The light of God's Word brings to our knowledge the existence of a vast realm of spiritual realities. He that followeth Christ shall not walk in darkness. He shall not fall over objects in the way. Jesus said in benediction, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). Yes, and this is the "coming of the light that is come" (John 3:19).

Conclusion:

Thank God, by turning about face and changing your relationship to God, all will become light again.

A Fugitive's Vow

Scripture—Genesis 28:10-22.

Text—And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and ramment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee (Genesis 28:20-22).

Introduction:

A. Jacob was in danger and men in danger find it easy to make vows.

1. Jacob was an angry brother, compelled to flee for his life.

2. He was surrounded by a hostile country.

3. He was bound for an uncertain future.

B. Notice the condition of Jacob's vow. We find him saying, "If God will be with me, and will give me bread to eat, and ramment to put on, so that I come again to my father's house.

1. God is good to every one, particularly to those that make vows. He provides for them. He gives so many blessings that it is impossible to count them—and the end is not yet, praise the Lord.

2. See the promises—wisdom, strength, food, clothing, long life.

3. He who has made his vow is greatly blessed as God is good to him.

4. But we can't ask all of these things when we come to God. We can't ask to be saved if we are lost. We must be saved if we are to be saved. Sometimes when light comes we may think that it is condemnation. We may think that we have had it before and have disobeyed it. Then the light is a blessing if we will walk in it. It is like a rainbow, the rising sun, another opportunity to be saved, taking in the infra-red rays of God's truth.

4. But, finally, light brings condemnation: it blinds and curses when it is not put into practice. Jesus said, "If I had not come and spoken unto them, they had had no cause to sin: but now they have no cloak for their sin" (John 15:25). And this is the "coming of the light that is come" (John 3:19). Even so addeth a heathen land where the gospel light has never come in to the worship of God, the light falls upon the Sahara Desert of souls who have steadfastly refused to obey God. The light that has shone within thee becomes darkness.

(1) Salvation is unconditionally given to us when we give ourselves to God. (2) Nothing else can save us as God sees fit. Keeping that in mind, I will call your attention to Jacob's vow.

I. First, he said, "Then shall the Lord be my God." Does he mean: A. He didn't say, "Then I will be religious. Then I will go to church. Then I will pray. Then I will do good. Then I will love my wife. Then I will quit beating my wife. Then I will quit gambling. Then I will endeavor to associate with the better people etc.—he meant all these things; but he meant more. Then shall the Lord be my God."

B. This is a unique relationship. It is like friendship, and like the relation between a son and his father, a husband and wife. But it is far more than any human relationship could be.

C. What does it mean for a man "to have Jehovah as God"?

1. Sorrowful repentance for sin.

2. A sincere forsaking of sin.

3. Wholehearted obedience.

4. Intelligent, untinted love of the whole personality.

5. Jacob said, the Lord is God, holy, infinite, Creator and Lawgiver. Therefore, I will be, and upright.

6. More and ever to my heart.

II. Then, "And this stone, which I have set for a pillar, shall be God's house." The house of God must be a place of rest, consolation and safety.

A. It means rest; Jacob had slept here all night. The house of God is a place of rest, comfort, and security.

B. It means vision; Jacob saw the ladder with angels ascending and descending. It was in the temple. Jacob saw the vision of the King, and most visions are seen in the temple.

C. It means effort, labor, sacrifice. Temples don't grow; this one didn't. Jacob had to set it up. He poured all upon it, and he built an altar to the Lord. The house of God means a place set apart, sacred to God.

E. It also signifies man's effort to get others to worship, with him.

1. House of God is an objective testimony or witness to the worship of God. And it signifies man's effort to spread the gospel to others and to bring them to serve the one true God.

2. One did not mean universal evangelization and salvation; doing those who worshiped God could do so privately in the seclusion of their homes.

III. Then, "Of all that thou shalt give me I will surely give the tenth unto thee."

A. Of all that thou shalt give me. This was the hardest thing to promise God; this giving of the tenth was a practical proof that Jacob really was serving God.
The Brother
Who Was Left Out of the Will

Scripture—Matthew 20:8-34.

1. Can you explain their inheritance? And ye shall give them a possession in Israel: I am their possession (Ezekiel 44:28).

Introduction:

1. The thing that caught my attention in this verse is that these people (the Levites) are denied one thing that they might be given something else. We have all learned the lesson that sometimes this must be so. We cannot have everything—must sacrifice one thing to get another.

2. While the children of Israel were in Egypt, Amram and Jochebed of the tribe of Levi had some talented children born to them. But God did not give them a possession in Israel. The children of Israelites after the Exodus came to Mt. Sinai and received the law, and Amram and his wife brought them to the Levites. The Levites, however, had no possession in Israel under the old covenant. The tribe of Levi was the tribe of the Levites, who were the priests, and the Levites were the priests of the tabernacle and the temple. The Levites were the priests of the tabernacle, and the Levites were the priests of the temple.

3. The Levites were not left without any support.

4. The Levites had forty-eight cities scattered around among different tribes. Some of these were the cities of refuge (Joshua 20).

b) In the present order—there are various callings and officers, preachers, teachers, and Levites (Ezekiel 44:30). They received the annual tithe and then part of the special tithe given by the Levites (Deuteronomy 18:5).

5. But the Levites had no inheritance such as the other tribes had. It was their business to minister to the Lord and the people to be provided for their needs. Generally they were well provided for, but quite often without anything from the Lord and the Lord's word (1 Chronicles 14:4).

b) We say that they were not in Israel. The Levites had no possession. Their material needs were provided for, but they had no possession as we understand that word.

2. The work of the tabernacle, etc., needed all their attention.

3. As priests and servants of the Lord they were to hold the things of this world lightly.

4. This may not exactly apply here (Genesis 49:7) might have some significance. Jacob prophesied that Levi would not be scattered.

5. Taking these four thoughts in order we may get some insight into this verse's meaning.

1. It does not mean, of course, that we as God's children will starve to death on this planet, but it is contrary, all of God's promises are to the effect that our needs will be supplied according to His will and to a large degree by Christ Jesus. But why, as Paul says (Hebrews 13:4), do we have here "no continuing city?" There are various reasons.

2. The sacred work of the kingdom of God demands most of our time—our chief interest is the cause of Jesus Christ. A man in Chicago, as well as in Kansas as our adhesion, is true. For Jesus Christ there has been a universal priesthood. The veil has been rent in twain, the middle wall has been destroyed (Ezekiel 25:1), and the church is the high priest.

3. All things have been made through Jesus Christ. He is the head of the church. He claims this one possession in the Levites. The Levites are the priesthood. The Levites are the priests. The Levites are the ministers of God. He is the high priest. He is the King. He is the law. He is the order. He is the service. He is the sacrifice. He is the gift. He is the promise. He is the inheritance. He is the possession. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance. He is the Levite. He is the priest. He is the minister. He is the sacrifice. He is the service. He is the gift. He is the promise. He is the inheritance.
a) We have been united in prayer and faith and God has blessed us.
b) If we wish to receive more, then I believe it is up to us. We will have to travel farther in our journey to God, enlarge our capacity, exert our faith, do our part—and when we do then God will continue to work and bless us.
c) As we consider the future and our prayers for a revival, let us settle a few things in our practice.

1. You and I as individuals are monarchs in our own souls.

2. In the second place, I want you to settle in your mind—when it comes to other people there is another will to consider—and our influence and control is limited to our own souls. God can go to heaven despite all hell. But if another man will not go to heaven, then I can’t help him. But if we can, and if we don’t, even God cannot make him go to heaven. The reason I mention this is that faithful men and women in the world who have labored for the salvation of particular souls and because they were not saved, these saints of God have sometimes accused themselves unjustly.

3. But there is a third thing we should have in view. And that is, that in our choice of company when a few spiritual people, each determined to grow in grace, get together there is a new relationship.

(a) They help each other.

(b) They help other saints they come into contact with.

(c) They go out to seek the lost and under the influence of their meetings, though no one is compelled to be saved—men are saved and sanctified and a revival comes to fruition.

I. One rich picture of a revival is that given in Ezekiel.

A. We sometimes think that all the parables are found in the New Testament as given by Christ. But there are quite as many in the Old Testament. There are at least two striking ones in Ezekiel.

1. The parable of the dove. Ezek 2:24. Here a dove is planted by the Lord on the top of an high mountain and it grows until “all fowls came to the shadow of the branches thereof.” This represents the gospel or the kingdom of Heaven and is very deeply significant. It is the smallest product of all seeds and yet it grows into a tree and the fowls of the air come and lodge in its branches and then the dove is sent back to the Lord and the bird is changed from the fruit of the tree to the fruit of the tree.

B. But regardless of the place we may be, if we want the revival to go on we must get deeper: (1) and we must get deeper.

2. A more familiar parable is the vision of “the vineyard of the Lord.” (chap. 19). From the southeast side of the temple, from under the altar, the stream flowed. At first it was a thin stream but deeper and wider until it was a river to swim in and flowed down into the valley and sea freshening and giving sustenance to fish in its waters and fruit trees on the banks. Again, typifying the gospel of Jesus Christ, or the spread of His kingdom. It is like the River of the Water of Life, flowing down in the valley. The leaves of the trees are for the healing of the nations (John 7:37, 38).

B. Not only is this a parable of the Kingdom, but, if we are what we ought to be, it is also a description of our Christian experiences and life. Certain experiences and activities are a part of the path of the just as is the shining light that shineth more and more—“They go from strength to strength until one of them in Zion appeareth before God.”

Note here—
1. The stream springs from under the al-

2. It increases in depth until it becomes a great swelling river.

3. It brings life, fertility, and healing to the valley.

Since we are constantly touching upon the first, I wish to emphasize particularly the last two. We find: (a) that proper teaching will make the birth of a good man; (b) that as we call upon the name of Jesus, our salvation will be abundant in our spiritual life, and we must find greater richness of activity.

II. The stream of holy water steadily became deeper—and we must see that our spiritual life deepens if we would see the religious spiritual spring as much as much as we can. It’s up to us.

A. Certainly, one word by which this age might be described is “superficiality.” This superficiality prevails itself in our religion as an “im-glad-salvation’s-free” philosophy. We expect quick easy results in religion. It seems to know that there is no more a royal road to spirituality than there is to learning. Is salvation free, Is salvation by faith, the paradoxes of the faith are not enough to have and are. But we have been so infatuated with the free grace of God, that we think we can live simply and spiritually all of the precious possessions we have, then suddenly be saved, swept into heaven and be ushered to a front seat.

B. But regardless of the place we may be, if we want the revival to go on we must get deeper: (1) and we must get deeper.

1. They cannot be come more God conscious. We must talk less and pray more. We must driven deep into the water so that we feel the growth in our souls. We must get alongside with God more. A public speaker learns that before he addresses the crowd. First comes a crowd of thoughts with the thorns he must be alone long enough to collect his thoughts, get his pulse, bring to bear upon them, and yet he must be alone long enough to get the growth in his soul. And yet professing Christians will jump out of bed

and be out in the bustling crowd before they talk with the Lord and become quiet and polarized in their souls. No wonder that something we seem to be all talk and nothing else.

2. We must be more soul conscious. The barrenness of life, the feeling without knowledge, vision, perception, or grasp.

3. The other way that we shall bring about the highest level is by seeking channels of activity for God. This stream of Ezekiel’s ran down over the hill, sought out the dry places, watered the islands. Fish abounded in its waters; fruit and medicinal trees bloomed on its banks. It brought sweetness, character, life and healing everywhere.

A. We must reach new people. We must learn to be soul winners. We must form the heavens that there isn’t enough of men. If we fail, then we must keep at it until we succeed. The trouble is that we have said; “It comes’ aim or purpose. And yet professing Christians will jump out of bed

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and be out in the bustling crowd before they talk with the Lord and become quiet and polarized in their souls. No wonder that something we seem to be all talk and nothing else.
C. But these mighty enemies, Satan and sin, are too great for man. They destroy the handwork of God, they tear down churches and turn the minds of men, bodies, minds, and character of man. They adulterate the gospel, hinder the progress of the Kingdom and draw men to hell. Satan’s persuasion was too great for man in the garden, and man alone will never be able to rise up and resist the argument. The downfall that man’s heart is too great for him to throw off alone.

D. Only the co-operation of God and man to throw the mighty entrance of God’s will and plan. All that is asked of man is that he say “Yes” to the will of God. God supplies the grace and wisdom if man supplies the assent.

III. And yet men will fail God.

A. The inhabitants of Meroz did not come to help Deborah and Barak against Sisera.

B. Just so men will not co-operate with God in His beneficent work for the children of men.

1. In their own salvation.
   a) Will not repent—that they may be converted—so they remain in sad sin.
   b) Will not forsake—that the habits of sin may be broken—nor do they remain helpless slaves of sin and passion.
   c) Will not yield themselves completely to God—that they may be sanctified wholly—so they fail, self-willed, impatient, subject to spells of sadness, anger, mean, deceit.

2. In the salvation of others, the work of the church.
   a) Won’t pray till a revival comes.
   b) Won’t witness when the Spirit says witness.
   c) Won’t give when the Spirit says give.
   d) Won’t go, do, sacrifice, believe—wont—obey regardless of the cost of God’s will may be done and the enemy overcome. We want to be prosperous but sometimes when the enemy is mighty and the battle is hot and hard we fail God. We hear the call but we pretend we do not hear it or that it is not for us. And we take it easy and go about our business and pleasure, while over the hill the battle is raging and our comrades are weary waiting for reinforcements. Many are being taken captive by Satan at his will, and we might save them if we were there.

Where is the battle?

1. Out on the far-flung missionary lines—so we are praying, and praying.

2. In the church, one in your pew with the sword of the Spirit ready in every sense.

3. In the place of business—are you prepared there for God with the breath of righteousness, helmet of salvation, shield of faith, covered with preparation of gospel of peace?

4. At home or on the street. Oh, let us be ready, any time, anywhere, courageous, strong, blessed in our hearts, loving God and men, enduring to bring salvation to men, on fire, enthusiastic laboring as ambassadors of the King.

C. Note that even though Meroz fell, Deborah and Barak won the day, for Jael, a neutral woman, killed the enemy Sisera, and so the two in their courses (5:20) fought against Sisera.

1. If we fail God, His will will nevertheless go on. He will act.

2. But many others will be lost and we ourselves may be. Therefore, let us not believe God in need, let us not fail Him in His work for us.

And Yet Be Lost in the End!

I. You may make an offering like Cain (Gen. 4:3).

II. If you are weep like Esau (Heb. 12:16-17).

III. Leave Sodom like Lot’s wife (Gen. 19:26).

IV. Be zealous for God like Israel (Rom. 10:2-3).

V. Be a disciple like Ananias and Sapphira (Acts 5:1-10).

VI. Hold an office in the church like Judas (Acts 5:18-21).

VII. Be baptized like Simon (Acts 8:13, 18-20).

VIII. Serve like Demas (Phil. 24; II Tim. 4:10).

IX. Make long prayers like the Pharisees (Matt. 23:14).

X. Prophecy like Saul (I Sam. 10:9-11; 31:4).

XI. Have lamps with some oil like the foolish virgins (Matt. 25:1-13).


XIII. Be near the kingdom like the young man (Matt. 19:28).

XIV. Be almost a Christian like Agrippa (Acts 26:28). And yet be lost. “Ye must be born again” (John 3:7); and “that endeth to the end, the same shall be saved” (Matt. 24:12-13).—H. C. HATHCOAT.

What to Do After a Revival!


Introduction:

The incidents recorded here have to do with the first revival the Early Church experienced.

I. Continuance and persistency are necessary to succeed in any field of endeavor.

A. Eternal vigilance is the price of progress.

B. Business man never relaxes his efforts.

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2. Student never coasts on past momentum.

3. The enemy in battle never stops driving forward.

4. Some churches run well for a while, but stop.

5. A church that depends on revivals to keep it going is like a dying man taking “seven plagues” instead of salvation.

6. Some things we should continue in (v. 43).

II. Maintain a careful conduct and Christian example (Heb. 2:1): measure up, not stretch.

III. Keep up our loyalty to the truth...“apostles’ doctrine” (v. 42).

IV. Brotherly love and unity; “fellowship” (Acts 4:33).

V. Our devotional life intact; “prayers” (Eph. 5:16-18).

VI. Systematic giving; (v. 45—expand).

VII. Faith and interest in personal work (v. 46).

VIII. Our enthusiasm and optimism; “Praising God and having favour with the people” (v. 40).

IX. The results of this type of program.

A. A deepening of the spiritual life (v. 45).

B. Signs and wonders done by the apostles.

C. A constant growth in the membership; “the Lord added to the church daily” (Acts 2:47).

H. C. HATHCOAT.

The Glory of Today

Psalms 110:24

I. Question—What time was the period of the greatest operation of God?

A. Some say Pentecost.

B. Days of yesterday—40 years ago.

C. Future—dispensational truth.

D. “This is the day the Lord hath made.”

E. Time just a period of God’s eternal present.

F. God is controlling time as well as universe.

G. A great encouraging fact.

H. Put over against sense of futility.

I. A day of approach to the spirit realm.

J. Transportation, communication, a tactual energy.

K. God does the planning.

L. Plans ahead—“I have set before you an open door.”

M. God’s energy was no surprise to God.

N. He always operates along the same line—according to His eternal purpose—includes today.

O. The day God reveals the evidences.

P. Easier to see God’s hand in history.

Q. Many seeing, “We understand it better eye by eye.”

R. The day God is testing the tomorrows.

S. He trod the way before us, follow in His steps.

T. He goeth before His sheep.

U. Controls temptation.

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F. A day in which God hath given each one an opportunity for service.

G. I will make all grace to abound.

H. As far as we are concerned there never was a better day.

I. Getting the most out of this day.

J. Appreciation of God’s operations (v. 23).

K. Consciousness of God’s operations.

L. Deeper sense of appreciation.

M. To see God’s purpose in all of life.

N. We will rejoice and be glad.

O. Liberty in inner spirit—abundance of fear.

P. Underlying purpose to bring all of life into harmony with God’s plan and purpose.

Q. Appreciation for God.

R. Joy, gladness, source of strength.

S. Opens way for God to give greater benefit.

T. Natural result is greater service.—Lewis T. Collett.

Right Action

Let us go...unto him (Heb. 12:13)

I. Christianity has the remedy for ailments of human race.

A. Has not failed.

B. People have not given its principles a Judas.

C. Text climax of Ephesians.

D. Chap. 3:4-6:10. Ref. to sin offering outside camp—Christ our offering.

E. Gospel only half-gospel unless put into action.

F. Appeal to go all out in spiritual values.

G. Objective of the gospel—“Go, unto him.”

H. Personality complete, perfect, powerful

I. Source of better salvation—chap. 1

J. Creator, Ruler, Sovereign of Universe

K. Superior to angels, Moses, priests.

L. Apostle and High Priest—chap. 3

M. Source of better hope—2:18, 19.

N. Surety and Mediator of better covenant—7:20-22.

O. Minister of Sanctuary.

P. Sympathetic, High Priest—made after power of endless life.

Q. Source, core, and periphery of the gospel.

R. Challenge to action—“Let us go.”

S. Because of man’s insecurity.

T. We have a continuing city.

U. Man is a pilgrim lost in night.

V. Man’s world is a transient one.

W. “I have a continuing city...”

X. I am in the sanctuary on high to bring us.

Y. He is Captain of the Hosts to lead forward.

Z. He abides forever.

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C. He has everything man needs.
1. Completion of sin offering. (Cf. Lev. 16:27)
2. Calvary is God's answer to sin.
3. Pentecost is God's remedy for corrupted self.
5. Appreciate Him so much that nothing will hinder you.
6. Do not emphasize the reproach. III of marriage covenant—not giving up but respecting.
7. Put Him alongside your fondest ambitions and desires of self life.
8. His power is beyond the city which hath foundations whose builder and maker is God.
9. Make your decisions in the light of divinity and eternity.
10. Center yourself in Christ.
11. Choose to lose yourself in Him.
12. Will you go unto Him?
A. Sanctification is a necessity to bring inner unity and harmony and power for service.
B. Each child of God should take advantage of the provision.—Lewis T. Cooley.

Does Prayer Change Things?
Text—When they had prayed, the place was shaken (Acts 5:31).
Introduction:
1. When you pray, does anything happen? Are the skies as black as before you prayed? Is the way still as dismal and gloomy?
2. This group of men and women, when they prayed, the place was shaken, something happened. Their prayers brought results. And prayers today will still bring results.
3. What happened when this group prayed?
   I. Great grace was upon them (v. 33).
   A. They became graciously attractive Christians. Watch the expressions on the faces of the Christians as they come from the house of God on Sunday morning. All too often there is no difference.
   B. There came to them a proper valuation of stewardship (v. 32). Pentecost represents spiritual extension, but such extension cannot be separated from practical living. Everything they had was God's. They received it as a time of consecration in action. The brethren paid tithes to idols; the Hebrews of the Old Testament paid tithes to God; should we, who are under grace, who are saved and sanctified, do less?
   C. They became united (v. 22). Two people cannot hate each other when they both love God. Great grace will make jealousies, strife, hatred, bickering, an impossibility. The dying precept of Christ was, "Love one another." His dying prayer was, "That they all might be one."
   II. When they had prayed the place was shaken: They were filled with the Holy Spirit (v. 31).
   A. Here is the secret of it all: courage, power, unity, all under and with the presence of the Holy Spirit.
   B. Paul went to Ephesus and into the church service to talk something lacking: a lack of spiritual power and enthusiasm. His question went to the heart of the matter: "Do you receive the Holy Ghost?"
   C. Our task is too big and too difficult to try to carry on without the help and presence of the little girl kept going at the great statue.
   Conclusion:
   1. When they prayed, something happened. The place where they gathered was shaken, but it did not stop there. They shook the city; the world.
   2. Remember when Peter was in jail and this same group was praying for him; remember what happened? (Acts 12).
   3. Paul and Silas in jail at Philippi: their prayers shook that jail. What happens when you pray? The effectual fervent prayer of a righteous man availeth much.
   —S. Ellsworth Nothstine.

Christ's Commission to Us
Text—As my Father hath sent me, so send I you. (John 20:21).
Introduction:
1. Setting of text: God does not forget His earthly followers.
   I. What is our task?
   A. This is Christ speaking in the text. What is His task? He did not come to found a new political or fraternal organization.
   B. Christ came to seek and save the lost. "Come to me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28)
   C. Our task is to seek out and bring the lost to Christ. All else is secondary.
   II. How can we succeed at this great task?
   A. We have the only message to meet the needs of humanity. It must be given out through us.
   B. We must have a Christlike compassion for the lost.
   C. We must be possessed with a willingness to pay the price to reach the unused.
   Conclusion:
   1. Here is the challenge: Great spiritual frontiers to be won; the thrill of bringing a soul to Christ!
   2. God is still on the throne and will help those who are carrying out His great commission. "Lo, I am with you, always, even unto the end."—S. Ellsworth Nothstine.

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ILLUSTRATIONS

Help Hold the Torch
Bishop Leonard used to tell of taking his five-year-old daughter with him on a trip to New York City. He wanted her to see the Statue of Liberty. They went out into the harbor to view the Statue of Liberty. As they viewed the great monument of the freedom of the world, they saw a young girl holding the flaming torch; the little girl was overcome with emotion. As they went away the little girl kept going at the great statue. The child experienced such a thrill that night she could not go to sleep. The father said to the little daughter, "Don't you go to sleep? Forget what you have seen and go to sleep." The little girl said, "Daddy, I can't go to sleep. I can still see that big woman holding up her arm. Daddy, it looks like her arm would get tired holding up that torch so long. Why don't somebody help her hold it up? Jesus came to the earth and has held up the torch of salvation. This gospel light has been held up for a long time. Why don't others help Jesus by holding up the gospel with its light of salvation and eternal life to the throngs of humanity who are in spiritual darkness?"

Carthage Must Be Destroyed
A few centuries before the birth of Christ the Phoenicians became a great merchant people who carried on commerce and sollten on the way of trade. The Phoenicians founded Carthage on the coast of North Africa and this city became the capital of their empire. They made shipwreck of Carthage in the trade and became a rich, powerful, and famous colony. They were spreading over vast territories. Rome was building a high state of civilization and her people were known for skill in arts, architecture, and learning. Carthage was concerned only with plunder and would destroy the civilization of Rome and make slaves of her people.

Carthage and Rome became rivals and were engaged in a series of wars. Hannibal was a famous general of Rome, who led a great army against Rome and, in a campaign that lasted sixteen years, he nearly defeated Carthage. Carthage was concerned only with plunder and would destroy the civilization of Rome and make slaves of her people.

Carthage must be destroyed! It was either destroy Carthage or Carthage would destroy them. The Punic Wars were waged between Rome and Carthage and the conflict lasted 11 years. After a bloodshed war, Carthage was defeated and destroyed. Carthage was destroyed and the Carthaginian history is gone. This is like the voice of God's Word. "Carmine must be destroyed." Carmine is an enemy to spiritual progress and must be defeated or it will destroy itself. It will defeat the soul. Carmine will cause Indifference, spiritual weakness, strife, jealousy, to break the soul. Carmine must be destroyed!

He Is My Brother
A little Japanese girl was once met by a tourist. She carried a chubby baby on her back and played in the streets joyfully, as though she bore no burden. She was asked, "Isn't the baby pretty heavy for you to have to carry about?" The little girl replied with a smile, "Oh, no sir. You see he is my brother."

That is love. A supreme love for God will enable us to bear our burdens with a smile. "Love bear all things, believe all things, hope all things, endure all things. Love never faileth."

Weeds Were Exterminated
Some years ago people of Australia constructed a canal through an arid section of their country and flooded themselves with a beautiful waterway for ship passage and as a water supply. After the canal was constructed it was found that the escape of water into the desert caused the growth of a very obnoxious weed on either side of the waterway. This weed sent out an odor that was very nauseating. Workers were sent to dig out these weeds. The next season the weeds came up again only a heavier growth than the year before. Some chemists came in and analyzed the soil and the weeds. They suggested that willows be planted, which would eat the weeds and these grew into a beautiful hedge of trees. The result was the willows took up the water from the soil, and the obnoxious weeds could not longer grow for they had nothing upon which to feed. This method is practical in church. In any church group there may arise an undesirable situation. Some try to exterminate the obnoxious weeds cut down and cast out. This method is not often successful. The secret is found in keeping so much of the presence of God in our midst.
and such a worshipful atmosphere in the services that other elements will have nothing to feed upon and will be left to give way to the mirth of God. Strife, bitterness, enmity, and hypocrisy cannot live in a godly atmosphere. We need more weeping willows.

Shine Boy

There is a story of a certain man, who was one day hunting, and went to give them a dinner. He was in a bit of a hurry. When he thought it was about time for the task to be finished, he ordered the horses to be brought in a worse condition than they were at the beginning. He spoke sharply to the boot- blacker. The poor fellow up showed a face that was white with tears. "I'm sorry, sir," he said, "but my mother died this morning, and I am trying to make a little money to buy some flowers to put on her coffin."

We do not know the load our neighbors may be carrying. We see a heroic soul wearing a smile but we do not know the crown of thorns he may be wearing on his heart or the burden he has to bear.

A Boy's Riches

A boy went to spend the morning at the home of a playmate. When he returned he came to his mother and said that he had his father's money in both pockets. He could buy the things he wished for, and when he spent what he would always give him more. The neighbor boy had a lot of nice toys that he had never played with before. The family lived in a fine house and one of the best automobiles in the whole country. They seemed to be rich and could buy anything. A friend told his story to his mother. "We are poor," she said, "I wonder why we have to be so poor and can't have things that other boys have?"

The mother said, "Son, we are poor, but we have good food to eat and a house to live in and clothes to keep us warm."

The boy's uncle was in the house and he heard the conversation. He called the boy to him and said to him, "I want to buy some things from you, and you will have money. I will give you a thousand dollars for your two eyes. I will give you chloroform and you will not feel it when I remove your eyes."

When he asked, the boy said, "I would not take twice that amount." "What for your ears," said the uncle. "A while man book and wrote down the amount, "I will pour some acid in your ears," said the uncle. "I will put two thousand dollars for your hearing;" and he put down the amount in his notebook. The boy said, "No, I won't take twice that amount." "What for your arms," said the uncle. "A rich man put a little silver into a slender form with its bare arms stretched out as if to catch it with his hands." "It will burn him and it will make him feel something beyond what appeared to be a very great creature. It was a ghostlike creature with a white man's skin, wrapped around a slender form with its bare arms stretched out as if to catch it with his hands. The poor boy did not want to make this man, and he saw something in the books that appeared to be a very great creature. It was a ghostlike creature with a white man's skin, wrapped around a slender form with its bare arms stretched out as if to catch it with his hands, and it was brave enough not to run away. He called up all his courage and went up to the object and, when he came near, he realized that it was the creature. The uncle added the column and said, "I have made you offers of great sums of money to sell things you possess for great riches. You are a rich boy."

The lad returned to his mother and said, "It isn't God good to make everybody so rich?"

The Guidepost

A boy was trying to find his way home on a dark and stormy night. The sky was overcast and a star could not be seen. An owl could be heard screeching in the distance and the wind moaning among the trees. The boy hurried on but he seemed to be losing his way and was not certain of the path he was following as to whether to go left or right. He came to a clearing in the dark. He decided that he would be brave enough not to run away. He called up all his courage and went up to the object and, when he came near, he realized that it was the creature. The uncle added the column and said, "I have made you offers of great sums of money to sell things you possess for great riches. You are a rich boy."

Many perplexing experiences of life will eventually prove to be guideposts that will direct us along the journey to our eternal home.

Exposing Mercy

William Gladstone, the famous British statesman, on one occasion sent to the States a writer and critic who was to investigate the conditions of labor upon which he was to base his budget proposals. The statistician made a mistake in his report. Gladstone learned not of the statistician's error because of the man's accuracy that he did not take time to verify his figures. He went before the House of Commons and made his speech, basing his appeal on the incorrect figures that had been given him. His speech was no sooner published than the newspapers exposed his glaring inaccuracy. Gladstone was overwhelmed with embarrassment. He went to his office and spent all night writing a defense for his position in the humiliating situation. The man came, full of fear and shame, certain that he was going to lose his position. But, Gladstone, said, "I know how much you must be disturbed over what has happened and I have sent for you to put you at your ease. I have been engaged in handling the business of the nation, and this is the first mistake I have made. I want to congratulate you and express you to my keen appreciation."

- It takes a big man to be merciful.

Where the Snags Ain't

A river captain called at a shipping office in January to pick up a job on one of their river steamers. The agent asked his name. "Mississippi," and "Old Man," he answered, but I don't know much about the river steamers."

The captain thought he knew enough to run a boat.

"Well," said the agent, "do you know where all the snags are against which a ship would be likely to run aground?"

"The Mississippi," he reckoned not, but added quaintly, "I know where the snags ain't, and that is where I expect to run my boat."

That is the divine law of life, to be filled with the living GOD and positive duty, and the snags will take care of themselves.—A. B. Strong.

Wife Became an Open Book

A wicked, drug-fueled, and irreverent young woman of our large cities, was attracted into a church last Sunday evening and was converted to Christ. The pastor of the church went to see her husband, who was an ever-shrewd mechanic, who was very bitter against Christianity, and greatly fascinated by his wife's salvation. He was full of contempt at his wife's conversion, and said he had no doubt she'd soon get over it and be just her old self again. The next evening the man called to see the minister in great anxiety: "I have read all the books, and I believe I will soon be saved myself, and I can stand out against your arguments; but for the past six months I have had an open book about my wife, and she is the person of my wife, that I am not able to answer. I have come to the conclusion that
BOOK NOTES

By Rev. P. H. Lumm

PHYSICIAN OF THE SOUL

By Charles F. Kemp (Macmillan, $2.75)

One phase of a pastor's work which has had considerable emphasis during the recent years is what has been termed pastoral counseling, pastoral psychology, and pastoral care. This volume is a history of pastoral counseling from the time of Christ, down through the years, to the present time. The pastoral ministry of such men as Luther, Wesley, Oberlin, Baxter, Drummond, and Maclaren are described. Attention is given to former great pastors in America—Bushnell, Brooks, Jefferson, and others. Also, there is mention of contemporary pastors who have had recognition in this field.

THE MISSING CHRIST AND OTHER SERMONS

By James McGilvary (Eerdman, $1.00)


THE SOVEREIGN Emblem

By Ernest Wall (Augsburg, $1.25)

A series of messages designed to draw greater meaning from the celebration of the Lord's Supper. The theme of the supremacy of the cross runs through the entire book. Paul's relationship to the cross is emphasized as an example for all followers of the Christ.

There are four divisions: (1) The Towering Cross; (2) The Meaning of the Cross; in which the cross is presented as a Drama of Revelation, a Strategy of Reconciliation and as a Dynamic of Redemption; (3) The Meaning of the Cross Demonstrated; more attention is directed to the Feast of the Cross, the Sign of the Cross, and the Communion of the Cross; (4) In the Humility, in which Paul's attitude with respect to the cross is the basis of discussion.

PROPHETS IN THE WILDERNESS

By Herman Hagedorn (Macmillan, $3.00)

The thrilling account of the life and work of one of the most amazing men in the world, Dr. Albert Schweitzer. An organist of renown with several volumes on the music of Bach to his credit, a theologian of scholarly reputation, a world traveler, a surgeon with skill to insure him fame and fortune, a missionary to the wilds of Africa where his life is dedicated to ministering to the souls and bodies of the black natives. Even in this day of amazing versatility Dr. Schweitzer stands out and already has become a world figure.

CROSS ACROSS THE SUN

By G. Franklin Allee (Zondervan, $1.75)

It isn't often that we include books of religious fiction in these book notices. However, we make an exception in this case, inasmuch as the author is a minister in the Church of the Nazarene. Rev. G. F. Allee has done some writing for our Sunday-school papers and has had a previous book publication, Till the Day Dawn. The story of this novel is that of a young radio singer, Larry Brantwell, whose illness meant that he must give up his profession. How, in the woods of Washington, the Composite was frustrated by contentment and consecration to the will of God, makes an interesting and worth-while story.

WHO AM I?

By John B. Walthour (Macmillan, $2.00)

A series of twenty studies of biblical personalities. Those who have followed the biographical sketches on the Dr. I. Q. radio program will know at once how the material in this book is presented. Dr. Walthour was at one time Chaplain of the United States Military Academy and used these biographical studies in connection with his work there.

BIBLE SURVEY

By William Hendrikson (Baker, $4.50)

Nearly 500 pages of Bible information. It contains facts about the Bible, gives the Bible story and an analysis of each book of both Old and New Testaments. For Bible study and general reading, it is a veritable one-volume encyclopedia.

I am wrong, and that there must be something holy and divine about religion that would take a woman and change her into the loving, patient, prayerful and singing saint that she is now. The best books on Christianity are the men and women who have transformed lives in fellowship with Christ.—Selected.

A Study of Holiness from the Early Church Fathers

By Professor J. B. Galloway, B.S., Ph.B., B.D.

Chapter Two

Irenaeus and the Beginning of the Church

In Her Western Outposts

WITH Irenaeus we are introduced to the church in the West. For some time Christian missions had been flourishing on the banks of the Rhone. Polycarp sent Pheginus into Celtic Gaul. When he suffered death in the persecutions of Marcus Aurelius in A.D. 177, Irenaeus became the bishop of Lugdunum (Lyons, France). Irenaeus was born about A.D. 130, probably in Smyrna. As a youth he heard Polycarp, who was a disciple of the Apostle John. So he was just a step from the apostles. For a time he taught at Rome and then went to Gaul where he became bishop of Lyons. He became one of the leading Church Fathers in the West. The remainder of his life was spent in the administration of his see. The bishop at Rome was trying to enforce uniformity in the church on the pachial solemnities, and Irenaeus warned him that such a policy would rend the church. His warning had the desired results. His greatest work was his Against Heresies. The full title of this work as he designated it was: A Refutation and Subversion of Knowledge Falsely So-called. This was written to combat the Gnostic teachings. He was well acquainted with these errors and answered them ably. There is much in the first part of his Against Heresies that is almost unintelligible and interesting to us, but in the last part of it there is much sound valuable exposition of the Scriptures. Little is known about the last days of Irenaeus but there is a fifth-century tradition that he suffered martyrdom in the persecutions of Septimus Severus in A.D. 202.

IRENAEUS ON HOLLINESS

From his Against Heresies, Book 4, chapter 16, in writing on perfect righteousness, he says that "the Holy Spirit as a wise Artist uses circumcision as a sign of the work of the Spirit in our flesh. 'For we have been counted,' says the Apostle Paul, 'all the day long as sheep for the slaughter'; that is consecrated' to God, and administering continually to our faith and persevering in it, and abstaining from all avance, and not acquiring treasures on earth.'"

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Some Spiritual, Others Carnal

In Book 5, chapter 6, he shows that those who have the outpouring of the Spirit are the perfect and spiritual and that others are carnal.

For this reason does the apostle declare, "We speak wisdom among them that are perfect," tending those persons perfect who have received the Spirit of God. In like manner we do hear many brethren in the church, who possess spiritual gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit hidden things of men, and declare the mysteries of God, whom also the apostles term spiritual, they being spiritual because they partake of the Spirit, and not because their flesh has been stripped off and taken away, and because they have become purely spiritual. For if anyone take away the substance of the flesh, that is, the handiwork of God, and understand that which is purely spiritual, such then would be a spiritual man, but would be the spirit of man, or the spirit of God. But when the spirit here blended with the soul is united to God's handiwork, the man is rendered spiritual and perfect because of the outpouring of the Spirit, and this is he who was made in the image and likeness of God. But if the Spirit be wanting to the soul, he who is such is indeed of an animal nature; and being carnal.

Preserved and Sanctified

Thus in the First Epistle of Thessalonians, "Now the God of peace sanctify you perfectly, and may your spirit, and soul, and body be preserved whole without complaint to the coming of the Lord Jesus Christ." Now what was the object in praying for these three—that is, the soul, body and spirit—might be preserved to the coming of the Lord, unless he was aware of the future reintegration and union of the three; and that they should be heirs of one and the same salvation? For this cause also he declares that those are perfect who present unto the Lord the three (component parts) without offence. These, then, are the perfect who have had the Spirit of God remaining in them, and have preserved themselves and bodies blameless, holding fast the faith of God, that is, that faith which is directed towards God, and maintaining righteous dealings with respect with their neighbors.

The Fruits of the Spirit

In Book 6, chapter 11, in treating the difference between the actions of the carnal and spiritual persons and showing that the cleansing of the spirit is a spiritual one and not that of the flesh, he says:

And then again he (Paul in Gal. 5) proceeds to tell us of the spiritual actions which vivify a man, that is, the engraving of the Spirit, thus saying, 'But the fruit of the Spirit is love, joy, peace, longsuffering, goodness, bearing

Chapter Three

Second Century Holiness Ideas

THE SHEPHERD OF HERMAS

Paul sent greetings to a Hermas at Rome (Rom. 16:14). It is uncertain whether this is the same person as the writer of the book of this discussion or not. Origen, Tertullian, Irenaeus, Eusebius, and other early writers say or seemingly infer that he was. Others place him a little later, sometime in the early part of the second century, contending that he was the brother of Pius, who was the bishop of Rome about A.D. 148.

The "Pilgrim's Progress" of the Early Church

The Shepherd of Hermas was one of the most, if not the most, popular books outside of the Scriptures that was read in the early church during the second, third, and fourth centuries. It has been compared to Bunyan's Pilgrim's Progress. Hermas had been a slave but was free in the time that he writes, according to the story. He was a married man and had children, but his domestic affairs were not the happiest. One day he met his former mistress and expressed a passing wish that he had a wife as handsome and good as she. Soon after she appeared to him again in a vision and reproached him for such evil thoughts. And other accusations were brought against him for not bringing up his children as he should, and not correcting and training them to repent. She then disappeared from the scene and an old woman symbolizing the Church appeared, and the scene shifted from Hermas and his family to the church in general with its laxity and worldliness. Hermas is constrained to say that there was hope and pardon of those who had sinned after they were baptized. The rest of the book centers around the question of repentance. The book consists of three parts—four Visions, twelve Commandments, and ten Similitudes.
HERMAS ON HOLONESS

The book is rather curious but a story of some interest. From it we learn that the Christians of his day were thinking some on the question of holiness.

White Stones

From Book I, Vision 3, chapter 3, we read about the Church:

Hear now then concerning the stones that are in the building. The square and white stones, which agree exactly in their joints, are the apostles, and bishops and doctors, and ministers, who through the mercy of God have come in, and governed and taught, and ministered holly and modestly to the elect of God.

Holiness Required

In chapter 7 we read:

They are such as have heard the word, and were willing to be baptized in the name of the Lord, but, considering the great holiness which the truth requires, have withdrawn themselves, and walked again after their wicked lusts.

In chapter 9 we read:

Hear me, therefore, O my sons! I have bred you up in much simplicity, and innocency, and modesty, for the mercy of God; which was dripping down upon you in righteousness; that you should be sanctified.

Full of Joy

From Book II, the second command we read, "Put on a holy constancy, in which there are no sins, but all is full of joy; and do good of thy labors."

Take Head to Thyself

From Book III, the fifth similitude, chapter three, we read:

Take heed to thyself, and keep thyself from every wicked act, and from every filthy word, and from hurtful desire; and purify thy mind from all the vanity of this present world.

In chapter six, we read: "For every pure body shall receive its reward, that is found without spot, in which the Holy Spirit has been appointed to dwell."

In chapter seven, we read:

"Thou shalt not defile thy body and spirit; for they are companions together, and the one cannot be defiled, and the other will be so too. Keep, therefore, both of them pure, and thou shalt live unto God."

From the ninth similitude, chapter thirteen, we read: "So shall a man in vain bear His name, unless he shall be endowed with power."

Purify Thy House

In the tenth similitude, chapter three, the Christian virtues are likened to virgins, and we read:

Only do thou purify thy house; for they shall readily dwell in a clean house. For they are clean, and chaste, and industrious; and all of them have grace with the Lord. If therefore, thou shalt have thy house pure, they will abide with thee; but if it shall be so little polluted, they will immediately depart from thy house; for the virgins cannot endure any manner of pollution.

From this story in symbolical pictures we see what was taught and expected in the church of the second century.

BARNABAS AND HIS EPISTLE

The question naturally arises, Is the author of the Epistle of Barnabas the Barnabas that we read about in the Book of the Acts of the Apostles? Clement of Alexandria, Origen, Eusebius, and Jerome of the early centuries say that he was. It is evident that it does not belong to the inspired Scriptures even though it is written by a Christian mentioned in the New Testament. There are some passages of great spiritual beauty and eloquence, yet it abounds in foolish and trivial allegories. The Epistle was written soon after the fall of Jerusalem to show the Jewish Christians that the old dispensation and worship was a shadow of the Christian. It may be that it served a temporary purpose God designed, yet is far inferior to the inspired Scriptures. Yet we cannot be sure that the Barnabas of the New Testament is its author.

THE EPISTLE OF BARNABAS ON HOLONESS

A Perfect Temple

From section four we read:

Let us become spiritual, a perfect temple to God. As much as in us lies, let us meditate upon the fear of God; and strive, to the utmost of our power, to keep His commandments, that we may rejoice in His righteous judgments.

Milk and Honey

From section six we read:

Enter ye into the land flowing with milk and honey, and have dominion over it. Wherefore ye see how we were again formed anew; as also He speaks: by another prophet, "Behold saith the Lord I will take from them (that is, those whom the Spirit of the Lord foresaw) their hearts of stone, and will put in them hearts of flesh", because He was about to be made manifest in the flesh, and to dwell in us. For, my brethren, the habitation of our heart is a holy temple unto the Lord.
Clean Hands and Pure Hearts

From section sixteen we read how to keep the Sabbath:

"Whoso eateth bread before the work of the day is a transgressor; and whoso eateth bread at any time shall be guilty to death;" when having received the righteous promise, when we have received the right word, when we shall be no more, all things being renewed by the Lord shall be able to sanctify it, being ourselves first made holy.

Theophilus of Antioch

Little is known of the personal history of Theophilus of Antioch. He was born about a.d. 115, just a short time after the death of John the apostle. We would gather from his own writings that he was born a pagan and converted to Christianity by reading the Holy Scriptures. From the Ecclesiastical History of Eusebius we learn that he became bishop of Antioch in a.d. 169, and that he was the sixth bishop of Antioch of Syria. He is often referred to as a Christian. Ancient authors say that he, wrote several treatises, about the history of his day. He comes down to us as an apologist; he was severe, yet gentle in dealing with his antagonists. He is one of the earliest, if not the first commentator on the Gospels; he arranged them in the form of a harmony. But all that remains of his writings are his three books addressed to Autolycus. The occasion that brought them forth is doubtful, but it is thought that they were in answer to works written against Christianity. He is fond of fanciful interpretations of scripture, but has a profound knowledge of the Holy Scriptures. He shows the superiority of Christianity over the heathen religions and his works would make a very favorable impression for Christianity. He died about a.d. 181.

Theophilus on Holiness

In Book I, chapter 13 of his To Autolycus writing on the meaning of the word Christian, he says that it is derived from a word meaning to anoint.

"Anointed"

Thus they were called Christians because they were anointed with the Spirit. He says that no ship is serviceable or seaworthy which has not been anointed, and the man that goes to the gymnasium is first anointed with oil, and therefore, "We are called Christians on account of this fact, because we are anointed with the oil of God." Not the material oil, but the anointing of the Holy Ghost (I John 2:20). The argument of this chapter depends upon the literal meaning of the word Christos—Christ, the Anointed One.

Possessed

In Book III, chapter 17, we have this sentence, "How much more, then, shall we know the truth who are instructed by the holy prophets, who were possessed by the Holy Spirit of God?" Here he recognizes the fact that saints may be, and some have been, possessed by the Holy Spirit.

Aristides the Philosopher

Church historians declare him to be the first of the lost apologists. Several of the early writers mention his work, but it has been lost until recently. He was a Christian philosopher of Athens, he is mentioned by Eusebius as a contemporary with Quadratus, who lived so near to the lifetime of Christ that he declares some who had been healed by Christ "lived on to our times." He must have been a boy when the Apostle John died. His "Apology" was written between a.d. 124 and 140. It is addressed to the Emperor Hadrian.

In 1889 Professor J. Rendel Harris had the honor of finding a Syrian translation of the long-lost Apology of Aristides in one of the libraries of the Convent of St. Catherine, on Mount Sinai. In looking over some Greek manuscripts which were thrown indiscriminately into large chests the librarian was interested enough to take him to another part of the convent where a door closed by a rusty padlock was thrown open and a narrow room was reached, whose walls were lined with old books in the Syriac, Arabic, and Hebrew languages.

There is a seventh century book which is claimed to be the work of John of Damascus that contains the Apology of Aristides. It was very popular and was translated into many languages. As early as 1204, the King of Norway had translated it into Icelandic. The story is as follows:

A king of India, Aboniar, was an enemy to the Christians. He had an only son Josaphat. At his birth the astrologers predicted that he would become great and embrace a new religion. His father did all he could to prevent him from doing this. But seeing the misery about him he visited a Christian hermit—Barlaam by name—and was converted to Christianity. To undo this, his father arranged a discussion held by one of the king's sages, Machor, who was to make a very weak statement of the Christian case. But when the day comes he begins, "like Balaam's beast spake words that he did not intend to use," and he quoted the Apology of Aristides. He convicts himself, the king, and all the people.
The Apology of Aristides is a bold challenge to the heathen emperor showing the superior moral character of the Christians, the modesty of the women, their kindness to the poor, their assurance in prayer, and their joy in death.

Aristides on Holiness

In describing the Christians in the Greek manuscript, he says in chapter 15, "And they are ready to sacrifice their lives for the sake of Christ; for they observe His commandments without swerving: and live holy and just lives, as the Lord God enjoined upon them." The Syrian version varies a little in the statements.

(To be continued)