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1-1-3-6

The Christ

Continued from Page 2
In his life he revealed the nature and character of God and the spirit; in his death he manifested how Suffering Love meets life's enemy sin. In his resurrection he showed life and love triumphant. In the Spirit's coming upon the disciples he revealed how God and Christ fill the soul of man, God without becomes God within, an absent Christ becomes an indwelling Christ, God is utterly available for human need. The character of the Spirit having been established by Jesus, the Spirit can be given in abundance. To accept Christ, His death and resurrection and to stop short of receiving the Spirit is tragedy, defeat. To go forward to appropriate it is victory. That is the story of Pentecost.

"Draw a line through the New Testament, on one side is spiritual fumbling, hesitancy, inadequacy, defeat, and on the other side is certainty, courage, adequacy, victory, that line runs straight through Pentecost." Pentecost took the things that the disciples had seen and heard of Jesus and translated them from teachings into life. Knowing Christ they now received the power to live Christ. His brought release, liberty, victory, and the early Church was led out from behind the closed doors of fear to freedom and conquest.

Religion is forever in danger of being bound to sacred places. Centered in certain classes, identified with particular cultures and made dependent upon rites and forms. From these Pentecost brought release. The Spirit came upon the disciples in a room, a universal place of living, a home. No longer must man journey to sacred shrine or to holy hell to find God there and to leave Him there, the Spirit meets Him in the commonplace, "the church was born in a home." In the Spirit's coming not upon the twelve alone but on the one hundred and twenty the foundation of spiritual democracy was laid, no sacred class was sanctioned but

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the worth of each soul was emphasized. Nor were the women excluded, they shared in Pentecost, the teachings of Jesus which lifted woman to her rightful place become life as the Spirit opens the highest to her. Lest Christianity suffer the fate of other religions and fall into the hands of the old and conservative, Pentecost gave a place to those who see visions by the side of those who dream dreams. If it is necessary to be in order—it is also necessary to be out of order—Christianity leans to the radical, standing not for the "is" but for the "ought to be." In coming upon no particular race and in no chosen tongue the Spirit freed religion from the domination of race and culture. What might have been a Jewish creed became a world-wide life. Pentecost freed the Church from a ritualism that would place any rite or form between man and the Spirit. The Gospel may use form and ceremony but these are not essential to it. The Spirit came directly upon the disciples, there was no intermediary.

Pentecost set men free from the tyranny of possessions. On this point Dr. Jones finds food for thought for this materialistic age. "The Spirit impelled them to share, no man kept what was beyond his own needs. What constituted his needs was determined and decided by the inner Christian spirit. There was no compulsion—this utter sharing was spontaneous and voluntary. There was common consent that to hold private property beyond actual need was unchristian." They were impelled to share—we are busy accumulating. How shall Pentecost become operative in 1930 in our economic system? How far can we trust our needs to God?

Dr. Jones finds in Pentecost a vital message on Christian unity. Though the disciples had heard Jesus teaching and had seen His example of self effacement, yet they were filled with an asserted selfishness that manifested itself first in the striving for first place within their own group, then in their clash with another band working not in His name, and then in their desire to call down fire upon the people of a despised race. The fire of Pentecost purged them of this self will the root of their troubles, the Cross lived in them and they were reconciled, man to man, group to group and nation to nation. Our divisions are evidence that while we have heard Jesus we have not experienced Pentecost. When the Spirit puts the Cross at the centre of our lives we shall be one.

Pentecost put into the hands of the early Church new weapons—inexhaustible forgiveness, unquenchable good will and limitless love. With these she won moral conquests and gained spiritual authority. But the gift was lost. The Church sunk to the level of the world, resorted to the methods of the world, became the ally of the nations of the world and surrendered her spiritual authority and power. The Christian religion must come back to the life born at Pentecost and take again the weapons given forgiveness, goodwill, love.

The coming of the Spirit is the gift of God. It is not the outcome of man's moral excellency, nor the result of his own effort. It is not reserved for the select few, the morally fit. It is God's free gift. All He asks is that the soul turn from sin unto Him. The indwelling Spirit which God imparts is manifest in three ways; cleansing from both the sins of the flesh and the sins of the disposition. Power to witness for Jesus Christ, joy that fills the heart with happiness and wonder. Are these the marks of present day religion? Pentecost is needed to bring us from being vaguely religious to being definitely Christian.

done and what it can do in our day, having shown how far short we are of what we ought to be. Dr. Jones proceeds to give helpful guidance. How may the Spirit be found? The Spirit is a Person and his relationship with man is personal. How is it developed? There are four steps, a drawing near, an increasing surrender, a growing trust and a continual adjustment. Prayer is the drawing near, prayer that lets one thing then another go until the surrender is complete. "Dr. John R. Mott says that wherever, throughout the world he has traced a spiritual awakening to its cause and centre, it has always been found in a prayer life that was beyond the ordinary." Dr. Jones does not argue the question of prayer, he states his experience—"It works." Receiving the Holy Spirit is not waiting passively for it, it is reaching out for it, taking the gift which God offers. Continual adjustment is to drink and to keep on drinking of the water of life. So shall we never thirst.

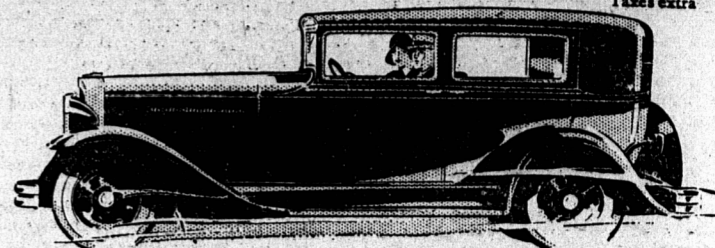
Pentecost is not a spiritual luxury it is a spiritual necessity. This is Dr. Jones' firm conviction after years of labor in the East. He has seen young missionaries of talent and ability take up their work with zeal, but when the human spirit failed they had no reserve and returned home in defeat. He has watched other missionaries facing their darkest hour of trial and the Holy Spirit and come through victorious, going to the end never knowing defeat. They could go on because they had something to share. "They could go further because they had gone deeper." Here the Church stands, she cannot go further until she goes deeper. An awakening world awaits her word. It is Pentecost now or failure.

One finishes the book with quickened life and deep gratitude to Dr. Jones. What he says needs doing he does. The book breathes the spirit of which it speaks. It makes Christ more real, it renews the desire for a full Christian life, it moves the heart to a new consecration. It is the living testimony of a living witness. Dr. Jones speaks out of a spirit filled heart and "one loving heart sets another on fire." He has spoken a word that will bring Pentecost in the souls of many men and women of our day.

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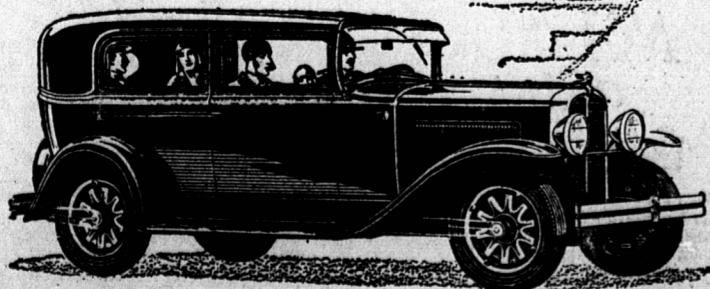
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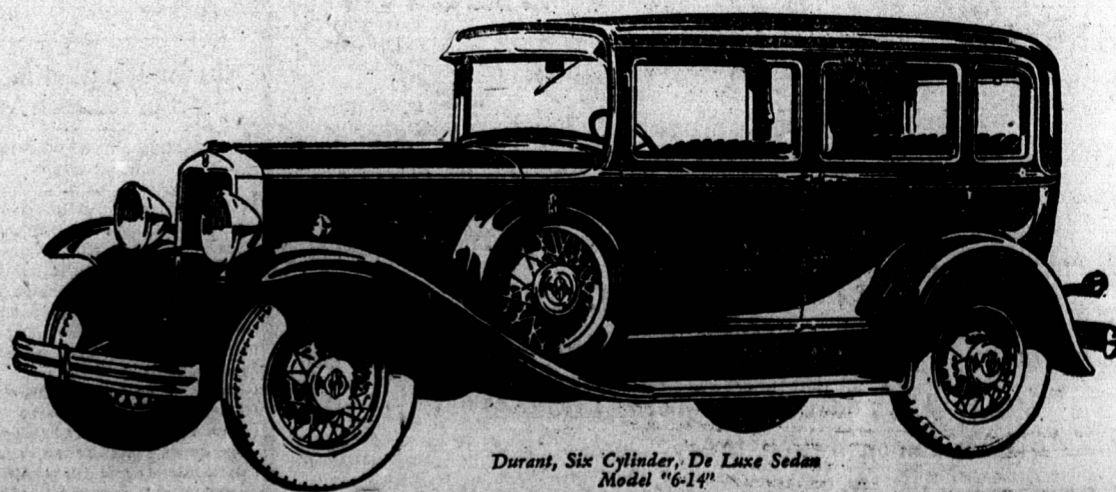
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