

emptying and refilling process. Hence, our constant advice to all is, accept just now the gift of the Holy Ghost by faith, and He will in His teaching and guidance simplify all perplexities.

CLEANSING AND ANOINTING.

An article or two in *The Divine Life*, written by Dr. Lowrey, puts these crises in Christian life into such confusion, that I have searched the Scriptures on the question.

I find in the eighth chapter of Leviticus directions given by God to Moses concerning the definite installation of Aaron and his sons into the priesthood. In the eighth verse, this, "And Moses brought Aaron and his sons and washed them with water." That is the first act in the programme. Afterwards, in the twelfth verse, "And He poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Cleansing first, anointing afterwards. Again, in the twenty-third, "Moses took of the blood of the ram and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." The twenty-fourth tells of the same blood-purifying ceremony performed on Aaron's sons. The thirtieth verse tells how "Moses took of the anointing oil, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him." Same order, purifying first, anointing afterwards. God makes no mistakes in His symbolism, and we shall find the same order followed in the spiritual crises which are described in the New Testament.

In Acts ix. 38, we find Peter telling the Gentile disciples at Cesarea, "How God *anointed* Jesus of Nazareth with the Holy Ghost." That anointing took place at the time of His baptism and was acknowledged by Jesus in the synagogue at Nazareth, as related by Luke (iv. 18), when he quoted from Isaiah, "The Spirit of the Lord is upon Me, because

He anointed Me to preach good tidings to the poor." Twenty-first verse, "This day hath this Scripture been fulfilled in your ears." Jesus was clean, He never had needed cleansing, for He had been conceived by the Holy Ghost. But He needed *anointing*, and He received it at the same time as He received the baptism with water. And whatever was the significance of His water baptism, it was first in order.

Jesus before Pentecost, said twice to His disciples. "Ye are *clean*." But they did not receive their anointing until Pentecost. The account given in John xx. 19-23, seems to show that they were fully restored to the same spiritual elevation from which it would appear they had measurably fallen at the time of the crucifixion, when they all forsook Him and fled. There is reason to believe that when He said, "Peace be unto you," that He then *restored* them, and when He breathed on them and said, "Receive ye the Holy Ghost," they were lifted another degree higher. But as Aaron dare not go into the Holy of holies until after his anointing, and as Jesus neither preached nor wrought miracles until after His anointing, so the commission to preach the completed Gospel must wait for its execution until the enduement of Pentecost.

Again, we find that John in his first epistle, when writing on the subject, observes the same order. The first chapter, and the second, up to the twentieth verse, speaks very positively of cleansing and its synonymous truth. Then, afterwards he speaks of the anointing: "And ye have an anointing from the Holy One, and ye know all things." In the twenty-seventh: "And as for you, the anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abided in Him." It is evident that the anointing is subsequent to the cleansing and for a purpose of its own, not to purify, but to teach the purified. Let us be Scriptural in our use of the words which represent those spiritual realities which we value so much. The Holy Ghost is the Spirit of