

more spiritual relations with him. He came to the lightning-lit summit of Sinai. It was not close enough. He came to the Holy of Holies in the Tabernacle and the Temple. It was not close enough. He came in the person of His Son to the inhabitation and utilization of a physical body like ours, touching our eyes to sight and our ears to hearing and our dead to life. It was not close enough. And now the consummation! In spiritual presence He comes to indwell us, to possess us, to control us, to live in us and through us. The incarnation at Bethlehem was in order to the reincarnation at Pentecost.

All this sounds so beautiful, I wonder if we realize the searching implications of it. Fulness means fitness. Possession can mean nothing short of purity. Yes, the Holy Ghost and destroy the unclean thing. It was that filled them, but in order to fill them He had to cleanse them. Light filling a chamber displaces the darkness. The coming of the one must mean the going of the other. Even so does the Holy Ghost, filling the heart, displace relationship of fulness and fitness, cleansing and abiding, that Frances Ridley Havergal had so clearly in mind when she wrote:

"Take us, Lord, oh, take us truly,
Mind and soul, and heart and will!
Empty us and cleanse us thoroughly,
Then with all Thy fulness fill"

Both of the physical symbols of Pentecost water and fire, speak of fitness. The wind winnows and the fire destroys. It will probably amaze you, my friend, how the breath of the descending Spirit will blow through your being, discovering and carrying away so much that is chaffy. Chaffy thinking, chaffy reading, chaffy talking—the breath of Pentecost upon it means that it will go. And then the fire!

"Oh that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.
"Thou who at Pentecost didst fall,
Do Thou my sin consume;
Come, Holy Ghost, for Thee I call;
Spirit of burning, come.

Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

"My steadfast soul from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love."

Now let us take a moment to note that possession means power. Fully possessing us, the Holy Ghost fully equips us. If Pentecost means anything, it means complete adequacy of resources.

Did you ever wonder why Jesus said to this group: "Tarry ye in the city of Jerusalem." Why in Jerusalem? That was the center of things, you say. Yes. And it was the place from which He ascended. Yes. But I am wondering if there was any significance in the fact that it was at Jerusalem that they had failed most ingloriously and where the coming tests would be the severest. It was in Jerusalem that Peter had denied His lord. It was in Jerusalem that the other apostles had forsaken Him in the crucial hour. It was in Jerusalem that they had hidden behind closed doors for fear of men. And it was in Jerusalem, blessed be God, that they were to

stand forth transfigured by the mighty glow and dynamic of the living Spirit, unafraid, uncompromising, unconquerable.

The real solution of our difficulties is not a new environment, it is a new experience. We imagine that we could live the victorious life if we only lived somewhere else. God waits to demonstrate the possibility of living it right where we are. That little Church of the first century could not be stopped for the very good reason that it dropped the word "failure" from its vocabulary. Failures in themselves, they had given themselves over for such an invasion and domination by the Divine that they were as invincible as the Christ whom they served. They smiled their way through criticisms, laughed their way through losses, sang their way through sorrows, fought their way through obstacles, loved their way through hate, and shouted their way to death and to glory.

A Christian lady whose ill-tempered husband had occasioned more than one distressing defeat in her life, came to a holiness meeting where for the first time she heard the message of Pentecost. She made her way to the altar, yielded herself in full surrender to God and received the gracious Baptism with the Spirit. It was winter time. A few mornings later, coming down to the kitchen to prepare breakfast, she found the wood basket empty. "John," she said, "would you bring in some wood?" "I'll do nothing of the kind. You can get it yourself," was the grouchy retort. In just such a moment she had failed to keep sweet on more than one occasion. Basket in hand, full of wood, she returned from the shed, a few moments later. As she entered the kitchen she was singing:

I'm the child of a King,
The Child of a King,
With Jesus my Saviour,
I'm the child of a King.

It was an amazing revelation to her husband. In a few moments he was in tears. Before breakfast that morning he was in the Kingdom of God. A humble wife and housekeeper, with peculiar domestic trials, had been to Pentecost, tapped resources, hitherto unused, and found herself, through God, more than a conqueror. Her day of Pentecost having fully come she found herself in possession of spiritual resources that were fully adequate.—Heart and Life.

QUANTITY OR QUALITY, WHICH?

J. W. Combs

In the sixth and seventh chapters of the book of Judges, we have an account of one of the most remarkable battles in history. On one side 250,000 Midianites with all the implements of war they need and camels without number. On the other side only 300 men, no implements of war, only pitchers, torches, and rams-horn trumpets and yet the victory was gained by the 300.

We are told that Israel had sinned and God delivered them into the hands of Midian seven years. After this they cried to God and he sent a prophet to rebuke them. Next he sent an angel to call and commission Gideon as the leader of God's army. Gideon feels his weakness and inability, makes an excuse, but it was a good one. He said, "I'm too small for the job." God puts Gideon to the test by sending him out to cut down the groves and break down the idols or image of Baal. Gid-

eon was faithful to God; he cut down the groves and broke down the image.

Realizing the awful responsibility resting upon him, he makes bold to challenge the Almighty for a fresh and miraculous sign or token. No bungling here; he must know. Nothing but a miracle would satisfy this man of God. Gideon does a strange thing—puts out his fleece, asks God for a sign and waits until he gives it. God answers in a miraculous way; his servant is satisfied. We of this modern day have been fed up on modern stuff by the liberal modernistic crowd. We have been taught that the big thing, the sensible thing, is to go out with our programs, teach religion, bring them in on Decision Day, and otherwise; in fact, numbers of people don't seem to believe that repentance and regeneration are necessary any more. Moses cried to God; Jeremiah wept and warned the people; Daniel prayed three full weeks; John the Baptist came preaching repentance, and last, but not least, Jesus said, "Except ye repent, ye shall all likewise perish." "Ye must be born again." Read 2 Chron. 7:14: "If my people, which are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." God help us to learn from those gone before us and follow them as they followed the Lord.

Gideon calls for volunteers; thirty-two thousand men respond: a very small number compared to the hosts of Midian, some 250,000 strong. The Lord comes on the scene to inspect this little army of Gideon's and after he had looked each man over, and through, he said to the commander-in-chief, "You have too many men." This must have startled the Generals. If I give the victory to this number they will vaunt themselves and give not God the glory. But the chief reason why God would not allow them all to go, they could not all be trusted in this great crisis. None but the true and faithful could be trusted now.

Notice how wisely God acted in dividing and reducing this army. In this little army we find three classes of men. Sad to say, we have the same three classes in the Church at the present day, and, according to the same ratio; there is our trouble and our tragedy. God said to Gideon, "Say to every man that is afraid, go back." He let each man show what he was by what he did. There were only 32,000 to begin with and 22,000 go back. Two-thirds turn back in the day of battle. Look at this miserable, cowardly bunch, oppressed, starved and in bondage to the world and the devil, and yet they prefer this rather than to fight the Lord's battle. I believe we have fully that many in the churches today who are doing the same thing. We are listless, lifeless, flabby, non-militant and non-aggressive. We seem to be at ease in Zion. One has but to look at the results of the last election, the nasty liquor gang in both parties boldly, brazenly and defiantly shaking their fists in the face of the people of God. About the Only way preachers want to answer them is to get off in a little corner somewhere and pass a few resolutions. I am wondering if some preachers did not vote straight in order to be regular. If so, God pity them.

Gideon has only 10,000 men left but the Lord said, "You have too many men." The second time God had every man set in judgment on himself and showed what he was by