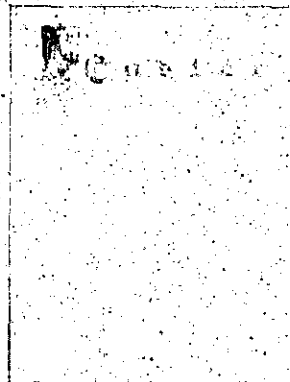


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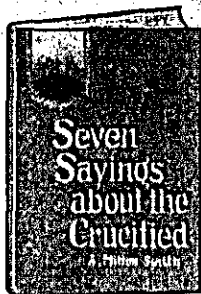


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The PREACHERS MAGAZINE

MAY-JUNE, 1948

THE NEED of a great, far-reaching revival of religion has not been so great for a hundred years as it is now. The great multitudes never go near the church. They are away at resorts or beaches or excursions or at home. The great fountain of our religion is that the Divine Christ, in the person of the Holy Ghost, has come to take up His abode in us. Preach the Word. Who is to preach it? Those in whom the Holy Ghost dwells. He will give you power. He will give utterance. What is the way of spreading scriptural holiness? By preaching to men the power of the blood, in the power of the Holy Ghost.—Dr. P. F. Bresee.

The Preacher's Magazine

Volume 23

May—June, 1948

Number 3

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Temptations Common to Preachers

D. Shelby Corlett, D.D., Editor

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

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

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

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

The true ministers of the gospel belong to God in a very peculiar sense; a sense in which the average child of God does not belong to Him. They are called of God to the work of the ministry; they are possessors of a divine commission to proclaim the good news of salvation and life to the world, to be God's mouthpiece to mankind, or to make known His message to people. They are filled with the Holy Spirit and

anointed of Him, and the power of God is manifested through their lives and ministry. The church gives unusual recognition to its ministers; they have a position set apart from secular activities to devote themselves to the ministry of the Word and to prayer; and opportunities of managing the work of the church, of working with people, and of the intimacies involved in being a spiritual adviser to those in need of such help; also a place of authority in leadership which gives to them the direction of the affairs of the church and its different auxiliary organizations, and to a greater or lesser degree places other people under their domination. The minister faces this temptation frequently, in fact, almost constantly: How shall I use this special divine relationship; how shall I use the privilege and authority given me by the church? Shall I use it to make bread for myself, use it to my own advantage, to gratify my own ambition to rule others; or shall I use these privileges to the glory of God?

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

The minister is not required to give an account to some employer of the use of his time, or the manner in which he has employed the privileges afforded him in giving himself to the ministry of the Word and to prayer (Acts 6:4). Shall he make bread for himself, spare himself in these matters? Dare the minister of God fritter away his time in useless matters, or give himself to empty and meaningless activities? Shall he

spare himself the task of bearing burdens under the pretense of being busy? Shall he waste the time given him by his position for study of the Word and prayer, for pastoral visitation and serious work for the church, in idleness, in gratifying his personal desires for recreation away beyond that which is necessary to his physical well-being; in applying himself and giving an unreasonable amount of time to a personal hobby until the work of the church suffers; of being the errand boy of the home and chore-boy for his wife—doing the family wash, looking after the cleaning of the house, etc.—all of which his own wife would have to do if he were engaged in any other profession? Dare a minister give way to the serious and fatal temptation of merely "getting by" when he could accomplish much more for God and see many more souls saved and believers sanctified if he were to apply himself more diligently to his God-called task?

If a pastor would give himself as consistently to his work as the average business man must to make his business go, as the average professional man must to succeed, as the successful farmer must to make his farm pay, or even as the average office worker must to keep his position, he would have success. If the average pastor would give himself to real, honest-to-goodness work and diligent application to his task on an average of eight hours per day, he would accomplish much more than the average pastor is now accomplishing. There is the well-known and widely-used excuse of "being busy" which most pastors use. Check up; you are busy, no doubt, but busy about what? There are so many matters of little or no importance which a minister may permit to occupy his time that if he is not careful he will be busy about these things and the true work of the ministry is neglected. When we do this we are making bread for ourselves and failing in the primary task to which God has called us—we are yielding to the temptation which Jesus overcame.

How shall the minister use his position and authority? Shall he make his authority that of rulership and dictatorship; or shall he use it as the authority of leadership—follow me as I follow Christ? More pastors limit their usefulness and influence through yielding to the temptation to become officious and dictatorial, to be overbearing, and jealous of their honor and standing, than perhaps any other one point. There must have been some even in the days of

the apostles who yielded to this temptation, for Peter exhorted the ministers thus: "Neither as being lords over God's heritage, but being ensamples to the flock"; and Paul said in speaking of Timothy, "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's (Phil. 2:20-21).

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

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

Denominational Loyalty

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

There is a tendency to be careless about loyalty to one's church and to its program; to set up one's judgment about the value of the place of a certain activity or project above the judgment and thought of the leaders of the denomination who are better able to view the situation as a whole and to understand better the program essential to the best interests of the entire church. A pastor may not fully understand all of the factors involved in any project promoted by his church, but

until he knows assuredly that it is contrary to what his loyalty to God would demand of him, he should give his co-operation to his church leaders.

Loyalty of this kind does not imply that a pastor may not have some individual thought about the project; he may question the advisability of promoting it, and he certainly has the privilege of asking questions or requesting more information about the matter, even to the extent of presenting his individual protest if he thinks the situation merits this; but in spite of his personal feelings he should give his co-operation to the endeavor and co-operate with the leaders of his church. Any plan is better than

no plan; and a poor plan which is supported by all the people involved is much more successful than the best plan which receives poor support.

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

The Holy Spirit in the Holy Scriptures

Dr. Ralph Earle

I. The Old Testament

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

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

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

The second mention of the Holy Spirit is in Genesis 41:38, where Pharaoh says of Joseph: "Can we find such a one as this is, a man in whom the Spirit of God is?" Pharaoh evidently recognized the Spirit of God as the supernatural source of Joseph's predictive powers.

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

31:3 and 35:31 we read that the Lord had "filled him with the spirit of God, in wisdom, in understanding, and in knowledge." It is interesting to note that divinely given skill was required for the work of preparing the Tabernacle as a place for the manifestation of God's holy presence. It cannot be overemphasized that the preacher needs a whole lot of good, common, "horse" sense. But it also needs to be said that God's workmen need to be endowed with divine skill in building the temple of the Lord. That is what Paul had when as "a wise masterbuilder" he laid the foundations of the church at Corinth (I Cor. 3:10). Any minister who is not filled with the Spirit of God will make a sorry affair of doing his task.

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

When we come to the Book of Judges we find a new expression, "the Spirit of the Lord." It occurs seven times in connection with four of the judges. We read that "the Spirit of the Lord came upon" Othniel, Gideon, Jephtha, and Samson, enabling them to do powerful exploits which were super-human. The case of Samson is especially interesting. In his early days "the Spirit

of the Lord began to move him at times" (Judges 13:25). One day a young lion roared against him and "the Spirit of the Lord came mightily upon him," making him more than a match for the king of the forest. The same expression occurs in connection with another crisis, in 15:14. In 14:19 the word "mightily" is omitted. Thus we read of three specific instances in which the Spirit of the Lord came upon Samson with supernatural power. What a pity that he prostituted his life to base desires!

In First Samuel we read that "the Spirit of the Lord" would come on Saul (10:6), that He came upon David (16:13), and that He departed from Saul (16:14). What reels of history are wrapped up in those three statements!

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

Once in Second Samuel we find mention of "the Spirit of the Lord." David, "the anointed of the God of Jacob, and the sweet psalmist of Israel," said: "The Spirit of the Lord spoke by me, and his word was in my tongue" (23:2). This reminds us of Jesus' words in Mark 13:36—"David himself said by the Holy Ghost." David's claim to divine inspiration is validated by the testimony of Jesus.

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

The Book of Job contains two references to "the spirit of God," which are of particular interest as reflecting the background of the word "spirit." Job declares (27:3): "All the while my breath is in me, and the spirit of God is in my nostrils." This reminds us of the statement in Genesis 2:7 that God breathed into man's nostrils the breath of life and man became a living soul. Evidently Job is not referring to the Holy Spirit but to his physical breath as God-given. Hebrew poetic parallelism would require this interpretation.

The same law of hermeneutics would apply to Job 33:4. Here Elihu says: "The

spirit of God both made me, and the breath of the Almighty hath given me life." The spirit of God is called the breath of God.

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

As might be expected, when we come to the prophets we find a number of references to the Holy Spirit. Ezekiel mentions "the Spirit of God" once (11:24) and "the Spirit of the Lord" once (37:1) as the agent of visions he received. He also tells how "the Spirit of the Lord fell upon me, and said unto me, Speak" (11:5).

Micah twice mentions the Spirit of the Lord (2:7; 3:8). In the latter reference he declares: "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Here is the source of powerful preaching.

But the outstanding prophet of the Spirit is Isaiah. Six times he speaks of "the Spirit of the Lord." The first is in a Messianic reference (11:2), where "the spirit of the Lord" is further defined as "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

The great passage in Isaiah 61:1 was quoted by Jesus and applied to himself in the synagogue at Nazareth. It was first uttered as the testimony of the prophet: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach." It must needs be the testimony of every true preacher of the gospel today.

The other references in Isaiah will be found in 40:7, 13; 59:19; 63:14. One problem that appears early in our study of these expressions in the Old Testament and becomes particularly acute in Isaiah is the alternation in use of capitals and small "s's" for spirit. It is certainly difficult to see any consistency in the usage found in the King James Version on this point. Evidently the translators were not infallible.

Let us now give a quick glance over our journey through the Old Testament, summarizing briefly what we have seen.

We found the expression "holy Spirit" occurring three times. In all three instances the first word is spelled with a small "h,"

indicating that it is to be taken as an adjective. Also in one case (Psa. 51:11) spirit is not capitalized, ruling out all reference to deity. This certainly poses a problem for those who feel that the King James translators were much more spiritual and orthodox than the revisers of that version.

The Spirit of God, or the Spirit of the Lord—synonymous expressions—is portrayed in the Old Testament as active in creation, as enabling men to foresee the future, as coming upon man for mighty deeds of prowess, and also for prophetic utterance. The prophets were especially conscious of this divine anointing and endowment for their prophetic ministry.

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

II. The New Testament

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

1. THE SYNOPTIC GOSPELS

Matthew begins his Gospel with a genealogy of Jesus. In the very next verse (1:18) he tells how Mary, before her marriage to Joseph, "was found with child of the Holy Ghost." A more definite statement is contained in the angel's announcement to Joseph: "that which is conceived in her is of the Holy Ghost" (v. 20).

Just as the Spirit of God was present at creation to bring about a transformation of chaos, so we find Him here to inaugurate the redemption of a world wrecked by sin. In a sense a new creation is to take place; a divine-human being is to appear.

The matter is stated still more specifically in the angel's announcement to Mary (Luke 1:35): "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy

thing which shall be born of thee shall be called the Son of God." Confessedly the virgin birth is a great mystery. But those who have experienced the miraculous power of Christ in their own new birth will have no trouble in believing in His miraculous birth. Like the garment He wore, the whole life of Jesus is woven in one piece. To cut off one part is to spoil the whole.

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

The next reference to the Holy Spirit is to be found in the preaching of John the Baptist. In Matthew, Mark, Luke, John, and Acts, the Baptist is reported as saying that while he baptized with water, the coming One would baptize them with the Holy Ghost.

It is nothing short of tragedy that the church at large has given increasing emphasis to water baptism and decreasing attention to the baptism with the Holy Spirit. Water baptism was practiced by the Jews in Jesus' day and is a feature of other non-Christian religions. The distinctive Christian baptism is the baptism with the Holy Spirit. Without that, one is not fully Christian. John the Baptist knew more about the Holy Spirit than many modern preachers. He knew that the Spirit's baptism was the will of God for every follower of Christ.

At the baptism of Jesus by John we see a clear revelation of the Trinity. As the Spirit descended in the form of a dove upon Jesus the voice of the Father called from heaven: "This is my beloved Son" (Matt. 3:16). The gentle dove is a beautiful symbol of the Holy Spirit.

In all three of the Synoptic Gospels we have Jesus' solemn warning against the unpardonable sin of blasphemy against the Holy Spirit (Matt. 12:31; Mark 31:29; Luke 12:10). The Spirit has come to earth on the specific mission of bringing men to Christ. If they despise Him, they have sinned away their only hope of salvation.

One of the great Trinitarian passages of the New Testament is the baptismal formula in Matthew 28:19—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Only two alternatives are possible to the student of the Bible—either to accept the deity and personality of the Holy Spirit, or to deny the divine inspiration of this pas-

sage. If there were no other passage in the Bible which taught that the Holy Spirit is a divine being equal with the Father and the Son, we could still take a firm stand on this text. We have here the statement of scripture and the belief of the early church. Those who dishonor the Spirit by denying His deity and personality, also dishonor the Father and the Son.

2. THE GOSPEL OF JOHN

The longest passage in the Bible on the Holy Spirit will be found in John 14-16. In Jesus' last discourse with His disciples, only a few hours before going to the cross, He poured out the love of His heart in words about the coming "Comforter."

The Greek word for "Comforter" is *parakletos*, which we have transliterated—not translated—as *paraclete*. There is no single word in English which adequately expresses the thought or concept of this term. It comes from the Greek verb *parakaleo*, which means literally "call beside." It is used in the New Testament for "encourage," "exhort," "beseech," "comfort," "cheer." So the Paraclete is One called to our side to comfort and cheer us, to beseech us, to encourage us, to exhort us. Perhaps the best English equivalent is *Helper*, but that seems rather colorless and weak for the occasion. That is why many Bible students use the term *Paraclete*—because there just isn't any English word that carries the full force of *parakletos*.

But thank God, our ability to experience the presence and power of the Paraclete is not hindered by our inability to find an adequate English word. We can all enjoy to the full the Spirit's ministry of help.

In these words of Jesus in the upper room—doubly precious because of His impending death—we get a little insight into the person and work of the Holy Spirit. It is said of Him that He would dwell in them (14:17), that He would teach them (14:26), that He would testify of Jesus (15:26), that He would convict the world of sin (16:8), that He would guide them into all truth and speak the things He heard (16:13) and that He would show the things of Christ to them (16:14).

Dwelling, teaching, testifying, convicting, guiding, speaking, showing—all these are functions of intelligent personality. The Holy Spirit whose portrait was here drawn by Jesus is no ethereal, effervescent influence, no impersonal force, no emanation from deity. He is himself God. The miracle and mystery of the incarnation of the Son of God are reflected in a lesser but chal-

lenging way in the coming of the Holy Spirit to take up His abode in our hearts. The intention of this is that we may go out to live Christlike lives, re-presenting Him to the world. It is God's design that in a very real way deity shall be continuously made manifest in human flesh, in the lives of Spirit-filled Christians.

3. ACTS

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

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

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

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

Perhaps a word should be said here about the use of Holy Ghost and Holy Spirit in the New Testament. The latter occurs only about four times, whereas the former is found some eighty-six times.

Both expressions are translations of exactly the same Greek phrase—*pneuma hagion*. So no argument can be based on usage in the King James.

In 1611, when the King James Version was made, the term "ghost" was used for spirit, whether of a living or dead person. Now the word "ghost" is used only for the spirit of a dead person. We say "Spirit of God," but we would, hardly want to say "Ghost of God." By the same token it would seem better to be consistent in our translation of *pneuma* (spirit) and say Holy Spirit rather than Holy Ghost. The latter has, however, a liturgical value.

We cannot tear ourselves away from the Book of Acts without noting one other

point. In the thirteenth chapter we read how the Holy Spirit called the first foreign missionaries. The Holy Spirit is thus the initiator, inaugurator, and organizer of the great foreign missionary enterprise.

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

4. THE EPISTLES OF PAUL

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

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

The statement in verse 9 has caused confusion in some minds. It is the clear teaching of Scripture, and held by true Wesleyans, that every Christian has the Spirit of God. But to be "filled with the Spirit" is pictured in the New Testament as a higher experience, available to all believers, but actually enjoyed only by those who are sanctified wholly. True sons of God, in the fullest sense, are those who are led by the Spirit of God (v. 14). The Spirit makes our adoption a gracious experience of which we are conscious (v. 15). He bears witness with our spirit that we are children of God (v. 16). The Spirit helps us in our prayer life (v. 26).

These are some of the wonderful truths about the Holy Spirit which are taught in this great chapter. It will be noticed how well Paul's teaching agrees with that of Jesus in His last discourse, as given in John 14-16. In both places the Holy Spirit is presented as a Person, guiding and helping us in our Christian lives. What a precious privilege to have Him in our hearts in His fullness! While the world leans toward the first chapter of Romans we should live in the eighth.

In the First Epistle to the Corinthians the Holy Spirit is shown as imparting gifts to those in the church. Some Corinthians

had lost sight of the unity of the Spirit in their absorption with the diversity of gifts. Nothing can take the place of His presence. We should covet fellowship with Him and His control of our lives rather than the gifts He gives. The thirteenth chapter, with its matchless portrait of love, reminds us of Paul's words in Romans 5:5—"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." To have the Holy Spirit in His fullness is to have perfect love.

One of the outstanding passages on the Holy Spirit is to be found in the fifth chapter of Galatians, verses 22 and 23—"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

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

One of the functions of the Holy Spirit is stated most definitely in Ephesians 1:13, 14—"In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

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

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

The Greek word for "earnest" is used in modern Greek for engagement ring. Is it

too much to suggest that when we say that last full, final "yes" to Jesus, He gives us the Holy Spirit to dwell in our hearts as the sign and symbol that we belong to Him?

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

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

An evangelist was impressed with a fine young couple that came to the altar to be sanctified in one of his meetings. Returning to that church five years later he heard a glowing testimony to this truth. These young people had been through the furnace of affliction—had lost their darling child and suffered cruel reverses. They said: "If we hadn't had the Holy Ghost in our hearts we couldn't have made it through."

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

5. THE GENERAL EPISTLES

The Second Epistle of Peter declares very definitely that one of the functions of the Holy Spirit was the inspiring of the Scriptures. It is described thus: "Holy men

of God spake as they were moved by the Holy Ghost." The Holy Spirit is the source of Old Testament prophecy; and also of the New Testament Scriptures. It was the moving of the Holy Spirit which produced Sacred Writ.

The Holy Spirit is mentioned six times in the First Epistle of John. Two of these references (3:24 and 4:13 A.S.V.) are very much alike. We quote them here: "And hereby we know that he abideth in us, by the Spirit which he gave us." "Hereby we know that we abide in him and he in us, because he hath given us of his Spirit."

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

6. REVELATION

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

God's call to mankind today is to be a co-operative call: "The Spirit and the bride say, Come" (Rev. 22:17). The Holy Spirit is speaking to men. But He wants to speak through us. His call should be backed up by our own urgent invitation to men to come to Christ. In this last glimpse of the Holy Spirit in the Bible we see Him working with and through those who have become the bride of Christ.

All believers receive of Christ's fullness; the greatest saints cannot live without Him; the weakest saint may live by Him.—MATTHEW HENRY.

An Analysis of Pentecost

Rev. Richard S. Taylor

A. Its Historical Setting

PENTECOST is the New Testament name for one of the three Hebrew pilgrimage festivals given to the nation by the law of Moses. They are thus designated because they could be held only in the national center and must be attended by all able-bodied males. They were the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles (Ex. 23:14f; II Chron. 8:13). According to the traditional dates, adequately supported by scholarship, they were held on Nisan 15-21, Sivan 6, and Tishri 15-21. These dates were in the first, third, and seventh months of the Jewish sacred calendar and corresponded to our April 15, June 6, and October 1. All three were agricultural in character in that they were ceremonially associated with the two principal harvest seasons, the grain harvest in late spring and the fruit harvest in the late summer. This emphasis was incidental to the Feast of Unleavened Bread (which was closely associated with the Passover), but very predominating in the other two.

The word "Pentecost" is not found in the Old Testament, for it is the English adaptation of the Greek word meaning fifty, and it refers to the manner prescribed by the Mosaic law of determining the date of this Feast. On the first day after the Passover, which would be the second day of the Feast of Unleavened Bread, a sheaf of the first fruits of the grain harvest was presented to the Lord as a wave offering. This is generally considered to have been barley, since that grain ripened first in Palestine. From this day were to be counted seven full weeks, and the day after the completion of this perfect cycle of weeks, or the fiftieth day, was to be the Feast of Weeks (also called Feast of Firstfruits and Feast of Harvest). Obviously it is definitely associated with Passover and dependent upon it.

The order of ceremony in the New Testament period was as follows: Shortly after midnight the doors were opened and the priests began inspecting the offerings. Promptly at sunrise the regular daily burnt

offerings were made followed by the special sacrifices denoting a high feast day. These consisted of seven he-lambs of the first year without blemish, one bullock, and two rams together with appropriate meat and drink offerings. Then with singing the "Hallel" (Psalms 113-118), the peculiar sacrifices belonging to this particular feast day were observed. This consisted primarily of the presentation as a wave offering of two loaves of common bread, the kind eaten by the common people. Each loaf was to contain a tenth of an ephah, about 3 quarts and a half, of very fine wheat flour of the new harvest. According to tradition each loaf was about 21 inches long, 12 inches wide, and about 5 inches deep. In addition there would be the sacrifice of one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offering. From the temple ceremonies the people scattered to a day of joyous festivities marked by unusual acts of service and generous gifts to the poor and needy. It was possibly while they were thus milling through the streets from the temple that the multitude on the first Christian Pentecost met the newly baptized believers as they poured out of the upper room and mingled with the crowds with their burning message.

B. ITS SYMBOLIC SIGNIFICANCE

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

1. First and central is the idea of harvest, with gratitude for the harvest just gathered and anticipation of the olive and vineyard ingathering to come. And although chronologically the feast came at the approximate end of the grain harvest, the celebration really pertained to the first fruits, for only after this could the people partake of the products of the season. And

how marvelously on Pentecost did God give to the Kingdom the first fruits of the gospel harvest, not only in the sanctifying of the 120 but in the 3,000 conversions. The Holy Spirit is seen to be the Lord of the harvest, and under His dispensation we are particularly in the harvest time. Jesus said, "Lift up your eyes, for the fields are white unto harvest," and He later told them to "go into all the world"; but not until they had tarried for the divine endowment. Pentecost was the church's first harvest festival in that it empowered the workers for effective ingathering.

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

3. *The idea of inward divine strength.* This is beautifully suggested by the two loaves waved before the Lord, then eaten by the priest, to be followed by the enjoyment of similar bread by the thousands of Jews throughout Palestine. Whereas the other offerings were more or less common to all Jewish festivals this was the unique ceremony of Pentecost. The bread eaten suggests the Holy Spirit received into the heart as the Strengthener promised by Jesus. Through Him we have inward

nourishment and satisfaction, a privilege made possible on the day of Pentecost to the common people, the servants and hand-maidens as well as the socially privileged. The spiritual richness of this unfolds still further when we remember that the waving of the loaves was but the climax of the Pentecost season begun fifty days earlier with the waving of the barley sheaf. On that day, the first Christian Easter, Jesus stood before the world as its barley sheaf, the first fruit from the field, the stalk of life arisen from the grain which had fallen into the ground and died. But grain on the stalk is not yet bread. Jesus said, "I am the bread of life," but He becomes bread, nourishing and filling, only by the Holy Spirit. To admire the Christ of history is to admire the barley sheaf. He becomes ours as bread only when we receive Him in the third Person of the Trinity.

4. *The idea of holiness.* Another way to express this would be to speak of the idea of a well-regulated and integrated moral nature. This introduces us to an interpretation of Pentecost which has long been accepted by both Jews and Christians; namely, that it was not only a harvest festival but the commemoration of the giving of the law on Mt. Sinai. Unfortunately this thesis seems to be entirely without scriptural corroboration, and historically it cannot be traced back of the Titian destruction of Jerusalem. That Christian scholars should have so almost universally adopted the idea as being well founded is understandable however, for, whether it is originally inherent in the Mosaic purpose or not, it is both logically fitting and spiritually significant. For just as Passover prefigured the atoning Lamb so would Sinai prefigure the sanctifying Spirit. Just as the blood is sprinkled on the door and lintels of our hearts at Calvary so is the law written in our hearts at Pentecost. In this do we find the complete reality of the Old Testament delineation of the New Covenant as expressed in Jeremiah 31:33: "I will put my law in their inward parts, and write it in their hearts."

Thus do we have in the Old Testament setting and symbolism of Pentecost the framework for the New Testament doctrine of Pentecost. And thus, too, do we have the answer to the question, "Why was the Holy Spirit given on this particular day?" We see that the mere readiness of the disciples to receive Him then is of itself an insufficient explanation. Neither can we be content to observe that the presence of the

multitudes in Jerusalem on that day provided an ideal means for the quick dissemination of the gospel, though that would admittedly be a very practical reason for the divine choice of this occasion. We are convinced that the deeper reason lay in the symbolic significance of the day itself. Just as it was so entirely fitting that Christ the antitype of the Paschal Lamb should be slain during the Passover season, so was it inevitable that the Holy Spirit should be outpoured on the Feast of Weeks, for in His coming did the ceremonies and festivities of that day find their true meaning and fulfillment, and apart from Him they would forever have been the unimaginable spectacle of a shadow without a body.

C. ITS INAUGURAL PHENOMENA

Since the outpouring of the Holy Spirit so obviously ushered in a new spiritual era it would be expected that His advent would be accompanied by dramatic signs and miracles. In the words of E. Stanley Jones, we should not be surprised "that at Pentecost the physical universe responded with a physical miracle of approval and co-operation." The Holy Spirit not only fulfilled the symbolic significance of the day as an Old Testament feast but introduced some new symbols which transcended the old and lifted the day from an Old Testament to a New Testament setting. According to the record the sensible phenomena of Pentecost were three:

First, "a sound from heaven as of a rushing mighty wind," which "filled all the house where they were sitting." Even Jesus used wind as a symbol of the Holy Spirit in the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one who is born of the Spirit." Here Jesus speaks of a personal experience clouded in mystery, a consciousness of the Spirit without a comprehension of the Spirit. But in Acts we have added the idea of suddenness, power, and fullness. The Holy Spirit is like wind in that He comes only where there is a readiness to receive Him. The Holy Spirit cannot fill crowded hearts but empty hearts. But when the readiness is complete He comes at once with both power and fullness.

Second, *the tongues of fire.* "And there appeared to them tongues as of fire distributed and resting on each one of them"

(Acts 2:3 R.S.V.) The Greek here has been variously translated. The simplest explanation is to emphasize fire as the divine symbol of both the purifying and energizing ministry of the Holy Spirit in and through them. They were ignited by flames of holy love and zeal.

Third, *the foreign languages.* This phenomenon seems to be the stumbling block in most attempts to explain Pentecost and has been particularly a subject of controversy. There is no need here to discuss the various theories of the occurrence itself. We are safe in accepting literally the scriptural account at its face value; and if we attempt no evasive tactics, we will be able to summarize by saying that the disciples were supernaturally empowered by the Spirit to speak in the various languages of their auditors. The miracle was so extraordinary that the multitude was amazed and troubled in mind. It was a remarkable means of gaining their attention and preparing their hearts to listen to the preaching of Peter.

We are scarcely justified in treating this outburst of miraculous speaking as a symbol entirely in the same class as the tongues of fire and the mighty wind. For in this there was a direct participation of the personality. It was the gushing forth of the fullness and power which the wind and fire symbolized. Furthermore there was a utilitarian value entirely lacking in the other phenomena, inasmuch as it was the medium of the message. It was the fulfillment of that part of Joel's prophecy which reads, "and your sons and daughters shall prophesy." Still further, this divine manifestation was repeated on later occasions whereas the manifestation of fire and wind were not. It is rather weak reasoning to reject modern "tongues" simply because it is not accompanied by the sound of wind and the sight of fire.

As an aftermath of Pentecost came the flood of various other wonders and signs and miracles worked at the hands of the disciples and in behalf of the disciples. Though not occurring on the day of Pentecost itself they were collateral phenomena of the Pentecostal experience. The question is, how close were these original symbols and spectacular manifestations to the heart of Pentecost, and how permanent were they intended to be? Are we justified in speaking of them as "inaugural phenomena"? The answer to these questions belong to our inquiry in the next section.

D. ITS SPIRITUAL ESSENTIALS

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

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

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

b) Between the fire and the holiness. Here is another sign never repeated to our knowledge, but the purity and fervency signified must ever belong to any true Pentecostal experience. When Peter summarized the real meaning of Pentecost in Acts 15:9, while recounting the baptism of Cornelius, he put his finger on the purifying of the heart as the important fact. The inward fire is essential; the visible fire is inconsequential.

c) Between the tongues and the testimony. In the account of The Acts there are only two further recurrences of this phenomenon, and there is no indication that it was ever repeated after the day of Pentecost as a means of awakening the unsaved. Neither is there any hint that any of the hundred and twenty spoke in tongues as either a private or communal practice in the period that followed. Such a practice is recognized in the Corinthian church; but this seems to be a modification of the tongues recorded in Acts. In the Corinthian practice Paul recognizes much of the human, whereas the gift in Acts in all three

instances was entirely unsought, unexpected, and superhuman. The Corinthian tongues needed strict regulation, the Pentecostal tongues did not. That was a language of the Spirit; this a language of men. That needed supernatural interpretation, this did not. That was treated by Paul, though respectfully, yet as relatively unimportant and potentially dangerous. The true Pentecostal miracle was so pure and spontaneous and spiritually fitting that it is inconceivable to think of the apostle Paul attempting to regulate it or plead for orderliness regarding it. All of which adds to the evidence that, as far as the original, Pentecostal gift of tongues is concerned, it did not belong to the lasting essentials. When Paul asks in I Corinthians 12:30, "do all speak with tongues?" he implies a negative answer. But whereas the evidence is against the importance of tongues in the post-Pentecost period it just as positively supports the universality and continuity of Christian witnessing. And it was ability to speak in the common tongue unctuously and effectively that was most coveted. When driven to prayer by the threat of persecution the Early Church did not pray, "Grant unto thy servants, that with other tongues they may speak thy word," but the petition was, "Grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29). Then follows exactly the same statement as is found in Acts 2:4: "And they were all filled with the Holy Ghost." Immediately comes witnessing. In Acts 2:4 they "began to speak with other tongues," here "they spake the word of God with boldness." In both cases they were all filled with the Holy Spirit and in both cases they spoke. The important thing to see is that although the miracle of languages was what arrested and astonished the crowds on Pentecost, yet it was this speaking which was the deeper miracle and the more fundamental fact. This was at once both the inward release and the inward urge that fulfilled Acts 1:8 and made them effective witnesses. The language in which the witnessing is done, we conclude, is incidental and must be left to the discretion of the Spirit upon the occasion. The important thing is to be so filled with Him that we cannot keep silent, but will witness in Jerusalem, Judea, Samaria, and the uttermost part of the earth with fervency and power. The speaking is a lasting essential, the glossolalia is collateral and transient.

2. If we are going to recognize the lasting spiritual essentials of Pentecost, we must also distinguish between two divergent

lines of power. Inherent in the baptism of the Holy Spirit there is power for both holy living and effective serving. There are the fruit and the gifts, one for character and the other for service. In the realm of serving, the degree of this power given to various individuals and groups is greatly variable. All who are baptized are recipients of cleansing, and all are empowered for a measure of witnessing, but beyond that there are special bestowments of unction and miracle-working power. This is clearly revealed in Acts 4:33, where we read: "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." They all enjoyed great grace, but not all great power. A careful reading of The Acts will show that the signs and wonders were done largely through the apostles and deacons. There is no evidence that the majority of even the original hundred and twenty spoke with the same measure of unction as Peter or were similarly used in divine healings and miracles. And yet all were filled with the Holy Spirit, and all had great grace. In fact the possession of "great grace" was a more exact fulfillment of Jesus' promise of power in Acts 1:8 than was the "great power" for preaching and wonder-working particularly given to the apostles. For Jesus could not have been referring to power to heal the sick and cast out devils, since they had had such power before. They were not fit for any further endowments of that kind of power until they first received another, the power of great grace. This is the essential power which gives beauty of living and spontaneity of witnessing.

If the question arises as to why the collateral signs and wonders of Pentecost were given at all, we cannot be sure of a complete answer. We know that they authenticated the gospel message and provided a perfect means of attracting attention and awakening conviction. We know further that they provided the Church with a rich heritage of symbolism by which we can be helped to a clearer understanding of the ministry of the Spirit.

But we should not think of them as being forever past simply because they were inaugural and secondary. In all periods of great revival power in the history of the church there has been a re-occurrence of accompanying physical phenomena. Even today the Church would be perfectly in order to pray fervently that "signs and wonders may be done by the name of thy holy child Jesus," provided this prayer was

not an end in itself, but a supplement to the primary petition: "Grant unto thy servants that with all boldness they may speak thy word."

What then really happened at Pentecost? The believers received the Holy Spirit in cleansing power. His coming did three things: Purified their hearts, loosened their tongues, and blended their spirits. If we analyze still farther we find six distinct elements:

- a) Conscious oneness with God
- b) An irrepressible urge to share God
- c) A beautiful oneness with each other
- d) Personal emancipation from sinful selfishness
- e) Overcoming power toward the world
- f) Spiritual aliveness, fulfilling Joel's promise of dreams and visions.

Now we are ready to answer the question: "Is the experience of Pentecost for believers today?" In its lasting spiritual essentials, yes. "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

E. ITS DOCTRINAL IMPLICATIONS

1. First, Pentecost marked the opening of the dispensation of the Holy Spirit. Dr. H. Orton Wiley says: "Pentecost marks a new dispensation of grace—that of the Holy Spirit. This new economy, however, must not be understood as in any sense superseding the work of Christ, but as ministering to and completing it. The New Testament does not sanction the thought of an economy of the Spirit apart from that of the Father and the Son except in this sense—that it is the revelation of the Person and work of the Holy Spirit, and therefore the final revelation of the Holy Trinity. . . . He is the Agent of Christ, representing Him in the salvation of the individual soul, in the formation of the Church, and in the witnessing power of the Church to the world. But He is not the Representative of an absentee Savior. He is our Lord's ever-present other Self. This is the meaning of the promise, *I will not leave you comfortless: I will come to you* (John 14:18). It is through the Spirit, therefore, that our Lord enters upon His higher ministry—a ministry of the Spirit and not merely of the letter" (*Christian Theology*, II, 310, 311).

2. Second, Pentecost marked the birth of the Church. There are some who say that the Church was instituted when Christ assembled His apostles but was constituted on Pentecost. If we think of the Church

simply as the *ecclesia*, the "called out ones," then we can go back farther than the apostles and speak of the "church of the wilderness." The Israelites were God's called out people. But the New Testament introduces a new concept of the Church, that of a Spirit-incarnated body with Christ as the living head. A true member of the Church is a member of a spiritual organism which involves both vertical and horizontal relationships. There is not only an essential fellowship with God but an essential fellowship with other believers. This relationship is just as real and organic as the twofold fellowship existing between a finger and the head and at the same time with other fingers or parts of the body. A person who is content without fellowship with other Christians is no more in the true Church than a person who can be content without prayer. This is more than a social fellowship; it is a spiritual bond.

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

Although it possibly is a problem which belongs under a separate head, yet inevitably the foregoing raises the question of the relationship of the Holy Spirit to the believer in this dispensation. All we can say here is that the Holy Spirit indwells every true believer from the moment of being born again, for we read in Romans 8:9, "If any man have not the Spirit of Christ he is none of his." Religious experience not rooted in a definite relationship with the Holy Ghost is not evangelical. The witness of the Spirit referred to in Romans 8:15-16 manifestly accompanies justification. To deny this in order to bolster the doctrine of the gift of the Spirit as a second work of grace would force us into positions we would not care to hold. We would have to say that a person could be born again and hence in Christ without yet belonging

to Christ and that he could be a child of God but was not entitled to the witness of the Spirit to his adoption until he "received" the Spirit in the second work of grace. We would also have to hold the position that one could be a Christian and yet not be in the body of Christ, the Church. None of these positions is tenable. To avoid being forced to them we must maintain that there is a definite presence of the Spirit in the believer's heart before his reception of that particular gift emphasized in the Book of Acts.

3. Third, Pentecost set a new norm of religious experience. Essentially it was a fullness of the Holy Spirit. Repeatedly this expression describes the disciples and apostles in their triumphant march through the Acts. As Peter explained, it was the fulfillment of Joel 2:28-29, in which a richness and exuberance in God was described, not as the occasional or unusual, but as the standard for "all flesh." This also is the fulfillment of Ezekiel 37:26, in which we have one of the best Old Testament descriptions of normal New Testament Christianity. The passage promises moral cleansing, thorough inward renewing, and the power of the indwelling Spirit. The normal experience found in Acts answers to that description. The men and women who moved in the post-Pentecost period set the pace for all Christendom in their Christlike living and fire-baptized service. The secret? They were literally God-possessed men and women. And yet that was a standard of religious experience never reached by any rank and file group in the Old Testament, an experience higher than enjoyed by the disciples themselves in the best of pre-Pentecost days, and an experience definitely above the average level of Christians today. It is evidently possible to have a measure of the Spirit and the possession of divine grace without this fullness, and when we turn to the epistles we find they bear us out in this conclusion. In Romans, Ephesians, I Thessalonians, Hebrews, and in other epistles the inspired writers recognize that the believers to whom they are addressing themselves have received the Spirit, and yet they are pointing and urging them to a fullness clearly obtainable but not yet reached. Paul's prayer for the Ephesians is representative: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man . . . that ye might be filled with all the fullness of God" (Ephesians 3:16, 19). No matter whether

the majority of Christians reach this experience or not, Pentecost once and for all established it as the New Testament norm. It may not be the usual, but it is the normal. Therefore, believers who stop short of being filled with the Spirit, both as a characteristic of their daily walk and as a special endowment for special service, are not yet living, personally, in the full dispensation of the Holy Spirit. Chronologically they are post-Pentecost, spiritually they are pre-Pentecost.

In stating that one receives the Holy Spirit in justification and yet recognizing that there is a fullness of the Spirit not known by many justified people, we find ourselves confronted with a problem in differentiating between the various terms used in the Acts describing the coming of the Spirit. Unquestionably what the hundred and twenty received on the day of Pentecost was the fulfillment of the promise of the Father (Acts 1:4-5): "Ye shall be baptized with the Holy Ghost not many days hence." But was it the baptism of the Holy Spirit which the Samaritans and Ephesians received? The assumption of the apostles in both cases seems to be that their conversion was not normal and up to standard without the Holy Spirit. But if we identify this with the Baptism of the Spirit then we have the implication that the Baptism of the Spirit is not a second work of grace but concomitant with regeneration. However, it does not say that they were filled with the Spirit, nor baptized with the Spirit, but that the Spirit came upon them, which expression could appropriately describe the witness of the Spirit in adoption (even including the manifestation of His gifts). It is reasonable to conclude that the term "gift of the Spirit," used by Peter in his maiden sermon (Acts 2:38), is a broad term covering the Holy Spirit's relationship to the believer in both justification and entire sanctification. Consequently we

have a twofold gift of the Spirit. This is scriptural, for it harmonizes with the distinction made in the New Testament between the birth of the Spirit and the baptism of the Spirit, and it fits the idea of possessing the Spirit without being full of the Spirit.

4. Pentecost set the pattern for gospel evangelism. There was a measure of power on and immediately after Pentecost which not only enabled the disciples to witness but gave a peculiar unction and grip to their witnessing so that their listeners were smitten with terrible conviction and thousands were swept into the Kingdom. Later on although the individual witnessing with some measure of effectiveness continued and will always characterize Spirit-filled living, yet the great wave of mass-revival power gradually subsided. Paul was certainly filled with the Spirit but often preached with apparently meager results. But periodically in the history of the Christian Church, in answer to importunate, protracted praying, Pentecostal revival fire has swept in new waves, bringing multitudes to God. George T. B. Davis, in his little book *When the Fire Fell*, describes some of the modern Pentecosts in America, Ireland, and Wales, which in miraculous mass-evangelism almost eclipsed the apostolic era. He quotes G. Campbell Morgan as saying, "If you ask me the meaning of the Welsh revival, I say, without a single moment's doubt, it is PENTECOST CONTINUED."

The day of Pentecost becomes the age of Pentecost. In this age each individual believer is entitled to his own infilling for holy living and joyous witnessing. It is the privilege of those with special work to do to tarry for special anointings for that work. It is the privilege of little groups everywhere to tarry until new waves of conviction and saving power sweep through their communities. The world is ripe for a new Pentecost. Let us pray until it comes!

Life's Afternoon

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

The Holy Spirit and His Work

Dr. Harold W. Reed

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

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

THE HOLY SPIRIT HAD A PART IN CREATION

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

The creation of the earth. "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2).

The creation of the heavens. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (Job 26:13). By the crooked serpent is meant the milky way. And again, "By the

word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalms 33:6).

The creation of man. "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

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

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

THE HOLY SPIRIT MOVED MEN IN THE OLD TESTAMENT TIMES

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

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

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

It was true concerning prophets, priests, and kings. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

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

THE HOLY SPIRIT WAS TO BE Poured OUT ON ALL FLESH

Isalah, Ezekiel, and Joel especially bear witness to this fact. Their individual testimony or prophecy is most convincing.

Isalah—"The palaces shall be forsaken; the multitude of the city shall be left; . . . until the Spirit be poured upon us from on high, and the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field" (Isalah 32:14-16).

Ezekiel—"Thus saith the Lord God, . . . I will (future) give them one heart; and I will give a new spirit within you; and I will take the stony heart out of their flesh, . . . that they may walk in my statutes" (Ezekiel 11:19).

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

Thus far we have seen the mighty workings of the Holy Ghost in creation, in energizing and directing the talents of men, in moving upon men and through them, proclaiming a Holy Ghost dispensation. We are now to see that the Holy Spirit ministered in, to, and through Jesus Christ during His earthly life and ministry. The Holy Spirit descended upon Him in the form of a dove at the time of Christ's baptism; He ministered to Him in the time of temptation; and was with Him at all times through His min-

istry, crucifixion, death, resurrection, and exaltation. Yet the Holy Spirit was not fully given.

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

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

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

An Explanation—"It is expedient for you that I go away: for if I go not away, the Comforter (Holy Spirit) will not come unto you" (John 16:7).

A Command—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Luke says that after this command, Jesus led them out as far as Bethany, lifted up His hands and blessed them; was parted from them, and carried up into heaven. They returned to Jerusalem with great joy, began tarrying, and praying for the coming of the Holy Ghost in His fullness.

THE HOLY SPIRIT WAS Poured OUT ON THE DAY OF PENTECOST

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

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

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

Ghost fell on all them which heard the word" (Acts 10:44).

Christians from a Gentile community (Ephesus). "Have ye received the Holy Ghost since ye believed? . . . And when Paul had laid his hands on them, the Holy Ghost came on them" (Acts 19:1-6). Peter had proclaimed on the day of Pentecost that this was that which Joel had prophesied concerning the outpouring of the Holy Spirit. He had maintained that it was for them, for their children, and for them who were afar off, even as many as the Lord our God should call.

That means that the work of the Holy Spirit continues down the centuries, and that the Holy Spirit is at work in our world today. We do well to magnify His work from creation down to our own day.

THE HOLY SPIRIT'S WORK TODAY

God the Father, Christ the Son, and the blessed Holy Spirit co-operate in the great task of saving man; but it is the Holy Spirit who is the operative agent or the active agent of the Godhead in our world today. This is His special dispensation. What does He do?

He convicts the sinner. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). Every sinner should be thankful for the Holy Spirit: It is the Holy Spirit who stabs the slumbering conscience awake. It is the Holy Spirit that quickens the mind, warms, and stirs the heart of the sinner who is dead in trespasses and sins. It is the Holy Spirit who uses songs, sermons, Bibles, mothers' prayers, funeral processions, revivals, and personal testimonies to reprove the worldly sinner of his sin, and to warn him of the future judgment.

He mysteriously regenerates. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). It is one of the great mysteries of godliness how the Holy Spirit can quicken the man dead in trespasses and sins; how He can inspire him to repent of his sins; how He can encourage faith in a wretched sinner until he accepts Christ as his personal Saviour, and stands forth in newness of life a new spiritual creation. One minute he is a condemned and guilty sinner under the sentence of death. The next minute he is freed from condemnation and guilt and by the grace of God becomes a new creature in Christ. It is the greatest miracle under

heaven, and the Holy Spirit has a part in the mystery of regeneration for all those who are born of the Holy Spirit.

We cannot understand fully the mystery of human birth or physical life; neither can we understand fully the mystery of spiritual life or the new birth. Nevertheless, we recognize the mighty workings of the Holy Spirit in the conversion of the sinner.

He gloriously sanctifies believers. So states the great Apostle to the Gentiles, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16). Both Jewish and Gentile Christians are to be sanctified by the Holy Ghost.

In addition to all of the marvelous works of the Holy Spirit which we have already noted, we are to find that the Holy Spirit can and will gloriously sanctify every believer who meets God's condition of consecration and faith. It is a marvelous experience, and one in which the Holy Ghost is tremendously concerned and therefore should be of great importance to every believer. It is a second definite work of grace, wrought instantaneously in the heart of the believer, subsequent to regeneration; whereby the heart is cleansed from inherited sin, and is filled with divine love.

He endows the Church for service. "And he (Christ through the Holy Spirit) gave some apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:11-12). "Now there are diversities of gifts, but the same Spirit" (1 Corinthians 12:4). It is the same Holy Spirit that endows the Church with diversities of gifts, and makes it more proficient and efficient in powerful service for all mankind. Again, both saint and sinner should be grateful for this gracious work of the Holy Spirit in our world.

He guides His sanctified children. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). He is our guide. He is our leader. He is our teacher. He is our comforter.

We may take Him with us throughout the entire day. We may have Him as our constant delight and companion. We may have Him as our intercessor in prayer. For He makes intercession for us according to the will of God. "Likewise the Spirit

(Holy Spirit) also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit (Holy Spirit) itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the

mind of the Spirit (Holy Spirit), because he maketh intercession for the saints according to the will of God" (Romans 8:26-27).

Thank God for the blessed Holy Spirit, and for His work in our world today.

The Holy Spirit and the Christian Community

Dr. Oscar F. Reed

THE ORIGIN OF THE CHRISTIAN COMMUNITY

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

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

Pentecost was the occasion of this origin of the Christian community. Wiley observed that "as Pentecost was marked by the presentation of the fruits of the harvest, so in the new dispensation it marks the

ushering in of the fullness of the Spirit." Thus, the Holy Spirit now represents the invisible head of the Christian community, giving it its spiritual character and designating its operation and responsibilities.

THE CHARACTER OF THE CHRISTIAN COMMUNITY

A. Its unity. The Christian community, of which Christ is the head, is one in spirit, though manifold in interest. There is one body, one spirit, one hope, one Lord, one faith, one baptism. Unity was a common condition of the outpouring of the Spirit of God on the day of Pentecost and is characteristic of "Pentecostal Christianity." "And when the day of Pentecost was fully come, they were of one accord. . . ." Because of that united spirit, their hearts were fused together in a passionate love for each other and a dying world. The early church had nothing that would give them standing or prestige. They were persecuted; their possessions confiscated; driven from city to city; yet able to bring conviction to the hearts of their persecutors and courage to their communicants. (See Bennett, *Pentecost*, p. 35 f.) What was the secret? It was that confidence of corporate unity with One who was greater than they. The twelfth chapter of First Corinthians speaks of this most beautiful organic unity made possible through the life of the Spirit. In fact, Paul recognized the diversity of function in the bestowal of divine gifts, but always returned to the thesis that the Christian community must be one in Christ through the Spirit, if the Church was to function perfectly.

B. Its life. While Paul's great metaphor was the body, he also refers to the Christian community as the temple in which dwelleth the Spirit of God. "In whom all the building fitly framed together groweth unto an

holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21f.). The Holy Spirit is the life of the Church. Without that inner relationship the Church is not worthy of its name, but with the life of the Spirit mediating the presence of Christ, the Christian community gathers its impelling force until even the "gates of hell" shall not prevail against it.

What was the result of the life-giving presence of the Holy Spirit from the day of Pentecost? That life brought to the Christian community (1) *A faith*. Their faith was in God, and in that faith the world, and life and death, and things to come all took on a different hue—for theirs was a Christ-reference through the life of the Spirit. (2) *A way of life*. The contagious spirit of Jesus was their dominating ideal. With its emphasis on spirit and attitude, it transcended the morality of law, "yet it was neither vague nor impractical; it was as definite as the personality of Jesus himself" (Rall, p. 47). It indicated a novel way of life in which fellowship was added to piety and good-will to justice. (3) *A way to life*. The Christian community exhibited a religion of redemption in which life was a gift rather than merely a task. This gift came as the Spirit of God within themselves, so that religion and ethics were united in the freedom and power of new life. (4) *A hope*. The indwelling of the Spirit brought a hope that was ardent, confident, and thrilling. The coming "kingdom of God" was the confident message of Jesus. The early Christian community lived in the glad hope that "sin and suffering and oppression, ignorance and hatred and unbelief were under sentence of death, and that a new world was coming in which God alone should rule" (see Rall, p. 48). (5) *A power*. The indwelling of the Spirit brought power for service. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . ." From this *dynamis* comes the accumulative strength of the Church. Purity, though a condition of power, is not a synonym of power, for the day of Pentecost brought to the Christian community an indwelling force which was constraining in its nature and influence. A powerless church may be visible, but it does not belong to the Christian community of which Christ is the head and the Spirit, its life. The very promise of Jesus to the first church fellowship must be the essential element of the modern Christian commu-

nity—power through the indwelling of the Holy Spirit of God.

THE PRESENT CHALLENGE OF THE CHRISTIAN COMMUNITY

Though much can be said as to the contemporary challenge of the Christian community, it may, in the writer's opinion, be summarized under one heading—a reconstruction of the Church task in the light of apostolic experience. Apart from what has already been discussed, this challenge consists of the following:

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

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

C. The Challenge to Evangelism. The Divine Commission must ring clearly in the hearts of men today as it did on the day of Pentecost. We are on the verge of a great decision. The world will either emerge into a period of spiritual enlightenment, or be lost in the throes of a second medievalism. With the loss of faith in religion, the rapid rise of secularism, and the dissipation of

moral values, the field is ripe for the Christian community to carry the gospel message to people who are waiting for a message of hope. If the Church will arise to the occasion, Christ's way of life will conquer. The iron-curtain cannot shut out the gospel to souls that yearn for the Christian message. The barrier of race cannot expel the words of Jesus, "He that believeth. . . ." The walls of caste cannot exclude the eternal message of our God through Jesus Christ. Nationalism can, only for a time, substitute myth for God-consciousness; for the light that shined into the world in the form of the Divine Logos will shine again in the hearts of men.

The secret of this challenge to evangelize the world in this generation lies in the individual effort of every member of the Christian community to let the Holy Spirit have His way with their life. The power given on the day of Pentecost can so vitalize the Christian Church through individual consecration to the task, that a world-wide revival could spring up in a hundred communities and reach out across the globe through their contagious spirit.

Strategy will be different in a unique age, but the message of hope will always remain the same in the triumphant cry of John, "The blood of Jesus Christ his Son cleanseth us from all sin." This is the day in which the Christian community can make a mighty effort to evangelize the world if it begins at "Jerusalem" and works to the ends of the earth.

D. The Challenge to Social Responsibility. The Christian community must include in its scope of evangelism the bodies as well as the souls of men. No philosopher or theologian has yet explained adequately the mind-body problem, but to say the least, there is a relationship of which everyone is aware. Feed an emaciated body and a mind is ripe for the gospel—or shall we put it this way, how can a bombed-out refugee think of his spiritual needs when his body is crying for food and medicine?

The problem of evangelism and social responsibility is not an "either-or," but a "both-and" relationship. The American Christian community can no more ignore the physical sufferings in Europe and Asia than a mother can forget the cries of her "babe." This is an integral part of worldwide evangelism; to ignore it is to incapacitate one of the principal strategies of winning souls for Christ. This twofold responsibility is Christ's way of winning the world to himself.

The social responsibility of the Christian community is negative as well as positive, for a holy Church cannot be indifferent to social evils, and must strive to crush them through the intelligent guidance of the Spirit of God. Whether the evil has its source in industry, politics, ignorance, illiteracy, race relations, or caste restrictions, the responsibility of the Christian community is to work toward its eradication, and in so doing promote the "kingdom of God." In this sense, the "kingdom of God" is not spiritual at one time and social at another; for the evangelistic scope of the Church must include both, recognizing that one supports the other in enhancing and building the Christian community.

THE FUTURE OF THE CHRISTIAN COMMUNITY

What of the future of the Church? Frederick C. Grant in *The Gospel of the Kingdom* observed that foes of Christianity are talking glibly of the "twilight of Christianity," but they also talk of the twilight of the gods and assume that all religion is on the wane. With the Church weakened and disunited, threatened by its foes and undermined by widespread indifference, the present picture is not a pleasant one. However, since the dawn of time, men have been religious and have let their faiths fade into the twilight only to find brighter and more inspiring ones tomorrow. "Religious decline and revival have been quite as characteristic of social history as have been the decline and rise of civilization, of art, of letters, of thought. So we need not lose hope. Ours is not a very religious age—we are too much occupied in finding out many inventions to pay adequate regard to the things no man ever invented but are old as the stars and the hills, indeed older. But a day will surely come, if history follows any pattern or teaches any lesson, when faith will come surging back in a fresh tide and man's goings will once more be ordered by the will of One greater than man, even his Creator. And so we are not discouraged, not even by the revolt of half of Europe against the church, or even by the desperate and extremely dangerous disunity of the church itself. Whatever happens to the church, God's kingdom is from everlasting to everlasting—God reigns supreme. Hence we believe that revolt in Europe will subside; that out of it will come a purer, stronger Christian faith. . . ." That stronger Christian faith will come in the measure that the Christian community gives itself over completely to the leader-

ship of the Spirit of God. The same Holy One that empowered the Church on the day of Pentecost, is ready to work in and through His Church today. Of that promise,

we can be confident. The future of the Church is assured, if the coming spiritual revival is pentecostal in nature and content.

The Ethics of Holiness*

Rev. A. Elwood Sanner

INTRODUCTION

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

Thus when we turn to the subject, "The Ethics of Holiness," we may list those moral laws and principles which govern the conduct of Christians professing the grace of entire sanctification. Dr. H. Orton Wiley (*Introduction*, p. 346) has defined practical ethics as "the application of moral principles to the regulation of human conduct." Our definition of the phrase, "The Ethics of Holiness," should then be valid: Those moral laws and principles which govern the conduct of Christians professing the grace of entire sanctification.

However, before we can enumerate some of these basic guideposts for the life of holiness, we must, for the sake of perspective, give some consideration to several related subjects:

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

A. For one thing, the experience of entire sanctification is the only foundation or basis for a satisfactory life of holiness. The experience of heart holiness must underlie

and undergird the ethics or life of holiness. A Christian life upon a high ethical plane can only flow from a heart abiding in the state of purity and entire devotion to God. As Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by its fruit. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matthew 12:33, 34; 7:18).

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

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

In other words, the experience of heart holiness provides a Christian with the necessary motivation, inner drive, and compulsion to have a holy walk and godly conversation. Because he now loves God with all of his mind, soul, heart, and strength, he has a desire to walk circumspectly before the Lord and to conform his life at every point to the will of God as he knows and understands it. He knows that he is no longer his own; consequently, Paul's injunction (I Cor. 10:31) becomes the desire and purpose of his living, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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

The experience of holiness through faith in Christ is one thing; the outworkings of this in a changed life on a high plane of ethical living is another thing. The first is an inward experience of grace without flaw. The second is an outward expression of this perfect work of grace through a personality and body that are impaired by the results of the Fall and thus is imperfect. To differentiate between these two—the inner experience and the outward expression of it—was the principal burden of Dr. R. T. Williams in his book, *Sanctification: the Experience and Ethics*. He wrote, "There is a deep conviction in (my) heart that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. . . . There is a vast difference between the two" (pp. 1, 43).

The experience of entire sanctification is the work of God in the human soul; the expression of this experience in the life that follows should be of such a nature as to correspond to the divine image implanted in the highest order. But high ethical living is not only dependent upon a rich experience of the Holy Spirit; it is also dependent upon many human factors that are more variable. A satisfactory life of holiness is first of all, after the experience, dependent upon knowledge of the will of God. It is also dependent upon the amount of native insight, moral discrimination, and intelligence a person may have. For example, I recall a young convert from Catholicism sincerely requesting prayers for a certain deceased friend; his knowledge was at fault; at the same time his motives were pure. Conscience—the total self acting in moral judgment—brings the impulse to do the right thing. But conscience may be weak or untrained; thus, knowledge and instruction are imperative to a dependable conscience—one giving right direction. Still others with poor moral discernment have made such matters as a tennis game a test of whether a seeker was actually in a state of entire consecration to God. The ethics of holiness—as differentiated from the experience of holiness—also depend upon certain native moral qualities such as power of self-discipline, habits, and moral fiber. Because of these variable human factors, the practice of the ethics of holiness is generally imperfect and permits of improvement even though the heart itself may be perfect in the love of God.

As Dr. Williams was at great pains to

point out, the practical results of this distinction between the experience of holiness and the life of holiness are manifold; (1) it means that professors of perfect hearts must strive to make their outward lives correspond at every detail possible with the divine image stamped within; (2) it means that the doctrine of holiness frequently suffers more at the hands of its friends than from the thrusts of its enemies; (3) it means that witnesses to this grace, especially young converts, are often misjudged by more mature Christians for actions that are unethical to one in a fuller light but entirely consistent with heart holiness for the young convert at that stage of his spiritual development.

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

A. The first source of the ethics of holiness we consider is what Dr. H. Orton Wiley calls "natural law," the light of reason God has placed within the natural man. It was the great German philosopher, Immanuel Kant, who is credited with saying that he marveled at two things: the starry heavens above and the moral law within. This moral law within, although defective, is a part of the revelation of God. Certainly our morals and ethics ought to be at least as high as those who have no other revelation of the will of God than the moral law written of God upon the nature of man.

B. A second and more important source for the ethics of holiness is the Scriptures: the Word of God. At once there arises the question, What is binding upon the Christian conscience today from the Bible; do we look entirely to the New Testament or to the Old as well for direction here? Suffice to say that it is the moral law, shining through the types and shadows of the Old Testament, rather than the ceremonial or political laws, that is binding upon the Christian today. Therefore we ought to stand fast in the liberty wherewith Christ makes free and be not entangled in the yoke of bondage. So far as the New Testament is concerned, it deals primarily with principles rather than with precepts. To become a Christian is to enter a kingdom of right relationships and receive a new character; "If any man be in Christ Jesus he is a new creation." When this has been realized more personal righteousness will follow (and that gladly) than can be compelled by

* To those who are familiar with "Sanctification: The Experience and Ethics," by R. T. Williams, and "Introduction to Christian Theology" by Wiley, Culbertson, it will be apparent how much the writer is indebted to them.

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

C. A third source of the ethics of holiness is the law of liberty; closely related to this is the law of love. Probably every young Christian at one time or another has been troubled by the apparent paradox in Romans 3:31, "Do we then make void the law through faith? God forbid: yea, we establish the law." Paul was the great apostle of liberty to the Gentiles; yet how can he so steadfastly contend for the establishment of the law when we are not under law but under grace? The answer is to be found in James' phrase—"the perfect law of liberty" (James 1:25) or in Paul's expression—"the law of the Spirit of life in Christ Jesus." The perfect law of liberty or the law of the Spirit of life in Christ Jesus is the fulfillment of the prophecy in Jeremiah 31:33, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." We holiness people are not Antinomians; we do not believe that, under the gospel dispensation, the moral law is of no use or obligation or that faith alone is necessary to salvation. And, on the other hand, we are not (or should not be) legalists—those who live by compulsion of the law. In the words of H. Orton Wiley, "We are indeed delivered from the law of sin and death but not from the law of holiness and life" (Introduction, p. 343). We are free to obey the law of our new nature. We now do right because we choose to do so, not because we are compelled to do so. Paul had another way of saying this same thing. "Love," he said, "worketh no ill to his neigh-

bour: therefore love is the fulfilling of the law." The law of love, the law of liberty are a source of our ethics as holiness people, because they require of us more demanding service and more careful obedience than a written law, for they cover a man's spirit as well as his acts. "It is love," so writes Alexander Burt Pope, "which neglects no injunction, forgets no prohibition, discharges every duty. It is perfect in passive as well as active obedience. It never falleth; it insures every grace adapted to time or worthy of eternity. Therefore it is that the term perfect is reserved for this grace: Patience must have her perfect work; but love alone is itself perfect, while it gives perfection to him who has it." (See Wiley, Introduction, p. 344.)

III. HAVING CONSIDERED FOR PERSPECTIVE THE RELATIONSHIP BETWEEN THE EXPERIENCE AND THE ETHICS OF HOLINESS AS WELL AS SOME OF THE SOURCES OF SUCH ETHICS, LET US TURN NOW TO A CONSIDERATION OF MORE SPECIFIC ETHICAL RESPONSIBILITIES AND SOME OF THOSE MORAL LAWS AND PRINCIPLES WHICH SHOULD GOVERN THE CONDUCT OF HOLINESS PEOPLE.

When a lawyer once tempted Jesus with the question, "Which is the great commandment in the law?" Jesus gave a short and pungent summary of all our ethical responsibilities, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

A. Our first duties, then, are to God. Dr. Wiley speaks of the theistic virtues—faith, hope, love—and cites our duties to God by pointing out how they are violated: "The sins against faith are infidelity, heresy, and apostasy. Infidelity is unfaithfulness to God; heresy is unfaithfulness to truth . . . ; while apostasy is a departure from religion The sins against hope are despair on the one hand, and presumption or false confidence on the other. . . . Charity or divine love is the virtue whereby we give ourselves wholly to God as the sovereign good" (Introduction, p. 347). We owe God reverence, prayer, worship. He must be first in every area of our lives. His kingdom we will love; His Church we will support; His servants we will honor; His will we will do.

B. We also have ethical responsibilities to ourselves. It has been suggested that

these duties are second only to our duties to God, for the formation of character is dependent upon them.

Among the duties one owes to himself is the preservation of the sanctity of the body. Christianity does not look upon the body as evil but as a temple of the Holy Ghost. The physical powers should be preserved and developed. The appetites and propensities of the body—unmoral and unreasoning in themselves—call for discipline and control. We stand opposed to the use of tobacco and liquor on the basis of their harmful effects on the body; but we ought not to be so blind as to see that such activities as overeating and improper eating may be just as harmful, if not more so. Of course, the body will be dedicated to God as an instrument or weapon of righteousness and never employed as an instrument of sin. Paul urges us to yield our bodies as instruments of righteousness.

Another obligation one has to himself is the cultivation of his mind. Our intelligence is God-given and is a reflection of the supreme intelligence of the Divine Logos, the Eternal Word of God. Next to sin, ignorance is the greatest curse in the world. It is not akin to holiness. The culture of the mind includes not only the development of the intellect but also the proper enrichment of the emotions, through growth in grace and understanding, and the strengthening of the moral fiber of one's character through strict self-control and discipline. We need discipline to strengthen the will power of our moral natures in order that we may be strong rather than weak.

And, of course, we owe ourselves the supreme duty of growing in grace and in the knowledge of the truth as it is in Jesus. We are urged by Peter to give diligence—after we have become partakers of the divine nature—to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. This is spiritual growth and it is our duty if we want to be fruitful Christians.

C. And finally, we also have ethical responsibilities or duties to others. Here also we can only suggest principles rather than precepts, for each of us, in the last analysis, must make his own commandments. And the greatest of these principles is that we love one another with a pure heart fervently. When Paul said, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with

all malice" (Eph. 4:31), he was only saying that these are a violation of the law of brotherly love. Love is a roof that covers a multitude of sins; the chief difficulty is that we are too careful to choose whom we shall allow to find refuge under that roof. The spirit of Christian courtesy probably comes nearest to a one-word summation of all this. "Be courteous to all men." Courtesy between pastor and people, between Christians, between Christians and the world; courtesy in all of our relationships would take a lot of the sand out of the machinery.

Other duties of a social nature include those within the family. Since God instituted the marriage relationship and the family they merit our highest regard. In a very interesting section of the Ephesian letter, Paul devoted three verses to the wives; they are to reverence their husbands. That is about as far as some men ever read! They fail to notice that the next nine verses—or three times as much—are devoted to instructions to husbands on how they should treat their wives. The chief emphasis seems to be that a man should love his wife! There are other Christian duties within the home such as the proper relationship between parents and children.

As Christian people we also have ethical responsibilities to the state of which we are a citizen. We are to pray for those that are in authority; we are to obey them and be good citizens for conscience' sake. We are to pay tribute due and otherwise pray for and work for good government.

This, of course, cannot be a complete catalogue of our ethical responsibilities. Indeed, it probably would not be desirable to make one, for we must learn to live by Christian principles rather than a code of laws. For example, we enjoin our people in the *Manual* not to attend the theater; but what about television which soon will be everywhere? If one lives only by the letter of the law he will vitiate its spirit frequently. And what about these soap operas that are presented by radio stars and carry the same wearisome diet of triangle, intrigue, and violence found in the movie? Many of our people are fond of quoting the scriptures, "Love not the world, neither the things that are in the world," and proceed to set up a limited definition of the world which includes only lipstick, the movie, and the card party; these are symptoms of worldliness but what about the church board member that has no love for these things

but loves money and houses and lands and is stingy with the kingdom of God? He is worldly, too. And what about the Christian that is unkind to those of another race or of a different economic level? All of these things and many more indicate that we must be guided in all our ethical activity first of all by a pure heart and then by noble principles of love and mercy. Only thus will our righteousness exceed that of the scribes and Pharisees.

IV. HOW IMPORTANT IS ALL OF THIS?

It is all-important. Just as holiness determines our relationship with God, so our ethical standards determine our relationship with men. It is true that God looks on the heart, but it is also true that man can only look on the outward appearance, and if this is a poor reflection of the grace of Jesus Christ, how will he be persuaded to become a Christian? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Furthermore, poor ethical living will not only repel others from Christ, it will also work adversely against our own relationship with God and eventually undermine it.

To conclude in the words of Doctors Culbertson and Wiley: "Faith and works, the experience of entire sanctification and the life of holiness; these pairs may be compared to the two oars of a rowboat. Both are essential to any worth-while progress. So also there must be the experience within and the holy life without if advancement is to be made in spiritual things. It

A Preacher's Prayer

I do not ask that crowds should throng the temple,

That standing room be counted worth a price;

I only ask that as I voice the message, They may see Christ.

I do not ask for pomp in church, or pageant, Or music such as wealth alone can buy;

I only pray that as I voice the message, He may be nigh.

I do not ask that men may sound my praises,

Or flaming headlines spread my name abroad,

I only pray that as I voice the message, Hearts may find God.

—RALPH S. CENTIMAN.

is both reasonable and scriptural to expect that the experience of Christian perfection inwrought in the believer by the Holy Spirit should be consistently exemplified by a holy walk and godly conversation."

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DON'TS

For the New Pastor

Don't imagine that your predecessor accomplished nothing, or knew nothing. The probability is that he was about your size.

Don't be jealous of him. You will be glad to have the folks speak well of you when you are gone.

Don't publish that your congregations are doubled, prayer meetings quadrupled, etc. If they are, be thankful, but publication may be premature. If all the reports from the first six months were true and ratios maintained, the problem of "the evangelization of the world in this generation" would be solved in two years or less.

Don't imagine that you have become another man in the new place; you are no larger and no different. Your sublime head is no nearer the stars.

Don't lay your ax at the root of trees, literal or metaphorical, which have taken years to grow.

Don't issue bulletins of victory on the day of assuming command.

Don't regale your new people upon the beauties, delights, and virtues of the old field. Few second wives like that sort of thing. They may wish you back with your first love.

Don't forget that you are an extremely ignorant, fallible, imperfect, and unimportant human being, in the midst of forces, tendencies and conditions which are not easily read and are still less easily handled, and that you need guidance and grace every step of the way that you may be saved from conceit, rashness, and folly.—Submitted by a pastor.

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MUSINGS

Of a Minister's Wife

HOW EVER widening is the scope of my interests! Surely it would be impossible for this preacher's wife ever to feel that she could live unto herself. Within recent months we have received letters from Norway, India, two stations in Alaska,

and from a missionary in Haiti. Letters or cards have come to us from many states in our beloved United States. *The Other Sheep* comes regularly to tell us of our work in other lands; the *Conquest* gives thoughts from our work in other places; the missionary *Tidings* comes from the General W.F.M.S. Council; and also of importance, is the *Herald of Holiness* each week with items of interest from foreign fields. Oh, how universal is this gospel!

Yet each day seems so full of things at home to occupy our time. Household duties crowd in upon our attention, local church activities call for more attention, district cares rest upon our shoulders, the work in home mission fields needs our help—

but we must keep an intense interest in the needy brother and sisters of other races and lands around the world. We must pray and give and study that we may grow in spiritual life ourselves.

Yes, this minister's wife has determined that she shall have a larger missionary interest during this year. How many other minister's wives will join me in this? What great good we can do if we pray together for the advancement of God's kingdom on earth!

Thus, as I muse, I will also pray. Will you pray with me that the Church of the Nazarene everywhere will go "all out for souls" this year!

—MRS. W. M. FRANKLIN.

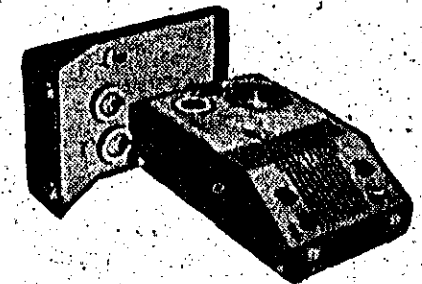
The Wire Recorder— The Pastor's Critic*

Dr. L. A. Reed

A PREACHER never knows how he sounds to his listening audience. He thinks he knows how he sounds, but he really cannot hear himself. It certainly is revealing when he hears himself as others hear him.

In senior Homiletics in the Nazarene Theological Seminary, we have a highly sensitive wire recorder, a very expensive machine, which records perfectly the speaking voice. Each man is expected to preach into this machine and then sit back and hear himself, thus being able to recognize his faults, for both professor and class see to it that his message is evaluated in his presence. Generally, this first recording is very revealing. In fact, some have refused to believe that it was really their voice coming over the loud speaker; but alas, it really was their voice. Then when corrections are made, the student repeats the message; and when the improvement is observed, there is a great sense of satisfaction.

* Readers interested in making inquiry regarding a wire recorder should write to the Nazarene Publishing House which handles the Webster Wire Recorder, which this editor believes is the most practical and most reasonable portable wire recorder on the market.—EDITOR.



that such adequate and literal corrections can be made possible.

We are living in a great day. Now the preacher can prepare his sermon and record it on a wire and then hear himself preach, days before he has to appear before his congregation, and thus correct the troublesome spots in both the content and delivery of his message. Every congregation would be glad to present their preacher with a wire recorder, in order to have better preaching; every preacher should have a wire recorder. No doubt each of us wants to be a better preacher.

Here is your opportunity to improve your preaching with a facility that never has been at your disposal up to this time. Don't be afraid to face that microphone, even though it may not be complimentary. You owe it to your congregation and to God to be at your best. With a small layout of money, with convenient terms, these portable wire recorders can be in every pastor's study, and the preaching of the Nazarene ministry can be improved one hundred per cent. We urge you to investigate and to invest.

The Theological Question Box

Conducted by Dr. H. Orton Wiley

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

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

From another point of view, Arminianism has always been characterized by its toleration of religious doctrines. It has in fact been the forerunner of civil and religious liberty, and has always denied the right of the state to inflict punishment upon men because of their religious beliefs. Its teachings, therefore, are built into the very foundations of our government, and the right to worship God according to the dictates of one's conscience, is now in common acceptance among us as a people. The Arminians have suffered great persecution because of their religious beliefs, but they themselves have always showed a spirit of tolerance and love for others, irrespective of their religious opinions.

2. What is the relation of Wesleyanism to Arminianism, and did Arminius teach the doctrine of sanctification in the same manner as Mr. Wesley? We have understood that he did not.

Arminianism laid the broad foundation upon which Mr. Wesley built his evangelical teaching which led to the great Wes-

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

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

"The Form lies in the purification from sin, and in conformity with God in the body of Christ through His Spirit." "The End is, that a believing man, being consecrated as priest and king, should serve Him in newness of life, to the glory of His divine name, and to the salvation of man."

"As, under the Old Testament, the priests, when approaching to render worship to God, were accustomed to be sprinkled with blood; so likewise the blood of Jesus Christ, which is the blood of the New Testament, serves for this purpose—to sprinkle us, who are constituted by Him as priests, to serve the living God. In this respect, the sprinkling of the blood of Christ, which principally serves for the expiation of sins, and which is the cause of justification, belongs also to Sanctification; for in justification, this sprinkling serves to wash away sins that have been committed; but in Sanctification, it serves to sanctify men who have obtained remission of their sins, that they may further be enabled to offer worship and sacrifices to God through Christ."

It will be readily seen that Arminius lays a solid foundation for entire sanctification as a second work of grace, although he himself does not appear to have been fully convinced as to whether sanctification could be perfected in this life. Mr. Wesley, therefore, built upon this foundation, and came early to see that we are sanctified by faith, exactly as we are justified by faith. A consideration of Arminius' treatment of perfection makes it clear that he believed it possible to perfectly obey God in this life, if to this statement it be added, that, this obedience is solely through divine grace.

3. What were Mr. Wesley's objections to predestination?

Mr. Wesley states his reasons for antagonizing the doctrine of absolute predestination as follows:

1. It renders all preaching vain; for preaching is needless to them that are elected; for they, whether with it, or without it, will infallibly be saved. And it is useless to them that are not elected; for, they, whether with preaching or without it, will infallibly be damned.

2. It directly tends to destroy that holiness which is the end of all the ordinances of God; for it wholly takes away those first motives to follow after holiness, so frequently proposed in Scripture, the hope of future reward and the fear of punishment, the hope of heaven and the fear of hell.

3. It directly tends to destroy several particular branches of holiness; for it naturally tends to inspire or increase a sharpness of temper, which is quite contrary to the meekness of Christ, and leads a man to treat with contempt or coldness those whom he supposes to be outcasts from God.

4. It tends to destroy the comfort of religion.

5. It directly tends to destroy our zeal for good works; for what avails it to relieve the

wants of those who are just dropping into eternal fire?

6. It is a direct and manifest tendency to overthrow the whole Christian revelation; for it makes it unnecessary.

7. It makes the Christian revelation contradict itself; for it is grounded on such an interpretation of some texts as flatly contradicts all the other texts, and indeed the whole scope and tenor of the Scripture.

8. It is full of blasphemy; for it represents our blessed Lord as a hypocrite and dissembler, in saying one thing and meaning another, in pretending a love which He had not; it also represents the most holy God as more false, more cruel, and more unjust than the devil; for, in point of fact, it says that God has condemned millions of souls to everlasting fire for continuing in sin, which, for the want of the grace He gives them not, they are unable to avoid. (Cf. Tyerman, Wesley, I, p. 319.)

Mr. Wesley published in 1741, two small works on predestination—*The Scripture Doctrine Concerning Predestination*, and *Serious Consideration on Absolute Predestination*. In the last mentioned work, he gives the following reasons why he objected to the doctrine of absolute predestination:

1. Because it makes God the author of sin.

2. Because it makes Him delight in the death of sinners.

3. Because it is highly injurious to Christ, our Mediator.

4. Because it makes the preaching of the gospel a mere mockery and illusion.

NOTICE: I would like to contact someone who has copies of THE PREACHER'S MAGAZINE for 1937 or 1938 he would be willing to dispose of; write me, 910 W. Center St., Visalia, Calif.—REV. S. ELLSWORTH NOTHSTINE.

Regeneration—

I was staying one day at an inn in one of the valleys of northern Italy, where the floor was dreadfully dirty. I had it in my mind to advise the landlady to scrub it; but then I perceived it was made of mud. I reflected that the more she scrubbed the worse it would be.

The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted, or the man will be only "washed to deeper stains." "Ye must be born again." Ours is not a case for mending, but for making new!

—C. H. SPURGEON.

Blat Advice to Preachers

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Do not spoil the appetite for dinner by too much thin soup. Say good things from the start and stop before you get prosy. Do not keep on talking after you are done. You are a specialist under a great commission and not an all-wonder to do house cleaning for the world. Your gospel message is deeply dyed with sacred blood. Leave self out of the pulpit and take Christ in. Preach the gospel and let Christ take care of your reputation.

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

Do not scold. Do not abuse faithful souls who come to meeting on rainy days because others do not attend. Always preach as well as you can. Christ preached marvelously to one woman at the well and one rabbi at night. Do not repeat sentences, saying, "As I said before." If you said it plainly before, say something else after. Do not end passages of Scripture or quotations with a "and so forth"—say what you mean and stop. Leave out words that you cannot define. Stop declaiming and talk in a natural tone. Come down from your stilted homiletics and sacred tones and become a little child so that child-like believers can understand you. Do not tire yourself and everybody else out. Do not preach till the middle of your sermon buries the beginning and the end buries both. Beware of long prayers—except in the closet. Where weariness begins, devotion ends.

Do not begin too low, nor get excited too soon. Be moderate at first, holst the gate a little way when half done, raise it more when nearly done, let on a full head of water, and shut down promptly. Do not skip over too many good places to stop. Do not use a blunderbuss on your audience—aim at a mark like Nathan before David. Stop and look where the ball struck, then take aim and fire again. Pack your sermons. Make your words like bullets in cartridges. A board hurts a man most when it strikes him edgewise. If your sermon is narrow and shallow, in mercy make it short; if it is wide and deep, let it run

longer. Do not think every brook is deep because you cannot see the bottom. Do not call a man a deep diver because he brings up mud. Have a clear head and your words will be clear. Know what you are talking about and others will understand you. Be earnest—God never intended the gospel to be preached in cold blood. Shake your heart out at them. Speak as a living man to living men.

I know a man who might be a good preacher but for two faults: (1) He had no delivery. (2) He had nothing to deliver. Speak to the people as your Master did. Do not feed bones to babies, nor dishwater to adults. Respect honest convictions and do not abuse people for believing what you once believed yourself. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember that every sermon may be the last you will preach or that your audience will hear. Any coward can praise God, but it takes a royal hero to follow Him. Paul kept the faith, but he lost his head; but God will one day give it back to him crowned. A setting star may rise again, but a fallen star never. Keep in view the coming of the Lord. Let your watch cry be, "Maranatha!" Walk closely, work earnestly, watch constantly. Please God. Live for Christ. Love souls. Preach the Word.—E. P. MARVIN, in *The Free Methodist*.

We may not refuse reliance upon God on the ground of our insignificance; for it is not conceivable that anything can be too little for God.

The wonders of the microscope are quite as remarkable as those of the telescope; we may not set a bound to the Lord in one direction any more than in another.

He can and will show His divine skill in a man's life, as well as in a planet's circuit.

Witnesses are alive to testify to the Lord's making bare His arm on the behalf of them that trust Him.

Any man may also put the principle to the test in his own instance; and it is memorable that none have done so in vain.—SPURGEON.

Here, I feel, is the secret: not asking how I am to get sap out of the vine into myself, but remembering that Jesus is the Vine—the root, branches, twigs, leaves, flowers, fruit, all indeed. Aye, and far more, too! He is the soil and sunshine, air and rain—more than we can ask or desire. Let us then not want to get anything out of Him, but rejoice in being ourselves in Him—one with Him, and consequently with all His fullness.—J. HUDSON TAYLOR.

Superlative Words

The greatest word is God.
The deepest word is Soul.
The longest word is Eternity.
The swiftest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Love.
The sweetest word is Home.
The dearest word is Mother.
—Systematic Bible Study

The Limits of Believing Prayer

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

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

Yes, God is the Hearer of prayer, and He will do "exceeding abundantly above all that we ask or think," but it is "according to the power that worketh in us." The measure of His outward blessing will keep pace with His inward grace. He will do as much for us as we will trust Him for and permit Him to use us for His glory.—A. B. SIMPSON.

To every life there comes at one time or another the hour of desperate need. It may be the hour when disease has laid its heavy hand upon us; or when financial disaster has swept away the labors of many years; or when death has taken away a loved one; or when the soul is oppressed with a consciousness of sin. In such a time we feel the need of some power outside of ourselves, and far greater than any power we possess, that can sustain us. What a privilege in such an hour to know Him who has all power in heaven and on earth and who has never failed His own in time of need! What a blessed relief to hear His words of strength and comfort: "Cast thy burden upon the Lord, and He will sustain thee."—*Christian Observer*.

Religion

Some persons' lives are too much like my friend's house. When he recently painted it himself, he found that others who had painted it before had neglected all the points which were out of sight of the ground.

Many people have used their religion only to "touch up the high points" of their lives. Business, race relations, prejudices have gone sadly untouched by the brush.—CHARLES ROSS HODGES, *Pulpit Digest*.

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

"The Fool Hath Said"

One day the French infidel, Voltaire, said to a friend, "It took twelve ignorant fishermen to establish Christianity; I will show the world how one Frenchman can destroy it." Setting to his task, he openly ridiculed Sir Isaac Newton. One day Newton made a prophecy based on Daniel 12:4, and Nahum 2:4, when he said: "Man will some day be able to travel at the tremendous speed of forty miles an hour."

Voltaire replied with, "See what a fool that Christianity makes of an otherwise brilliant man, such as Sir Isaac Newton. Doesn't he know that if man traveled forty miles an hour, he would suffocate and his heart would stop?"

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

QUOTABLE POETRY

Peace, Perfect Peace

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties press'd?
To do the will of Jesus—this is rest.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe and they.

Peace, perfect peace, our future all unknown?
Jesus we know; and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall cease!
And Jesus call us to heaven's perfect peace.
—BISHOP OF EXETER

Trust

I cannot always trace the onward course
My bark must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's Light of Love;
And so I onward go
In perfect trust that He who holds the helm
The course must know.

I cannot always understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them one by one;
And when I cannot understand, to say,
Thy will be done!—Selected.

Carry Away the Song

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do;

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—PHILLIPS BROOKS

The Christian Life

Begin the day with God,
Kneel down to Him in prayer;
Lift up thy heart to His abode
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whatever thy work may be,
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude thy day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death
He will thee guard, and keep.
—THE SITANTYMAN in The Alliance Weekly

Crucified, Risen, Glorified

(Galatians 2:20)

"I am crucified with Christ:
Nevertheless I live;
Yet not I, but Christ liveth in me:
And the life which I now live in the flesh
I live by the faith of the Son of God,
Who loved me, and gave himself for me."

When Jesus died on Calvary,
I, too, was there;
'Twas in my place He stood for me,
And now accepted—even as He,
His right I share.

When Jesus rose with life divine,
I, too, was there;
His resurrection power is mine,
And, as the branches and the vine,
His life I share.

When Jesus comes some day for me,
I shall be there;
With Him and like Him I shall be,
And all His glorious majesty
I, too, shall share.

O blessed life, so deep, so high!
Lord, keep me there;
Help me with Christ to live, to die,
And let me with Him bye and bye
His glory share.
—A. B. SIMPSON

Speak to Us, Lord

Speak to us, Lord, until our hearts are melted,
To share in Thy compassion for the lost;
Till our souls throb with burning intercession,
That they shall know Thy name, whatever the cost.

Speak to us, Lord, till shamed by Thy great giving,
Our hands unclasp to set our treasures free;
Our will, our love, our dear ones, our possessions,
All gladly yielded, gracious Lord, to Thee.
—Unknown

God Is in Every Tomorrow

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow,
Planning for you and for me;
'E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity—now!
—Author Not Known

The Safe Habitation

Call Jehovah thy salvation,
Rest beneath th' Almighty's shade;
In His secret habitation
Dwell, and never be dismayed.

There no tumult can alarm thee,
Thou shalt dread no hidden snare;
Guile nor violence can harm thee,
In eternal safeguard there.

God shall charge His angel legions
Watch and ward o'er thee to keep;
Though thou walk through hostile regions,
Though in desert wilds thou sleep.

Since, with pure and firm affection,
Thou on God hast set thy love,
With the wings of His protection,
He will shield thee from above.

May-June, 1948

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

Life's Better Way

It's great to find life's better way
And walk therein from day to day;
To pray and hope and smile and sing,
And to the right forever cling;
To cultivate a patience real
On which our God can set His seal;
To love the truth and all that's good
And bless our fellows as we should.

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

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

The Summons

They crouched within a hut, destroyed by angry shell;
Their quivering lips did move in speech,
though faint;
There was scarcely strength, it seemed, to tell.

Their need, no power their woes to paint,
"You have hope!" their sunken eyes did chide.
Alas! I would have turned aside.
'Twas just a vision; it would pass;
Then heard I a Voice with loving firmness say:
"You're being summoned; go without delay."

Could it be? A Macedonian call for one as I?
"Come o'er and help"—the plea is ringing still;
"You have hope"—how dare I let them die
Without the proffered "Whosoever will!"
Dear Lord, I'll not Thy call refuse
If truly me Thou wouldst choose;
Across the seas? In places hard?
Oh, faithful, loving Guide, here is my "Yes";
This earthen vessel take, and use, and bless.
—ILSE L. SCHLAITZER

A PREACHING PROGRAM

Prepared by Rev. John E. Riley

Revival Rains

Scripture—Malachi 3:1-12.

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

Introduction:

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

a) It reaches back to the beginnings of the universe and beyond into the eternity of the past—forward to the end of time and on into eternity. Yet it is ever present now.

b) It is full of the deepest mysteries that the greatest minds of all ages have been unable to plumb.

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

3. One of the great mysteries of the Bible is the Holy Spirit.

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

4. Like a great rain in a hot dry country is the ministry of the Holy Spirit. Palestine is a hot dry country with much of its land below sea level and much of it mountainous and rocky. Twice a year heavy rains fall: the early rain at the beginning of the civil year about the time for planting (September or October); and the latter rain at the beginning of the ecclesiastical year (March).

I. Rain is sometimes the minister of judgment.

A. The Flood—Genesis 7.

B. Fire upon Sodom—Genesis 19.

C. The 3½ years of no rain in the time of Elijah—I Kings 7. Trifle with the Holy Spirit and you will suffer.

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

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

1. "I will give you rain"

2. "I will give you peace"

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

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

5. "I will set my tabernacle among you"

6. "I will walk among you and will be your God, and ye shall be my people."

B. God's rain is timely in its arrival—Deuteronomy 28:12, "rain in his season."

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

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

C. God's rain is nourishing in its ministry. "He planted an ash and the rain doth

nourish it" (Isaiah 44:14). The Hebrew "nourish" means to make great, to magnify, to make excellent. Thus will the Holy Ghost do for us. Back in 1936 when the dust bowl states were dry and brown the states east of the Mississippi were beautifully green and lush by contrast.

D. God's rain is refreshing and cleansing.

1. It cleanses from sin.

2. It banishes doubts and fears.

3. It brings a refreshing spiritual bath for the dusty, weary traveler. "I feel so clean," is a common expression among God's people after a time of blessing. William Stidger has written a beautiful bit of verse, "I Saw God Wash the World Last Night." He tells of the rain, of a sparkling white birch tree and then finishes:

Oh, that God would wash me

Clean as that white birch tree.

E. God's rain is plentiful in supply.

1. Tell me how much water there is in all the oceans, lakes, and rivers. Tell me how much moisture is suspended in the great envelope of atmosphere around the globe. Tell me of oceans 155,000,000 square miles on the surface and miles deep. Tell me of a God who could make more oceans.

2. And I will tell you of a God who says, "if we follow on to know the Lord," He will pour out His Spirit on us like rain.

Conclusion:

1. The driest place in the world is in Iquique, Chile, where the rainfall is only 2/10 of an inch annually.

2. The wettest place in the world is on the southern slopes of the Himalayas where the warm moist winds off Bengal Bay deposit 500 inches of rain annually.

3. We may live where revival rains fall frequently upon us, "if we follow on to know the Lord." "He shall come unto us as the rain."

The Christian Home

(Mother's Day Sermon)

Scripture—Matthew 5:1-16.

Text—As for me and my house, we will serve the Lord (Joshua 24:15).

Introduction:

1. Perhaps there is no more appropriate time to preach about the Christian home than Mother's Day. We don't want Mother's Day to become simply sentimental. Mother makes home more than anyone else. Home is the supreme interest of mother.

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

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

a) Better houses. We are an average people and get by passably but we must not be blind to the millions that are ill-housed. In New York City there are 250,000 bedrooms where the sun never shines. Slum conditions—rickets, T. B., etc. Millionaires (many of them church members) collecting rent from people living in tumble-down, leaking, vermin-infested fire traps.

b) Better living conditions—employment, food, medical care, fresh air and sunshine for children, parks, etc., for leisure time. City and country slums are the breeding places for most of the crime in the country.

c) A particular phase of the above—better care for mothers and children. The nation can spend billions on armaments, billions more on tobacco and indulgences—while we have the highest infant mortality of most civilized countries. (I John 3:17) "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

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

I. First of all, we need better mothers.

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

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

In my years in the church and as a pastor, I have seen very few Christian husbands of unchristian wives. And even fewer cases of Christian fathers saving children in spite of unchristian mothers. Jerry McAuley once said that he never knew a man permanently converted unless he had a good mother.

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

A. This may not be the word I want, for I do not mean to exalt as the ideal the home where either father or mother is an arbitrary dictator. Some of the most godless dissolute people I have known have been those brought up in dictatorial homes.

B. Perhaps what I mean to say by "authority" had better be broken up into its parts.

1. Respect for the will and word of parents.

2. Obedience of the children.

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

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

It isn't enough to lay down rules for the home without recognizing the poisonous atmosphere about in the world that breaks down the morale of children and even grownups.

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

No parent is going to find his children angels or is going to be able to reign as proud pope or dictator. He is going to have heartaches and upsets and sorrows. But if he wishes to have a Christian home he must make his children feel the power of his will, the power of his love, and perhaps the power of his rod. Prov. 13:24—"He that spareth his rod hateth his son." Rebellion and disobedience are in the air. If we want our homes to be Christian we'll have to see that they are "air-conditioned."

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

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

1. There is the lack of inner adhesion. No soul rest or satisfaction. Little spiritual emphasis.

2. There is the pull of outer attractions. Delfication of material things and of speed. Multiplication of activities—movies, dances, card parties, social whirl, etc. "Whirl is king."

B. A Christian home must be different from that.

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

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

3. There must be a cultivation of inner joys.

IV. Last and most important, we need the family altar. This will do more than anything else to make a Christian home. In fact, you cannot have a Christian home without it. "Ye shall teach them your children" (Deut. 11:18-25). I think the greatest difference between the so-called Christian home of today and that of 100 years ago is this—parents no longer pray with their children. If angels can fall from heaven—if children can go from godly homes to hell—then what in heaven's name do we expect of this generation which has not heard its parents read the Bible and pray in the home?

Conclusion:

1. Our outlook for the American home may be rather dark.

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

"Her Candle Goeth Not Out"

(Mother's Day Sermon)

SCRIPTURE—Proverbs 31:10-31.

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

Introduction:

1. The Book of Proverbs has never been too easy for me to reconcile with that which I know of the author.

a) It is rather disconnected and broken up.

b) There is no consistent theme. At least it seems that way to me.

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

2. But there are glorious spots in this collection of wise sayings that are worth the whole book. And of course it all has its place in God's Word. "The fear of the Lord is the beginning of wisdom." "The path of the just is as the shining light . . . etc." "Keep thy heart with all diligence, for out of it are the issues of life." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Righteousness exalteth a nation, but sin is a reproach to any people." "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "A good name is rather to be chosen than great riches." "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

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

a) These qualities are found here in description.

b) They are found elsewhere in scripture in example.

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

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

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

5. "Her price is far above rubies." How much women contribute to life and civilization.

a) They bring children into the world.

b) They fashion and mold children in formative years.

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

6. With a little understanding then of how important mothers are to the well-being of the race, let us observe here the qualities of a good mother.

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

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

B. But it takes the parents to ruin a home. As long as they are true the home hangs together. When they fail the home is broken.

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

1. There must be a single standard for men and women.

2. There must be faithful devotion in thought, word, and deed.

a) The home is threatened today by—fast and loose living, joking attitude toward marriage vows, divorce and broken homes.

b) Nothing—pleasure, fame, companionship—can come before home and family.

II. I see, secondly—Industry, and or, good management. Notice how much of this passage is given to this virtue.

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

B. It does mean that no home can be what it ought to be if any mother is lazy or extravagant.

1. Laziness kills man's ambition.
a) Spoils the surroundings in which children grow up.

b) Breeds laziness in the children.
2. Wastefulness is a sin that nearly destroys the home.

3. All the opposite is true of industry and good management. Here is a lesson which this generation needs. Think of the pioneer mothers that have raised a family, managed on a shoestring, and brought their children up with character and courage. How mothers manage with sewing, working, etc.

III. I see, thirdly—forethought. This is closely related to the foregoing and yet it is just a bit different.

A. There is something about being close to nature and seeing and feeling the roll of the seasons that breeds hardy character.

B. See here that this mother doesn't fear the coming of winter because all her household are clothed with double garments. It is a matter of pride to manage well with just a little.

C. I believe that one who looks ahead is much more likely to plan for eternity than the wastrel who lives but for the moment.

IV. She cares for her family with the golden rod of loving authority. "She looketh well to the ways of her household."

A. She knows that to let her children grow up without authority is to aid them

to become law breakers—ignoring the laws of the land and the laws of God.

B. She puts her own wants and wishes after those of her family—what love for her children.

V. She speaks with wise kindness or with kind wisdom.

A. The knowledge mothers have is born of love.

B. It is a discerning knowledge; you know it is pretty hard to lie to mother.

C. It is a wholesome human knowledge with a sound philosophy of love and righteousness that takes into consideration human vices and virtues.

VI. She has a heart of charity for the world (v. 20).

VII. She values the dignity of the human soul more than anything else in the world.

VIII. She fears the Lord, and brings her children up thus; "The hand that rocks the cradle rules the world."

Conclusion:

May we have a revival of Christian motherhood!

The "candle" of a good mother "goeth not out."

Christ Jesus, Redeemer and Lord

SCRIPTURE—Revelation 1.

TEXT—Revelation 1:4-6.

Introduction:

1. This is a day of key personalities, a day of hero worship.

2. But there is One who is the greatest Figure of all time. In Him is nothing wicked or unholy; in Him is nothing of pretense or sham; in Him is nothing of unreality or impermanence; in Him is nothing but the highest and the best—so high and so good that the tongue or pen of man cannot describe Him.

3. Every outstanding character has those who hate him or love him. But Christ is so far beyond fault and wrong that anyone that despises Him must be blind or insane, anyone that hates Him must be full of sin, anyone who is indifferent to His glorious beauty is twice dead and plucked up by the roots. The brightest light, the highest magnifying glass of scrutiny can but show the more clearly His complete and utter and unspeakable worth and, when the fires of eternity have consumed the dross of evil and all the stuff of time and sense, His character will stand out undimmed by the ravages of time, unspooled by the fires of judgment, ever more beautiful as the ages roll on. He is our Wonderful Lord, Jesus Christ, This Book, which is really a revelation of Him, gives us a vivid picture of Him in the first chapter.

I. He is the Faithful Witness.

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

B. Of the weakness and wickedness of man.

C. He is faithful in this office work.

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

2. When man is called an animal, an angel, a god, a guiltless-sick child.

II. He is the First Begotten of the dead, "first-born from the dead"—Moffatt.

A. He alone faced the grim monster and conquered him. Every story, success or failure, finished with "sickened and died"—until Christ came.

B. He is the first fruits of them that sleep. We shall rise also.

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

A. In character He is beyond the kingliest of men.

B. In power, He is beyond the mightiest of men. The only reason He tolerates the temporary reign of wickedness is to bring from this world the qualities that are worth living for.

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

IV. He is the Friend of sinners.

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

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

C. He has made us kings and priests unto God.

1. Usually there can be only one king if there is to be peace—for the king wants to be boss and he wants the attention. We cannot have those two things (selfish favor and power), but we can be kingly in character, ruling over our own spirits and serving God and humanity.

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

The Furnished Upper Room

(Communion Service)

SCRIPTURE—Luke 22:1-13.

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

Introduction:

1. God always has plans made ahead of time. We say, "Afterthought is always better than forethought." Not so with God—"Known unto God are all his works from the beginning of the world" (Acts 15:18). We may be surprised at that which happens but God never is. He is never taken unawares. Then let's do our best and trust God for tomorrow. Unbelief, lack of confidence in God, is as much a sin as lying or stealing. God knew where to send Elijah to the brook Cherith (I Kings 17:5). He had the widow of Zarephath placed when Elijah came to town. He had Peter ready for Cornelius, etc.

2. The "Feast of Passover drew nigh."

a) To the Jews it was just another Passover.

b) To the Jews it was a memorial of the ancient Passover.

c) But to Jesus—it was "The Passover," that to which the others all pointed, that of which they were the antetypes. As He approached this Passover He was the lamb that was to be slain—and yet He was the only one that knew it.

3. Jesus remained at Bethany and sent two disciples (Peter and John) to prepare the feast. He told them they would find an upper room furnished. The man who owned the house was probably a disciple of Jesus Christ. He may have known that Jesus was coming or not, but at any rate his house was at Jesus' disposal.

I. This furnished upper room is to me a symbol of the human heart:

A. It was the place where Jesus communed with His disciples.

B. "He dwelleth not in temples made with hands" (Acts 17:24, Paul in Athens).

C. The upper room typifies the highest of man's nature.

1. True, our bodies are the temples of the Holy Ghost.

2. But only subordinate to our hearts.

II. This upper room was furnished.

A. Probably in Oriental custom was furnished with round center table and reclining couch around it.

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

III. As we approach this Communion service, let us see that we have a furnished upper room for the Master to meet with us. The only place God can meet us is in our hearts. If we refuse Him our hearts we cannot meet with Him. Are our hearts prepared for Him to meet with us?

1. Are our hearts cluttered up with sin? Sinful habits, worldly-mindedness, selfishness, carnality, dust of doubt, etc.

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

3. Or are we thoroughly furnished unto every good work—meet for the Master's use? (II Timothy 3:17).

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

a) Met Jesus, loved Him, invited Him home. Jesus said he would come sometime.

b) Found best upper room and prepared it.

c) Disappointed many times that Jesus did not come.

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

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

The Cultivation of the Soul

SCRIPTURE—Hosea 10.

TEXT—Break up your fallow ground, and sow not among thorns (Jeremiah 4:3). Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you (Hosea 10:12).

Introduction:

1. Observe the scriptural background. Hosea (760 B.C.) and Jeremiah (612 B.C.) were about 150 years apart in their prophecies. One prophesied before the Assyrian Captivity and one after and yet their messages were somewhat the same. Hosea said, "Repent and turn to the Lord, and He will preserve you from the destruction coming." Jeremiah said, "Repent and turn to the Lord, and He will restore you from the destruction that has come upon you."

2. It is a farming figure of speech which both prophets use, i.e., fallow ground (ground which may have been cleared of stumps and plowed but has been left unseeded and uncultivated since).

a) Hosea describes the result of sin. You plowed wickedness. You reaped iniquity. Your fruit has been lies. Your wickedness is that you have followed your own stubborn way; and have trusted in human might.

b) Now he says—If you will sow righteousness, you will reap mercy. It is already harvest time, and if you will implore the God of the harvest, He will come and rain righteousness upon you.

3. This is primarily a message to backsliders, but it has a message that is needed to stir all of us as God's people occasionally.

I. There are seasons in grace as well as in nature.

A. There are the great dispensations—God said:

1. Father—innocence, Law.

2. Son—grace—"When the fulness of the time was come, God sent forth his Son" (Gal. 4:4).

3. Holy Spirit; and yet through them all the great purpose of God moves.

B. There is the seedtime and the harvest within these greater periods. Jesus taught the progressive character of His grace and His kingdom in several places (Mark 4, the Parable of the Sower).

C. There is a cultivation and seed sowing done in the two works of grace that never needs to be done over again.

D. And yet after conversion there are some seasonal cultivations. These seasons are found in body, in mind, in soul, in the group, and in the individual.

1. There is the period of cultivation.

2. Then the period of sowing.

3. Then the period of patient waiting and praying.

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

II. Just as God and man must co-operate in nature so they must in grace.

A. God says—Break up your fallow ground—ground that has had some cultivation but has not been seeded and has not been kept cultivated.

1. Something about us doesn't like to be disturbed but God insists upon it, and,

2. If we would know God's blessing, we must face it. Break up the fallow field of indifference; the fallow field of habit; fallow field of self-satisfaction; fallow field of doubt; fallow field of self-pity.

B. How shall we break up our fallow ground? By reversing the process by which it became fallow.

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

2. Fallow ground becomes dry—we'll have to cry out for showers of refreshing and open our hearts to receive the rain.

3. Fallow ground becomes hard—we'll have to break up and soften up; pray to God to make us tender instead of hard. Poor habits of Bible reading, prayer, testimony, worship in service, singing, etc., need to be broken. Habits of thought, of feeling, of action, may need to be changed.

4. Fallow ground becomes grown up with weeds; we need to do some weed pulling, shake the good earth off them and throw them over to die in the sun. Breaking up means humbling yourself, prayer, heart-searching, confession, accepting the truth for yourself.

C. Then we must sow the seed of righteousness.

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

Within Calling Distance

SCRIPTURE—Luke 8:1-18.

TEXT—Because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered . . . I will bring upon Judah all the evil I have pronounced against them (Jeremiah 35:17). The Lord called Samuel: and he answered; Here am I (I Samuel 3:4).

Introduction:

1. A boy came in to dinner one noon to find that the family had already begun to eat and that his favorite piece of chicken was gone. When he complained, his father said, "Son, if you want to be called to dinner, stay within calling distance."

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

I. God is eternally calling.

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

I pity profoundly the person who does not have a few mountain peaks of memory, places where God has spoken to him and he to God: Bethel, Carmel, the Transfiguration, Pentecostal experiences.

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

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

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

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

(1) We can find direction in the common activities of life which do not seem to have any moral significance.

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

(3) Then, in particular situations, I believe, there are times when we will have a keen persuasion; "God is speaking to me, saying definitely, 'This is the way, walk ye in it.'" If we would be wise, then let's keep in calling distance of the Father, for He giveth wisdom. The reason that people stray so far is that they follow their own directions rather than His. There are three principles, which need to be applied right here.

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

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

(c) Third—always harmonize one and two if possible.

2. God speaks in warning.

a) It would be ridiculous to think that in a world of such tremendous values, where so much is at stake, there were no dangers. The greater the value the greater the possible loss, the greater the intelligence and freedom the greater the responsibility, the greater the possibilities of happiness the greater those of sorrow.

b) We find warnings on the physical plane. Instinctive fear, pain, etc. are warnings against danger.

c) Then there are the warnings which greet man, who is a rational intuitive creature—reason, common sense, etc.

d) Then there are the flashes of warning that come to us. Some would make them simon-pure supernatural phenomena, others would laugh them into scorn. It would be best to take a moderate attitude.

3. God speaks in winsomeness, i.e., He calls us. As Jesus said, "Come and dine," so God calls us to himself, to holiness and heaven, to deeper spiritual things, to His work.

II. But the receiving depends upon us. To turn to the radio for a concrete analogy, the broadcasting station is of little value without a receiving set. Let no man say, "God has not spoken to me. God does not talk with me." Rather, let him say, "I've wandered so far from God that His voice has ceased to reach me; His call no longer falls on my ears. I don't hear Him now because I am not in tune with Him, because I'm out of calling distance." Someone asks, "How am I best going to hear the Lord when He speaks to me?"

A. First, by tuning in to God's call.

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

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

3. We tune in by prayer. Is it strange that some people are so dull of hearing and understanding, or so cold and feelingless and stale, when they don't pray and wait upon the Lord?

B. Tune out. Jesus said, "Go into your closet and shut the door." A man standing in telephone booth said to his friend, "I can't hear." The man on the other end said, "Close the door to the booth and then you will hear." Tune out selfishness, worry, work, etc., or you will never hear God, or you will get just a mere babble of sounds. That's the reason that some people are all mixed up. They've never tuned out other things. If you get two stations on the radio you can't make out anything; you must tune out one. I have the power to select. I can choose the thoughts and meditations, the feelings that I want to choose. By God's grace I will choose the best. We must learn God's voice and then wait to hear it.

III. God's dealings with us are determined by the way we hear Him.

A. It is true that some men hear and yet do not act as they hear.

B. But one who does not do as he hears will soon not hear. He will become dull and deaf to the truth that falls upon his ears.

C. If we do not hear—

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

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

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

D. But if we do hear what a blessing we will be. Like Samuel God will speak to us and send us out to work for Him. Like Paul during shipwreck, we will hear God say, "Fear not, for no one shall be lost." We will always have something fresh and blessed.

Conclusion:

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

To Him Be Glory and Dominion

SCRIPTURE—Revelation 1.

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

Introduction:

1. Concerning this book—Revelation.

a) It is the revelation of Jesus Christ—not John. No religious book or sermon should reflect the author too much—should reveal Christ.

(1) Course of revelation—God gave it to Christ—Christ sent angel to John—John reveals it to us.

(2) Revelation of Christ—begun in the Old Testament—continued in Gospels—and prophetically here reveals future and the end of the age.

2. Blessings are promised on the reader and the hearer.

3. Here is found a magnificent doxology.

I. The object of this doxology—Christ (vv. 5, 6).

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

1. Jesus loves us—wonderful—"loveth."

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

3. Efficacious blood.

a) Washed or "loosed" us from our sins.
b) Made us "a kingdom of priests"—"a royal priesthood" (1 Peter 2:9).

B. Then comes this glorious doxology—"to him be glory and dominion for ever and ever. Amen!"

II. The climax of the fulfillment of this acclamation will be in the fullness of time—in heaven. Revelation 22:1-5—throne of God

in heaven. Revelation 11:15—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." 1 Cor. 15:24-28—put down all rule and authority and the last enemy, death.

A. No one can read the Scripture and believe it without believing there will be a time when Christ shall reign having banished sin and Satan.

1. When will that time come? When the Rapture, the tribulation, millennium, Battle of Armageddon, and all those strange events shall have occurred. When the Judgment has passed—with "Come ye blessed" to the saints—with the Devil and his angels and all sin and finally impenitent sinners banished from the presence of God. When time is no more and eternity is begun.

2. What will that be like? Only experience can explain that to us—but we have a few glimmers. No sin and no Satan—no suffering or heartache or sorrow, etc.

a) No rivals—no opposition—no plotting—no discordant voices. Here men disbelieve Christ—worship other gods—doubt His deity—take His name in vain. Every king or leader has had opposition—plotting, bloodshed, murder, etc. None there. No boos in the crowd. No evil looks, no sly words.

b) No indifference to Him. Men ignore here—church bells toll—choirs sing—preachers preach and pray—but the crowd laughs and sings and worries on its way.

c) Eternity will be an unceasing, unbroken, unanimous paean of praise to Christ—the Lamb that was slain—One found worthy to open the book—the One who loved us and washed us, etc.; to the only wise God our Saviour, etc. That will be the first, last, and only perfect kingdom, and I do not want to miss it. But no man can repeat this honestly who does not give Christ glory and dominion now.

III. For us—for you and me—it begins now.

A. Our entrance to the grand coronation there in the skies will depend upon our crowning Him here now. When the King comes to His throne, then many will come and try to get in, but He will say, "Depart . . . I know not whence ye are" (Luke 13:25-27). But we shall reign with Him only if we suffer with Him and submit to His rule.

B. In my life "now" be glory and dominion to Christ.

1. In my life now be glory to Christ.

a) I will ascribe all the glory and praise to Christ; Christ did it; His is the glory, not mine.

b) I will so live that my life shall praise Him. I ought so to live that my life would bring glory to Christ.

2. In my life now be dominion to Christ. Christ shall dominate me—or it may be the

figure of music—prominent tone. In the music of my life, Christ shall be the melody, the refrain.

3. To say this and mean it, will mean: wearing chains—slave's attire—doing menial tasks—relinquishing pride and independence.

Conclusion:

We have all heard the magnificent story of Queen Victoria during the rendition of Handel's "Messiah," standing and doffing her crown to the Messiah. Ours will not be that dramatic—it will be a humiliating death to self and a daily slavery—but we shall be love slaves!

The Day of Visitation

SCRIPTURE—1 Peter 2:1-12.

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

Introduction:

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

1. Most of the time when "visit" in any of its forms is used, it refers to the judgment of God falling upon a wicked person or nation; about forty-five times this is the use of the term: "I will visit their sin on them" (Ex. 32:34); "Then will I visit their transgression with the rod" (Psa. 89:32); "Visiting the iniquity of the fathers upon the children to the third and fourth generation" (Ex. 20:5).

2. At other times it pictures to us the loving grace and favor of God being bestowed on His people. "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God . . ." (Psa. 65:9). What a picture of the visitation of God! Why all these blessings? Because God had visited the earth. The gates of the city of Nain open; there is sound of weeping and mourning. A long procession of sad people emerges, ahead of it a casket, in it a young man, well known and loved; beside it walks his widowed mother. Suddenly the procession stops. Jesus is here with His compassionate power. The dead man sits up and begins to speak. The people rejoice with reverent joy saying, "A great prophet is risen up among us; and that God hath visited his people" (Luke 7:16). Nothing is more beautiful than the praise and prophecy of Zacharias, at the birth of his son, John the Baptist; "Blessed . . . for he hath visited and redeemed his people" (Luke 1:68), and "The dayspring (or daybreak or sunrise) from on high hath visited us." The Lord visited Sarah and Hannah and gave them sons He had

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

3. So it is that that word "visitation" becomes dear to us. Thanksgiving and Christmas are dear to us, because we meet our families. That day is dear to us when a loved one returns from a long separation. But the day I love best is the "Day of Visitation" when God visits and blesses His people. And so Peter exhorts the people to live an upright godly life so that, regardless of what the heathen say now, in the day of God's special blessing and visitation they may glorify Him.

I. When shall our day of visitation be?

A. This is even now the day of visitation.

1. This is the dispensation or visitation of God the Holy Ghost. God is visiting this world in a peculiar way in this dispensation of the Holy Ghost.

2. See the comparison in Scripture of this age with others. "These all . . . received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11). The prophets enquired of the grace that should come to you . . . which things the angels desire to look into (I Peter 1:10-12). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth" (John 16). "The works that I do shall ye do and greater because I go to my Father."

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

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

II. What shall this day of visitation be?
A. It will not be a day of splendor and show that will please the carnal heart. "A wicked and an adulterous generation seeketh after a sign." But "the kingdom of heaven cometh not with observation." If you are looking for something spectacular you are going to be disappointed.

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

C. It will be in terms of changed lives that God will bless us.

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

2. What God wants is obedience. "Obedience is better than sacrifice and to hearken than the fat of rams." The Lord says, "Because thou hast been faithful over a few things, I will make thee ruler over many things." If we'll be faithful God will take care of the rest. If we are not blessed it is not because we do not get some magic formula or hocus-pocus right. It is because we haven't been faithful and obedient.

What a day of visitation if all of us would just step up a little. It is not some strange sign, some mysterious, miraculous thing that will bring a visitation of God. It's common everyday obedience.

III. What shall be the results of this day of visitation?

A. The Gentiles will glorify God, i.e., sinners will be saved.

B. The church will be lifted to a higher plane of living.

The Point of Efficiency

SCRIPTURE—II Corinthians 4

TEXT—The law of the Lord is perfect, converting the soul (Psalms 19:7).

Introduction:

1. Every machine has a point of efficiency. It reaches its maximum efficiency under certain conditions, and at a certain speed. Vary the conditions or the speed and its efficiency drops. Violate the general principles and the machine is destroyed.

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

I. There are certain safeguards we must set up when we approach this subject of efficiency in relation to man.

A. We must avoid oversimplification.

1. Making man a machine alone is one of the dangers of using the term "efficiency"—it may suggest the idea of mechanical and material utilitarianism. Sandow said, "I'll make myself the strongest man in the world." He developed his biceps, but neglected his brain. Mussolini held up the ideal of physical strength and fertility. Said he, "Let us have strong men and productive women and big families—and we will overcome the world." The modern ideal—your body is yours to enjoy.

2. Or a mind alone is a step higher than the glorification of the body. But it isn't good enough. Intelligence may be a cold heartless thing. Science without character has brought us to the threshold of destruction.

3. Or a soul alone. Perhaps the least of our dangers along this line is the danger

of talking of the soul while the body and mental needs of humanity are forgotten.

B. On the other hand, we must avoid confusion and contradiction.

1. It is true that man is a complex being with body and mind and living simultaneously on different planes.

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

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

c) Here on the soul plane—the moralists, religionists, etc. Very often there is confusion and contradiction—the specialists clamor for attention—the man's own needs and wants seem to conflict.

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

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

b) Approaching it from a theoretical point of view we see that it must be so. In an intelligible universe there is a purpose in everything. With man there must be some one purpose which is big enough to overshadow all others. That one purpose is holy character. All other purposes must dovetail into that.

II. Holiness is man's point of efficiency.

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

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

A. Holiness or holy character is the one safe master gage of efficiency.

1. It sets up an ideal for physical efficiency—"the body is the temple of the Holy Ghost." It is to be clean, and strong, healthy and happy. But its chief purpose is to be a dwelling place for a pure spirit and its God.

2. It sets up an ideal for the mind. "Come now and let us reason together." "Whatever things are true, etc., think on these things." "Study to shew thyself approved unto God."

3. But at all times holy love is to be the supreme value, and if at any time any one

of the lesser values should seem to contradict it must be submerged. "If thine eye offend thee, pluck it out, for it is better to enter into life maimed than having two eyes to be cast into hell fire."

B. And certainly it is very evident that anything other than holiness is inefficient.

1. Here the body is glorified—its strength and beauty are extolled, and it is given a primary place. For a time that may seem to succeed but eventually through lack of moral restraint disease, debility, and destruction come.

2. Here the mind is glorified—success may seem to come for a time—but then intelligence without character becomes like an atomic bomb in a robot plane over a great city and a raving maniac with his hand on the bomb release.

3. We are so fearfully and wonderfully made that when disease (sin) gets into the soul, it

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

b) Distorts the thinking

c) Creates crazy impulses to wrong action

d) Tears the body to pieces

e) Throws a monkey wrench into the machinery of society.

III. Each one of us must study to find his own point of efficiency, for though the law of the Lord is universal and the principles of life are the same, yet individuals vary in strength and ability. (This ought to be practical advice to Christians.)

A. If you want to be your best for God and for yourself—first, ask God to deliver you from the blight of sin. Then ask God for grace and wisdom to be your best.

1. Begin with yourself as you are.

a) There is no use in wishing you were in an ideal world. You are not.

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

2. Remember three practical principles.

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

b) God in His wisdom will not let us undergo more than we can bear. "There is no temptation overtaken you . . ."

c) When we get beyond the point of efficiency we must slow down. "There is a way of escape." The body may need rest, recreation, food, medicine, etc. Many are the saints who have gotten into trouble here—Elijah after Mt. Carmel. The mind must not be strained beyond its capacities. The emotions must be kept in balance for any good emotion may be carried to extremes—sympathy, concern, fear, tenseness. Conclusion:

1. There is no denying the ruinous effect of sin in the world.

2. But distress works for our glory if we look at things eternal.

The Bane and Blessing of Light

SCRIPTURE—John 15:22-27.

TEXT—The people which sat in darkness saw great light (Matthew 4:16). And this is the condemnation, that light is come (John 3:19).

Introduction:

I. One of the most oft-used words in Scripture is "light." Light is one of the figures used to portray gospel truth. God's revelation of himself is likened to the sun-shine or the day. Christ is called "the day-spring from on high," "the sun of righteousness." Of himself He said, "I am the light of the world. He that followeth me shall not walk in darkness." Around the sun is an envelope of rare gases, called the photosphere. From this photosphere we receive light and without it the sun would be well-nigh invisible. So Christ is the revelation of God. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

We don't appreciate light very much in this land where it is never dark. In primitive lands where the only illumination is the flickering of an open fire, the people appreciate light and fear the darkness. In the polar regions where there is extended darkness for weeks at a time, men sometimes go mad. And when light does come they greet it with inexpressible joy. Who has not known the almost unbearable duration of a night of worry and pain. The hours drag, the clock ticks, the darkness lingers. Then dawn comes with its hope and life. One man of old cried out, "My soul waiteth for thee more than they that watch for the morning." I wish to speak to you of the blessing and bane of light.

I. In the first place, light brings knowledge. Perhaps we might say—light is knowledge or knowledge is light. Ignorance is darkness; darkness is ignorance. In the night without illumination man stumbles across every object in his path unless he carefully feels for every step. The world about is shrouded in gloom and mystery. He knows not what lies around him. He is ignorant and blind because it is dark and he has not light. The same is true mentally—light is knowledge, ignorance is darkness.

A. Light brings knowledge of existence. Without light we would never even know what things existed.

1. Without receiving light we would never know of the existence of God. That does not mean without the Bible we would not know of the existence of God. For we have knowledge and intimations of God without the Scripture (Rom. 1:19, 20).

2. The light of God's Word brings to our knowledge the existence of a vast realm of spiritual realities. He that follows Christ

shall not walk in darkness. He shall not fall over objects in the way. Jude said in benediction, "Now unto him that is able to keep you from falling." He shall not be deceived by the chimeras and mirages of the devil, reaching after empty space, pursuing a will o' the wisp, buying that which is not bread, laboring for that which satisfieth not. But he who has the light and walks in it shall go straight to the Water of life and slake his thirst. Light brings knowledge of existence, brings reality, brings life. Light brings knowledge of relations. It shows things in their true size and relation. Light helps us to see things in the right proportion and relation so that we seek first the kingdom of heaven and all lesser good things are added unto us.

II. Light also brings hope:

A. Because darkness covers danger and death.

B. Because light means safety, shelter, home, activity, and sight. To the sailor, storm-tossed and uncertain, the light-house's beam seems like the finger of God. To the man in an open boat, or in a wintry blizzard, light means home, warmth, love, and shelter. To the lonely watcher of the night, light means activity and companionship. To the eyes weary with peering into the darkness and beholding nothing, light means vision. Light means hope, assurance; it breaks as the dawn of quiet peace and confidence on the one who has been in darkness. The sinner driven by guilty conscience plods along in the weary night, until the word comes to him—"Though your sins be as scarlet they shall be as wool, though they be red like crimson they shall be as white as snow." He looks up into a forgiving Father's face and sees the dawn of hope. The slave of carnal dispositions, disturbed by anger and bitter feelings, desirous of doing God's will, yet tossed by evil passions, hears "the blood of Jesus Christ God's Son cleanseth from all sin" and hope floods his soul.

III. In the third place, light brings maturity. Healing, life-giving maturity is found in light.

A. Light aids the germination of life.

B. Light not only aids birth; it also brings health and mature growth. If we want to make progress we must seek light and walk in it. The reason that we are sickly in soul is that we are afraid of light. We run away from it. When any light does come to us, we back away until the light becomes darkness. Sometimes when light comes we may think that it is condemnation. It is not unless we have had it before and have disobeyed it. New light is a blessing if we will walk in it. It is like a new day, the rising sun, another opportunity to grow, to be strong by taking in the infra-red rays of God's truth.

IV. But, finally, light brings condemnation; it blights and curses when it is not

put into practice. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin" (John 15:22); "And this is the condemnation, that light is come" (John 3:19). Even sadder than a heathen land where the gospel light has never come is a Christian church where the light falls upon the Sahara Desert of souls who have steadfastly refused to obey God. The light that has been within thee becomes darkness. Conclusion:

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

A Fugitive's Vow

SCRIPTURE—Genesis 28:10-22.

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

Introduction:

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

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

2. Surrounded by a hostile country—

3. Bound for an uncertain future.

B. Notice the conditions of Jacob's vow. We can make no such conditions with God. Jacob said, "If God will be with me, . . . and will give me bread . . . and raiment . . . so that I come again to my father's house."

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

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

b) See experience—Christian nations are far better off than others. Cf. India, Africa, or China with U. S. or England.

c) Individuals are greatly blessed as God's children.

2. But we can't ask all of these things when we come to God to be saved. We can't drive a bargain with God, saying, "If You'll give me wealth, health, family, comforts, etc.—then I will serve You."

a) There's only one thing we can say to God when we come to Him: "Lord, if You will accept me and give me grace, I will give myself to You."

b) We have no right to expect anything more than our own salvation. The Scriptures say, "Seek first the kingdom of God

and his righteousness, and all these things . . ."

(1) Salvation is unconditionally given to us when we give ourselves to God.

(2) Anything else is given to us as God sees fit. Keeping that in mind, I would call your attention to Jacob's vow.

I. First, he said, "Then shall the Lord be my God."

A. He didn't say, "Then I will be religious. Then I will go to church. Then I will be good. Then I will pay my bills. Then I will quit beating my wife. Then I will quit gambling. Then I will endeavor to associate with the better class of people," etc.—he meant all these things but he meant more. "Then shall the Lord be my God."

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

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

1. Sorrowful repentance for sin.

2. A sincere forsaking of sin.

3. Wholehearted obedience.

4. Intelligent unstinted love—love of the whole personality. Jacob said, "The Lord shall be my God. I know who He is. He is God, holy, infinite, Creator and Lawgiver. Therefore, I will be honest, and upright and I will love and obey Him with all my heart."

II. Then, "And this stone, which I have set for a pillar, shall be God's house." The house of God here has significance to me.

A. It means rest; Jacob had slept here all night. The house of God is a place of rest, of consolation and comfort (see Isa. 4:6).

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

C. It means effort, labor, sacrifice. Temples don't grow; this one didn't. Jacob had to set it up. He poured oil upon it, and he built an altar there.

D. The house of God means a place set apart, sacred to God.

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

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

2. If church did not mean universal evangelization and salvation, then those who worshiped God could do so privately in the secrecy of the closet.

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

A. Jacob was a Jew; a shrewd, bargaining business man. This was probably the hardest thing to promise God; this giving of the tenth was a practical proof that Jacob really was serving God.

B. Notice the terms Jacob uses, "of all thou shalt give me." He acknowledges that everything comes from God—that everything belongs to God—and that we are only stewards of that we possess.

Conclusion:

Jacob lived up to his vow. The Lord prospered him—went with him—provided for him—brought him back with peace.

The Brother Who Was Left Out of the Will

SCRIPTURE—Matthew 6:19-34.

TEXT—I am their inheritance; and ye shall give them no possession in Israel: I am their possession. (Ezekiel 44:28).

Introduction:

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

2. While the children of Israel were in Egypt, Amram and Jochebed of the tribe of Levi had some talented children born to them—Miriam, Moses, and Aaron. When the Israelites after the Exodus came to Mt. Sinai and received the law, Aaron and his sons were chosen by the Lord as the priests. Moreover, the whole tribe of Levi was placed in Aaron's care to have charge of the tabernacle and all the religious work of the nation. The duties of the Levites were many—carrying Tabernacle, providing for the priests, etc., teaching, singing, etc. Anything that was religious or connected with the Tabernacle or the law was their responsibility. When the Israelites, after wandering forty years in the wilderness, finally prepared to enter the land of Canaan and settle down and the Lord gave to Joshua the boundaries of each tribe's inheritance, there was one of the sons of Jacob that was left out—i.e., Levi. Probably nearly two dozen times the scripture reiterates that the tribe of Levi is to have no inheritance. There is no chance of making any mistake about it. Probably the Lord was afraid of two things—that the priests might become selfish and materialistic, and that the people might neglect the priests (both things actually happened—look up the references).

3. The Levites were not left without any support.

a) Levites had forty-eight cities scattered around among different tribes. Some of these were the cities of refuge (Joshua 21:41).

b) Then they had the privilege of scattering any place they cared to go where there was a teacher or a priest needed.

c) In Ezekiel's time (chap. 48:10-14) the priests and Levites were given land about the temple.

d) Then it was the responsibility of the other tribes to give their tithes to the Levites (Ezekiel 44:30). They received the annual tithe and then part of the special tithe given every three years (Deuteronomy 14:28).

4. But the Levites had no inheritance such as the other tribes had. It was their business to take care of the Lord's work and the people were to provide for their needs. Generally they were well provided for, but quite often the people neglected them and the Lord's work (II Chronicles 13:9). Sometimes the Levites had to work to support themselves (Nehemiah 13:10). "Ye shall give them no possession in Israel: I am their possession" (text)—The brother who was left out of the will.

I. To whom does this verse apply?

A. Of course, it goes without saying that it applies first of all to the Levites. But this would simply be of historical interest unless we can see some further meaning in it.

B. The text might well apply to those who now carry on the work of the priests and the Levites—namely the clergy. The ministers are to be relieved of temporal cares so that they may give themselves and all their time to the work of the Kingdom. The same could be said of the teachers and all of those whose work for the Kingdom demands all their time. For preachers and religious teachers either to have great possessions that demand their time or to be driven by economic necessity to take care of themselves is not the Lord's will. There are exceptions, of course, but they only prove the rule. And though he should not have to support himself outside of the gospel, the man of God is ready and willing for the humblest task.

C. But this text finds its widest and deepest meaning when it is applied to all Christians, for since Jesus Christ there has been a universal priesthood. The veil has been rent in twain, the middle wall has been broken down and all Christians are priests—Christ being the great High Priest. Once the priests and High Priest offered sacrifices for the sins of the people. Now Christ has offered one sacrifice, once and for all, and we have immediate access to the throne of grace with Christ alone as our advocate or mediator—Hebrews 10:11 f.; Hebrews 7:27.

1. "Holy" and "royal" priesthood (I Peter 2:5, 9); "priests of the Lord," and "ministers of our God" (Isa. 61:6); "kings and priests" (Rev. 1:6; 5:10); "kingdom of priests and an holy nation" (Ex. 19:6); "priests and Levites" (Isa. 66:21).

2. Does the fact of universal priesthood do away with all offices and callings? No.

a) In Old Testament the priests were not altogether different from the rest. . . . married. . . . sinned like others and had to sacrifice for themselves.

b) In the present order—there are various callings and officers, preachers, teachers, etc., and these are honored by the Spirit. The universal priesthood means there is no longer sacrifice for sin—Christ died once and for all, that each one of us has immediate access to God, and so each one of us can claim this verse for his own.

II. Note first the denial—"Ye shall give them no inheritance or possession in Israel."

A. Probably we can receive some light on what this means for us by seeing what it meant for the Levites.

1. It did not mean of course that the Levites had nothing. Their material needs were provided for. But they had no possessions! Why? For various reasons.

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

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

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

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

1. It does not mean, of course, that we as God's children will starve to death on this planet of plenty. To the contrary, all of God's promises are to the effect that our needs will be supplied according to His riches in glory by Christ Jesus. But why, as Paul says (Hebrews 13:14), do we have here "no continuing city"? There are various reasons.

2. The sacred work of the kingdom of God demands most of our time—our chief interest is the cause of Jesus Christ. A man in Chicago was asked what his business was. He replied, "My business is to win men to Christ. I pack pork to pay expenses." To keep the tabernacle moving is our chief interest. We only work in mill, farm, etc. to pay expenses. We don't have time to give our whole life to business and possessions as some do. To be sure we need business men and wealthy men in the church, but the end of their riches is to help the Kingdom.

3. We are to hold the things of this world lightly lest they weigh us down and choke our spiritual life. If a priest becomes money-minded and selfish his work is ruined. The same can be said of any Christian, for we are all a royal priesthood. God would rather we lived on bread and water to reach heaven, than to dine on the riches of the land and miss heaven.

4. Finally, I think we might find a parallel in the curse which Jacob laid upon Simeon and Levi (Genesis 49:7) because of their anger, rebellion, and murder. Possibly, we may well go back to Adam's sin and ours as a reason for our having "no in-

heritance" here. Possibly, like Esau, we sold our birthright, sold it to sin and Satan. Adam was placed in garden—it was his. But he was turned out—thorns came up. Earned bread by sweat of his brow. Unquestionably the reason for the poverty and injustice of the world today is sin.

III. But here is the gracious promise—"I, I the Lord, am their inheritance, I am their possession."

A. The Lord's possessions are ours, just as the tithes went to the Levites. He doesn't give us the principal but He lets us live on the interest of His possessions.

B. But most wonderful—The Lord is ours, is mine, is yours! To be sure we are not our own, we are bought with a price, we belong to Him. But also it is true—He belongs to us, His love, His grace, His companionship, His riches, His power, His heaven, himself—He is ours, mine, He has given himself to me. What do I care about houses and land—the Lord God himself is mine. If He wants me to have anything else He can easily take care of that.

Conclusion:

1. Where your treasure is there will your heart be also.

2. Set your affections on things above.

The Holy Waters

SCRIPTURE—Ezekiel 47:1-12.

TEXT—The waters were risen, waters to swim in, a river that could not be passed over (Ezekiel 47:5).

Introduction:

1. There is a law of reciprocity in the spiritual realm that it is well we should remember. It is stated in numerous ways in scripture, but boiled down or simplified it means this: God will give you all that you are able to receive. Or again, if you want more from the Lord it is up to you. In other words, while God is sovereign and may do as He pleases, yet He has definitely stated that nothing is too good for us and that we may have anything He possesses when we meet the conditions. "Give and it shall be given unto you." "According to your faith be it unto you." "The willing and the obedient shall eat of the good of the land." "Jesus did not commit himself unto them because he knew what was in man."

Just taking these four scriptures, the last stated negatively and the other three positively—take these and it gives you a picture of: An infinite God of love, grace, and mercy—ready to bestow upon a dark world life abundant without measure, but kept from doing so by the sinfulness of man, by his disobedience, and unbelief, and finitude.

2. I mention this truth because it is vital in our individual lives. Also I would call to your attention that it has vital significance in relation to that for which we all are praying—a revival.

a) We have been united in prayer and faith and God has blessed us.

b) If we wish to receive more, then I believe it is up to us. We will have to travel farther, get closer to God, enlarge our capacity, exert our faith, do our part—and when we do then God will continue to work and bless.

c) As we consider the future and our prayers for a revival, let us settle a few things in our minds.

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

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

(3) But there is a third thing we should have settled in our minds. That is, that when a few spiritual people, each determined to grow in grace, get together there are generally results.

(a) They help each other.

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

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

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

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

1. One is found in Ezekiel 17:22-24. Here a cedar is planted by the Lord on the top of an high mountain and it grows until "all fowl of every wing dwell in the shadow of the branches thereof." This represents the gospel or the kingdom of Heaven and is very much like the mustard seed is smallest of all seeds and yet it grows into a tree and the fowls of the air come and lodge in its branches (N.T.) It brings to mind, too, the phrase "root out of dry ground" applied to Christ, for it says, "I the Lord have dried up the green tree, and have made the dry tree to flourish."

2. A more familiar parable is the vision of "the holy waters" seen by Ezekiel (chap. 47). From the southeast side of the temple, from under the altar, the stream flowed. At first it was ankle deep; it became deeper and wider until it was a river to swim in and

flowed down into the valley and sea freshening and healing and giving sustenance to fish in its waters and fruit trees on the banks. Again, this vision represents the gospel of Jesus-Christ, or the spread of His kingdom. It is like the River of the Water of Life beside which grew all manner of fruits in season—the leaves of the trees being for the healing of the nations (John the Revelator).

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

Note here—

1. The stream springs from under the altar, it comes from God. "Water cannot rise higher than its source."

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

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

Since we are constantly touching upon the first, I wish to emphasize particularly the last two characteristics of this revival stream of Ezekiel. They present the two means by which we may permit the Lord to send us a revival; we must deepen in our spiritual life, and we must find greater channels of activity.

II. The stream of holy water steadily became deeper—and we must see that our spiritual life deepens if we would see the revival spread. The Lord has done as much with us, as He can—it's up to us.

A. Certainly, one word by which this age might be described is "superficiality." This superficiality reveals itself in our religion as an "I'm-glad-salvation's-free" philosophy. We expect quick easy results in religion, not seeming to know that there is no more a royal road to spirituality than there is to learning. While salvation is free, paradoxically it costs you everything you have and are. But we have been so indoctrinated with the free grace of God, that we think we can live selfishly, squandering all the precious possessions we have, then suddenly be saved, sweep into heaven and be ushered to a front seat.

B. But regardless of the place we may be, if we want the revival to go on we must get deeper in the things of God.

1. We must become more God conscious. We must talk less and pray more. We must learn to be quiet and meditative in our souls. We must get alone with God more. A public speaker learns that before he addresses a crowd of people and mingles with the throngs he must be alone long enough to collect his thoughts, get his poise, bring to the front his aim or purpose. And yet professing Christians will jump out of bed

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

2. We must be more soul conscious. There can be no depth of feeling without knowledge, vision, perception, or grasp.

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

A. We must reach new people. We must learn to be soul winners. We must form the habit of being wise fishers of men. If we fail, then we must keep at it until we succeed. The trouble is that we have said, "Well, we are running a church here. If they want to they can come and get saved." But Christ said to us, "Go—Go—Go to them."

B. There is no inconsistency between depth of soul and breadth of activity. They go hand in hand. It isn't pray or work. It's pray and work. We haven't done either very much and we have fussed at those that have tried. As we follow along, the stream will get deeper and wider, it will flow through parched lands to make fruit and flowers grow, fish will be abundant in its waters and life and healing will be found in it. There will be waters to swim in.

Oh, let's make it ours—this gracious revival—until the "holy waters" of Ezekiel shall flood our hearts and our neighborhood!

God in Need

SCRIPTURE—Judges 5:1-23.

TEXT—Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty (Judges 5:23).

Introduction:

1. This text sounds peculiar to us, for we say upon second thought, "It is ridiculous to think of man helping God. And who can be called mighty in comparison with an omnipotent Creator?"

a) Sometimes we have a wrong conception of the infinitude of God. God is unlimited except for—

(1) His own nature.

(2) And except for self-imposed limitations.

2. And that is the import of the text. The statement is that the inhabitants of Meroz failed God, left Him in need. The warning is that we must not do that.

I. Man has a vital part in God's great purpose for the ages.

A. Someone might say, "If God wanted something done, why didn't He do it him-

self if He knew men would make such a failure?" The answer is this—God wanted someone like himself to love Him, to think like Him, to choose right because he loved Him, to be capable of noble thoughts, feeling, and character. If He had done everything himself there could be no person like himself to choose right from wrong—there would only have been a world of animals and God wanted men.

B. Man has a vital part in God's program.

1. Man is the gardener of the world.

a) The Lord put him in the garden to till it and keep it. That indicates our present responsibility. We are to do more than just to get saved and then hang around impatiently till He calls us home. The one who is most useful here will be most useful around the throne of God.

b) Man has present duties to society. In the Old Testament his task was to destroy the enemies of Israel and of monotheism. In the New Testament his task is to remove the evils of society, to care for the suffering, to punish the wicked—"to visit the fatherless and widows in their affliction"—this is a garden, God's garden, terribly run over with weeds and blighted with the frosts of sin. We are the gardeners and must do our best for it while we are here.

2. Man is the father of the race, the builder of homes. He is responsible for the perpetuation of the race. He can add to its depravity and degradation, or he can be a leavening influence.

3. Man is the builder of altars. Wherever there is an altar, a church, a school, a library—anything for the good of the race—man has built it. God has left himself in the stars and streams, but wherever there is an altar man has built it.

a) The altar means sacrifice.

(1) Man first sacrifices some of the creatures over which he has control as an homage to God.

(2) Then he sacrifices the Son of God.

(3) Then he sacrifices himself. He learns the real meaning of the altar when "he presents himself a living sacrifice, holy, acceptable unto God which is his reasonable service."

b) The altar points to God.

(1) It reveals His holiness and justice—"The soul that sinneth it shall die."

(2) It reveals His redeeming love—"He suffered, the just for the unjust, to bring us to God." Man has a necessary part in God's plan.

II. But there is great opposition, there is a great enemy called "the mighty."

A. The work of God is not an idle game that man can do thoughtlessly or carelessly. It is an uphill struggle with ground hard won and at great cost.

B. The enemy is not more mighty than God, not even as mighty.

C. But these mighty enemies, Satan and sin, are too great for man. They destroy the handiwork of God, they tear down churches or freeze them up. They ruin the bodies, minds, and character of man. They adulterate the gospel, hinder the progress of the Kingdom and drag men to hell. Satan's persuasion was too great for man in the garden, and man alone will never be able to resist His Majesty's logic and argument. The downward pull in man's heart is too great for him to throw off alone.

D. Only the co-operation of God and man can throw the mighty enemy of God's will and plan. All that is asked of man is that he say "Yes" to the will of God. God supplies the grace and wisdom if man supplies the assent.

III. And yet men will fail God.

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

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

1. In their own salvation.

a) Will not repent—that they may be converted—so they remain in sad sin.

b) Will not forsake—that the habits of sin may be broken—so they remain helpless slaves of sin and passion.

c) Will not yield themselves completely to God—that they may be sanctified wholly—so they remain carnal, selfish, impatient, subject to spells of sadness, anger, meanness, discontent.

2. In the salvation of others, the work of the church.

a) Won't pray till a revival comes.

b) Won't witness when the Spirit says witness.

c) Won't give when the Spirit says give.

d) Won't go, do, sacrifice, believe—won't obey regardless of the cost that God's will may be done and the enemy overcome. We want to see the work prosperous but sometimes when the enemy is mighty and the battle is hot and hard we fail God. We hear the bugle call but we pretend we do not hear it or that it is not for us. And we take it easy and go about our business and pleasure, while over the hill the battle is fierce and our comrades are weary waiting for reinforcements. Many are being taken captive by Satan at his will, and we might save them if we were there.

Where is the battle?

1. Out on the far-flung missionary lines—are we giving and praying?

2. In the church—are you in your pew with the sword of the Spirit ready in every service?

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

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

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

1. If we fail God, His will will nevertheless go on, for He will find others.

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

And Yet Be Lost in the End!

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

II. You may weep like Esau (Heb. 12:16-17).

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

IV. Be zealous for God like Israel (Rom. 10:1-3).

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

VI. Hold an office in the church like Judas (Acts 1:24-25).

VII. Be baptized like Simon (Acts 8:13, 18-23).

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

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

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

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

XII. Tremble like Felix (Acts 24:25).

XIII. Be near the kingdom like the young man (Matt. 19:26).

XIV. Be almost a Christian like Agrippa (Acts 26:28). And yet be lost!

"Ye must be born again" (John 3:7); and "he that endureth to the end, the same shall be saved" (Matt. 24:12-13)—H. C. HATHCOAT.

What to Do After a Revival

SCRIPTURE—Acts 2:41-47 (note verse 42).

Introduction:

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

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

A. Eternal vigilance is the price of progress.

1. Business man never relaxes his efforts.

2. Student never coasts on past momentum.

3. The enemy in battle never stops driving forward.

B. Some churches run well for a while, but . . . (Gal. 5:7).

C. A church that depends on revivals to keep it going is like a dying man taking "shots."

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

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

B. In our loyalty to the truth . . . "apostles' doctrine" (v. 42).

C. Brotherly love and unity; "fellowship" (v. 44).

D. Our devotional life intact; "prayers"

E. Systematic giving; (v. 45—expand)

F. Zeal and interest in personal work (v. 46).

G. Our enthusiasm and optimism; "Praising God and having favour with the people"

III. The results of this type of program.

A. A deepening of the spiritual life (v. 43a)

B. Signs and wonders done by the apostles

C. A constant growth in the membership; "The Lord added to the church daily."

H. C. HATHCOAT.

The Glory of Today

Psalms 118:24

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

A. Some say Pentecost.

B. Days of yesterday—40 years ago.

C. Future—dispensational truth.

D. "This is the day the Lord hath made."

1. Time just a period of God's eternal present.

2. God is controlling time as well as universe.

II. A great encouraging fact.

A. Put over against sense of futility.

B. A day of approach to the spirit realm. Transportation, communication, atomic energy.

C. God does the planning.

1. Plans ahead—"I have set before you an open door."

2. Atomic energy was no surprise to God.

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

D. The day God reveals the yesterdays.

1. Easier to see God's hand in history.

2. Must sing, "We'll understand it better by and by."

E. The day God is testing the tomorrows.

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

2. He goeth before His sheep.

3. Controls temptation.

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

1. To love life.

2. Service—I will make all grace to abound.

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

III. Getting the most out of this day.

A. Recognize God's operations (v. 23).

1. Consciousness of God's operations.

2. Deepening sense of appreciation for people.

3. See God's purpose in all of life.

B. "We will rejoice and be glad."

1. Liberty of inner spirit—absence of fear.

2. Underlying purpose to bring all of life into harmony with God's plan and purpose.

3. Appreciation for God.

C. Joy, gladness, source of strength.

D. Opens way for God to give greater benefits.

E. Natural result is greater service.—LEWIS T. CORLETT.

Right Action

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

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

A. Has not failed.

B. People have not given its principles a fair trial.

C. Text climax of Epistle.

a) Ref. to sin offering outside camp—Christ our offering.

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

3. Appeal to go all out in spiritual values.

II. Objective of the gospel—"Go unto him."

A. Personality complete, perfect, powerful—yet sympathetically interested.

B. Source of better revelation—chap. 1.

C. Creator, Ruler, Sovereign of Universe—chap. 1.

D. Superior to angels, Moses, priests.

E. Apostle and High Priest—chap. 3.

F. Source of better hope—7:18, 19.

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

H. Minister of Sanctuary.

I. Sympathetic High Priest—made after power of endless life.

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

III. Challenge to action—"Let us go."

A. Because of man's insecurity.

1. "Here we have no continuing city."

2. Man is a pilgrim lost in night.

3. Man's world is a transient one.

B. He abides forever. "Jesus Christ the same yesterday, today, and forever."

1. He is in the sanctuary on high to bring us nigh.

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

3. He abides forever.

- C. He has everything man needs.
1. Completion of sin offering. (Cf. Lev. 16:27.)
 2. Calvary is God's answer to sin.
 3. Pentecost is God's remedy for corrupt-ed self.
 4. Christian experience in Him holds life's greatest hopes.
- D. Appreciate Him so much that nothing will hinder you.
1. Do not emphasize the reproach. Ill. of marriage covenant—not giving up but re-ceiving.
 2. Put Him alongside your fondest ambi-tions and desires of self life.
 3. Look beyond to the city which hath foundations whose builder and maker is God.
 4. Make your decisions in the light of di-vinity and eternity.
 5. Center yourself in Christ.
 6. Choose to lose yourself in Him.

- IV. Will you go unto Him?
 - A. Sanctification is a necessity to bring inner unity and harmony and power for service.
 - B. Each child of God should take advan-tage of the provision.—LEWIS T. CORLETT.

Does Prayer Change Things?

TEXT—When they had prayed . . . the place was shaken (Acts 5:31).

Introduction:

1. When you pray does anything happen? Are the skies as black as before you prayed? Is the way still as dismal and gloomy?
2. This group of men and women, when they prayed the place was shaken, something happened. Their prayers brought re-sults. And prayers today will still bring re-sults!
3. What happened when this group pray-ed?

- I. Great grace was upon them (v. 33).
 - A. They became graciously attractive Christians. Watch the expressions on the people of the world on the streets; watch the expression of the faces of the Christians as they come from the house of God on Sunday morning. All too often there is no difference!
 - B. There came to them a proper valua-tion of stewardship (v. 32). Pentecost represents a spiritual experience, but such experience cannot be separated from prac-tical living. Everything they had was God's. The stewardship of Pentecost is consecra-tion in action. The heathen paid tithes to idols; the Hebrews of the Old Testament paid tithes to God; should we who are under grace, who are saved and sanctified, do less?
 - C. They became united (v. 32). Two peo-ple cannot hate each other when they both

love God. Great grace will make jealousies, strife, hatred, bickerings, an impossibility. The dying precept of Christ was, "Love one another." His dying prayer was, "That they all might be one."

II. When they had prayed the place was shaken: They were filled with the Holy Spirit (v. 31).

A. Here is the secret of it all: courage, power, unity, all come under and with the presence of the Holy Spirit.

B. Paul went to Ephesus and into the church service; to find something lacking; a lack of spiritual glow and enthusiasm. His question went to the heart of the mat-ter, "Have you received the Holy Ghost?"

C. Our task is too big and too difficult to try to carry on without the help and pres-ence of the Holy Spirit. It is impossible to accomplish anything without His help.

Conclusion:

1. When they prayed, something hap-pened. The place where they were gath-ered was shaken; but it did not stop there. They shook the city; the world.

2. Remember when Peter was in jail and this same group was praying for him; remember what happened? (Acts 12).

3. Paul and Silas in jail at Philippi: their prayers shook that jail. What happens when you pray? "The effectual fervent prayer of a righteous man availeth much."

—S. ELLSWORTH NOTHSTINE.

Christ's Commission to Us

TEXT—As my Father hath sent me, so send I you (John 20:21).

Introduction:

Setting of text: God does not forget His own.

- I. What is our task?
 - A. This is Christ speaking in the text. What is His task? He did not come to found a new political or fraternal organiza-tion.
 - B. Christ came to seek and save the lost (Luke 19:10). He came to solve the sin problem; to destroy the works of the devil.
 - C. Our task is to seek out and bring the lost to Christ. All else is secondary.

- II. How can we succeed at this great task?
 - A. We have the only message to meet the needs of humanity. It must be given out through us.
 - B. We must have a Christlike compas-sion for the lost.
 - C. We must be possessed with a willing-ness to pay the price to reach the unsaved.

Conclusion:

1. Here is the challenge: Great spiritual frontiers to conquer. Oh, the thrill of bringing a soul to Christ!
2. God is still on the throne and will help those who are carrying out His great commission. "Lo I am with you always, even unto the end."—S. ELLSWORTH NOTH-STINE.

ILLUSTRATIONS

Supplied by Rev. Buford Battin

Help Hold the Torch

Bishop Leonard used to tell of taking his five-year-old daughter with him on a trip to New York City. He wanted her to see the sights of the city. They went out into the harbor to view the Statue of Liberty. As they viewed the great monument of the woman holding her arm high in the air bearing the flaming torch, the little girl was overcome with emotion. As they went away the little girl kept gazing at the great statue.

The child experienced such sights that that night she could not go to sleep. The father said to the little daughter, "Why don't you go to sleep? Forget what you have seen and go to sleep." The little girl said, "Daddy, I can't go to sleep. I can still see that big woman holding up her arm. Daddy, it looks like her arm would get tired holding up that torch so long. Why don't somebody help her hold it up?"

Jesus came to the earth and has held up the torch of salvation. This gospel light has been held up for a long time. Why don't others help Jesus by holding up the gospel with its light of salvation and eternal life to the throngs of humanity who are in spiritual darkness?

Carthage Must Be Destroyed

A few centuries before the birth of Christ the Phoenicians became a great mer-chant people who carried on commerce and sent ships to gather supplies for trade. The Phoenicians founded Carthage on the coast of North Africa and this city became the capital of their empire. They made slaves of the natives and became rich through trade. In the same period the Roman Empire was spreading over vast territories. Rome was building a high state of civilization and her people were known for skill in arts, architecture, and learning. Carthage was concerned only with plunder and would destroy the civili-zation of Rome and make slaves of her peo-ple.

Carthage and Rome became rivals and were engaged in a series of wars. Hannibal was a famous general of Carthage who led a great army against Rome and, in a cam-paign that lasted sixteen years, he nearly defeated Rome. If he had, history would have been different. Rome became aroused. There were great orators in Rome and every time a man arose to speak, regardless of his subject, he always opened and closed his oration by exclaiming, "Carthage must be destroyed!" It was either destroy Car-

thage or Carthage would destroy them. The Punic Wars were waged between Rome and Carthage and the conflict lasted 119 years. Scipio, a famous Roman general, captured Carthage and destroyed the Car-thaginians.

This is like the voice of God's Word. "Carnality must be destroyed." Carnality is an enemy to spiritual progress and must be destroyed from the heart or it will de-feat the soul. Carnality will cause indiffer-ence, spiritual weakness, strife, jealousy, and backsliding. Carnality must be de-stroyed!

He Is My Brother

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

That is love. A supreme love for God will enable us to bear our burdens with a smile. "Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never falleth."

Weeds Were Exterminated

Some years ago people of Australia con-structed a canal through an arid section of their country. They prided themselves in the beautiful waterway for ship passage and as a water supply. After the canal was con-structed it was found that the seepage of water into the subsoil caused the growth of a very obnoxious weed on either side of the waterway. This weed sent out an odor that was very nauseating. Workers were sent to dig out these weeds. The next sea-son the weeds came up again only a heavier growth than the year before. Some chem-ists came in and analyzed the soil and the weeds. They suggested that willows be planted. A thick row of willows was plant-ed and these grew into a beautiful hedge of trees. The result was the willows took up the chemicals from the soil and the ob-noxious weeds could no longer grow for they had nothing upon which to feed.

The same application can be made in church. In any church group there may arise an undesirable situation. Some try to keep the obnoxious weeds cut down and cast out. This method is not often suc-cessful. The secret is found in keeping so much of the presence of God in our midst

and such a worshipful atmosphere in the services that other elements will have nothing to feed upon and will have to give way to the things of God. Strife, bitterness, carnality, and hypocrisy can not live in a godly atmosphere. We need more weeping willows.

Shine Boy

There is a story of a certain man who was one day having his shoes shined. He was in a bit of a hurry. When he thought it was about time for the task to be finished, he looked down only to find his shoes in a worse condition than they were at the beginning. He spoke sharply to the boot-black. Then the little fellow looked up and showed a face that was wet with tears. "I'm sorry, sir," he said, "but my mother died this morning, and I am trying to make a little money to buy some flowers to put on her coffin."

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

Which Loved Best?

At the beginning of a new day three children gathered about their mother. The first child said, "I love you, Mother." Then, forgetting the work his mother had suggested that he do, the boy went off to play leaving the work for his mother to do. A little daughter embraced her mother and said, "I love you, Mother, more than tongue can tell." Then she teased and complained and pouted half the day through till her mother rejoiced when she went to play. "I love you, Mother," said the third child. How glad I am that I do not go to school today so I can help you with the work." So she rocked the baby till it fell asleep. Then stepping about, softly she took the broom and swept the floor and dusted the room. She was busy, helpful and cheerful all day, taking many burdens off her busy mother. When the night came and the three children were ready for bed each of them came again and said, "I love you, Mother." When the mother looked on the three children asleep in their beds at the close of the day, she wondered which of them loved her best.

It is good to sing, pray, and testify of our love for God but at the close of our day on earth, the Lord will look over our deeds done while we lived in the flesh and it will be determined whether we love God by our devotion to Him and by our response to the things God wanted us to do. John, the apostle of love, said, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

A Boy's Riches

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

The boy's uncle was in the house and he heard the conversation. He called the boy to him and said to him, "I want to buy some things from you, and you will have money. I will give you a thousand dollars for your two eyes. I will give you chloroform and you will not feel it when I remove your eyes. When you awake you will not have your eyes but you will have glass eyes and a thousand dollars." The boy said, "No, I would not take twice that for my eyes." The uncle took out a notebook and wrote down the amount. "I will pour some acid in your ears," said the uncle, "It won't hurt but it will make you deaf the remainder of your life. I want to experiment with deafness and I will pay you two thousand dollars for your hearing"; and he put down the amount in his notebook. The boy said, "No, I won't take \$2,000 for my hearing." The uncle then made the boy an offer on his right arm, left arm, his legs, voice, and on his mother, father, and baby brother. Each time the boy refused the offer. The uncle added the column and said, "I have made you offers of great sums of money and you will not sell things you possess for great riches. You are a rich boy." The lad returned to his mother and said, "Isn't God good to make everybody so rich?"

Showing Mercy

William Gladstone, the famous British statesman, on one occasion sent to the Treasury Department for certain statistics upon which he was to base his budget proposals. The statistician made a mistake in his report but Gladstone was so sure of this man's accuracy that he did not take time to verify his figures. He went before the House of Commons and made his speech, basing his appeal on the incorrect figures that had been given him. His speech was no sooner published than the newspapers

exposed its glaring inaccuracies. Gladstone was overwhelmed with embarrassment. He went to his office and sent at once for the statistician who was responsible for his humiliating situation. The man came, full of fear and shame, certain that he was going to lose his position. But, instead, Mr. Gladstone said, "I know how much you must be disturbed over what has happened and I have sent for you to put you at your ease. For a long time you have been engaged in handling the business of the national accounts, and this is the first mistake that you have made. I want to congratulate you and express to you my keen appreciation."

It takes a big man to be merciful.

The Guidepost

A boy was trying to find his way home on a dark and stormy night. The sky was overcast and a star could not be seen. An owl could be heard screeching in the distance and the wind moaning among the trees. The boy hurried on but he seemed to be losing his way and was not certain of the path he was following as to whether it would lead him home. In the thick darkness, while he was groping his way, he saw something beyond him that appeared to be a very horrid creature. It was a ghostlike object standing upright with a white mantle wrapped about a slender form with its bare arms stretched out as if to catch him by the hair and hold him. The poor boy felt his blood run cold as he looked at the horrid creature he could see outlined in the dark. He decided that he would be brave enough not to run away. He called up all his courage and went up closer to the object and when he came near he reached out and touched the creature. He discovered that it was a friendly old guidepost that stood there to direct travelers on the way of their journey. What he thought was a monster or a ghost was a guidepost that gave him direction on his way and pointed him to his home.

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

"Where the Snags Ain't"

A river captain called at a shipping office in New Orleans to ask for a job on one of their river steamers. The agent asked him if he knew all about the Mississippi and Ohio rivers. He rather "reckoned not," but thought he knew enough to run a boat. "Well," said the agent, "do you know where all the snags are against which a ship would be likely to run aground?" Again he "reckoned not," but added quaintly, "I

know where the snags ain't, and that is where I expect to run my boat."

That is the divine law of life, to be filled with the Spirit and occupied with Christ and positive duty, and the snags will take care of themselves.—A. B. SIMPSON.

Here I Stand

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father, being very busy, went about the city, and amid his numerous cases and engagements forgot the boy. Night came on, and at last, when the father reached home, there was a great inquiry as to where Richard was. The father said, "Dear me! I left him in the morning standing under such and such a gateway, and I told him to stay there till I came for him. I should not wonder but that he is there now." So they went, and there they found him. Such an example of simple, childish faithfulness is no disgrace to emulate.

I received, some years ago, orders from my Master to stand at the foot of the cross till He came. He has not come yet, but I mean to stand there till He does. If I should disobey His orders, and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect a blessing. Here, then, I stand at the foot of the cross, and tell out the old, old story still, stale though it sounds to itching ears, and worn thread-bare as critics may deem it. It is of Christ, I love to speak—of Christ who loved, and lived, and died, the substitute for sinners, the Just for the unjust, that He might bring us to God.—CHARLES H. SPURGEON.

A Wife Became an Open Book

A wicked, drunken woman, in one of our large cities, was attracted into a church one Sunday evening and was converted to Christ. The pastor of the church went to see her husband, and found him a very shrewd mechanic, who was very bitter against Christianity, and greatly fascinated with Ingersoll's sneers at the Bible. He was full of contempt at his wife's conversion, and said he had no doubt she'd soon get over it. Six months passed away, and one evening the man called to see the minister in great anxiety: "I have read all leading books on the evidences of Christianity, and I can stand out against their arguments; but for the past six months I have had an open book about my fireside, in the person of my wife, that I am not able to answer. I have come to the conclusion that

I am wrong, and that there must be something holy and divine about religion that would take a woman and change her into the loving, patient, prayerful and singing

saint that she is now." The best books on Christianity are the men and women who have transformed lives in fellowship with Christ.—Selected.

BOOK NOTES

By Rev. P. H. Lunn

PHYSICIANS OF THE SOUL

By Charles F. Kemp (Macmillan, \$2.75)

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

THE MISSING CHRIST AND OTHER SERMONS.

By James McGinlay (Eerdmans, \$1.50)

Nine sermons in all of which aspects of the texts frequently overlooked are emphasized. The subjects are: "The Missing Christ," "Five Men on a Roof," "Paul's Trip in a Basket," "Religious Sham," "The Bethany House Party," "The New Birth," "A God or a Murderer," "Paul's Politest Convert," "A Vision of Christ for Easter." There is evidenced in these sermons a fervency of appeal, a logic of argument, a richness of humor that makes them readable and effective. They are in every sense of the phrase, gospel sermons.

THE SOVEREIGN EMBLEM

By Ernest Wall (Abingdon, \$1.25)

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

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

PROPHET IN THE WILDERNESS

By Hermann Hagedörn (Macmillan, \$3.00)

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

CLOUD ACROSS THE SUN

By G. Franklin Allee (Zondervan, \$1.75)

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

WHO AM I?

By John B. Walthour (Macmillan, \$2.00)

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

BIBLE SURVEY

By William Hendriksen (Baker, \$4.50)

Nearly five hundred pages of Bible information. It contains facts about the Bible; gives the Bible story and an analysis of each book of both Old and New Testaments. For Bible students and Sunday-school teachers this book is a veritable one-volume encyclopedia.

A Study of Holiness from the Early Church Fathers

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

Chapter Two

Irenaeus and the Beginning of the Church

In Her Western Outposts

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

IRENAEUS ON HOLINESS

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

Some Spiritual, Others Carnal

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

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

Preserved and Sanctified

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

The Fruits of the Spirit

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

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

nignity, faith, meekness, continence, chastity: against these there is no law.' As, therefore, he who has gone forward to the better things, and hath brought forth the fruit of the Spirit, is saved altogether because of the communion of the Spirit; so also he who has continued in the works of the flesh, being truly reckoned carnal, because he did not receive the Spirit of God, shall not have power to inherit the kingdom of heaven.

Chapter Three

Second Century Holiness Ideas

THE SHEPHERD OF HERMAS

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

The "Pilgrim's Progress" of the Early Church

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

HERMAS ON HOLINESS

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

White Stones

From Book I, Vision 3, chapter 5, we read about the Church:

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

Holiness Required

In chapter 7 we read:

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

In chapter 9 we read:

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

Full of Joy

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

Take Heed to Thyself

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

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

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

In chapter seven, we read:

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

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

Purify Thy House

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

Only do thou purify thy house; for they shall readily dwell in a clean house. For they are clean, and chaste, and industrious; and all of them have grace with the Lord. If therefore, thou shalt have thy house pure, they will abide with thee; but if it shall be never so little polluted, they will immediately depart from thy house; for the virgins cannot endure any manner of pollution.

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

BARNABAS AND HIS EPISTLE

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

THE EPISTLE OF BARNABAS ON HOLINESS

A Perfect Temple

From section four we read:

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

Milk and Honey

From section six we read:

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

Clean Hands and Pure Hearts

From section sixteen we read how to keep the Sabbath:

Thou shalt sanctify it with clean hands and a pure heart. Therefore we are greatly deceived if we imagine that anyone can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore He will then truly sanctify it with blessed rest, when we having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord shall be able to sanctify it, being ourselves first made holy.

THEOPHILUS OF ANTIOCH

Little is known of the personal history of Theophilus of Antioch. He was born about A.D. 115, just a short time after the death of John the apostle. We would gather from his own writings that he was born a pagan and converted to Christianity by reading the Holy Scriptures. From the Ecclesiastical History of Eusebius we learn that he became bishop of Antioch in A.D. 168, and that he was the sixth bishop of Antioch of Syria. He was content to be called, "Nothing but a Christian." Ancient authors say that he wrote several treatises, several of them against heresies of his day. He comes down to us as an apologist; he was severe, yet gentle in dealing with his antagonists. He is one of the earliest, if not the first commentator on the Gospels; he arranged them in the form of a harmony. But all that remains of his writings are his three books addressed to Autolycus. The occasion that brought them forth is doubtful, but it is thought that they were in answer to works written against Christianity. He is fond of fanciful interpretations of scripture, but has a profound knowledge of the Holy Scriptures. He shows the superiority of Christianity over the heathen religions and his works would make a very favorable impression for Christianity. He died about A.D. 181.

THEOPHILUS ON HOLINESS

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

Anointed

Thus they were called Christians because they were anointed with the Spirit. He says that no ship is serviceable or seaworthy which has not been anointed, and the man that goes to the gymnasium is first anointed with oil, and therefore, "We are called Christians on account of this fact, because we are anointed with the oil of God." Not the material oil, but the

anointing of the Holy Ghost (I John 2:20). The argument of this chapter depends upon the literal meaning of the word *Christos*—Christ, the Anointed One.

Possessed

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

ARISTIDES THE PHILOSOPHER

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

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

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

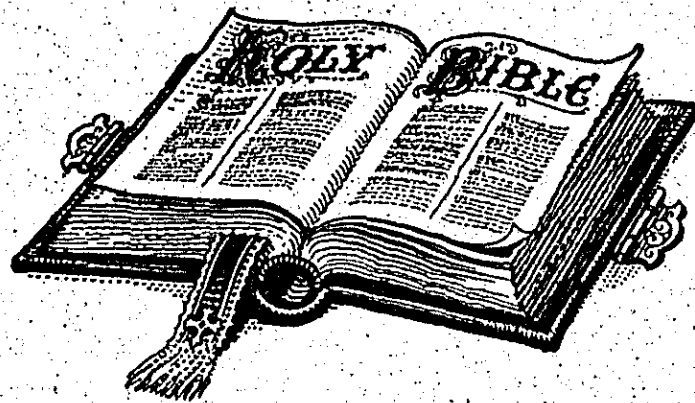
A king of India, Abennar, was an enemy to the Christians. He had an only son Josaphat. At his birth the astrologers predicted that he would become great and embrace a new religion. His father did all he could to prevent him from doing this. But seeing the misery about him he visited a Christian hermit—Barlaam by name—and was converted to Christianity. To undo this, his father arranged a discussion held by one of the king's sages, Machor, who was to make a very weak statement of the Christian case. But when the day comes he begins, "like Balaam's beast spake words that he did not intend to use," and he quoted the *Apology of Aristides*. He converts himself, the king, and all the people.

The *Apology of Aristides* is a bold challenge to the heathen emperor showing the superior moral character of the Christians, the modesty of the women, their kindness to the poor, their assurance in prayer, and their joy in death.

Aristides on Holiness

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

(To be continued)



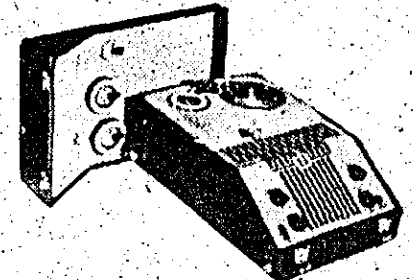
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