

TEXT: EXODUS 4:2.

"WHAT IS THAT IN THINE HAND?"

It is the greatest of my joys to say a word for my Redeemer. We do not feel anything of self-sufficiency, however perhaps something may be said that would both encourage our souls and help us to see our unwavering responsibility.

The text is put in the form of an interrogation. Here we need to ask ourselves a series of questions. Perhaps the first one would be "What is spoken? The text which is both that universal and individual question is: "What is in thine hand? This is perhaps a next door neighbor to that most important question, namely: "What will you do with Jesus?" It seems possible that a second question might be: Of whom is this spoken? Here is the Great Jehovah dealing with puny man; that weak vessel of clay, yet created in the image of God. It brings a sting to our heart when we think how that God in mercy is lovingly pleading for what? Nothing but a marred vessel. Yes He is willing to accept that defiled vessel but the unsanctified heart says, by actions, I have my business to tend to. Jesus just pass by for now.

Unto whom was this spoken? None the less than Moses. He who had been cared for and divinely directed to enjoy such wonderful opportunities, a good education and a religious training. God had His eye on Moses. At this time God makes a request of Moses and points to him the sad and heart-broken condition of his brethren down in Egypt.

With what intent did God speak to a mortal? To give him a direct divine commission. Moses became somewhat doubtful. The people might not believe as we say today. Well, if I go the way of the Christ, I'll lose so many of my social privileges and my standing in society. Just as though God had any special privileges for any one of us. No, there are none. We all are unalterably responsible for our being here and how we let the issues of life run, whether to good or evil. God's great intent was that Moses should be the one to stand between God and his people, to bring them out of bondage into a land all glorious, precious in the sight of God. In reference to that state to which they were to come into, we read. Song of Solomon, 4:7. "Thou art fair, my love there is no spot in thee."

We may say with Moses what am I that I should do this? The world will not believe me. Brother, sister, this will never be an answerable excuse for your failure to be what God wants you to. We may say, "I have nothing. But God says to you today as He did to one of old, "What is that in thine hand?"

While Moses was watching the flocks he saw not the sheep but that vital living vision was before him; those two and a half millions of Jews or more down in Egypt. God heard their cries. Moses saw their possibilities. They were bound under a sinful ruler. Do we realize that our neighbor, our most intimate friends are bound under a more wicked ruler, the rule of sin. Yes, even our brothers and sisters are dead in trespasses and sins. If we would only look around we would see teeming multitudes groping in sin while we are to be the light of the world. Let us realize the weight of the problem that lies before us, individually. All that Moses had was a staff. He could have thrown it down. He did not dismiss his responsibility by looking back at the herds and flocks and wealth of the land. What did he do? Moses went on and on and prevailed with God. It took a real Moses. When things grew so bad God said, "let me destroy man"; but here was one that could step up and intercede with

God and save the situation. What are you doing with that which is already in thy hand, that talent, that ability, or that power to use in His service, that others might hear the gospel?

God had His eye on Moses and He still has His eye on you. You are the direct steward of every faculty you possess, of every ability and gift you have. What are you doing with it now? It must be at the Master's service or it will mould and decay, or in other words, it is Heaven or hell with you. Let the enemy lurk and hide in your heart and he will soon usurp authority over all. Let Christ have his way, save and sanctify you and then you continue to walk with Him and His promise is, that streams shall break out in the desert.

Some one may say it is useless, I cannot meet my obligation; but listen to what the Psalmist says: Psalm 89:19. "I have laid help upon one that is mighty." Come with thy nothingness and entire unworthiness and at the Master's feet there is mercy. Let us go down so low that we shall never again care to be seen of men. We are conscious of the many mistakes in these few remarks but we trust that they may help some of the weakest of His dear children. We are putting forth our best effort to prepare for that great calling to which he has called us. We feel the need of preparation quite as keen as that to service. We would therefore solicit your prayers. I was never more conscious of His kind leadings than at the present. I am trusting in His cleansing blood to save and sanctify.

Yours in Jesus.

HOWARD ROBERTSON

#### A STUDY OF THE SUBJECT OF MIRACULOUS GIFTS

By Rev. W. G. Bennett

I fully believe that a mistaken conception of the relation of miraculous gifts to the doctrine and experience of entire sanctification has led to the propagation of serious error among the holiness people. My object in writing is to provoke serious and intelligent study of this very important subject. I wish to call your attention to the fact that there is a very clear differentiation in the Scripture between miraculous gifts and the sanctified life, although they seem to be very closely associated one with the other. That the Bible teaches the superiority of the graces of the Spirit, to the gifts of the Spirit, will not be questioned by any intelligent Bible student, but when we remember that the Bible is quite largely a record of miraculous occurrences, we must admit that the study of this subject must be of great importance. Yet one might be saved without ever having had a single miraculous endowment, but no one could possibly be saved without the graces of the Spirit (Read the 13th chapter of I Cor.)

When Elisha requested that he might have a double portion of the Spirit that was upon Elijah, he was not then seeking the "second blessing, properly so called." He was seeking a miraculous endowment that would qualify him for the prophetic office upon which he was soon to enter. A careful study of the first chapters of 2 Kings will easily verify what I am now saying. He received exactly that qualification, and good authority asserts that he performed exactly twice the number of miracles that his noted predecessor had performed. When Samuel placed the shoulder on young Saul's plate, it was indicative of endowment for the office of king. When Joseph gave Benjamin a larger portion, it was prophetic of the strength of his tribe as warriors. I am not saying now, that one should

use Elisha's request as illustrative of the second blessing; but I am saying, that to convey the idea that the second blessing is necessarily associated with miraculous gifts is misleading and wrong. The best thing in this or any other world, is a pure heart filled with divine love. Yet, gifts are not to be despised. Hence the exhortation, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

We wish now to state that miraculous gifts are not necessary proof of either great saintliness, or stability of character. Study the lives of the following characters: Jehu, who drove like a whirlwind; Jephthah, who made a rash vow; Samson, who was constantly mixed in his love affairs; Balaam, "Who loved the wages of unrighteousness;" Saul, who after a very checkered career, committed suicide on Gilboa's bloody slope; Simon Magus, who bewitched the people with his sorceries, until they thought he was the great power of God, and there are many I could mention in our own day, who have been marvelously endued, naturally and supernaturally, who have made serious blunders, and some who have fallen into awful sin. I presume I might go even further and establish the position that God frequently bestows special and miraculous gifts on men, who are freakish, unsteady and peculiar. Some men who lack humility and the finer graces of the Spirit have a dare-devil faith that fits them for great accomplishments. All of this only proves that there is a certain sense in which God works everything after the counsel of His own will. Saintliness is God's best choice for every human soul, but if we become proficient in this line, it must be also our own choice, and must be pursued, persistently, determinately, in spite of difficulties, through great trials, up steep mountain-sides until we stand finally on the summit, "where the day breaks soonest, and the mellow twilight of evening lingers longest," and then we need not be surprised if the crowds do not understand, or appreciate us, while they laud the wonder-workers to the skies.

Self-crucifixion is the price of saintliness. There may be an unsanctified thirst for gifts that feed the self-life.

Every sanctified soul will have the abiding presence of the Omnipotent Holy Ghost, sufficient power to meet all the trying difficulties that come to us in the providence of God, and to take the witness stand, and declare in unmistakable terms what God has done for their souls. After all a miracle in the moral realm is far greater than a miracle in the intellectual or physical realm.

Billings, Montana.

West Pembroke, Me.

Dear Brother Trafton:

I am sending a small offering to help in the Lord's work. It is the widow's mite. I wish I could send more. I love the King's Highway, wish more of the ministers would write for it, as we would like to hear from them all.

With Christian love,

MRS. DORA BLACKWOOD

Your visions are mere dreams unless you walk in the light.—Lee.

"Search thy friend for his virtues, thyself for thy faults."

"Choice takes place in the sacred precincts of the will."—Free Methodist.