

God
has the
Answer

H. Orton Wiley

GOD HAS THE ANSWER



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by

H. Orton Wiley, D.D.

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Preface

It was ever farthest from my thought to present to the public a book of sermons, until it was suggested and rather pressed upon me by Mr. Ed Speakes, manager of the Nazarene Publishing House branch in Pasadena. The suggestion at last began to take root. I reasoned with myself that, since 1955 is the fiftieth year of my ministry in the Church of the Nazarene, and 1956 will be the fiftieth anniversary of my ordination by Dr. Bresee in old First Church at Los Angeles, if such a volume is ever to be published, this is the appropriate time. I have therefore turned aside from my regular assignments to prepare these sermons for publication, praying that they may be a blessing to the readers as they appear to have been to the hearers.

The reader will note that I have a love for Biblical symbolism, which speaks a language too subtle in meaning and too beautiful for expression to be clothed with words so inflexible as the English language affords. However, I have never drawn truth from symbols; I have used symbols only to illustrate those truths which are clearly and definitely presented in the Scriptures.

Again, I have from the beginning cultivated the expository method of preaching. Across the years I think I have made some progress, for when I entered the pulpit on my first charge I had material for only two sermons, one for the morning and one for the evening. Preaching my morning sermon and looking at my watch, I discovered that I had exhausted all my material in five minutes. Switching over, gracefully or otherwise, I preached my evening sermon, which took but five minutes longer. You can imagine my embarrassment! I still take my watch into the pulpit, however, but now for a very different reason. Since that time the Bible has become

to me a rich treasure house of inexhaustible material, which, like the sanctuary of old, is marked by both strength and beauty.

The sermon on "The Tarrying Vision" was preached in the Columbus First Church at the opening of the General Assembly in 1928, the year that I was elected editor of the *Herald of Holiness*. Dr. Orval J. Nease was the pastor of the church at that time. The message "Sermons on the Mount" was delivered on a special occasion at Beulah Park, and put in print by Dr. Coulter and the Northern California District. The sermon on "Thy Light Is Come," with its play on the origin of the word Idaho, was first given at Northwest Nazarene College. The other sermons are chiefly chapel addresses given at the Nazarene Theological Seminary and our several Nazarene colleges.

We are greatly indebted to Dr. M. Lunn, manager of the Nazarene Publishing House, for his kindness in writing the Introduction, and to the Publishing House staff for the excellent work done; to Rev. Norman R. Oke, the book editor, and to the Book Committee for their kindly consideration of the manuscript; and especially to Mr. Ed. Speakes, to whom the origin of this publication is largely due. To all these we express our sincere thanks.

We send forth this book with a prayer and with a hope that it will awaken increased interest in the beauties of the Bible, and prove a spiritual blessing to all who worship the Lord in the beauty of holiness.

H. ORTON WILEY, *President Emeritus*
Pasadena College

Pasadena, California
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Introduction

Mixed emotion filled my heart as these sermons by Dr. Wiley were read in manuscript. First of all I was awed and overcome by a sense of solemnity. There followed a wave of exhilaration. I was conscious of an inaudible but vibrant shout in my soul. Then there was a distinct sense of being lifted up, of sitting together in heavenly places with the Father, and with His Son, and with the angels, and with glorified saints, in a spiritual fellowship and soul communion that must have been a foretaste of heaven.

Certainly in sermons such as these God confronts men through the preached Word; confronts them with comfort, with enlightenment, with aspiration, with courage, with challenge, and with admonition. I detected all of these mingled in my reaction before I had read half-way through the typewritten pages.

I have heard Dr. Wiley preach; I knew he was an anointed minister of the gospel; I knew he was and is a scholar with a brilliant and dedicated mind. Also I knew that this was his fiftieth year in the Nazarene ministry, that he walked with God, that he was an honored ambassador of high heaven, and that God down through the years has made a practice of speaking to men through such self-effacing servants as the one who penned these messages. But—I still was not prepared for the consistent quality and high level of these sermons. Right now, it would be difficult for me to choose any one of the ten sermons as superior to the others. Surely each one was inspired by the Spirit of God. And surely God has in these sermons messages for all who are His children—both ministers and laymen.

Reading these sermons has contributed more than a little to my awareness of God in my own inner life,

and I trust that there will be resultant purifying of faith, deepening of love for humanity, strengthening of witness, and intensifying of devotion. I pray that each one who reads this series of sermons will be similarly affected and benefited.

M. LUNN

CHAPTER I

God Has the Answer

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut;

I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.

For Jacob my servant's sake, and Israel mine elect, I have even called thee, . . . though thou hast not known me:

That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else (Isa. 45:1-6).

One of the most baffling and mysterious subjects, whether in theory or practical life, is that of divine providence. In theory, the philosopher is hurled from the rocks of fatalism in Spinoza to the shifting sands of idealism in Hegel; or what is worse still, is dashed against the rocks of pessimism in Schopenhauer. But in practical life the subject is even more mysterious. Someone has said that "in this world we are like children standing on the banks of a mighty river. We cast our eyes upward and downward, and now we see the stream in its beauty, and again it is entirely hidden. We look toward the source, and behold it is hidden in the towering mountains with their dense forests and snow-covered peaks. We look

toward the river's mouth, but as it flows into the sea, it is overhung with mists and clouds. We look up and there comes a messenger from heaven. The river is providence, the messenger is the Bible."

The popular notion of God's providential leadings is that of ease and comfort, with smooth highways and rubber tires. When given this, the soul rests in comfort, and feels itself basking in the sunlight of God's approbation. Without it, faith is strained almost to the breaking point. When Pasadena College was moved to the present campus, I called on a number of the former students, and being anxious to see the new year start well, I asked them if they planned to be in college on the new campus. The first one said, "If it is God's will I plan to register this fall." I was pleased with the answer, but when I had visited a number of the former students, I detected a certain uniformity of reply. It seems that the good people of Los Angeles First Church, being anxious to prepare their young people for the distinctive work of the Church of the Nazarene, had at great sacrifice to themselves paid the tuition, board, and room of a number of the students in the previous years. Perhaps unwittingly the young people had reached the conclusion that the providential leading of God as to their attendance at the college was to be determined by this test—that someone would pay their board, room, and tuition. Needless to say, this conclusion was false, and tended to weaken all personal effort in their preparation for the ministry.

But what obtained in the minds of these young people is all too common throughout the church. If everything succeeds, then God is pleased; if there are struggles, hardships, sacrifices, and apparent defeats, it is supposed that God is displeased, and the misguided soul goes down in defeat or sinks in despair. God's plan for His people is not necessarily one of coddled ease, large salaries, splendid homes, or even the comforts of life. This in the past would have eliminated the saints and martyrs, the apostles and

prophets, even our Lord himself, who suffered the indignities of the cross that He might redeem us from sin and cleanse us from all unrighteousness.

THE HUMAN AND THE DIVINE ASPECTS

God has given us one book in the Bible written from a purely human viewpoint. In it the name of God is not mentioned, nor is it set in a divine framework. This has seemingly troubled the critics, but to me it appears that God has planned to give us both the divine and the human aspects of revelation—the first that we may have the assurance and comfort of God's guiding presence; the second that we may learn to interpret human events in the light of God's providences. A cursory glance at the life of St. Paul will abundantly illustrate this.

The Human Aspect. If we study the life of Paul as evidently it appeared to him, and to the observers of that time, it presents a way marked by sacrifices, scourgings, imprisonments, and perils of all kinds (II Cor. 11:23-30). God's plan was for Paul to visit Rome, as was later revealed to him at Jerusalem. Look at this journey from the purely human viewpoint. (1) In his missionary journeys, he was stoned at Iconium. (2) At Philippi, he and Silas were placed in the stocks in the inner prison. (3) At Corinth it was a disheartening attempt to found a church in a great commercial city, seething in paganism and idolatry. (4) At Ephesus he was spirited away in the night to prevent mob violence. (5) At Troas, while he was long speaking, a man fell from a window and was killed. (6) At Jerusalem, where he was taught at the feet of Gamaliel, a rumor was started that he had taken a Greek into the Temple and a mob attacked him. Soldiers had to be called out for his protection. (7) At Melita he was shipwrecked, and while he was gathering sticks for a fire, a poisonous serpent bit him. And (8) at long last he came to Rome, a prisoner in chains. All the way along, it was a way of obstacles and hardships. Had he reasoned

as many do in these days, that the hindrances he met were evidences that he was out of divine order, Paul would never have entered Rome.

The Divine Aspect. How differently the life of Paul appears when viewed from the divine standpoint! (1) At Iconium he was stoned and left for dead, but he arose and went into the next city and preached the gospel. It is quite commonly thought that it was at Iconium that Paul was taken up into the third heaven and heard things that he was not permitted to utter. (2) At Philippi he and Silas sang praises to God at midnight, and an earthquake set them and the other prisoners free. Then too, the jailer and his household were converted and baptized that night. (3) At Corinth in the midst of his disheartening efforts the Lord stood by him and said, "Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city" (Acts 18:9-10). (4) At Ephesus when he was spirited away from the mob, he had so preached that the gospel had been sounded throughout all proconsular Asia. (5) At Troas, where one of his hearers fell from a window and was killed, Paul went down and prayed for him and he was restored to life. (6) At Jerusalem, while protected by soldiers, he stood on the steps of the tower and preached the gospel in the Hebrew language. (7) At Melita he escaped injury from both the sea and the serpent. And (8) after years of preaching and traveling, he arrived in Rome, and soon the gospel had reached even the household of the Caesars.

THE MEANING OF DIVINE PROVIDENCE

If we cannot judge the providences of God by a mere outward observation of events, how may we know that we are in the divine order? The prophet Isaiah analyzed this subject for us more than six hundred years before Christ. But first let us call attention to the words, "I girded thee, though thou hast not known me." God uses

men in different ways, as instruments and as agents. He used Cyrus as an instrument, for he was unconscious of God's guiding hand. He desires to use men rather as agents, those who know the divine purpose and co-operate in carrying out His plans. Isaiah mentions four outstanding factors in divine providence.

1. *The Divine Presence.* "I will go before thee." The first and most important factor in God's providential dealings with men is His own presence. It is true, Cyrus, as an instrument in God's hands, did not recognize His presence; but in the New Testament, Christ does not call men servants but friends, for a servant "knoweth not what his Lord doeth." If again we turn our attention to the life of St. Paul, we shall not fail to see that the source of his strength is his conscious presence of Christ. If at Iconium, when he was left as one dead, he was carried into the third heaven and saw things which transcended utterance, this vision alone would have steadied him in the struggles of life. At Corinth, that wicked commercial city, the Lord stood by him and said, "Be not afraid . . . I have much people in this city." At Troas he saw in a vision a man from Macedonia crying, "Come over . . . and help us."

This vision at Troas is interesting in many ways. It will be recalled that when Alexander and his armies crossed over from Macedonia they landed at Troas. Alexander founded cities and called them Alexandria. He founded libraries, built roads, and sought to diffuse Greek learning and culture in Asia Minor. Then years later, the Apostle Paul, perhaps footsore and weary, came back over those roads and through those cities with the gospel message. Greek learning and culture cannot satisfy the heart; so at Troas, Paul hears the Macedonian cry, "Come over . . . and help us." What a triumph of history! What a triumph of the gospel!

At Jerusalem he preached to the mob; at Caesarea he spoke before Festus and King Agrippa, preaching with

such power that Festus cried out, "Paul, thou art beside thyself; much learning doth make thee mad"; and Agrippa said, "Almost thou persuadest me to be a Christian." But Paul reveals the real source of his strength when he writes that the Lord stood by him and said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). And then at the great day of trial when Paul must stand before Caesar—perhaps Nero—he writes: "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" (II Tim. 4:16-17). Yes, the first factor in understanding the providence of God is the divine presence with us.

2. *The Divine Providence Is the Divine Purpose.* I will "make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." This historical reference is to the capture of Babylon by Cyrus. On the night of Belshazzar's great feast when the handwriting appeared on the wall, someone left the massive river gates unlocked. The river bed was changed and, while the revelry was going on at the palace, Cyrus and his armies captured the city. Who left the gates unlocked may never be known, but it was God's ordering.

There was a similar event of national importance that took place in Boston, except that feasting was supplanted by prayer and the city saved from the hands of the enemy. The French Armada was about to attack the city. Realizing their danger, the people gathered in the old South Church to pray. As they prayed, a gust of wind rattled the windows; and the pastor, seizing upon this slight disturbance, prayed that God would turn the wind seaward and drive back the enemy. Their prayer was answered.

The wind continued to rise in intensity, the ships were driven back and a number of them wrecked. A second attack was made, and again they were driven back with even greater loss. A third attack was made, and so severe was the gale that many of the sailors jumped overboard and drowned, and the few remaining ships turned again toward France. Thus the city was saved. But deeper than the fact of the preservation of the city was God's purpose, that this land should be a land of religious and civil liberty, not bound by the autocratic governments of Europe nor fettered by the Roman church.

But God's purpose not only concerns great nations; He has a plan for each individual life, and often accomplishes His purposes through strange providences. Bishop Isaac W. Wiley of the Methodist church was in his younger days a local preacher. For some unaccountable reason he lost his voice early in his ministry, and from all appearances would never be able to preach again. After due consideration he turned to the study of medicine, declaring that if unable to preach he might at least be able to practice. In those days the itinerant preacher of the Methodist church was not allowed to marry; and thinking it impossible to continue his public ministry, he married and a little daughter came to grace their home. On completion of his medical work a strange thing happened—his voice returned and with it the old call to preach. What to do became a problem, to preach or to practice. It was a strange providence. He decided to move to a new location and begin the practice of medicine, and forget the call to preach. But the Methodist preacher in his home town wrote to the Methodist preacher in his new location, giving the information that the new doctor in his community was also an able local preacher. Thus the calling of God is without repentance.

It was not long before the annual conference was held in that community, and a missionary from China was present to represent the work of missions. In his address he

said, "Our great need is for a young couple, the man being both a doctor and a preacher," and inquired whether they knew of a young couple of this description. They replied: "We have such a young couple, and being married we cannot take him into the itinerancy, so we do not know what to do with him." The missionary called upon the young doctor and his wife and presented the needs of China, and there they knelt by the crib where the little one lay and promised God that they would go to China, when going to China meant a life of hardships.

Having sailed for China and reached their destination, they were given residence in a little cottage on the hillside. It was not long before the robbers swept across the country, and carried away all their earthly possessions. In the midst of these hardships, another little girl was born into the family. Then came the floods with their devastation, leaving in their wake so great a stench that they were compelled to take a river boat for a time in order to survive. Life was too strenuous for the young wife, and on a beautiful November day she left the cottage on the hillside for a mansion in glory. The young missionary was compelled to return to this country, and when the ship entered the New York harbor, it is said that his fellow passengers saw a careworn young man lift two little girls in his arms, that they might see the Statue of Liberty, and heard him exclaim, "Home! Home!"

The young missionary went into educational work for a while and later was elected a bishop in the Methodist church. In his later years the bishop had a strong desire to revisit China, but his daughters in Colorado urged him not to attempt such a trip at his age. However, at the general conference, he received an appointment to visit the missions in China and report to the next general conference. When he reached the mission station and came in sight of the little cottage on the hillside, he cried out for the second time, "Home! Home!" There is some power that knows just how much steam there is in the boiler, and

how much sand is in the hourglass, and regulates the events in our lives for the glory of God. The bishop lay down on a couch, never to rise; and then on a beautiful November day, where thirty-three years before his young wife had slipped away to be with Jesus, he too left for his eternal home, in the better country. His brethren of the conference thought that he would bring back a report from China, but instead he carried his report straight across to the General Assembly and Church of the First-born. Doubtless many times in the life of the bishop he was deeply perplexed, and confusion seemed to reign; but as he lived in the divine presence, God made the crooked places straight, broke in pieces the gates of brass, and cut in sunder the bars of iron. Oftentimes the things that seem to bar our progress are working out for us "a far more exceeding and eternal weight of glory."

3. *The Divine Providence Is the Divine Enrichment.*

The prophet Isaiah mentions as another factor in providence the divine enrichment. "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." It will be noticed that the treasures God gives us come out of the darkness, and the riches He bestows are from the secret places. It is in the hard experiences of life that we learn the lessons of faith; it is in times of sorrow and bereavement that we come to appreciate His tenderness and love.

One of the richest experiences of my life came through a period of darkness and struggle. I was crossing the campus of Northwest Nazarene College to my office, under great pressure. My head was down and my spirits low. The storm clouds were piling up in the west, and a snowstorm was evident. We had but half a ton of coal in the bunkers. As I prayed I said, "Why is it, Lord, that the holiness colleges do so much in the way of preparation of young people for the work of the church, and yet it seems that they are always on the ragged edge of things

financially?" Like a voice from heaven God spoke instantly to my soul, saying, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7). I immediately got my head up and went into the office. A little later the telephone rang, and the voice at the end of the line said, "Did the college order a car-load of coal?" I said, "No." "We have not been able to find who ordered this coal," he said; "would you like to have it?" I said, "Yes, we certainly would, but we have no money." "Your credit is good," he said. "When shall we send it out?" I said, "Immediately, for we are practically out of coal." In those days there were no paved streets near the college, and the trucks were not able to reach us over the muddy roads. So the coal company sent out the coal in two-wheeled, horse-drawn carts, one following another in caravan fashion. I watched them as they came down the slick, muddy road, turn at the north side of the campus, and then on to the heating plant. As they began unloading one cart after another, it seemed to me that I never heard a sweeter sound in all my life than the sound of that coal as it was dumped into the bunkers. It was indeed a rich experience to me, but it was born out of the darkness of care, anxiety, and perplexity, which weighed down my spirit and tested my faith almost to the breaking point.

4. *The Divine Providence Is the Divine Triumph.* Those who "continue in the faith" and are not drawn "away from the hope of the gospel" are assured of present victory and ultimate triumph (cf. Col. 1:22-23). During my pastorate in San Jose, there was an elderly local preacher in the Methodist church whom I first met at Beulah Park in East Oakland. Since we were both from San Jose, he seemed to turn to me for friendship and consultation. He could not understand our Nazarene ways, and frequently spoke to me of the things that troubled

him. He said, "Brother Wiley, I do not like to hear your people use the common style in prayer, for it seems irreverent to me." I replied, "Brother Gosbey, I much prefer the solemn style in our prayers, but after all, our people get their prayers through, do they not?" He said, "Well, yes, they do." At another time he said, "Brother Wiley, I do not like these concerts of prayer you have here. They are very confusing to me." "Brother Gosbey, we believe in public and private prayer, in family and group prayer meetings, but do you realize that there are perhaps two hundred people in the morning prayer meeting, and that it would take a long time for all to pray if each one prayed only one minute, and whoever heard of a holiness person getting through in one minute?" "Well, I suppose that is so," he replied.

One morning, however, our good brother came into the morning prayer meeting with his face all aglow. Rising to his feet, he asked permission to speak, which Brother Linaweaver, our leader, readily granted him. He began his testimony by saying that since coming to this camp he had found things so different that he was often perplexed and perhaps somewhat critical. But he continued: "Last night as I lay on my pillow I conceived of my experience as an attic, filled with dust, cobwebs, and cluttered-up items. I did not know that I was so dry in my spiritual experience. As I looked out of the attic window, I saw in the distance two objects approaching, and as they came nearer I saw that they were angels. Closer still, I saw that in the hands of each angel there was a broom; and coming in through my attic window, they swept out the dust, cleared away the cobwebs, and set everything in order. When they left, peace stole into my soul, and such a sense of cleanness and order and assurance as I have not felt for years." There was a real shout in the camp as this brother closed his testimony; and needless to say, from then on he entered fully into the fellowship of the camp.

When the camp closed and we had returned to our church in San Jose, he said to me, "Brother Wiley, I would like to preach for you someday." I said, "All right, Brother Gosbey, when do you want to preach?" He said, "On Sunday morning, for I am not able to come out at nights." The next Sunday morning he was brought to the church and to the platform, very feeble but anxious to preach once more. When he entered the pulpit, instead of addressing the congregation, he turned to me and said, "Brother Wiley, do you remember the experience I had at Beulah Park?" "I recall it very well," I replied. "Well," he said, "I have had another experience. As I lay on my pillow, I conceived of my life as a race, now almost finished and with the goal in sight. About me were a great crowd of witnesses. In the lower balcony, I recognized the friends of my childhood and youth; in the next balcony, those I had known in the days of my strength; and memory failing me, in the upper balconies, the faces were so indistinct that they appeared as a great cloud of witnesses. Brother Wiley, I shall soon cross the line, and when I do, all the balconies of heaven will shout the victory that another redeemed one has finished his course and won the crown." In a few days, he was gone; and I doubt not that as he crossed the line the heavens rang with the shouts of the redeemed of all ages: "Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever. Amen" (Rev. 1:5-6).

And now as we close, it is fitting that we turn again to the life of the Apostle Paul, and note the divine providence in his glorious triumph. Our study would be incomplete without this. If we could look over the shoulder of the aged apostle as he pens his last message, we would find him writing these triumphant words: "I have fought a good fight, I have finished my course, I have kept . . ." Here I always pause with the following queries in mind. Paul, what have you kept? I understand that as a young

man you stood high in your nation and were exceedingly jealous of the law. I suppose you have kept your excellent standing with your people? "No," he replies, "we are 'as the filth of the world, and are the offscouring of all things unto this day.'" Paul, your people were wealthy, and I suppose you have always had plenty for your support? "No," he says, "'even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace.'" But, Paul, you must surely have kept your friends which were such a comfort to you? "No," he says, "Crescens has gone to Galatia, Titus to Dalmatia. Demas hath forsaken me, having loved this present world. Tychicus have I sent to Ephesus. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." Paul, you were a great student and must have found much comfort in your books? "No," he says, "I have written to Timothy to bring with him the books, and especially the parchments." But, Paul, you must surely have kept the comforts of life? "No. 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee.'" Well, Paul, if you have not kept your reputation, your money, your friends, your books and parchments, not even the comforts of life, what have you kept? Then come the words ringing with triumph: "I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8).

What then is included in God's providential dealings with man? They may be summed up in the following brief words: the Divine Presence, the Divine Purpose, the Divine Enrichment, and the Divine Triumph. Let us then with St. Paul say from the great deeps of our hearts, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

CHAPTER II

The River of Peace

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea (Isa. 48:18).

The word "peace" is used in two different senses in the Scriptures. It speaks first of a peace *with* God, which has reference to a change in relations; and again, of the peace of God, which is an endowment or bestowment.

1. *Peace with God.* This peace is the result of a changed relationship between God and man. It follows when the sinner surrenders to God, is forgiven of his sins, and restored to the favor of God. This experience is known in both theology and the Scriptures as justification. Thus St. Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

2. *The Peace of God.* This peace is given as a bestowment—that which Christ has in himself, and which He bestows upon us in such a manner that it becomes ours. Thus Christ says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). St. Augustine calls this "the peace with which God Himself is at peace"; and another writer speaks of it as "the millennium of the soul which we have in this militant state." The peace of God is that which dwelt in Jesus' own breast, that deep tranquillity of the soul which springs from resting wholly in God. As peace *with* God is called justification, so this peace of God is sanctification. It is communicated to us through the gift of the Holy Spirit, which removes all the carnal

contradictions of the soul and enthrones in the purified heart the Prince of Peace.

The "peace" which Christ gives, our Lord tells us, is "not as the world giveth." Someone has summed up the differences between Christ's peace and that of the world in these brief statements. (1) The peace of Christ is not of ease but of struggle; (2) It is not of self-content but of self-sacrifice; (3) It is not in yielding to evil, but in conflict with it; and (4) It is a peace, not of accommodation to the world, but of the subjugation of it. "I have overcome the world." We may say that the peace of the world is self-centered, and, being determined by outward conditions, is always transient and changeable. The peace of Christ is a deep, ever-abiding, ever-increasing reality.

We turn now to Isaiah's prophetic symbols of peace, expressed in beautiful nature scenes. Here we find: (1) The Source of Peace, (2) The Progress of Peace, (3) The Emancipations of Peace, and (4) The Culmination of Peace.

I. THE SOURCE OF PEACE

The Lost River of the north sinks underground and continues its flow until it bursts forth in the Thousand Springs from a mountainside in southern Idaho.

The Rogue River of southern Oregon springs out of a great rock high in the mountains and, fed by its tributaries, becomes one of the most beautiful of rivers.

At Bel Aire, near Bentonville in Arkansas, there is a great spring in a dark cave, and from it flows a small stream which later becomes a river.

As the sources of these rivers are in the mountain heights, so the river of God's peace takes its rise in the mountain heights of holiness—it flows from the throne of God. But the manner in which this peace of God has its rise in the souls of men finds great similarity in the sources of the geographical streams just mentioned.

1. *This river of peace, like the Thousand Springs, may sometimes burst forth from deep undercurrents, long hidden in the soul.* Mr. Moody tells us that while preaching in Chicago he had worked especially hard in the preparation of his sermons, only to be told by a good woman that he seemed to lack power in his preaching. He and others then began to pray, crying mightily to God for the presence and help of the Holy Spirit. While entering a bank in New York, during his meeting there, he says: "I felt a strange and mighty power coming over me. I went up to the hotel, and there in my room I wept before God and cried, 'O God, stay thy hand!' He gave me such fulness that it seemed more than I could contain. May God forgive me if I should seem to speak in a boastful way; but I do not know that I have preached a sermon since but God has given me some soul. I would not be back where I was four years ago for all the wealth of the world. I seem a wonder to some of you; but I am a greater wonder to myself than to any one else. These are the very same sermons that I preached at Chicago, word for word. They are not new sermons; but the power of God. It is not a new Gospel; but the old Gospel with the Holy Ghost of power." Thus the deep, underlying river of peace, that tranquillity of soul which comes from a conscious reliance upon God, bursts out, not only in springs of power, but of righteousness and peace and joy, which form the kingdom of God.

2. *Sometimes this river of peace, like the beautiful Rogue River, has its source in the rocks of difficulty, perplexity, and trial.* In a sermon a number of years ago, Dr. Vanderpool referred to the scene in the wilderness where Moses, after listening to a murmuring and complaining people, struck the rock and the waters gushed forth. An expression that he used then greatly impressed me, and has been a source of blessing across the years. He said, "It is at the point where the rod of our faith strikes the rock of our difficulties that the waters of

blessing gush forth" (Ps. 114:8). James Caughey, the great evangelist of earlier Methodism, was at one time suddenly thrown into great perplexity of mind and heart over a course he had decided to pursue. All but overcome by his distress, he went to prayer. Then it was that God spoke to him, saying: "The things that you are planning are not God's will for you. Go to the Conference, ask for an evangelist's commission, visit Canada first and then England, and you shall return in safety to this country." The peace of God was the arbiter of his life and he obeyed it; and in that evangelistic tour, God gave him twenty thousand converted in his meetings and ten thousand sanctified wholly.

3. *Again, this peace of God, imparted by the presence of the Holy Spirit, takes its rise in the deep darkness of the cave, as at Bel Aire.* I have often read of that night of darkness and loneliness, of weeping and prayer, in the life of Dr. Bresee, when in order to carry out his commission to preach full salvation to the poor he was to all intents and purposes dropped from the ministry of the church to which he had given so many years of service. He loved that church, his friends were there, the ministers who had been his dearly beloved brethren were all there—but now, these were his no longer. He could find help only in prayer and tears. I have heard him say that, driving along in his buggy one day, he passed a new building in process of erection. Satan said to him, "You could have a building like this, the best churches in the denomination, if you would cease to preach along certain lines." In the midst of that darkness and oppression, Jesus whispered softly to him and said, "You have Me." From out of that dark cave of doubt and desertion, there issued the beginnings of what has become a great church, men and women who stand firmly for the peace of God imparted by the Holy Spirit; and a church which is rapidly reaching out to the ends of the earth with the gospel of full salvation.

II. THE PROGRESS OF PEACE

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful (Col. 3:15). And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).

The peace of God is not a stagnant peace. It flows like a river. Sometimes it is forced through the limitations of its narrow banks, and rushes on, dashing and spraying like the waters at Ladore. Sometimes it flows between beautiful, tree-lined banks, with grass and flowers which it nourishes. Sometimes it flows deep and sometimes wide, and frequently overflows its banks. Three things may be said of this peace of God in its onward flow:

1. *It is the arbiter of the heart.* "Let the peace of God rule in your hearts." The word "rule" is better translated "arbiter," and this is the only place in the Bible where this Greek word occurs. "Wherever there is a conflict of motives, or impulses, or reasons," says Bishop Lightfoot, "the peace of God must step in and decide which is to prevail." Dr. Maclaren regards this word in the sense of an umpire looking down upon the combatants to see that they strive lawfully in their efforts to win the prize. Thomas Cook uses the illustration of a candle which an explorer lets down into old wells to detect the presence of poisonous gases. If the candle burns, he knows that he can live where it lives. If the light goes out, he knows that it is dangerous to descend. The peace of God, therefore, becomes "God's test flame." It is a delicate instrument, and anything that disturbs it must be regarded as detrimental to spiritual life. This peace does not arise out of nature, or from circumstances, but comes down from above. It is the abiding, unruffled current that underlies all the circumstances of the be-

liever's life—a peace which “the world cannot give nor take away.”

2. *It keeps the heart.* As a young man I enjoyed reading Bunyan's *City of Mansoul*, which proved to be very helpful in those days of my earlier Christian experience. Readers of this too often neglected book will recall that when Prince Emmanuel was in charge of the City of Mansoul he appointed a person by the name of God's-peace as governor. He was set over the lord mayor, Mr. Understanding; and over the recorder, Mr. Conscience; the subordinate preacher, Mr. Mind; and all the other notables of the city. This Mr. God's-peace was not a native of the city, but came with Prince Emmanuel, Captain Credence, and Captain Goodhope. Bunyan says: “I observed that as long as all things went in Mansoul as this sweet natured gentleman would, that the town was in a most happy condition. Every man kept close to his employment. The gentry, the officers, the soldiers, and all in the place observed their order; and as for the women and children in the town, they followed their business joyfully, they would work and sing from morning till night, so that quite through the town of Mansoul nothing was to be found but harmony, happiness, joy and health.” But it is to be observed that Prince Emmanuel and the governor, Mr. God's-peace, came and went together; so that when Prince Emmanuel was grieved away, Governor God's-peace resigned his commission and departed also. Christ's peace is imparted to the soul by the Holy Spirit; and when Christ is disobeyed, the Holy Spirit departs and with Him the peace of God, which He imparts.

3. *It keeps the mind also.* There are some whose hearts are kept true to God but whose minds are unduly disturbed by circumstances conducive to worry and distraction. And yet our Lord has told us not to take thought, that is, be overanxious, “for the morrow: for

the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6: 34).

A number of years ago an article was published entitled "The Drummer's Dream," which illustrates this great truth. It was the story of Brother Benson, a devout Christian who owned a general store in a country town. On account of sickness in the home, and other adverse circumstances, he was unable for a time to meet the payments owed the wholesale houses. At last his creditors sent a drummer to visit Brother Benson, and to place the store in the hands of a receiver. Knowing the owner of the store to be an honest man and a devout Christian, the drummer did not have the heart to visit him immediately on arrival, but took a room in the hotel, saying, "I will perhaps have more courage in the morning to carry through this disagreeable task." That night he dreamed that he went early the next morning to the home of Brother Benson, who met him at the door and invited him in, saying, "We are just having family worship; will you join us?" Brother Benson then took down the Bible and turned to the twenty-third psalm, which he read in a strange version. It read like this:

*The Lord is my Banker; I shall not fail.
He maketh me to lie down in gold mines;
He giveth me the combination of His tills.
He restoreth my credit: He showeth me how to avoid
lawsuits for His name's sake.
Yea, though I walk through the very shadow of debts,
I will fear no evil,
For Thou art with me; Thy silver and Thy gold they
rescue me.
Thou preparest a way for me in the presence of the
collector:
Thou fillest my barrels with oil; my measure runneth over.
Surely goodness and mercy shall follow me all the days
of my life:
And I will do business in the name of the Lord forever.*

The next morning the drummer called early at Brother Benson's home, and was met with the greeting, "We are just now having family worship and shall be glad to have you join us." He took down the Bible and turned to the twenty-third psalm and read—this time in the familiar, orthodox translation. He then prayed earnestly for the collector, for the people who had been so patient in extending credit to him in a time of illness and adverse circumstances, and finishing the prayer, said to the drummer, "Let us now go to the store and see what can be worked out." Awaiting him at the store was a young man who said, "Father has decided to buy the farm, and has sent me down with a substantial payment, the balance to be paid when the proper papers are executed." Brother Benson took the money, which was an unusually large sum, and turning to the drummer said, "Now just how much do I owe you?" This is what Will Huff used to call the "nick o' time grace." God's peace will not only arbitrate all our perplexities, but will keep our minds as well as our hearts through Christ Jesus.

III. THE EMANCIPATIONS OF PEACE

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby (Isa. 33:21).

It was my privilege to see the headwaters of the Missouri River, where within a short distance a trickling stream turned toward the south and another to the north. I have seen this great river at Great Falls, Montana; and one of my earliest recollections is that of crossing the Missouri River from Omaha to Council Bluffs. This trickling stream of the north as a great river empties its muddy waters into the Mississippi River above St. Louis. So also the peace of God is not intended to be merely the bubbling waters of a mountain spring; it is to become

broad rivers and streams that can carry the commerce of the country and bear the burdens of a needy world. At this advanced stage in the onward flow of the river, the prophet speaks of emancipation from two dangers which this peace of God brings to the souls of men. In it he says, (1) there shall be "no galley with oars"—the common name for a slave ship; and (2) there shall be no "gallant ship" spreading its proud sails.

1. *The peace of God emancipates the soul from the bondage of slavery.* This peace not only emancipates us from the bondage of actual sins, and gives us peace *with* God; it also emancipates us from the inner contradictions of the soul by the baptism with the Holy Spirit, and thus bestows upon us the peace of God. We are no longer moved to duty merely by the whip of the ought; for law is changed into love, and duty metamorphosed into delight. Some of us were brought up under the narrow and legalistic notions of the earlier holiness bands. We were told that an education was destructive of spirituality; that any social gathering was wrong; that we must not wear neckties, nor read any literature that was not strictly religious. We have had much to unlearn. When some evil arises, however, we still find people who think that they can cure it by making a law. Evil is not cured by law, but by deep and bitter repentance at a mourners' bench. Only the blood of Jesus Christ that cleanses from all sin and unrighteousness can deliver us from slavery in the "galley with oars," and bring us to glorious liberty under "the law of the Spirit of life in Christ Jesus."

2. *The peace of God likewise delivers us from the subtlety and sin of pride.* "Neither shall gallant ship pass thereby." You have seen these gallant ships spreading their proud sails in order to draw attention to themselves. It is clearly evident that the carnal self has not been crucified; for pride rules in the place of humility, self-glory in the place of Christ's glory. Pride was per-

haps the first sin in the universe; for by it "Lucifer, son of the morning," fell from his high estate. Someone has said that there are four kinds of pride: "race pride," "place pride," "face pride," and "grace pride." However, they all stem from the same root.

My grandfather was a United Brethren preacher in the early days of Nebraska, when men took up homesteads on the prairies, broke the sod, and built themselves dugouts in which to live. I was born and lived the first few years of my life in one of these dugouts. In those days, the first man to cut a swath around a piece of prairie grass owned the hay in that field. I can remember hearing my grandfather preach in some of the early revival meetings of those days. I recall also some of his illustrations, which are now so old as to become new again. In preaching against pride, conceit, and strut, he told of an elderly lady who went into a country store to buy a piece of calico. The clerk was very voluble. He said, "If you take the fifteen-cent 'kaliker' you will be sorry that you did not take the twenty-five 'kaliker'—" and so on and on. Finally the old lady said, "I think that the fifteen-cent 'kaliker' is good enough for a poor worm of the dust like me." "You must not say that," responded the clerk. "Man is a wonderful creature. He is made up of many kinds of minerals, like calcium and phosphorus, solids, water, and gases. He is a wonderful creature." The old lady looked up to him in open-eyed wonder and said, "Laws, is that so! And I suppose you are mostly gas." We think of this frequently when we see these gallant ships sailing by.

Gath-Rimmin in his story of the "Minister's Dream" tells of a preacher who was holding a very successful revival. The attendance was large and the results very satisfying. Being tired one day, half asleep and half awake, he fell into a dreamlike reverie. A strange creature came into the room. He appeared to be a chemist, for he was carrying test tubes and various other chemical

apparatus. Reaching out his hand, he inquired of the preacher, "How is your zeal?" The preacher was inwardly greatly pleased with this question, and conceiving of his zeal as a material substance, he handed it to the chemist, who broke it into pieces, put it through some chemical tests, in which it fell in layers; and breaking these apart with his hammer, the chemist proceeded to write down the results. Having finished, he handed the report to the preacher, who read:

The analysis of the zeal of one Junius, a candidate for a crown of glory. Weight en masse, 100 pounds. Of this analysis there proves to be:

Bigotry	10 parts
Personal Ambition	23 parts
Love of Praise	19 parts
Pride of Denomination	15 parts
Pride of Talent	14 parts
Love of Authority	12 parts
Love to God, Pure	4 parts
Love to Man	3 parts

When the preacher read the report, his heart sank like lead within him. He made a mental effort to dispute the correctness of the record, but a sudden darkness fell upon him and the record became obscured and almost illegible. He knelt by his chair with the paper in his hand, which at once became a mirror, and he saw his heart reflected in it. Then it was that he confessed the sin of his heart condition, and besought God with many tears to save him from it. He awoke with a start, but his cry continued to be for a pure heart. Nor did he rest until the refining fire went through his heart, searching, probing, melting, burning, and filling all the chambers with light. Then it was that his whole being was hallowed up to God, and that light and love continued throughout his life. He said: "When I get to heaven, I expect to kneel at the feet of the Divine Alchemist, and bless Him for the

revelation of that day, which showed me where I stood and turned my feet into a better way."

IV. THE CULMINATION OF PEACE

The prophet Isaiah not only saw "peace . . . as a river"; he saw also our righteousness as the waves of the sea. Doubtless he stood one day by the banks of a broad river as it emptied its waters into the restless sea. And as he thought of the inward peace of God as flowing like a river, so he contemplated our righteousness under the figure of the dashing, spraying waves of the sea. The wicked, he says, "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). Walk along the shore when the tide is out, and one will see shells, sea urchins, broken spars, driftwood, and debris of all kinds left by the receding waters. But the river of peace carries nothing of impurity, and hence the waves of the sea become the waves of righteousness. They leave no debris along the shore.

But John the Revelator foresaw a time when there would be no restless sea, such as the watery waste that encompassed him on the lonely isle of Patmos. Looking into the future as revealed to him from the heavens, he says, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." In the world to come, the restless waves shall be smoothed into a sea of glass mingled with fire—shot through and through with the judgments of God. On this sea of glass stand the victorious hosts, and to them are given the harps of God. For peace must end in righteousness, and righteousness in joy. And to the accompaniments of their harps, "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

CHAPTER III

"The Church of the Living God"

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (I Tim. 3:15).

The Church of God is the conservator of the truth in the earth. Bible students know that the above text is the climax of St. Paul's discussion concerning the officary of the church. He begins by saying, "If a man desire the office of a bishop, he desireth a good work." If paraphrased, these words might read as follows: "If any man is looking for hard work, let him enter the ministry." The office of bishop in New Testament times was no different from that of elder or presbyter. There is but one order in the ministry, though ministers may perform widely different functions in the church. The ecclesiastical development which regards bishops, elders, and deacons as three orders in the ministry is later than New Testament times, and as we see it is out of harmony with New Testament teaching. Having made this preliminary statement, the apostle proceeds to state the qualifications for bishops (elders or presbyters), deacons, and the deacons' wives, or as some hold, the deaconesses.

1. *The qualifications for the office of bishop, elder, or presbyter.* Here sixteen qualifications are mentioned. Were these presented in the form of questions, it would prove to be an examination far more difficult than that given by any modern board of examiners. The qualifications are as follows: (1) He must be blameless—an exceedingly difficult qualification. (2) He must be the husband of one wife. We believe that this means not

more than one. (3) Vigilant—watchful lest any harm come to himself or to his people. (4) Sober—serious-minded. (5) Good behavior—that no action of his bring reproach upon the ministry or the cause it represents. (6) Given to hospitality. If a minister is not thus minded, the parsonage will soon learn its necessity. (7) Apt to teach—able to convey the truth to others in a clear, concise, and acceptable manner. (8) “Not given to wine.” This strikes one as an unnecessary qualification, for ministers are prohibitionists. The marginal reading, however, throws light on the subject. It says, “Not quarrelsome, as one filled with wine.” We put it in plain English and say, “A minister must not be fussy.” (9) No striker—in modern parlance, not a knocker. (10) “Not greedy of filthy lucre.” The ministry is not a commercialized profession, and any semblance of greediness on the part of the minister will do untold harm to the church. (11) Patient—willing to wait until God works things out for him—not breaking a bruised reed, nor quenching the smoking flax. This is a difficult task for headstrong men who wish to make a showing in the church. (12) Not a brawler—a loud-mouthed braggart. (13) One who rules his own house well—to which is attached an argument to the effect that, if he cannot rule his own house, how can he rule the church of God? (14) Not covetous, of another’s office, position, or salary. (15) Not a novice, but with sufficient experience to protect himself and guard well the church. (16) He must be of good report of them that are without. His business dealings must be sound and wholesome, and his standing in the community above reproach.

2. *The qualifications of a deacon.* The deacons were laymen appointed by the apostles to care for the temporal matters of the church, that they might give themselves more fully to the ministry of the work and prayer. They correspond in some sense to the members of the church board. Here six qualifications are mentioned. (1) They

must be grave, or serious-minded, in their administration of the affairs of the church. (2) They must not be double-tongued, that is, they must not talk one way to the preacher and another way to the people. (3) They must not be given to much wine; as in the case of the bishop they must not be fussy or quarrelsome, as one filled with wine. The preacher must not fuss, but the members of the church board must not fuss much. (4) They must not be greedy of filthy lucre—stingy with the preacher and opposed to every advance movement in the church. (5) They must be proved by experience and found blameless. (6) They, like the bishop, must be the husband of one wife, ruling their children and their houses well. Nothing is said in the Bible about college degrees, but here it is said that if one can serve well on a church board, he is worthy of a good degree, and great boldness in the faith.

3. *The qualifications of the wives of the deacons.* A deaconess criticized me at one time, saying that the wives mentioned here meant the deaconesses. Well, perhaps the wife of a deacon should be called a deaconess, for Isaiah the prophet called his wife the prophetess. At any rate the apostle knew the tremendous influence the wives had over the members of the church board and so mentions four qualifications for them. From what appears here, if the wife does not possess these qualifications, her husband is not qualified to be a deacon. (1) The wife of a deacon must be grave, that is, serious-minded, like her husband, in caring for the affairs of the church. (2) Not slanderers. Here the Greek work is *diaballo*, meaning to slander or accuse; *Diabolis* is a name applied to the devil as the original slanderer. (3) She must be sober or serious-minded, not frivolous and vain. (4) She must be faithful in all things—in the home, the church, and the community. The minister's wife has heavy responsibilities, and her qualifications are not too high for the position she holds. While a minister's influence is

sometimes weakened by his wife's unfitness for the position, it is only justice to say that perhaps neither ministers nor laymen attain to any great heights without the stability, inspiration, and co-operation of their wives.

Why all these demands made upon the ministry and officary of the church? The apostle gives us the reason—the tremendous importance of the church as the pillar and ground of the truth. Failure in a church's progress may usually be traced to a weak or erratic minister, or to a self-centered and obstreperous church board member. The apostle insists, therefore, that the church have a well-qualified ministry and officary, and the qualifications as indicated above are exceedingly high.

The apostle now turns to the Church itself, which he regards as the conservator of the truth in the earth. His symbolism is drawn from the description of Solomon's Temple (II Chron. 3:15-17; I Kings 7:16-22). The text may be most easily presented under three questions: (I) What Is Truth? (II) What Is Meant by the Pillar of Truth? and (III) What Is Meant by the Ground or Stay of the Truth?

I. WHAT IS TRUTH?

Pilate had the opportunity of asking our Lord the question, "What is truth?" He received no reply because, first, truth is too subtle for our finite minds to comprehend; and then, He was doubtless more concerned that we should be occupied with the practice of it than theories about it. But truth has many phases and many aspects, and the church to have the truth must possess it in all these aspects.

1. *There is the truth impulse, which is the Holy Spirit.* The Comforter was promised by Jesus as the Guide into all truth. He himself is the Spirit of truth, and without Him there can be nothing but empty forms without depth of meaning or reality. In the earlier days of the holiness movement a man and wife by the name

of Gooch were converted and sanctified. He was not able to either read or write, with perhaps the exception of being able to sign his name. But when the Holy Spirit came into his heart he said, "I must learn to read the Bible." His wife became his teacher, and in a remarkably short time he learned to read whole chapters in the Bible. True, he sometimes found some peculiar things. He said to me one day, "Brother Wiley, did you know that the Apostle Paul had a clock?" I said, "No, but I imagine he needed one." I said, "Where do you find that in the Bible?" He could not turn to the reference then, but in a few days he came back with it and I turned to the reference and read, "The c-l-o-k-e that I left at Troas . . . when thou comest, bring with thee." "There," he said, "St. Paul had a clock." Well, this is not what Biblical scholars would call scientific exegesis, but it blessed my heart. I said, "Why did this man live for over forty years with apparently no desire to learn to read until the Holy Spirit came into his heart as the 'truth impulse' to guide him into all truth?" The church to have the truth must therefore have the Holy Spirit as an indwelling Presence, as an abiding Comforter.

2. *There is the truth organ, which is reason.* We are generally thought to be without reason when we believe that our eternal salvation rests upon the atonement of one Person, the Son of God and the Son of Man. This is because the "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

I think there is no more beautiful sight than to see San Francisco at night as one crosses the bay on the ferry. How often have I stood on the front deck and watched the colored lights along the water front, and then the thousands upon thousands of lights on the hills and in the valleys of this beautiful Western city! Then I

have watched the pilot bring the ferry into the slip without touching either side of the pier. Enjoying the ride, I have said to myself, Suppose I had to take this ferry across the bay. I would not know even the signals, much less how to read the compass. But I had read the licenses of the captain and the engineer and knew they were competent and so trusted my safety wholly to them. This was the reasonable thing to do. It is just as reasonable to trust the Pilot of Galilee when sailing on the old ship of Zion. She may sail the stormy seas of life and come in with her hull bruised, her masts broken, and her sails torn, but her Pilot has never failed to bring her into the heavenly port. What a glorious time it will be for us when we catch the first glimpse of the golden strand and the lights along the shore; when we hear the glad welcome of our loved ones and the song of the redeemed of all the ages! Let us then put such perfect trust in our Saviour, our heavenly Pilot, that we shall go forth with rejoicing, holding steady without fear in the storms of life, and look forward with St. Paul to being immediately present with the Lord when called to be absent from the body. The church which has the truth must have perfect trust in our Lord Jesus Christ.

3. *There is the truth evidence, which is Christian experience.* One really never knows a thing until it becomes a part of his own experience. It is often those with the least experience who are freest with their advice. I once saw a post card which read, "If your advice is so good, why do you sell it so cheap?" One of our great preachers after a funeral service spoke some words of comfort to the bereaved, but on his way home became aware of the lack of real sympathy. Being honest, he went to the bereaved, confessed that his words were largely professional, and then entered deeply into the sorrow of the bereaved, weeping with those that weep. I have prayed constantly, "Lord, keep me from being merely professional in my ministry." If the preacher

does not feel his message, how can he make the people feel it? A church which has the truth will sing with the spirit and the understanding; its ministry will be under the anointing of the Spirit; its prayers will touch the throne of God; but above all it will be filled with spontaneous and victorious testimonies to the saving and keeping power of God.

4. *There is the truth test, which is Christian consciousness.* The advices which we have in our church *Manual* are not merely arbitrary rules. They are the crystallization of the spiritual experiences of Christians for past generations and cannot be violated without harm to the soul. They are born of a universal Christian consciousness; they are rejected only by the worldly-minded. Much of the evil in the world is due to a moral breakdown. There is a woeful lack of strong convictions, without which there can never be a strong people. Preachers have a hard task these days, for they must rebuild a Christian consciousness before there can be any strong appeal to the hearts of men.

5. *There is, lastly, the truth content, which is Christ.* There can never be content without form, and forms are essential to the expression and understanding of truth. Worship, therefore, while spiritual in nature, must be expressed through proper and adequate forms. What we mean by formality is not the absence of forms, but their emptiness—forms without content. Many of the songs we sing have a certain rhythm, but they do not carry enough truth to bless the soul. There is in many places a widely mistaken view of our earlier Nazarene meetings. They were not something worked up by the singing of light, catchy songs under the leadership of one who could work up enthusiasm. No, those services were loaded with pungent, convicting, and inspirational truth, but truth set on fire by the presence of the Holy Spirit. The sermons were logical, but the logic of chain lightning;

and the prayers were not beautiful addresses to the people, but the cries of soul anguish for the lost; while the testimonies glowed with such spiritual victory as to bring conviction to the sinner and joy to the believer. The forms I like are forms filled with the content of truth, which is Christ; forms lighted with the holy fire from off the altar, and rising like sweet incense to the skies.

The Church, then, is the conservator of truth in the earth. But as such she must have the truth impulse, which is the Holy Spirit; the truth organ, which is reason; the truth evidence, which is Christian experience; the truth test, which is Christian consciousness; and the truth content, which is Christ.

II. WHAT IS MEANT BY THE PILLAR OF TRUTH?

I was reading one day the account of the building of Solomon's Temple (II Chron. 3:15-17; cf. I Kings 7:16-22) when my attention was drawn to the statement, "And he made before the house two pillars of thirty and five cubits high, and the chapter that was on each of them was five cubits." It immediately flashed upon my mind that the Apostle Paul was alluding to these pillars when he spoke of the Church as the pillar and ground of the truth. What could be more symbolical of the truth than a pillar? First of all, like the pillar, truth stands alone. Truth is self-evident. One cannot prove truth. Then too, truth always points to the skies. Any truth, whether in science, in history, or in philosophy, if followed up will lead to Him who is the Truth.

The significance of the two pillars. What is the significance of these pillars, standing before the house of God but apparently supporting nothing? They could be nothing less than symbols of the truth. So I read the inscriptions—on the right pillar was the word "Jachin," and on the left pillar "Boaz." The marginal readings made plain to me that these pillars stood for the power of God, and the love or willingness of God, which I interpreted

to mean "Our God is able" and "Our God is willing." These I said are the two great fundamental truths which the Church is to preserve, the power of God and the love of God. What an inspiration it would be if, as we went up to the house of God to worship, we could by faith see and feel anew that *God is able* and *God is willing!* Many times I have buried my face in the straw in humiliation for my lack of faith. It is one thing to believe God when all is going well, and another when the Egyptians are after you and the Red Sea before you. How weak our faith sometimes for the salvation of some great sinner, or some person of note!

There came into the tabernacle at old Beulah Park in East Oakland, California, one of the trampiest tramps I ever saw. His form was bent, his hair unkempt, and his clothes very much worn. Brother Linaweaver whispered to some of us, as this man knelt at the altar, that he was probably there for a meal ticket or a bed. He had received help at a little mission and, hearing about the camp, came over. He prayed and a little later was sanctified wholly. One night there walked into the tabernacle a tall man, erect, well dressed, and evidently a man of education and refinement. The people began to whisper, "Is that the tramp that was at the altar a few nights ago?" When on Sunday morning members were taken into the church, this man said he wanted to join Brother Linaweaver's church in Oakland, resulting in no little fun at Brother Linaweaver's expense.

Here is the story. This man was at one time the pastor of the second largest Presbyterian church in the city of Chicago. Moody had held some of his great meetings in his church. For some reason he got away from God, took to drinking, joined the army, and was not heard from for years. His people, thinking he was dead, built him a monument over in Nevada. He would often say that when he died he was sure of a tombstone. Then reforming somewhat, he became an engineer and assisted

in building some of the great railroads on the California coast. Taking to drink again, he sank so low as to become a common bum, riding on the brake beams over the very roads that he had built. After he was saved and entered into the experience of holiness, he said, "I must keep holiness preachers in the field, for I am now too old to preach." He was soon making good wages, and sometimes had to get an advance on his salary to pay his board bill. But he kept the work going to the extent of his ability, and later died in the triumphs of the faith. How often have I said to myself, If God could do that for Brother Ray, is there anything too hard for God?

Oh, the weakness of our faith! As we approach the sanctuary of God, let us always look to the pillar on the one hand that says, "Our God is able," and to the pillar on the other hand that says, "Our God is willing." Let us look until our faith so spans the promises that we know there is nothing out of the reach of the power and the love of God.

But why two pillars? Why not one symbolical pillar with an inscription on either side? Reading about Samson one day (I never could understand Samson), my eyes fell on the verse, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. . . . So the dead which he slew at his death were more than they which he slew in his life" (Judg. 16:26-31).

I said, It is plain to me now. Those two pillars are separated by the awful chasm of sin. Mercy and justice, love and power cannot be brought together except through an atonement, a propitiatory offering, which will enable God to still be just and the Justifier of him who believes in Jesus. Then there arose before me a vision of Calvary and Him who hung on the middle cross. I saw that when Jesus stretched forth His arms, on the cruel tree, He put one arm around the pillar of God's love and the other around the pillar of God's power,

and when He uttered that agonizing cry, "It is finished," the whole superstructure of the devil's building came tumbling down, and his works were destroyed. Now mercy and truth, righteousness and peace are met together, and everyone who goes up to the sanctuary and pleads the Blood of the atonement has all of heaven's love and all of heaven's power at his command.

The pillars were each made in two parts. There is another outstanding truth connected with the symbolism of these pillars. It is to be noted that they were made in two parts—the pillar proper, which was thirty cubits or about forty-five feet high; and a chapter of five cubits or about seven and one-half feet on top of this, making the pillar about fifty-two and one-half feet in height. The pillars were about seven feet thick and made of brass; some say of solid brass, but most commentators regard them as being hollow. When God has a pillar made He has it finished with a beautiful chapter or, as we now say, a capital on top. Now everyone who has even a rudimentary knowledge of theology knows that justification is the initial grace and sanctification the qualifying grace of salvation. We learned this from *Binney's Theological Compend*, a small book which we inherited from our grandfather's library and still treasure highly. What then could more fittingly symbolize the two works of grace than a pillar and its chapter? Some say we can always find two works of grace in the Bible, and as Brother Ruth frequently said, "It is better to find it where it ain't than not to find it at all." A well-educated and cultured preacher once said to Uncle Buddie Robinson, "I can't see two works of grace in the Bible." Uncle Buddy replied, "That seems strange. If a poor, ignorant fellow like me can see it, surely an educated person like you ought to be able to see it."

The pillar proper is a symbol of the initial grace of justification. There are those who say that we minimize justification in order to make a place for entire sanc-

tification. This we deny. God's symbol of justification is a brass pillar forty-five feet high and seven feet thick. I submit to you that this symbolizes a substantial experience. Those pillars were so smooth that the dust of this old world would not stick to them; they were so polished that they would reflect the light for miles around (an old Quaker said that every Friend ought to light the world about him for ten miles); and they were so solid that the devil could bump his head against them until it was sore, but thank God, they stood.

The chapter above the pillar represents the qualifying grace of entire sanctification. It must be noted that the chapter which fitted on the top of either pillar was made in a separate piece and added seven and one-half feet to the height of the pillar. Some teach that sanctification is a matter of growth, that a person goes along for a certain length of time and then bulges out into a beautiful, crowning chapter. No, brother. If you get this experience you will not bulge out; you will, like Uncle Buddie, think that you are all going to "skimmin's." No, this experience is separate and distinct, made out of the same material, made in the same factory, made by the same Person, and made to fit down on top of the pillar as a crown of beauty. I tell people that anyone can have this experience who is willing to be sawed off straight on top.

While the pillars had no adornment, the chapters were covered with emblems significant of the several aspects of this qualifying grace of sanctification. (1) They were covered with network, indicating that this is a mysterious but unctuous experience—"Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5b). (2) There were wreaths of chainwork, indicative of strength—"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). (3) They were covered with lily work, symbol of beauty. "Worship the Lord in the beauty of holiness" (Ps. 29:2b).

(4) There were rows of pomegranates around the top, two hundred in a row, indicating abundant fruitfulness. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). These are the four chief aspects of entire sanctification—unction or anointing of the Spirit, giving strength, beauty, and fruitfulness. They must be examined more closely.

1. *The chapters were covered with network.* The network symbolizes the mystery of that unctuous experience which is the result of the baptism with the Holy Spirit. Everyone who receives it does so on the brink of despair, for faith operates only at the point of human helplessness. A Salvation Army man once said that altar workers did not make the way plain enough to seekers of holiness. As a seeker, he said, "I plan to write down the exercises of my own mind, so that I may be able to direct others in the way." He forgot that this experience is by faith and not by the works of the law. But he was a true seeker, and under the guidance of the Spirit soon entered into this experience; and when he looked at his paper, there was but one word on it and that was, "Hallelujah," written all over it. This experience marks a death to sin and a resurrection into a new life, as mysterious to ourselves as to others.

In this precious experience, the Spirit is so close that He may bless us at unexpected times. Such was my experience as pastor of a home-mission project in San Jose, California. We were worshiping in the old Cumberland Presbyterian church, of which Dr. McClurkan was at one time the pastor. It was while here that both he and his wife were sanctified under the ministry of Dr. Carradine, preaching in the Centenary Methodist Church a few blocks away. The first night of our services only one man came and he was a Seventh-Day Baptist. We had prayer together and became good friends. But the congregation began to increase, and in it was a good sister who would shout the blessing down and proved a great help to me.

Then she took the rheumatism and was away for three months. I was studying during the week on the text, "And Jacob worshipped God, leaning upon his staff." I learned that it was the custom of a Jewish youth to cut a staff which he carried with him through life, thus becoming, as it were, a symbol of his life's experiences. Jacob had that staff when he fled from Esau and saw the vision at Bethel. He had that staff when he lost Joseph, and when he lost Rachel, leaning harder upon it through the passing years. And now as he was about to pass into the life to come, he worshiped God, leaning upon his staff. The staff is the Word of God. We think we love it when we are young, but only the vicissitudes of life and the deepening of our experience can reveal the security of the Word of God as a staff upon which we can lean, even when passing through the valley of the shadow of death. I had just given out the song "Leaning on the Everlasting Arms," when the door swung open and our sister came in, assisted by two women and leaning upon a cane. The door had hardly swung shut when she came down the aisle, bringing with her a real tide of victory. With my mind filled with the truth of Jacob leaning upon his staff, our sister's cane pattering down the aisle, and the congregation singing "Leaning on the Everlasting Arms," suddenly and unexpectedly God pulled back the windows of heaven and poured upon my soul one of the richest blessings I have ever known. It seemed to me that heaven was all about us. Those vacant seats that had so often stared at me were filled with angels, and back of me was an angelic choir. The presence of God seemed to pervade everything about us. What an experience that was! And from that time on, we never had a barren service. Yes, this is a mysterious experience, where we live under the guiding influence of the Spirit day by day—even moment by moment.

2. *The wreaths of chainwork.* These were the emblems of strength, that power of the Spirit which should

come upon the Church at Pentecost. Do you recall the old chain pumps that were used in cisterns or shallow wells? They were made of a four-by-four timber with an auger hole bored through its entire length. Through this was an endless chain with small rubber buckets attached, running over a wheel at the top, to which a crank was fastened. These chain pumps bothered me as a child, for I could never find the end of the chain. I would turn the crank rapidly, and then thinking I had missed the end, would turn slowly, but all the time I was pumping water into the trough. This has its counterpart in spiritual experience. Sometimes our friends get hold of the crank, but when they turn it they only pump out blessings upon themselves. Sometimes our enemies get hold of the crank, and when they do they make it whirl. The devil got hold of the crank with a man by the name of Job, and turned so hard and so long that he pumped out a stream of blessings that has been flowing down the ages, and we are still being blessed by that ancient book. I tell the folks that the reason they are so afraid of someone's getting hold of the crank is that there is something down in their hearts they do not want pumped out. But if the heart is pure and filled only with divine love, it is impossible to get anything out of it other than love. Thank God, "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1: 7b).

3. *They were adorned with lily work.* The lily work symbolized the beauty of holiness. There are those who to all appearances worship the Lord from the aesthetical viewpoint, but make little of holiness; again, there are holiness people who seem to forget that beauty as well as holiness is essential to true worship. We are to worship the Lord in the beauty of holiness. The act of sanctification which purifies the heart and renders it wholly devoted to God may be and is instantaneous, but the growth which brings ripeness and mellowness of experience is perhaps a matter of years. This mellowness of experience

comes only through the trials, afflictions, labors, and suffering in the way of faith. How often have I looked up and asked the Lord to chisel lily work all over my experience; and that I would always remember that the harder the blow and the keener the cut, the more the lilies would stand out in bold relief!

4. *There were rows of pomegranates, two hundred in a row.* The pomegranates mark the significance of a fruit-bearing experience. In the parable of the vine and the branches, it is significant that only those branches in the vine which bear fruit are allowed to remain, and these are purged or pruned, that they may bring forth more fruit. The vine bears fruit only on the new wood. It is necessary that the husbandman decide whether he desires foliage or fruit. If fruit, the vines must be sharply cut back in order to grow the new fruit-bearing wood; if not so pruned, the foliage may be beautiful but no fruit will be found. It should be noted also that not only is the Father glorified when His people bear much fruit, but in the words, "So shall ye be my disciples," Jesus makes fruit bearing a test of true discipleship.

III. WHAT IS MEANT BY THE GROUND OR STAY OF THE TRUTH?

The two pillars which stood in the front of the Temple apparently did not support anything; but thinking of them as the ground or stay of the truth, they evidently represented the earthly Church as the groundwork of the glorious Church triumphant in heaven. Just above those pillars, could the thin veil be rent, and the mantle of invisibility removed as it was when the eyes of Elisha's servant were touched, we too should see the hills of God filled with the chariots of the Lord and the horsemen thereof. Is it not possible that we may be nearer the awful realities of the eternal world than we think? We cannot tell how closely about us are the unseen things of the heavenly order. They are just above those pillars, though unseen.

That chapter with its holy emblems is a transition to our eternal state. It is like the land of Beulah—a foretaste of heaven and on the very borders of heaven itself.

*Surely yon heaven, where angels see God's face,
Is not so distant as we deem
From this low earth! 'Tis but a little space,
The narrow crossing of a slender stream;
'Tis but a veil which winds might blow aside;
Yes, these are all that us of earth divide
From the bright dwellings of the glorified,
The land of which we dream.*

*Those peaks are nearer heaven than earth below;
Those hills are higher than they seem.
'Tis not the clouds they touch, nor the soft brow
Of the overbending azure, as we deem.
'Tis the blue floor of heaven that they upbear;
And like some old and wildly rugged stair,
They lift us to the land where all is fair—
The land of which we dream.*

If the Church in this world is so beautiful in her militant state, what must be the glory of her final triumph! I was sick one night and unable to go to prayer meeting, but I heard the students coming back past our home, singing "Oh, How I Love Jesus!" bringing great blessing to my soul. A strange thing happened as my mind began to picture the glories of the better country. I seemed to see a tall angel with a book in her hand, which she held loosely, singing but a line at a time and waiting until I had meditated upon it and was ready for the next line. Each line seemed to take on a spiritual reality. She sang the first line, "Don't you hear the bells now ringing?" and it seemed to me that I heard all the bells of heaven ring—big bells, little bells, golden bells, silver bells, and what glorious harmony they made! Then she saw that I was ready for the next line and sang, "Don't you hear the

angels singing?" It seemed to me that I heard the great angelic chorus, with ten thousand times ten thousand and thousands of angels. If for no other reason, I want to go to heaven to hear the angels sing. She sang the next line, "'Tis a glory hallelujah jubilee," and I heard hallelujahs of which Handel never dreamed. And when I had rejoiced in this great jubilee chorus, she sang, "In the far-off, sweet forever," and I was given a vision of eternity—vista upon vista, vista upon vista unfolded before me until my mind reeled. I have never lost that vision of eternity given to me that night. Then came the next line, "Just beyond the shining river," and it seemed to me that I saw the river that John saw, flowing out from the throne of God, and everything lived where the river came. Thank God there is a river the streams whereof make glad the city of God. And as she sang the last line of the chorus, "Where they ring those golden bells for you and me," again I heard the music of the bells.

Then came the application. I said, "Had there been but one sinner, and that sinner you or I, I believe Jesus would have left His throne in glory and suffered the agony of the cross to redeem one sinner." If so, do you think that when we get to heaven there will be a mass celebration, and some of the saints stand and wait to be introduced? No, if Christ redeems us one by one, there will be for us in heaven a glorious triumph, for each one of the redeemed alone. I believe that they will ring the golden bells especially for you and for me. I believe that the angels will sing the Hallelujah Chorus especially for you or for me. I believe that we shall be given the vision of eternity, and the river of life—just for you and for me. And then because we are second-blessing folks, they will ring the golden bells a second time.

How near we are to that glorious city and the many mansions prepared for us we can never know, but when Jesus calls us to himself the way will not be long.

*From this world to the next
How short and peaceful may the passage be!
One beating pulse, one feeble struggle o'er,
May open wide the everlasting door.
Yes; for that bliss, unspeakable, unseen,
Is ready—and the veil of flesh between,
A gentle sigh may rend.*

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 24-25).

CHAPTER IV

The Church in Her Perfected Glory

And there came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife (Rev. 21:9).

We were studying the closing chapters of the Book of Revelation, describing the holy city descending from God out of heaven, and the glories of the new heaven and the new earth, wherein dwelleth righteousness. It was a class of young people in First Church, Pasadena; and since these events are so closely connected with the thought of heaven, it occurred to me to begin the class by asking the various members what their ideas of heaven were. I can give only in a general way the answers that I received.

One young woman who had scarcely known a well day said, "My idea of heaven is a place where there will be no more pain." I turned to the lesson of the day and read, "Neither shall there be any more pain: for the former things are passed away." I asked a young couple who were still sorrowing over the loss of a little one, "What is your idea of heaven?" They replied, "Heaven to us will be a place where there is no more death, sorrow, or tears." Again I read, "There shall be no more death, neither sorrow, nor crying." Another said, "I work among coarse men who curse and swear until the very air seems polluted. I think heaven will be a place of purity." I turned the page quickly and read, "There shall be no more curse: but the throne of God and of the Lamb shall be in it." Still another said, "I have been such a blunderer all my life. I think heaven will be a place of perfect service." I read on, "And his servants shall

serve him." The last one said, "My idea of heaven is the common one, that there we shall see Jesus, our Saviour." Again I read, "And they shall see his face; and his name shall be in their foreheads." That Sunday morning, there was not expressed a single idea of heaven as the longing of the human heart that was not shown to be clearly fulfilled in the closing chapters of the Book of God.

Had the Apostle John, banished to the lonely isle of Patmos, been asked this question, doubtless he would have replied, "Heaven is a place where loneliness shall give way to a fellowship with the redeemed." Every way he looked, there stretched out before him a watery waste. Beyond those turbulent waters were the struggling little churches of Asia. Would they succeed? Would they even survive the persecutions of Rome? How were they faring now? Was it any wonder that he wrote, "And there was no more sea"? But as he mused, an angel spoke to him, saying, "Come hither, I will shew thee the bride, the Lamb's wife." Who does not enjoy a wedding and await with intense interest the strains of "Here comes the bride"? The apostle was then carried away in the spirit to a great and high mountain, and from this vantage point he viewed "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." In a few further descriptive touches he says: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." But it is with the walls of the city that we are now concerned, which are described so minutely—not for the comfort of the apostle alone, but for us in these last days, whose souls are filled with rapture as through the vision of God's anointed one we gaze upon the splendors of our soon coming triumph.

I. The Holy City, New Jerusalem, which John saw, is a vision of the Church in her perfected glory.

I do not hesitate to make this assertion, for the Scriptures are specific at this point. They state definitely that the city which John saw was the bride, the Lamb's wife. It is not heaven, for John saw it descending out of heaven from God. And yet in another sense it will be heaven to us, for in the midst of that city there burns with ineffable light the Shekinah of God's presence. Is it a real city? Yes, but it is more. It is a symbolical city, where each part is fraught with intense significance. As the ancient Tabernacle was representative of the "church in the wilderness," and the Temple of its earthly life in Canaan, so the holy Jerusalem which John saw is a perfect expression of the glorified Church in the new heaven and new earth, wherein dwelleth righteousness.

We can never know how greatly God loves His people, or how dear to Him is His Church. To more nearly approach an expression of His infinite love, He portrays the glorified Church by means of the symbolical use of rare and precious gems, and thereby makes an appeal to the love of the beautiful implanted in every human breast. The beauty of precious stones which picture to us this holy city is ably described by an American scholar and poet. He says: "The splendor of their tints is a delicious intoxication to the eye. The soul of all the fiery roses of Perses lives in these rubies; the freshness of all velvet award, whether in Alpine Valley or English lawn, in these emeralds; the bloom of all the Southern seas in these sapphires; and the essence of a thousand harvest moons in these necklaces of pearl." The city is in the form of a cube—an amplification of the holy of holies in the ancient Tabernacle—with three gates on the east, three on the north, three on the south, and three on the west. Since these gates had twelve angels and the names written on them of the twelve tribes of Israel, we think that we rightly infer that the foundation stones upon which were

written the names of the apostles were laid in the same order—three on each side. This appears to be further confirmed by the fact that there is but one stone in the foundation like the wall above it—and thus we read that the Church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Were the stones laid one upon another, there could be no representative cornerstone.

I have seen specimens of all the stones that appear in the foundation, and they are beautiful beyond compare. I recall especially that the jasper stone I saw was of reddish hue, shading off into a beautiful yellow. I like to think therefore of jasper in the cornerstone as being red in color—symbolical of the Incarnation and vicarious blood atonement; and this shading off into the golden hue of the wall above it—representative of the resurrection life of our Lord, the glorified Christ. The jasper being the chief cornerstone, the other rare and beautiful stones are symbolical of the Church, both as to composition and position in the wall—the order being the east, the north, the south, and the west.

It is said that Ecbatana, the capital of Media, was built upon a hill and enclosed by numerous walls, one being of red, another of blue, another of green, and the inner walls of silver and gold. The city glistening in the sunlight could be seen for miles, and had the appearance to observers of a beautiful rainbow. But Ecbatana with all its earthly splendor is not to be compared to the heavenly city which John saw, whose “light was like unto a stone most precious, even like a jasper stone, clear as crystal.”

To see and appreciate the beauty of this city as it is described to us by the apostle, it will be well to view it from every side. Let us approach it first from the east. Here we shall see in the foundation the red of the jasper, the blue of the sapphire, and the white of the chalcedony—the red, the blue, and the white, with the jasper wall

above it, and the glory of God shining through its crystal clearness, a picture of incomparable beauty! Perhaps there is no national significance here, though we all love the red, the white, and the blue of Old Glory; but this I do know, that since the beginning of our movement, when as a little band we went out "under the stars,"—"just enough to be despised"—we have pledged one another that those who pass on before will wait for us "just inside the Eastern Gate."

Oh, the joys of that glad meeting with the saints who for us wait!

What a joyous, happy meeting, just inside the Eastern Gate!

But if you prefer, we may approach the city from the north, and here you will see in the foundation the green of the emerald, the white of the sardonyx, and the deep red of the sardius, which with the wall of jasper above it and the glory of God lighting it from within, I submit presents a view of rare beauty.

But if you are dissatisfied with either of the above, you may approach the city from the south. Here you will see the white and gold of the chrysolite, the sea green of the beryl, and the yellow of the topaz; and illuminating both the foundations and the wall is the glory within—another rare view of this glorious city!

There still remain the western gates. Here we have in the foundation the green and gold of the chrysolite, the light purple of the jacinth, and the deep purple of the amethyst. Could anything be more beautiful? No cities of earth can compare with that city, which the godly have sought since the days of Abraham—"a city which hath foundations, whose builder and maker is God."

II. The walls of the city are its bulwarks, and mark the dividing line between the Church and the world.

Although I had read in Isaiah (60:18) that "thou shalt call thy walls Salvation, and thy gates Praise," it was

only in reading the following stanza of St. Bernard's beautiful hymn that the meaning of this symbolism first flashed across my mind.

*With jasper glow thy bulwarks,
Thy streets with emerald blaze;
The sardius and the topaz
Unite in thee their rays;
Thine ageless walls are bounded
With amethyst unpriced;
Thy saints build up the fabric
And the cornerstone is Christ.*

The wall which marks the distinction between the Church and the world can be nothing other than the holiness of her people. And as the wall was twofold in its construction—the wall of jasper above, and the gar- nishing with precious stones in the foundation beneath—so also is Christian character twofold in its nature. There is first of all the presence of the Spirit—"Now if any man have not the Spirit of Christ, he is none of his"; and further, "By one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit" (I Cor. 12:13). This corresponds to the jasper wall above; for whether in the new birth or in the purification of the heart, the Spirit is the actuating principle of the Christian life. Then there is the unique individuality of Christians, who vary as do the foundation stones upon which the wall of jasper rests and upon which are the names of the twelve apostles of Christ. God never destroys any essential element in the nature of man. When one is "born again," God forgives his sins and cleanses him from guilt and acquired depravity; when he is sanctified wholly, God destroys the carnal mind and purifies the heart, but in each instance He preserves man's natural powers in newness of life.

III. It is in the Church that the individual finds his true place in the social order.

The problems of the world are largely those of adjustment. In science it is the general and the particular; in philosophy, the absolute and the individual. In government the world swings between monarchy and anarchy; in the church, between the extremes of popery and come-outism. We have been told that if we could perfect our social structure the individual man would be freed from oppression; but instead we have seen the social order crush the individual. The seeds of sin and decay are in the man himself, and it is forever impossible to build a righteous social order out of sinful individuals. But John saw a city, and through him we see it also, a compact social structure into which God builds the individual in such a manner that he not only comes to his own but shines in the splendor of his own uniqueness; and the social order itself becomes transcendently glorious because of the blending of individual differences which make up its perfection. We look upon the cities as the centers of suffering, poverty, and crime, and such they are. But God has a city, the holy Jerusalem, which is so perfect in its organization that there is no pain, no sorrow, no death, no crying, and no tears. This social structure is not earth-born; it descends from God out of heaven. Nor will sin and suffering cease until Jesus comes again, removes the curse, and ushers in the new heavens and the new earth, wherein dwelleth righteousness.

IV. The precious stones which form the foundation of the holy Jerusalem represent the transformation of sinful individuals by the power of divine grace.

What are these precious stones which glow with such splendor in the wall of jasper? Perhaps the composition of our natural gems lets us into the meaning of this symbolism. Ruskin once said that he could take a handful of London mud and find in it all the precious gems of the

world. Emeralds and sapphires, he points out, are nothing but common clay transformed under great pressure and heat into precious gems; opals and kindred igneous gems, nothing but sand placed under heat and pressure; while the diamond is the carbon of the common coal, transformed by a similar process in the bowels of the earth.

When I read this I understood at once why the Lord used precious stones as symbols of our transformed lives. It is because of their lowly origin that their beauty magnifies the power that transformed them. Then I understood that our lowly origin and our sinful condition could be so changed and our lives so transformed as to make us fit to be foundation stones in the city of God.

Let us look first at those precious stones which have their origin in common clay. These represent what Dr. Bresee frequently called "putty folks." "Stand them in a corner," he said, "and they will stand there; set them down and they will sit there"—spineless individuals who take on the character of those about them, who have no spiritual convictions of their own and no force of character. But, sir! when these "putty folks" are placed by the Holy Spirit under the pressure and heat of the fiery baptism, they are transformed into the beautiful sapphires and emeralds that reflect the blue and green rays of the Sun of Righteousness.

Then there are the gems formed from common sand. These represent that peculiar class of people who form the disturbing elements in society. If they move into a community, trouble begins at once; if they join the church, friction sets in; while in the family they are a constant source of irritation. You know these people. They are the trial of your life. Can divine grace transform even these into gems of rare beauty? Sir, I am happy to say that under the mighty baptism with the Holy Spirit these become the beautiful opals, agates, and other igneous stones that reflect the red and yellow rays of the Sun of Righteousness.

But if there are some so sunken in the slime of the street, so mixed with soot from the factories of sin and crime, so foul as to pollute whatever they touch, can these be also saved and transformed into precious jewels? Yes, I am happy to tell you that so great is the transforming grace of God through this spiritual baptism with the Holy Ghost and fire that even these can be transformed and as such become the flashing diamonds that reflect, not only the blue and the green rays, not only the red and the yellow rays, but all the rays of the glorious Sun of Righteousness.

V. Every variety of individual temperament finds a place in the foundation stones of the heavenly city.

If the names of the apostles are found on the foundation stones as representatives of the Church, and if again these beautiful gems are but the crude elements of earth transformed by divine grace, we may then be privileged to interpret them as representative types of individuals in the Church of Christ. As such we may note the fiery red type, the deep rich blue, the variegated yellow, the glistening white and transparent, the common but lovely green, and the royal purple.

Just here let us call attention to the language of color found in the Word of God. In it is a significance too delicate for ordinary speech. When God would picture himself to mortal eyes, He does so as a jasper and a sardine stone, whose purple rays are the blending of the end rays of the spectrum—the ultraviolet and the infrared. It is as if He had said, "I am . . . the first and the last," or if the figure be transferred to the Greek alphabet, "I am Alpha and Omega, the beginning and the ending." When Christ is pictured in His mediatorial work, it is under the symbol of a rainbow round about the throne, "like unto an emerald in color." Green has no complementary color. Its complement is the purple formed by the blending of the end rays of the spectrum. Christ in His true humanity is the Complement of God, and the Mediator between God and

man. Every petition made to the Father becomes effective only when indicted by Him; every gift from the Father to man must come through Him. If then we use these colors in their ordinary significance, their mutual blending is indicative of the harmony of the types which prevail in the Church of God.

1. There is the fiery type represented by the red jasper of the cornerstone and the deeper red of the sardius. We all know and love these people. They are zealous and enthusiastic. When they testify the fire falls. When they pray one feels the warmth of their petitions. They know how to warm others. They can preach heavenly fire until the church is all ablaze, and they can preach hell fire until sinners tremble and turn to God. Would that we had a church filled with these good people! Lord, send us more fire!

2. The next type is represented by the blue stones in the garnished wall. Blue is a lovely color and perhaps the most widely diffused in nature. The skies above, the sea, and the mountains all take on varying shades of this "heavenly color." We have many of this type among us and our appreciation for them deepens as the days go by. They are not always highly gifted, but you can depend upon them, today, tomorrow, and the next day. If there are difficult things to be done, these people will do them and do them well. It is true that they are sometimes tempted to be "blue," but God in His wise providence has placed them next to the fiery red class for their mutual benefit.

3. The yellow stones are peculiarly representative of those who are ablaze with the glory of God. They know how "to get the glory down." Their lives seem always pervaded by the Shekinah presence, and a peculiar unction attends their ministry. It is a significant fact that the yellow stones in the foundation are all variegated. God blesses His people in many ways; but whether they

shout or sing, whether they are filled with holy laughter or are bathed in tears, they are always a blessing. God give us more of these old-time shouters! The Church needs them; the work of God demands them, for the "joy of the Lord is your strength." Let us never fail to "get the glory down."

4. Green is emblematical of natural human sympathies and affections. This is the color that Jesus used when He would picture to us His mediatorial work. Here we have in the Church those who bring God to men by their prayers and holy living, and bring men to God by their good works and earnest entreaties. These are the men who secretly aid the needy or who help a brother through a difficult financial struggle. These are the women who visit the sick, who watch over little children, who carry supplies and tasty food to those who are in need, and whose lives radiate sunshine and good cheer everywhere they go. Would that we could have a church filled with this gracious type of Christians! God grant that their number may ever increase!

5. Lastly, there is the masterful type represented by the light purple of the jacinth and the deep purple of the amethyst. God has raised up great leaders in the Church who have stood out against opposition like a great rock in a weary land, the shadow of which has provided shelter for the downtrodden and oppressed. Thank God for these great and gifted men! But in the kingdom of God, he who would be great must be servant of all.

VI. The order in which the foundation stones appear in the wall symbolizes the onward progress of a Christian in this life, and in the world to come furnishes an eternal memorial to the saving grace of God in Christ Jesus.

During the period that I was in the university, the students had a unique custom of making a pilgrimage about the campus just previous to graduation. The seniors

in cap and gown would form a long procession, and as they moved onward, would visit first one building and then another. At each stop some student would make a brief speech from the steps of the building and bid farewell to the halls that had meant so much to them as a class. God has so arranged the foundation stones in the wall of the heavenly city that they shall ever set before us the wonderful grace by which we are saved. I have thought that perhaps the redeemed of all ages may join in one great processional around the inside of the wall, and before each foundation stone pause long enough to give a testimony. What a processional that would be! For those foundation stones upon which are written the names of the apostles not only symbolize the transforming power of the grace of God, or the harmony of individuals in the social structure and the types which they represent; they also represent the stages of spiritual experience in the Christian's onward progress in divine grace. In the world to come, they shall ever remain as a testimony, a memorial to the saving grace of our Lord Jesus Christ.

1. We shall begin at the red cornerstone of jasper, shading off as it does into the golden hue of the jasper wall above it, clear as crystal. There is but one Man, the Man Christ Jesus, who represented the fullness of the Spirit of God, for God gave the Spirit to Him without measure. We may be filled to our finite capacity, but He was infinite; and in Him dwelt all the fullness of the Godhead bodily. It is here that we tell of the atoning blood of Christ, by which we were washed from our sins. Thank God, we shall all have opportunity to testify, for previous to this we are told that the angel of God placed one foot upon the land and the other upon the sea, and raising his hand to heaven swore that time should be no longer. There we shall never be hurried, never feel the pressure of time.

2. Passing from the chief cornerstone, the next is a sapphire of lovely blue, emblem of the truth. Here we

shall tell of the witness of the Spirit to the work of God wrought in our souls, and pass on to the next in this garnished foundation.

3. The third stone is a chalcedony, white and translucent, emblem of the first purity of those washed from the guilt and pollution of sin. I want to be there to hear the testimony of Mary Magdalene, and Jerry McAuley of Water Street, and Andy Dolbow. I can almost hear the shouts in advance, as hearts too full for utterance burst forth like the sound of many waters.

4. The next foundation stone is the beautiful emerald, a lovely green, symbol of hope. Here, if we can get close enough, we shall hear St. John say, "When I was on earth, I preached holiness sermons from this text, saying, 'Every man that hath this hope in him purifieth himself, even as he is pure.'" And St. Paul, in the midst of perils on land and sea, will testify that hope was to him an anchor of the soul that reached to that within the veil.

5. The next stone is the sardonyx, white over a dark background. We understand well its significance. How often the Lord gives the soul an uplift of hope before shedding light on the dark background of the carnal mind! Thus it is that He reveals to us the need of heart purity. The first purity of the Christian is concerned with the washing of regeneration, but the carnal mind remains until the soul is sanctified wholly. Here we shall tell how God let in the light and revealed to us our unholy condition, and then hasten on to the next foundation stone, which speaks of the remedy.

6. The sixth foundation stone is the deep red of the sardius, symbol of the Blood that cleanses from all sin and purifies the heart. This is entire sanctification. Every sanctified person will want plenty of time to testify and every person there will be sanctified wholly. Nothing unholy ever enters that city—no sin, whether of act or condition. *It is a significant fact that after this there is no*

more red in the color scheme. Once a person is cleansed from all sin, the sin question is ended, and before the faithful believer there stretch out the infinite reaches of divine grace.

7. Following the order of the Apocalypse, we turn now to the south, where we find the white and gold of the chrysolite—purity of heart shot through and through with the golden rays of the indwelling Spirit. It is not by a pure heart that our works are accomplished, but by Him who dwells in the pure heart. "Why look ye so earnestly on us," said Peter, "as though by our own power or holiness we had made this man to walk?"

8. We come next to the beryl, a rich sea green, symbol of the deepening and broadening human sympathies of the fully sanctified. Here, doubtless, we shall hear the missionaries tell their stories and recount their experiences. What a missionary meeting that will be! What a glorious sight to behold the redeemed from every nation and kindred and people and tongues! I want to hear Annie Taylor tell her experiences in opening Tibet. I want to hear from her own lips how she felt when she was forced to leave the country without food, and gathered the popcorn along the way which the women scattered for her. And I want to hear her tell how she declared that God had given her every foot of ground which her feet should press, and then started across toward the border in the farthest possible direction, walked all day, and slept in holes dug in the ground at night, with so much glory upon her that it is said that there was a radiance about her brow. I would like to hear Livingstone say, "Any command, so it says, 'Go forward.'" Time fails me now, but up there we shall not be hurried. We shall listen with rapt attention to those we have never heard here, and many will be the surprises and many will be the joys. Whatever it costs, let us press the battle for God and for the glory that shall be ours when the Master bestows

the rewards of faithfulness. Let us dare something for God!

9. The next is a yellow stone, the topaz, of deep amber hue, generally variegated, the symbol of glory. The pure in heart see God; and "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). Dr. S. A. Keen, who was so prominent in the holiness work in my younger days, while on his deathbed called his wife and said to her: "When I am gone, do not visit the cemetery at night; but in the morning, when the dew is fresh and the birds are singing. I'll not be there." Then stretching forth his hands he said, "Glory to God!" and was gone. To live in the presence of God is increasing glory here and eternal glory hereafter.

10. As we reach the western wall, how beautifully the remaining stones mark our progress in grace! The tenth stone is the chrysolite, with its green and its gold, symbol of broader human sympathies and increasing glory. It was from this stone that Pasadena College chose her colors, the green and the gold. Doubtless the background of this choice were the oft-repeated words of its sainted founder, Dr. P. F. Bresee, "Get the glory down," and, "Keep the glory down." And the increasing glory creates within us a deeper desire, an earnest longing, an agonizing prayer for the salvation of the lost and the sanctification of believers. God forbid that in future days we should ever allow our motto, "Get the glory down," to be replaced by "Keep the pressure on."

11. The eleventh stone is the jacinth with its light purple, symbol of *victory*. This word victory was one of our earlier slogans. First Church of Los Angeles had the words, "The blood of Jesus Christ his Son cleanseth us from all sin," in circular form above the pulpit, and below

it the single word, "VICTORY." Pentecost was "Victory Day"; and the "Christmas Love Feast," which began in an outpouring of the Holy Spirit while Dr. Bresee was pastor of the First Methodist Church in Pasadena, was carried over for years in First Church of the Nazarene in Los Angeles. So great was the glory of that first love feast that, as wave after wave swept over the people, one good sister slipped off to heaven bathed in the glory of that service. "Victory! Victory! blessed, Blood-bought victory!"—this is the heritage of God's holy people.

12. The last stone in the wall is the amethyst with its deep purple, symbol of complete triumph. I think that when the triumphant pilgrimage reaches this final foundation stone, it will raise the shout, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

But how do we know that we shall meet the heavenly Bridegroom and be received into His presence with such glory? We know it because the Captain of our salvation has already passed within the veil, and has attested His acceptance by sending us the Pentecostal gift of the Holy Spirit. And He has said that He goes to prepare a place for us and that He will come again and receive us to himself, that where He is, there we may be also.

That we may know something of the majesty of His person, St. John gives us an account of the great Coronation Day. Here there are brought before us such scenes of transcendent beauty and grandeur that our souls are stirred to their very depths as we meditate upon them. As the Lamb, slain on the cruel cross of Calvary for our sins, triumphs over death and ascends into heaven, the redeemed take up again their new song: "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we

shall reign on the earth." As the Lamb is seen standing in the midst of the throne, and the four living creatures, and the elders, a magnificent scene follows, in which all heaven joins in paeans of praise; and "the number of them was ten thousand times ten thousand, and thousands of thousands." Will not our hearts all but burst with praise as we gaze upon those bright beings who stand in the presence of God, and hear them "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"?

But there is yet another glorious voice to be heard. The Lamb has not only redeemed mankind, but He will redeem all nature as well. In all His created universe, "there shall be no more curse." As our Lord takes His seat on the throne at the right hand of the Father, John the Revelator says, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The magnitude and majesty of this is beyond all human comprehension, and yet this coronation closes with these simple words: "And the four beasts [living creatures] said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever" (Rev. 5:6-14).

We ask again: "Is this the goal of the Christian? Is it possible that we who are redeemed from sin shall ever behold this great glory?" Yes, for our Saviour prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:24); and His beloved disciple has written in words of confidence, "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). We have beheld the Bridegroom in His exaltation, and the bride in her per-

fected glory. May we be kept by His wondrous grace until at last we shall sit down with Him in His kingdom, at the great marriage supper of the Lamb.

VII. The city of God, the holy Jerusalem, will be the everlasting habitation of the redeemed in a new heaven and a new earth, wherein dwelleth righteousness.

In the rapid growth of our church, some of the customs have necessarily fallen into disuse, but they were precious to us then. Among these customs of fond memory were the communion services conducted by Dr. Bresee in old First Church, and which closed with the song "The Home of the Soul." After the emblems had been served, Dr. Bresee would call the entire congregation to gather around the altar and all face one way, toward the back of the church. He would then stand in front of the group and exhort us to be ever faithful to God and to the great cause for which we had been specially raised up. We were to be the "Roughriders" of the holiness movement. We were always to face one way, and all stand together, for we were but a little band, "just enough to be despised," who had gone out "under the stars" to preach this glorious doctrine and experience without reserve or compromise. We could not afford, he said, to lose even the weakest member but were to encourage and assist one another, until we shall meet "just inside the Eastern Gate." Then would follow the beautiful song, born out of the closing chapters of the Apocalypse:

*I will sing you a song of that beautiful land,
The faraway home of the soul,
Where no storms ever beat on that glittering strand
While the years of eternity roll.*

*Oh, that home of the soul! In my visions and dreams
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between that fair city and me.*

How that company of early Nazarenes could sing— both with the spirit and the understanding also! But the song reached its heights in the glad anticipation of that glorious meeting, and was sung with shouts of victory and glad hallelujahs.

*Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To greet one another again.*

“All our glories are concentrated there,” says Dr. Graham. “There are the golden harps, the crowns of righteousness, and the white robes which are the righteousness of the saints. The palms of victory are there, and endless hallelujahs to God and to the Lamb resound through the celestial temple. There too are the heroes of faith who fought and conquered through the blood of the Lamb—the holy apostles and prophets and glorious army of martyrs, who loved not their lives unto the death. Within that veil is the holiest of all, in which we shall contemplate without a cloud the person of our Lord Jesus Christ, whom not having seen, we loved; and through Him in the person of the Holy Ghost, we shall enter into fellowship with the adorable Jehovah, ever approximating, and yet at ever infinite distances from, the perfection of the all-glorious God. We should often think of these heavenly mansions. Our friends are there, and beckon us to come; our citizenship is there, from whence we look for the Saviour. There is the New Jerusalem of the Apocalypse, where the holy and the good have their dwelling place with God forever. There too are the fountains of life and the rivers of pleasure of which the Psalmist sings so sweetly; there is the rest of which the godly Baxter discourses so pleasantly; and the heavenly Zion of which David in the Psalms and Bunyan in his dreams have told us so much.”

Many of the saints of the earlier days of our movement have gone on to their rich reward and many are

following in their train. I sometimes think that I can see the hosts of the redeemed pressing through the gates from every side with shouts of victory, and being welcomed with glad hallelujahs. There, no farewells will ever be spoken in that glad land just beyond the sunset sea. May our hope ever be bright, our faith steady and strong, and our love abounding more and more as we approach the holy Jerusalem, the "city which hath foundations, whose builder and maker is God." And when the pilgrimage from this life to the better country, led by the prophets in their blue, the kings in their purple, and the priests in their scarlet, shall draw to a close, these beautiful colors which are the unbraided rays of light shall again blend into the glistening white which is the righteousness of the saints. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

CHAPTER V

The Tarrying Vision

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry (Hab. 2:3).

My subject is "The Tarrying Vision" and is suggested by the words of that obscure prophet Habakkuk, who lived and wrote about 626 B.C. From the time that God spoke to Moses on Mount Sinai, and said, "Let them make me a sanctuary; that I may dwell among them" (Exod. 25:8), this vision has been unfolding and will continue to unfold until we shall hear, with the Apostle John, a great voice from heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3). This marks the completion of the redemptive work of Christ in both man and nature, and the beginning of that eternal order which is to be accomplished in a new heaven and a new earth, wherein dwelleth righteousness. Since it is in the sanctuary of God that the clearest light shines, and the purposes of God are revealed, we shall endeavor to trace briefly the unfolding of this vision through (1) The Tabernacle in the Wilderness; (2) The Magnificent Temple of Solomon; (3) The Jeweled Temple of Isaiah; (4) The Living Tabernacle of the Incarnate Word; (5) The Spiritual House of the Pentecostal Age; and (6) The Heavenly Tabernacle of God's Immediate Presence.

I. THE TABERNACLE IN THE WILDERNESS

Let them make me a sanctuary; that I may dwell among them (Exod. 25:8).

The Tabernacle in the wilderness was covered with skins and pitched on the barren and sterile desert. It was

the true symbol of the nomadic life of a desert, wandering people, delivered indeed from the bondage of Egypt, but not yet entered into Canaan, their promised rest. The floor of the Tabernacle was the shifting, yellow sand. No marble pavement between it and the furniture of gold. It was a combination of beauty and barrenness, imperishableness and changeableness, preciousness and worthlessness, glory and vanity. The Tabernacle was the most precious thing in Israel. When they camped, it was in their midst; when they marched, it was preceded by a strong vanguard, and followed by an equally strong rear guard. In the holy of holies the Shekinah burned over the mercy seat, and extended upward as a pillar of cloud by day and a pillar of fire by night. The cloud was a covering from the heat of the desert, and the fire a light in the darkness. It was a guide to those who strayed afar in pursuit of pasture for their flocks and herds. When the pillar lifted, the Israelites broke camp and followed it; when it rested, they again encamped about the Tabernacle. It was the visible symbol of God's presence, and pointed forward to the time when the Word should be made flesh and tabernacle among us; and when the Spirit should come as the Comforter to guide us into all truth.

II. THE MAGNIFICENT TEMPLE OF SOLOMON

Behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name (I Kings 5:5).

When Israel entered Canaan and became a settled, agricultural people, the Tabernacle of the wilderness was no longer a fit symbol of their changed condition. David, seated in his house, often looked out upon that lowly Tabernacle through the glory of the past and the special blessings he had received there. But one day he exclaimed, "How does it come that I dwell in a ceiled house

and the ark of God rests in a tent?" Is it not true that the presence of God glorifies tents and halls and crude mourners' benches? But when God removes the glory, how poor and mean they appear! A brother asked me if I recalled a certain camp meeting. I replied that I did and that very vividly. To me it seemed one of the poorest camps I had ever attended. The attendance was poor, the entertainment was poor, likewise the singing and the preaching. I was about to speak when he said: "Wasn't that a wonderful camp? It was there that I was sanctified and the Holy Spirit came in to abide." It was the fact that God met him at that camp that made it glorious to him. I think God must have removed the glory and let David see the old Tabernacle as it really was. No wonder he exclaimed, "I will build an house for the ark of God."

God takes notice of the faintest desire of the heart for the progress of His work. And so God said to David, You cannot build My house, for you are a man of war and conquest; your son Solomon, he will build My house. There is a certain recurring expression applied to different men in the Bible that seems to have more significance than at first appears. The expression is this, he "served his generation and fell asleep." It seems that a man can serve only one generation; after that they call him an "old fogey," and too often it is true. But seeing the desire of David's heart, God permitted him to prepare the material for the Temple, and to this he gave his attention. Workmen were sent into the quarries to hew out the stone, and into the woods to prepare the timbers. So accurately were the stones shaped and the timbers hewn that in the building there was not the sound of the hammer. There is an important truth here also, concerning the building of the spiritual temple. When there is need for much "hammering" and "hewing to the line," it is clearly evident that poor work was done at the mourners' bench. Those who go through to a clear and definite experience

of holiness of heart fit into the building of the temple without "the sound of a hammer." Again, the real test of the work of one generation is found in the next. The reason that this present generation has witnessed such a marvelous growth in the church is due to the fact that the previous generation laid the foundations deep and strong. Will the work of the present generation be so thorough that the next succeeding generation will be able to build the spiritual temple without the "sound of a hammer"?

The Temple having been completed, a platform was erected in the courtyard, where Solomon might stand in the sight of all the people as he dedicated the Temple. Doubtless there were those standing about who questioned whether God could be worshiped in such a splendid structure as this. They longed for the "good old days," the brush arbors, the flapping tents, and the narrow, dark halls on side streets where formerly they worshiped. Solomon bowed down on his knees and prayed the dedicatory prayer that has been the pattern of all dedicatory prayers to this day. And when he had finished praying, the glory of the Lord so filled the house that the priests could not minister at the altar. God wants our best. He will fill tents and halls if these are the best we have, but He will not be content to dwell in cheap buildings while His people live in splendid homes. Our churches must be in keeping with the condition of the people who worship in them.

III. THE JEWELED TEMPLE OF ISAIAH

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children (Isa. 54:11-13).

Nearly three hundred years later, Isaiah was given a vision in the Temple of the true inwardness of spiritual worship (Isaiah 6). This spiritual inwardness was infinitely greater than mere outward splendor. It was the indwelling of the Divine Presence in the hearts of men—the conscious, transforming power of the Holy Spirit. Isaiah later prophesied concerning the Pentecostal age under the symbol of a jeweled temple. Here he taxed language to the utmost in order to convey his message through the use of rare and precious jewels, as indicated in the above text.

It should be noted here that these words of the prophet not only portray a jeweled temple, but they indicate a philosophy of suffering by which the true inwardness of worship is wrought. Too often the rewards of suffering are viewed as purely external; here, however, the reward is something wrought inwardly in the soul. The prophet looks forward to the sufferings of Christ and the glory which should follow; for this the Spirit of Christ, which was in them, testified beforehand (I Pet. 1:11).

We have noted in a previous sermon that the precious jewels of earth are but common clay, sand, and soot, transformed through heat and pressure in the bowels of the earth. It is this fact that gives meaning to the prophet's vision of the jeweled Temple. (1) The foundation of this temple is laid with sapphires. We are told that there are sapphires so pure that they will shine in the dark. We know not whether this is true, but we do know some of God's saints who shine in the dark, and through their sufferings reveal the light of heaven. In the foundation of a great building are stones upon which the sun never shines. They are unnoticed, but remove them and the entire building collapses. There are some of God's saints, also, who go unnoticed and unsung; but upon them the spiritual structure rests securely, and their removal is disastrous to the church. (2) The windows

are of agates, igneous stones of various hues. These let in the light of God to the soul, and through them the inner light shines forth to bless the world. These agate windows have come through the fires. One can often learn more of God's grace and keeping power in a prolonged temptation, or a siege of sickness, or the death of a loved one, than in years of prosperity. Conversely, the inner spiritual light within us frequently serves to bless the people more through our trials than in our prosperous days. Have you ever noticed that there is a certain hardness about a uniformly successful man? There are the eastern windows of hope, the upper windows of faith, and the western windows, where the departing soul beholds the coming glory—for the sunset of earth is the sunrise of heaven. (3) The gates are carbuncles, and (4) the whole courtyard—the environment of the jeweled temple—is made beautiful through the precious gems of transformed lives. And then as if the writer would link his prophecy directly with Pentecost, he says: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." "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).

IV. THE LIVING TABERNACLE OF THE INCARNATE WORD

And the Word was made flesh, and dwelt [eskenosen, "tabernacled"] among us (John 1:14). Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body (John 2:19, 21).

The Tabernacle in the wilderness was typical of a nomadic people. It was destroyed but never reconstructed. The Temple in Jerusalem was typical of a settled agricultural people. It was destroyed and then reconstructed. Both of these symbolized objective worship. The first was fulfilled in Christ as indicating His short earthly career. He tabernacled among us. The second

was fulfilled in the destruction of His earthly temple, to be followed in three days by His resurrection in a new and eternal order. The jeweled temple of Isaiah was prophetic of the true inwardness of spiritual worship. To Christ was given the "Spirit without measure"; and "in him dwelleth all the fulness of the Godhead bodily." Hence He said, "The hour cometh [in the Pentecostal dispensation], and now is [in His own personal life], when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

The new humanity of Jesus, being sinless, furnished the ground for the atoning sacrifice. In the Incarnation, our Lord assumed flesh and blood that He might taste death for every man; in the Resurrection, He achieved victory over death. It is for this reason that the Resurrection is called a birth (Col. 1:18; Rev. 1:5). It was in reality a birth out of death and therefore the death of death. By taking our nature and dying in it, then reviving and quickening it, this new and glorified humanity becomes the ground of a new and eternal priesthood, His death and resurrection being the consecrating basis. But the Resurrection was also an event of progress, in which the Redeemer passed from a lower to a higher plane in the new creation. It was not merely a return from the grave to a natural status of life; it was a transcendent event.

Here there are two stages in the onward progress of the vision. (1) Christ, having become the Propitiation for the sins of the world (I John 2:2), entered through His death and resurrection upon an eternal priesthood. He now ministers the Spirit, and thus ushers in the new covenant. The "initial blessing" of this covenant is the remission of sins; the "central blessing" is the writing of the law of God upon the hearts and minds of His people. This is accomplished by the destruction of the carnal mind, which is not subject to the law of God; and is wrought

by the baptism with the Holy Spirit, which purifies the heart (Acts 15:8-9). The "crowning blessing" of the new covenant is that God will be our God, and we shall be His people. This marks the full devotion of love to God, and is "The Spiritual House of the Pentecostal Age." (2) The second stage is found in the fact that Christ's resurrection introduced a new and transcendent order. He was the First-born from the dead (Col. 1:18); the First Fruits of them that slept (I Cor. 15:20). This is the final stage of the vision and finds expression in "The Heavenly Tabernacle of God's Immediate Presence."

V. THE SPIRITUAL HOUSE OF THE PENTECOSTAL AGE

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Pet. 2:5).

Having spoken of Christ as a "living stone" which was "disallowed indeed of men, but chosen of God, and precious," the Apostle Peter points out that we also are lively or living stones. I have some beautiful volcanic ash stones in my garden, but they cannot be said to have any life in them, for they decompose easily in water and the weather. They do not have those qualities that resist decomposition. So also, God does not build His temple with stones that are decomposed or even partially decomposed. He uses "lively stones," made such by the impartation of life in regeneration, and the purifying of the heart from inherited depravity in sanctification. I think also that "lively stones" means to be lively. No drones, no unholy hesitancy in the line of duty, no compromise, and no wearing down by the corrupting forces of the world, for God uses people who overflow with the abundance of life. There are a number of marvelous lessons concerning our spiritual ministry in this outstanding portion of the Scriptures (I Pet. 1:5-10).

1. *The individual Christian, as a "lively stone," is to be built into something—into a spiritual house. There*

is a corporate as well as an individualistic aspect of salvation. This corporate aspect is the Church. The conversion and sanctification of the individual is but the proximate end; the ultimate end is the building up of these individuals into "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." To use St. Paul's great metaphor, Christ is the Head and the Church is His body. The individual Christians therefore constitute the members of this body, and the position they occupy determines the nature of their spiritual gifts. Furthermore, it must be recognized that Christ, as at once the creative and redemptive power, has taken our nature upon himself for the specific purpose of becoming its constructive and reconstructive principle. Hence He creates a new humanity, which becomes the spiritual nexus of a redeemed and holy race. This "new man" which we are to put on is "after God created in righteousness and true holiness" (Eph. 4: 24; Col. 3: 10). The Church as the body of Christ must grow. As St. Paul views it, this growth is the inward expansion of the life of Christ which permeates the body more and more, the goal being "the measure of the stature of the fulness of Christ" (Eph. 4: 13). St. Peter views this growth in a more objective manner. With him it is by the constant addition of living stones that the Church grows into a spiritual house or living temple. Every conversion, every evangelistic effort is a contribution to the final perfecting of this spiritual temple. And when it is perfected, the inmost desire of every true child of God will then find its wondrous fulfillment, and each in turn shall contribute to the perfect sanctuary, as a habitation of the great King.

2. *The key to the right method in the building of the Church is a consciousness of the increasing preciousness of Jesus.* "Unto you therefore which believe he is precious" (I Pet. 1: 7a). In building the spiritual temple, the test of the right method lies in the ever-increasing preciousness of Jesus; and this whether in the grace He

bestows, the wisdom which He gives, or the results which He enables us to accomplish. Important as they are, good methods, mere human wisdom, and a ceaseless round of duties may be allowed to become substitutes for the preciousness of Jesus, His guiding Spirit, and His divine approval. When this takes place, the church becomes merely a social organization or it is a service club. The ever-increasing preciousness of Jesus in our lives—this is the true key to success.

3. *The Church must build with sufficient breadth to include the true spiritual gifts and abilities of its members.* The Jews found no place for Christ, and hence set Him aside as a stone of stumbling; and in their stumbling over Him, He became a rock of offense. They were therefore appointed to receive the reward of their disobedience. The church faces the same danger. To overlook or ignore the true spiritual gifts of its members is to make of them stones of stumbling and rocks of offense. This is a hindrance to the progress of the church and disobedience to the Spirit of Christ. Sectarian narrowness is born of the carnal mind. We must never forget the oft-repeated maxim of Dr. Bresee that "we are blood relation to every Blood-bought, Blood-washed soul in the universe."

4. *It is through the spiritualizing of the natural relationships of life that the Holy Spirit manifests himself in the temple of God.* "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God" (I Pet. 2: 9-10). A generation is a people linked together by blood relationship; a priesthood is a people linked together by a common office and work; a nation is a people bound together by common laws; while the term "people" is used in the sense of having a common language and common customs. These relationships of life, Christianity

does not destroy, but lifts them up and glorifies them. We are therefore "a *chosen* generation, a *royal* priesthood, an *holy* nation, a *peculiar* [or unique] people," belonging fully to Christ. Thus through our family life, our churchly life, our national life, our distinctness of language and customs, the Holy Spirit—dwelling within—enables us to show forth the praises of Him who has called us out of darkness into His marvelous light.

5. *The ultimate purpose of this "spiritual house" is "an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."* Pentecost has been called the crowning miracle of the mystery of grace. It marked the introduction of the dispensation of the Holy Spirit and was accompanied by significant inaugural signs.

(1) The sound as of a rushing mighty wind marked the approach of the Spirit. (2) The lambent tongues of fire which sat upon each of them marked His actual presence as a permanent abode. (3) The speaking in other tongues marked the actual beginning of the new dispensation, the tongues symbolizing the spirituality of the dispensation to be carried on by the proclamation of the gospel. (It is interesting to note that the words "other tongues" occur only here, the word "other" not being found in Acts 10:46 or 19:6; nor is it found in the Corinthian correspondence except in italics supplied by the translators.)

The Day of Pentecost witnessed the baptism with the Holy Ghost and fire as prophesied by John the Baptist and foretold by Jesus in His last discourses. Viewed from the standpoint of the individual Christian, this baptism was the purification of the heart from sin (Acts 15:8-9). It was a second work of grace wrought in the hearts of those of whom our Lord said, "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth" (John 17:16-17). Viewed from the corporate aspect, these believers were baptized by the one Spirit into the one body, in the sense of entering

into the fullness of the new covenant. This, in St. Peter's words, meant the adding of lively stones to the spiritual house of God. Thus in receiving the gift of the Holy Spirit they were purified from sin, unified in the one body of Christ, indwelt by the Comforter as the Guide into all truth, and empowered for service in the Church of God.

This is God's only plan for effectiveness in the work of the Church. The Spirit directs all things from the inwardness of the spiritual life. He clothes himself with sanctified men and women, and thus in His operations transcends all merely human power. When He came upon the disciples at Pentecost, the very atmosphere seemed charged with divine power. Under their anointed ministry, men cried out, "What shall we do?" The lame were made to walk, the dead raised to life, the sick were healed when only the shadow of Peter fell upon them, and three thousand souls were added to the Church in a single day.

It is this presence of the Holy Spirit that accounts for the marvelous power of otherwise ordinary men. God uses the weak to confound the mighty, "and things which are not, to bring to nought things that are"—and all this "that no flesh should glory in his presence" (I Cor. 1:27-29). The one great essential for success in the Church is the presence of the Holy Spirit. He binds together individuals with their varying gifts into one body, and makes of them a universal priesthood of believers under the one great High Priest. By Him, they offer the sacrifices of praise to God continually, that is, the fruit of their lips, giving thanks to His name (Heb. 13:15).

VI. THE HEAVENLY TABERNACLE OF GOD'S IMMEDIATE PRESENCE

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God (Rev. 21:3).

We have previously pointed out that the Resurrection was a transcendent event, the prophecy of a new and eternal order, of which the resurrected and glorified Christ was himself the First Fruits of them that slept. The vision began with the Tabernacle in the wilderness, and finds its completion in a heavenly tabernacle. The ministry of our Lord began with the temptation in the wilderness and was completed in triumph at the right hand of the Father on high. So also the Church, which is an expansion of the life of Christ through the Spirit, will find its issue in a holy sanctuary, a shrine, a Divine Presence-chamber, a permanent habitation of God. The spiritual house which is here being built of "lively stones" will in the better land be complete when the capstone is laid amidst the shouts of the redeemed crying, "Grace, grace unto it!" Then it is that our Lord shall receive His people unto himself in the many-mansioned home, He himself being the central splendor of it all in His dignity of wealth and welcome.

"And when the stones already in place are scrutinized," says Dr. Graham, "it is found that each of them is a miniature of the whole, a shrine, a home for the presence of the Lord by faith. . . . And the everlasting Father will perfectly reveal Himself to all the watchers of all the regions of the eternal world, not *anyhow* but *thus*—in His glorified Church, in the Race, the Nature once wrecked and ruined, but rebuilt into this splendor by His grace. In the Church of the Firstborn, in the Bride, the Lamb's wife, the blessed universe shall see forever God present, God resident. A transfigured creation shall be His temple-courts; a beautified human Church shall be His sanctuary. That sanctuary shall reflect without a flaw, its Indweller's glory; our union and communion with Him shall be, in other words, perfect, absolute, ideal. And the crowning thought for the soul which loves God is this, that we shall be His abode; He shall somehow find

His home, His shrine, His throne, in our happy, congregated being" (Graham).

But in one beautiful verse, the pen of inspiration has told us, not only of the glorious tabernacle, but also of the transformed worshipers. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Thus the vision ends in glorious triumph over sin and its consequences, in a new heaven and a new earth, wherein dwelleth righteousness. "Though it [the vision] tarry, wait for it; because it will surely come, it will not tarry."

CHAPTER VI

Sermons on the Mount

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. (Read Luke 6:17-23.)

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying. (Read Matt. 5:1-16.)

There are great similarities in the two passages of scripture just read—so much so that many have thought that they were but different versions of the same sermon. But when they are read carefully, it will be seen that one was delivered from the summit of the mountain, and in all probability to the disciples alone. Dr. Lange, one of the greatest of commentators, says that these two sermons were delivered in close proximity to each other. He maintains that the one was delivered from the summit of the mountain to the disciples, and when Jesus saw the people crowding up the mountainside, He went down to a lower level or ridge, or panelike level place, and there adapted the same sermon to the waiting multitudes that had come out to hear Him. Whether He delivered the first sermon from the summit of the mountain, and then descended to speak to the multitude, or whether having spoken in general terms to the multitude, He then took the disciples apart, and climbing to the summit, spoke to them in more detail, does not concern us now. The thing to be emphasized here is the fact that the one sermon was delivered at one level, and the other at another. Please

keep this thought in mind as we further study the scriptures before us.

The Sermon on the Mount is the greatest proclamation in all history. It is important for three reasons. *First*, it is an analytical view of the life of Christ; *secondly*, it marks the inauguration of a new dispensation in the world's history; and *thirdly*, it is the Magna Charta or constitution of the kingdom of God.

I. AN ANALYTICAL VIEW OF THE LIFE OF CHRIST

The first outstanding truth in the Beatitudes, which we present in an introductory way, lies in the fact that they are an analytical view of the life of Christ as the Light of the world. Several years ago, while living on the college campus, we ate breakfast at about the same time each morning; and as we sat at the table, something on the sideboard acted as a prism and spread all the colors of the rainbow on the linen before me. I looked at these each morning and thought, How beautiful is light when analyzed into its constituent colors—violet, indigo, blue, green, yellow, orange, and red! Then it occurred to me that the Beatitudes were but an analytical view of Christ as the Light of the world, and that the Word was the prism which unbraided these rays and formed the beautiful spectrum. If then we want to know whether the light that is in us comes from Christ, we must pass it through the prism of God's Word and see if it falls into the Beatitudes; and if we would know whether Christ is the sole source of our life, we must take the Beatitudes, condense them through the Word, and see whether or not they blend into the white light of Christ.

II. THE INAUGURATION OF A NEW DISPENSATION

During the time that our daughter Pearl was so ill, we found it necessary to spend much time with her in the hospital. One night I took with me a small pamphlet entitled *The Pillar of Fire*, thinking that possibly I might have some time to read. I found that this booklet was

a series of letters purported to have been written by a young woman from northern Palestine, giving an account of her first impressions of the sacred city. Among the things of which she took particular notice was their custom of morning worship. "Every morning," she wrote, "the people gather by families on the housetops of their homes, and stand with heads bowed in prayer, just at the time when the smoke from the morning sacrifice rises above the temple courtyard." This doubtless was a beautiful custom. But I recalled that, with all their prayers and reverent customs, Israel had not heard from God for four hundred years. When therefore Jesus "opened his mouth, and taught them," the heavens ceased to be voiceless and God again spoke to men.

The first dispensation was characterized by law. When the law was given, Moses set bounds about the mountain that the people could not pass over; "and so terrible was the sight, that Moses said, I exceedingly fear and quake"; and the people besought him "that the word should not be spoken to them any more: (for they could not endure that which was commanded)."

What a contrast marked the ushering in of the new dispensation! Christ climbed up the mountainside, sat down on a grassy plot, and reaching down into His theanthropic heart, lifted the words written there, and spoke to His disciples and the people that thronged about Him the wonderful words of life. Man as God created him was placed in the garden amidst the best possible surroundings, and yet he sinned and fell away from God. Christ, after fasting for forty days, met Satan in the wilderness with the wild beasts about Him and there triumphed over temptation, and destroyed "him that had the power of death, that is, the devil."

The writer of the Epistle to the Hebrews sets the two dispensations in contrast under the symbols of Sinai and Sion, the parallel drawn doubtless from Mount Ebal and Mount Gerizim—the one where the curses were pro-

nounced, the other the blessings. This is a remarkable contrast. He says: "Ye are not come unto the mount that might be touched [a material mountain], and that burned with fire [threatenings], nor unto blackness [confusion], and darkness [hopelessness], and tempest [unrest], and the sound of a trumpet [call to judgment], and the voice of words [final sentence of condemnation] . . . But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:18-24).

Notice now the contrasts. Instead of a mount which burned with fire—the flashes of lightning and the thunderbolts of God's threatening—under the new covenant every streak of zigzag lightning is turned into a ministering angel; for He "maketh his angels spirits, and his ministers a flame of fire." (There are some religious people who enjoy sheet lightning that plays across the skies but never does any damage.) The kind of lightning we need is zigzag lightning which strikes just about where you are. The kind of preaching I like is that which makes me sit on the edge of the seat and wonder if the preacher will get me next. There is nothing that clears up the religious atmosphere like a good thunderstorm and the lightning flashes of God's truth.

Instead of the blackness of confusion, we are come "to the general assembly and church of the firstborn." Instead of the darkness of hopelessness and despair, we are come "to God the Judge of all," who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Instead of the unrest of the tempest, we are come to a placid sea—"to the spirits of just men made perfect." Instead of the call to judg-

ment, we are come "to the blood of sprinkling," that cries for forgiveness instead of vengeance.

St. Paul in Galatians has a similar parallel also. He says that the old covenant or dispensation "answereth to the Jerusalem which now is, and is in bondage with her children"; but the new covenant is typified by the "Jerusalem which is above . . . which is the mother of us all." Here he draws a contrast between Hagar and Ishmael, and Sarah and Isaac. He points out that Ishmael, who was born after the flesh, persecuted Isaac, who was born after the Spirit. We frequently hear the exhortation to cast out Ishmael (the flesh or the old man), so that Isaac (the Spirit or the new man) may dwell in peace. The truth is here, but it is not the whole story. We are not only to cast out Ishmael, but we are to cast out the *bond-woman and her son*. It is the law that engendereth to bondage; it is the grace of God that brings spiritual liberty. And this spiritual liberty comes, not by "exemption from law," but the fulfillment of law.

Noting now the contrast between the old covenant of works and the new covenant of grace, is it any wonder that the prophet Isaiah looking down across the centuries exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Or that St. Paul caught up the refrain and cried out, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

III. THE CONSTITUTION OF THE KINGDOM OF GOD

The second thing about this remarkable proclamation is that it is the Magna Charta or constitution of the kingdom of God. Here our Lord gives us the foundational principles upon which the new Kingdom is to be founded. Here we shall note more especially the two levels from which the two sermons were delivered. These two levels represent, first, what is commonly known as "natural revelation," or the revelation of God through nature; and

secondly, the higher revelation made by God through His Word. In the first, Christ is revealed as Creator; in the second, as Redeemer. The sermon preached on the lower level, as recorded in the Gospel of Luke, has to do with Christ as Creator, and the principles of truth and righteousness wrought into the constitution and nature of man at his creation. On this lower level as He speaks to the multitudes, Christ speaks as Creator, and by His deep insight lifts into prominence the principles which should govern mankind. On the higher level, He speaks as the revealed Word of God, the Redeemer of mankind, and sets forth the principles which are to govern the redeemed—the principles that operate in the Kingdom of grace.

The Sermon on the Lower Level. Let us study the sermon on the lower level. The principles stated here are revolutionary, but only so because this sinful world has false ideas as to the principles which should govern human life. The world is upside down, and we still need those of whom it can be said, "They that have turned the world upside down are come hither also." Someone said to Billy Sunday, "You rub the fur the wrong way." His answer was, "No, I don't; let the cat turn around." If then the following principles as stated by our Lord appear revolutionary, it is because we have such perverted ideas as to what is right or wrong. Let it be said also that the word "Blessed," by which our Lord introduces the so-called Beatitudes, is sometimes translated "happy," but this is too weak a word. It is like the word beauty as compared with sublimity or glory. It is too light. The best translation I think is the word "congratulations." What Christ really said then was: "Congratulations to you poor, to you that hunger, to you that weep, to you that shall be hated and reproached and your name cast out as evil."

1. *Congratulations to you poor.* You will note that there are no qualifications here. He does not say, "Blessed

are the poor in spirit"—simply, "Blessed are ye poor." It was a strange statement in that day, and perhaps a stranger statement in this our day. The world seeks to be rich and regards poverty almost in the light of crime. Poverty is unfortunate, to say the least. Why? Because the seeking after wealth frequently brings a snare. *The love of money* is still the "root of all [kinds of] evil." The poor are not beset with many of the temptations which try the souls of the rich. This is a ground for congratulation. Again, the poor tend to develop habits of frugality and industry. For this also they are to be congratulated. Work is a great blessing. It gives interest, inspiration, and purpose to life. The idle rich are restless, unhappy, and discontented.

2. *Congratulations to you that hunger.* This truth strikes deeper, as does each succeeding beatitude. He does not say, "Blessed are ye that hunger after righteousness." He merely says "hunger." Congratulations to you that hunger! He indicates that there is great blessing in earnestly striving after a goal, in seeking to accomplish some great mission in life. Several years ago a series of articles was published in one of the religious journals entitled "Parables of Safed the Sage." In one of these Safed tells a story of his grandchildren. "My grandchildren," he said, "were very busy. They had decided to build a farm out in the yard. They worked hard. They got the hammer, the shovel, stakes and string, and many other things. They built fences with the stakes and enclosed the farm with the string. They dug a lake and carried water to fill it. They made a creek and carried water to make it flow through the farm. They worked hard all day until they had finished it. But the moment it was finished, they lost all interest in it. They left the tools in the yard, the bucket unwashed, and the ditch and the string for others to stumble over. Their interest was in the task to be accomplished, not in the finished product." Do you say that is childish? I think not. I have seen a number of churches

work and toil and sweat to build bigger and better churches, in order to reach more people with the gospel, and once the buildings were finished and the debts paid, the people settled back and in effect said, "It is done, we can now relax!" They had maintained their interest while seeking to accomplish something; they lost it when that end was accomplished. Our great mission is to evangelize the world and to build up the Church on its most holy faith. Congratulations to you that hunger!

3. *Congratulations to you that weep!* This strikes still deeper into the nature of man. He does not say, "Blessed are ye that mourn: for ye shall be comforted"; merely, "Blessed are ye that weep." Our Lord tells us here that those who weep have a touch of sympathy impossible to those flushed with success. Have you not noticed that there is something lacking in a man who is always successful? He has never known sorrow or failure and he cannot sympathize with the sorrows and failures of others. Only those who have known suffering can weep with those who weep. Our Lord himself was a Man of sorrows and acquainted with grief, that He might be to us a merciful and faithful High Priest. One of our great evangelists spoke to a mother who had just lost her child, and offered words of sympathy to her who was crushed with grief. When he returned home and thought the matter over, he said, "My words to that stricken mother were merely professional—the kind words of a minister, but without any deep heart sympathy. Suppose someone should speak to me in like manner, were I the one who suffered bereavement, would such words comfort me?" So returning to the home, he apologized to the mother and comforted her with words that flowed from a deep heart understanding. The sight of grief hardens the heart unless it enters into sympathy with the grief-stricken ones. Bob Hammond, in one of my classes for some time, said to me: "I live where I see the suffering and dying all the time in famine-stricken China. How

can I keep from becoming hardened by the familiarity of such scenes?" I replied: "I do not know, for I have never been through such an experience. I do know that only as we weep with them that weep and rejoice with them that rejoice can we keep a heart interest in the great mass of sinning, suffering, dying humanity." "Congratulations to you that weep!"

4. *Congratulations to you when men shall reproach you and separate you from their company.* Still deeper does our Lord now probe the sinful hearts of men. He says, "Congratulations to you who have such a firm purpose to live in holiness and righteousness that you will be obedient to God even if your name is cast out as evil." One sad characteristic of this "untoward generation" is its lack of convictions concerning the great principles of righteousness. We live in a compromising age, an age of appeasement instead of heart convictions. Moral corruption in high places is a disgrace to our nation. It is the moral breakdown that lies at the root of all our social and moral delinquencies.

Someone has said that the only way to succeed is to link yourself to a good and growing cause and remain with it permanently. As I sat in the service this morning and saw the great congregation of men and women with the blessing of God upon them, took notice of the beautiful tabernacle in which we were worshiping, I could not help falling into a reminiscent mood. I thought of the time when there were but a handful of Nazarenes in the Bay region, to use a common expression. I began worshiping with this little band of Nazarenes in a hall on Sixteenth Street, Oakland, California, fifty years ago this spring. There was not even a Nazarene preacher in charge. Mrs. Fannie Reed and her young daughter, Maude, Brother T. H. Montgomery, and a few others were the only attendants when I first met them. I attended the first district assembly on this district, and have the original type-written minutes. The roll showed seven preachers, four

of them absent. I gathered up and published the first five years of minutes.

Again I thought of the first camp meeting on this district at Old Beulah Park. There were but four small churches: Berkeley, Oakland, San Francisco, and Alameda. The people said, "How can four small churches carry on a camp meeting!" We rented the thirty-three tents that the holiness association had, but the manager promised to buy more for us if we needed them. We needed nearly seventy new tents—a hundred tents on the ground and all of them filled! I thought of our first afternoon meeting on these grounds before they were in shape to be used. We sat on the sunny hillside, but one group found themselves too near a hornets' nest. As the old song has it, "They didn't compel them to go 'gainst their will; they just made them willing to go." And what a stir we had in the camp for a while!

What God has accomplished here is beyond our fondest dreams. And He has been able to do this because He had a people who were willing to have their names cast out as evil, and suffer reproach for a good cause, the cause of holiness. To you and to all such, our Lord says, "Congratulations to you for your loyal devotion to a great cause."

The Sermon from the Upper Level. We turn now to the sermon from the upper level, as recorded in St. Matthew's Gospel. Having spoken to the multitudes on the plain—as indicated, perhaps a level place on the side of the mountain—Jesus took His disciples and climbed to the summit. "He sat down," a symbol of authority. No priest sat down to minister; he always stood. When Christ sat down, He spoke words of final authority—the foundation principles of the kingdom of God. Christ is now sitting at "the right hand of the Majesty on high," "expecting till his enemies be made his footstool." The time will come when every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory

of God the Father." It may be sooner than we think. He must reign until all things are put under His feet. Then He shall deliver to the Father the Kingdom, and He himself be subject, that God may be all in all.

The seven beatitudes as recorded here furnish us with a high standard of ethics. Some tell us that the Sermon on the Mount is not intended to be a standard for this dispensation, but only for the millennial period to follow. This, we maintain, misses the whole point of the sermon. The Beatitudes as given here do not furnish us with merely a naturalistic code of ethics, but with the ethics of a redeemed people. Recently I read of a Chinese man, speaking in this country, who asserted that the ethics of Christ were so far beyond mankind that they were impractical. On the other hand, he held that the teachings of Confucius, being on a lower level, were more practical than the Christian standards. I do not know whether this was the source from which our mistaken brethren had their authority or not; I only know that their position is closely related to paganism. We do not need to pull down our standards to a low level of experience; we need to bring our experiences up to the standards set for us in the Scriptures.

The constitution or charter of an organization must clearly state three things. *First*, it must define the qualifications for membership in the organization. *Secondly*, it must define the rights, duties, and privileges of its members. *Thirdly*, it must clearly state the purpose of the organization. Now note that the first of these beatitudes stands alone, and the remaining six are arranged in pairs. Of these three pairs, the first member of each pair expresses an attitude toward God; the second member of each pair, a corresponding attitude toward men. Probably these pairs of beatitudes are patterned after the two tables of the Law, one of which we are told contained the duties toward man. Analyzing these still further, we may say that the first

beatitude sets forth the qualifications for membership in the kingdom of God; the first pair, a seeker after the Kingdom; the second pair, a child in the Kingdom; and the third pair, a mature person in the Kingdom—one who has entered into the full privileges of the new covenant. Let us now consider these in the above order.

1. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.* This beatitude states the qualifications for membership in the Kingdom. I sometimes ask my class, "Who can become a Christian?" The answer always is, Anyone can become a Christian. This is true in a sense, but it is not altogether true. There is but one class of people who are eligible for membership in the Kingdom, and these are the poor in spirit. Grace operates on the plane of human helplessness, and as long as we are seeking by our own efforts or trusting in our own self-righteousness, we are not on the plane where grace operates. Much of the struggling at an altar of prayer is not to make God willing, but is God trying to strip us of our righteousness and bring us to the plane where we can be made righteous through Christ. Some seem to die hard, but our concern is only that they die sure. "Blessed are the poor in spirit"—this is the condition of eligibility in the Kingdom, and by faith they may enter in.

2. *Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth* (Matt. 5:4-5). This pair of beatitudes portrays a seeker after the Kingdom. The mourning is an attitude toward God; meekness is the resultant attitude toward man. By mourning we mean self-humiliation in the presence of God because of our sins. We mourn over our offenses; we repent of our sins. There is a worldly sorrow which leads to death, but godly sorrow leads to repentance toward God and faith in our Lord Jesus Christ.

In proclaiming the necessity of godly sorrow, repentance, and faith, we are not preaching anything new. I appreciate the remark of Dr. Benner when he said,

"Revive us, preserve us alive." This is what the true Church across the centuries has preached, and this is our purpose in this camp. Huss preached the necessity of repentance, and his enemies burned him at the stake. But God was with him, and the night before his martyrdom he danced about his bedpost and exclaimed, "Tomorrow will be my wedding day." John Wesley was put out because he stood for the gospel of full salvation, but he continued to preach from his father's tomb in the churchyard. They have put a lot of us out. The early Nazarenes were not "come-outers"; they were "put-outers." Dr. Bresee frequently said, "We are Methodists, only more so." We have introduced nothing new; we have revived the "mourners' bench" and continue to make calls for mourners. Out of habit, we call the mourners' bench an altar, but it is not an altar. The reason it is called a "mourners' bench" is that in earlier times a bench was placed close up to the pulpit, and seekers, or those planning to seek God, came and sat on that bench until the sermon was over; then all they needed to do was to turn around and kneel at the bench and begin praying for salvation.

The test of true mourning towards God is meekness towards men. The meek hold steady when things go hard. The real test of true mourning shows itself in making things right with men. Many of you are acquainted with Jack and Phebe Sanders. They were Roman Catholics in Spokane, Washington, and many times Phebe walked across the bridge over the Spokane Falls trying to get up courage to leap from the bridge to her death. About that time a mission was established in the slum part of Spokane. A theater had provided for a band to play from its balcony previous to the opening of the doors in order to draw the attention of the crowds. Brother and Sister DeLance Wallace opened a mission directly across the street and arranged for Rev. I. G. Martin as one of the evangelists. As soon as the theater band stopped playing,

the mission workers opened their doors and began their open-air meeting. As a result they drew large crowds from the street, and this was the origin of the John 3:16 Mission, which later became the First Church of the Nazarene. It was to this mission that Phebe Sanders was attracted one night, and dark as was her mind, she prayed through to victory. She tried to tell Jack about her experience—a gambler who had scarcely worked a day in his life. She persuaded Jack to go and he prayed through and was saved.

One night the evangelists touched on the subject of restitution. Jack asked Phebe what that meant and in her blunt way she said, "It means to pay back what you have cheated others out of." Jack did not know what to do, but he took a paper and pencil, got down beside a chair in his room and prayed, asking God to bring to his mind the many debts he owed. He stayed there until two o'clock in the morning. Together they began to save all that they could and started in to make restitution. Brother Sanders was manager of the Publishing House in Kansas City; he was with me as business manager both in Nampa and in Pasadena. Just a short time before he died, he said to me, "I have just succeeded in making restitution in full. It has taken years, but it has all been paid." When men show such interest in making things right with men, it is evidence that their mourning toward God is genuine.

3. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy* (Matt. 5:6-7). This pair of beatitudes represents a child in the Kingdom. Hunger and thirst are evidences of a healthy childhood; so also the hungering and thirsting after righteousness, i.e., to be right is an evidence of healthy spiritual childhood. And to those who hunger and thirst after righteousness, there is the promise that they shall be filled.

I recently reread the story of Perpetua and Felicitas, and was greatly impressed with the strength of desire to

be right which characterizes genuine Christians. Perpetua was of noble birth, Felicitas was a slave girl. Perpetua was but twenty-two years of age, was married, and had an infant son. Her father was an aged nobleman. Perpetua was charged with being a Christian and everything possible was done to persuade her to turn away from Christ and so escape martyrdom. But she held steadfastly to her profession. Her husband begged her to give up the Christian way for his and their child's sake. Her father pleaded with her, saying, "For my gray hair's sake and the sake of the family will you not give up this way?" When she was hailed before the judge, he made an appeal, saying: "Look at your aged father and his gray hair. Can't you give up this way? What will become of your infant child?" But she was steadfast in her loyalty to Christ. When the day for their death came, three men were sent out from the prison first, and these preached to the crowds, saying, "God ever judgeth!" Leopards, bears, and wild boars were turned in upon them and they were soon destroyed. Perpetua and Felicitas were then exposed to the fury of a wild cow. They were wounded but not mortally, and the executioner's sword made an end of their sufferings. For years afterwards, the anniversary of their martyrdom was celebrated at Carthage by countless multitudes of the faithful. The devotion of these simple Christians to the cause of righteousness sheds an undying glory upon the age in which they suffered and died, witnesses to the faith that overcomes the world. The mark of a true Christian is, he hungers and thirsts to be right; and no love of family and home, no desire for wealth or worldly emoluments will turn him aside from righteousness.

The counterpart of this beatitude is found in another, "Blessed are the merciful: for they shall obtain mercy." Hunger and thirst after God is accompanied by mercy toward men. When one is a seeker after the Kingdom, there is enough grace to keep him from resentment; but

when one becomes a child in the Kingdom, he has grace enough to forgive an injustice. Those who are merciful will receive mercy. Peter said to our Lord, "How many times shall we forgive—unto seven times?" But Christ's reply was, not unto seven times, but unto seventy times seven. Forgiveness towards men marks the true child of God.

4. *Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God* (Matt. 5:8-9). These beatitudes portray a mature person in the kingdom of God. Purity of heart here means, not a ritualistic purity, or an imputed purity, but an intrinsic purity. There is a ritualistic purity, and St. Paul tells us that it served its purpose, but could never take away sins. As the Israelites journeyed in the wilderness, there must have been scores of deaths each day. To touch a dead body demanded the water of purification in order to ritualistic cleanness. This sprinkling of water into which had been poured some of the ashes from the sacrifice of a red heifer was the water of purification. It is interesting to note that if more than five hairs other than red were found on the heifer it could not be offered as a sacrifice, and that probably only three red heifers were used during the whole wilderness period. The constant contact with death would in time have hardened the Israelites, but the fact that they must be sprinkled with the water of purification every time they touched a dead body kept before them constantly the awfulness of death. But the writer of the Epistle to the Hebrews said that these sacrifices could never take away sins—in fact, were never intended to take away sins, for only the blood of Jesus Christ can cleanse the heart from sin. Heart purity, then, is essential if we would see God. St. Paul sums up Christian experience in these brief words, "Charity out of a pure heart, and of a good conscience, and of faith unfeigned." The pure heart is the fountain, perfect love filling the heart is the stream of

blessing, a good conscience forms the banks which guide its flow, and it is kept full and fresh and ever flowing by an unfeigned faith.

The complementary beatitude is important also. "Blessed are the peacemakers: for they shall be called the children of God." The seeker after salvation may have the meekness to resist resentment; the child in the Kingdom has grace to forgive those that mistreat him; but the mature man in the Kingdom has grace to get down in the midst of the battle and make peace—peace with God and peace with men. Sanctified people are not troublemakers; they are peacemakers, and so we are exhorted to "follow peace with all men, and holiness, without which no man shall see the Lord."

The closing verses of our scripture lesson give us our Lord's teaching concerning the purpose of the Kingdom, and the duties of its members as the disciples of Christ. "Ye are the salt of the earth"; "Ye are the light of the world." Here the two levels on which the two sermons were delivered are apparently brought together to express the one supreme purpose of the kingdom of God. The salt of the earth refers to the lower level, on which Christianity injects new and preservative principles into a society corrupted by sin; the light of the world refers to the higher level, where a supernatural light is given—a higher revelation which supplements and brings to perfection the revelation of God through nature and the constitution of man. Christ the Creator is also Christ the Redeemer, and as such will remove the curse from the whole of nature as from redeemed manhood and usher in a new heavens and a new earth, wherein dwelleth righteousness.

1. *Ye are the salt of the earth.* I was in Pocatello, Idaho, one Sunday when the question arose as to what was meant by the salt losing its savor. The teacher of the class was asking each one in turn, so I began recalling some of the usages of salt before it was my turn

to speak. In memory I went back to the fall of the year on the ranch when "hog killing" time came and the meat was put down for the winter. When the hams and sides were hung in the smokehouse, it was my business to see that the fire was kept going, day and night, until the hams and bacon were cured. Then I recalled how we put down the salt pork, a layer of salt and a layer of meat, until the keg or barrel was filled. When it came my turn to speak, I said: "I do not exactly know what it means for the salt to lose its savor, but I do know that salt is a preservative element, and I know, further, that salt isn't useful unless it is rubbed in." God wants to use His people as salt to preserve a wholesome social structure, but unless we allow Him to "rub us in" to the situations of life where we work, we shall be of no value to Him. Salt may "smart" when applied to open sores, but it is God's way of healing. Are we willing to let God use us as salt to preserve the good in a generally corrupt social structure? If so we must allow Him to "rub us in" and thus use us to preserve whatever is good about us. Were God's people more like salt, there would be less corruption in society, in the social, business, and political world, and even in the Church.

2. *Ye are the light of the world.* The revelation of God to us must, through our lives, reveal Christ to others. There are but two ways for disseminating light: the flame enkindling around a wick, and the reflection of light in a mirror. Here the reference is to light as reflected in a mirror. Christ is the Light of the world, but He calls His people lights in the world also. Hence He says, "Let your light so shine"; that is, set your mirror at such an angle that others may see your good works, and through these "glorify your Father which is in heaven." The reflection of Christ as the Light of the world is to be mirrored in our lives in such a manner as to glorify God.

May the Lord bless this study of His Word, is our prayer. Amen.

CHAPTER VII

The Solitude of Christ

I have trodden the winepress alone; and of the people there were none with me (Isa. 63: 3a).

The poetical and rhetorical beauties of the Scriptures are not accidental. The authors did not write for glory or display, not to astonish or amuse, but to instruct and bless. Demosthenes wrote his great oration to gain the crown of oratory; and the panegyric of Isocrates, to which he gave fifteen years of arduous toil, was after all nothing but a prize essay. How different St. Paul's address on Mars' Hill, or the speech before Agrippa, or the sermon in the upper room at Troas! The Greek historians, and even a modern writer of note, confessed to the thrills of pleasure which went through their beings at the completion of their great works, as the thoughts of possible fame came up before them. A greater book was closed by John, the beloved disciple, with the statement of a holy, gracious purpose. "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 31). The messages of St. Paul and St. John were from anointed lips and burning hearts, and proclaimed the word of life to a dark and ruined world.

To me, no part of the Bible is more beautiful and meaningful than the word-pictures found in the Psalms and the prophets. I mention but two of these in order to set them in contrast, and then I shall give my attention to the picture of the more somber hue.

I. TWO BEAUTIFUL WORD-PICTURES

1. *Friendship*. The first picture is from the Psalms (55: 13-14), and may well be entitled "Friendship." It

represents the social phase of life in the following expressive words. "But it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company" (Ps. 55:13-14). This is a picture of the ideal social relation which will be perfected when the redeemed gather together in the city of God, and which finds its glorious foretastes even here.

2. *Solitude.* The second picture is from the prophet Isaiah and may equally well be entitled "Solitude." "I have trodden the winepress alone; and of the people there was none with me" (Isa. 63:3a). This is a picture of the solitude of all men as His brethren. There is here no communion of friend with friend, no sweet counsels, and no sanctuary. There is no foreground and no background, not even the wine press with which the garments of this marvelous figure were stained. The word-pictures of this poet-prophet can give to his central figure no clear and distinct outlines, such as a painter would give to his picture or a sculptor to his statue. A character is sketched which had never before appeared in history, and had there been no lifting of the veil across the centuries, we should not have recognized the Man of Galilee.

This solitary figure is divine and yet human; triumphant, yet weak and suffering; royal, and yet with a lineage which men can trace; glorious in his apparel, yet with no comeliness which men can desire; treading down his enemies, yet drawing upon himself the sorrows and iniquities of all. Christ is the only figure who ever filled up this vast foreshadowing of history. In Him all the contradictions of life find unity and harmony. He is the Ancient of Days and the Babe of Bethlehem; the Scepter-Bearer of heaven, and the Burden-Bearer of the world. He is the Lion of the tribe of Judah, and the Lamb of God that taketh away the sin of the world.

The prophet strains his vision to free it from Jewish tradition. The Messiah was not the royal prince which

Judah looked for, nor the conquering hero which Jewish imagination had painted in brilliant colors. What the prophet saw was a vision of the Messiah in His true moral greatness, which infinitely transcends the greatness of a temporal prince or a conquering hero. This picture of lonely, moral greatness, of holy personality, was so strange that it surpassed the finiteness of human conception. Only when Christ stood out alone on the plane of human history, and men gathered about Him, did they observe this strange combination of attributes, finite and infinite, immanent and transcendent, which were manifested in Him who was at once Son of God and Son of Man. Those who looked upon Him as humble and weak failed to see in Him the beauty as did the prophet, and in their sin they crucified the Lord of glory.

These two pictures are the complements of each other, and both are parts of a larger whole which someday will be blended together in the City of God. If I have chosen for our study the picture of more somber hue, it is not that I undervalue the other, nor that I do not understand that in some measure it is more ultimate. We have fallen upon times when social organizations and great corporations have caught the individual in their meshes and all but crushed him. We must belong to a society, a clique, a party; and the result is, as Carlyle aptly puts it, our sole achievement has been bringing into existence almost an incredible number of bores. While we appreciate the fellowship of our brethren in all these gatherings, we sometimes are tempted to feel as did Brother Sanders when he said that his idea of heaven was a place where there would be no more committee or board meetings. We need a new emphasis upon the individual. The impulse to a nobler and higher life never springs from the masses, but always from single luminous minds and glowing hearts; and it is ever the lightning of great thoughts that shows the way to heroic deeds.

II. SOLITUDE A CONDITION OF HUMAN NATURE

Christ traveled in the greatness of His might, because He had trodden the wine press alone. It was in solitude that His strength was received and tested. There is something here akin to us all. Place and position may give one great power, but the final test is not what a man possesses but what he is. In this picture our Lord is stripped of all that He possesses and is portrayed in His true inwardness, and here it is that His strength is revealed. Yet there was no solitude like His, although all men in their measure must learn the strength of solitude.

George Sand in the history of her life tells us how, during the solitude of her early womanhood at Nohant, she yielded to the tastes of the century, which was to shut one's self up in an egotistic sorrow, to imagine one's self a René or an Obermann, to attribute to one's self exceptional sensibility, by reason of sufferings unknown to the vulgar herd. When she was thirty, her horizon enlarged. She came to Paris, the blissful "promised land" of her waking dreams, to live an active life in which she had hoped above all things to find peace with herself. It was there she was brought, for the first time, face to face with the darkest problems of existence and saw the world as it is. She says: "When the sadness, the want, the hopelessness of which human society is full, rose up before me; when my reflections were no longer upon my proper destiny but upon the world of which I was but an atom, my personal displeasure extended itself to all creation, and the law of fatality arose before me in such appalling aspect that my reason was shaken by it. There is no pride, no egotism which will survive us when we are absorbed in that idea. The general evil pervades the universal good."

Observe almost any group of people and ordinarily you will see nothing but cheerful appearances and joyful salutations. But could we follow the several individuals

of these groups to their homes, and look back over their line of history, we would find places of sorrowful recollections, and discover in every home some dark spot or the outlines of a fearful shadow. There are few households that do not cherish some peculiar trial about which nothing is said except among themselves. There is some hope that is blasted, some member of the home wronged, or trembling anxieties lest some other member may fail; some physical disability that cripples us, some spot which death has touched, or the painful listening for his stealthy footsteps—these and a thousand other things make it certain that there is not a home where the shadow has not fallen, or is about to fall. Further still, even in the home, there is no individual but has some secret trial which he dares not breathe even to his closest friends and loved ones. While it is true that we must bear one another's burdens, yet when these have been shared, there is something left which has not been shared, and it is this that touches us most nearly and tenderly. It is in this sense that every man must "bear his own burden"—he must tread the wine press alone.

A German poet has described a fierce battle fought, and victory won, and a German painter has put it upon canvas. Foremost in the battle and most honored in the rejoicings of the victory is a brave old count, whose heart and arm seem both to be made of steel. But after the feast is over and the rejoicings are hushed, in the stillness of the night a taper is seen burning in the tent of the iron count after the guards have gone to rest. Why does he burn the candle at midnight? Why does he not rest upon his laurels, after the day has covered him with glory? They lift the corner of the curtain and look in, and the iron count sits alone over the body of his dead son, and the great drops are standing in his eyes. And so often I find myself asking, "How fares it with that man beneath the glitter and the gilding, where he treads the wine press alone?"

III. SOLITUDE AS A PHILOSOPHY OF THE CHRISTIAN LIFE

With this condition of solitude before us as a historical fact, the solitude of Jesus has profound significance for us as a philosophy of spiritual life. (1) This appears as a process of individualization, in which every man is separated to his own burden and work; (2) It is at the point of isolation that freedom and strength are attained; and (3) Man must meet God in the "aloneness" of his being.

1. *The process of individualization.* The longer we live and the more our beings become individualized, the more we shall find ourselves alone. Children flow together easily and naturally. Their beings have not yet become strongly individualized. You will recall the little poem that we have so often discussed together, and the significance it has for this aloneness, or solitude. The lines are from Tennyson.

*The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast
Has never thought that "this is I."*

*But as he grows he gathers much
And learns the use of "I" and "Me"
And finds "I am not the things I see
And other than the things I touch."*

*So rounds he to a separate mind
From which clear memory may begin,
And through the frame that binds him in
His isolation grows defined.*

This individualization is God's plan for bringing us to a knowledge of ourselves. It was this that enabled the prodigal son to "come to himself." We must be separated from all outward supports, that we may stand alone; we must be separated from all accidents of time or place, that we may come to a realization of what we are and what we

need. And so in the plan of God there must come a separating, a cutting away of all supports, a breaking of tender ties, a parting from all that is dear to us, that God may reveal to us our true selves. Someone has beautifully said "that we start in life, young and joyous, clasping glad hands with a great company; we move on together and the company grows less and less, our hands are unclasped one by one."

In the early days of our church I heard Dr. Bresee exclaim, "Oh, these desertions, these desertions!" And sometimes it does seem that whole companies of supporters move off the field at once, and whole battalions of strength cease their activities. Then there steals over us a sense of aloneness. But let us take heart; God is but testing our actual strength when the props are gone. We owe so much to the home, the church, and the state that we are prone to think more highly of ourselves than we ought to think, until God takes us through the test of solitude. How we thank God for those spiritual men and women who have stood out against awful opposition like Isaiah's rock in the wilderness, staying the drifting sands, and sheltering from the withering blasts, until an oasis was formed beneath its shadow! There the tender plants sprang up and were protected until they were strong enough to stand alone.

Let us not forget that there was one Man who trod the dusty roads of this earth supremely alone. Whether in the crowds or in the desert, in the city or on the mountain, there was a fathomless depth between Him and the people about Him. Sometimes through the doors of His solitude, companies of angels came to minister to Him in His weakness and agony; and patriarchs and prophets came to talk to Him on the Mount of Transfiguration, when the inward glory shone through the thin veil of His flesh. His loneliness transcends ours as the infinite transcends the finite, and therefore He not only understands, but meets us at this point of isolation with His

presence through the Spirit. Say what we will, we live here as on an island; as our days increase and age creeps upon us, we are shut in more and more to ourselves. The sphere of kindred ties and personal relations keeps narrowing till we seem to stand on one of the solitary peaks, a lone rock in the ocean with the hungry waves all about us. But if He who was supremely alone is with us, our lonely island will be turned into a Patmos, heaven will open, the coast line of mystery will move off, until the sea of separation, the sea of turmoil and unrest, the sea of mystery will disappear in the apocalypse of God, and there shall be no more sea.

2. *It is at the point of isolation that personal freedom and strength are attained.* Rude as may be the awakenings and bitter the cup that we drink, this process of individualization is the only way to attain freedom and strength. Many things which seemed to be so necessary to us and upon which we leaned so heavily were after all but props to support us until we could stand alone. And though we grieved over them with hearts almost broken, with their removal came a larger freedom. The little child, pulling himself up by the side of a chair, and then finding that he can move from place to place with it, rejoices in his new-found freedom. But little by little he gains in strength and skill, and the chair instead of being a help becomes a hindrance, and is cast aside as worse than useless.

What is true in the physical realm is likewise true in the mental realm. We enter the schools and for a time study only what others have thought and done. But as we study, we rise little by little to ideas and convictions of our own. Everything we learn becomes a means of freedom to us, leading us out into larger and larger realms of truth. It is true that in taking on the thoughts of others we sometimes find this material arranging itself in distinct layers, clearly discernible to others. Dr. Bresee said that in listening to some young preachers he could

tell the layers which had been taken on from this preacher or evangelist or professor. "There is nothing wrong with this," he said. "Just keep on until the layers become so mixed that no one can tell what you have received from others. Then the material will be your own. After all there is very little in the world that is strictly 'original.' Most of the 'original' material that I have read stems from ignorance of what people have written in the past."

3. *It is in our times of spiritual aloneness and dependence that God's grace is made sufficient for us.* St. Paul was given a thorn in the flesh, the messenger of Satan to buffet him. What this thorn in the flesh was, has been the matter of much speculation. But no one knows, and therefore it has become a symbol for anything that frustrates and hinders us. For this thing the apostle besought the Lord thrice, that it might depart from him, but God answered his prayer by saying, "My grace is sufficient for thee; for my strength is made perfect in weakness." Here St. Paul was quickly made aware of the true philosophy of Christian service. It was not by mere human strength that he was to succeed, but in his weakness to lay hold, by faith, of the strength of God. When St. Paul saw this he exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12: 7-10).

How often have we, like the great apostle, prayed for deliverance from some infirmity, rather than for grace to bear it! We have frequently called this the "small boy's philosophy." He goes out to fly his kite, and as he pays out the string, the wind carries it higher and higher. He probably does not understand that the kite is borne upward by a parallelogram of forces, the perpendicular force of the string and the horizontal force of the wind. He might argue that if the string were cut the kite would sail off into sightless space, but he knows better. He knows that it would fall to the ground. So it is with us. There is something deep down in our lives that we grieve

over. It may be a physical infirmity, or a mental incapacity; it may be some deep, dark secret of the family life, or something in our environment that we are sure hinders us in our work. We think that if this could be removed, then greater success would follow our labors. No, these things not only bring us into greater sympathy with those whom we serve, but they are God's tethering string that enables His grace to play across our souls, lifting us higher and higher until in our aloneness we are brought near to God.

The very loneliness which we feel, the trials and sorrows which we cannot share with others, are the things that bind us most closely to Him who trod the earth, supremely alone. If we could share everything with our fellow men, our minds would go out laterally, and not rise continually to God. Let us seek to learn the riches of divine grace, until we can say with the great apostle, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." And if God should lead us through any of these things, let us, like the great apostle, always remember that His grace is sufficient, and that He holds the tethering string as well.

CHAPTER VIII

"Thy Light Is Come"

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee (Isa. 60:1-5).

1. *The first truth which I notice here is the suddenness with which the morning light bursts upon the earth from the tropical sun. I stood with Dr. Goodwin on the vestibule of a northbound train as it slowly ascended the Canadian Rockies. We were soon to pass the headwaters of the Missouri River, and we were told that we could see the place where the waters ceased to flow south and turned toward the north. It was almost midnight, yet so clear was the twilight that we could still see the little stream as it constantly grew narrower and narrower; and then turned to the north. Still further north the sun seems to make a circle about the earth, dipping below the horizon for a short time in summer, and above the horizon for the same brief time in winter. But in the tropics it is not so. There is but little if any twilight—the sun rises suddenly above the horizon, and the light of the morning bursts upon the earth with all but full*

brilliancy. It is for this reason that the prophet cries, "Arise, shine; for thy light is come."

Isaiah, the prophet, foresaw the time when the slow processes of history would yield to cataclysmic suddenness. Compared with the centuries of history, there are two cataclysmic events: the incarnation of the Son of God, and the gift of the Holy Ghost on the Day of Pentecost. No wonder he cries, "Thy light is come," for he foresaw the birth of the Saviour; nor again, "The glory of the Lord is risen upon thee," when he saw in vision the gift of the Holy Ghost! Compared with the long processes of history, the life of Christ on earth was short—thirty-three years, with perhaps three and one-half years of ministry. But with the increase of light, processes are hastened; and even these thirty-three years were long compared to the fifty days from the Passover to Pentecost, from salvation from the bondage of sin to the regnancy of Mount Zion. Among us it is held that, once a sinner is saved, it should never be far from Mount Calvary to Mount Zion.

2. *The second truth is drawn from the fact that the brilliancy of the light, once we turn away from it, makes everything appear dark and indistinguishable.* This is the meaning of the words, "Behold, the darkness shall cover the earth, and gross darkness the people." Isaiah had stood in the presence of Pentecostal glory. The Shekinah which burned over the mercy seat, guarded by the cherubim—their feet pressing the *kapporeth*, their wings overshadowing it, and their faces turned with intensity, gazing into that which should be—had suddenly expanded until it was no longer confined to the holy of holies. The six-winged seraphim bathed in light were about the prophet. With two of their wings they covered their feet, lest it should be said that they had a human standing place; with two of their wings they covered their faces in holy reverence and humility; but with twain they flew—they flew and they cried; they flew as they cried, and

they cried as they flew, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." No wonder, as the prophet turned again to the world and duty, that darkness covered the earth, and in that darkness the people were all but indistinguishable—"gross darkness the people." Spiritual light alone makes men sensitive to the darkness and sinfulness of the world, and reveals the necessity of redemption.

It is the vision of God that makes the redeemed fly and cry, and their cry is always, "Holy, holy, holy." With this inner impulsion of divine love, nothing can hinder them in their calling. They either find a way or make one. They say to all hindrances, as Peter and John said to the council at Jerusalem, "Whether we should obey God or man, judge ye."

3. *The third truth found here is the attractiveness of light.* Light is attractive, and as such has the power to draw to itself. "His glory shall be seen upon thee."

The Shoshone Indians of the North have a word *ee-dah-how*—a word of three syllables which means: *ee*, "coming down"; *dah*, signifying either the sun or the mountain, both of which to the Indian mind are eternal; and *how*, which denotes strong or sudden feeling, and has the effect of an exclamation point in English. Hence the literal translation of this word is "Behold the sun coming down the mountain!" It has both a poetical and a practical meaning. The figurative or poetical translation of the phrase is "the gem of the mountains." From his tepee, through the clear, exhilarating morning air, the Shoshone Indian beheld the lustrous rim of light shining from the mountaintop. This radiant mountain crown or diadem was likened to a gem glittering from a snowy peak. In this way the word *ee-dah-how* came to have attributed to it the popular and beautiful significance of a "mountain gem," or the "gem of the mountains." It was Joaquin Miller, the California poet, who first pro-

nounced the word "Idaho"; and the name was applied to Idaho Springs, Colorado's first settlement.

But there is another and very practical meaning to this term. To the Indians it was the morning call to activity. It meant, "It is time to get up." The glory of the Lord resting upon the Church is not merely a poetical figure; it is a call to activity. It is the light that He gives us and the glory that rests upon us that give success to our activity. It is for this reason that we must have the glory of the Lord resting upon us. I think that our Lord must have had this in mind when He said to His disciples, "When he [the Comforter] is come, he will reprove [convince] the world of sin, and of righteousness, and of judgment." Nothing less than the presence and power of the Holy Spirit will bring men to Christ. Men, to be convicted of sin, must see themselves against the background of God's righteousness, and this leads to conversion; nothing less than the flaming background of God's holiness will convict men of the need of sanctification, and lead them into this gracious experience. Splendid ritual, mellow light, entrancing music, learned sermons delivered in flawless English and glowing rhetoric have less power to bring men to Christ than a single testimony of a Spirit-filled child of God. These things, good as they may be, must be encircled with the rim of light before men will heed the call to activity.

4. *The fourth truth has to do with growth or enlightenment, and follows as a natural consequence.* "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Our older people know, and our young people should know, that this sixtieth chapter was one of Dr. Bresee's favorite chapters in Isaiah, and was the basis of the sermon which celebrated the union of the Southern churches with those of the East and West.

He spoke of the delegates and visitors there, and the entire church as kings and queens—"blood-relation to every Blood-bought, Blood-washed soul in the universe." He said: "The people will flock to you as doves to the windows; they will bring their sons and daughters from far; they will bring their silver and gold with them; thy sun shall no more go down, and the Lord shall be unto thee thine everlasting light."

What a prophecy! It was spoken in a General Assembly held in a canvas tent in a homely village in Texas, but how marvelously it has been fulfilled! Take note of our increase in membership in less than fifty years, and still we are among the fastest growing churches. Note the thousands of holy, high-minded young people who have come to us from far, filling our churches and colleges, until we are known as "a young people's church." Nor have these failed to bring their silver and gold with them, for we rank high among the churches in per capita giving. May our sun never go down until the Lord himself shall come as our everlasting Light.

5. *The fifth truth has to do with the character of the Pentecostal experience.* "Thou shalt see, and flow together, and thine heart shall fear, and be enlarged." The prophet still draws his spiritual truths from the sun in the tropics. In the far north, the rays of the sun are long and slanting, and seem to lose the greater portion of the actinic rays, which are so potent in the tropics. There is light, but not the intensity of heat accompanying it. Here the brilliancy of the light is accompanied by an intensity of heat, which melts and molds into "liquid glory," for this is the term the good doctor used when applying it in a spiritual sense. I have never found a better substitute. "Liquid glory"—the people molded into one common mass of spiritual brilliancy and power! This is the baptism with the Holy Ghost and fire, which John prophesied should be that with which Christ should baptize His people.

Dr. Bresee had an illustration which he frequently used, and which was very effective. He recalled the time when ammunition was made at home by means of a large ladle and bullet molds. "Their practice was," he said, "to gather all the pieces of lead that they could find. Some of it would be in flat pieces or small chunks that would lie close to the bottom of the ladle; then there would be large chunks that would be hard to melt; and some trimmings in spiral form that would stand up like crooked fellows. We never tried to make these different pieces alike," he said, "or attempted to mold them into any form; we just kept the ladle over the fire. Soon those humble pieces that lay so close to the bottom of the ladle would feel the fire and begin to spread out into a molten mass; then the smaller chunks would melt and flow in with the molten mass. Then those proud fellows would begin to flatten out; and lastly those crooked fellows that would not fit into anything began to unwind little by little until they were lost in the molten, glowing mass. There is just one thing to do," he exhorted; "that is to keep them over the fire until all flow together in such a manner that one cannot be told from the other, and the whole body glowing with the brilliancy of molten silver." His desire often repeated in respect to our young people in the colleges was a stream of liquid glory flowing out from our halls of learning, making its way across land and sea, and everywhere melting the people into this liquid glory which comes through the baptism with the Holy Ghost and fire. "Thou shalt see, and flow together," is the promise.

6. *The sixth and last truth which I shall draw from this rich chapter in the Book of Isaiah is a more specific analysis of the experience consequent upon the indwelling of the abiding Comforter. "Thine heart shall fear, and be enlarged." Not only is there a corporate experience in which, under the brilliancy and intensity of spiritual light and life, the people shall flow together; but the*

prophet defines this experience also in terms of the individual. Two things stand out clearly in this text, and each is an essential part of the experience of one who has been baptized with the Holy Ghost.

(1) "Thine heart shall fear." It shall bow in holy reverence before the Lord, its God, for throughout the vast confines of the soul there is nothing in opposition to the Lord of the domain—no secret enemies, no rebellious passions, no cross-purposes, no idolatrous hindrances. St. John said of our Lord, "God is light, and in him is no darkness at all." Holiness in the Son is light, which down to the depths of His infinite being reveals no darkness, nothing undiscovered, nothing unfulfilled, nothing which needs to be brought to perfection.

(2) "Thine heart shall . . . be enlarged." This refers to the infilling of divine love which is a consequence of the indwelling of the Holy Spirit. We need to carefully distinguish the fact that *our partaking of the divine holiness is by the sanctification of the Spirit, while our partaking of divine love is explained to be "because he hath given us of his Spirit."* St. Paul affirms this when he says that the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"; and St. John declares that "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." But it is in the sayings of our Lord that we find the highest expression of this truth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two hang all the law and the prophets." If the first great characteristic of this Pentecostal experience is that sanctification which purifies the heart and brings into it the presence of God through the Spirit, the second characteristic is divine love filling the pure heart and

flowing out to God and all mankind. No wonder Mr. Wesley said that there is nothing higher in Christian experience than pure love filling the soul!

Christ is "the light of the world," but this light was veiled during His humiliation—softened to our weakened eyes of understanding. Even to His closest disciples He said, "I have many things to say unto you, but ye cannot bear them now." On the Mount of Transfiguration, however, the inner light burst through the thin veil of His flesh until His face shone like the sun, and His raiment was white as the light. That light in its ultimate glory we can never know, for St. Paul tells us that it is a light, "which no man can approach unto; whom no man hath seen, nor can see" (I Tim. 6:16).

"No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" (cf. Matt. 11:27). This revelation of the Son is by the Holy Spirit, whom our Lord said "will guide you into all truth: for he shall not speak of himself . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 14:26; 15:26; 16:13-16). As the Shekinah was the glory that dwelt in the holy of holies, so the Holy Spirit is the glory that dwells in the hearts of God's people. It is this glory that enlarges the heart and fills it with divine love; that melts the sanctified into a molten mass of shining light and heat. It is the attractiveness of this glory that draws the people from afar, and makes them glow with light divine. This is the light that crowns the mountain peaks as we climb upward; and when the veil of the flesh is rent, and we cross the borderline of worlds and see our precious Saviour as He is, we shall find in the City of God that they have "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23; 22:5).

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