

Lev 48, 3. Then thou shalt see.

Acts 11, 17. Shall see visions,

It is ^{thou shalt see, & shall see visions.} not my desire or purpose to isolate these words from their environment, or to break the trend of the onward march of thought & power that comes along the highway of which they are a part, but to lay hold of them, and be borne by them on to the experiences, & ^{power} of which they speak, & to which they lead the way.

Though one is in the old testament & the other in the ^{testament} new, they are both one. They are both promises that men shall see, ^{put together they} seeing is the first ^{essential} ~~step~~ necessary thing. Whether it be physical, ~~or~~ mental, or spiritual, seeing is first, & we that we may receive, that we may lay hold of, that we may advance. In both of these texts, seeing is to us and, "Thou shalt see, & flow together, & thine heart shall fear, or thro' b. & be in the god!" The young men shall see visions that there may be, ^{dreams, or} experiences, & the preaching of the things seen & known.

It might seem² as if it ^{were} for a clap-
-net men - but this simply means
the first side of this experience, the front side
there are two sides of it, the one side is
that of discovery of beholding, ^{of seeing} the other
is the things seen melting ^{off} through that
gaze into experience. heart throbs, strength
of life - liquid glory, enlargement of love
& being, ministry to men.

This is the beginning of the fulfillment of the
promise of promises, of the deepening of blessing.

It is ^{hardly} ~~scarcely~~ necessary that I give expression
to the fear, that very much of ^{is called} Christian life
is little more than a name. That men &
women are so absorbed with the things

which deck the outer court, that they
know little of the sweet mysteries of the
vision of God. These texts lead us, ^{forward}
^{they} bear us onward; they lift the veil, that
our feet may tread the inner sanctuary.

Thou shalt see - shall see visions.

There is no attempt to describe what is seen.

Thou shalt see - every one for himself.

There is a vision to which utterance has
never been given, there is a picture which
has never been painted, there is music
which has never been sung. Thou shalt see
thou shalt know the picture for thyself.

Some of its effects are stated, some of the things
which flow from it are hinted at. But that
vision, has never been told, journey long to tell it.

but it has in it ³ innumerable words. Every man
must see it for himself, must gaze into it ^{through} in
his own personal intensity, & be transfig-
ured by it, from glory to glory, by the Spirit
of the Lord.

We know that it is the vision of the Lord
There is but one picture which the Holy Ghost
paints upon the canvas of the soul. There
is but one great fact, which he lifts ^{before} the veil,
and that is Jesus Christ. He leads forth into
all truth as you lead a child forth into the
sunshine, but he takes of the things of Christ
& shows them unto us. He reveals the
living Christ. Not a dead Christ. Roman-
ism makes the mistake of taking the
crucifix for her emblem, she puts the
crucifix every where. Set before living
& living is the sign of a dead
Christ. The dead Christ is not the
vision of the Holy Ghost, but Christ
alive. Christ in glory. Christ who was
dead & is alive again & is alive for-
ever more & has the keys of destiny,
Paul to whom the heavenly vision
had come - declared that he did not
know Him after the flesh. He did not
know him in the environments
of his mortality. His vision was of the
wonderful, glorious, mighty God, everlasting
Father, Prince & Ruler.

This vision of the Christ is not a mere incident
It comes into the life as the greatest
~~as the greatest fact,~~ the one all absorbing
all controlling, all impelling fact.
There is much lack of clear thought
in reference to this. Many seem to
have no clearer thought, than that
a casual glance towards things relig-
ious, will be of value. That they can
be absorbed in the world, and turn
aside a little, to the house of worship,
and in some way it will be what
they need. They say or seem to say
religion & churches are good things,
and I patronize them. I help support
them. I attend them somewhat, but
I am not narrow and shut up to
these things I like a good opera, and
a rendering of Shakespeare, &c.
I do not wait to discern those
who tread the open way where the
reed is as soon trodden under foot
of men; only to say that to meet the
sweet visions of the King never come,
There is a way that leads to the
place of vision. The beginning of that way is,
a proper estimate of Jesus Christ.

I very properly use that word in such
limited sense as is possible to a man
fixing his gaze upon Him. This
estimate may not have come to him
all at once. He has come to see that
in Him dwelleth all the fullness of the
Godhead bodily. That He is the Redeemer
of the world, the Prince of the Jews,
that He is incarnate, that the government
is upon His shoulders, that His name is precious
because He saves His people from their
sins, that He is the centre of all history,
& the remedy for all the ills of society.
More than this He died for me, ^{still more} He lives
for me. There will be an intellectual
a kind of mental perception of all this.

There will be surrender to Him & faith
in Him, & devotement of life to Him.
There is now an absorbing interest in
Him, all other things are of very moderate
interest. All things which do not lead to
Him are of little value & come to be discarded.
This is the beginning of the way to the place
of vision. Much has gone before this
but the real vision is not yet. There
has been the call - the sound of His voice,
the offer of His atoning grace, the begetting in us
of a great fear of eternal loss, a great sorrow
for sin, a surrender at His feet, pardon
from His lips, some what of secret commun-
-ion with Him, a realization of the deplorable
of carnality, & the yielding ourselves to Him to have

taken away, ^{off} then has come the green
work, through the baptism with the Holy Spirit.
There have been flashes of light and
glimpses of His glory all the way, grow-
ing brighter, as one epoch after another
has been reached; but now we are ad-
-mitted to His presence, the veil is taken
away, & we are permitted to begin to
see the manifestation of His glory.

You are ready - somewhat prepared to
see Jesus Christ, not an idle observer, he
sees nothing, but to gaze in soul, pouring
upon Him. you will see Him now with open
vision, you will see Him in His saints,

How the lives of His holy ones as they
live in the eyes shine & sparkle. No letter-
ature like that which tells of the trans-
forming power of Jesus' presence in
the hearts & lives of men & women.

you stand before their completed
record & the open heavens which
have received them, & wondered & adore,

you see the shining faces of the blood-washed
about you, & the the transcending glory
shining through.

you see Him in His sacred word,

There is a strange light on its pages,
there is a strange ^{beauty} ~~glory~~ about its letters,
there is a strange glory shining through
it all, as I gaze it takes the form of His
over-ruled, glorious. There is a strange form
in your inner soul, walking with your own real self.

like the form of the fourth in the furnace,
you have the consciousness that within you
is a new, holy personality, that He lives & reigns
within, & pours such streams of life through
all your being.

And now He so fully lens you & your attention
that you can meditate upon Him, & through this
continued gaze, in the light of the Holy Ghost
begin to behold Him. Your gaze in meditation
this is no ordinary thing, it is scarcely pos-
sible in men in ordinary conditions

It puts away the things about us, puts
back the things which press us, his words
that Michel Anxelo painted the Prophets in
heroic mould, they meditated & they must
have been athletes in good training, to have
trod this way until before their gaze the
infinite marvels were unveiled.

It is different from study, it does not demand
things gathered from the outer world, it
does not employ the familiar methods of
reasoning, it does not follow the paths of
least resistance, it faces all obstacles,
& presses resolutely towards the goal.

Men can scarce meditate unless they
realize that God is nigh, & the over-arching
verities of eternal things are all about us.

Few men, seemingly, have faith enough
to meditate, just enough, to study, to
gather facts & make guesses. But he who
feels that God is nigh, saying, peace be still,
and is mirroring himself in the depths of the
sea, such an one, ^{will} ^{to} see His matchless beauty
to such an one comes the vision of the Christ

¹⁰ & is transformed into the same likeness, from glory to glory, by the Spirit of the Lord.

There is a transmuting power which comes along that gaze.

During the middle ages, amidst the corruptions, & the darkness, when the Word of the Lord was precious, because of its scarcity, there were a few who shut up with God ~~and~~ heard the voice & came where they gazed with divinely inspired intensity, & were changed into the Christy image. Such as Bernard, who gazed until he sang with such illumination of Jerusalem the Golden, and John Tauler ^{of 14th century} who coming forth from his nursing life with rare eloquence & preached that he awakened much interest, and a humble layman went far to hear him & made him his confessor, and told him of his lack of spiritual life & power, and he went to his house, and ^{became an object of ridicule to his friends,} ~~remained~~ ^{prayed for two} years, until the vision of God was on his soul & the fire touched his lips, & he went forth to lead men to God. And Madam Guyon, notwithstanding her mysticism, and errors of theological belief, notably that God could never justify a soul but by inward & outward suffering - yet she saw the King. There was earnestness & intensity, & faith, under the cleansing blood.

In the Church of Santa Croce in Florence
on the North wall of Chapel, Giotto, painted
the death bed scene of St Francis. By his
couch are the eleven brethren stooping
down - some kissing the marks in his
hands & feet. The artist having transferred
the generally credited statement to
cannons that he had, by ^{his} intense gaze
transferred to his own body the marks
of stigmata from the crucified Christ.
Through the gaze of thy soul thou
shalt ~~transfer~~ ^{put on} the very vices of
Jesus to thy soul. - thou shalt eat
of His flesh & drink of His blood.
& be transformed into His likeness.
It shall be through the spirit of
prayer. Intense earnest meditation
might issue in art or poetry, but
would not uncover His face. Medi-
tation in impassioned prayer, beholds
Him. The way of ^{triumphant} triumph, transforming
prayer is not an easy way, but it is the
way of glory. As we see Him we learn
to pray in His name. We are one with
Him, we are united with Him in His
passion, made partakers with Him of His
sufferings, filling out the measure neces-
sary to reach a lost world, & stand clothed with
His personality to ask in His name.

REV. P. F. BRESEE, D. D.
GENERAL SUPERINTENDENT
CHURCH OF THE NAZARENE

"THE NAZARENE MESSENGER"
PUBLISHED WEEKLY

RESIDENCE 1126 SANTEE STREET
TEL. WHITE 1096

Los Angeles, Cal.,190.....

The visions of the Redeemed