

HIDDEN TREASURES

V. A. SCHOOL FOR ANGELS

By J. A. Huffman, D.D.

Whoever heard of such a thing—a School for Angels—whether kindergarten, college or university? But let us not be too sure. James Garfield is reported to have said that all it would take to make a university was a log with Mark Hopkins on one end of the log and a student on the other. Be that as it may, a school must have a location, a teacher, a student or students, and a curriculum. Can we discover anything like this relative to angels?

In 1 Peter 1:12 is found an interesting statement concerning angels. The latter clause of the verse reads as follows: "which things the angels desire to look into." But verses nine to twelve should be read to give proper perspective relative to the things in which angels are manifesting keen interest. The legitimate curiosity of angels is being directed toward the words of the prophets, the death of Christ, the gospel—in short, our salvation. Here is a curriculum sufficient for a university of men and angels. For the same reason that men and women matriculate in an institution of learning—the desire to know—angels are seeking knowledge.

The Greek words here translated "desire to know" are the verb *epithumousin*, which means, to have the heart intently set upon a thing, or to greatly desire it, and the infinitive, *parakupsai*, which means to stoop, to look at some object of interest with head bowed forward. These words present a striking picture of angels standing at attention, with bent forms and bowed heads, earnestly peering into the matter of the Christian's salvation.

Since angels have never experienced redemption, they cannot but be interested to learn of this extremely important subject. The poet sings for us, picturesquely, and probably correctly, concerning the curiosity and plight of the angels as follows:

"And when we sing redemption's story,
They will fold their wings;
For angels never felt the joy
That our salvation brings."

There is a further intimation of a school-setting for the sake of angels in the Ephesian Epistle. Here one of God's purposes concerning His church, now, even in the present age, is declared to be, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The church furnishes the object lesson, literally is the teacher, and the various ranks of angels are in attendance. The lesson being learned is the "manifold wisdom" of God. The Greek word translated "manifold" is much more colorful. It is *polupoikilos*, which means many-colored, of various hues, or variegated. An exceedingly interesting lesson, even for angels—the many-colored or variegated wisdom of God!

In 1 Corinthians 4:9 is found another declaration of angelic study, with man in the center of the picture. It is not mere man but redeemed persons who are seen to constitute the inquiry: "For we are made a spectacle * * * to angels." Again our Greek word *theatron*, which is translated "spectacle," literally means a theatre or an exhibition. It is the Greek word from which we get our English word "theatre." God's saved people are here

again declared to constitute an exhibition, with angels as the students or learners. But what shall be said of the other passage in 1 Corinthians 6:3, "Know ye not that we shall judge angels?" This "judging" may not be so much of the legal or governmental type, as it is of a didactic. Like a professor who marks the grades of his students, so we, in some manner, pass on some marks of evaluation to, or in behalf of, our angel students.

This may seem far-fetched, but perhaps it is not. How wonderful if, in any way whatsoever, we may have interested and taught angels! Qualifications? Yes! But here is a university where sainthood is more important than scholarship. To be a worthy example of salvation and God's grace is of infinitely greater importance than to have acquired a degree. It is even possible that a devout, humble, but Spirit-filled person may become the preferred teacher of archangels, the "Star Professor" of Angel University. I can now recall several such saints who must have held high rating in the estimation of the student enrollment in this school.

What is the lesson of it all? Should anyone doubt the existence of a school, as such, for angels, if these heavenly beings are looking on intently, watching us, taking lessons, seeking to acquaint themselves with God's wisdom and grace, with the church the exhibition or lesson; and, by the same token, the teachers—what manner of persons ought we to be, living under, not only the scrutiny of God, of the world, but also of the angels?

What an inspiration and incentive to holy living!

FOOD FOR SERIOUS THOUGHT

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method that makes converts by the wholesale is not of God.

Not long since I attended a service where a well known and popular preacher was the speaker. He had spoken the previous night in another city of our province, and in referring to it reported seventy converts for that night. At the close of the present service some forty or more stood as seekers and were ushered into an inquiry room. No doubt he reported forty converted in this place when he went to the next place. It would be a great marvel if half a dozen out of all that number reported were born again and went out to live a victorious life. The thought naturally comes if converts can be made as easily as that, why do some of us find it so hard to make converts? These things have a tendency to unsettle our young folk, and some are swept away with this popular kind of religion. They think some of us must be all wrong or we would see similar results.

Another vital point that I would like to refer to is this: The majority of the leaders of the "Youth for Christ" movement are committed to the teaching of so called "Eternal Security," a position we cannot hold and be holiness people. The fact is that we can have very little fellowship with this movement, and what we do will mainly be with loss to ourselves. No brand of popular religion will ever do away with the extreme need of making a full consecration and finding the blessing of entire sanctification. When our young folk do this, other groups will have little room for them. The idea of group meetings of a Saturday night is splendid, and where there are enough holiness young folk for such a meeting they could be conducted with grand results. Already some of the larger bodies of

holiness people have their Saturday night rallies. The chief reason we cannot back this movement fully is because we have a higher calling,—that of promoting the doctrine and experience of heart holiness. As a denomination we exist only for this purpose. Consequently we could not do much to push forward a work that would annihilate our doctrine and experience. In all my circle of acquaintance over a period of forty years I know not one individual who believes in "eternal security" and also believes in the doctrine, or claims the experience, of heart holiness. When one of my readers finds otherwise will he please let me know at once, and I will thank him.

I repeat, our call is to holiness so we cannot expend much time and energy in promoting movements that are contrary to our doctrines, experience, and standards of living.

If we as holiness people fail to stand for the doctrine and experience of heart purity our glory and crown is gone. If we lose this testimony there is no need for our further existence. Let others glory in numbers and the applause of the world, our glory is still in a life of devotion to God. We can do more good by keeping the anointing and blessing of God upon our souls even though our numbers may be few, than by sacrificing principles and testimony in order to keep in favor with every wave of religious enthusiasm that happens to come our way. I think of the inspired words of Kipling:

"The tumult and the shouting dies;
The captains and the kings depart,
Still stands Thine ancient sacrifice,
An humble and a contrite heart;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

JESUS HUMBLED HIMSELF
GOD EXALTED HIM

The Maker of the Universe
As man, for man was made a curse;
The claims of LAW which He had made
Unto the uttermost He paid.
His holy fingers made the Bough
Which grew the THORNS that crowned His
brow
The NAILS that pierced His hands were
mined
In secret places He designed.
He made the forest whence there sprung
The TREE on which His body hung;
He died upon a cross of WOOD
Yet made the Hill on which it stood.
The SKY that darkened o'er His head
By Him above the earth was spread,
The SUN that hid from Him its face
By His decree was poised in space.

The SPEAR which spilled His precious blood
Was tempered in the fires of God;
The GRAVE in which His form was laid
Was hewn from ROCKS His hands had made.
The THRONE on which He now appears
Was His from everlasting years,
But a new glory crowns His brow
And every knee to Him shall bow.

THE BIBLE APPLIED

I would that every student of the Bible would take the motto which Bengel took for his guidance in study: "Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself." Some are applying themselves wholly to the Scriptures with microscopic intensity of search and research, but they neglect the other half.—Selected.