

HOLINESS

IX—(C. V. Fairbairn)

"Comparing spiritual things with spiritual."—(1. Cor. ii-13).

We proceed to John xv. Here we find the same four features. (1) "Whom I will send from the Father." The very expression implies his absence from them and his presence with the Father; in a word, His glorification. (2) In verse 26 He says that the gift will bring comfort and consolation to them. In verse 12, 17, He once more draws attention to the love aspect, which can only be experienced in its fulness when the Spirit is there in his fulness, (Gal. v. 22). This imparting of love was a work of grace. It was the giving of a new law. This was to be inscribed upon the fleshly tables of their hearts. (Jer. xxxi. 33, Heb. viii. 10, x. 16). How fitting that on the day of Pentecost, when all were celebrating the anniversary of the giving of the old law on the tables of stone, that the Holy Spirit should come and engrave the new law on the fleshly tables of their hearts. How perfectly like our God, that He, who has always so planned that antitype succeeds to and agrees with type, in whose will Christ, the Lamb of God, was slain on Passover eve, the exact day, the very anniversary of the killing of the Paschal Lamb in Egypt, should in his wisdom reserve the giving of the new law of love, on Mount Zion, until the day of Pentecost, the anniversary of the giving of the old law, on Mount Sinai.

(3) The result in the disciples will be a purging of each fruitful branch in order to greater fruitfulness, (verse 2). This will glorify the Father (verses 16, 18). They will have power to witness (verse 27), and love, the fruit of the new commandment, will be amongst them as well as in them. Mark you, the Comforter will bring power for service. Jesus tells them, here, that purity will mean power for them; power the one result; the coming of the Comforter, and purging, contemporaneous and simultaneous events contributing to the one result, Power. The Father, the Divine Husbandman, is going to purge them, if they only bear a little fruit, in order that they may bring forth more fruit. (4) The effect on the world is inferred from (3). Their witnessing will be convincing and with power, more fruit will be gathered, more souls won for Jesus.

Taking up John xvi., we once more find these four identical features. (1) His own glorification; "I go my way to Him that sent me." "I leave the world and go to my Father." (2) The consequent gift, "I will send the Comforter unto you." (3) The result in and amongst them, "When He, the Spirit of Truth, is come. He will guide you into all truth." This will be the best thing for them, so much so, that "it is expedient" for them that He go away. The result of his going will be a greater boon to them than even his own earthly presence could be. (4) Verses 8-11 clearly reveal the effect on the world,—"He will convince of sin, and of righteousness, and of judgment."

Thus Jesus revealed and promised to the disciples those features and phases of the Promise of the Father which they could grasp and understand, as interpreted to them by heartfelt needs.

In John xvii. we find our Lord's high priestly prayer. Here, He is not talking to disciples with ears heavy and hearts slow to understand; but He is talking to the Father, who, like the Son, fully understands the need of their very innermost souls. Here, as in the various revelations of the Promise of the Father, there are *four outstanding features*. Here Jesus is asking the

Father to bestow upon the disciples the very, very blessing that they need. He asks that He, Himself, may be glorified; that they may receive the blessing they need; that He may see in them the results of his soul-travail; that through them the message may reach the world in a convincing way.

Now Watch for These Features. (1) "Father, the hour is come; glorify thy Son. Glorify thou me with thine own self with the glory which I had with thee before the world was." (2) "That thy Son may also glorify thee," by giving them a purging which shall insure greater fruitfulness. This shall glorify the Father. "That they may have my joy fulfilled in themselves." (Joy, the fruit of the Spirit, Gal. v. 22. This they could only have in its fulness as they received the Spirit in his fulness). Therefore, "Father, sanctify them through thy truth; thy word is truth." This is the all-comprehensive experience which they need. And "for their sakes I set myself apart, completely consecrated to thee and thy will, that they also might be truly sanctified," involving a separation from sin and a consecration, full and complete, to thee and thy will. He also gives them the glory which the Father gave Him. (3) The result will be "that they all will be one; as thou Father art in me, and I in thee, that they also may be one in us." And when He bestows upon them his God-given glory it is that they may be one, "even as we are one; I in them and thou in me, that they may be made perfect in one; that the love wherewith thou hast loved me may be in them and I in them." (Verses 21, 22, 23, 26). "Here the unity of the believers is not a mere moral unity (even as the Father with the Son,) and love, in which the members of the body share the life of one and the same organism. This is a moral miracle, a conquest of the resisting will of man, more convincing than a physical miracle, which is the conquest of unresisting matter." (After Plumer on Jno. xvii. in Greek N. T.)

(4) What is the effect on the world? First, the world believes, verse 21; then comes to know, verse 23, that God sent Christ and has loved them (John iii. 16). Even as the Father loves the son. This is a revelation of John iii. 16, to the world, through the wholly sanctified disciples. Such a sanctification thus empowers them to reveal God's love, to convince the world.

Combining These Features from his various teachings on the Promise of the Father, and comparing with the features found in his High Priestly Prayer, we find a beautiful harmony.

Feature No. One.—Reveals Christ's own glorification as a necessary and expedient event. He will be glorified (vii. 37-39). "God shall straightway glorify him," (xiii. 32). "I go to prepare a place for you" (xiv. 2). He will be absent from them and present with the Father (xv. 26). "I go my way to him that sent me" (xvi. 5). His prayer, "Father, the Hour is Come, glorify thou me with thine own self, with the glory which I had with thee before the world was."—xvii. 1, 5.—(To be continued)

AN EXHORTATION TO WOMEN.

Howard M. Chandler

"And she named the child Ichabod, saying, 'The glory is departed from Israel, because the ark of God is taken' . . . and she said, 'The glory is departed from Israel, for the ark of God is taken.'" I. Sam. 4:21-22.

Why has the glory departed? Why has Ichabod been written upon the hearts of many of our people? Has it not been because of

disobedience of God's word? Is not ignoring God's plan teaching disobedience? Is not disobedience sin? Will sin, in however small a measure, be tolerated by God? Does it not tie His hands? Does it not prevent His working? Did not Achan's sin cause the defeat of God's great hosts? God will not work among people that will permit sin in however small a degree or measure. The glory departs. Wonder is expressed as to why altars are barren, coffers are empty, indifference seizes upon the people and church attendance falls off. Why? God's standards have been let down! What means the scantiness of dress among our people? What means the shorn heads of our women? What means the wives' usurping the place of head in the family by refusing to accept God's plain stipulation that the wife be in subjection to her husband, lend him obedience and reverence? God says modest apparel is to adorn women (I. Tim. 2:5). If these plain commands are ignored are we not disobeying God, are we not sinning against him? If sinning against him, can we expect his blessing? Has not his glory departed? Is not Ichabod written upon our banners? If God has forsaken, can we justly claim salvation? And if we persist in our course can we escape God's just condemnation? You admit that disobedience to God's express commandments is sin, then how can we escape the penalty for sin that he has provided? The only escape is an immediate repenting and forsaking of that sin. If God, in one place in his word has recorded his displeasure at an action, or course of action, he is eternally displeased at that thing because he is an unchangeable God and can never take back what he has said. If immodesty in dress is sin, how can we escape the penalty of that sin but by confessing and forsaking it. Then God will have mercy and abundant pardon. This serpent sin has crept into our midst and lifted up its shiny head. Many of our women and girls have been caught in its coils. God is expostulating with them and uneasiness has seized upon them. They are loth to break away and forsake it, hence their experiences are being dimmed or totally eclipsed. The glory is gone, the ark of God is taken. Oh, women, break with this monster before utter ruin is your lot and bleak darkness your portion forever! The people called "Holiness" are guilty before God of these sins, and in some cases it has caused Ichabod to be written upon their banners. Chaos is upon the world because of these sins and we have let them into our midst and God's glory has had to depart because of the disobedience and conformity to the world. To say that everybody is doing it will not save us when God has said, "Be not conformed to the world," and "Come out from among them and be ye separate. Touch not the unclean thing and I will receive you and will be a father unto you and ye shall be my sons and daughters." Beloved, "God is not mocked, whatsoever a man soweth, that shall he also reap."—Pentecostal Herald.

Carry the radiance of your soul in your face; let the world have the benefit of it.—Fox.

Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned your place; He will direct your efforts if they be faithful.—Farrar.