THE TABERNACLE: A TYPE OF CHRIST
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Pentecostal Publishing Co.
Louisville, Kentucky

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ABOUT THIS DIGITAL EDITION

In publishing this digital edition received from Warren Haskell, I have numbered as 08, 09, and 10, the authors topics, The Three Walks, God-Enriched...
Souls, and Adorning the Gospel. These topics, however, were not so numbered by
the author with Chapters 01 through 07, and they are on different subjects from
those constituting that portion of the book under the main title: The Tabernacle: A
Type Of Christ.

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FOREWORD

The great original Thinker is God. Man no longer thinks original thoughts. I
do not pretend originality for the several discourses contained in this little volume.
In my much reading I try to assimilate what I read and re-clothe it for others to enjoy
and be benefited thereby.

The discourses of the Tabernacle contained herein were first delivered in the
mid-week services and on Sundays, and they were very graciously and signally
used of the Holy Spirit; and in sending them out in this form I do so for the glory of
God and pray that again they may be used of His Spirit, in leading precious souls
into the experience of entire sanctification; the great need of the Twentieth Century
Church.

The Author

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01 -- THE TABERNACLE: A TYPE OF CHRIST

"And let them make Me a sanctuary, that I may dwell among them." Exod.
25:8.

This is one of the greatest, if not the greatest, of all the Old Testament types
of Jesus Christ. The tabernacle proper was divided into two equal chambers by
curtains of magnificent texture and coloring called the Veil. The Holy place was
fifteen feet by thirty feet, and contained the golden candlestick, the table of shew-
bread, with its twelve loaves thereon, and the frankincense, and the golden altar of
incense. The Holy of Holies was fifteen feet long and fifteen feet broad and fifteen
feet high, thus forming a perfect cube. In this latter room was to be found the ark of
the covenant, over which was the mercy seat, beaten out of pure gold, it and the
cherubim being all of one piece of pure gold. The chamber itself was God's
presence chamber. Here it was that God dwelt upon the mercy seat, between the
cherubim, His glory being manifested at all times. None ever entered into this holy
precinct except the high priest, and he but once a year. Now, all of these prefigure
in a most beautiful manner Jesus Christ. But beside these two main rooms there
was the outer court into which all the people might assemble. In this court there
were two objects that were used in the worship of Jehovah: the brazen altar of burnt
offering and the brazen laver.
Not only is the tabernacle a type of Jesus Christ as our Saviour and Sanctifier, but it is, too, a beautiful type of the Church of Christ, and also of the individual child of God. The word tabernacle is not new. In the time of Christ it was used to mean something besides the tent of meeting where God met with His ancient people. In John 1:14, we read: "And the Word became flesh and tabernacled among us (and we behold His glory, glory as of the only begotten of the Father) full of grace and truth." And in Hebrews 9, the writer applies the tabernacle to the work of Jesus.

Now, let us notice the location of the tabernacle. It was entered from the camp of Judah. Do you not think there might be a significance attached to this? Do you have an idea that this was accidental? There are no accidents in the economy of God. In the very location of the tabernacle there is a type; a type of the coming of Jesus Christ, Himself born of the tribe of Judah. Then, too, we may look at the material out of which the tabernacle was constructed. The wood was an indestructible wood and this wood was covered with pure gold; thus conveying to our minds the two-fold nature of Christ- His humanity and divinity.

And even the different colors which were made use of point to Him. There were the colors of white, scarlet, blue and purple. These were not selected haphazardly. All of them have their meaning, White; in it we see a beautiful type of His purity and, too, our purity through Him. Blue; His heavenly origin. Scarlet; His suffering and death, and what it all means to us as God's children. Purple; evidently this is meant to refer to His Kingly origin and glory, telling or reminding us that He is coming again to set up His glorious kingdom of righteousness.

And, if you please, note how plain the tabernacle was in its construction, thus reminding us of His lowly estate. Its plainness was seen by all eyes as the bare boards were reflected in the sunlight, but within was the pure gold to be seen covering the wood; and within that lowly human body that men looked upon and saw only a man, there was a radiance and glory unperceived by human eye. The inner circle of the twelve: Peter, James and John, looked upon it for a short while on the mountain top when He was transfigured. It was the tabernacle where God met with His people, ancient Israel; and it is in Jesus alone that the soul can find access to God the Father: "He that climbeth up some other way, the same is a thief and a robber." You may put your trust in church membership and water baptism, but you don't meet God in these; and if you are trusting in the church record and water instead of Jesus Christ, then you are a thief and a robber; for you are trying to enter through some other door save Jesus.

Here it was that the people offered their sacrifices to God, and every sacrifice offered upon its altar pointed down the avenue of time to Cavalry where was offered the great Burnt Offering of the ages-Jesus Christ, the Righteous. But there is another thing I want you to notice in connection with the tabernacle: it was the place of cleansing. Under the Old Dispensation no soul was made perfect except in
a ceremonial way, but the cleansing of the leper, the washing of the priests, etc., all point to the One who loved the Church so devoutly "that He gave Himself for it; that He might sanctify it... that He might present it unto Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The Church is not what God wants it to be. Anyone can easily see that this is true, and it will never be as God wishes it to be until it is without blemish, spot or wrinkle, and made holy in His sight. Its need is not money nor numbers, but its need is holy fire from heaven. O God, send the fire!

The inner chambers of the tabernacle point to the privileges we have in Christ Jesus in living a life of holiness, and having His abiding presence within our souls. We profess to be regenerated and some profess to be sanctified wholly. Are you conscious of the Christ's presence abiding within? The Holy of Holies, where the mercy seat was, and from which the Shekinah shone at all times, is but a type of Christ's exalted power, majesty and glory; and it tells me that the Church of Jesus Christ has fallen far below its privileges when it fails to have the abiding presence of God's glory shine forth from its precincts. Like the tabernacle, the Church was planned by God. Do not misunderstand me. I do not mean to convey the idea that the twentieth century Church, as it is today, is planned by God. It is not in all its formalism and worldliness. It cannot be.

You will recall that there were those who were anointed of the Spirit to do certain things and make certain things for use in the tabernacle; Aholiab and Bezaleel. They were members of God's Church at that time. What does it mean? It means this, my brother, Every Sunday school teacher, every official member, every preacher, every missionary, every member of the present-day Church needs the anointing of the Spirit upon them, and the lack of this anointing spells the failure of so many lives among us.

The tabernacle was costly and beautiful within and so should the Church be. I am not pleading for the erection of costly and magnificent buildings, but I am pleading for the richness of the glory of an indwelling God, and the presence of a resurrected and ascended Lord to cleanse the heart from all sin, and make us a peculiar people unto God through the sanctification of the Spirit.

Then, too, the tabernacle was the place where the light of God was to be seen and where the shew-bread was to be found and partaken of. And the Church of Jesus Christ should be the chief depositum of the "Light of the World" and the "Bread that cometh down from above." My brother, no preacher has a right to enter his pulpit who does not go there for the purpose of leading his people into the presence of Jehovah, and give them food to eat and water to drink. Finally. We see in the tabernacle a type of the Christian life. "As He is so are we in this world." Where? In Heaven? No, here in this present world. If you and I fail to become like Jesus here, how can we expect to be like Him there?
The crowds as they gathered for the ceremonial worship came into the outer court through the gate leading therein. What does that mean? Were these men, women and children merely a select few or a chosen number? Not by any means. Every man, woman and child could come. But why did they come? (i) They were condemned; (ii) they desired to be saved. There we have it; condemnation and salvation. Now then. Jesus is the door, and through Him—thank God!—the lowliest and the most needy can come and find salvation. Here it is that we put our hands upon the great Sacrifice and become partakers of the expiation He makes for us. It is here we are permitted to wash in the laver and have our sins washed away through the regenerating power of the Holy Spirit and our natures cleansed from all defilement of sin through the baptism of the Holy Spirit. But that is not all. (iii) Here it is we find communion with Him through regeneration and sanctification; and so we see; consecration, regeneration, sanctification, communion.

The inner chamber; the holy place. This was for the priests of God. Catholic priests! No! Protestant priests? I am referring to none of these; no sect of priests. Through Jesus Christ, thank God! we have all become priests unto God and we it is who have access into this holy place. Do we dare enter into that holy precinct? Hear me! My brother, you will never be what God so desires you to be until you do enter therein. What pasture! What feeding! The lamp tells us of Jesus as the Light of the World, and of His followers as a light of the world, and of His Church as a city set upon a hill that cannot be hid. The bread tells us of Jesus as our Living Bread sent down from heaven, and if we eat of Him our souls will never hunger. Hallelujah! The altar of incense tells us of our many prayers ever ascending before the Throne as a sweet incense filling the nostrils of God. This altar of incense with the sacred oil was the most sacred thing in the Holy place.

The Holy of Holies. Tread softly. It tells us of heaven; a heaven close at hand. "Where Jesus is, 'tis heaven." It reminds us of God's presence with His people.

In conclusion. Note the anointing of the tabernacle. It is a beautiful type of the anointing of Jesus with the Holy Spirit at the beginning of His earthly ministry. It also reminds us of the anointing that God is so anxious to put upon the Church of today; for we see the need of the twentieth-century Church is the first-century power. And, too it is a type of the anointing that will come upon and into every truly consecrated and fully surrendered heart.

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02 -- THE BRAZEN ALTAR

"And thou shall make the altar." Exod. 27:1.

"For the life of the flesh is blood; and I have given it, to you upon the altar to make atonement for your souls; for it is blood that maketh atonement by the reason of life." Lev. 17:11.
The previous sermon dwelt with the tabernacle proper. In this we wish to call your attention to an article of furniture within the outer court, having to do with the tabernacle; and as we advance in our studies we shall notice how each article of furniture beautifully points down the ages to Jesus Christ.

I wish you would take the time to read closely the first eight verses of the 26th chapter of Exodus. In it you will get a complete description of the altar and for what purpose it was to be used. Upon it was to be offered all the sacrifices; and it was the first object to attract attention as you entered the outer court. It was accessible to all the people, and this alone is a very significant fact; for immediately we are reminded that all peoples, of every nation and clime, have access to God through Jesus Christ.

The altar was connected with the interior of the tabernacle, for all who entered into the tent of meeting must pass by the altar. In this we see a type of Jesus Christ, for it is through Him and His offering of Himself as a sacrifice that we have access to God's dwelling place and presence. As the blood shed upon the altar was necessary to gain an entrance into the tabernacle, so is the Blood of Jesus essential for one to gain an entrance into the presence of the heavenly Father.

Another thought presents itself to the mind. The altar was accessible to everyone in the camp of Israel; and this reminds us that the atonement of Jesus Christ is accessible to everyone alike, old and young; for the children need the atonement as much as the grown-ups do.

Then, too, the altar was the place of suffering and the shedding of blood. "Without the shedding of blood there is no remission." How vividly it brings to our mind the altar upon Calvary's Hill; and the agony, suffering and death of the blessed Son of God, and the shedding of His precious Blood for our regeneration, entire sanctification, and redemption. There was nothing sentimental about this Jewish worship; nor is there anything sentimental about the doctrine of the Atonement.

Passing from the altar let us notice the sacrifices offered thereon. "Without the shedding of blood there can be no remission." This is not the first time we see an offering of blood. The reason that the offering Cain presented before the Lord was not accepted, was not merely due to the fact that it was not offered in the proper spirit, but it was a bloodless offering. The sacrifice of Abel was one of blood.

It was, you will recall, upon the lintel and door-posts that the blood of the lamb was sprinkled the night God's chosen people went out from Egypt, turning their backs upon that land of darkness, slavery and sin. It was by the sprinkling of blood that the messenger of death was to distinguish the people of Israel, and thus redeem them from their enemies and the land of bondage.
All this points to the "Lamb of God who taketh away the sin of the world." Have you ever thought that your life has been forfeited on account of sin, but that you have been "bought with a price," and that by the shed Blood of Jesus Christ you have been redeemed unto God? When we think upon this truth as we should, it is enough to break the heart. Think of it; your sins and mine, nailed our Lord to the tree!

There is another thing it is well for us to notice in connection with the blood shed upon the altar; it was spilt blood; living blood; shed blood. In other words, it was the taking of life to save life, and the blood of the victim was shed upon the altar and spilt upon the ground. One has told us that before the crucifixion of Jesus the land of Palestine was rich and fruitful, but that the very Blood of Jesus which was shed on Calvary and spilt on the ground brought distress to the soil; that it is no longer as fruitful as it used to be. Back there in Egypt the blood was made use of as a means of redemption, but here we notice that it is being made use of as an atonement; i. e., the blood takes away guilt; the blood pays the debt of our sinful lives; the blood, that is the life—a life given for another life. Here we see Jesus beautifully typified, for it is He who is a "propitiation for our sins." It is He who has borne our penalty; it is He who gave His life for our life, for you and I ought to have been upon the shameful tree; but He took our place and we are free, thank God! free.

The blood had another thing of significance in connection with it; it was used in the cleansing of the leper. Leprosy is a type of sin. Not sins but SIN. No human being has ever discovered a remedy for leprosy. No physician has ever been able to heal the dread disease, though some have devoted a life-time to research. There was only one way in the past for the leper's recovery and that was cleansing through the shed blood upon the altar.

Men have tried to get rid of their moral leprosy-SIN-in different ways and have always failed. In the Twentieth Century sin is known by different unscriptural names, and we have various remedies suggested for its cure; but none have ever been successful; all have failed. Now then! Listen! Through regeneration we may have our sins pardoned and become children of God, but there still remains within the human soul the seed of our first parent's misdeed, known as inbred sin or inherited depravity. We see it manifested in the young child and we apply the lash, but with all the applications we put upon the child we find we cannot whip it out. We see it manifested in the lives of young men and women, and we say: "Now if they will only get into cultured society and receive a higher education this thing can be got rid of;" but, strange to say, it still remains. It shows its devilish head in the cultured and educated as well as in the uncultured and uneducated. There is only one way to get rid of it, and that is through the shed Blood of the Son of God. "Wherefore Jesus also, that He might sanctify the people through His own Blood, suffered without the gate." (Heb. 13:12). You may attempt to hold this black child of hell down but you will find to your sorrow that it will not stay down.
"Some say this is the way, 
Keep him down and let him stay; 
But this is the true, the Scriptural plan: 
Crucify and kill the old man."

This thing, inbred sin; "the old man," must be got rid of, or it will rid us of our rightful place in the kingdom of God; and if you have no desire to be rid of it, if you are not thirsting after holiness it is because you have lost God out of your heart; for every regenerate soul wants more of God in His beauty, power, majesty and holiness.

The blood was also used in dedicating the priests to the office of the holy priesthood. If you will carefully read you will see how the blood was applied to the priests, upon the tip of the right ear; the thumb of the right hand; and the great toe of the right foot. Why was this? What purpose did God have in making such a requirement? Why was it not sufficient to have the blood applied to only one portion of the body? God always has a reason for everything He commands or directs. It was by the blood that the priests were dedicated to their holy office and the placing of the blood upon the ear, thumb and toe tells me that the entire body must be consecrated to the service of God. "I beseech you therefore, brethren... to present your bodies a living sacrifice... unto God."

As it was necessary for the priests to yield their entire being for service to God, it follows that we, as Christians, are to yield our beings entirely to His service. Our ears must be so consecrated that they will hear only for Him and His glory. Our hands are to be so yielded up to Him that they will work only for His glory in any capacity. Our feet are to be consecrated that they may be of service for Him, being made use of in errands of mercy and ministry of cheer.

If the consecration made by you fails to take the entire man, then it is a serious question if you are in earnest as to your Christian life. We talk about consecration, we sing about consecration, we pray about consecration and we preach about consecration; but it is an entirely different thing to go out and live a life of consecration. But, thank God! it can be done. God says to someone: "I want your girl for Africa, or your boy for China," and we say: "Lord, I can't give them up. I can't let them go." Then it is that you find you are not truly consecrated. God says: "Why don't you pay Me what is rightfully Mine-the tithe?" And you reply: "Lord, I can't afford it; I must meet my accounts." The largest account you owe is to God, and it is the first bill above all others that should be met. Why do you draw back? Only one answer. You are not consecrated fully.

In conclusion. The blood was sprinkled by the High Priest upon the mercy seat. This was done but once a year and on the great Day of Atonement. It was very significant! It points to the Atonement offered by Jesus Christ upon Calvary. There the Blood-the very life of Jesus was given for the salvation of the world. It reminds
us, too, that His Blood was not only shed there, but that He took His Blood into the Holy of Holies of heaven with Him. As the priest first shed the blood of the victim upon the brazen altar before entering with it into the Holy of Holies, so did Jesus first shed His Blood upon the Cross and then took it into the presence of the Father, and there sprinkled it upon the mercy seat of heaven on the day of His resurrection, and He then returned and met His disciples that same evening, and told them to handle His body and prove that He was alive.

Have you ever thought what became of the Blood of Christ? I am sure there are many who have not. The ninth of Hebrews throw some light on the subject, for there we are told that Jesus entered into the Heavenlies and the Holy of Holies by His own Blood, as our High Priest. Hence His Blood is still living as if it were but freshly shed for our regeneration, sanctification and glorification.

Do you ask, "How can His Blood save us?" (1) It satisfies all the claims of Divine justice, and secures our justification. (2) Then the vitality or living force in that precious Blood, is imparted to our natures, washing away sinful tempers and depravity of the soul. Do not forget that the blood is life, "and that the life in Christ's Blood, which was emphatically the life of His body, is imparted to us by the Holy Ghost." This is what Jesus meant when He said that if we failed to eat of His body and drink of His Blood we have no life in us.

Dr. Simpson tells this story: "During the Franco-Prussian war, and under the command of the prince who later succeeded his father as the Emperor of Germany, in one of the regiments where discipline was very strict, one of the men had disobeyed orders, and after the proper trial was given over to be shot. The chaplain of the regiment tried to talk to the man and asked if he were ready to die. 'No,' was the reply, 'I am not ready, but that does not concern me: I am troubled about my wife and family. To think of their sorrow, of their shame, of their disgrace. I cannot think now of my own soul. I am in despair.' In the same regiment was an excellent Christian gentleman, and he stepped forward and offered his life as a ransom for that of his comrade. 'I have no wife and children,' he said, 'I'd be glad to die for then I'd be with my Lord; let me die in his stead.' Those in command had no authority to accept a substitute and so referred the matter to the Crown Prince. When the matter came before him he was greatly moved and said to the brave Christian: "I have no authority to take the life of an innocent man, but I have authority to pardon the wrongdoer, and for your sake I grant him a pardon. I will take your life as though it had been given for his; go back and tell him.' " What a light this incident throws upon the record as we find it in God's Word. There was One who had a right to shed His Blood in our stead, and this Blood today is speaking and pleading before the Father in our behalf.

The Blood is the life. Do you know anything of this Blood as an experience? Do you know what it is to be cleansed from all sin? Have you fully consecrated your all to Him, and does He accept you freely and sanctify you wholly?
03 -- THE LAVER OF BRASS

"And Jehovah spake unto Moses, saying, Thou shalt make a laver of brass... whereat to wash... And Aaron and his sons shall wash their hands and feet thereat: when they go into the tent of meeting... And it shall be a statute forever unto them." -Exod. 30:17-21.

In the former sermons we considered the tabernacle proper, and the altar and the blood shed thereon. Now we will look at the laver and study the lessons we find in the laver and the water contained therein. The laver stood in the center of the outer court of the tabernacle. It was the second article mentioned that was contained in the court where the multitudes gathered. It was to be used by the priests alone, and was to be used by them at all times before they even dared to enter into the tent of meeting, or even before they were permitted to offer the sacrifices upon the brazen altar. In other words, they were not permitted to go into the presence of Jehovah with a single stain or spot upon them. Their feet had to be washed, their hands had to be clean; for their presence before God with stains upon their persons would have been an abomination to Jehovah. Is not this very significant? Does it not convey to our minds this truth that if God made such a demand upon His people in a ceremonial sense, we are inexcusable if we, in the light of the Gospel Dispensation, attempt to force our way into His presence with unclean personalities? How dare a preacher go into the presence of God with breath foul and lips stained with tobacco?

The laver contained water. Water is one of the Bible types of the Holy Ghost. It is a familiar figure. It is the larger proportionate part of the body. Water! We find that four rivers ran through or divided the Garden of Eden. The names of these four rivers are very significant: Pison, which means freeness. God wants His children to be free sons and daughters. Gihon, the meaning of which is fulness. "Be filled with the Spirit." Hidekel or Tigris, which means power. "Ye shall receive power after that the Holy Ghost is come upon you." Euphrates, which means fruitfulness. Each of these rivers are suggestive. Beginning with the grace that is free for every penitent heart, the Holy Spirit leads the soul through the experience of regeneration, then on to the "fulness of the blessing of the Gospel" or entire sanctification; filling such a soul with the power of the Holy Spirit; that such an one may become fruitful in all the graces of the Spirit.

Then, too, water is mentioned in many other places in the Bible, but we will notice only one or two incidents. Moses, you will recall, brought forth water from the rock; and we are told that this water which gushed forth at the time followed the Israelites through their wanderings, and is a beautiful type of Christ. Naaman was sent to wash seven times in the Jordan to be cleansed from his leprosy, thus signifying the cleansing power of God by the Holy Spirit. The use that Jesus made
of the figure is simply wonderful. But there are other lessons we wish to gather from the laver, so we will look at the materials out of which it was made.

The laver was made from the brazen mirrors of the women. It may be that God demanded the surrender of the mirrors so that the women would have nothing to remind them of the old life in Egypt. The laver moreover was a mirror itself, polished so brightly that one could see their own likeness reflected therein. It teaches us that God has made provision for us in His Word and through the Holy Spirit's influences so that we can get a likeness of ourselves; of our defilement and uncleanness. Do not let us turn away from the truth as God turns the searchlight of the Spirit upon us. He tells us in so many places where we are to take our spiritual measurement.

Then the laver, as we have already seen, is a fountain of cleansing. I have briefly touched already on this phase of it. The water, as already stated, is a beautiful type of the Holy Spirit. God has sent the Holy Spirit into the world, not merely to "convict the world of sin, and of righteousness, and of judgment;" but He is here to make us, as God's children, if we will but let Him, clean and pure and spotless in the Father's sight. And how precious it is to know that He, who was poured out upon the Church on the day of Pentecost is still here, is with us now, coming into every receptive heart in Pentecostal power; purifying and sanctifying the soul. Water, too, is a type of the Word. We are told that Jesus gave Himself for the Church, that He might sanctify and cleanse it "by the washing of water by the Word." "Ye are clean through the Word which I have spoken to you."

But what is the cleansing here referred to? (1) Regeneration. In regeneration we are cleansed from our personal transgressions; our actual guilt, and never from inherited depravity. "I got it all at conversion," may sound very pleasing, but it is neither logical nor Scriptural. (2) Sanctification. In sanctification we are cleansed from inherited depravity or inbred sin. This is the greatest need of the human race. Listen! My brother, if this means anything, it means everything. If the blood and water (the Atonement and the Holy Spirit) can take away one spot they can take away every spot; and there is no spot so black or so hellish, but what can be cleansed away. This is the blessed privilege of every Christian man and woman and child; and you can fully experience this to your own satisfaction if you will but yield yourselves fully and unreservedly to God in a definite act of consecration, to be what He would have you be; to go where He would have you go; to do what He would have you do; to say what He would have you say. But do not forget this: you cannot be clean today and unclean tomorrow. It is very essential that you should be kept clean daily, for we live only a day at a time.

Let me call your attention to another phase of this beautiful lesson. Who were the persons cleansed? They were priests unto God. They were not common folk; sinners. The priests stood for the blessed privilege accorded every child of God today; for through Jesus Christ we are all priests unto God, and we have as perfect
a right to claim access to the Father as any priest or preacher of the Twentieth Century.

The laver was beyond the altar of sacrifice. The priests first presented themselves before the altar and there offered the sacrifice for the sins of the people, and then came to the laver to wash away every stain. How significant! Every child of God has the same privilege; for Christ desires to sanctify each heart following upon the experience of regeneration, so that you may do the work He has called you to do, and that you may live a life of purity and holiness. If this be true, and it is, then what a great responsibility you are facing today.

In this incident we have the altar reminding us of the finished work of Christ, and then we have the laver that tells us of the fountain opened in the house of David for sin and uncleanness. Many of us have received the Blood in the washing away of our sins; we have received a revelation of Jesus to our souls, like Paul on his way to Damascus. But do we know anything of the Holy Spirit's fulness coming into our hearts and cleansing us from all sin, and revealing Jesus Christ in us?

A late English preacher tells of his aunts whom he and his brother used to visit. At the home of one of the aunts they got nothing but ordinary eatables; no cookies, no goodies; "no nothing." But at the home of the second aunt they received all they wanted; for she turned everything over to them and placed the cookies within their reach. Bless God! He has brought salvation free and full to our level. Sinai, like the first aunt, placed it very high; on the top shelf, but Jesus Christ brought it down to our plane of living; and thank God! He will give us all the cookies we need. He will give us all the good things our souls require. Why should we be lean any longer? Why should we wade through the marshes, mud and rushes when we are privileged to go up and "possess our possessions?" O, my brother, climb higher! The riches of God's bountiful store-house are at your command.

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04 -- THE GOLDEN CANDLESTICK

"And thou shalt make a candlestick of pure gold... and there shall be six branches going out of the sides thereof... And thou shalt make the lamps thereof, seven; and they shalt light the lamps thereof, to give light over against it. And see that thou make them after the pattern, which hath been shown thee in the mount." Exod. 25: 31-40.

The more we study the Bible the more pleasure it affords and the more light we receive. This holds true in every phase of doctrine and every experience God has for man. We have read time and again the description given us of the Tabernacle and its furnishings, and saw nothing therein to attract the mind. But when we study these things in the light of the Holy Spirit we recognize the fact that they are not meant simply to attract one's attention to things beautiful, but that each
The article of the Tabernacle is a striking type of Jesus Christ as the Son of God. In the three former discourses we have shown this to be true, and now in the golden candlestick which we are to study we see another beautiful type of Christ.

The candlestick was not simply an ornament to be placed in the holy place. It was put there for specific use, and that was for the lighting of that portion of the Tabernacle; for you must remember the Tabernacle had no windows. The candlestick was a very costly piece of furniture. It cost something like forty thousand dollars in our currency or enough to erect a splendid modern church, and it was made from a talent of gold, and was beaten out of one piece of the pure metal. God was very particular in specifying each piece of furniture to be used within the holy place; and somehow I believe if God were consulted more as to the erection and furnishings of our modern houses of worship, many things would be eliminated.

The candlestick was for the purpose of giving light. Light! This is the chief glory of the world which you and I inhabit. We should be of all creatures the most miserable if we possessed no light. We see it manifest in the beautiful rainbow in the clouds, and we see it reflecting its beauty and splendor in the diamond upon the finger of some fair maiden, or the pin in the tie of the youth. It is light that makes some faces more attractive than others. I have seen, under the Spirit's influence, the very light of heaven reflected in the homely face of a woman until it became attractive and beautiful, and, as Bud Robinson would say, "It looked as if you could take a rag and wipe a whole lot of heaven from her face."

Light! It reveals itself through the Word. It was to be seen in the early morns of creation. When God visited Abraham to seal the covenant with him which He had made, you will recall the burning lamp the old saint saw passing between the pieces of sacrifice which he had offered unto Jehovah. It was the pillar of fire that went before Israel in his journeyings from the land of bondage to Canaan. Light! Supernatural light! It was the supernatural light to which the golden candlestick pointed as a type of that which was to come; Jesus Christ the righteous One. He it is who is the supernatural light; the Divine Light which lighteth every man that cometh into the world.

When Christ appeared, the light of all useful knowledge had fled to other worlds. "That which was called philosophy was of no use but to render darkness visible. With sighs and lamentations the best of the heathen philosophers held up their glimmering tapers, trimmed them with much care, fed them with great diligence, and invited the wandering multitudes to come to them for guidance through the storms of life." But, alas! the light was too feeble to be of any service to them, either to attract or guide them. But not so with Jesus Christ. He came as a Light to bear witness to the truth, and "enlighteneth every man that cometh into the world." "The Sun of Righteousness arose, and mortals were permitted to bask and triumph amid enchanting scenes, which rose like Paradise, like the first bright sun of Eden."
But there was something beside the candlestick needed before light could be had, and that was oil. Oil was very essential, and so we see that light and oil are necessarily combined in making the candlestick or lamp useful. If you, my brother, are to be of service, and useful in the Church of Christ, you must have Jesus within your heart as the light, and the Holy Spirit as the oil to illuminate your life, thus revealing the indwelling presence of Jesus more and more to you, and those about you.

We should put the spiritual above all else in studying God’s Word. If we get our eyes fixed upon the value and beauty of an object we shut the real lesson from our minds, and keep Jesus from the heart and sight. We get the wrong impression and think that these things are meant to teach that God requires costly furnishings and richly embellished fixtures in the church buildings erected for His worship today. I do not think that is what the furniture in the Tabernacle is meant to teach. All the articles are meant to teach spiritual truths and typify the most essential truths as to Jesus Christ, and if we fail to see this, we fail to get what God would have us receive from them. What God actually demands of His Church today is not costly fixtures and richly upholstered furnishings; but that from its sacred precincts may shine forth the true light of the Divine presence of God.

The oil used in lighting the candlestick was of Divine origin. God's oil always is. The Holy Spirit is sent from the Father and the Son, and is co-equal with the Father and the Son. The power of the Holy Spirit is God-made and not man-made. I was in a Union Meeting at one time when the evangelist would say quite often, "We want to generate power here tonight and put the devil to flight." God's power is not generated; it is not manufactured. Its origin is heavenly and Divine. It is something that is not generated but that is prayed down.

Do you think the one hundred and twenty generated this power on the day of Pentecost? No human agency was sufficient to make the oil, and no human agency is sufficient in itself to satisfy the longings of the human soul.

Philosophers may be studied until our very intelligence is saturated by them, but we shall find they will not satisfy the hunger of the human heart. Human intelligence may reach the very highest peak in the mountain range of learning, but something else is needed when it comes to understanding Divine truth and revelation. The light humanity is in need of, comes not from man but from God. Jesus is the Light of the world, and if you will but look to Him you have all the light necessary for your needs for today, and for tomorrow, and for the tomorrows yet to come. If you will but consecrate yourself fully to Him, for Him and His glory alone, you will have the oil of the Holy Spirit within, enabling you to burn and shine for Him wherever you may go, lighting those with whom you come in contact.

Do not forget that the Tabernacle had no window. It depended solely upon the lamp to furnish its light. That teaches us that we have no light to depend upon but
that which is of Divine origin. We cannot depend upon our human intelligence, or our human understanding. Here is where many make shipwreck of themselves. Recently, during a protracted meeting, I spoke to a young married man about his soul when he said; "Mr. Kelley, I am a man of ordinary intelligence." True! But he was at that very time depending upon the black secrets of Masonry to save his soul; thus showing his absolute ignorance of things spiritual. Is it any wonder some of these old human tabernacles are so woefully dark?

But what sort of light does God give unto us? Is it blurred and smoky? No, indeed. It is pure light. You will recall that the candlestick was made of one piece of pure gold beaten into the shape it was; with one center bowl and three bowls on either side of the main stem, making seven bowls in all. Gold, a type of the spotless purity of Jesus Christ. And a type also of what we should be as God's children, sanctified and kept clean by His Blood continually flowing over our hearts. Seven, the number in the Bible of completeness. Jesus is a complete Savior, and wants a complete people, and has power to save "completely every man who cometh unto God by Him." St. Paul tells us: "Ye are complete in Him." Why don't you, my brother, measure up to the standard He has for you?

Note, again, that the light was within the Tabernacle. When the Holy Ghost enters the heart the light of God is within, but it casts its rays throughout the soul, and without us; reflecting the life and character of Jesus within. There lies the secret of entire sanctification. "I live, yet not I, but Christ liveth in me." Do you reflect Christ? Do I reflect Christ? God help me to do so! I shall never forget the first time I looked into the face of a really sanctified man. He was a noted holiness evangelist. There was the light. I saw it upon his face and it made me hungrier than ever, and I said: "That man has an experience that I do not possess;" but, Bless God! I too got the blessing and the Blesser that night. Hallelujah! Which is it, my brother, the people see in you; Jesus or "I?" Don't you know that each of you are either attracting men, by your life to Jesus, or repelling men and driving them away from Him?

The candlestick is also a type of God's revelation to the Church, and to the individual. In the holy place it revealed to the priests the table of shew-bread and the frankincense. While the lamp itself was naturally attractive, yet it showed not itself; it revealed the objects around it. And thus it ever is: when the light is come to you it is for the purpose of revealing Jesus Christ, and the deeper experiences He has for the human soul.

The light! Listen quietly while I whisper to you a great truth. My brother, no man is ever as good a man afterward when he sees the light and refuses to walk in it. I call to mind the members of an Official Board of a Methodist Church who were under conviction for sin-some of them; and others for holiness, and they rejected the light. I had one of them to say afterward; "I am not as spiritual since the meeting last winter as I was before." Certainly not! My reply was: "Brother, no man can be the same man afterward when he refuses to walk in the light God gives him."
Listen! "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus... cleanseth us from all sin."

Are you walking in the light? Let us see. God says to you: "Be ye holy for I am holy." Are you holy? If not, why not? You have no excuse whatever for not being holy, Jesus says: "Be ye therefore perfect, even as your Father in heaven is perfect" Have you allowed God to perfect your heart through the Baptism of the Holy Ghost, sanctifying your soul? Why not? Have you any excuse for not doing so? Paul says: "For this is the will of God, even your sanctification." Have you let God perform His will within you? Why not? What is your excuse? You probably haven't any.

"The candlestick shall give light over against itself," That is: you and I must not attract people to ourselves but to Christ within us. The Divine light revealed by its presence within, will also reveal the presence of Christ within our hearts to the hearts of those with whom we associate. And with His presence within, it will be noticed that we are living right; and the blossoms of our faith and the fruits of our lives will prove to be a literal blessing unto others. Brother, listen! Is your life a blessing or a hindrance? It is one or the other. Which is it? If it is the latter why not settle the question now, and from now on let it be a blessing?

In conclusion, The lamp was to have a fresh supply of oil every day. Right at this point is where so many lives have failed; depending upon an experience received some ten, fifteen or twenty years ago. Haven't you had a replenishing since then? Is it any wonder there is no unction in your testimony? My! I wonder if that is not the reason some folks talk about the experience of sanctification like a parrot? O, my brother, we need to seek the face of God daily, and be conscious of His abiding presence within every moment; holding the sweetest fellowship and communion with the Lord each moment. It is blessed, I know it -- to go to sleep with Jesus, and to find Him still with you when you awake during the hours of the night; and how blessedly He talks with you. And then in the morning there He is; sitting in the throne-room of your heart, directing your life. O, blessed be His name!

We can have light only as we are filled with perfect love and the presence of Christ within the heart; and to keep thus filled we are to be supplied daily; by reading and studying His Word, by keeping in touch, by fellowship and communion with Him through a life of obedience: and if we are not reflecting His graces; if we are not shining for Jesus there must be something woefully wrong.

Listen! Softly but very earnestly, do I say it. Jesus can enter into your heart and light up every avenue and channel of your being and enable you to reflect His presence every day; and you will no longer be guilty of saying, "I am strong," but "It is Christ who makes me strong!" not "I am wise," but, "It is Jesus within who is my wisdom." O, how sorely tried do we get at times when we hear the big "I!" and see the big "I"! Brother, sister, let Jesus come into your heart in His fulness, and it will be no longer I, but Christ.
05 -- THE TABLE OF SHEW-BREAD

"And thou shalt make a table of acacia wood... And thou shalt set upon the table shew-bread before Me." Exod. 25:23-30.

Let us tread softly here. We are still in the holy place. In our last message we considered the teachings to be found in the golden candlestick as a type of Jesus Christ. Now we are to study another beautiful type of our Lord; the table of shewbread. This article of furniture was to the right as we enter the tabernacle proper. It was made of acacia wood and overlaid with pure gold, and had on it a crown and a border. It was not large, only three feet long by eighteen inches wide. The bread thereon was covered with fine powdered frankincense; and this was offered as a memorial before Jehovah continually. Every Sabbath the bread upon the table was renewed, and the priests ate the old loaves. Upon the table there were trays containing vessels of wine; the wine being offered before Jehovah as a drink offering. No one partook of this wine but the priests, and then only on the Sabbath day when they ate the shew-bread in the holy place.

In the previous sermons it was shown that water and light were and are symbols or types of cleansing and illumination. Bread is a symbol of the provision of the soul's need in Jesus Christ. It expresses also, the satisfaction coming to the soul through the abiding indwelling of Jesus. In the sixth chapter of John's Gospel the Son of God claims this symbol for Himself. In His wonderful argument with the Jews, He plainly tells them: "I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." There are many hungry hearts and thirsty souls among the children of God, that only the Bread of Life can possibly satisfy. In the Tabernacle the priests ate the bread but once in seven days, but-thank God!-you and I, as "priests unto God," can eat of the Bread which cometh from above every day, and every hour of each day, and each moment of each day.

Bear in mind the study of the hour: "The shew-bread; a type of Christ." Let us think of the life of Christ that we may get the best, fullest and sweetest conception of the truth we wish to emphasize. There would be no bread if it were not for seed and soil. It was in Eden, you will remember, that God said to Adam that the ground was cursed for his sake, or on account of man's sin. Jesus Christ, though the Son of God, is also the Son of man. He was born of a sinful race and of an accursed people; and He came under the curse that He might give life to you and me; that all through Him might have life, and might have it more abundantly. To bring this about it was necessary that He should die.

A little while before His death He said: "Except a grain of wheat fall into the ground and die," it cannot possibly be of service to anyone. Before it could be of
the larger service it must die, that by death it could live and bring forth a wonderful increase. To do what was necessary for the human race, Jesus must die, that He might come forth in resurrection power and live again, and that through His life the world might have life. It is His life; His victorious life that we are sorely in need of as a people and as a church; and our lives will never be victorious lives until we have Him reigning within.

Another lesson may be gathered from the seed from which bread is made: it must be crushed or ground fine before it is of use to anyone. So it was with Jesus. "Did ever man spake as this Man?" was asked by those sent by His enemies to spy upon Him. And we may ask: Did ever man suffer as this Man? What suffering was His! How great, how awful it was! Suffering such as you and I know nothing of. The agony was unspeakably intense; the ignominy heaped upon Him was shameful, disgraceful and cruel. He most assuredly was crushed and ground under the heels of dislike and hatred of His own people. "He came to His own, and His own received Him not." The Church of His day crucified Him, and the world drove the nails into His hands and feet. What, may I ask, would the Church do with Him at the present time?

Before bread can be partaken of as food it must be properly baked. And even so must Jesus, as the bread of Life, go through a certain process of necessary preparation ere the world can partake of Him as the Bread of Life. A visionary, vague, incomprehensible Christ is not the Christ that is needed for the soul's salvation and satisfaction. A philosophical Christ is not what we need. There is so much vague, namby-pamby preaching about Jesus today that instead of the soul getting fed on Bread it is being fed on husks, chaff and corn-cobs. When I go to hear a brother minister preach I go for soul food, and if he fails to give it to me I go away badly disappointed and sadly in need.

The bread upon the table in the holy place consisted of twelve loaves; representing the twelve tribes of Israel. Each tribe was around about the tabernacle and had access to its privileges; and were permitted to offer their sacrifices before its door. And, so the sacrifice of Jesus upon Calvary's Hill reaches to and is sufficient for every individual upon the face of the earth, no matter of what clime, or of what nation. He is the Bread of Life for the black man as well as for the white man; for the red man as well as for the brown man; for the Japanese and for the Chinese. In fact Christ has a loaf for each life. Rev. A. B. Simpson beautifully states the truth when he says: "There is in the heart of God, in the work of Christ, in the thoughts of our Lord, .... a place as specific as if you were the only one for whom He died and lives."

The manner in which the bread was made is significant, and has some lessons that we shall do well to consider. It had no leaven in it. Here is a beautiful type of the sinlessness of Jesus Christ; and, also, a type of what God requires His children to be in this life, through the sanctifying grace of the Spirit. Leaven in Scripture is a type of sin. Nowhere is leaven meant to be taken as a symbol of good
or righteousness. Jesus was without sin. And as He is, so are we in this world when we let Him save us from all sin through the sanctifying grace of God in the heart. In commemorating the death and resurrection of our Lord whenever we partake of the Lord's Supper, I verily believe we make a mistake in making use of the ordinary light-bread to represent the body of Jesus, and fermented wine to represent His shed Blood. The life and character of Jesus were absolutely without fermentation or corruption, and so should the elements we make use of in the Lord's Supper be.

The shew-bread is not merely a type of Jesus, but a type of what the individual Christian should be. As the bread had no leaven mixed with it, so we should not let the leaven of inbred sin or corruption remain within our souls; but should by all means go to Jesus for His wonderful cleansing power. But there are so many of us who are sick and decrepit and weak. You will remember that no priest with a blemish upon his person was permitted to do service before Jehovah. But, thank God! in Jesus Christ, we have provision made for every cripple, every sick one, and every decrepit one. Why should we be sickly and weak when we can be well and strong? Really, none of us have any legitimate excuse for our weakness.

Before the priests could partake of the bread, it was first offered to Jehovah. The work of Jesus Christ, in the saving of mankind was an offering to God the Father, as a provision for man. In one of his "Quiet Talks," Mr. S. D. Gordon says: "Jesus is God following man up." That is true. When man fell and went into sin, God knew that to win man back to Himself it was necessary for a man to do the work, and Jesus is the Man used of the Father to that end. The entire life of Jesus was a life of sacrifice or an offering to the Father. "Lo, I come to do Thy will." And just as the Spirit and life of the Master fills and enriches our souls by His indwelling, we too become an offering to God, and our lives become acceptable to Him, so that we too can say: "Lo, I come to do Thy will, O, God."

The priests alone were the only ones permitted to eat of the shew-bread. Have you ever thought how beautifully that conveys to us-as priests unto God-our privileges in Christ Jesus; feeding upon Him? Is it to be wondered at that so many Christians are lean in their souls and crippled in their experiences? They fail to draw upon Christ. You will recall that the lame or defective among the priests were not allowed to minister before Jehovah. But, thanks be unto God! under the Gospel dispensation that is no longer so. The weak, the lame, the sick; all are permitted to come unto God and eat of the Living Bread which cometh from above. Under the Gospel dispensation you have no excuse for your weakness; you have no reason for being lean in your souls.

"We are as certainly commanded to be 'strong in the Lord and the power of His might,' as we are commanded not to steal." The unvarnished fact is: weakness is a spreading malady. Strength is a spreading energy. The Apostle prays: "That ye may be strengthened with power through His Spirit, in the inner man." What excuse have we for not being strong and for being weak? Rev. Seth C. Rees well says: "If a
man may be as strong financially as his financial backing, why may we not be as strong spiritually as our spiritual backing?" Many a church of this day is filled with pigmies, dwarfs, runts and abnormal babies. Is it any wonder that many a pastor gets tired of carrying around with him a nursing bottle for his members?

Beside the shew-bread there were trays holding vessels of wine upon the table. As the shew-bread is a type of Jesus; the wine is a type of the Holy Spirit. How beautifully it is said of the wine made by Jesus at the marriage feast: "Thou hast kept the best until now." It would never do for God to give us the best He has at the first, for then we should become too easily satisfied and contented.

Regeneration is a marvelous experience, but it is not the best God has in store for His children; and, if you are actually and truly regenerated you know what I am saying is true. When the soul is fully cleansed from all sin, by the baptism of the Holy Ghost and fire, cleansing and burning up all sin and dross and impurity, and revealing the presence of Jesus Christ within the heart, then is it true that a portion of the best wine was kept back until after the soul had passed from death unto life. On the day of Pentecost when the one hundred and twenty were baptized with the Holy Spirit, it was said of them: "These men are filled with new wine." The mocking multitude spoke truer than what they thought. They were filled with "new wine," but it was wine distilled in heaven and poured out upon them from the Father and the Son; and it is the privilege of every child of God to enjoy the same blessed fulness today. There were some reasons for the multitude saying what they did. The men and women were making "some noise" upon that occasion. But a Spirit-filled church is always a noisy church. Hundreds of our churches throughout the land are dying (if not already dead) of propriety. No one would suspect the majority of our congregations of being intoxicated with heavenly-distilled wine. The priests in those days partook of the wine, no one else was permitted to do so; but, thank God! every true believer, who is a priest unto God, may partake of the heavenly-distilled wine today; the mighty, cleansing baptism of the Holy Spirit. If you were to ask, What do you consider the greatest need of the twentieth century Church? my reply would be: It needs the power of the first century Church or the Baptism of the Holy Spirit; heaven's wine. This is needed in the pew; it is needed in the pulpit, and whenever the Church possesses her possessions, she will no longer lack for means to carry on the work of God for which she has been commissioned; for it is true that a Spirit-filled church is always a giving church.

In conclusion: note the small powdered frankincense upon the table. This was burned upon the altar while the priests partook of the loaves and the wine. How its aroma filled the tabernacle, you may readily imagine. So should the life of every Christian go out in sweet smelling savor to those about them. To me, the most gracious thought in connection with Mary's anointing of Christ outside of the act itself, is, that the aroma of the ointment "filled all the house where they were sitting."
One other thought. As the frankincense was burning, the odor and smoke from it ascended up before Jehovah as a memorial; and thus do our prayers ascend before Him. Our life should really be a prayer-life: and it is wonderful how the Holy Spirit will lead the sanctified soul out in prayer before the Throne.

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06 -- THE ALTAR OF INCENSE

"And thou shalt make an altar to burn incense upon." Exod. 30:1.

Let us tread with reverence for we are still in the holy place. We are to consider the altar of incense. It is the third article of furniture in the holy place, and it stood to the further side of the sanctuary close to the curtain separating the holy place from the Holy of Holies. Upon this altar was kept the incense, and when it was burning the perfume from it filled both chambers of the Tent of Meeting with its rich fragrance.

The first lesson to be drawn from it is this: The intercession of Jesus in Heaven for us. As the rich perfume from the burning incense filled the nostrils of Jehovah, so do the prayers or intercessions of our Mediator in our behalf ever ascend before the Father. It is also a type of our prayers ascending before the Throne in His name. Jesus was a praying man. I do not believe He entered upon any mission without first praying over the matter. He lived in a spirit of prayer and breathed an atmosphere of prayer. He was praying when He was transfigured before the inner circle of His disciples. His life was a veritable life of prayer; and His example is worthy of exemplification. Even now He is praying; at the right hand of God the Father, He is making intercession for us every day and every moment. As He intercedes for us, let us remember that sweeter than perfume rising from the incense, God can fill our souls that we too may live lives of prayer and devotion, so that such a life lived by us—or by Him in us—will indeed be daily enriched and will prove a blessing to others. Our life in the home, in the business, in the social circle should be one of continual blessing and benediction; shedding the sweet aroma of the presence of Christ within the heart.

The altar was made with acacia wood and covered over with pure gold. It is said that the wood of the acacia tree was known for its durability and was considered indestructible. Here again we have the two-fold nature of Jesus typified—the human and the Divine. In a sense we also have the twofold nature of God's child represented: the human and the Divine, becoming Divine as we partake of the Divine nature of our Lord and Master continually. It is the purpose of God, through the sanctifying power of the Spirit, to impart this nature to His believing children. If the world cannot see Christ in your life, how is it likely that they will become hungry or thirsty for salvation?
There is something about the construction of the altar that is very noticeable. It is the highest article of furniture in the tabernacle. Someone has truly said that "prayer is the most exalted ministry in the world." It is Mr. S. D. Gordon who makes the remark: "We are doing most for man when we go away from man into the secret place with God." It is a well-known truth that some of the most exalted moments of the soul in reaching out after God have been when the soul was prostrate before Him. And it is a well-known spiritual truth, that the best way to reach the heights, is to go down low in the dust of humility in prayer. The difficulty with too many souls is, they do not humble themselves sufficiently. How many preachers argue against the "second blessing" because they are trying to fathom the mysteries of it with the head instead of the heart! Would you reach the heights in spiritual things? Then go down deeper.

The altar of incense, like the brazen altar, had four horns on it; and this may teach us that the prayers of Christ as He intercedes for us before the Father's throne go out in every direction: north, east, south and west, and embrace mankind in all parts of the earth. So should it be with our prayers. We have no right to confine our prayers to our own immediate community or neighborhood, to our friends and relatives. If we really pray in the Spirit with the Spirit in us we shall not do so. "Prayer changeth things." Do you believe that statement? Do you believe that through your prayers God can and will bring things to pass in Africa, China, Japan, Korea, India, and the islands of the sea? Mr. S. D. Gordon tells of a lady whose brother was in India. She felt led to pray definitely for his salvation. In the course of the regular family correspondence she asked: "Has anything unusual happened to you lately?" Back came the reply: "Yes, something has happened. Two months ago my thoughts turned to God. I cannot tell why." Then he adds: "I was led to give my heart to Jesus Christ, and as I write you I am a Christian." "Two months ago" was the very time she was led to pray so definitely for him. "But," you say, "that just happened to be so." No, my brother, there are no "happen so's" with God. Do not forget to pray. The best door-sill leading into one's room is that which has been worn thin as that one has crossed and recrossed it seeking the secret chamber to pour out the soul to his God.

There were also rings fastened to the altar of incense, and through these rings staves were passed for handles whereby the altar could be removed from place to place. It is true that Jesus is in Heaven, but His blessed Spirit, is here, and through His ministry we are privileged to find Jesus precious to our souls anywhere. Thank God! He is not a stationary Christ, but in every clime He may be found.

There is another lesson we may gather from this. We are privileged to pray wherever we are. You do not have to get upon your knees every time you wish to commune with God. You can pray along the streets; in the store; in the factory; on the train; in the cars-anywhere God can be found by prayer. One of the first things Abram did after leaving his home, turning his back upon his country, kith and kin,
was to erect an altar to Jehovah. What an example for many Christians today! What has become of the family altar in your home? Is it still there? If not, why not?

Is it any wonder that the children of so many parents in the Church of Christ are going to the devil when they have never seen their parents pray? What has become of your secret devotions? How do you now spend the hour that you used to at one time spend with God in secret prayer? It is said of the saintly Fletcher that the very walls of his room were stained by the breath of his prayers in secret devotion. What are you doing in this matter? Some even go so far as to profess the experience of entire sanctification and yet are never seen on their knees talking to God, either morning or evening, nor in secret devotion. Listen! If you are regenerated you will pray; and if you don't pray we have a right to question your regeneration. If you love God, your children will take note of the fact that you get alone with God in prayer.

The most noticeable thing about the altar of incense was the fire upon it which never was permitted to go out, and the burning incense placed upon this sacred flame was continually rising before Jehovah as a memorial. What is the need of the Church today? I am a Methodist preacher, born in an old-time Methodist home, nursed at the breasts of an old-time Methodist mother; and I have never gotten away from the teachings of the great Methodist Church.

What is needed upon the altars of our churches is a never-diminishing Holy Ghost fire. As long as the heavenly fire burned upon the altars of Methodism, in the pulpit and pew; the class-meetings; the prayer meetings, and the love-feasts were largely attended. I verily believe the greatest drawing card to many a Methodist Church today-in many localities-is an oyster stew, an ice cream supper, or a donkey party. The twentieth century Church needs to be struck with a bolt of "double-g geared lightning" from above.

Let the Church seek the "old paths" and walk therein; then it will be no trouble to preach to the multitudes; and there will be no need of brass bands, Negro quartets, or baseball sermons to attract the crowds. It has been proven that nothing draws like the old-time Gospel. Only let God baptize the pulpit and pew with holy fire, and the preacher will never lack for a congregation. There is something about a fire that is attractive. Let a building in your town get on fire at night, and at the sound of the fire alarm people will leave their homes and flock to see the building burn. The rich and the poor, the white and the black, the weak and the lame; all will go. Only get heaven's hot, holy flame in the soul; only get the Church inflamed with celestial fire and the crowd will come to see it burn. You can't keep them away. And this holy fire in the soul will burn up all pride, jealousy, malice, anger, strife, wrath, sedition, impatience, unholy ambitions, and all impurity in the soul.

That the incense might be used as God intended the fire was to be kept burning so the smoke and rich perfume of the incense could go up and fill the nostrils of God. This is a beautiful symbol of the prayer-life of Jesus, and of what
our prayer-life should be. The incense was of Divine origin, so is a Spirit-breathed prayer. The incense was made of four ingredients beaten very small. "Thou shalt beat some of it very small, and put it before the testimony in the tent of meeting, where I will meet with thee."

It is not the prayers containing well-rounded periods, nor prayers of high sounding phrases that are really worth while, but the simple prayers of faith that reach the Throne-room. It is when we have gotten rid of all the generalities, and simply go to the Lord with everything of joy and sorrow, as we would tell them to a friend, never forgetting to thank Him for the many blessings He has bestowed upon us, then our prayers ascend unto heaven as a sweet odor before God. But, strictly speaking, there are no little prayers. Nothing we need is insignificant in God's sight. There is nothing so small that it escapes the notice of Jesus Christ.

I have a friend in the mountains of western North Carolina who is at the head of a Bible school; and she has related to me more than once of some remarkable instances where God answered her prayers for little things. She was in need of needles at times, and in answer to prayer God sent them to her room by a fellow student when in A. B. Simpson's school. In answer to prayer, postage stamps would be given her so as to enable her to send her letters to her loved ones in the Southland. The school which she founded some few years ago was founded by faith, and God has enabled her to conduct it by faith ever since. Is any real prayer, as we seek our real need, too insignificant or too small for God? No!

As a last word: Be careful not to come into the presence of God with false fire. If you come to Him boasting of your morality and of your strength of will, you are presenting false fire before God. If you are ever to find God, either in His regenerating or sanctifying power, you must plead the merits of Christ's death and resurrection. Is Christ precious to you? Have you sought and found Him in the pardon of your sins? Do you know what it is to come to Him that He may sanctify you wholly, and preserve you blameless unto the coming of Jesus Christ?

Thank God! There are those who read these lines who know about these things. Some know what it is, as they go on their way, to erect their altars; to keep their lamps lighted; to keep the fire burning upon the altar of their hearts; and to have God's presence graciously manifested to them through the indwelling presence of Jesus Christ in the heart.

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07 -- THE ARK AND THE SHEKINAH

"And they shall make an ark of acacia wood... And thou shalt overlay it with pure gold, within and without shalt thou overlay it... And there will I meet with thee, and I will commune with thee from above the mercy seat." Exod. 25:10, 11, 22.
We now go into the Holy of Holies. Let us enter its holy precincts with sacred awe and reverence. It is here we find God's dwelling place; it is here we meet Him in His glory; it is here He abides continually, showing forth His presence by the Shekinah glowing over the mercy seat. This is the most important chamber in the Tabernacle. It contained only one article of furniture, if we may be permitted to call it such, and that was the ark.

The ark itself contained the two tables of stone upon which the Ten Commandments were written, and the pot of manna, and the rod of Aaron which budded; thus giving evidence of the God-appointed Aaronic priesthood. The covering of the ark was of pure gold, and its lid was of pure gold, and the mercy seat or lid were the two cherubim with their wings over-reaching; while between them at all times was the presence of Jehovah manifest in the Shekinah. God was there. In this sacred, holy chamber He met with the High Priest as he sprinkled the blood; the blood of atonement before the Lord upon the mercy seat.

The Holy of Holies! What can it all mean? What does it all signify? Does it not mean, my brother, among other things this: That there is accorded the deepest and holiest privilege of a child of God; communing with Him? Here is the secret chamber of Jehovah, and we can enter therein-thank God! through the Blood of Jesus, and hold blessed, holy fellowship with Him. That secret chamber may be anywhere you are in the habit of meeting with God, and God will meet you anywhere you are desirous of meeting with Him.

The Holy of Holies was separated from the holy place by a heavy curtain called the veil. You will remember that when Jesus was crucified and gave up the ghost, this veil was rent from the top to the bottom, thus doing away with all obstructions and all hindering causes, giving every child of God, who is a priest unto Him, free access into His holy presence. Knowing this to be so, why is it that so few avail themselves of the opportunity thus offered? O, that those who read would draw near to God and gaze with reverence upon His holiness, and get an idea of what God demands of us as His children!

As we approach the mercy seat, let us put our shoes from off our feet, for we are indeed treading upon holy ground. The mercy seat was the lid covering the ark, made of pure gold as already suggested. It was the same piece of precious metal of which the cherubim was made. It was here that God was to be found, and His presence manifested. The Holy of Holies needed not the sun by day, nor the moon by night to give light within its holy precincts. God was there. It needed no lamp for the Lord God was the light. It was not found necessary for anyone to replenish the light of that most holy place; for the light was Divine.

Does not this symbolize to some extent the beautiful vision John had on Patmos of the New Jerusalem coming down from heaven? It was full of light, but the sun was not needed to make it; for the Lamb that was slain from the foundation of the world, was the light thereof. It also beautifully typifies the fulness of the
Godhead dwelling in all its fulness in Jesus Christ as a Man; and also our privileges in God through Christ. As the fulness of the Godhead dwelt in the human body of Jesus, the same fulness possesses us as we give ourselves over to Jesus that He may come and dwell within, and become the rightful possessor of our hearts, taking His place upon the throne of our hearts.

This is the secret of a holy life; the conscious and constant presence of Jesus Christ within the soul, directing our life daily. Who is it that would not have Christ as a blessed indweller? If an occasional visit from the Master is blessed, does it not stand to reason that His abiding presence within will be more blessed? Why then should any sane Christian object to being sanctified wholly?

The ark was a wonderful type of the Lord Jesus; for it is He who is the very center of salvation, free and full; and of reconciliation. The highest meaning of the Tabernacle and its contents is the glorious Gospel of the Son of God, and what He may mean to the soul of the individual. Everything about the ark points to Jesus Christ and the salvation He offers to a lost world.

In the beginning of our studies we saw Jesus; in the closing message it is still Jesus, and I am sure that we ought to be as the three upon the Mount of Transfiguration after the cloud had lifted, and see no man save Jesus only. The trouble with many today is, they have their eyes fastened upon some earthly object or earthly ambition and fail to see Jesus at all, and if they do get a glimpse of Him the vision is so marred and blurred that they fail to recognize Him.

The ark became the leader of God's hosts in the wilderness. You will remember the occasion of the visit of Hobab to Moses, and as he was about to take his departure, Moses said something like this to him: "Do not leave us. Come and go with us and be eyes for us in the wilderness and show us the paths through this country." I do not know why Moses did this, unless it was because he faltered in his faith; for I hardly think that God had been enquired of in the matter. I feel sure that He had not, for God had told His servant explicitly that He would lead His people into the land of promise. Hobab seems to have refused to go. God said nothing at the time to Moses about the matter, but next day Jehovah told Moses that the ark should go at the head of the marching hosts. "Take the ark," said He, "and carry it out in front of the hosts, and it shall lead them." Then, when they came to the Jordan those bearing the ark went down into the water (not under it) and as their feet touched the waters, the waters were divided and the host of Israel went into Canaan dry-shod. Thank God! that is the only way you can get over. Nothing must cling to our feet.

All this is very significant. It symbolizes Jesus Christ as our Captain and Divine Leader, going before us mapping out the way we are to go; and we may rest assured that there will be no pathway for us to walk in but what He Himself has trodden before. The way may be thorny, and rough, and hard, but the very fact that Christ is the Divine Leader is sufficient. Difficulties may look as high as the
Rockies, and the flood-tides may come upon us with a roar, but if we will but turn everything over to Him you may rest assured that the victory will be ours.

How I wish you would see this truth! Why should one be burdened with cares and problems when Jesus is your burden-bearer? Cannot you trust your life with Him? Cannot you trust Him with your business; with your home cares; with all your burdens and difficulties? We pray at times: "O, Jesus, please remove these things from across my pathway." Would it not be better to ask Him to let these things remain if it is best, and to give you power to brush them aside or grace to rise above them?

The ark contained three things: Aaron's rod which budded; the pot of manna and the two stones upon which the Law was written. Each of these have their lesson. "God gave the Law to Moses, but when Jesus Christ came into the world He became our Law, and as He possesses our hearts through His indwelling presence He gives us His righteousness and we are enabled to keep the law."

The budding and fruiting rod not only tells us of the beautiful, fragrant and fruitful life of Jesus, but it also is a symbol of the sweet and fruitful life of service that we are to render unto Him and for Him. The pot of manna has its lessons too. It reminds us of the daily provision for us, temporally and spiritually. Why should we worry? If the Father takes notice of the sparrow that falls to the ground, will He not take greater notice of His children? Do you, for one single moment, doubt His power and ability to care for you? There may be no bread on the table, but you have the Bread of Life within you. You remember the visit Christ's disciples made to the little town of Sychar? They went for something. What? They went for bread and after getting it-for we get what we go for-they came to Jesus and offered Him some. He refused it, and the cause of His refusal was, that He "had meat to eat that they knew not of." And, so it is with us. When God sanctifies the soul wholly and Jesus is enthroned within, our soul is constantly being fed on the "hidden manna," and we have such things as the world-and many Christians-know not of. The truth is: Jesus constantly provides for the children of God.

The most noticeable things about the ark were the cherubim. They represented angels. Between the wings of these cherubim and upon the mercy seat was the ever abiding Shekinah, or the presence of Jehovah. "Here, therefore, was the seat and center of Jewish theocracy." God always intended, it seems to me, a theocratic government for Israel. He it was who was to be their King and when they asked for a king like unto the nations surrounding them; although knowing full well the injustice of it all and what the final outcome would be, God granted their request. Does not that remind us that some of these days He is to be King of kings and Lord of lords over all the earth, when He shall come with the voice of an arch-angel and put all authority under His feet?

This was also the meeting place between God and His people through the High Priest, as he came into the presence of Jehovah with the blood of atonement
and sprinkled it before Jehovah upon the mercy seat. The presence of God as seen in the Shekinah tell us of the spirituality of His Divine character. Not the least shadow of a similitude was permitted, but strictly forbidden. There was no encouragement whatever, absolutely none, for image worship. What right has any church to encourage the placing of images and paintings within her sacred precincts? Some years ago I attended service in a Protestant church where there was a life-size statue of Jesus in the sanctuary or altar, showing the nail prints and spear wound. Coming from the building I was asked: "What do you think of it?" My reply was: "There are only two things needed and you could not tell it from a Roman Catholic Church; and they are the bowl of 'holy water' and the Virgin Mary."

We see here beautifully symbolized the holiness of God. Every part of the Tabernacle was holy; and in the Holy of Holies there was an ever-present, shining light telling of the presence through the Shekinah of God in His holiness. Before they came into this Presence the priests were commanded to be clean. And to go into His presence in the Holy of Holies in heaven, His people are to be clean; "for without holiness no man shall see the Lord." We are commanded to worship the Lord in "the beauty of holiness." How can we do so if we are not holy? We are again commanded; "Be ye holy, for I am holy." What excuse have you for not being holy? How can you expect to see Him if you are not holy? What excuse will you offer Him for being unclean? What reason will you give for not letting Christ, through the baptism of the Spirit, purify your nature? How dare you disobey God further?

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08 -- THE THREE WALKS


I have purposely chosen these three texts for consideration because of their significance and importance. If you will notice them, you will see that the first is spoken about a man. It tells what that man did. He walked with God. The second text is spoken to a man. It is a command. It is something for the man to do; and by obeying the text he was to reach a very high religious experience in this life. Walk and be perfect while walking. The third text applies, not alone to the individual, but is spoken to a body of people. It is to be found in the closing address of Moses, the man of God.

Another thing I want you to notice is, that all these texts tell the individual and individuals to walk; not run. God is not in a hurry along some channels. The devil is always in a hurry. He does not know what it is to go slow. Whenever you have an impression suddenly impressing the soul in a very rapid, quick manner urging you to do a thing in a hurried manner, it is well for you to hesitate. The devil would have you run, while God would have you walk. It pays, my brother, to have the walking blessing.
In the first text we are considering, we have a very sweet, clear and positive statement. It tells us that Enoch walked with God. Think of that! A finite being walking with the Infinite. O, it is indeed marvelous! "How can two walk together except they be agreed?" And there lies the secret of our communion with God. Is it broken? Then there is disagreement. God and Enoch agreed perfectly, that is why they walked with one another. You and God should agree perfectly; for there is no character in the entire Bible who has reached an altitude of faith that is impossible for us today. If I am not walking with God, I alone am to blame. If you are not walking with God, you are to blame.

"With God." Adam used to have a good time with Jehovah back there in Eden. Jehovah used to come down every little while and walk with His child in the cool of the day. I have, somehow felt for sometime, that Jehovah's presence upon those occasions were visible, but I may be mistaken; and while I do not plead for the visible presence of our Lord, yet / do plead for a literal, spiritual presence and association between us and God; and to live before Him which is well pleasing in His sight, we are to walk with Him and have fellowship with Him.

There may be times in your experience when the mists may hide Him from your sight, but He is there at your side just the same. The storms of adversity may cross your pathway and the clouds may lower threateningly, yet you are able to hear His voice speaking above the howling of the wind: "It is I, be not afraid." Ah me! we know that He is with us.

But do I hear someone say: "What you say is good, but as for me I do not understand it therefore I cannot serve God better than I do. If I could understand God better, then would I serve Him better." No, my brother, you are mistaken. You would not serve Him as well. A person whom we can understand fully, we serve with less faithfulness. You would be no better than you now are. Poor doubting, backslidden Thomas would not believe that Jesus had come back to life. He had to see the wounds and feel them with his fingers, so he said, but when Jesus came into his presence the doubter fell back and cried out; "My Lord, and my God." Jesus offered no word of rebuke, but He did say: "Thomas, you have believed because you have seen Me, but blessed is he who has not seen Me and believest." Ah me! It is not the man of sight, but the man of faith who tells for God and holiness.

And so, my brother, you don't understand God. It's too bad, isn't it? How much better off would you be if you did understand Him? And as long as you don't understand Him, you are not going to believe in Him. Excuse my seeming bluntness; but I must confess that you are a fool. You do not understand the human brains, but you believe that you have a set, although in your case they may not be very numerous. You do not understand the human soul, but you believe you have a soul; and you believe you are better than the mule or the ox or the ass, don't you? You cannot explain the "American Beauty," because you do not understand it, but
you are not so foolish as to say that it is no rose merely because you cannot
explain its creation, its beauty and its fragrance. Such an argument as you present
will not hold water; and I declare that it is your privilege and my privilege to live with
God and to walk with God; and if we do not measure up to our privilege then we
alone are to blame, for it is due to sin in the heart.

I once read of an operator attempting to transmit a message to a distant city
when he became aware that it was going amiss. Upon investigation it was found
that the electric current was transmitted from one wire to another on account of a
spider's web uniting the two wires, but when the web was broken the wire was clear
and he had no difficulty whatever in sending the message. It was only a small
obstruction—was the web; but it interfered very materially with the transmission of
the message. Listen! It is not alone the great sins that keep the soul out of heaven;
for the smallest sin, the very smallest sin will keep God out of the heart and break
the connection between the soul and its God and heaven.

"Walk before Me and be thou perfect." We are on battle ground here, but I am
not going to spend any time in presenting an argument, but simply make a
statement. The perfection spoken of here is not absolute perfection. That belongs
alone to God. The perfection spoken of is the perfecting of our moral and religious
characters. Nor do I intend to explain fully the text, for, while it conveys the idea of
communion, brought about through the perfecting of our characters, it also
suggests the thought of the inspection of our characters.

It is this phase of the truth we will now speak of. I have had people to object
to the term "perfection." More than once have I had them say: "None of us are
perfect." There may be some before me now of that sort; but if you object to the
term "perfection," how do you like the idea of a God-wrought inspection of your
character going on every day and each moment of each day? I cannot inspect your
characters. You would not let me if I could, but God, without asking the privilege of
doing so, is continually inspecting them; and suppose, my brother, this inspection
were made bare before this company of people; suppose I and others could see you
as God is seeing you at this very moment?

I recall when I was a member of the Alabama State Guards some few years
back. Each year we used to go in to camp and one will never forget the inspection
of the company, how each man was inspected individually. His clothing was gone
over, his side arms were looked at, his larger arms were inspected; in fact the entire
man. But that was an outward inspection. I recall the day I was ordered for guard
duty. The man who bore the inspection and was given the highest grade on account
of neatness, etc., was to be "Orderly" to serve the commanding officer of the
regiment. Only one man could fill that place, and that was the man who passed
inspection. I remember it as but yesterday. I bore the inspection and passed. What I
have just said is but a faint illustration of the eternal inspection being carried on
within our souls by the eternal God; and, my brother, "nothing short of immaculate
conformity to His will can satisfy that gaze." Will we pass the inspection?
We have had, so far, the idea presented of walking with God, and walking before God, and now we have the thought of walking after God. The three walks! That yearning aspiration, that eager desire to be drawn into closer fellowship and communion with our Lord, that we may thereby become more like Him must be true in all religious experience. Unless you and I have such a desire, don't you think it well if you would see whether you really belong to the Lord or not. "Lord, make me more like Thee." That should be our prayer daily; no matter what our religious status may be.

"After Jehovah." That's a blessed thought. If I walk after Him I am of necessity to let Him go on before. At once are you reminded of the beautiful picture given us by Jesus in the tenth chapter of John's gospel; the picture of the Good Shepherd. This text calls it to mind: "When He hath put forth all His own, He goeth before them, and the sheep follow Him; for they know His voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers."

While pastor in Kansas I had occasion to preach a sermon on Millennial Dawnism. It was needful for it to be done, and of course the devil was stirred. In conversation with a lady afterward, who was a believer in this particular disbelief, I said: "Sister R____, do you know why it is so many people are running off after Christian Science and other kindred false doctrines?" "No," she replied, "I do not." "Well, it is because they have failed to hear or recognize the voice of Jesus and therefore have never become settled in their religious experience." The voice of the stranger and the ideas of false religions and strange doctrines do not shake the faith of the man or woman who has become rooted and grounded in the faith of our fathers.

A traveler in Palestine saw three flocks of sheep drinking from one pool while their masters stood in different places upon the slopes. Suddenly one of the shepherds raised his voice in rather a peculiar call and one of the flocks immediately separated itself from the others and went to his side. The second master called and the second flock went to where he stood. Upon this the traveler went to the third shepherd and asked for his robe, staff and turban. After receiving them he took the place of the shepherd and raised his voice in a call to the sheep, but they remained where they were, drinking and grazing in the distance; for "they knew not the voice of strangers." Ah me! What a picture!

The difficulty with many of us in these times of hurry and scurry, we become impatient. We want to do things. We want to do things in a hurry. We can't wait. Hurry there, and hurry here. Hurry! Hurry!! Hurry!!! We want to do something and therefore we take the lead. Don't do that. Give God a chance. Don't press too hard upon the heels of God. Keep back the hurry, kill the impatience that would hurry you on and wait for God to guide and lead you, and be assured of this one thing: He will not lead you where you cannot go, nor will He lead you into any path or way where you should not go, nor will He lead you along any road, no matter how rough
and thorny it may appear, but what He Himself has gone before and prepared the way for you to walk in. Walk after God; for no path that He has entered, no way into which He has led is fraught with failure or defeat. Walk after God, and be sure that you do not get ahead of your Guide, or you will lose both your way and your Guide. Amen.

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09 -- GOD-ENRICHED SOULS

"I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Hosea 14:5, 6.

These are the words of a heartbroken Father poured forth from a full heart to His wandering children. God is pleading for the return of His back-slid-den people, declaring that He will heal their backslidings, and that He will love them freely; with an additional promise as we find in the words which I have made use of as a text.

It is not my purpose to preach a sermon to those who once knew the Lord and have turned away from Him and His ways; but to bring to the heart of the believer the full meaning of the text as I believe God would have you see it. Therefore I call your attention-

1. If we are to grow and become strong, we must have our souls enriched by the dew of God falling upon them.

"I will be as dew unto Israel." We all know what dew is. Many are the times we have gotten our shoes damp or our clothing wet as we have walked through the grass in the morning-time following the falling of a heavy dew the night before. We are familiar with the dew in America, but in Palestine, so it is said, the dew is very little known, and the dry, thirsty land is moistened by what is known as night-clouds diffusing a fine mist upon the parched grounds, quenching their thirst and bringing life to its vegetation.

That is the material object. Let us get away from that into spiritual realms, for the material is inadequate to set forth the Divine gift of which it is meant to be a beautiful type; for it does not take long for the sun to scatter the clouds of mist, while its rays kiss away the crystal drops from the green. The "dew" that God has promised His people is never kissed away or dried up by the sun shining upon it. It is not a transient enjoyment, but an abiding experience.

Do you recall the words of Jesus in the fourteenth chapter of John's gospel? Surely. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."
The promise contained in the text is to Israel. The promise of the Master is to His people-Christian Israel. Do we see either of the promises fulfilled today? If not, why not? Where lies the blame? We talk about the Holy Spirit, we pray about Him, and we sing about Him; but do we know Him?

I have never seen an entire membership of any church on fire for God, but I have seen churches here and there where some of the individual members were on fire for Him; but I am free to confess-and I am not a pessimist-that the Church of the Son of God is not measuring up in these days to its privileges in Him, nor is it measuring up to the standard laid down for it in His word. Some time since I read of a party of excavators in Soulac, Gascony, who, in the midst of their excavations, came across a metal cross which had been buried for centuries, and as they dug around its base they discovered the cross was fast to the tower of a buried church. Ere long they had the church building excavated. For years, yea, for centuries that building had been buried beneath the debris of the ages. Think of it; a church actually hid away from the eyes of man! As I read that incident I asked myself: Where is the church of Wesley, Asbury and McKendree? Where is the church of the Apostles and the early Fathers? Then I look about me and find the Church buried beneath the debris of sin and worldliness and commercialism; and the result is—children are seldom born at its altars.

In some quarters the cry is: "If you would have the Church succeed, you must copy after the world." My reply is: I would rather see the windows nailed down and the doors barred than have the Church brought to such a level. Then, again: "If you would make a success of the Church, you must introduce more of the commercial spirit in it." God forbid! We know, you and I, that there is too much of the commercial spirit within its borders now. Brothers, it is a mistaken idea many of us have that we must have donkey parties, kissing bees, oyster stews, clam bakes, and other clap-traps of the world and sin for the Church to be a success. I know of a church; know it well; know its membership; knew the pastor who served it, and during his pastorate there were put upon its platform "Tom Thumb Weddings" and "Brownie Bands" to attract the world, and they succeeded; but if there were any conversions under the ministry of that pastor, I have forgotten about it. What the Church needs today, is not commercialism nor socialism, but what she needs is the power of the first century Church.

2. The Soul Thus Enriched Will Become Pure and Beautiful.

"He shall grow as the lily." What is more beautiful in the plant kingdom than the beautiful, delicate, snow-white Easter Lily? Its very dress is a token of purity and loveliness. Its very heart is a token of an enriched and beautifully pure character.

You will recall the time Jesus referred to the lily of the valley in His day and remarked that Israel's wealthy and wise king, in all of his glory, was not arrayed like one of them. It is said the flower to which He referred is a small but beautiful
crimson flower shaped very much like the wild rose; and if this be true even then we catch a type of the human heart made pure and beautiful through the blood of Jesus Christ.

One has said: "The figure of the text teaches us that ugly Christianity is not God's Christianity." You know, some of you, what ugly Christianity is, don't you? It is that life being lived in so many homes; homes in which there is bickering, strife and turmoil between man and wife, parents and children; where the angry word and harshness of speech is heard from one day's end to another. That is ugly Christianity. Brother, can't you show a better life than that? Jesus can give you something far better than that. He can come into your heart, and through His sanctifying power enrich your soul to such an extent that all that is unholy; all that which makes strife and turmoil will be taken away; thank God!

A great preacher tells of a mother who, becoming worried by a hungry child pulling her apron, became angry and struck at the little fellow with a switch and, missing him, the switch struck another of the children, which, when struck, began to cry. Immediately the mother became angry and she did not stop until she had whipped the entire lot of five. Of course she got under condemnation. She sat at the table but could eat nothing, and after dinner she took the Bible and went down the meadow path into the field to pray and find God. After tarrying for more than two hours she returned to the house with an "amazing-grace, how-sweet-the-sound" look on her face; for she had been restored to God's favor again. That was all she asked for, but if she had only seen her mistake and asked God to take from her heart the thing that caused her to have such spells, that caused her to act the "ugly Christian," God would have heard, and He would have made a pure and beautiful and enriched character of her.

How are you living in your home? How am I living in my home? It is a serious question. I fear, sometime, that many of us resemble the thorn bush and briar more than we do the lily; and, brothers, unless you and I as Christians have our characters arrayed in the "beauty of holiness" and the holiness of a beautiful and devout life, we may rest assured that we are not living the life God would have us live, nor are we exerting the proper influence in the home nor the community.

3. A God-Enriched Soul Will be a Strong Soul.

"Shall cast forth his roots like Lebanon." Lebanon was known for its mountain ranges as well as for its beautiful and stately cedars. I will never forget the first sight I had of the mountains. I was raised along the sea-board of North Carolina, and while in the evangelistic work some years since it was my privilege to travel to eastern Tennessee, where I was engaged for a meeting, via Asheville, North Carolina. As we neared the base of the beautiful Blue Ridge chain I went to the rear platform of the coach to see all that could be seen. I looked to the one side of me and there at the base of the peak which we were slowly and laboriously climbing I saw the small mountain hut of the mountaineer, and in front of it sat a
man basking in the sunshine—for the sun does shine in the valley too, my brother. Then, to the other side I turned and saw a peak higher than the one we were climbing, reaching its proud, lofty, stately head to the blue above, that it might kiss it. As I beheld all this, and noted the beauty, grandeur and majesty round about me, the very fountains of my emotions were stirred and I began to praise God, then I understood to some extent of what the sweet singer of Israel meant when he sang:

"The heavens declare the glory of God; And the firmament showeth His handiwork." But it was not the mountains of Lebanon that the prophet referred to, but the cedars of the beautiful, rich, deep green foliage and the towering height. Now, to understand the metaphor better, let us ask: What are some of the characteristics of the cedar?

(1) It is known for its stability. (2) It is a vigorous tree. (3) It has an evergreen foliage. (4) It is steadfast in the time of storm. (5) Its height is towering. All of these are characteristic of the soul that is God-enriched through the sanctification of the Spirit; God's own heavenly and Divine dew. You now see why I read to you the third chapter of Paul's letter to the Ephesians.

A stable soul does not run after every wind of doctrine that may come down the road. It has no use whatever for soul-sleeping, annihilation, "Christian Science" and unknown tongues; and they are unknown. That is true. Then, too, the soul thus enriched is a vigorous soul. It is no longer dwarfed on account of sin, but it becomes strong and manly and God-like. It, too, is rooted and grounded in God, and when the storms of life assail, and when the tests, trials and temptations of life come upon it, it stands firm and solid; thank God! Have you ever looked upon one of the large, stately trees in the time of a storm? You will notice its trunk sway back and forth; you may see some of its limbs severed and fall to the ground, but the tree stands. Its tap root is deeply imbedded in the earth, twisted around the granite ribs of this old planet, and the storm fails to uproot it. So it is with the soul fully bedewed and enriched of God. The storms may break, the winds of adversity may howl, but the very roots of our hearts are twined around the eternal Rock of Ages and He "holds us fast." Bless God! Then, too, the life of such a soul is an evergreen life, rich and beautiful and fragrant; and, too, it is a life of towering height; living above the world and the things of the world, "whose citizenship is in heaven." Amen.

4. A God-Enriched Soul Will be a Fruitful Soul.

"His beauty shall be as the olive tree, and his smell as Lebanon." At once I am reminded of the fifteenth chapter of John's gospel; that great chapter of fruit-bearing. "I am the true vine, and My Father is the vine-dresser. Every branch in Me that beareth not fruit, He taketh away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit." Do you get the picture? Think of it! the branch—the soul—in Jesus not bearing fruit "He taketh away;" it becomes separated from the vine. Why? Because it bears no fruit and therefore is useless. A fruitless
Christian is a useless Christian. But, notice. The branch in Him; attached to Him; abiding in Him, "He cleanseth it." Why does He do that? That it may become more fruitful. See?

While serving a charge in the Des Moines Conference a brother called over the 'phone and said: "Bring a bucket and get some grapes." I did so. While clipping the bunches I noticed-on the same vine-a bunch here and there of delicious, luscious grapes and within a few inches of it a bunch of worthless grapes. I cut both of them from the vine; the one to use, the other to fall upon the earth and decay. The one was drawing sufficient sap to make it what it was; beautiful and rich and worthy, while the other was getting no sap at all. And, so it is with our lives. We are either getting enough of the Divine sap to keep us in touch and union with Jesus Christ, or we are getting none at all; and what will the result be? "He taketh it away." God pity us! Have you ever thought seriously why you are a Christian? You are not saved for a selfish motive or through a selfish purpose. God does not work that way. You are saved, my brother, that through you someone else may be saved.

But let us return to the picture given us by the prophet. The olive tree itself is not a beautiful tree; it is not really an attractive tree. It is a rough, uncouth, gnarled, twisted tree; but the fruit of the tree is the beauty of it; its attractiveness, for it is of the fruit thereof that mankind receives its blessings. The olive is food; the olive is crushed into oil and the oil is used to nourish the body and illuminate one on his way in the dark. The same is true with our lives. We must feed those around us. I have learned one way in which to build up the mid-week service; feed those who attend and they will bring others to enjoy the food. Then we are, in a very real sense, to be crushed until every particle of the sinful self dies that the oil of joy and gladness through the baptism of the Holy Spirit may fill us, that we may be an attractive force to those about us. Then, too, we are the light of the world, and are to light those we come in contact with daily along life's pathway.

I have no doubt but many of you have read that beautiful picture in the twelfth chapter of John's gospel? The people of the house are making Jesus a feast. They are entertaining Jesus. Think of that! Martha, as usual, is serving. Lazarus is sitting at the table with Him, while Mary, the blessedly saved and kept woman, who sat at His feet upon a former occasion, pours forth a box of costly ointment upon His feet. Mary enjoyed getting close to the feet of her Lord. Do you not see something else in the narrative beside the costly gift Mary gave Him? It is true we all must give unto Him our costly gift, but if we stop there we fail to get the full meaning of that beautiful setting. It is said that "the house was filled with the odor of the ointment." That is what I want you to see. Do you get it? O, my brother, my sister, our life should so be filled with the presence of Christ within that, as we come into contact with others, they can see Christ, and that the odor of His presence may go out into other lives.

J. Stuart Holden, the great Spirit-filled preacher of the Church of England, tells how he once passed a bevy of working girls in a crowded street of London. As
he passed he was attracted by the sweet, delicate perfume coming from them, wafting itself into his face. Upon inquiry he learned they had just come from a perfume factory where they were employed, and the odors in which they had been working all day still clung to their garments, and all unconsciously to themselves, they were shedding abroad a delightful fragrance upon the dusty highway and streets. Do you get the thought, my brother? As Jesus came forth from the presence of the Father, fragrant with the Father’s love, so would He have us enter the highway of life with the sweet fragrance of the Christ-life; His very life, through the sanctifying grace of the Holy Spirit; thus enriching our souls and attracting the lives of others as we pass them by. Amen.

We do not have to say very much about such a life. Do not misunderstand me. I am not adverse to the verbal testimony, but the testimony that tells more for God, I think, is the life; and if your life is not measuring up to the spoken testimony it is far better for you not to speak. It is the quiet, silent life of every day that speaks to the multitude. Do you get it? Ah, my brother, let us let Him have His way within us that He may live His life over again in us. It is needful. The world is on the outlook for Jesus. You and I are to reveal Him to the world. Amen.

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10 -- ADORNING THE GOSPEL

"... That they may adorn the doctrine of God our Savior in all things" -- Titus 2:10.

The admonition herein offered by Paul, the "servant of God," to Titus is worth while. Listen! "Speak thou the things which befit sound doctrine." Is it not too bad that Paul is not speaking to the twentieth century ministry? But, thank God! he is speaking to us. "In all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned." Think of that! These admonitions are personal. They have to do with the man to whom they are addressed; but the words of the text have to do with servants, and us as "dear children" of God. I want you to notice especially the words I have chosen for our consideration. In them you have the theme for the hour: "Adorning the gospel." "That they may adorn the doctrine of God our Savior in all things."

1. It is Possible for Each of us to Adorn the Gospel of Christ.

The age in which we are now living is a scientific age; it is a philosophical age. Much philosophy is being read and studied; some bad and some good, but have you ever thought that it will not do to test philosophy by the conduct of its adherents or followers? It would hardly be a fair thing to do so, for philosophies, as a rule, are not calculated to make men better, or make them more like Jesus Christ. But it is not only fair, but the proper thing to do, to test a system of morality and
religion which claim to make men better, by the lives and conduct of those professing it.

I had a friend in Iowa who had several "blue prints" made of an automobile which he was going to manufacture. Every line and detail was minutely drawn and gone into. As far as you could judge, the thing would work fine; and as you listened to the enthusiastic builder you felt safe in believing that the parts fitted together would do what was claimed for them, but the one thing that would satisfy more than any other thing, is not the "blue print," nor what the inventor had to say, but what the invention could actually perform after each part was fitted together. It is then you see it as it really is.

Have you ever had a "quack" to call and offer you a "cure-all" at a dollar a bottle, claiming that the medicine recommended would cure liver-complaint, consumption, asthma, hay-fever, etc., etc.? Of course, you were polite enough to listen while he was talking, and when he had finished you did not ask him for testimonials, did you; for they are very, very cheap, but possibly you may have said: "Prove your claim. Show me a vital, living example of the claim you make and then I will buy your medicine." Why would one make such a demand as that? You have a right to do so; and nothing short of such an example would satisfy you, would it? Surely not.

Do you not see what I am driving at? Of course you do. When you and I as men and women who claim to be Christians, and who testify that we have a Savior able to kill one to the world; able to destroy selfishness out of the heart; able to lift one above the cares and sorrows of life; able to transform the whole man through His regenerating and sanctifying power, it is quite fair for the world to say to you and me: Prove it. And we should not be afraid to meet the challenge.

Exactly! But how are we to prove it? What are we to do to get men to believe in us and in the Savior through whom we are saved and kept? Shall it be by the verbal testimony? Not necessarily so. The verbal testimony is all right. I have nothing to say against that, but almost any one can testify; and I have known of some people, professing Christians, whom I thought it would have been far better if they had said nothing about their love for their Lord. The verbal testimony is good and I would not have you for one moment think I am discounting it; but the most telling testimony that you and I can give to the world is the testimony of our daily life and example. As a rule, the world cares not what one may say, but it does care mightily what one is.

I am told that the astronomer does not look directly into the heavens above through the large telescope, but that he looks through the instrument on to a large mirror upon which the heavenly worlds are reflected. And so it is with our lives. They should, day by day, reflect the character and life of our Lord and Master; and this is possible only as we have fully yielded to Him in consecration, resulting in a life of perfect obedience to His will. The doctrines of Christ, while they may be true
and are, when embodied only in words, are much less attractive than the same truths when seen in a life.

I have gone into homes where they have large, illustrated family Bibles on the center table. I have never been especially attracted by these things, although I have at times admired the pictures accredited to Dore; but the best, the most efficient illustrated Bible is the life and conduct of Christian men and women who claim that it is their law and guide. That East Indian was correct when he said: "It is not Bibles that India needs, but missionaries who live the Bible." And so say I. It is not so much the Bible we need in America and in the Church, but men and women who are living the Bible.

Listen! Have you, my brother, ever thought that there are two issues involved in your conduct? Did ever such a thing occur to you? No? Well there are two issues at stake. You are either beautifying the Gospel of Jesus Christ by your conduct, or you are causing it to be deflected from its proper channel. Which are you doing? If you are not doing the one, you are doing the other. You know your life better than anyone else; and you are either attracting men to Jesus or repelling men from Jesus.

Who is the greatest foe to the Christian religion? It is not the Kaiser, nor is it the infidel. It is not the atheist, nor is it the agnostic, but the worst enemy to the Christian religion is the inconsistent, compromising professed Christian in the Church of God. The worst enemy to Jesus Christ today is found in the ranks of His professed followers, who by their false living repel men from Christ.

Who is it that hinders the work of the missionary in the fields afar? Not the native Christians, but those from our own homeland. The immorality of many of our people in these distant lands is deplorable. "If my husband goes to the dance I go too, for I don't care to have him dancing with other women if I am not there." This testimony spoken to me by a member of the Methodist Church is sufficient in itself to condemn the dance. I looked that woman in the eye and said: "Sister, no woman can ever win her husband to Jesus Christ by compromising with him."

A wife who was accustomed to go to the dance and theater with her husband, although she was a member of a church, said to him during a protracted meeting: "Papa, I wish you would become a Christian and unite with the church." What was the reply? Listen! "Why, mama, I am as good as you are. I attend the services of the church with you and you go to the theater with me. I go to the prayer meeting with you on Wednesday evenings and you attend the dance with me on Friday evenings. I cannot see that there is any difference between us." And he was right. There was no material difference. Both were sinners in the sight of God, and he knew it. Such a statement coming from the source it did opened that woman's eyes as to her real condition and she gave her heart to God and was the means of then leading her husband to Christ; and he became an active member of that church and a devoted follower of his Lord.
If the Christian people of this generation were living a more devoted life, far more than great or eloquent sermons would be the effect of the godly lives and example.

It is related that the late W. T. Stead, who so nobly gave his life for others when the Titanic went down, was addressing a note of commendation to a girl who had but recently been saved from a life of shame. He began the note in the usual way: "Dear____, above all else be a Christian." He stopped and read those words and said: "That is too commonplace," and then wrote instead, "O, be a Christ." Ah, my brother, that is the truth in a nutshell. Be a Christ.

This should indeed be a solemn hour for some here. Whether it is or not I cannot say, but I do ask solemnly and earnestly: Do you repel or attract? Is your life adorning the gospel that it is attractive to others? Are you influencing your associates to look upon Jesus Christ with favor, or are you driving them from Him in disgust?

O, beloved, be a Christ!

2. The Life Thus Adorning the Gospel.

(1) It must necessarily be a life that is fully and completely yielded to Christ by a definite act of consecration on our part. I am not speaking of a consecration that is made monthly; for that is not consecration in its proper sense. I am speaking of a consecration that includes the entire being, for today, tomorrow and the tomorrows to come. One has truly said: "You will be of very little use if your Christian principle is so buried in your life, embodied beneath a life of selfishness and worldliness and indifference, that it will take a microscope, and a week's looking for to find it."

(2) Then, too, the lives that really and truly adorn and beautify the Gospel of Christ are those lives that manifest daily the life and character of Jesus Christ in the smallest detail. Just here is where many make a shipwreck of their souls. We want to do big things. We are not satisfied to do the little things of life. You remember, don't you, the story of Naaman? When the prophet told him to dip seven times in the muddy waters of the Jordan he became very indignant. The task was not what he wished; it was not great enough; his countrymen could not see him. But Naaman had very sensible servants. It pays to have sensible servants around some time. And his servants said to their master: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" Exactly! We make a very serious mistake by desiring to accomplish the larger things of life before we do the smaller things. Suppose you try beginning with the little things, for "the smallest duties are in some sense the largest sphere for the operation of great principles." I have seen the Lord's prayer inscribed upon the surface of a gold dollar. All of it was there; not one
word missing. You and I can make all the beauty of the Gospel visible and attractive in a narrow circle of little duties, by performing these little duties cheerfully, willingly, and uncomplainingly.

(3) The life that adorns the Gospel of Jesus Christ is not that of the moralist, to which class some of you belong. It is more than morality. It was the great Teacher who, upon a certain occasion, said: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." These folk were great moralists, but their morality would not do in the sight of Jesus. Listen! If you, my brother, as a Christian merchant are not different in your dealing than the godless merchant next to you, pray, how much better are you than he? If you and the non-Christian man pursue your business on the same maxims, have the same notions as to what is right or wrong, press to the same end. and take advantage of the same short-cuts to reach that end; then how much do you differ from the man who knows not Christ? If you, my sister, partake of the same pleasure as the worldly neighbor next to you, how much better are you than she? I know these are hard questions, but they are needful questions.

If you are to adorn the Gospel of the Son of God you must very definitely, in large things and in small things, be living by other laws than those of a pleasure-seeking, money-loving world.

(4) One last word. How may one obtain the ideal here mentioned? That is a fair question. I know of only one way. It is not by good works, but it is by faith in Jesus Christ, and fellowship with Him through His mighty power to save and cleanse and keep. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." If we are to adorn the doctrine, the doctrine must first become a part of us. If we are to beautify Him, He must first come in at our bidding and make us beautiful. And all this is possible just as we consecrate ourselves to Him, complete and entire; and have faith in Him and His promises; and fellowship with Him by walking in the light which He sheds across our pathway. This will mean a life of obedience to God's will. Thus it is we may adorn and beautify the Gospel of Christ. Will we do it? Amen.

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THE END