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SINLESS ANGER -- AND -- THE PASTORAL GIFT
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PREFACE

There was no thought on the part of the author of this pamphlet, when it was first written, to perpetuate its contents through the printed page.

It will be composed of two parts. The part on "Sinless Anger" was read before a company of ministers and Christian workers at Kingswood Holiness College. After reading it, a goodly number present came to him personally and requested him to put it in printed form, so it might be handed on to help others. They seemed to think it was a sane presentation of the subject.

The part on "The Pastoral Gift" was printed first in the Advocate -- our church paper -- while I was teaching in Apostolic Holiness University at Greensboro, North Carolina. The editor and publishers were so impressed with it, that they insisted that I have it printed in pamphlet form. I gave my consent. Accordingly five hundred copies were printed. In a very short time I disposed of two hundred copies. Before I had a chance to dispose of the remainder they were destroyed by fire, when the school at Greensboro was burned. When requested to print the article on "Sinless

Anger," I decided to print it and the one on "The Pastoral Gift" at the same time and have them bound together in one volume.

My only apology for consenting to have these articles printed is the thought that they may be helpful to some in their experience and do something to strengthen and further the Redeemer's cause.

Joseph A Smith
Kingswood, Kentucky
August 11, 1922

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INTRODUCTION

This pamphlet is intended to help every reader of its pages to live a holy, intelligent Christian life differentiating the truth and life of all essential doctrines and experiences of our holy Christianity. Its author is a professor in Kingswood College, Kingswood, Kentucky, my second college child, my first being Asbury College, Wilmore, Kentucky, (the first Holiness college in America). Both of them were established for the promotion of free salvation to all men and full salvation from all sin. The author has been for many years a professor and promoter of the doctrine and experience of holiness, having taught in a number of institutions of learning, laying emphasis on this sacred and central doctrine of the Bible.

Being a careful and critical scholar and student of the Scriptures in the original as well as in the translations he has seen the need of differentiating sharply between obscure and clear terms, the doctrine and experience of holiness so as to prevent any hindrance in its establishment as the central essential doctrine of the Holy Scriptures. His pamphlet is on one of the most difficult or perplexing questions bearing on the Christian life -- "Sinless Anger."

There are two extreme views in the interpretation of anger; one contending that anger is entirely destroyed when the carnal mind is destroyed in entire sanctification, the other it is not destroyed in this life but only suppressed, till the article of death. The author has clearly shown that love and hate are normal God-given passions and when unperverted always love what God loves and hate what God hates. Therefore there is in the heart of the wholly sanctified, the same as in Him that sanctifies, that which amounts to holy indignation against all wrong-doers and doing that may be justly called "righteous indignation." In contradistinction from sinful indignation, the former is always based on pure motives, with the promotion of the glory of God and the salvation of men in view, that always leaves man with a clear conscience and soul rest, the latter is always based on an impure motive, either in self defense or insistence of the fact there is no such thing as righteous indignation, with the end in view to destroy God's righteousness saying "there is none good," bringing upon themselves a guilty conscience and a restless soul.

It affords me pleasure to commend this pamphlet to the careful consideration of all that hunger and thirst after righteousness, and to all that have obtained the blessed experience of entire sanctification and desire above all things to accord with the will of God in helping to spread

Scriptural holiness to the ends of the earth in getting sinners clearly saved and believers wholly sanctified, and instructing the saints so they may live intelligent, sane and holy lives. All conscientious, fully saved people want to do and suffer the whole will of God, but there may be two extreme views of conscientiousness; first a failure to adhere strictly to the keen voice of conscience illuminated by the Holy Spirit till conscience fails to report fully and thus the soul becomes bewildered and unconsciously backslidden in heart, followed by a lifeless testimony, the second is a morbid conscientiousness which becomes afraid to profess and defend the experience of holiness and puts the standard of holiness where the Bible does not put it. For Bible holiness is supernatural naturalness, making the fully saved child of God fully recognize his filial relation to the Heavenly Father and his Heavenly Father's fatherly relation to him.

I bespeak for this pamphlet a large sale and useful place in our holiness literature.

J. W. HUGHS*

First President of Kingswood College
Wilmore, Kentucky

[*John Wesley "Hughs" here spells his last name without a "e" preceding the final "s" -- that is, unless the printer mistakenly omitted that "e". At any rate, this is the first place that I recall seeing what should be John Wesley Hughs' own spelling of his name, which in other places in our Library is spelled "Hughes". Perhaps we should change those spellings to omit the "e". -- DVM]

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PART I -- SINLESS ANGER

"Be ye angry, and sin not."

When Adam and Eve violated the Edenic law, -- forbidding them to eat of the tree of "the knowledge of good and evil," -- God expelled them from the garden, thereby showing that He was displeased with them and their deed. Ever since, He has given us ample evidence in the teaching of His word that He always disapproves of the sinner and his sin. Man must therefore be displeased with and disapprove of the wrong doer and his wrong doing or he cannot be Godlike. No man who is justified freely and sanctified wholly can please God and retain his experience, and not be displeased with the sinner and his sin.

I am well aware as we investigate the subject of anger, that we are exploring territory that is infested with enemies; also, that we must move cautiously and tread carefully, for we will have to meet long cherished opinions and prejudices concerning anger.

If we stop and think soberly, and study the Bible teaching carefully and prayerfully on this subject, we will be led to the conclusion, that many religious teachers and professors have very misty ideas as to what God's Word teaches concerning anger. Even some holiness preachers teach that it is something entirely foreign to a life of godlikeness, and must be absolutely removed before a person can be sanctified wholly. They are so intense against it, that they give no chance for "righteous indignation" or the revoltings of an entirely sanctified nature against what is wrong in

opinion or conduct; or is out of harmony with the teachings of the Bible as revealed by the Holy Spirit. For this reason they have put the standard of holiness higher than the Bible puts it. They have even gone so far as to pronounce those carnal, who dare to teach that man in his sanctified humanity could be righteously indignant and not sin, and have branded them as backsliders. Their practice has proved that they were not consistent with their teachings. Their private dealings with their fellowmen and intense invectives from the pulpit against "righteous indignation" or holy anger only serve to prove that they were practicing what they were endeavoring to condemn, and that they had not yet learned to distinguish between real blood earnestness in the display of "righteous indignation" and bitter, revengeful, malicious anger. In listening to their anathemas against anger I have often been led to think with Robert Burns,

"O wad some pow'r the giftie gie us,
To see ourselves as others see us!
It wad frae mony a blunder free us
An foolish notion!"

Or in the language of another, "What you are speaks so loud, I cannot hear what you say."

Evidently because of erroneous teaching about anger, and the violent and railing denunciations against it on the part of over zealous evangelists, some have been led to cast away their confidence, and have become skeptical about the eradication of carnality, in entire sanctification, and have become opposers of the true experience of holiness as a second definite work of grace, subsequent to regeneration, wrought in the heart through the blood of the Lamb and by the baptism of the Holy Spirit. Others, no doubt, have become suppressionists, have toned down in their experience, -- lost the fire out of their testimony, -- and as a result are powerless as true soul savers, or winners.

Also under this erroneous teachings children unsaved and full of carnality have resisted the authority of sanctified parents, when they were checked in their wrong-doing, or disciplined in any way for their misconduct. Children have been known to say, when reproved by a sanctified parent, "I thought you were sanctified, the preacher says, when people are sanctified, they do not get angry." But it is not true if his teachings have led children to think that father and mother ought never to be grieved with their misconduct and show earnestness when correcting them. More than one child has been known to say as soon as father or mother was sanctified, "I can do as I please now, father and mother are sanctified and I will get no more whippings or corrections."

They are led to think they are free from all disciplinary restraint. Entire sanctification never released parents from their moral obligation to reprove their children for wrong-doing. They cannot spare the rod after they are saved and sanctified any more than when they were living in sin. In many instances, if they discharge their parental authority rightly, they will be forced to pull the reins a little more tightly in family government and be a little more pronounced against wrong-doing in the child. The emotion of anger, well tempered with divine love and under the anointing of the Holy Spirit plays a very important part in family government.

The writer has seen some people under the wholesale denunciation of anger, brought under the condemnation of the devil and through him made to believe they were backslidden, because of

the rising of displeasure against wrong and the wrong doers. If they did not backslide they were made to think they must apologize to the one that was wrong when no apology was due. Also parents have become lax in their, family government. We could not be Godlike if we did not feel and express our displeasure with wrong and wrong doers.

There are three questions we need to answer in treating this subject. First: does the Bible teach sinless anger? Second: if there is such a thing as sinless anger, what is it? Third: what is the difference between sinless and sinful anger? The answer to each of these questions is involved in the answer of the other two.

Before answering these three questions we need to seek for a definition of anger. Anger in itself is not necessarily sinful. It is just as much an emotion of our human nature as love. Since sin as a result of the fall, has made its entrance into the world, both anger and love have been abused, as well as many other of the lawful propensities of our natures have been. Shall we cry out against love because it has been abused in thousands of instances? As in the case of Absalom, when he won the hearts of the people by his expressions of love, in claiming a deeper interest in them than his father seemed to show? Shall we cease to eat and drink because men have abused the appetites of hunger and thirst in gluttony and debauchery? Shall we deny the natural and legitimate use of the sexual appetite in propagating the human family and do away with marriage, because men have abused it in making libertines of themselves and whoremongers, and women have prostituted their virtue and given themselves to a life of ill-fame? Every truly moral person as well as every genuinely sanctified person revolts at thought of such a course. If our appetites and the emotion of love have natural and God-given use the same is equally true of anger.

The Hebrew word for anger is "aph," and the Greek is "orge". They both have the same meaning in the original and are the terms used for either sinless or sinful anger.

One author calls anger "the emotion of instant displeasure, which arises from the feeling of injury done, or the discovery of injury intended, or in many cases, from the discovery of the omission of offices to which we supposed ourselves entitled; or it is the emotion of displeasure itself, independent of its cause or consequences." Another author says, "The controlling of anger is a part of moral discipline. In a rudimentary state of society, its actual exercise would seem to be a necessity; by imposing some restraints on the selfish aggressions of one individual on another, it renders the beginnings of social co-operation and intercourse possible." This is its use or as it is sometimes called its final cause. But the more social intercourse comes to be regulated by customs and laws, the less need there is of vindictive expressions of anger. It seems an error, however, to suppose the emotion of anger ever will be -- or ought to be -- extirpated. Laws themselves lose their efficiency when they have not this feeling for a background; and it remains for a last resource for man when society -- as it does every now and then -- resolves itself into its elements. Even in the artificial and more refined states of society, those minor moralities, on which half the happiness of social intercourse depends, are imposed upon the selfish, in a great measure by that latent fund of anger, which every man is known to carry about with him."

Still another author gives us to understand that Paley and other teachers of moral philosophy hold that "anger is not evil," "per se." The mind is formed to be angry, as well as to love. Both are original susceptibilities of our nature. If anger in itself were sinful, how could God

Himself be angry? How could He who was separate from sinners and sin, have looked around upon men with anger? An essentially immoral character cannot be attached to it, if it be the real emotion of displeasure on the infliction of any evil upon us. Anger may be evil when it arises too soon, without reflection, when the injury which awakens it, is only apparent, and was designed to do good. The disposition which becomes speedily angry we call passionate. When it is disproportionate to the offense; when it is too long protracted; when it is transferred from the guilty to the innocent, it then becomes revengeful. When anger, hatred, wrath are ascribed to God, they denote His holy and just displeasure with sin and the sinner. In Him there are principles arising out of His holy and just nature, and are more terrible than mere emotions and passions." Then anger -- pure and simple -- is that emotion from which springs displeasure, whether sinless or sinful. Every thought, every feeling, every look, every word of displeasure arises from the emotion of anger.

If there were not a sinless anger, why was it that Moses went out from Pharaoh in great anger, without any rebuke from the Lord, He was only in harmony with God, and co-operating with Him when showing his displeasure with Pharaoh -- the sinner -- and his sin. According to the record of the word, instead of rebuking him for this display of anger, the Lord immediately enters into communion with him and gives him directions concerning the Passover feast and how to proceed with the exodus of His people. It is also said that his anger waxed hot when he drew near the camp. and saw the calf they were worshipping and heard the music and the dancing, and as further proof of his displeasure threw down the tables of stone on the ground and broke them. Though Aaron chided him and began to excuse himself for making the golden calf, the Lord forthwith, instead of rebuking Moses for this act, made him His minister of wrath to visit disciplinary judgment upon Israel for their sin of idolatry, and as a result three thousand men were slain in one day. We see from this incident that Moses was a striking example of sinless anger.

You ask, "How does this accord with what the word says?" "Moses was very meek above all men." Webster defines meekness as "forbearance under injuries and provocation." We infer from the life and example of Moses that a better definition of meekness would have been, "forbearance when the injuries and provocation are inflicted upon us personally." It does not mean that we are to be mild and spiritless when we are displeased with, or disapprove of, those who injure or do wrong to our fellowmen or God. However deeply we may be grieved or stirred because our fellow men may have wronged us personally, meekness comes to our rescue as it did in Moses' case and enables us to suppress the emotion of anger and keep it in check. The spirit of retaliation does not assert itself in vindication of ourselves. We do not take vengeance in our own hands against one doing us a personal injury, but leave it in the hands of the Lord who said, "Vengeance is Mine, I will repay." Like the Master in His relation of a man to His fellow men, being reviled we revile not again.

The following extract from Rawlinson, the great historian, very forcibly and clearly brings out how Moses was both an example of meekness and of anger. "The temperature of Moses was not placid and tame, He was quickly and violently provoked by ill doing when others were the object of it, and warmly resented injuries either to man or to God. Hence his (seeming) rash act in Egypt. (Exodus 2:12); hence his chivalrous defense of the daughters of Reuel from the rude Midianite shepherds, (Exodus 2:17); hence his hasty breaking of the tables of the law on the first descent from Sinai, (Exodus 32:19); hence his wrath against Korah and his company who wished to degrade Aaron, (Num. 16:5-15); hence his conduct at the 'waters of strife.' It was only in his

own case, when he was individually concerned that Moses was 'meek', that he did not resent wrong doing, or inflict punishment on a wrong doer. He interceded for the people and obtained their pardon when they rejected his authority, (Num. 14:4-20); he besought God to heal Miriam when her sin against him caused her to be smitten with leprosy, (Num. 12:1-12); he was mild in his rebuke of Aaron, when he had grievously failed in the trust that had been reposed in him, (Exodus 32:21); once only was he angered at a slight offered to himself, when Pharaoh bade him to see his face no more, (Exodus 10:28; 11:8); and we may feel sure that his anger then was less on his own account, than on the account of insult offered to God in the person of his messenger."

Rawlinson also has the following to say about the test of the temper of Moses at Sinai, "We see his temper, judgment, conduct, feelings, undergoing suddenly the severest and most tremendous test, when on descending from Sinai, anxious concerning his people, with the two tables of the law in his hand, there breaks upon him, suddenly, first the sound, and then the sight, of the miserable lapse of Israel into Egyptian grossness and idolatry, which must always remain one of the most shameful passages in the history of mankind, one of the most extraordinary apostasies that has ever been witnessed in heaven or earth. While he has been absorbed in the closest communion with the one and pure spiritual God, drinking in life and light and spirituality from that holy and awful source, his people have gone back, in thought and word and act, to the materialism of idol worship, and the lewd orgies of which they have had experience in Egypt.

Aaron, whom he had left to restrain their waywardness and unruliness, instead of restraining them, has aided and abetted them in their sin; and [Moses] sees the whole camp engaged in a festival on the Egyptian model, with their garments in part laid aside, singing lewd songs, and dancing licentious dances. Under the strange fearful circumstances, that hot temper breaks out a second, time, which showed itself in Egypt, when he slew the smiter of his countryman. Moses dashes to the ground in pieces the two tables written with the finger of God, which were the most precious monuments that the world contained at that time. The action was not deliberate. It was momentary, instinctive, it sprang from a fierce and fiery indignation at the unworthy conduct of his nation, who did not deserve the precious gift which he was bringing them, and whom he therefore deprived of the gift. It is remarkable that Moses was never blamed for this act and speaks of it many years afterwards without disapproval, (Deut. 11:17). Fiery indignation against sin springing as it does from a jealousy for God's honor, is an emotion which is not too common among men, and is one which God's Word does not discourage."

The only time Moses showed any sign of sinful anger and was rebuked for it by the Lord was at Meribah, when he smote the rock. Here he took glory to himself and showed bitterness of spirit toward the people by calling them rebels, and was accused by the Lord of unbelief and failing to sanctify Him before the people. As a result his days were shortened and he was denied the privilege of leading his people across the Jordan and entering the promised land himself. The following is an extract from Rawlinson:

"Moses had been commanded to give the people water by speaking to the rock before their eyes, which would then gush out with abundant water, sufficient for both the congregation and their cattle. In their method of carrying out this command Moses and Aaron alike offended God. Instead of giving Him the glory and 'sanctifying Him in the eyes of the people of Israel,' they took the credit of the action to themselves, as though it had been done by their own power and will. 'Hear now,'

they said, 'ye rebels, must we fetch you water out of the rock?' And instead of 'speaking to the rock' in God's name, Moses angrily 'smote it twice' as though to compel it to give up treasures. For this misconduct, this unadvised speaking, (Psa. 106:33) and rash action a sentence was at once pronounced upon both, 'because ye believed Me not, to sanctify Me in the eyes of the children of Israel there, ye shall not bring this congregation into the land I have given them.' Anger becomes sinful only when yoked up with something that is known to be sinful and displeasing to God. We see in the two instances, alluded to in Moses' case, the difference between sinless and sinful anger, and that it is either sinful or sinless according to the motives that actuate it. In the first instance, Moses' love for God and His law, and a desire to uphold it, were the motives that actuated it and were proofs that he loved God with all his heart, mind and strength, and his brethren as himself. It was a lesson to show God's displeasure toward sin and the sinner and to win the people from idolatry to whole-hearted service to Him. Hence it was sinless, holy anger. In the second instance the ruling motives were self-glory, bitterness and self-vindication, and these brought upon him the Lord's displeasure and the loss of his long cherished hope of crossing the Jordan into the promised land. Anything that displeases God and brings us even temporal loss, is sin. Hence Moses' conduct at Meribah was an exemplification of sinful and unholy anger.

If there is not a sinless anger, what did Paul mean in Eph. 4:26, when he said, "Be ye angry and sin not?" Both of the verbs, in the Greek, are in the imperative mood. The expression seems to be mandatory. If they are not a command, they are at least an exhortation or a precept. Some have tried to modify and weaken their meaning by reading these verbs as though they were in the subjunctive mood. The translators have given them as they are found in the best Greek manuscripts. One writer has tried to explain it by saying that is the same as, "If ye be angry sin not," making it a conditional sentence instead of an imperative, which does not seem admissible according to the rules of the Greek language. The same writer says, "Perhaps the sense is 'take heed that ye be not angry, lest you sin'." "Be not angry" is a negative statement, "be ye angry" is positive and is doubtless the utterance of Paul under the inspiration of the Holy Spirit. Dr. Adam Clark on this passage says, "If we consider anger as implying simply displeasure, then there are multitudes of cases in which a man may be innocently, yea laudably, angry; for he should be displeased with everything that is not for the glory of God and the good of mankind, but in another sense I do not see how the word can be taken." This is doubtless all the apostle intended it to mean. The apostle in the next clause in this same verse has left the words, "Be ye angry and sin not," well guarded by saying, "Let not the sun go down on your wrath." The Greek word for "Be ye angry" is "orgidzesthe". It is derived from the same root word that the noun "orge" is. We have already seen that "orge" is the general term for anger whether it be a good or had act. The Greek word translated wrath in the last clause is "parorgismos". instead of "orge". "Parorgismos" is not found in the classical writers, but is purely a Biblical term. It is evidently used by the apostle to represent passionate anger, when it is liable to turn to exasperation, and become bitter, malevolent and vicious. This kind of anger brings disastrous results, and becomes exceedingly sinful. It has been known to bring damage to the body as well as stamping sin on the soul. One writer has said of this kind of anger, "It is accompanied by effects on the body; and in this case they are of a very marked kind. The arterial blood vessels are highly excited; the pulse during the paroxysm is strong and hard; the face becomes red, the brow wrinkled, the eyes protrude, the whole body is put in commotion. The secretion of the bile is excessive, and it seems to assume a morbid consistency, In case of violent passion -- and especially in nervous persons -- this excitement of the organs soon passes to the other extreme of depression; generally this does not take place until the anger has

subsided, when there follows a period of relaxation. The original tendency to anger differs much in individuals according to temperament, but frequent giving way to it begets a habit, and increases the natural tendency. From the nature of anger -- of course, passionate anger is meant -- "it is easy to see that it must be -- often at least -- prejudicial to health. It frequently gives rise to bile fever, inflammation of the liver, heart or brain, or even to mania. These effects follow immediately a fit of passion; other evil effects come on after a while, as the consequences of repeated paroxysms; such as consumption, nervous fever, jaundice and paralysis. The milk of a mother or a nurse would cause convulsions in the child that sucks. It has been known to occasion instant death like a poison." I never witnessed but one or two cases of passionate anger, when the party was driven to exasperation. One of these was the case of a boy about fifteen years old. The fit lasted about an hour and as a result he was completely prostrated and confined to his bed for several days. This was an extreme case and I never want to see another like it. This is anger turned to passionate wrath, and is the kind, in its beginnings, even its milder forms, the apostle warns us not to let the sun go down upon. We infer from this that the apostle means 'that passionate anger must be checked in its incipiency and put under the restraining grace of God and the control of perfect love before it develops into bitterness, malice and revenge. Dr. Adam Clark says the following on this clause, "Let not the sun go down on your wrath," "If you do get angry with anyone, see to it that the fire be cast out of your bosom with the utmost speed, do not go to sleep with any unkind, unbrotherly feeling; anger continued in may produce malice and revenge. No temper of this kind can consist with peace of conscience and the approbation of God's Spirit on the soul."

Paul, in the 31st verse of this chapter, uses another word which in this connection in our English Bible has been translated wrath, and has been used as a synonym for "orge" and rendered anger. It is "thumos" and represents anger when it becomes earnest and heated and turns to fierceness. It is not necessarily evil or sinful except when it is accompanied with bitterness, clamor, blasphemy or evil speaking and malice, they become sinful and grieving to the Holy Spirit. For this reason the apostle urges us to "put them away." Moses, as we have seen already, displayed the "thumos" anger, when in his grieved spirit he waxed hot, In his case no bitterness or malice accompanied it. Jonathan had the divine love that enabled him in honor to prefer David to himself, yet he was grieved and displeased with his father, Saul, because of his bitter, malicious and revengeful anger toward David. He was also grieved with his persistency in persecuting David. When Saul, instead of listening to Jonathan's intercession for David, in a fit of bitter, malicious anger attempted to take his life by hurling a javelin at him, the Word says, Jonathan arose from the table in fierce anger and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame. We see in this act of Jonathan, that he was angry with Saul and his sinful act, as God is angry with the sinner and his sins.

We have no record that God was displeased with Jonathan; but it is evident that Jonathan and David were both grieved and displeased with Saul and still loved one another, for at the very next meeting, it is said, they kissed one another and wept one with the other, until David exceeded. If Jonathan was sinful for being angry with his father and his sinful ways God is sinful, for He is angry with sin and sinners every day.

The prophet Isaiah (Isa. 53:3) speaking of Jesus says, "He was acquainted with grief." The Psalmist (Psa. 95:10) doubtless has reference to the Lord's displeasure or anger toward Israel,

because of their conduct toward Him and their leaders at Kadesh Barnea, when He says, "Forty years long was I grieved with this generation." On more than one occasion Jesus gave evidence that He was angry or displeased with the Jews because of their hardness of heart and accusing spirit. When He healed the man with the withered hand, in the synagogue, on the Sabbath day, He read their bitter angry thoughts and accusing spirit. He met their bitter, malicious anger with the anger accompanied with grief, for it is said, "He looked round on them with anger being grieved for the hardness of their hearts." He saw so much in the practices of the Jews that grieved and displeased Him. One (lay as He entered the temple He was tried and sorely grieved, when He saw how the place that should have been honored and held sacred, had been desecrated and polluted by their unholy and thievish merchandise. Grieved in heart, He makes ready His whip and in the fierceness of His anger overturns the tables of the moneychangers, drives out the oxen and the sheep and bids the sellers of doves with their feathered tribes to go.

The Scriptures abound in instances showing the contrast between a sinless and a sinful anger, the former always accompanied with grief, and a love that gladly forgives and restores, and the latter always accompanied with bitterness, envy, malice and kindred vices.

Sinless anger is like the properly tempered axe that carries a keen cutting edge, and never flies to pieces when it strikes a knot. Sinful anger is like the over-tempered tool that flies to pieces when it strikes a hard knot. Anger in the entirely sanctified has been well tempered with perfect love; in the unsanctified it is over-tempered with hatred, malice, revenge, and is always wanting to get even with the Fellow that crosses old carnality's notions and whims, and makes it feel like it would like to twist the neck of its opposers, or do some other desperate thing. When people say, "I have no temper left since the Lord sanctified me wholly," all they can possibly mean is, that the propensity or emotion of anger has been freed from everything that was carnal and devilish. A person without a temper is as worthless as a pewter axe, and spineless as an oyster, He has no backbone to stand four-square for the right and in opposition to the wrong.

Every officer of the land, from the country squire to the supreme judge on the bench, is an exemplification of sinless anger, every school teacher is a failure in administering discipline without sinless anger; every lecturer on temperance or any kind of moral reform, all the old prophets and every Holy Ghost preacher, in their denunciations of sin are illustrations of sinless anger.

Without the exercise of this heaven-given emotion, family government is a failure and the child instead of the parent rules the home. Of course, in some instances the child chafes under the parental authority and resists the restraint of the home and like the prodigal takes all to which he is heir, if he can get it, and leaves the paternal roof, goes out into the cold world, gives full rein to his carnal proclivities, wastes his substance and strength in riotous living, grows sick of feeding in the filth of the swine pens of the devil; then as a moral wreck, by God's providential dealings, the smiting of conscience and the convictions of the Holy Spirit, being aroused from his life of insanity, he sees that father was right when he restrained, chided and checked him in his evil course; finally in his tatters, stench and filth he comes to himself saying, "I will arise and go to my father and say to him, 'father I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants'." He returns; the father sees him a great way off, runs to meet him, kisses him, takes him -- rags, stench, filth and all -- to his loving

embrace; gives him a bath, puts the best robe on him, and a ring on his finger, kills the fatted calf and makes a banquet in honor of his return; then it is he sees that father's anger toward him had been the anger of a grieved heart instead of being malicious and revengeful.

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PART II -- THE PASTORAL GIFT

"If a man desire the office of a bishop he desireth a good thing."

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God's Order In Nature

God has a regular and uniform method in every thing. Order is a fixed law in nature. God has ordained and arranged material affairs so that they move on without a jostle in their regular order. There has been no variation in six thousand years. The moon waxes and wanes just as it did in Adam's and Noah's time. The earth rotates on its axis every twenty-four hours bringing to us, in their regular order, the day in which to fulfill life's duties, and the night in which to rest mind and body and recuperate the energies of our being. It also sweeps around its orbit every twelve months, changing its relationship to the sun, and giving us the seasons in their order:-- spring with its verdant foliage and beautifully tinted and variegated flowers with their rich perfume; summer with its ripened grains. abundant harvest and bursting granaries autumn with its fruitage and bountifully filled cellars and larders; and winter with its rains, snows and frosts to prepare the soil for the crops of the coming year. Orion with its unbroken bands and Pleiades with their sweet influence pursue their course the same as when God spake to Job, or when David tuned his harp and sang, "The heavens declare the glory of God and the firmament showeth His handiwork." The law of order prevails everywhere:-- in the trees of the forest, in the beasts of the field, the fish of the sea and the birds of the air. It is beyond human power to change this order. Man may harness the forces of nature and use them in a variety of ways, and, though sin doubtless has introduced many freaks and strange phenomena, yet order shows itself in the midst of all.

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God's Order In The Church

Order is no more a fixed law in nature than it is in the church. God has His order for raising up and perpetuating churches. Men have so modified matters in church circles, that they have lost sight of God's plan and purpose. Jesus was anxious to perpetuate and extend His work after i is mission on earth was over. Its work was not to end on the cross. For this reason, before His death, lie gathered about Him chosen men, whom, lie called apostles, whose business it would be, after His resurrection and ascension, to carry the gospel to the world lost in sin, and to build up His church. These were to be divinely equipped men. For this reason they were to tarry at Jerusalem until they were endued with power from on high. Through these, under the direction of the holy Spirit, -- as the church developed -- He would select others whose business it would be to go to new fields and start new churches, or care for those already started. For this purpose He

gave men different ministerial gifts. Paul places special stress on these gifts. He says (Eph. 4:8): "He ascended on high, He led captivity captive and gave gifts unto men." In verse 11 Paul tells us what they are, "He gave some apostles, some prophets, some evangelists and some pastors and teachers." We should classify them as the ministerial gifts. The apostle under the inspiration of the Holy Spirit evidently gives them in their logical and climacteric order. Each one of these, according to his different gift, has his place to fill in building up the church and perfecting the saints.

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The Pastoral Gift

This gift is associated with that of teacher. Though mentioned last among the ministerial gifts it is no less important than the apostolic, prophetic and evangelistic gifts. If we belittle and neglect it we mar God's plan for advancing and conserving His church. In fact more is said in the New Testament about pastors than about evangelists. In the face of this fact the modern holiness movement has magnified the work of the evangelist and minimized the work of the pastor. Because of this many who have been brought in through the evangelist have perished for lack of knowledge. Also the church for lack of pastoral supervision, has been depleted in numerical strength and weakened in spiritual power as a soul saving force. Many times even when a pastor has been left to care for the work, some of his people have become so infatuated with the evangelist that they are unteachable and fault finding, and fail to pray for the pastor as they did for the evangelist, and then wonder why we have so little of the old time power. Even holiness churches become dead and formal, because they have lost sight of the fact that it is in the order of the Holy Spirit for the work of the evangelist to be followed by the work of the pastor. The work of the evangelist is to get them saved and gathered in from the fields of sin. He is the instrument in God's hands to help answer the prayers of the faithful saints, who together with their painstaking pastor have put every thing in shape for the evangelists and prayed the revival down. After the evangelist is gone it is the duty of the pastor to get rid of the driftwood that comes in every freshet, and to lead the truly saved and sanctified ones into richer fields and greener pastures and build them up in the most holy faith and instruct them in the deeper things of God, In order to do this successfully, he needs the prayers, cooperation and support of every member of the church, who should be all of one mind and of one accord, With such a condition of things the soul saving work would go on after the evangelist had departed to other fields.

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Importance Of The Pastoral Gift

This can not be emphasized too strongly. Jesus emphasized the pastoral work in His special commission to Peter, at the sea of Galilee, in the presence of his fellow apostles, previous to the time He met the eleven in the mountain when He gave them the great commission, "Go ye into all the world and preach the gospel to every creature." It was not enough to preach the gospel and gather them in. After they had been fished out of the great sea of sinful humanity and gathered into the gospel net, they must be carefully shepherded and fed. Jesus certainly meant something when He said to Peter, "Feed ('boske', Greek) my lambs." Then a second time, "Feed ('poinanie'

Greek) that is, shepherd my sheep." in His third appeal to Peter He used 'boske' a second time, when He said, "feed my sheep". "Boske" is very appropriate when used in connection with the lambs, for they need tender care and special nourishment. "Poimanie" is a more general term and more comprehensive than "boske," and includes the work of feeding, folding, guiding and guarding, and in fact anything else a good shepherd is expected to do for his flock. When Jesus used "boske" a second time He had special reference to the milk ewes, who need the tenderest care and attention, because upon them depended the increase and strength of the flock. We see here three classes represented by the Master. The lambs are the new born babes in Christ, As such they need close and careful nursing. The next class. -- the strong sheep, the hardy, more rugged ones, better prepared for hardships, -- represent those who are expected to endure the more difficult things in church life and need more rugged training for the responsibilities that rest upon them in order that they may discharge their duties rightly and wisely. The last class, the milk ewes, as the cherishing mothers of the flock, need the fostering care and supervision of a pastor. Isaiah evidently had this in mind when he spoke of Christ the great shepherd (Isa. 40:11). The American Version brings out the thought more clearly. "He will feed His flock (Heb. 'ether') like a shepherd; He will gather (Heb. 'melahim') them in His arms and carry them in His bosom; and will gently lead those that have their young," that is the "milk ewes," (Heb. 'aloth'). Peter evidently had all the ministerial gifts. He was especially distinguished because of the apostolic and pastoral gifts. They were all divinely given. He was the pastor of the one hundred and twenty when waiting in the upper room for the profuse of the Father when they received the baptism of the Holy Ghost. He would especially need this gift as the early church began to increase in numbers, and extend itself into the regions beyond: The word, "apostle" is from a Greek word meaning "to send." As the Lord's sent ones they were to go everywhere as missionaries, fulfilling the great commission, and gathering men and women into the church. After this was done, they would need pastoral oversight just as much as a flock of sheep need the care of a shepherd. More than once does the Lord call His church a flock. In His last hours on earth, Jesus Himself said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." One of the things that grieved His heart was that He found His people wandering about like sheep without a shepherd, to become the prey of wolves in sheep's clothing, -- the false teachers and prophets of His time. It is a sad comment that out of the many million's of the Jews that lived at that time, He found only one hundred and twenty as His chosen remnant, with whom to usher in the Pentecostal or Ecclesiastical Age. This condition of things existed because Israel had dead, formal and hypocritical teachers as pastors, who led the people away from the truth into by and forbidden paths. Throughout the gospel we are warned against these wolves in sheep's clothing. We are also given to understand that after genuine work is done, Satan will send around his ministers transformed into angels of light who will deceive if possible the very elect, and lead away the flock of Christ. Christ and His apostles had to meet this condition of things. Every period of the church's history emphasizes the fact, that the church has suffered for the lack of true pastors and become the prey of erroneous teachers, who have proven themselves to be blind leaders of the blind, bringing in damnable heresies and false doctrines. Satan has not yet given up his job, nor will he cease until the coming of our King to set up a reign of righteousness and true holiness in the earth. Then the adversary will be chained and cast into the bottomless pit for a thousand years. This condition of things should put all God's true followers down on their faces in the dust and cause them to cry out mightily to lay His hand on Holy Ghost filled man who have the pastoral gift and call them to properly equip themselves -- educationally and spiritually -- for this high and excellent calling, putting special stress on the baptism with the Holy Spirit -- for they that bear the vessels of the Lord must be clean.

In the inspired word, special stress is put on the work of a pastor. Pastors are sometimes called Elders (Greek "presbuteros" I Tim. 5:1), and sometimes Bishops, (Greek "episcopos" Phil, 1:1), in the New Testament. They are called Elders because of their special equipment, practical experience and sound judgment, and Bishops because they were to shepherd or oversee the church. A man does not necessarily have to be a great pulpit orator to be a bishop or pastor.

There are many notable preachers bearing the name of bishop who come short of the Bible standard of true pastor or bishop. Every true pastor in the New Testament sense is an Elder or Bishop. Paul, writing to Timothy (I Tim. 3:1), said "If a man desire the office of a bishop (or pastor) he desireth a good work." The Greek word translated bishop means, primarily, one who inspects or superintends. Peter uses it in this sense when speaking of the church, (I Peter 2:25). "For ye were as sheep going astray, but now have returned to the Shepherd and Bishop of your souls." In a secondary sense it means an overseer of a church. In this sense it is used four times by the apostle Paul. After his three years as pastor or bishop at Ephesus he stopped at Miletus on his way to Jerusalem. He sent for the pastors or elders of the church at Ephesus to meet him. Before bidding them good-bye, he gave them the following charge, (Acts 20:28), "Take heed to yourselves and to the flock (meaning the church), over which the Holy Spirit hath made you bishops (or pastors) to shepherd the church of God which He purchased (or preserved for Himself through His own blood." Why this charge to these pastors or bishops? It was because He knew that grievous wolves would come in among them and scatter the flock. For this very reason we need true pastors today to teach sound doctrine, to protect and fortify the flock against false teachers and damnable heresies that are abroad in the land. Paul had done great work as an evangelist and pastor at Ephesus and was very solicitous that it should be properly conserved by suitably equipped and appointed pastors or bishops.

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The Loss Of The Holiness Movement

Has not the holiness movement suffered great loss. because after the evangelist has brought to the church a great ingathering of souls, he has gone leaving the new born souls uncared for or to be cared for by some irresponsible person as pastor, who did not know the way himself and made it his business to undermine what had been done? Is not this also one reason why we have so many so called burnt over districts where it is hard to get a footing for holiness? Paul made it a point wherever he went in his missionary evangelism to see that every local church should have proper pastoral oversight. For this purpose he left Titus at Crete, (Titus 1:5), "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, to ordain elders (v. 7) or bishops in every city." It behooves us to take up the line of march and follow the example of Paul and the other apostles in this all important matter, seeing that we are living in such perilous times.

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Characteristics Of A Pastor

Paul in I Tim . 3:1-7, and Titus 1:6-9, points out some of the characteristics of the true pastor and the kind of work that will be expected of him, There is not one of them that can be neglected or left out of a pastor's work without crippling his influence among the people. It is not enough that a pastor should have a good experience, be sound in doctrine and even preach well, He may have all these and be a failure as a pastor. His work does not end with the pulpit and the study. It is what he is and what he does outside his study and between his Sunday ministrations that eventually has the greatest influence. Hence he must be blameless in character, irreproachable, never caught doing wrong. He needs to keep eyes, hands, feet and tongue in the right place at all times and under all circumstances. One look, deed or utterance, in an unguarded moment, may destroy the confidence of some one, and overturn all the good he may have done, and work against his usefulness for the future. What may seem a little thing with us may prove to have a mighty force, in influencing men to take the right or wrong course. The pastor's example is a very potent force in leading men to accept or reject salvation, The apostle emphasizes this in his charge to Timothy (I Tim, 4:12), "Be thou an example of the believers in word, in conversation, in love, in faith, in purity."

Let us notice the second characteristic -- "in conversation," This means more than common talk. It is an all comprehensive term and takes in our manner of life in every respect, not only in what we say, but also in what we do. On this account the pastor will be a "living epistle," to be known and read of all men, In all his conduct he must prove himself to be sound in doctrine, full of love, faith and purity. His manner of life must be as becometh the gospel of Christ, or as Peter says, "Be ye holy in all manner of life,"

If a married man with a family, it is necessary for a pastor to have a well regulated and well governed home, Paul tells Timothy that a pastor or bishop must have his children in subjection with all gravity. Writing to Titus he says, a pastor's children should be faithful. He gives us to further understand, that if a pastor fails to rule his household aright, he is not capable of taking care of the church of God, If he is not faithful in ruling his own home, how can he be in caring for a church. A pastor with an illy governed family is as a "jewel of gold in a swine's snout." He may not be wholly to blame for this condition of things. There may be various reasons why the children have slipped from his control. In the first place his wife may have failed to co-operate with him in the home government. If a mother disapproves of a father's methods the children soon find it out and rebel against a father's authority. The result is sorrow and heart-ache when the pastor sees his influence slipping away and a stigma resting upon God's cause. It may be that even, with the hearty co-operation of the wife, some hereditary taint has crept in, from the ancestral line, and led the boy or girl to be profligate and incorrigible. Another reason may be that Satan may have inspired some of his emissaries to bring their subtle influences to bear on the lives of children in a pastor's family that may have resulted in the wreckage of the most promising ones in the household. For this reason many a man who had splendid pastoral abilities to begin with, has gone into the evangelistic field and has proven himself to have marvelous gifts in that direction, What has been his loss in one direction has been a great gain in another, as he has seen scores and hundreds brought to Christ through his ministry. For this reason as well as others, not every evangelist is calculated to make a good pastor. We should be slow to put a man who has been pre-eminently successful in the evangelistic field into the pastoral work, We run the risk not only of injuring the man but also the work, or church. We need to pray just as much for Spirit-filled men for pastors as we do for missionaries and evangelists.

In the next place a pastor must not be a novice, (I Tim, 3:6). Novice is derived from the Latin word. "novus" and means new, Webster defines it as "one who is new in any business, profession or calling; one unacquainted or unskillful; one yet in the rudiments; a beginner." The Greek word here translated novice is a much stronger term. From it we derive our word, neophyte. A neophyte is something newly planted. It is compounded of two Greek words, "neos" meaning new, and "phuteno" meaning to plant. It is used primarily in a horticultural sense and means newly planted. The apple tree sprout when first brought from the nursery and planted in the orchard is not profitable or useful, It needs much training and cultivation before it becomes productive. The word, "neophyte" as Paul used it is a figure of speech and means one recently converted to the Christian faith or newly received into the church, Such a one instead of being a pastor needs the most careful pastoral attention, Paul lifts the red flag of warning and tells us that such a one would be in danger of being inflated with pride and falling into the condemnation of the devil. In the New Testament sense a pastor is either an elder or a bishop in the church. He needs the experience and sound judgment of an elder, and the practical skill and ability to oversee and shepherd the flock. Moses was not fully intrusted and invested with the leadership of his people until he was eighty years of age.

His experience and judgment came through his practical contact with men and the discipline of years. No one was appointed to the Levitical priesthood under thirty years of age. Prior to this they had gone through a thorough training under the direction of their elders. John the Baptist was thirty years old before he undertook his work, as the forerunner of Christ. He was filled with the Holy Spirit from his birth and from childhood had been trained in a godly home; and had also gained his experience from the most rugged practical life which would make him a man of superior judgment and common sense, Jesus the Great Shepherd and the greatest teacher, in order to fulfill all righteousness, was not initiated into His work until He was thirty years old, even though He was able to confound the doctors of the law when a boy of twelve. We do not know positively how old Timothy was, when he became a pastor. We may be sure that he was no novice or neophyte. Paul felt safe when he said, "Let no man despise thy youth," for from a child he had known the Scriptures and had the godly training of a devoted mother and a pious and saintly grandmother.

In the next place a true pastor must be a good visitor. We do not mean by that, that he must know how to make fashionable calls and play the agreeable and be hail fellow with every sport and fop of the word. He cannot afford to lower the honor and dignity of his calling in that way. He can be friendly and courteous without stooping to such a course. His success does not depend on gaining people in this way in order to be a soul winner. It only bolsters up people in their carnal security and fills them with contempt for vital godliness. A true pastor cannot be partial in his visiting. He cannot make fish of one and fowl of another. He cannot show favoritism. He must be just as ready to visit those of lowly circumstances as those who have been more highly favored. The more lowly ones can often do more to increase a pastor's influence and build up the church spiritually than those who are stronger financially and have greater social prestige. Visiting is the most important part of a pastor's work. A pastor who neglects this and puts greater stress on preaching, hardly deserves the name of pastor. Outside of his pulpit preparations in his study and ministrations of the word, a pastor's time, in his working hours, should be spent chiefly in visiting from house to house. If he does not do this how can he hope to be of much spiritual benefit to his

flock and successful as a soul winner. A pastor's duty does not end with his preaching on Sunday; leading the week-night prayer meeting; visiting the sick when he is especially pressed, or visiting one of his favorites; and attending weddings and funerals. He needs to know his people. There is no other way he can do this so effectually, as by visiting in their homes, learning their needs, sympathizing with them in their trials and conflicts and rejoicing with them in their victories. He needs knowledge thus gained to be the most efficient in his pulpit efforts. Otherwise he will become a mere theorist, and in many instances a sounding brass and a tinkling cymbal. Many times preachers have the name of being pastors and are paid as such, and sacrifice the house to house visitation, which is the most important part of the pastorate, that they may pose as making great sacrifices along other lines of church work. Such sacrificing is robbing Peter to pay Paul and both the pastoral visiting and other lines of pastoral work suffer on account of it; and true faith in God is weakened by it. If a pastor has too many irons in the fire, some of them, if not all of them will get burned, and the progress of the Lord's work will be greatly retarded, and the people will fail to recognize his voice as being the voice of a shepherd. The work that Paul did at Ephesus depended as much upon his visiting from house to house, as it did upon his mighty preaching. To the elders or pastors of the Ephesian church he said, (Acts 20:20, 21), "I kept back nothing that was profitable unto you, and have taught you publicly and from house to house, testifying to both the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." This was the kind of pastoral work he did. It is certain he was not lacking in his visiting among the people. In his farewell talk to the pastors of Ephesus, at Miletus, he said, (Acts 20:31), "therefore watch and remember, that, by the space of three years, I ceased not to warn every one, night and day, with tears." To get a true account of Paul's estimate of the pastor's work, including visiting, it would be well to read Acts 20:17-38.

Promptness is very important in pastoral work. The pastor must be an example of promptness, if he wants his people to be prompt. He must be prompt in meeting his obligations, up to (late in discharging his duties, and on time in beginning his services. If he waits for the people to be on time to begin his services, they will keep him waiting. They will form the habit of being late. They will say. there is no use being in any hurry, they never begin on time." The only legitimate excuse for a pastor being behind time is the matter of life and death, temporal or spiritual, or some contingent circumstance over which he has no control. Simply to have too many irons in the fire or to be dilatory or haphazard about being on time is only proof that God's order has been broken somewhere. Promptness was one of the secrets of Mr. Wesley's success. He especially urged upon his preachers the necessity of being prompt and systematic in their work. He exhorted them from time to time to be prompt in meeting their appointments, and to never disappoint a congregation. If the pastor is haphazard in meeting his appointments, it is no wonder if the people form the habit of dragging in after the appointed time. It illustrates the thought of the prophet, "Like priest, like people." It is certainly a poor way of doing first things first. How can they be of one accord, of one mind, in one place, when there is lack of promptness? How can it help grieving the Holy Spirit? The wonder is that He blesses as much as He does. It is certainly not because there is promptness and the work is carried on properly, but in spite of the conditions and because He stands ready to bless for the sake of those who are in full accord with Him.

The most essential characteristic of the true pastor -- outside of the baptism of the Holy Spirit -- is that he have the true spirit of a pastor. Where this is, he is all absorbed in his work. His very being is permeated with the thought of the importance of the work committed to his trust.

Where this is he will not allow anything to sidetrack him. Every other ambition is abandoned for the sake of giving his exclusive attention to his special calling and to make the proper use of his divinely bestowed gifts. Peter never got away from the true meaning of the Master, when He gave him his pastoral commission at the sea of Galilee, when He exhorted him to feed the lambs and to shepherd and feed the sheep. When the disciples were multiplying in the great Pentecostal revival at Jerusalem, and they were pressing the temporal needs of the Grecian widows upon him, Peter gave them to understand that he had no time to devote to serving tables. It was a good and legitimate work, but it must not interfere with the work for which the Holy Spirit had specially fitted him. He gave them to understand that it was God's order for other men, full, of wisdom, grace and the Holy Spirit, to set apart for that work, that he and his fellow apostles might give themselves steadfastly to prayer and the ministry of the word. The wisdom of Peter's direction, at this crisis in the early church, is seen in the wonderful careers of Stephen and Philip, in helping to spread the glorious gospel, while he remained true to his high calling. Many a man, with the pastoral gifts, has lost the leadings of the Spirit, and his providential moorings) by being forced into some church building enterprise or some other financial scheme that ought to be looked after by some other Holy Spirit filled men.

May the church wake up to see her need of magnifying the work of the pastor, and take great care that men, who are divinely called and gifted and set apart for the work, are not in any way trammled in the work of God, and thereby hindered as soul winners.

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THE END