

Soul Rest and Spiritual Idleness

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"I will give you rest. Take my yoke" (Matt. 11:28-29). "Woe to them that are of ease in Zion" (Amos 6:1).

Our Lord offers the easy yoke and promises "rest" to all who will take it, yet Amos thunders out the Divine "woe" against those who are "at ease" in Zion. The sanctified life is a glorious paradox, combining triumphant rest with tireless activity. The bondage of sin ceases that the liberty in service might begin. The inward conflict is stilled that we might more effectively fight the Lord's battles. The roads of the Canaan land are not trodden in carpet slippers but in shoes of iron and brass. The holy life is not a vacation but a vocation. Devotion reveals itself in attention to duty. To rest in the Lord is not to rust in the lounge. To be seated with Christ in the Heavenly Places involves a corresponding standing for Christ in the places of conflict.

I. Heart Holiness Means Spiritual Restfulness

This is very clearly set forth in the epistle to the Hebrews, chapters three and four. It is easy to read the chapters, but who can describe the experience, except to say that it is a deep and hallowed rest, a rest inward, abiding and permanent, that finds its center only in God. It is utterly independent of all that the world can offer, and, moreover, is sweetly but determinedly defiant to every worldly encroachment, for in God it finds its all.

1. It is not a rest from temptation—but from sinning and from sin.

There are many to whom such a statement will be trite, commonplace and threadbare, but it still needs to be said. Holiness and temptation are never far apart, but the very temptation will only prove how far the soul has been removed from the inclination to sin; it now has no "carnal" ground on which to fasten. The buffetings of temptation, your Lord endured these, being "driven into the wilderness to be tempted of the devil" (Mark 1:12), but He came out victorious. In this, as in all else, "it is enough that the disciple be as his Master and the servant as his Lord" (Matt. 10:25). You may find yourself molested, accused and harrassed, but not necessarily robbed of this sweet inward rest.

2. It is not the cessation of legitimate forethought—but of undue anxiety. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6).

We are aware, of course, of the fanatical interpretations that have sometimes been put upon such passages as this here quoted, but let it be understood by one and all that clear thinking and careful planning are in no way foreign to a God-possessed life. Sanctification does not stunt the mental powers nor minimize common sense. It is not productive of a careless "something will turn up" attitude, nor a stubborn refusal to see what to others is evident and plain, but a confident trust that having done one's best and committed the results to God He will now see the whole thing through.

3. It is not exemption from trouble—but rest in the thick of it.

The soul knowing the secret of this need not disturb the soul's inward rest. Faith that

abides soon finds that the sea most boisterous on the surface is calm in the depths; and he rejoices to "dwell deep."

4. It is not rest from service—but freedom from self-effort.

"For he that is entered into his rest, he also hath ceased from his own works as God did from His" (Heb. 4:9).

His works now are not his own—he is the channel of Another.

II. Soul rest makes soul readiness

At rest from sin and at leisure from itself the sanctified soul is alert for God. It cannot be idle, for it has now become the instrument of Deity, and while Divinely controlled a life of sluggishness is unknown. In the Heavenly state "they rest from their labors," and yet of these glorified saints it is written "His servants shall serve Him" (Rev. 14:13; 22:3). The sanctified life is Heaven in miniature, for while yet in this mortal body we taste its joys, and not the least among them is restful service. A restful heart can never be productive of idle hands. The mark of true royalty is the basin and towel.

One of Satan's most subtle wiles is to tempt the soul to slacken in its holy endeavor. He has been known to say, "You are not now a servant but a friend—your Lord says so (John 15:15). You are a member of that honored Bridehood company of waiting saints. Yours is not so much to work for Him as to walk with Him. He is the Bridegroom of your soul." How wonderful—yet how subtle. How easily may a glorious truth be twisted into a dangerous error. We have ceased from our own works, because being "works of the flesh" they must at best be ineffective. We rest from our labors because we have become painfully conscious that human "fussiness" hinders rather than helps the work that we so dearly love, and the souls we fain would win. But we have also learned that true rest comes in reliance upon a new energy, a driving force that makes us channels of the "greater works" so definitely promised by our Lord. It is the rest of the inwardly driven ocean liner in contrast with the rowing boat. Not that progress stops; it rather increases. Not that usefulness diminishes; it is infinitely enhanced. The believer now spiritually energized, with heart and brain at the Divine disposal, looks for the prompting and yields to the power, and through Him as a yielded, co-operating channel blessing begins to flow. Thus with heart at rest but soul aflame, whatsoever He commands, that we do.

Holiness and idleness have nothing in common. "Much serving" may mean little "real service," and prove to be only an encumbrance to the soul; while quietly "sitting at the Master's feet" will bring a hearing of His word which will become an effective key to efficient and God-honoring service as He opens the way.—Heart and Life.

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PENTECOST And Entire Sanctification

By Lewis T. Corlett

Pentecost includes the teaching of the doctrine and experience of entire sanctification and involves more. While there is no direct statement connecting an experience of entire sanctification to what happened on the Day of Pentecost, yet there are several incidents and scriptures which show the relation. The outstanding factor in the incidents and experiences of the Day of Pentecost is that the Holy Spirit was poured out in dispensational aspect. He became the Executive of the Godhead in the world, supervising and motivating the work of the Christian Church and providing to each seeking believer the necessary vitality and power for all the events, circumstances, and relationships of life.

The Holy Spirit is both the Agent of cleansing in the experience of entire sanctification and the abiding, empowering divine Presence in the heart of the follower of Christ. He fills with His love and provides the believer with the motivation and balance necessary for victorious living.

Christ used various terms as He spoke to His disciples regarding their need and their work. As he prayed to the Father in His high priestly prayer (John 17), He prayed definitely for the Father to sanctify the disciples. He expressed the same desire in verse twenty-one when He asked the Father to work in them so that there would be unity between the believer and the Father and the Son. In the last chapter of Luke and also in the first chapter of Acts, He commanded the disciples to "tarry for the promise of the Father." This promise included both divine purpose and divine provision and was fulfilled in the lives of the 120 on the Day of Pentecost. Paul, in writing to the believers at Thessalonica, united the experience of entire sanctification with the will of God (I Thess. 4:3). This explanation definitely connects the work of the Holy Spirit in entire sanctification to the promise and provision of the Father which was fulfilled on the Day of Pentecost.

Peter, in commenting on his experiences at the house of Cornelius, says, "God, . . . put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). This He spoke of the work done by the Holy Spirit on the Day of Pentecost. He states definitely that the outstanding work of the Holy Spirit in the experiences of the people on the Day of Pentecost was purifying the heart. The work of the Holy Spirit in the experience of entire sanctification is that of purging the heart from carnality or inbred sin and the filling of that inner life with divine love in himself. Thus the work done on the Day of Pentecost and the work done in the heart of the believer seeking to be sanctified is that of purification of the motive life by the Holy Spirit. Thus, there is a definite relationship between Pentecost and the doctrine and experience of entire sanctification.

Pentecost became possible because of the complete commitment of the disciples tarrying in the Upper Room. The time element of ten days was not important in duration as the command was, "Tarry until." The important factor was the utter abandonment of self until there was a unity of desire, purpose, and will with that of the Master. Then the Holy Spirit came. A similar process is necessary on the part of

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