

man feels strongest is he weakest and most in need of spiritual succor.

In reading about the life of the disciples it seems strange that after a three year's course on Christian principles these disciples were so slow to see their own spiritual deficiencies—even after Peter's denial and bitter repentance we see this out-spoken leader seemingly renounced his high calling and said, "I go fishing".

He returned to his "nets", but . . . "they caught nothing." How like the modern Christian! We, too, feel our self-sufficiency. Hard lessons may cross our pathway, yet we go "fishing" in divers places and cults trying to keep up our spiritual warmth. . . we catch nothing! We don't fish in the right pools—as a great church-man has said, "We fish too much in frog-ponds!"

But Jesus patiently bides His post—resurrection ministry—He seems bound to expose Peter to himself—how beautifully this tenacity of purpose typifies the present day work of the Holy Spirit! At last faithfulness receives her reward and Peter comes to the point where Jesus' words prick his self-esteem. . . 'Peter was grieved'—he was now ready for Pentecost. Here Jesus immediately urges them to "tarry until they be endued. . .". Before the Holy Spirit comes the seeker must be humbled and disillusioned about his own strength and self-sufficiency.

Another condition of Pentecost is 'prayer and supplication'. "Every good gift and every perfect gift is from above. . . ye ask and receive not because ye ask amiss. . . let him ask in faith nothing doubting", says James. Since this is true perhaps our ineffective seeking for 'power' lies right here—"asking amiss. . . to consume it upon your own pleasure". Dr. James Moffatt translates Acts 1:14 significantly. . . . "these men resorted with ONE MIND to prayer"—they withdrew themselves from "fishing in frog-ponds" and resorted 'apart' to cultivate the 'single mind' intent on receiving God's best to GIVE to their neighbor. Here we see not only prayer, but also CONSECRATION.

The last condition for experiencing Pentecost is implied in the quotation from James, "ask in FAITH nothing doubting"—there must be Faith and hearty Belief that the Gift is ours.

To sum up Pentecost is the effect that follows, disillusionment, withdrawal from worldliness resorting to prayer and consecration, and finally exercising faith and belief.

As soon as Pentecost was "fully come" and believers were of "one mind" they were "suddenly" filled with the Holy Ghost. Later on at the house of Cornelius practically the same thing happened; "while Peter yet spake—the Holy Ghost fell on all of them" This sudden outpouring would seem to indicate that God is more than willing to "endue" his people with the power which is from on high—the believer need not wait for needed power; the needed power is merely awaiting the "empty, clean, and garnished heart". "Why stand ye gazing up into heaven"; look into your own heart—the kingdom of God may be within the vestibule ringing the door-bell seeking a permanent home.

One of the sad things about Pentecost is that "the wrappings of the Gift that came at Pentecost have seriously affected its wide acceptance". The church and the world have so long been without "the lost chord" that they have lost the "secret formula" that would have given them the "combination" to this modern enigma. The present day "seeker" loses himself in the 'maze' of phenomena that accompanied "the Gift" itself; he is blinded by the "cloven tongues like as of

fire", and he is bewildered by "other tongues" than his own.

What the present day "seeker" needs more than anything else is to develop a clear perspective and to keep an even keel—see things as they really are and then use common sense. The "Promise of the Father" is primarily 'a pouring out of God's Spirit upon all flesh—the prophesying, seeing visions, and dreaming dreams were VARIOUS manifestations of the indwelling Spirit. Paul according to Moffatt's translation, says, "Each receives HIS manifestation of the Spirit for the common good". . . Are all apostles? Are all teachers? Are all prophets? . . . Are all able to speak in "tongues"? Certainly, God, in putting each of us through the refining fire, does NOT turn us ALL out of the SAME mould.

If then, the "Promise of the Father" does not guarantee to all, 'prophecy, visions, and dreams', why should we 'get lost' in the woods of 'wind, fire and tongues' when every road and blazed trail leads to the central clearing of an "Incoming Paraclete?" It seems ridiculous to think that the 'flesh and bones' surrounding the "vital organ" should become more important than "Life" itself.

Peter seemed to have seen the "inner truth" of Pentecost at Jerusalem, Samaria, and at the house of Cornelius in its true perspective. On both occasions that he appeared before the elders at Jerusalem he nowhere particularly mentioned the "trappings" of Pentecost, but he emphatically declared that "God gave them the like Gift. . . the Holy Ghost on them. . . God, who knoweth the hearts bear them witness giving them the Holy Ghost, as he did unto us and put no difference between us and them, purifying their hearts by faith". As the church at Jerusalem, so do the "narrow" Holiness bodies "put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear"—so often the "single eye" leads one to neglect the "saddled steed" and mount a "rocking-horse" instead it is much easier to rock away on a little hobby than to ride an eager horse. As "Farendon" says: "The Holy Spirit came in a sound, to awake them; in wind, to move them; in fire, to enlighten them; and in tongues, to make them speak."

Without considering any longer the "halos" surrounding Pentecost let us briefly consider the results of "the filling with the Holy Spirit".

The "outsiders" marvelled, doubted, and mocked. Just as Jesus said, "Whom the world cannot receive, because it seeth him not, neither knoweth him". The 'church' was, increased in numbers, established in the faith, made aggressive and developed into a social family group sharing life in common. Finally the individual recipients were (1) "Endued with power from on high". (2) Made universal witnesses, (3) Established in the faith, (4) Baptized with the Holy Ghost, and (5) Purified in heart by faith.

In general, using the words of Gregory, "the Holy Ghost is given on earth, that we should love our neighbors, and He is given from heaven, that we should love God".

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The Word of God is the water of life; the more ye lave it forth, the fresher it runneth; it is the fire of God's glory; the more ye blow it, the clearer it burneth; it is the corn of the Lord's field; the better ye grind it, the more it yieldeth: it is the bread of heaven; the more it is broken and given forth, the more it remaineth: it is the sword of the Spirit; the more it is scoured, the brighter it shineth.—Bishop Jewel.

THE OFFERING AND WORSHIP

My father used to tell me a story how that once when a violent storm arose at sea, and a ship was in great distress, and the lives of all on board in imminent danger, someone suggested that the Bible be read and prayer be offered; but no Bible was at hand, and no one seemed able to offer a prayer, then it was proposed to sing a hymn, but no one seemed to know a hymn suitable for an occasion like that, so as a last resort a seaman suggested that they take up a collection.

This is probably only expected to be taken as a funny story, and it is evident that the point of the story is in the supposed absurdity that the taking of a collection had any connection with worship or the soul's relation to the Creator. Indeed there may be absurdity in the idea of taking a collection on an occasion like that, but if we ponder well the matter for a moment, we will see that the originator of this humorous story spoke better than he was aware. There is certainly a very vital and important relationship between giving and worship. No single subject is mentioned oftener in the Bible than our obligation to God in the matter of giving.

In the Old Testament times the only approach to God was through the offering of their gifts to Him. Furthermore, we notice that the tribe of Levi was dedicated solely to the service of the tabernacle and one of their chief offices was to conduct the service of worship. The tithes of the other tribes was dedicated to the support of the Levites. When a time arose that the people withheld their offerings from the Levites and thus compelled them to resort to secular work, then the house of God was forsaken, and the worship in the temple was suspended until the people fulfilled their obligation again. Thus, we see that the worship of God in the tabernacle in the wilderness and later in the temple was vitally connected with the people's giving.

Worship has been defined by Webster as "Chiefly and eminently, the act of paying divine honors to the Supreme Being; or the reverence and homage paid to Him in religious exercises consisting in adoration, confession, prayer, thanksgiving and the like."

According to this definition to honor God is to worship Him. This honor to be real must move the affections and spring from the heart. This will impel the worshipper to seek to show his honor and reverence in a practical way, and money will give the "acid test" in this as well as in many other things. The purpose to honor God can be shown in no more practical way than in the giving of our money as an offering to Him.

A poet has said, "He gives nothing but worthless gold, Who gives from a sense of duty." Money given from a mere sense of duty, or that drawn out of people by means of suppers and the like, naturally lacks any element of true worship. Likewise, much that is called worship is only mechanical, and has no real worship in it, and no tangible results spring from it.

Nothing clings more tenaciously to human affections than the love of money. Money is our standard of value. We estimate almost everything in terms of dollars and cents. The love of money has been called, "a root of all evil" for the reason that mankind will do anything for the love of money. A person that is delivered from the love of money will have little trouble with his other affections. When God has a man's wealth under His control, He will have little trouble to control the whole man. Consequently, when a