

before. He is called a holiness evangelist of course, but he preaches beautiful generalities; fires at nothing and hits it every time. He is popular and the old holiness fighters come and say that "he is lovely." Why? Because he doesn't dig up carnality. Such an evangelist can go into any popular church and not offend the popular crowd in the least. He can graciously accommodate himself to the circumstances in preaching holiness. But Brother Broad thinks there is none like him. They are two sizes. They have the same time-serving spirit that is very sweet to the world and so agreeable to carnality.

But when Brother True comes to the scene, he soon sees the situation. He sees that he must be a little destructive, before he can be constructive. He must clear away a little of the debris that has accumulated. There is apt to be a fluttering in the choir when he says that "only saved people should hold a place there." Some will be ready to say, "Keep your old church, I can go some other place where the pastor is not so narrow." And they go. Soon some on the outside says, "The new pastor is very narrow and decided in his views. Not like Brother Broad who would come around Monday morning with a joke and laugh and talk for an hour with you." But let Brother True stand his ground and keep preaching the truth in firmness and love; the people and the church must soon be convinced which pastor loves them the more and which truly represents the Christ. I have some respect for a pastor in a popular denomination, who uses popular methods to make the thing go, and panders to the crowd, for that is what he has been taught. He gets through on the line of ignorance and God may overlook it till he learns better. But for a preacher who calls himself a holiness man, full of the Holy Ghost and fire, to be so tame and lifeless, so lacking in the true spiritual ideal, that he will keep all sorts of sinners in his church and use all sorts of materials to build with, we can have little respect or confidence in such a man. He has his reward. A good many people love to have it so. They will pay better for that sort of thing than for the real. But the day will declare the kind of material that was used. Better a little gold than loads of hay and stubble. Harder to get, 'tis true. Takes digging and smelting; but it pays in the end.

W. EDWARD SMITH.

HOLINESS

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"Sanctify them through thy truth." (Jno. xvii. 17) "Faithful is he. . . and he will do it." (I. Thess. v. 24)

And so, when Jesus said his work was FINISHED, the disciples were not yet sanctified wholly. If the disciples were not sanctified wholly yet sanctified wholly, how low would they be when Jesus' work was finished, there was only one way for them to be sanctified; and that was by the Holy Spirit when He came as the new Executive of the Godhead, the Administrator to men of all the benefits provided by the atonement. He did not come in his official capacity until Jesus was glorified; and then, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," Jesus shed forth the Baptism with the Holy Ghost, "when the day of Pentecost was fully come."

"Now when Jesus was born in Bethlehem of Judea." That was the birthday of Jesus. That was the day when He came to be manifested to the world; to do the work assigned Him by his Father. That was the beginning of the Son's dispensation.

"And when the day of Pentecost was fully come." That was the birthday of the Holy Spirit. Jesus, who had always been, came on his birthday to tabernacle in clay. The Holy Spirit, who had been from all eternity, came on the day of Pentecost to tabernacle in clay. That was the day when He came to be manifested to, and in the church on earth: to do the work assigned Him by the Father and the Son. That was the beginning of the dispensation of the Holy Ghost.

The Son's work FINISHED, the disciples still unsanctified; Jesus not yet glorified; the Holy Spirit not yet given, but waiting for Christ's ascension and glorification; IT WAS IMPOSSIBLE FOR THE ONE HUNDRED AND TWENTY TO BE SANCTIFIED WHOLLY PRIOR TO THE DAY OF PENTECOST, when the Holy Spirit was by Father and Son inaugurated to the administration and took up his work.

Some teachers positively affirm that, during the forty days between his resurrection and his ascension, Jesus sanctified wholly the one hundred and twenty. Let us follow Him down the forty days and examine the records for evidence of a great work wrought.

I. The first appearance was to Mary Magdalene (Jno. xx.16, Mark xvi.9) No work of grace was wrought here.

II. The second appearance was to the women (Matt. xxviii.9) Here again we find no trace of the bestowing of a work of grace.

III. The third appearance was to Simon Peter (Lk. xxiv.34, I. Cor. xv.5) This took place the same day that the two walked out to Emmaus and back again. That the Lord did not wholly sanctify Peter (Cephas) at this time will appear later.

IV. The fourth appearance was to the two who walked out to Emmaus (Mark xvi. 12, Lk. xxiv.13-35). Jesus walked and talked with them. He revealed Himself as the fulfillment of all that had been spoken of the Anointed One. His exposition of the scriptures gripped their very hearts. The further He proceeded the more they were convinced that the One they had seen carried from Calvary to Joseph's tomb was the long foretold One; and that all had befallen as planned and pointed out by Jehovah in the Word. They realized that their so-lately crucified Master was none other than the very Christ of God. It was ordained that He should rise again. The women had told them that they had seen Him. Now they realized that it must be true. The women had spoken the truth. As this realization broke over the horizon of their minds, their very hearts burned within them. With hearts athrob, they two hurried back to Jerusalem with the joyful message, only to find the other disciples in a flurry of excitement, saying, "The Lord is risen indeed, and hath appeared unto Simon."

In neither of the records is there a word to suggest that they were sanctified wholly at this time. If they were, sanctification is such an insignificant event that they did not think it worth while to mention it.

V. As the two from Emmaus were relating their recent experience to the brethren, suddenly the Lord Himself stood in their

midst. This was the fifth appearance, but the first to more than two or three at one time (Lk. xxiv.44-49, Mark xvi.14, Jno. xx. 19-25). Ten disciples only were present: Thomas being absent, and Judas no more. He breathed on them and said, "Receive ye the Holy Ghost." Peter was one of the ten present and, whatever that breathing signified, it did not sanctify him, as we shall see later. Nor did this breathing give the ten any advantage over the other one hundred and ten who were not present at this time; for, when the day of Pentecost was fully come, they were ALL FILLED WITH THE HOLY GHOST, the one hundred and ten as well as the ten upon whom Jesus breathed. If it did not entirely sanctify Peter, we have no grounds for assuming that it did the other nine.

VI. Our Lord's sixth appearance was the second revelation to the little band (Jno. xx. 24-29, I. Cor. xv.5, Mark xvi.14). The eleven were all present. Doubting Thomas is convinced that his Lord is actually risen from the dead. The disciples had all been harassed with stubborn doubts and fears: He upbraided them for their unbelief. But not a word in these records suggests that Jesus sanctified any member of their band.

VII. As Jesus told them, they went away into Galilee and there again met the risen Lord (Matt. xxviii.16, Jno. xx). Several appearances crowd in here upon each other. Perhaps we may be allowed to suggest that the appearance at the sea of Tiberias would be seventh.

For the third time He appears to a number of disciples together, seven of them this time. In this conversation Jesus says to Peter, "Simon, son of Jonas, lovest thou me more than all these?" The verb (Greek) used is AGAPAO. AGAPEE signifies the divine love of God. God is love, (AGAPEE). "That we should be holy and without blame before him in love," (AGAPEI) (Eph. i.4). The same word is used in I. Cor. xiii.—If I "have not divine love (AGAPEEN) I am nothing." The same verb form, as in the passage under discussion, is used in John iii.16(and Matt. xxii.37-39. Jesus said to Simon Peter, "Agapas me?" Virtually—"Do you love me with thirteenth-of-first-Corinthians, Ephesians one and four, perfect love?" Twice the question is asked. Both times Peter dodges and replies, "Phileo se." Literally—"I love thee as a friend;" or "Yes, I am very fond of thee." The word for human affection is substituted for the strong word which signifies the divine love of the sanctified experience. Jesus meets Peter on his own ground, the third time, and says, "Simon Jona, phileis me?" "Dost thou love me even as a friend?" (Evidently a reference to Peter's late denial of his Lord.)

The testimony of inspiration reveals that the perfect love of the sanctified experience was lacking. Peter either knew that HE WAS NOT BLESSED with such, or HE DOUBTED his experience of the same; in either case, he lacked that "perfect love," which casteth out fear.

Now, if Peter does not yet enjoy the experience, we cannot, with reason, suppose that the other six disciples did, (to whom Jesus appeared at this time); nor that the rest of the one hundred and twenty did either.

(To be continued)

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