

## Young People's Column

### EASTER MEDITATIONS

By Rev. S. K. Wheatlake

Years ago, a man by the name of Houdini, a slight-of-hand performer, allowed himself to be bound hand and foot and then he jumped from a bridge into the current of a river. He sank in the water and was considered by those who witnessed the act, a lost man. But to their surprise he soon came to the surface with unfettered hands and feet and swam to the shore. Just so our Lord, bound by the fetters of death, went down into the grave, much to the dismay of His disciples, who considered that all of their hopes in Him were swallowed up in death; but after three days bound by death's shackles He shook them off and arose from the tomb and ascended on high to live forevermore.

When the battle of Waterloo was fought all England anxiously waited to learn the outcome of the battle. It was to be signaled from the tower of Winchester Cathedral. At last the signal came, "Wellington defeated," and then a dense fog enveloped the tower. The news of the supposed defeat soon spread throughout all the country and sadness prevailed. At last the fog lifted, and, to their great joy, they read, "Wellington defeated the enemy." When Jesus died and was buried a great moral fog of despair covered the hearts of His disciples and they read, "Jesus defeated," but on the morning of the third day He arose and the fog lifted and heaven signaled to earth, "Jesus defeated the enemy."

One has said, "If Christ is not risen then all the past history of the Christian religion is meaningless, all of the prophecies have failed, all of the religious ceremonies have become the ridicule of the ages, His grave becomes the sepulcher of human hopes, and the intombment of immortality. If He was in the grave more than three days the moral universe is bankrupt, and the saying is true, 'He saved others, Himself He can not save'."

Take the awful spirit of hopeless depression that rested on the disciples after the crucifixion and compare it with the exultant and confident spirit of Pentecost, and the only explanation as to the great change in their feeling is found in the resurrection of their ascended Lord.

What an exultant hour it must have been for the "King of Terrors"! Dr. Burrell represents him as walking up and down before that grave soliloquizing after this fashion, "I have conquered the King of Life. I have him here and I will hold him." The night wore on, and still the grim patrol walked to and fro. "I have conquered all," he said, "Adam, I slew him; Abraham, called the friend of God, I slew him; Noah, whom the flood spared, I slew him; Moses went up into a mountain alone, and I met him there. Methuselah, they thought I had forgotten him, and he lived 969 years, yet must his biographer add, 'He died.' I slew them all, and behold, the Prince of Life lies yonder. I have Him and will keep Him!" But in the darkness the flesh of the buried Christ grew warm; the cerements stirred above His breast; His left hand was lifted and loosed the napkin from about His face; His right hand was raised, as though a scepter were in it, and thereat the stone rolled from the grave's mouth. The King of Terrors fled like a frightened specter at the daybreak, and the King of Life came forth.

Rev. C. H. Parkhurst said, "The world has never made a great deal of the resurrection of Lazarus, or the widow's son of Nain, or the ruler's daughter, of the Shunammite's son. There

are two kinds of resurrections. There is a natural resurrection and there is an artificial resurrection. Somewhat as there are two kinds of waking up from sleep; one is waking up because something has roused you and the other is waking up because you have had your sleep out. Something roused Lazarus. Elisha roused the Shunammite's son. Jesus had His death sleep out. The Lord's life was somehow in His own hands. It was singular language that sometime prior to His death He used in speaking of His death, when He said: 'I lay down my life, but I lay it down of myself, I have power to lay it down and I have power to take it again.' Under any vicissitude His life was a thing that He kept His own hand upon."—*The Free Methodist*.

### WE OBJECT TO "THE SPIRIT FILLED LIFE"

There is a class of preachers who acknowledge the fact of the second definite work of grace, and thus neutralize their preaching and make it weak by the misleading term "the Spirit filled life."

We object to this term, for several reasons. We object to it because it is found nowhere in the Scriptures. It is true that terms can be used which mean the same things as Scriptural terms. We are certain that when it comes to teaching truth that needs to be accurately defined, the terms inspired by the Holy Ghost are the best and can not be improved upon. The divine Spirit knows how to use language to show just what he means and his terms can not be improved upon. People say, "Oh, I do not care what you call it." But God cares what we call it, or he would have said so. The term "the Spirit filled life" is not in the Scriptures. Since we have a divinely inspired Bible, who is he who would improve on its terms?

We object to this term because it contains only a half truth, and half truths are often the gateway to whole errors. The half truth contained in this term is this: It defines the positive experience wrought by the baptism with the Holy Spirit only. It leaves the destruction of the sin principle entirely out of the question and proceeds on the supposition that the positive side is the only issue involved, when the fact is, the Spirit who fills also at the same time destroys the "old man." Hence, many seek the fulness who do not desire or expect to get rid of the carnal mind. No one can be filled until they are emptied of all else. A room can not be filled with light as long as there is any darkness in it. No man can be filled with the Holy Spirit while the sin nature still remains. The word "fulness" contradicts this.

We object to this term because it neglects the sin question. It seems like dodging the issue. Salvation means being saved from sin. It is astonishing when Jesus said a few days before Pentecost, "Ye shall be baptized with the Holy Ghost," that religious teachers should invent the term "the Spirit filled life" instead of using the term "baptism," as did Jesus. Why do they not speak of it as Jesus did? Baptism means cleansing, and when Jesus said, "Ye shall be baptized with the Holy Ghost," it has the same meaning as "Ye shall be cleansed with the Holy Ghost." Peter, who was at Pentecost when he described the work both at Pentecost and at Caesarea, said their hearts were purified by faith. Surely, if the Spirit filled life was the only experience or chief experience of Pentecost, he would have spoken of the Spirit filled life. But neither he nor any other of the apostles ever used the term. We have noticed again and again that those who

use this term never say much about the sin question. They never describe the "Old Man" so definitely and pointedly that their hearers ever seek to get rid of him—the sin principle. John Wesley said that there is a conviction for inbred sin that is even more pungent than the conviction for pardon.

We have noticed that those who seek "the Spirit filled life" seem to seek to get empowered with a new gift more than they want to get rid of something they already have—inbred sin. They want something to dazzle and empower them, as did Simon Maus Magus, for their own profit or aggrandizement. They want to be somebody in the church more than they want to die out to sin. Most any churchman is willing to be a Moody or Spurgeon, or bishop, or even president of the United States; but are unwilling to be a perfect Job to suffer the will of God. If they can not shine as a star, they do not want to glow like a glow worm in some out of the way place. The only gospel that has done much for the church has been the gospel that deals with the "old man," that great hindrance to the power of God flowing through and shining out from us.—*The Christian Witness*.

### HE HAD A BACKBONE

Not all the boys would have done as did Harry Shepler, who was in the Signal Service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him.

Shepler held up his head and kept a steady heart, for he knew he was right. When he came before the major, that officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his conviction. You are not obliged to report to the canteen."

In a letter in reference to this incident, says the Sunday School Times, Shepler gave as the reason for his ability to stand firm the fact that he would not dishonor his mother, nor the Sunday-school which had taken such an interest in him while he was a soldier.—Selected.

Patience and submission are very carefully to be distinguished from cowardice and indolence. We are not to repine, but we may lawfully struggle; for the calamities of life, like the necessities of nature, are calls to labor and exercise of diligence.—*Samuel Johnson*.

"Show me a nation whose people dwell in homes where God is honored and the children are taught the principles of Christian religion and I will show you a nation that can not be destroyed by war, disease, revolution, or anything under heaven."—*Dr. Carl Gregory*.

He hath ill repented whose sins are repeated.—*St. Augustine*.