

LIFE AND TIMES
OF
THE HOLY SPIRIT

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R. N. McKaig

The Life and Times
OF
The Holy Spirit

VOLUME I

ROBERT N. McKAIG, D. D.



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DEDICATION

TO LAURA BESWICK.

Who for more than thirty-six years has been my faithful wife and who has never counseled any compromise of truth for the sake of popularity, nor refused any service or sacrifice for the comfort of home or prosperity of the churches we have served, this volume is affectionately dedicated.



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INTRODUCTION

This volume is composed of sermons and Bible readings that have been given in Pentecostal meetings, at Annual Conferences and at many Camp Meetings in the Middle West. I am indebted for many suggestions to many of my brethren in the ministry, to the testimony of the laymen and to many authors whose books I have read.

If any man claims anything in the book I throw up both hands and surrender. Let us have no controversy—he can have all he wants. Believing that the Holy Spirit will accompany the written word as he has the preaching I submit it to the reading public.

R. N. MCKAIG.

Sioux City, Ia., Jan., 1908.

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SCRIPTURE LESSON.

THE THREE DISPENSATIONS.

Of a truth I perceive that God is no respecter of persons ; but in *every nation* he that feareth him and worketh righteousness is accepted with him. Acts 10-34, 35.

For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Rom. 14, 17.

Ye believe in God, believe also in me. John 14, 1.
Receive ye the Holy Ghost. John 20, 22.

CHAPTER I.

THE THREE DISPENSATIONS.

The twelve gates of pearl are each swung open on two hinges, the immutable word, and the eternal oath of Jehovah. And through these gates we see that the very throne of God is security to the Son that His kingdom on earth shall obtain.

“The Kingdom of God” on earth is that divine system of Grace and Truth which with various degrees of light and certainty points out to all sinners on the face of the earth the way of eternal salvation. This kingdom has its great periods, or cycles, for timeliness marks all the ways and all the works of the Infinite God.

It is a pleasing task to study the manifestation of Truth as it comes in single file at the command of Jehovah to bless the world. Its forms are not separate and independent entities, and activities, but different manifestations of the same divine and eternal unity, each truth harmonizing with each preceding truth and all in perfect sympathy with both

God and man, and all designed to lead man back and up into union and fellowship with the Infinite God.

The kingdom of God is overshadowing everyone of us at the present moment like a divine incubation with wings baptized with celestial fire, ready and able to lift us up into higher and richer fields of grace and glory as soon as we are able. We think we are ever ready for we are always slow to believe that on account of our own carnality and earthliness many of the heavenly things would do us harm, just as air would be death to a fish if the fish was lifted out of the water, but for forty centuries the truth could only reach this world by pictures, shadows, signs and symbols, and even while hovering over us today the Holy Spirit often whispers: "I have many things to tell you, but ye cannot bear them now."

God has divided this great kingdom into *three dispensations*.

- I. The dispensation of the Father.
- II. The dispensation of the Son.
- III. The dispensation of the Holy Spirit.

The fundamental idea of the kingdom is God manifest in the flesh. In the first, man was created. The second, the God man was created. In the third, God comes to dwell in man. These divisions are not

made by caprice, or for convenience, but are according to Supreme Wisdom, for the implantation, progression and development of the *divine nature* in our humanity.

These dispensations are not marked out by definite coast lines, or separated by intervening spaces, but are contiguous like the colors of the rose in which there is some space where no one can tell which color obtains.

In the Old Testament times the first was prevalent. During the ministry of John and of Christ the second was prevalent. And at *Pentecost* the third obtained; yet there were a few choice souls even in the first who looked through the second and saw the glory that should follow and experienced to some degree the third. Just as ripe fruit will sometimes be found amid the blossoms when spring and summer meet together in the same tree.

These dispensations which come in succession are now coexistent and are characterized by specific saving truths and experiences and in each of them there are living today multitudes of sincere and noble souls.

FIRST DISPENSATION.

I. Standing in the defective light of the *first dispensation*, conscious of our immortality, for that is an essential element of manhood, the Truth first

dawns upon us that there is but one God—maker of earth and heaven, judge of all men—and this truth produces within us a serious Godly fear, and that is the initial element in the kingdom of God. The fear of God is the beginning of wisdom. The highest idea of God was an Almighty Being to be feared and obeyed. The highest idea of piety was one who “feared God with all his house.” The word “fear” is repeated about 600 times in the Old Testament, while the word “faith” occurs but twice. Yet for more than a century of earth’s history there was only one family that feared God. The flood, the overthrow of Babel, the plagues of Egypt, were meant to teach the people to fear God and to convince them that all other gods were vanities and lies.

The nearest approach to God the soul could make was to fear Him and keep His commandments and under the first dispensation this was the whole duty of man.

2. Another feature of this dispensation is the practice of righteousness. Peter says, “Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him.” Paul says that the living God does good to all men, giving them rain from heaven, and fruitful seasons that he

may not be left without a witness, and whosoever will believe the witnesses receive the knowledge which sunshine and rain give, and which the night showeth; hear the speech which the day uttereth and behold the glory which the heavens declare and who do the right as God gives them to see the right stand in favor with God, in the first dispensation and God will take him at last into His arms and say, as He did to Cyrus, (Is. 45-4) "I have called thee by thy name, I have surnamed thee though thou hast never known me." In the presence of these righteous men, many modern christians would be imperceptible.

3. Another thing that marks the genius of this dispensation is the Spirit of Caste, or in its milder form, sectarianism.

The spirit of permeation is entirely absent and the spirit of separation pervades the whole period.

One nation was set apart from other nations and that nation was subdivided and one tribe separated from other tribes.

Certain days were separated from other days and certain meats were separated from other meats. Certain clothing was separated from other clothing, and certain works were holy and others unholy. No prayers were offered, no sermons were preached, no

money given for the spread of the truth among heathen nations.

They have wealth and learning and a perfect system of worship, but they never once think of saving the Gentiles. Their sacrifices and priesthood, their splendid tabernacle and magnificent temple, drew the world in admiration, but the truth was not offered to a single nation. If a stranger tarried within their gates, he was tolerated, but not allowed to spread the Hebrew faith among his heathen brothers. Their policy was to preserve their nationality intact, and perfect their own ecclesiasticism till one should come in the flesh and reign forever on the throne of David.

The religion of this dispensation is never diffusive. The great effort is to save self.

4. Another feature of this dispensation is *the universal desire for the coming CHRIST*.

There was an intense crying to have their God come in the flesh and reign as king. They wanted to see Him with their eyes and hear Him with their ears and handle Him with their hands. Many of them prophesied of the coming God. One of them said, "My heart and my flesh crieth out for the living God." In order to satisfy this intense longing of the flesh, God granted them a number of brief visible

incarnations before the time of Bethlehem. They had announced His coming so many times that when Jesus was born this desire was almost universal. So that wise men from the East came saying, "Where is he which is born king of the Jews, for we have seen His star in the East and are come to worship him." The Greeks had the same undefined longing and a band of them came saying, "*We would see Jesus.*" No doubt there were multitudes of men in the olden times who were longing for a divine teacher. They were looking out through the windows and crying through the lattice, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

In the first dispensation many men and women have become eminent in the world's history. The dim light of tradition, the knowledge they acquired through "the things that are made" enabled them to grasp many truths. There was Solon the Athenian Lawgiver, and Aristides the Just, Plato and the Queen of the Dark Land, with many others, whose traveling preachers were the sun, moon and stars; though they never had read the law of Moses, they never had a minister ordained by man, yet with unseared consciences they found among the silent stars, a Nathan to accuse them, an Elijah to threaten them,

a Jacob to warn them, a Moses to teach them and a Joshua to lead them towards heaven's gate. All the soldiers, publicans and tax gatherers with Zaccheus, who received the words of John when he preached repentance and the gospel of righteousness, belonged to this dispensation. There are multitudes of men and women in this country, some of them in the churches, and many of them outside the churches, who are living in the dim light of this dispensation, who are shading their eyes, looking and longing to see God. John Wesley says that no man living is without some preventing grace. And every degree of grace is a degree of life. There is a measure of light that enlightens every man that cometh into the world. Every human being has a measure of grace (unless he cast it away), and those who use it will be accepted of God in the Judgment Day, whether Jew or Greek, or Christian, or Heathen.

The atonement of Christ covers the deficiency of ability in the case of infants, and also covers the deficiency of opportunity in the case of the heathen. Brainerd found American Indians believing in God, and when they could not dissuade their companions from drinking and carousing would run away into the woods, crying unto the Good Spirit, though they had never heard the voice of a mission-

ary. Bishop Taylor found a great many heathen in Africa who believed in the God of the Universe, and worshipped Him, just as Paul found them in Corinth.

One poor woman in the depths of Africa, broke out in the most plaintive cry when he preached Jesus unto her. "Oh, that is He who has come to me so often in my prayers, but I couldn't find out who He was." Beneath thousands and thousands of repulsive exteriors there are golden wings, delicately folded, by which, when life's rough day is over their souls shall wing their way from a pillow of straw to the bosom of the Lamb of God and He will say to them, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."

We pass from this dispensation with the following soliloquy.

1. The theology that declares that all who have not heard of the birth at Bethlehem, or the death on Calvary, can have no benefit from the Atonement of Christ, is certainly contrary to the word of God, and is irresistibly and universally denied by the common judgment and conscience of man, for if some vagrant ship should carry you to a far off heathen island where no single ear had ever heard the first

word about Christ, underneath the thick crust of savage life you will find the same old reaching after God that you left behind you in the streets and pews of home.

2. The theology that points to all the vast majority of the human race, to the entire population of countries for generations and centuries, suspending their eternal salvation upon the conduct of men on the other side of the globe is the natural Mother of two sons, "Infidelity," and that Bastard Fatherless Child, called "Second Probation."

3. The theology that makes the all knowing God eternally condemn the Mohammedan and Pagan worlds, while he saves the American church—full of wealth and luxury, listening with bated breath to the retaliation measures, and shameful, outrageous, congressional bills to keep the condemned heathen away—takes the disgrace from all the damned, and puts it as a bloody chaplet on the brow of an all loving God, and makes him a Devil.

II. We now stand in the *second dispensation* and observe how the truth and grace of God are further revealed to man.

The dispensation of the Son is a brief one. It was prophesied that He would make a short work upon the earth. The *Truth* manifested in the second dis-

dispensation is the birth of Christ, His words and His works—His vicarious death—His resurrection and ascension. The grace revealed is the grace of pardon for the penitents, the grace of peace with God through our Lord Jesus Christ to the believer, the grace of freedom from the condemnation of sin. Then by the operation of the Spirit of God upon the hearts of these penitent believers, they have the grace of Sonship with the witness of the Spirit in their hearts, crying Abba, Father. The word of God in this dispensation is not yet the law of liberty in the soul, but like an armed bodyguard it goes before him saying, "Thou shalt be this and thou shalt do that," and like an armed rearguard it declares, "Thou shalt not be this and thou shalt not do that," and thus the word of God as it marches before him and behind him has the power for the repression of sin, but not the power of extermination.

1. The conscious experience of sustaining grace in this dispensation is variable. As Theodore Cuyler says, there is a lamentable alternation between a foaming fullness and the pitiful dribble of an August drought. There are transfiguration scenes and then cock crowing experiences. There are soarings on the wings of some Spiritual Hail Columbia, till the soul would here no longer stay. Then tossed on the

bosom of some pestiferous doubt, the cry of the fool is heard, "There is no God."

2. The soul life of this dispensation while it is freed from the dominion of sin seems to be walled in with traditions, ordinances and sectarianisms. The letter is learned, but the great, loving spirit of Jesus is not fully received. And the ears of Jesus often hear this statement: "Master, we saw some casting out devils in thy name and we forbade them because they followed not us."

Contentions are frequently heard. I am of Paul, and I am of Apollos and sometimes the church dedicated to the God of Love, seems to be in sympathy with the goddess of discord, whom Aristides describes as having fierce eyes, a wan countenance, pale lips, long fingers and a dagger in her bosom. Love is so mixed with self-interest and personal ambition that it can scarcely be called love. There are thousands of Christians living in this variable, irregular life, which God intended to be a short experience as an introductory to a greater life in Christ. We pass from this period with the following soliloquy. A vineyard exists for the purpose of maturing vines and obtaining grapes. He must be a curious vinedresser who denies the existence of vines and grapes in a colder climate, or who doubts the quality

of grapes because they are larger and ripen sooner in a warmer climate beyond the precincts of his own vineyard.

III. *We come now to the third dispensation, that of the Holy Spirit.* It is true the Holy Spirit worked in the first dispensation producing repentance and godly fear. He also applied the blood for the forgiveness of sins and produced the new birth in the second dispensation. But now the Holy Spirit as the Official Successor of Jesus, becomes the abiding Comforter who remains with us forever.

The Believer who is in the third dispensation is one who has gone through the ministry of repentance and followed Jesus in the regeneration and then by an act of entire consecration and an incessant faith in the cleansing blood of Christ, has received the Pentecostal baptism with the Holy Spirit.

First, we saw the dimmest light, and in the faintest tones heard the voice of God, and we longed and struggled in the dark to return to our Creator.

Then we saw the Divine method of return—the revealed way of access over which blessings and prayer may pass and repass with confident golden feet. Then comes the further revelation of truth in which the eternal virtues are manifested to us in the most intimate and blissful relations of which a man

is capable. Not through creation, or providence, nor by the letter of the law being crystalized into doctrines and commandments, but the rear guard has closed up on the vanguard and the Word of God itself is transcribed in the heart and becomes a law within, through which the soul is freed from all fear and is surcharged with the Holy Spirit. And this Divine Spirit mingling with our spirit fills us with the peace of God which passeth all understanding, and the joy of the Lord which is unutterable and full of glory.

Not that this is the climax of life, but merely the entrance into the land that God has promised to give us and which is yet to be possessed.

The wine of ancient Italy was so luscious that when the Gauls tasted it they refused to trade for the wine, or buy it, but held a counsel of war and resolved to conquer the whole land where it was made and possess it themselves!

So when the third person of the adorable Trinity comes into these tabernacles, he makes the truth so delicious, the service so delightful, the communion so rapturous, that the whole soul resolves by the grace of God, upon the conquest of all the land and the whole Kingdom of heaven suffers violence, and the violent take it by force.

I. One thing of special observation now is the *vigor and reach of faith*.

In the first age physical manifestations were demanded. Faith leaned upon torches, sights and sounds and dew on the fleece, cloud by day and fire by night; manna from the Heaven and water from the flinty rock were all demanded to sustain the faith.

Then in the second dispensation, faith is often weak for the evil heart of unbelief is only repressed and not extirpated, brought under dominion, but not cast out, and it often gives us battle. But now faith begins its triumphant march. The march of faith is like an army moving through the heart of the enemy's country. It reveals its progress by scattering along its path the things it has learned to do without. Faith begins down there where desires lord it over us and we cannot do without luxuries at the table, cannot do without a cigar or a glass of wine. Then we rise above the grasp of appetites, money, praise, honor and ease into the higher necessities and truths of God, till we can say with the disciples after they had left their boats and nets, "Lord, show us the Father and it sufficeth us." Then pressing on into the essential life of God, He will give us in some way or another that wonderful levitation of soul

when we can be happy, and go on doing without the sun, moon and stars.

Enoch and Elijah traveled along this highway of faith, casting off one necessity after another, taking God as their portion in one calamity after another, assimilating higher truths and virtues till at last their faith took in God only, their mortality was swallowed up of life and they were not, for God took them.

2. In this period humanity is always greater than technicality. The church has squandered a vast amount of time and wasted a vast amount of energy in quarreling over technicalities, while souls have perished for lack of knowledge, but in this period the soul overflows the logical statement of creeds and the life rises above the walls of sectarianism. I remember a large cotton plantation in one of the valleys of Alabama. In the spring the slaves with plows and shovels built low mud walls between the farms and planted the cotton seed. The seed sprang up and kissed the sunlight, and the cotton grew; and the rains beat down the walls, so that in the fall these farms were not only white as snow, but they were joined together in one great valley of whiteness. We have been like the cotton fields in the spring, but we are growing and whitening and when the Holy Spirit

comes down like rain upon the mown grass and as showers that water the earth, then we shall all be washed in the cleansing blood and made whiter than snow, then we shall clasp hands over these covered walls and be united and inseparable forever, having one purpose, one heart, one faith, one Spirit, one Lord, one God and Father of all.

3. In this dispensation every believer is endued with the *constraining power of love and is a propagandist*. The soul has reached a period of exclusive devotion to benevolence, when its supreme concernment is not self-interest or family pride, church or ecclesiastical glory, but the evangelization of the world. The enduement of the Divine Spirit is the efficient, crowning impulse for the redemption of the race.

The fact of the soul's value is not of sufficient force to carry us through the trials of the cross. The fact of the soul's danger is not of sufficient force to make us triumph over the enemies that are destroying it. The fact of human sympathy with wretchedness and woe is not of sufficient force to keep us effectual in the service of God. Only when the heart is surcharged with *Divine Love* fresh from the heart of Jesus is it pained with such anguish for lost men that it can easily die, but cannot give them up.

Why do men go to the Black Hills because gold is there? That is not the full answer. Because gold is imprisoned in the rough mountains and they want to make it useful? That is not the full answer. This is the answer in classic phrase. Plutus, the son of Jason and Cerez, has implanted in their souls a consuming love for gold and away to the hills they go. The Black Hills of humanity are in the distance. The dark tents are upon their sides, and in the valleys, shall we wait for someone to come from the canons or the low lands and tell us of precious souls, their value, sin, misery and danger and beg us to perform our duty? Will that arouse us? Will that give us an impulse that will last till we die? Is that the philosophy of salvation? Out of which side of the chasm springs the bridge of salvation? Out of the side of Misery and Woe or from the side of Love and Glory?

Did some towering man, growing beyond his fellows, overlook the battlements of heaven and waken with his loud cries, for pity and mercy, a negligent and forgetful God? Oh, no. Activity began on the other side. It is the very soul of the gospel that we love Him because he first loved us. The commendation of our Gospel is that when we were yet sinners Christ died for us, thus making a bridge across

the gulf from the divine side of existence, over which we may walk back into the joy and glory where we belong. This divine love is the impulse that will carry us to the ends of the earth. This *divine love* came into the heart of Scotland's great man and sent him to the Black Hills, carrying the rudiments of civilization with him, teaching the people the first elements of christianity, till shut out for five long years from the civilized world, in the very heart of Africa, on the shore of Lake Bangweolo, David Livingstone said: "Build me a little house in which to die. I am going home. Heaven's blessing come down on everyone who will help to save this Dark Continent."

This same Supreme love, dwelling in the heart of Bishop Taylor, constrained him with an army of workers to take the Dark Continent in their strong arms and lift it up to God.

We linger in this dispensation a moment for meditation. These are the times of Holy Spirit. He is the greatest need of the church today. How much he is needed, more than talents, knowledge, facilities and resources. How much He is needed in the hearts of the people that we may all have an intense, incessant and eternal impulse to finish at all hazards the world's redemption. He is needed in our hearts, homes

and churches to quench all the suppressed fire of sin within us, to consume all our neutrality, lethargy and unholy criticisms and send us out like flames of fire through the land.

O, Thou Loving Spirit, come and dwell more perfectly in us that we may stretch out our right hands so all may see. that in their palms no sword is clasped, that we may reach forth our left hands that they may see the fingers that are quick only to cover a brother's fault or save a sinner's soul.

Give us the white robes of perfect love that all may see our bosoms of pearl and stainless hearts. "With malice towards none and charity for all," we bow with profound reverence at thy tribunal. We acknowledge the sway of thy scepter, we swear eternal allegiance to thy standards and marshalled under thy banner we clasp hands with Christians of every name, around the cross of Christ to work and fight, to give and suffer, to preach and pray till all the discordant tongues of earth are translated into the sweet language of the angels anthem.

"Glory to God in the highest, peace on earth and good will to men."

SCRIPTURE LESSON.

THE PROMISE OF THE HOLY SPIRIT.

Wait for the promise of the Father, which, said he, ye have heard of me.

For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. Acts 1-4, 5.

A new heart will I also give you and a new Spirit will I put within you, and I will put *my Spirit within you*. Ezek. 26, 26-27.

I indeed baptize you with water, but he shall baptize you with the Holy Spirit and fire. Matt. 3, 11.

It shall come to pass afterward that I will pour out my Spirit upon all flesh. Joel 2, 28.

CHAPTER II.

THE PROMISE OF THE HOLY SPIRIT.

Jesus Christ puts special emphasis on this promise of the Spirit as if it was the only promise of the Father. This is really the center of all the promises. The promises for the conviction of sinners—the pardon of sin—peace with God—purity of heart—growth in grace—perfect love—all center in this promise of the Holy Spirit.

It is very necessary in discussing this subject that we should know whether the baptism with the Holy Spirit is clearly promised in the scriptures. If it is not promised clearly and definitely in the word of God that we Christian people shall receive the baptism with the Holy Spirit, then it is presumption in us to seek it or to think of obtaining it; and if any man claims that he has received this baptism of the Spirit, it is simply another evidence of the perversity and sinfulness of his own heart, for it is utterly impossible to have a special experience that is not included definitely in any of the promises that God has

given us. It is the wildest fanaticism to suppose that we can get blessings that are not mentioned or offered in this precious word.

If the baptism with the Holy Spirit is promised, then its obligation rests upon us, with all the weight of God's command, and we will not be excusable if we allow this promise of God to be unfulfilled in us, any more than a sinner will be excused in neglecting the promise of pardon. The reason many sinners are not born of God, is because many Christians are not baptized with the Holy Spirit.

In the 26th Chapter of Ezekiel, the 26th and 27th verses, you will observe that the Lord made this promise to his ancient people :

“A new heart also will I give you and a new Spirit will I put within you, and I will put My Spirit within you and cause you to walk in My statutes and ye shall keep My judgments and do them.”

Now here is a definite promise that we shall have a new spirit, that we shall be regenerated; and an additional promise that God will put His Spirit within us—the filling and indwelling of the Holy Spirit.

In the second chapter of Joel, the 28th and 29th verses, God makes this statement again, saying :

“It shall come to pass afterwards that I will

pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

Eight hundred years before the coming of Christ this was specifically and positively declared, that God would pour out His Spirit upon all flesh, servants and handmaidens, old men and young men and women should receive this wonderful baptism.

Now, I do not believe that the Lord has to say a thing twice to make it true or forcible, but here we have the second promise of the same thing, renewed 800 years before Christ. We have this definite promise that after the sufferings of Christ, there should come upon all flesh the baptism with the Holy Spirit, and we are told how the believers would act, and what they should do.

1. *This is always a Divine Baptism.* John could baptize with water, but not with the Holy Spirit. The church can baptize with water, but all the saints on earth or in heaven cannot baptize with the Holy Spirit. John says: "I indeed baptize you with water, but He shall baptize you with the Holy Spirit and fire."

Now, there are two things prominent in John's

ministry. The first was the blood of the Lamb that taketh away the sins of the world—"Behold the Lamb of God that taketh away the sin of the world," and the other was the baptism of the Holy Spirit, "He shall baptize you with the Holy Spirit and fire." "He that sent me to baptize with water, the same said unto me, upon Whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." The blood of the Lamb was shed for wicked men and women; the baptism of the Holy Spirit is a free gift to all willing and obedient disciples, and these two things are the great needs of the world—the blood of the Lamb to take away the sin and condemnation of the world, to cleanse the temple from all uncleanness; the baptism of the Spirit upon the believers to enable them to triumph against all their enemies, to make them superior to all their surroundings, to give them victory in all their difficulties. These two things were specifically promised by John.

Not only did John refresh the minds of the people, but Jesus Himself also stated the matter definitely—that He *would baptize with the Holy Spirit*. He said: "I will send the promise of the Father upon you."

“John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence.”

Did you ever notice that the only thing Jesus did not do when He was on earth was to baptize people with the Holy Spirit? He forgave his people their sins, He fed the people when hungry in the wilderness, He saved his disciples from perils of the sea, He gave them power over their enemies, He gave them power over evil spirits, to cast out devils and raise the dead. Yet He did not baptize them with the Holy Spirit, although it was prophesied He should.

Why didn't Jesus baptize with the Holy Spirit while on earth? It may be a little hard to explain why He did not, but I think this is the reason: He didn't give out anything to other people until He had first tried and tested it himself. He received the baptism Himself, but He had to demonstrate that the power of the Spirit was sufficient for all services and all sufferings and all emergencies. And so after He had received the baptism of the Holy Spirit, after He was tried and tested, after He had by the Eternal Spirit offered himself a sacrifice for sin, after He had shed His blood, after He had been raised by the Spirit from the dead,

after He had manifested Himself to His disciples, He ascended to the Father and obtained for others that same baptism which He had for Himself. Thus Peter says: "This Jesus hath God raised up whereof we all are witnesses. Therefore, being exalted by the right hand of God and having obtained of the Father the promise of the Holy Spirit, He (Jesus Christ) hath shed forth this which ye now see and hear."

2. *The promise of the Baptism is a definite and specific blessing*, "I will give you another Comforter."

The disciples may have had a great many questions, and may have wondered whether the promise was to be fulfilled. Yet there was no room to doubt after Jesus had made this statement so definitely and explicitly that if He went away He would send the promise of the Father. They knew He had gone away, they knew He was true, that He would keep His word, and they did not have anything else to do but obey and pray, waiting for the promise to be realized.

What a model this is for the church of all ages! This church and every church in Christendom has the definite and distinct promise of the Father renewed by John and repeated by the Lord Jesus

Himself. Every church has the promise that it shall receive the baptism of the Holy Spirit. The early church tarried and prayed and examined themselves until the Holy Spirit came. This is clearly the hunger that should be in our own hearts.

3. *The Promise is Universal and Perpetual.* Some people suppose that it was to be a special gift to the apostles, or, at most, to the disciples, but Joel settles this point in his prophecy for he says: "It shall come to pass afterward that I will pour out My Spirit upon *all flesh*; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

When Pentecost came, some of the people said: "These men are drunk. Just look. These men are drunk." And Peter, replying to the charge said: "This is not drunkenness. This is *that*." This is not drunkenness, this is not excitement, this is not fanaticism, this is not imagination. But "this is *that*. *This is that* which was spoken by the prophet." "It shall come to pass in the last days, saith the Lord, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see vis-

ions and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my Spirit and they shall prophesy." This is that. Not something else, not a blessing, not a growth, but this is the promise that was made to the old Jews 1400 years before, that the Holy Spirit should be poured out on all flesh, and *this is that*. There is no mistake, no doubt about it. This is that which was prophesied by the prophets in the ancient days. Then he goes on and says "The promise is unto you"—you devout men gathered from all nations of the earth. It is for you. "More than that he says the promise is to your children." Then "More yet, the promise is to all them that are afar off." That is the Gentiles. We were gentiles afar off, without hope and without God in the world. Then he adds, "even as many as the Lord our God shall call." This is that which was prophesied to be poured out upon all flesh, "yes, upon them that are afar off, even as many as the Lord our God shall call." And this seals the promise for every believer in Jesus Christ, for every child of God throughout all time.

4. *The Promise of the Father was for an Abiding Spirit.* What a comfort that must have been to the disciples. They were troubled and

sorrowful about Jesus' going away. He had said to them, "If I go away, I will send you another Comforter," and I imagine they said to Him, "How long will He stay with us, Lord? You have been with us three years and now You are going away, and we can see You no more. You talk about sending another Comforter; how long is He going to stay with us?" Jesus told them, "He shall abide with you forever." Don't talk about His ascension. The blessed Son of God has sent us a Comforter to abide with us forever. This Holy Spirit is never going away. His power and His grace are never to be withdrawn, He is never to be separated from the sons and daughters of the Lord Almighty.

How much better this is than even to have Jesus in the flesh. Jesus in the flesh could have been at only one place at a time. Jesus in the flesh would have been compelled to be absent from us much of the time, but Jesus in the Spirit can abide in us forever. Receive the Holy Spirit. He is better than a blessing. Beloved, when you seek a blessing you get a wonderful experience of grace and it enthuses you, but somehow or other it loses its freshness; but when you receive Him, Who comes to stay, He gives you a new experience of saving grace and saving power every day of your life.

1. *The Promise of the Father is the Great Gift of God* to the church. The Comforter is the ascension, the coronation gift of the Father and the Son to believers. When kings were crowned they gave their friends something to remember their coronation day. King Edward gave presents to a thousand friends that they might remember his coronation day. So this is the crowning work of the Son of God on earth. It is the evidence that the Son of God has been glorified. It is the token that His sufferings and His work have been accepted, that the Eternal God has been pleased with the work that Jesus did on earth in redeeming man. Jesus completed the work of man's redemption when He was crucified and raised from the dead. His work on earth was done. But in order to be qualified and empowered and in order to know that Jesus is glorified, His disciples needed to have something further; they needed to know where Jesus was, just as they knew the other facts. The question came to them: Where was Jesus? They had seen Him crucified, they had seen Him resurrected, they had seen Him when gravitation turned the other way and he ascended into Heaven. Now, where was He? He had said to them, "I go to My Father and your Father, and I go to My God and your God,

and if I go away I will send you another Comforter." So that the only way they could know that Jesus was glorified was by the coming of the Holy Spirit.

Suppose I illustrate it in this way. A friend of mine is going to India, and says: "When I get into India I will write you a letter and send you some specimens of the country." So I go down to the wharf and see him on board ship. Amid tears and farewells I watch the ship until it gets far off on the sea and I go back home and think about him. I wonder if he will be all right and if any accidents will happen to him. When the time comes for him to land, I wonder if he has landed and I get uneasy about him. I am concerned. I remember that he promised when he got there that he would send me a letter. At last here comes a mail carrier with a letter. I look at the address. It is his handwriting; and while I am looking at it the express messenger brings me a package. I open it and there are the specimens my friend has sent me from India, and the first thing I say is, "He is there, he is there, he is safe, he is safe."

And so these disciples had seen Jesus crucified, they had seen him raised from the dead, they had seen the empty tomb, they had seen him on the

way to Emmaus, they had no doubt of his resurrection, they had seen him go away. Where had he gone? Well, they looked at him as he went up into the sky until a cloud received him up out of their sight. He had gone away. And as they were gazing up into the sky with longing, loving hearts, an angel appearing to them, told them that he should come again, and they went to the place of prayer and consecration. They remembered that he had said, "If I go away, I will send you another Comforter." They knew that Jesus was true, and they had nothing to do but wait. Perhaps some of them had doubts. I do not know but that Peter was a little uneasy in the upper chamber. He may have wanted to go out and talk about Jesus. We know he did some things that Jesus had to undo. Mary may have been somewhat despondent about that time. She had kept many things in her heart, but now He was gone. She may have had some melancholy thoughts. But they all stayed there and prayed and examined themselves and looked into one another's hearts, and came closer and closer together until they were all with one accord in that upper room, and when they had prayed there came a sound—not from the east—not from the west—it came from Heaven. There came a sound from

Heaven. They knew the sign. They were overpowered and overwhelmed. They bowed beneath the Spirit's power. Every fibre of their being was thrilled with the presence and the power of the Holy Spirit; their bodies were filled with the Divine Spirit, their faces glowed with rapture, their eyes kindled with celestial light, they ventured to look at each other and Peter saw tongues of fire on James' head, and James saw tongues of fire on John's head, and John saw tongues of fire on Mary's head, and round and round tongues of fire fell upon each one in the room, and then lifting up their voices they began to praise God, and while some were mocking Peter says, "This is *that* which was prophesied by the prophet Joel." This is that. And they knew that Christ had reached the throne. They knew that he had been glorified. They knew that he was at the right hand of God, the Father Almighty, thinking of them and sending them the gifts that he had obtained by his own obedience and sacrifice. They knew that Jesus was glorified because he had sent them the Holy Spirit. And every man that receives the Holy Spirit knows that Jesus is glorified, just as well as if he were to see him there with his own eyes.

This is the coronal gift, the ascension gift to convince the church that God has glorified Jesus Christ.

This baptism of the Holy Spirit was the charm and power of the early church. They were not running after many things as Christian people seem to be running today. The old prophets wondered when the Spirit of Christ led them to prophesy concerning the sufferings of Christ and the glory that should follow. The angels were also curious about this thing. Peter said they desired to look into it. They wondered how God could come to sinful man, take away his sins, wash his soul, and then Himself come in and dwell in this temple. It is the marvel of the ages. The early church greatly prized this gift of the Holy Spirit, so that immediately after the baptism of the disciples when the people said, "What must we do?" Peter said, "Repent and be baptized in the name of the Lord Jesus for the remission of your sins and ye shall receive *the gift of the Holy Spirit.*"

When there was a revival in Samaria and word came that a great many had been converted, the apostles gathered together and sent Peter and John down to Samaria, not to take up a collection, not to count the number of converts, or to build a fine church, or to see that the record was all right, not

to superintend or to give some authority to the work that had been done by some irresponsible evangelists, but that these young converts might receive the baptism with the Holy Spirit, and they prayed with them until the Spirit did come upon those who had been converted under the preaching of Philip.

Then you remember that when Paul made his journey over into Ephesus the first question (the only question we have any record of) was, "Have you received the Holy Spirit since you believed?" He didn't go down to exalt brains, or eloquence, or creeds, or philosophies, or theologies, or robes, or rituals, or ornaments, but to minister to them and to see that they received the gift of the *Holy Spirit*.

Believe me, believe me, this is the need of the church today over all the land—the baptism with the Holy Spirit. Do not run off on one line or another, but see that this great baptism that God has given through the merits of Jesus Christ is experienced in your own soul. *Are you hungry?*

SCRIPTURE LESSON.

THE HOLY SPIRIT AND HOW TO RECEIVE HIM.

Receive ye the Holy Spirit. St. John 20:22.

Did ye receive the Holy Spirit when ye believed? Acts 19:2.

And they were all filled with the Holy Spirit. Acts 2:4.

Who have received the Holy Spirit as well as we. Acts 10:47.

They laid their hands on them and they received the Holy Spirit. Acts 8:17.

I believe in the Holy Ghost. Apostles Creed.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Gal. 3:14.



CHAPTER III.

THE HOLY SPIRIT AND HOW TO RECEIVE HIM.

The great need of the Jews was to receive Jesus Christ the Savior, but they not knowing their day of visitation, rejected him and are scattered to the ends of the earth unto this day. The great need of the disciples was to receive the Comforter. Jesus did not request nor entreat them, but commanded them to wait till he came. When there was a revival in Samaria the Apostles at Jerusalem sent Peter and John that the young converts might receive the *Comforter*, and when Paul reached Ephesus he asked this question,—“Did ye receive *the Holy Spirit* when ye believed?”

The Universal Church for eight hundred years has been repeating the sentence in the Apostles Creed,—“I believe in the Holy Ghost,” and yet there are a great many people in the church, that do not know whether there is a Holy Spirit for them or not; and if they know that there is a Holy Spirit

they do not know how to receive him, or what his work is when he comes.

There are several things concerning the Holy Spirit that I want you especially to remember.

I. The Holy Spirit is a Divine person who has a will, a mind and desires; not that he is limited in person as we are, as we think of a person, but that he is a divine person, having a divine will and a divine character and a divine mind. If the Holy Spirit is not a person then the Trinity is an impossibility.

The Holy Spirit is the personal successor of the Son of God. In His official ministry on earth Christ taught that men were sinners. The Spirit makes this truth a conscious fact. Christ taught that men were spiritually dead. The Spirit makes men spiritually alive from the dead. Without the work of the Spirit the teaching and work of Christ would avail nothing.

There is no contention as to the relative value of these persons. The incoming and abiding of the Holy Spirit is a more conclusive proof of the Deity of Jesus Christ than his own life, miracles, resurrection or ascension.

The anointing with the Holy Spirit on Jesus of Nazareth constituted him the Christ, the Anointed

One. Our baptism with the Holy Spirit, makes us Christly men and women, reproducing the Christ-life, thus showing Jesus to the world.

The reason of failure in much devoted work that is being done is because, while we recognize Jesus Christ as our personal Lord in Heaven, we do not recognize the Holy Spirit as our personal Lord on earth.

We must not expect the one person to do what he has expressly told us the other person will do.

Our relation to the Holy Spirit is that of one person to another. He is nearer to us than any other person—divine or human. Nearer to us than either the Father or the Son—for it is through Him that we know Them.

The relation between Him and us is one of perfect wisdom, strength and compassion on his side, and of ignorance, weakness and need on our side; authority and independence on his side, obedience and dependence on our side.

When we pray let us pray to the Holy Spirit for Himself as well as to the Father or the Son, to give us the Spirit. We pray God, the Father, to sanctify us, let us pray to the Holy Spirit to do it Himself, for that is His work.

Let the soul-winner be conscious that he has a

Divine Helper in himself to work in the hearts of the unsaved for that is His work. Let the mother be conscious when she speaks to the children that she has the presence of the Divine Friend and Helper to carry her words to the hearts of her loved ones. So the Sunday school teacher, the evangelist and the minister may have this personal *Divine Friend* to work through them effectually. Thus honoring him in living; He will give us the needed grace—in service He will give us the needed strength, in prayer He will make the needed intercession, in affliction He will impart the needed comfort, so that everywhere and all the time time we will triumph.

But if we neglect or dishonor, grieve or offend this Divine Personal Friend, Guide and Helper, is it strange that disastrous circumstances should come to ourselves, the church and the world?

We have an impression that the Holy Spirit is an influence or an emanation that comes from God, just as a kind of atmosphere that comes to us from people when we associate with them. A great many people pray or seek for the Holy Spirit and when he is poured out upon them and they realize that the answer has come, they say they have received a great blessing. They put the Comforter in the

neuter gender and grieve the Spirit because they do not appreciate that he is the living God, the very person that dwelt in Jesus, that controlled his will, his mind, his life and that He has a special work to do in us and with us, a special will to dwell in our wills, a special mind to superintend our minds, and a special life to impart to our life, that no other being in heaven or earth can give us.

1. *The same terms are used in regard to the Holy Spirit* that are used in regard to the Father or the Son; and the Bible is very careful on this point not to leave us in the dark. The Bible attributes to him all the characteristics that it does to the Father or the Son. All the Divine attributes are ascribed to Him,—omnipotence, omniscience, omnipresence and eternity of being.

2. The Bible says that the Spirit strives with men, and then that He ceases to strive. The Spirit can be pleased or He can be displeased.

Jesus says that the Spirit will manifest himself, that He, when He is come, will do certain things in the world and certain things in the church. He will comfort the believers. He would teach them and guide them. Worldly people are never to receive Him or know Him. The regenerated people are to be conscious of His presence,—He is to con-

vince the wicked of sin, to reveal righteousness to them and to give them clear judgment about sin. Jesus says that "He"—the Holy Ghost—"will testify of me," and that "He will glorify me" and that "He will show you things to come and He will abide with you forever."

3. Another proof of his personality is that *belief in Him is the last test of orthodoxy*. In the dispensation of the Father the test of allegiance was the worship of One God. In the dispensation of the Son the test was the reception of Jesus Christ as the Atoning Savior, the Divine Mediator between God and man. "Ye believe in God—believe also in me." In the third dispensation the last test is to receive the Comforter as the Divine Commissioner and dispenser of Mercy and Power. Thus we have God existing as the Father, revealing himself to all men in his Son, and communicating Himself by the Holy Spirit to all believers. Joseph Cook has given the most perfect definition of the Trinity we have ever examined,—1st, "The Father, Son and Holy Ghost are one and only one God, 2nd—each has a peculiarity incommunicable to the others, 3rd—Neither is God without the others, 4th—Each with the others is God."

4. The most solemn and awful proof of His per-

sonality is that the sin against Him can never be forgiven, and this fact is not asserted of the Father or the Son, and no such prominence could be given to an influence, attribute or an impersonality.

II. *The Holy Spirit is a Gift.* The next thing I want you to remember is, the Holy Spirit is an absolutely free gift to the believers. Jesus Christ is God's great gift to the world,—“God so loved the world that he gave his only begotten son.” He is a gift. The Holy Spirit is the great gift of the Father and the Son to the believers that they may know the Lord and reveal Him to the world. We talk about pardon being a gift, and peace with God being a gift. We come to the Lord to get pardon and go away carrying our gift. We take peace when we are in trouble, we take rest when in burdens, and deliverance when we are in bondage—we take all these things as gifts but we do not appreciate the fact that the author of all these gifts is a Gift. Now, while peace and pardon and forgiveness and cleansing and purity and sanctification and holiness and all these things are gifts to the church of God, the *author of them is also a Gift.* And it seems to me that we would be more in line with the Lord Jesus Christ if we would seek for the Author rather than for His gifts,—if we should seek, not only for a

part, but for the whole of the gift. You know that when you make an offer of a gift to anybody and he is not willing to take all of it, it grieves you, because he is not willing to receive the hospitality from the fullness of your heart. Now when the Lord has purchased for us at such a sacrifice the gift of the Holy Spirit, it seems to me that we shall be more in harmony with His will if we as believers in the Lord Jesus Christ should receive the Gift, and then let the manifestations of the Gift be according to His own will.

III. *The Gift of the Holy Spirit is not always manifested to our senses.* We must distinguish between the Holy Spirit and His manifestation. There is a vast difference between having Him and having His manifestations. So many times we are seeking in this world for what are called manifestations of the Spirit. We want a sense of the Holy Spirit. We are not willing to say by faith, we receive the Holy Spirit unless we have a sense of His presence—unless His Spirit works upon our senses and gives us from the standpoint of the flesh a manifestation of His presence.

Now, the Spirit of God is lodged in your spirit, so that in your new spirit which has been given you from the Father, the Holy Spirit is to dwell when

He is come into you. His manifestations are to be according to His will. We are so anxious to have the manifestations that we neglect to receive the Author of them, and want Him to give them to us without having submitted to Him. One man comes seeking peace. Well, peace is simply one of the manifestations of the Holy Spirit. Another comes seeking joy. Well, joy is simply the Holy Spirit manifesting Himself through our sensibilities. We may have the Spirit and not have the manifestations of peace or of joy, because He may want to give us some other manifestation.

An acquaintance of mine in Chicago sought for this baptism of the Spirit one whole night in prayer. In the morning she was no nearer the reception of the Spirit than the evening before. She was in great trouble until it was suggested to her that what she was seeking was not the Holy Spirit, but the joy of the Spirit. She wanted the manifestation of joy, she wanted to be happy. When she saw her mistake she said, "I see my blunder. I have not been seeking Him at all. I have been seeking some manifestation of Him. I receive Him now by faith. I just receive Him whether I ever have a moment's happiness or not. I will not question about that. I will just take Him," and instantly she became con-

scious,—not of joy,—she didn't seem to have any joy—not of peace, she didn't seem to have any peace, it was not a sense of power or glory, but she had the consciousness that the Holy Spirit had come into her body and mind and was dwelling in her. It was a sense of the presence of Jesus. There was no cloven tongue of fire, there was no special manifestation at that time, but when she came to the place where she needed peace, then the Spirit that dwelt in her manifested His presence by peace; and when she came to the place where she needed joy, the Spirit imparted to her consciousness the joy of the Lord; and when she came to the place where she needed patience, the Holy Spirit imparted patience to her. And so she found all these things as the fruit of the Spirit by having received Him.

If you are seeking for the manifestations of the Spirit, you may have some manifestations; you may have some increase of peace, or some increase of pleasure or happiness, but you will not receive Him unless you abandon all your desires for manifestations to Him and let Him manifest Himself just as He pleases. He is not given to us as a possession of which we have the control, but He comes as the Master to control us and use us, and all the manifestations that follow the incoming of the Spirit,

are at His disposal. The manifestation of the Spirit of God is according to His own will and wherever He sees it is profitable He will manifest Himself. I have not shouted for a good while. I used to shout very frequently in religious meetings in my early experience, until I saw that the disposition to shout was not always an evidence of the presence of the Spirit. I saw that other things moved on men's sensibilities and made them feel like shouting just as the Spirit had moved on my sensibilities and made me feel like shouting, and I saw that the shouting might come from the Holy Spirit or some other person. I have no desire about it. If He wants me to sink down in peace, or if He wants me to be lifted up into joy, I am willing. If He wants me to withdraw and be quiet and rest, I will withdraw and rest a while. Whatever He wants me to do, that I must be willing to do. So if we are to receive the Holy Spirit, we must remember that He is a spiritual person and not purchased by service nor by money, but is obtained as a free gift from God to be obeyed.

IV. *Put away Human Standards.* Now, let us remember another thing in seeking this baptism of the Spirit—that we ought to put away human standards. It impresses itself upon me, that we ought

not to be looking around and saying, "I want to have an experience like somebody else." If any two of you were exactly alike you would have reason to think that the Holy Spirit would work just alike, but as it is now, no two are alike. The Holy Spirit must be free to operate upon your mind according to His own pleasure, and you must not under any circumstances sit down and say, "I am going to have an experience just like this man's." A great many Christians are doing that. They are not satisfied with what the Lord gives them. They want to have something more brilliant, or joyful, a little more suited to their mind. Every moment you do that, you depreciate or discount what the Lord does for you, and you must not discredit the Lord's work. You must be willing to allow the Lord to operate on your body, on your mind, on your Spirit just as he will. Then be as glad of that, as though you were Moses or David or Paul or an angel of God. It is better for a man to be wrapped up in the Holy Spirit, to be just what he is and let God do with him as he desires, than it is for him to get another's experience, even if it be that of an apostle. What God wants you to be and do is the best for you. Daniel's experience will not fit you. It would be like Saul's armour on David—you would

have to throw it away after all and take what the Lord prepared for you to use.

V. *Right Motive.* We must seek for the baptism with the Holy Spirit with right motives. We must have the same motive which Jesus says the Spirit has in coming,—“When He is come He will testify of me” and “when He is come He will glorify me.” Now, I am afraid that sometimes people seek the Holy Spirit to glorify themselves. That is to say, either to give themselves some rest, where they have not rest, or some freedom, where they have not freedom, or ease, or celebrity, or honor or position. Now the Spirit will never minister to your pride. If you are seeking the Spirit to have renown or reputation, you will not be likely to receive Him. Very often we read of the Wesleys, Whitefield, Finney, Olin, Hamline, Cookman, Moody and other men, who have been wonderfully honored of the Lord, and then after we read their lives, we begin to pray for the baptism with the Holy Spirit.

There comes to us that itching desire; we would like to have the honor or the position, or do the work, or be like these people of whom we have read,—so instead of praying for the Holy Spirit, we are praying for celebrity, for renown, or position and the praise of men. *name*

Many of the disciples upon whom the baptism of the Holy Spirit came at Pentecost never made any record of their lives. There is nothing known in the history of the world, what became of the men or what became of the women. What they did after they were baptized with the Spirit is unknown to this day. It was not theirs to seek. If God wants you to go in and out, up or down, to live or die, that is what you are willing to do if you give yourself to Him. If we seek the Holy Spirit for gratification, so we won't have so much trouble with ourselves, we shall not get Him for that purpose. A great many people want their children to be religious so they can have a good time and when the children commit faults, they will throw it up to them and say, "I thought you were religious, I thought you signed a card the other day, or joined the church, and here you are doing this." They want them to be religious so that they will not have any trouble with them. A great many people seek the Holy Spirit so that they will not have so much trouble with themselves, so that they won't have to be careful for themselves, nor watch so much nor pray so much, nor repent so much, so that they can abandon themselves. You will not get the Holy Spirit for

that purpose, for He does not come to do that kind of work.

Jesus Christ tells us why He sends the Comforter,—"He shall glorify me, He shall take the things of mine and show them to you, He shall convince the world of sin." When you want to make the world better, to lift up Jesus Christ, then you will be very likely to receive the Spirit; but if you are thinking of yourself, trying to perpetuate yourself, seeking for position or fame, you will hardly receive the Holy Spirit. You must seek Him with pure unselfish motives.

VI. *How to Receive Him.*

I. *Obedience.* Suppose you want to receive him so that he will abide in you, the real condition, the main condition, for the reception of the Holy Spirit is "obedience." Jesus said to his disciples: "If ye love me keep my commandments, and I will pray the Father and He will send you another Comforter." Now, the reception of the Comforter depended upon their keeping the commandments. Peter says in Acts 5:32 that "God gives the Holy Spirit to them that obey him." We must seek *first to obey God* just as we are. A good many people are mistaken about this. They want the Holy Spirit to help them to obey God—to make them

loyal to God. Now, the Lord will never send the Spirit to dwell in you to make you loyal to Him. You must become loyal to Him as his child. You must determine of yourself that you will be loyal to God anyhow. Loyalty is always the prerequisite of power. Power never creates loyalty in any government. No man ever gets power in any government in order to be made loyal to that government. Every pastor commits an awful blunder when he gives a man a position in the church in order to make him loyal to the church. If a man has a few talents and uses them wrong he need not pray for the Spirit, for when a man uses his talents in a wrong way he is simply declaring to God what he would do if he had more talents.

Now, in order to be in a position to receive the Holy Spirit, we must be willing to be loyal to God in little things. There are no trivial things in this life—things that do not amount to anything. A spider's web is a little thing, but it is said that once in Japan the telegraph wires would not operate. They sent men out along the line to see what was the matter. They found that the line was not broken anywhere. It was not connected with anything else, it was not disturbed, it was not disconnected in any way, and they could not discover why the messages

would not go. Finally in passing through some thick forests the men discovered that little spiders had been weaving webs from the wires to the ground, and these webs took off the current so that no messages could be sent between the stations.

In the Christian life there are little spider webs—we call them little things, trivial things—no matter what they are, it makes no difference, these are the very things that take away the current and cause us to fail in doing the will of God and in receiving the Holy Spirit as we ought to receive Him.

Now, if we are obedient, it is our privilege to receive the Holy Spirit. If we are not obedient then we must begin to obey God. If there is anything in your life, your mental life, your spiritual life, your physical life—if there is anything in which you are doing wrong, you must turn away from it and do wrong no more. If you are cherishing anything in your heart you know not to be right, you must cease to cherish it. We need not expect the Holy Spirit to come and abide with us if there is in us any love or affiliation for any of that gang of thirteen outlaws which Jesus denounced as coming from the heart. The Holy Spirit will not come into our souls if they are fetid or chilled with the atmosphere of worldliness or befouled with passion of any

kind. We must absolutely separate ourselves from these things. If we are not doing the will of God we must begin to obey. I do not know what God will say to any man. If you have not been an obedient child of God, perhaps He would say to you, "There is an unforgiven enemy that you must go and forgive," or perhaps he would say "There is an unsettled difficulty, you must go and settle it." There is some neglected duty which you must do. "If in anything you are otherwise minded, the Spirit will show it unto you." You begin to do what God tells you to do. The Holy Spirit maketh intercession for you. If you follow His promptings He will show you and it will not be long till you will come into the right place. He may show you a Bible covered with dust that you have not been reading. He will show you a closet that has not been visited for a long time. It may be a family altar all broken down and you may have to put it up. He may show you some unpaid vow you have made and you will have to pay that vow. You cannot rush into the baptism of the Holy Spirit without preparation; you cannot receive the Holy Spirit without searching yourself and without knowing whether you are trying to walk with God or not, and trying to do the very best you can, so that, if

you want to receive the Holy Spirit, you must begin to do whatever He tells you to do. Wherever he tells you to go you must go, and suffer whatever he tells you to suffer.

By the price of your own soul, by the price of your eternal reward, by the price of a glorious eternity into which you may enter, I beg of you, begin to follow the Holy Spirit.

2. *Receive Him by faith.* Did you ever notice how Paul puts this in Galatians 3:4? "This only would I learn of you. Received ye the Spirit by the works of the law or by the hearing of faith?"—How did you receive the Spirit, by the works of law or by the hearing of faith?—Then he goes on down, as you will find by reading this chapter until the 13th and 14th verses and says we do not receive by the works of the law—that Christ took our place in the law and fulfilled all the law for us. "Christ hath redeemed us from the curse of the law, being a curse for us." Why did He do that? "That we might receive the promise of the Spirit through faith."

Now, if you want to receive the Holy Spirit, you will have to receive him through faith. "Oh," says someone, "I will not believe I receive the Holy Spirit until I know I have Him." Are you going to deal

with God in that way? You can deal with any common liar on that ground. You can deal with any rascal on the face of the earth on that ground and have no faith in him at all. God requires you to have faith in His word. When God says a thing is so, you are to believe His word, and trust Him, and take the promise, and have the gift through the promise by faith in the promise. If you want to receive the Holy Spirit, fulfill the conditions He requires. Submit yourself to the Lord, and then fulfilling the conditions, ask Him definitely for the Spirit, and believing that God is as good as His word, as true as His word, begin to reckon that He gives you the Spirit, and go on trusting Him that He does give you the Spirit, and that He will keep you filled with the Spirit, and according to your faith it shall be unto you. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." This does not apply to the Jews alone, for Peter says, "The promise is to you and to your children, even to as many as the Lord our God shall call." You do not need to go away and fail to receive this baptism.

You can receive it where you are, without waiting another moment of time, if you are willing to do the will of God.

A woman came from California to Richmond, Indiana, seeking for the baptism of the Holy Spirit. She came all the way across the plains, that she might receive the Baptism of the Spirit, and then found after she had come that long distance that she had to receive the Spirit by faith, had to receive the Spirit by just turning around and accepting God's word. And she said, "I have come from California to Indiana with my back to the Lord, when all I had to do at the very start was to turn my face to the Lord and receive His word."

This is all you have to do. Just turn around and open your heart to the Lord and say, "Lord, thou askest me to give myself to Thee. Thou knowest my inmost thought and purpose. Thou knowest every atom of my being. I now yield to thee. Now give me the Holy Spirit. Lord I believe."

VII. *What am I to believe?*

1. There is such a blessing to be had, as the baptism with the Holy Spirit. Christ received it at the beginning of His ministry on the Jordan: the disciples received it at Pentecost. The believers in Samaria who were rejoicing in Christ, afterwards re-

ceived the baptism with the Holy Spirit. The believers at Ephesus received this baptism after they believed. Paul said,—“After that ye believed, you were sealed with the Holy Spirit.” There is such an experience. This I firmly believe.

2. The Baptism is for me. Peter says,—“The promise is unto you and to your children, to all that are afar off, even as many as the Lord our God shall call.” God has called me. There is such an experience. It is for me.

3. I do not have it. I either had it and lost it or I never had it. I do not have it now. How do I know that I do not have it now?—The Bible is not interesting, prayer is dull and heavy, Jesus seems away off. I have no power over sin. No saving power over others. My temper and habits overcome me. I confess it. There is such a baptism. It is for me. I have not got it.

4. I want this baptism, I am hungry for it: I feel my deficiency; I want the supply of the Spirit; if there is anybody in the world wants it, I am that one.

5. I will make any sacrifice to obtain this baptism. If there is anything wrong in me, if I am doing anything wrong, I'll give it up. “I'll go where you want me to go, over mountain or plain or sea,

I'll say what you want me to say, and I'll be what you want me to be."

6. I give myself to Christ that he may cleanse and fill me. It is Christ who baptizes. "He hath shed forth this, which ye now see and hear." The risen Lord whose hands were pierced for me is the one to baptize me with the Holy Spirit. Oh blessed privilege, that Jesus will give to me the very same Holy Spirit that dwelt in Him, that carried him through His mission, to carry me through my life work, and for this purpose I consecrate all to Him to be cleansed and kept. He can not cleanse my heart unless it is all consecrated to him, he must have all. Mr. Moody says, "God does not want gold or silver vessels, but He does want clean vessels."

If a contagious disease had been in a house you would not enter till every room was cleaned. If every room was fumigated but one little one, you would not go into it. We went into a parsonage once where there had been Scarlet Fever and every room but one was fumigated, (the committee supposed my predecessor had fumigated that one, but he had not) and four children had the Scarlet Fever, and one was taken away because we slept in a house with one unfumigated room.

Don't expect the Holy Spirit to abide in an unclean temple.

7. And now fixing my eyes on Jesus and not on self, I take the promise of the Spirit by faith. "Jesus bore the curse of the law that I might receive the promise of the Spirit by faith," and I now take the promise of the Spirit.

If my brother gives me a check on the bank I take it and *claim* the money and I say it is mine, and I realize on it. My elder Brother has given me the Promise of the Holy Spirit. I take His promise and claim it as my own; just as I received my Savior by faith to forgive me and give me a new heart, so I take the Comforter to abide in me forever.

SCRIPTURE LESSON.

THE MINISTRY OF THE HOLY SPIRIT.

Howbeit, when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak and he will show you things to come, he shall glorify me for he shall receive of mine and shall show it unto you. John 16, 13-14.

For God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4, 6.

CHAPTER IV.

THE MINISTRY OF THE HOLY SPIRIT.

The third person in the Trinity has been sent into this world just as definitely as the second person was sent into the world; and he has a mission just as separate and distinct and important as the mission of the Son of God; he has a mission to the church as well as to the world. Not only is he sent to convince the world of sin and of righteousness and of judgment, but he is sent to minister to the church.

The place given to the Holy Spirit in the heart and life of the most advanced Christian is far below that which he occupies in the word of God and which he should have in every believer's heart. To believe in Christ and not to believe in the Holy Spirit is to have a historical faith or a beginning, childhood faith, but not a saving, purifying, keeping faith. A church without the Holy Spirit is as great a delusion as a church without a Christ. There is as much reason why we should behave ourselves and walk softly before the Holy Spirit everywhere

and all the time, as there ever was to obey Jesus Christ in the flesh. We must walk humbly with God the Spirit, as we would with God the Son. To obey the words of the Scripture and not obey the Spirit, is to become a formalist and finally a Pharisee. To grieve the Holy Spirit is as great a violation of God's word as to steal or lie or swear. To try to deceive the Holy Spirit is as perilous as the sin for which Ananias and Sapphira fell down dead at the feet of Peter. To betray the Holy Spirit is a sin equal to the sin of Judas who betrayed the Son of God with many kisses. To reject the Holy Spirit, as worldly Christians are observed to do, is a crime equal to the Jews who rejected the Son of God in the flesh. Truth without the Spirit never saves, but always condemns. "Theology without the unction of the Holy Spirit is not only a dead letter, but a deadly poison."

So strong is my faith in the ministry of the Spirit, that I really have no hope at all in the salvation of the world save by his ministry. Because there is a Holy Spirit who has been sent, and because of his vitalizing, enlightening and enduring power, I have great hope for the redemption of the world. The church does not understand the mission of the Spirit. The day of Pentecost was simply a pattern day. I

believe that the ministry of the Spirit did not begin in glory to end in darkness, but it began feebly on the day of Pentecost and was intended to increase in power, as the membership increases in number, until this dispensation shall end gloriously in the redemption of the whole world. For Jesus said that "He, when he is come, will convince the world"—not a few, not a little portion, but "when he is come he will convince the *world* of sin, and of righteousness and of judgment."

The atmosphere around this globe is one hundred and twenty-five miles high and it is necessary to the life of the animals, it is necessary for the growth of the plants; but it would be of no value to the plants nor to the animals if there was no sunlight radiating it, giving it life and power. No animal could live and no plant could grow without the sunlight.

The redemption of Jesus Christ covers the whole world. More than one hundred and twenty-five miles high as a *sea of salvation*, but unless this redemption is applied by the Holy Spirit this world will swing on in moral darkness forever.

Let us look at the ministry of the Holy Spirit as taught by the Son of God.

1. *He shall tell us who Jesus is.* Jesus says: "When He is come He will testify of me."

The disciples knew all the particulars about the

life of Jesus. They were conversant with His special power, His life, His grace and His long suffering. They saw the manifestations of His power in the miracles which He performed. And yet the very night that these words were spoken, these very disciples that knew all about Jesus Christ, forsook him and fled, and Peter went off denying that he knew anything about this Son of God.

But when the Spirit came at Pentecost and testified of Jesus, then these disciples began to testify with tremendous power before all the people.

The sufferings of the Son of God are ineffectual for the redemption of the world, until the Holy Spirit bears testimony to Jesus and reveals Him to our own hearts, and then we through the Spirit bear witness to the things of Christ. The atonement of Jesus Christ was real, the redemption was real years before I knew anything about it, before I received it. I had heard of the sufferings of the Son of God and of the Blood of Jesus Christ a thousand times before I received the Lord, but when in answer to my mother's prayers the Holy Spirit convinced me of sin and then brought the things of Jesus to me, and I saw my sins and I saw Christ suffering for my sins, I saw His atonement and His redemption, it gave me joy and peace and glory so that I have never forgotten that day.

The redemption of Jesus Christ takes in all the world, and yet the world seems to be perfectly indifferent and careless concerning the atonement that the Son of God has made. The reason of that is we have forgotten the ministry of the Spirit. We have forgotten that he is to come upon us and through us bear witness for the glorified Son of God, at the right hand of power.

2. *The Holy Spirit is the official successor of Jesus Christ.* I have no sympathy in diminishing the ministry of the Holy Spirit. I believe that God has sent Him forth to execute and administer on the estate of Jesus Christ. I believe Jesus purchased the world for God and the Holy Spirit is sent to administer on this estate until the world is redeemed. The Holy Spirit has not come as a distinct person to abide in the preachers in a body, not in the church as a body but in the body of each preacher and each member. The church needs to wake up to this fact that God has sent the third person of the Trinity to be an abiding guest in every member of the church.

If the Lord in person should be with you in the home; if He should walk arm and arm with you to your business and in your store, you would have a very gentle and mild spirit. You would walk gently and very humbly with the Lord. If you were in

his presence you would live without trembling, doubting or distrust; you would feel that you were perfectly safe; but the Lord has sent the Holy Spirit to be the official successor to himself and he says distinctly to us: "It is better for you that I go away and the Spirit come to you." Yet how few seem to be conscious and to realize that we have the official successor of the Son of God with us, not only with us, but abiding in us always. Do we see it as we ought to see it? Are we moved by it as we ought to be moved by it? If we were we would leave behind us our woes, our discouragements, our bitter complaints, and rejoicing one with the other we would walk in the enduement of power and many a worldly man would be under conviction and believe on the Son of God.

3. *The Holy Spirit is the Revealer of Jesus Christ. He shall take the things of mine and reveal them unto you.* Without the Spirit of God coming upon us, we will not be able to receive the things of Jesus. The only interpreter of the Holy Scriptures is the Holy Spirit, and unless you have Him to be your interpreter you will not be able to enter into the word of God. You do not understand the spirit of the Scripture because you have Hodge, or Clarke, or Whedon, or any human authority. It is

a good thing to have the works of man, but they are not the key that opens the scriptures to your heart. The Spirit of God is the only key and if you have a wrong key it is about as bad as though you have no key at all. In fact, it is sometimes worse to have a wrong key because you putter around, wasting much time trying to do something that you cannot do. You will not be able to unlock the Word with a wrong key. The Holy Spirit is the one who explains the Word of God. Without him you will be like the blind Sodomites who stumbled around trying to find the door of the house of Lot and could not find it. We need the enlightenment of the Spirit to understand the Word; we need to have this radiance of God in us, in order to see the things that are around us as they really are.

Suppose this was an art room. It is not; but draw on your imagination and suppose it was an art room, filled with the finest paintings in the world. Suppose over here was the painting of "The Storm," over here of "Job's Comforters," over there "The Last Hours of Mozart," or "The Spring," or "The Resurrection." If there was no light you might just as well not have them; they would be of no value to you.

In order to see the things of Jesus Christ there

must be heavenly light thrown upon you and upon them. "He shall take of the things of mine and show them unto you." They are about you, but you cannot see them. The Holy Spirit would not have been sent if you could see them yourself. He illuminates the things of Christ just as the sun on a fair day illuminates this earth. The sun does not make the mountain, the rock or sea. It simply brings them out. They are just as deep or broad or high in the midnight hour as they are in the noon time. One midnight hour on the mountain top I looked upon the valley beneath but could see nothing save a gray landscape lined with a few silver streams, but in the early morning I was enraptured with a variety of fields with herds and flocks, with birds and fowl of every wing, with homes and stores and villages and the spires of a great city. What a wonderful thing the sun did to this valley. It illuminated the valley, irradiating the trees, shedding light upon the trembling dew, on every twig and shrub, until the bushes in the early morning seemed like the presence of God. The Holy Spirit is to do that way with the things of Jesus to our hearts and minds. He takes the providences of Jesus Christ and reveals them unto us and explains them so that we can see them and know them.

4. *The Holy Spirit makes the things of Jesus fresh and living realities.* He shall take the things of Jesus and make them fresh and real. We need to have the sufferings of the Son of God and His victories made a fresh and present reality to everyone of us. With the Spirit one day is as a thousand years and a thousand years as one day. We hear men talk about the life and the sufferings of Christ and all that, as of something that happened two thousand years ago. It is the history of Christ centuries ago and we get the impression that it belongs to the distant past. The Holy Spirit makes the redemption of Jesus Christ a present, a fresh, a divine reality, just as much so as if it had occurred yesterday, or today, for a thousand years with Him are as one day.

5. *He shall glorify Jesus.* "*He shall glorify me.*" There are two ways in which the Son of God is glorified. The Father glorifies him in Heaven and the Spirit glorifies him on earth. The Holy Spirit is not sent to glorify Jesus in heaven. He is sent to glorify Jesus on the earth, when he is come. "*He shall glorify me.*" The Son glorified the Father on the earth. He said, "*I have glorified Thee on the earth.*" When about to leave, Philip said, "*Show us the Father and it sufficeth us.*" Jesus said: "*Have*

I been so long time with you and yet hast thou not known me, Philip. He that hath seen me hath seen the Father.”

To glorify is to manifest, to bring out the hidden virtues and worth and merits of a person—to reveal them so that they will be known where they are unknown. The Father glorified the Son when He received Him back into Heaven and gave Him the glory that He had with Him before the world was. The Father glorified the Son when He put all things into his possession, when he gave the authority over all things in heaven and earth. The Spirit takes the things of this glorified Son of God in heaven and brings them to us on earth and reveals them to us and in us that others may see them. When the Spirit comes to us and is enthroned in our hearts as Jesus is enthroned in heaven, then the things of the enthroned Jesus are imparted to us. He takes the peace that Jesus has and the purity that Jesus has, His love, His humility, His righteousness, His wisdom, His sanctification and His redemption and imparts them to us. Why? That Jesus may be glorified on the earth, through us and in us and by us. He shall glorify me on the earth.

When the Holy Spirit reveals the character of Jesus, we begin to see how much crookedness there

is in ourselves, the failures, and shortcomings in our living and our need of transformation. For three years the disciples had the presence of Jesus, but did not have his likeness or characteristics. He was humble, they were proud. He was unselfish, and they were selfish. He believed God, they were frequently unbelieving. He was peaceable, they had strife and contention with one another. They wanted his presence, but cherished their own dispositions and characters, but the Comforter came to them at Pentecost, and imparted to them the characteristics of Jesus, and the Scribes and High Priests saw that fact at once.

What then are the characteristics of Jesus that we need and may have them imparted to us?

1. The first of these is *Purity*. Jesus is the only one of unstained heart and of pure lips and life; "Which of you accuses me of sin?" Of all the streams of life He was the pure, transparent, pellucid one, as a spring from the hills of heaven in which there was nothing turbid or foul. Oh, blessed work of the Holy Spirit, producing in us this characteristic of Jesus, purifying our hearts by faith. This is the first great work of the Comforter when he comes in to abide.

2. *The next feature is that of love.* Jesus intro-

duced love into the world. We had known something about love, yet it was narrow, limited and deflected, but He straightened out the lines, took up the boundaries and made it universal. So that His life was a perfect love life. And now the Comforter is to produce and carry out in us that same love-life that Jesus may be glorified in us, that we may love intensely, constantly, not in word or tongue, but in deed and reality.

3. *Another feature of Jesus is forgiveness.* This is something like love, but is distinct and separate. Forgiveness was hardly known in the ancient world. The highest degree of forgiveness to which Plato thought it possible to reach was to blot from his mind the very conception and image of his enemy, and that was not forgiveness at all, but only a secret and proud revenge. The old Roman said that "No one has ever done me so much good, and no one has ever done me so much evil that I have not repaid him with interest." But Jesus brought forgiveness out of the shadows and made it one of the chief graces of his kingdom. The Jews insulted him, when they had no right to do so. They wronged him and did not stop there. They injured him, and did not repair the injury. They sinned against him, and did not repent. They were cursing and hating, tor-

menting and abusing, thrusting and pushing at him and killing him, and rejoicing that now he would soon die and be damned. What was Jesus doing—railing back at them? No, no. Turning his face from them and becoming utterly indifferent to their welfare? Hear him say, "Father, forgive them, for they know not what they do." And now you see what real, thorough forgiveness is, and this is what the Comforter comes to produce in us, so that forgiveness in us towards others would be like God's forgiveness towards us.

4. *Another feature of Jesus is humility.* This is a very gracious element of character. It is not self humiliation, which is often ostentatious and full of vulgar vanity and self seeking. It is not diffidence, which is a mere distrust of our own powers. It is not timidity, which is a fear lest our effort should be censured. It is not modesty, which is an unwillingness to put ourselves forward. But humility consists of a willingness to be rated low, to waive our rights and take a lower place than is our due, and do all we can whether praised or blamed. This is a rich valley, the descent into it is steep and rugged, but oh it is beautiful, fertile and fruitful, when once we get there. There is where Jesus always lived. He might have said to his disciples,

“Learn of me, because I am the most advanced thinker of the race. I have performed more miracles than any other man. I have shown my supernatural power in a thousand ways,” but the reason he gave was that he was “Meek and Lowly in Heart.” He never listened for the applause. He never had a mean, miserable itching way down in his heart for the hero’s praise. This supreme person of history was a friend of publicans and sinners. Having all power in heaven and earth, He served his disciples as a servant. “He humbled himself and became obedient unto death, even the death of the cross.” He virtually said: “Let it cost me what it will, I will do anything. I’ll die that God’s will may be done.” and thus His chief virtue was humility, and humility is well nigh the whole substance of Christianity.

The Comforter is come to give us that same humility; this is our great need. There seems to be so much pride, selfishness and exaggeration abroad that it looks as if we were seeking the praise of men, and not of God.

There seems so much patronage in our smiles and condescension in our approvals; so much exaggeration for our own glorification, in our recitals of victories, and so much scrambling for leadership in the

aggressive movements of the church, that it looks as if we had lost the grace of humility.

The Holy Spirit is sent to impart unto us the Christ life, so that the life we now live will be Christ living in us, the hope of glory. *"He shall glorify me."*

For this purpose God hath shined in our hearts to make known through us the knowledge of the glory of God in the face of Jesus Christ, and our whole purpose is that the life of Jesus shall be made manifest not in heaven after a while, but here and now in our mortal flesh. Thus we are living epistles read and known of all men. Living revelations, movable samples of the divine nature. This is what Paul means in II Cor. 3, 18: "We all with open face reflecting as a mirror the glory of the Lord." (That is, the character of the Lord, for the glory of all beings is their character) "reflecting the character of the Lord are changed into the same image from glory to glory, from character to character, even as by the Lord the Spirit."

The work of the Spirit is not merely to save Christians in heaven when they die, but to reveal Christ to the world in the Christians while they are living, so that men shall see Him and come to Him, know Him and be saved by Him when they see Him in Christians.

Thus Paul enforces this truth in I Cor. 1, 19: "Know ye not that your body is the temple of the Holy Spirit which is in you which ye have of God, and ye are not your own, for ye are bought with a price. Therefore, glorify God in your body and in your spirit which are God's." Practice the presence of Jesus, so that if any man sees you he will not see a sanctified man merely, or a holiness man, but he will see Christ in you and thus Christ will be glorified in you.

When the author of the Epistle to the Hebrews was exhorting the brethren to brace up the feeble knees, to strengthen the weak hands, to make level paths for their feet that the lame be not turned away, he says: "Follow peace with all men" practice peace as much as lieth in you, live peaceably with all men "and holiness without which no man shall see the Lord."

Follow holiness, practice holiness. Now, what are the practical elements of holiness, what are the cardinal virtues? Are they not love, joy, peace, long suffering, gentleness, goodness, faithfulness and self-control? Practice these and men will see the Lord in you here and now. If you do not, no man shall see the Lord and Christianity would die out in one generation. Get a pure heart and you

shall see the Lord. Practice holiness, not to get to heaven, to see the Lord, but that other people may see the Lord in you, and Jesus will be glorified in you.

The spiritual life with its gifts and fruit is the great life. The physical life is the shadow. The soul life is the reality. The spiritual world is the great world. All the past generations of saints are in the spiritual world. That is the great world. The physical world is the temporal; it is the beginning, then that which is spiritual. Let us press up out of the earthy into the spiritual, that we may see and realize the greatness of our privilege and destiny.

A blind mole may make a long path under the earth with his spades and may say, "I do not know any world but this. I do not know any other life but this. I have dug and dug and this is the only world I have seen and believe in. There is no other world." But the eagle on the mountain top does not pull out his feathers or pluck out his eyes. He does not ask for the spades of the mole that he may dig down there in the ground. He says, "Stay under the ground and dig away if you will; I like this mountain crag; I like the air that comes from these mountain tops; I like the sun that shines in

the blue sky. You may dig down there if you want to, but I prefer this life; I prefer this air." And he stays there in his great world on the mountain top.

Materialists may say, "this physical life is all I want. It suits me; I do not believe in the spiritual world. I do not believe in the things that I cannot hear and see and touch." But when the Sun of Righteousness shines in a believer's soul, when he gets breezes fresh from the Paradise of God, when he gets into communion with saints and the spirits of just men made perfect, he says, "How delighted I am with this atmosphere. This is the great world, and I am content to live here and stay here forever."

It seems to me that physical life is a kind of seed life. It is a kind of bulb life. It is carried on under the ground. And the great spiritual life which God has given us is in the life above the soil.

Suppose the bulb of a tuberose in your garden in the spring of the year should say: "Here I am, this is a comfortable place; it is warm here. I am afraid to go up into the air, I am afraid the frosts will bite me, the cold will chill me. I am afraid that someone will trample upon me, someone will bruise me and crush me if I come up. I am afraid

the sun will wither my blades of beauty; I will just hide my life, I will cover myself up and hide all my beauty here." What would the gardener say? He would say, "See that bulb there; I thought it was going to be a good bulb; I thought I was going to have a nice flower from it, and a beautiful sweet aroma. Take the bulb up and throw it away; it is dying, it is dead."

Here we are, beginning a wonderful, and an eternal existence; here we are planted in this soil a little while, and the eternal God knows the great beauty we can have, and the great glory that will come to us if we will push up. But if we say, "I am afraid to be spiritual, I am afraid to give up all to my gardener, I am afraid that the little troubles, the little sorrows, and the difficulties that will come upon me will injure me, if I yield myself unto my God entirely, I am afraid the frost will bite me or the hot winds will curl me up, I will cover myself up; I will hide here," God will say, "I thought that was a good bulb, I thought I was going to have a sweet flower; cast the bulb out; it has brought me no flower; it has brought me no beauty; it has brought me no sweetness; it has brought me no fruit. Cast it out; it has been a worthless plant."

Push up, according to God's plan. Let us rise into the spiritual; let us take hold personally of the blessed Holy Spirit. Let us rise above these temporal things, and get the dews from heaven and the sunlight of God on leaf and flower. And it will be only a little while until the Lord God will look down from heaven and say to his gardener: "This is a beautiful plant; it has a beautiful flower; this plant has bloomed long enough in that little world; dig it up with an angel's spade, and transplant it into my heavenly kingdom by the river of Life that flows by the throne of God." And the angel will transplant us into the heavenly world where we will see the glory of God, and enjoy the Lord and his saints forever, amen.

SCRIPTURE LESSON.

THE ANOINTING WITH THE HOLY SPIRIT.

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Luke 4-18.

How God anointed Jesus of Nazareth with the Holy Ghost and with power ; who went about doing good, and healing all that were oppressed of the devil ; for God was with him. Acts 10-38.

Now, he which establisheth us with you in Christ, and hath anointed us, is God. II Cor 1, 21.

But ye have an unction from the Holy One, and ye know all things. I John 2-20.

Thy God hath anointed thee with the oil of gladness above thy fellows. Hebrews 1-9.

Thou anointest my head with oil ; my cup runneth over. Psalms 23-5.

CHAPTER V.

THE ANOINTING WITH THE HOLY SPIRIT.

In trying to show how God establishes the Christian, Paul uses the borrowed words, "the Anointing, the Sealing, and the Earnest." The Spirit's Anointing, Sealing, and the Earnest of the Spirit, were all to give us assurance. The custom was to confirm prophets, priests and kings by anointing, while letters, articles and documents were sealed for security, and contracts and bargains were secured by the Earnest. We call it "the option."

The anointing is the witness or evidence of the *incomin*g and *indwelling* of the Holy Spirit. By this we know that He is come.

In the Old Testament the anointing was the official inauguration into three of the highest offices in the Hebrew nation. The prophets, priests and kings received the anointing. These three offices were to be combined in one great personality, called the Messiah, who was yet to come. Jesus of Nazareth appropriated these prophecies unto himself,

declaring "The Lord has anointed me to preach the gospel to the poor, to heal the broken hearted, to set at liberty those that are oppressed." But the most astonishing fact is that this honor of being anointed may be shared by all the followers of Jesus of Nazareth. The believers in Jesus through all generations have the privilege and honor of becoming kings and priests unto God, and all may prophesy; that is, speak of the ability which God giveth.

This is the New Testament preparation for living and serving in the Kingdom. John Fletcher used to teach the young preachers for thirty minutes and call them around him and pray, and have them pray for the unction of the Holy One. The older Methodist Bishops would always say, "Be sure *you* have the anointing when you deliver the message."

1. This anointing with the Holy Spirit is not given to the sinner, but to the Christian. The anointing of the oil in the Old Testament was not to be on the strangers within the gates, but on the true Israelites only.

It is one thing to be born to rank or position, and it is another thing to enter that position or office. Life first, possession and occupancy afterwards. It was not the same thing to be born a son of Levi as

to be anointed for the office of priest. That which qualified him to assume the station for which he was born *came* afterwards.

So a Christian, though a born priest and king and prophet cannot enter upon his life work efficiently until he is endowed with power from on high. Of course, I do not mean the wearing of robes, mitres and crowns, but I mean the actual mediatorship in behalf of human sins and wretchedness, that makes the Christian a priest; the actual power and sovereignty over evil habits and evil spirits that makes the Christian a king; the actual acknowledgment and testimony of the reception and indwelling of Jesus Christ that makes a Christian a prophet. The disciples had heard Jesus himself say who He was and what He had come to do, but He sealed their lips and commanded them not to depart until they were baptized and then they should testify.

2. Now, let us observe what *this anointing is*. It is not a blessing, a gift of the Spirit, or a grace or fruit of the Spirit, such as peace, love, joy, gentleness. The anointing is God, the Holy Spirit. Not that the Holy Spirit is the agent in giving this anointing, or that some influence or sacredness comes from the Holy Spirit, but that He Himself comes to be the anointing oil on us and in us. Jesus

was anointed, not by the Holy Spirit, nor from the Holy Spirit, but with the Holy Spirit. The Holy Spirit descended on Jesus of Nazareth. He was poured out on the disciples at Pentecost and He is poured out now on all the believers who yield themselves unto God as those alive from the dead.

3. In the next place, let us notice *who it is that anoints us*. John says, "Ye have an unction from the Holy One, and ye all know it." Who is the Holy One from whom this anointing comes? It is not the Holy Spirit, for he is the anointing. Who is it that anoints us with the Holy Spirit? The "*Holy One*" is a special title of Jesus Christ. Six times in the New Testament He is called "The Holy One," "The Holy One of God." God anointed Jesus of Nazareth with the Holy Spirit to make him *the Christ*, and through the Christ, the Holy One, we receive the anointing that makes us true Christians.

John says again and again, "He shall baptize you with the Holy Ghost," and Jesus claimed this as His prerogative, "I will send you another Comforter." "The Comforter whom I will send unto you." And Peter declares, that Jesus "being by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, hath

shed forth this which you now see and hear." He is first anointed and then we are anointed through Him. The anointing which God poured on him is flowing down unto us, His members, members of His body, His flesh and His bones. Of His fullness have all we received, and *grace for grace*. The Christ of God is now with us, ready to impart unto us the Holy Anointing which will abide forever.

Why was the baptism with the Holy Spirit called the anointing? First, because the *anointment was sweet and delightful*. It was characteristic of Jesus. "Thy name is as ointment poured forth. Therefore, do the virgins love thee." When the Holy Spirit lodges in the soul, He makes it like a garden of spices. It is delightful in the church, in the ministry, in the communion of saints. It sweetens a man's thoughts and actions and makes a man's own conscience a continual feast. Oh, what a delight it is to come in from the strife and defilements of life and walk in Beulah Land on the delectable mountains with God the Spirit! When Mary broke the alabaster box at the house of Bethany, we are told that the house was filled with the odor of the ointment. When the high priest came from the tabernacle bearing on his beard and garments the holy oil that was poured on him, the sweet odor

filled all the atmosphere where he went. The fragrance of the Rose of Sharon, or the Lily of the Valley will be ours and the people will know that we have been with Jesus and learned of Him.

Second, this baptism is called the anointing *because it strengthens us*; Moses, being anointed, endured as seeing Him who is invisible; Bezaliel was anointed, and he was skillful in all carving; he was a boss carpenter; Othneil was anointed and went out to battle. Paul was anointed and then took pleasure in necessities, in persecutions, in distresses for Christ's sake. Kings, when they went out to battle, were anointed that they might be strong.

So when the Spirit of God abides in men, they can do things that they could not otherwise do. They can deny themselves, and overcome the world. They are able to want, able to abound, able to bear crosses, to endure temptations and to do all things through Christ, who is able to make all grace abound unto them, because he that is in them is greater than he that is in the world. This is the royal kingship which we have by the indwelling of the Holy Spirit.

Third, *This Baptism of the Holy Spirit is called the anointing, because ointment makes the joints of the body nimble*, and when the Spirit abides in

us, he makes us ready for every good work, ready to serve God in the newness of the spirit and not in the oldness of the letter. When the Spirit abides in God's people, they are a willing people and eat the fruit of the land. Oil lubricates, makes supple, prevents friction; no more hot boxes, no more blue Mondays, grave yard faces or whining. Oil up! Oil up! And speed on!

There is a disposition of love in the anointed ones that constrains them to become all things to all men, that they may save some. When a man is without unction, he goes lumpishly and heavily about the service of God. He is forced and dragged to pray. He avoids conference and testimony. He is dull and dead and frozen towards the interests of unsaved men. But when a man receives the sweet anointing of the Spirit, his heart is enlarged, the love of Christ constrains him. He has on the old gospel shoes and is ready to go anywhere and do anything that God wants him to do. His daily cry is, "Here am I. Send me, send me."

Fourth, *this Baptism with the Spirit is called the anointing, because there is a healing, cheerful virtue and power in it.* This baptism hath a cordial virtue, healing us from the guilt and stain and sore-

ness of sin and sorrow. The Scriptures mention this as "the balm of Gilead."

In the composition of the anointing oil in the Old Testament there was special reference to healing. Myrrh has in it the virtue of easing pain and taking soreness out of a bruise. Sweet cinnamon is a fiery spice, hot and pungent, but the sensations are pleasant and stimulating; Sweet calamus is sweetness itself; it aids digestion, counteracts acids and takes sourness out of the stomach. Cassia is really a good food. It contains all the elements for nourishment and strengthens every part of the body. While olive oil has restoring, nourishing power, it is a great thing to lubricate, smooth out the wrinkles and kinks and put a shine on.

If anybody has a sore heart, this will heal it. Sometimes pastors and members have chronic sore heads. This anointing with the Holy Spirit is the divine cure. Sin gives people diseases, fevers, deliriums, consumption, leprosies, tympanies, atrophies. This anointing cures these diseases.

Fifth, the purpose of this anointing was that they may *minister unto the Lord*. This makes us love servants of Jesus Christ. So that, "We preach not ourselves, but Christ Jesus, the Lord, and ourselves, your servants, for Jesus' sake."

What a false notion we have of being ministers, receiving titles, honors, offices, authorities, dignities, which has ruined tens of thousands of ministers, the Bible teaching "He that is chiefest among you, let him be servant of all." God's ministers are spiritual cooks, waiters, laundrymen, housemaids, coach drivers, nurses, sheep tenders, herdsman, farm hands, in the Kingdom.

Sixth, This anointing of the Spirit expresses in some way the *impartation of spiritual knowledge*. "You know all things." You have no need that any man teach you. The Spirit will impart to us God's view of things and we will see things in the light that Christ saw them. He will teach us that true honor is to serve God; that true nobility is to be born of God; that true riches is the grace of God; that true pleasure is the peace of God and the joy of the Holy Ghost; that true life is the knowledge of God and Jesus Christ, whom He has sent.

SCRIPTURE LESSON.

THE SEALING WITH THE HOLY SPIRIT.

Him hath God the Father sealed. St. John 6-27.

Who hath also sealed us and given the earnest of the Spirit in our hearts. II Cor. 1-22.

In whom also after that ye believed ye were sealed with that Holy Spirit of promise. Eph. 1-13.

Grieve not the Holy Spirit of God whereby ye are sealed unto the day of Redemption. Eph. 4-30.

CHAPTER VI.

THE SEALING WITH THE HOLY SPIRIT.

When Jesus was baptized in the river Jordan, the Father opened the heavens and put his seal on him as the Messiah. "Him hath God the Father sealed," and now He that sealed the Redeemer has come to seal the redeemed.

What is it to be sealed unto the day of redemption? Is it to be converted? Is it the same thing as regeneration, or is it a later experience of the soul after regeneration has taken place?

I believe that sealing is a later and brighter experience of the soul for the following reasons:

1. The seal is always something different from the letter or document upon which it is placed. The same hand may place the seal upon the document, but it is always a separate and distinguishing act.

2. To be born of the Spirit is one glorious thing, but to be sealed is another thing that is given the one that is born. The sealing is always subsequent to the thing that is sealed. The new man is to be

sealed; the old man is to be crucified. "After that ye believed ye were sealed with that Holy Spirit of promise."

3. *What is the seal?* Is it the fruit of the Spirit or one of the gifts of the Spirit? Is it the comfort of the Spirit, or the joy of the Spirit? No, No. It is not one or all of these things, precious as they are. The seal is the Holy Spirit Himself. "Ye were sealed with that Holy Spirit of promise." The Spirit is always Christ's seal and the Spirit abides forever with His sealed ones, comforting, securing, sustaining them. When a man knows himself to belong to God, believes God, honors God with his faith, then Jesus honors that faith with his Spirit, giving him a divine confirmation of his salvation.

Whosoever believes God, sets his seal that God is true, and God will honor the faith of that man and seal him with the Holy Spirit.

I. *The purpose of the seal is to confirm and make certain* the document on which it is placed. It is plainer and more easily seen and understood. The writing is often in secret on the inside, but the seal is on the outside where it is easily seen. Officers carry the seal of the state and place it on documents to make them secure. The Roman of-

ficers put the seal of Rome on the tomb of Jesus to make it impossible for the disciples to steal the body of their Lord. The seal gives authority. It is like the star and uniform of the policeman. It gives authority to execute the law of the city. So when the Holy Spirit seals us, we are under the authority of God to carry on the work of salvation. That is what the Centurion saw in Jesus, when he said, "I am a man under authority and I say to this man 'come' and he cometh; to this man, 'go,' and he goeth." "Speak the word only and my servant shall be healed." So God gives his sealed ones authority to do his will and He promises protection in doing it. No one shall set on you to hurt you. They will "set" on you all right, but they will not hurt you, for the sealed ones are immortal till their work is done. "Sealed unto the day of redemption."

II. *The seal carries and imprints the likeness of him that seals the document.* When the King seals a document, the image or picture of the King is left upon it, the face answers to the face of the king, hand to hand, foot to foot. The King's picture is there, so we are all to carry the King's image. We love what He loves and hate what He hates. After Pentecost, the disciples were taken before the council and the scribes and priests took knowledge of them

that they had been with Jesus. Their understanding was like his understanding. They judged things as he judged. The grace of Christ was in them. They bore the image of the second Adam.

III. *Sealing means appropriation.* Men seal things that belong to themselves. Shepherds seal their own sheep and not others. Merchants seal their own wares. Lumbermen put a seal upon their own logs so they can always find and claim their own property. God comes down to our customs and habits and puts his seal on us, then claims us wherever we may go. We are marked men and women. God claims us as his own property.

Alfred Cookman used to lift up his hands and say, "These hands belong to God. These feet are His property. This body belongs to him. My body is the temple of the Holy Ghost." Ezekiel saw a man clothed with linen, carrying a writers' inkhorn by his side, and he heard the Lord tell him to go through Jerusalem and set a mark on the foreheads of all men that sigh and cry for all the abominations that were done in the midst thereof, and this mark saved them when the destroyers came upon the city. God claimed them as his own.

IV. The seal is a *certified declaration that the soul is up to the standard.* Sometimes in the business

world men get their measures too large or too small and the government sends agents through the country to see that the quart measure is no more nor less than two pints, the yard measure is no more nor less than thirty-six inches. Then when it is the correct measure, he will seal it and be pleased. Thus the seal of the Spirit is the certificate that God is pleased. When Jesus was baptized, the heavens opened and the Father said, "This is my beloved son, in whom I am well pleased." When you are all on the altar with weaknesses, infirmities, and all, God is well pleased with you. He knoweth our frame and remembereth that we are but dust.

A man tells of a mother with a little boy whose frail limbs were covered with steel braces, hobbling along the street, and she was saying to him all the time, "That's good, that's fine, why you are doing splendidly." Then the little boy would try to do better just to please his mother. Directly he said, "Mamma, watch me, I am going to run." He took two or three steps and one foot caught on a brace and he would have fallen, but she caught him and kissed his cheek and said, "That was fine, that was splendid." Just so our heavenly Father is pleased with us, in our hobbling, stumbling efforts to please

him. He knoweth our faults, our weaknesses and our infirmities.

V. *The Seal is a sacred and holy thing.* It is never to be broken. When the Jew brought the sacrifice to the altar, it was sacrilege to touch it. When my friend C. was going from Windsor, Canada, to Winnipeg, he had to go through this country from Detroit to Minneapolis. At Detroit after he put his goods into the hands of the American agents, he went to one of his trunks to open it, but the agent drew his revolver and said, "That trunk belongs to the United States, and if you break that seal, I'll send you to the penitentiary." It is a sacred thing to be sealed unto the day of redemption, the day of deliverance in heaven. He will take us through to "that beautiful world on high, where saints and angels sing. A world where peace and pleasure reign and heavenly praises ring."

VI. *The Spirit in the sealing works in us four things that are worthy of our notice.*

1. The seal is a secret witness to the soul that we are the sons of God and enables us to cry, Abba, Father.

2. The seal gives us access to the throne of grace with boldness.

3. The seal assures us that our hearts are clean and that Christ is dwelling in us by faith.

4. The seal is the secret voice of God in us, giving us peace of conscience and making us rejoice in the Lord always, for the work of the Lord makes us "sure." Having this seal, "The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity.

VII. *How do we know that we are sealed of God?*

1. There is the sweet whispering of God's Spirit, "Thou art mine and I am thine," and the soul replies, "Oh, blessed fellowship, divine, Oh joy supremely sweet, companionship with Jesus here makes life with bliss replete. In union with the purest one, I find my heaven on earth begun."

2. *You will find something like Christ in the soul.* Every man knows that his own soul by nature is selfish, or willful, or worldly, or deceitful. Naturally, we are depraved, and now when we find love and peace and gentleness and mercy in our souls, we know that God is in there.

3. There will be a *spirit of constraining confidence*, or boldness in us, and we find ourselves spontaneously going to him, saying, "Abba, Father," especially in seasons of need, trial or suffering. Saul, when he was tried, went to the witch of En-

dor. Judas in his trial went to the hangman's rope. So it is today with men who are not sealed. They go to the round of pleasure to drown their troubles. They go to the fortune teller, the clairvoyant, the witches of today. They go to the opiates, to rum, to lust, and to death. They go to the center of hell. But when a man is sealed, he goes in his trouble to God. "As the heart panteth after the water brooks, so panteth my soul after thee, Oh, God," and God says, "Like one whom his mother comforteth, so will I comfort thee."

4. Then there will be seasons of great joy, such spiritual raptures of the soul that it will seem like heaven upon earth. These heavenly manifestations will come sometimes before trials, as it was with Peter, James and John on the Mount of Transfiguration. Sometimes they will come after the trial or conflicts are over, as it was with the disciples when they met in the room to pray, and the place was shaken and they were filled with all boldness; sometimes in the midst of the trial, as it was with Paul and Silas in the Philippian jail when at midnight, after prayer, they were so joyful in the Lord that they began to sing a dungeon duet and the angels came out of heaven to listen, and the very

walls danced for joy, and a revival broke out in the jailer's house.

VIII. *Grieve not the Holy Spirit.*

1. You may grieve the Spirit by having a critical spirit; finding fault with prayers, singing, testimony, or preaching, or the altar work. Beware of a critical spirit.

2. You may grieve Him by being cowardly; by fearing relatives, or public opinion. Being afraid of service, afraid of responsibility, you may grieve him away.

3. You may grieve Him by prejudice and self opinion. Many people grieve the Spirit by traditions; by some false doctrines, by prejudice; we must be teachable.

4. You may grieve the Spirit by a spirit of reserve and caution. If Jesus was with us, we would be unlimited in our obedience, but we fear the Spirit will lead us into fanaticism, and so we hold ourselves back for fear we shall slide down into some abyss.

5. Sometimes we grieve the Spirit by stinginess; we fail to comply with his demands. We sing "here I give myself to Thee, friends and time and earthly store," and then live selfish lives. Thus He is grieved.

6. We grieve the Holy Spirit by neglecting the means of grace. Attend all the means of grace. Read the Word of God; study it. Apply it to yourself. If it condemns you, apply it still more closely.

SCRIPTURE LESSON.

THE EARNEST OF THE HOLY SPIRIT.

“Who hath also sealed us, and given the earnest of the Spirit in our hearts.” II Cor. 1-22.

“Ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Eph. 1, 13-14.

“Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.” II Cor. 5, 5.

CHAPTER VII.

THE EARNEST OF THE HOLY SPIRIT.

Who hath also sealed us and given the earnest of the Spirit.

The word earnest is borrowed from human affairs to explain the baptism with the Holy Spirit in our souls.

The word earnest was used by Romans and Greeks and even the Phoenicians, the founders of commerce.

The earnest was the sample of things sold by the seller to the purchaser. It was the assurance that the bargain was binding on both parties.

God, who knows our weakness and our need of security in prosperity and adversity, in ignorance and in knowledge, has taken all possible means to *assure* us of our personal and eternal salvation.

The earnest of the Spirit does for the heart that which an earnest or option does among men.

I. The earnest was the *security for bargains and contracts*. When a man bargained for a mine, he

was given some of the ore, and that was security for the mine. When he purchased a forest of pine, he was given a piece of the pine, and that was the security for the forest. When a man bargained for his farm, he would get a basin of the soil from the buyer, and that basin of earth was a testimony that the whole farm was his.

So God comes to us in a kind of a business transaction, and says: "If you will believe my Son Jesus Christ and yield yourselves unto me as those alive from the dead you shall reign with me; you shall inherit all things; you shall sit down with me on my throne, and all I have shall be yours."

Jesus says, "Father, I will that those whom thou hast given me shall be with me where I am, that they may behold the glory that I had with thee before the world was." And then he gives us the Holy Spirit as the earnest or the pledge that we shall have our promised possession.

The earnest among men secures the farm, the whole farm, and the earnest of the Spirit secures our heavenly home—"The inheritance among the saints in light, incorruptible, undefiled, and that fadeth not away."

II. *The earnest is a part of the whole bargain.*
Paul says "that God has sealed us with that Holy

Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." That is, the Holy Spirit is the pledge of God, that we shall inherit the glories of the resurrection life.

The Spirit is come to dwell with us, and in us, and He is the pledge that the fullness of heaven is ours.

What that is we know not yet, only we know we shall be like Jesus, for we shall see Him as He is, and we shall be like Him. We must not be careless or indifferent about this deposit which God has given us, for it is a part of our heavenly estate.

III. *The earnest is a very little of the whole amount.* I speak with subdued voice and bated breath, for fear you will not understand me when I say the earnest is a very little of the whole amount. In business affairs we value the earnest or the option, not on account of it's own worth alone, but because it is a portion of the whole bargain. Five dollars may secure the bargain for a thousand dollars, and while we have the five dollars, it's value extends to the last dollar of the thousand. It may be little in quantity, but it is great in its assurance and security.

The Baptism of the Spirit is a great thing, but it

is little compared to *what is coming to us*. If some of your dear ones that have entered into their heavenly inheritance should appear, we would fall down as dead men and women.

Sometimes when the work of the Spirit is clouded, the joy is small, the comforts are few, we forget what it means, and what God is working out in us; and we fail to appreciate this work of grace; but the value is above all price, for it is the divine pledge of our great bargain in Christ Jesus.

IV. The earnest *implies identity in kind*. If the earnest is paid in silver, the whole will be paid in silver; if the earnest is gold, the full amount is gold. If the earnest in our hearts is the image of Jesus, then the fullness of the Comforter is to make us like Jesus Christ yonder. In the Old Testament, God said to his people, "I am *thy exceeding great reward*." And John says "As he is so are we in this present world. It is enough for the servant to be as his Master."

And so the same spirit that dwelt in Jesus has come to dwell in us, that he may make us more and more in the image of our Lord.

V. *The earnest serves the party receiving it more than the party giving it*. God gives the earnest of the Spirit not so much for himself as for us.

He means to give us heaven, and if there was only one promise, and no earnest at all, and the promise was not bigger than a spider's web, the promise would not fail; the scripture cannot be broken, but we are so easily shaken, and distrustful, that he has multiplied his promises, and gives us the earnest of the Spirit to assure us of our final redemption.

VI. *The earnest is a lien upon our future service and behavior.* If the service is not rendered, if the consecration is withdrawn, the Spirit may be *grieved*. He has come to stay forever. "I will send you another Comforter, who will abide with you forever." But we may grieve the Holy Spirit whereby we are sealed unto the day of redemption. You cannot grieve enemies, but friends, best friends, mothers, companions, and drive them away. He will never leave you unless you drive him away.

Some people think that the Holy Spirit has come to sit on a hair trigger, ready to leave at a moment's notice, but Jesus says He has come to stay forever. Grieve not the Holy Spirit or you may forfeit the earnest and lose heaven at last.

SCRIPTURE LESSON.

THE GUIDANCE OF THE HOLY SPIRIT.

I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. Psalms 32-8.

As many as are led by the Spirit of God, they are the Sons of God. Romans 8, 14.

He calleth his own sheep by name and leadeth them out. St. John, 10, 3.

The Lord shall guide thee continually. Zach. 58, 11.

The steps of a good man are ordered by the Lord. Psalms 37, 23.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Psalms 37, 5.

Howbeit when he, the Spirit of truth is come, He will guide you into all truth. St. John 16, 13.

If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him. James 1, 5.

CHAPTER VIII.

THE GUIDANCE OF THE HOLY SPIRIT.

1. We know that Abraham left his kindred and country and was guided to a home which he knew not.

2. We know that the Israelites were led for forty years in the desert sands and wastes of the wilderness.

3. We know that Joshua was led to overcome the enemies in Canaan because he looked to the Captain of the Lord's Hosts.

4. We know the early church was able to solve the most difficult problems because they were led by the Holy Spirit; and yet there are some people who fear this subject because others have gone into fanaticism; but it is just as wrong to neglect and ignore an important subject as it is to become fanatical about it. It is not sensible to freeze to death because other people have been burned to death. It is not wise to starve to death because others have eaten too much and become winebibbers and gluttons, yet it

is wiser to both starve and freeze than it is to refuse and ignore the Divine Guidance because some people have been fanatical on the leading of the Spirit.

This world is a dark and trackless wilderness and millions have lost the path of life and perished, and thousands are now off on tangents because they have neglected this infallible guide. It is a great advantage in this dense, unknown wilderness not only to have a chart but a faithful guide. The Lord has given us both a glorious guide book and a glorious Guide and "he will not miss of endless bliss, who takes these helps to guide by."

I. We believe it is our privilege to be divinely guided because God has given us so many promises of guidance.

"He will keep the feet of his saints." "The steps of a good man are ordered by the Lord." "Commit thy way unto the Lord. Trust also in Him and he shall bring it to pass." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

"And the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not."

"Howbeit when he, the Spirit of Truth is come he

will guide you into all truth. If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him."

These and many more that I cannot mention here give us a foundation surer than the everlasting mountains that God will guide us all the way from earth to heaven.

1. To whom are the promises given for guidance and *who may expect to be divinely guided?* "The steps of a good man are ordered by the Lord and he delighteth in his way."

The guidance is not given to us as men, but as *Christian men and women*. The natural man receiveth not the things of the Spirit of God. They are foolishness unto him.

Their heart is waxed gross. Their ears are dull of hearing and their eyes they have closed, lest at any time they see with their eyes and hear with their ears and should be converted.

Conversion opens the eyes and ears and enables sinners to receive the Divine Guidance.

2. In order to be led there must be a *complete surrender of all the being to the will of God*. Every sin in the heart is a great hindrance to the divine leading—it is like dust in the eyes or wax in the

ears which blind the eye and deaden the hearing. Nothing is more reasonable than that if a man does not surrender and give his heart, ears, his eyes and feet and his life to God, he cannot be led of the Spirit, for how can a man take the second step if he will not take the first.

3. In order to be divinely guided there must be a *commitment of your ways unto God*. "Commit thy way unto the Lord. Trust also in Him and He shall bring it to pass."

He, who employs a physician or an attorney puts the case fully into their hands and follows their instructions. If you say you will not do so, you will not get their services. The Lord is the lawyer for every troubled soul and the sick soul's physician, and unless it is settled that we will clearly follow the Divine Guidance we will never be clear in our relation to the Guide and our souls will often be in the dark. So many times we ask direction when we merely want approval. We do like the young man who was praying for a wife, he said "Lord, give me Hannah. She will make me a good wife. If it be thy will give me Hannah, but Lord whether it is Thy will or not I am going to have her if I can get her." He wanted the Lord's approval. I have prayed for direction many times when I was afraid

the answer would come the wrong way and I have not waited long enough to find out what the Lord's will was; but I never sought His will when I was as ready to take no as yes, but the Lord answered me clearly and promptly.

4. Another condition of guidance is this, *we must acknowledge Him as Guide.*

In all *thy ways acknowledge him and he shall direct thy paths.* As forgiveness is conditioned on confessing sins and receiving Jesus as your personal Saviour, as perfect love is conditioned upon your receiving the Holy Spirit as the only One who sheds abroad the love of God in the heart, so Divine Guidance is conditioned upon confessing that you have taken the Spirit as your Divine Guide. God will not honor people who want His counsel, but are ashamed to own that they are divinely directed. In all thy ways, big ways and little ways, plain ways, mysterious ways, private ways and public ways, personal ways, business ways, home ways and social ways, "in all thy ways acknowledge Him and He shall direct thy paths."

5. *We must receive guidance by faith.* There must be a belief that God will make His guidance known. If any of you lack wisdom let him ask of God who giveth to all men liberally and unbraideth

not and it shall be given him, but let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think he shall receive anything of God. When you commit all your difficulties unto the Lord you must believe that He is willing and able to guide you and you must expect the direction needed and look out for the divine guidance; unless you do this you will not receive anything of the Lord, but will be like a ship at sea with no helm, at the mercy of the wind and waves.

II. Satan offers to guide us in many ways.

1. *The devil wants to guide us by our feelings.* Many people do things just because *they feel like it*. They will do very unscriptural things because they feel like it. I protested to a minister the other day about needlessly spending money. "Oh," said he, "I don't drink and I don't smoke and I feel like spending a little money; a man must do something." A man who tests his life by his feelings is like a man who takes his case out of a wise and righteous court and gives it to a crying child to decide for him. A young minister was strongly impressed when he went to his appointment that he would find a wife during that year, and going along the street one day he felt sure that a lady ahead of him was to be his

wife. The Spirit, he thought, led him along after her. Imagine his feelings when he saw her face and found out that she was a colored woman. Had she been white and beautiful and rich he would have felt the Lord had led him, and she would have had no end of trouble with the *fool*, but as it was he *flew the track*, and thought he was mistaken. Never go by your feelings.

When at Fort Wayne I felt like I must go and see a strange family. Wife didn't want to go, but I insisted and off we went. When we got there they had moved away and the house was empty. When I was calling, on one of my charges and praying with one of my parishioners, it came over me very strongly to pray for the husband that he might be converted and be a little better husband and I laid myself out in good earnest. When prayers were over imagine my mortification when she said with streaming eyes that for five years *he had been dead*. There are hundreds of thousands out of Christ today, and to the question, "Why are you not a Christian?" they will answer they do not feel like it.

That is the devil's reason for doing things or not doing them. No wonder Wesley said: "Trample

under foot that fanatical doctrine that you are not to do good unless you *feel like it.*"

2. *An accidental text of scripture, will be the reason of other misleadings of the Devil.* I have known people in this city who would open their Bibles and try to make something out of the first verse they saw, not knowing that they were led of the Devil in doing this thing! Suppose a Judge should open Blackstone and decide in favor or against a case by some chance sentence he found in the volume! Suppose a physician should give a medicine to his patient according to the first prescription that his eye falls upon in his medical directory!

The come-outer falls on this text by chance: "Come out from among them and be ye separate, saith the Lord," and Satan throws that text into both his eyes and out he goes. Another person hits upon this verse: "I suffer not a woman to teach" and that settles the whole question. Passing over all the examples of women helpers and workers and leaders he rests upon that one passage.

Search the Scriptures. Don't fool with them, is the Divine command. God does not want us to go into religious gambling and make a "toss penny" of the Bible.

3. *Satan will guide by dreams.* Some people justify their conduct by dreams which they have had and they do some very foolish things. There is no Scripture warrant for depending on dreams for guidance. They may be from God, they may be from the Devil, or they may be from a mince pie.

4. *Signs is another method of his satanic majesty.* A great many people live by signs. If a bird flies into the room, or a looking glass is broken, they are sure some one is going to die. If they find a pin with the point towards them, they must pick it up. If a fork falls from the table and sticks in the floor it is a bad sign. They have horse shoes tacked up over the door. They ought to be tapped for the simples, following such vain superstitions and yet the Devil fools and deceives a great many people by just such nonsense.

III. Some of the Methods of Divine Guidance :

1. The Holy Spirit will guide us *through our sanctified common sense.* He has given us reasoning powers and He appeals to our reason from the start. "Come," he says to the sinner, "Let us reason together." "The meek will He guide in judgment." When a man gives his brains to the Lord he has a right to believe that God will respect his reason and his judgment. The sun may be shining clearly in the

heavens, but when I go into the cellar I must take a lamp with me. So there are many places where you must take the lamp of reason and exercise your own consecrated judgment.

When I walk on the street I must open my eyes, or else I will stumble and fall over many things in the way. If you have an impression that you ought to do something, do like you do with a water-melon, thump it, rap it on the head and see if it has the right sound, thus testing it. If your impression is not sensible wait till it gets ripe.

2. *God guides us by His written word.* "Thou wilt guide me by Thy counsel." "Thy word have I hid in my heart that I might not sin against Thee." What fools we must be to expect a new revelation from God when we won't read what He has already given. When we disregard the plain commandments what right have we to look for God to give us special revelations to suit our different cases. And yet there are a great many companies of people who talk about walking according to the *inward revelation*, while at the same time they discard nearly every truth that has been divinely revealed. The fall of man—original sin—the need of the atonement—the personality of God—justification by faith—regeneration—the witness of the Spirit—sanctification

by faith and the resurrection of the body are all flatly denied or glossed over and perverted so as to make the Word of God of none effect.

It is certainly true that men cannot have direct and special guidance from God who reject and disobey God's written word.

When God says: "Thou shalt not steal," "Thou shalt not lie," "Thou shalt not commit adultery," "Thou shalt not kill" or "Thou shalt love the Lord," that is guidance enough without a special revelation and whoever refuses to obey the written revelations will get his inward revelations from the devil and not from God.

3. *Another method of guidance is the ministry of others.* God lays his hand upon some men and makes them the instruments for the guidance of His people. "Thou leadest thy people out of Egypt like a flock." How? "By the hand of Moses and Aaron." The Scriptures are full of illustrations where the Lord sent one man to help others.

When Saul was smitten on the way to Damascus, the Lord sent Ananias to tell him what to do and to impart unto him the Holy Spirit. Peter was sent to Cornelius for the same purpose and Philip was sent to the Eunuch who said that he could not under-

stand the Scripture unless some man explained it, and Paul gives special directions for this Divine Guidance by the ministry when he says: "The things that thou hast heard of me, commit thou unto faithful men who shall be able to teach others also." For any one to say that he has no need to be taught of others is simply to say that he is in the whirlpool of fanaticism, but does not John say in His First Epistle, 2nd Chapter and 27th verse that: "Ye need not that any man teach you," yes, but he did not mean that they needed not the *true ministry*, but only that they must not listen to men who would pervert the scripture, for he says in the preceding verse, "These things are written concerning them that would seduce you." It was simply listening to men as men only and not as holy men sent from God.

No matter how holy, wise and prudent you are you will often need to be guided by some of God's chosen ones, for this is His method of guidance.

4. *The Holy Spirit shall guide you into all the truth.* The direct guidance of the Holy Spirit is the subject of great trouble to most people. A great many Christians want the Holy Spirit to guide them by revelations or by impressions, or by some thought, or by some word, or by some special sign

or manifestation. They want the Spirit to guide them, for instance, in the performance of some duty, or in the decision of some doubtful question, or to enable them to judge which of two things ought to be done when both seem to be proper. They think they get an impression from the Spirit and when they have done it they find they have been mistaken. So the guidance of the Holy Spirit instead of being the end of all trouble and the solution of all difficulty, is really itself a grievous perplexity, and the troubled Christian does not know how to be guided nor when he is guided by the Spirit. I want to show you, if I can, what the difficulty is with us. The trouble is that we are seeking the guidance of the Holy Spirit by impressions on our minds, on our thoughts, on our feelings, rather than the guidance of the Holy Spirit *in our life*. We are wanting the Holy Spirit to guide us by some external impression rather than guide us *in the life*. "He that followeth Me shall not walk in darkness but shall have the light of life."

The Holy Spirit guides us in our life—not through an impression made on our mind, but through the new life that we are living. This was what Jesus meant when he said, "In him was life and the *life* was the light of men." When the life

of Jesus is brought unto you by the Holy Spirit, then the life of Jesus in you becomes the light that illuminates your mind and proper decisions are brought forth; and in that way you know not by impressions but by the Holy Spirit that dwells in you. Your life illuminates your mind and right decisions are made.

The leading of the Spirit and the indwelling of the Spirit are intimately connected together. When Jesus was filled with the Holy Spirit then was He led of the Spirit into the wilderness. How? By some impression from heaven? By some revelation from the skies? No. It was by the Spirit that dwelt in his body, that permeated his soul, that took possession of his life and led him into the wilderness. Thus intimately connected are the life of the Spirit and the leading of the Spirit. Paul says: "Present your bodies a living sacrifice," and when you have presented your bodies a living sacrifice you can "prove what is the good and perfect and acceptable will of God." "If ye through the Spirit do mortify the deeds of the body, ye shall live." Do you see that the leading of God does not come from the outside, out of heaven upon your mind but that it comes from the Spirit that dwells within you? Down deeper than your thought, deeper than emo-

tions or feelings of your body, down in your very spirit in the labyrinth of your very soul, there dwells the Holy Spirit. There he moulds your will, there he works upon your character, and there he moves, there he impels, there he inspires you, so that out of your very life and not down from heaven or from some impression that may come from other sources, but out of your very soul is the way the Spirit guides you.

SCRIPTURE LESSON.

THE GIFTS OF THE HOLY SPIRIT.

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self same Spirit, dividing to every man severally as he will. For as the body is one and hath many members, and all the members of that one body, being many are one body, so also is Christ.”
I Cor. 12, 4-12.

CHAPTER IX.

THE GIFTS OF THE HOLY SPIRIT.

I beg of you to notice carefully that the diversities of gifts are attributed to the Spirit, the diversities of ministries to Jesus Christ, and the diversities of operations to God, the Father. I do not think that this is a fanciful or poetical expression, but a great truth that the church needs to learn.

Paul calls the attention of the believer to this fact, that there are differences of operations, but it is the same God that worketh all in all. The same God in creations and in providences. The sun, the moon, the stars and the earth all differ from one another, but it is the same God that worketh and createth and ruleth all of them. The trees, the flowers, the shrubs and the grasses all differ from one another, but it is the same God that hath created them all. The birds of the air, the beasts of the field, the fish of the sea, the creeping things of this life differ one from another, but it is the same God

that worketh in the different creations—that worketh, createth and superintendeth them.

“There are diversities of ministrations, but the same Lord.” That is to say, that the Lord Jesus Christ seems to be connected with, and has the superintendence of, the ministries. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.” The Lord Jesus, when He led captivity captive, obtained gifts for men, obtained these positions, these authorities, these orders, and ranks, through which the membership is to be edified, through which the Gospel is to be spread, through which the church is to have power.

The Father seems to be associated with the power of creation and of providences. The Son seems to be associated more closely with the ministries and orders in the kingdom which He has set up. The Son ordained the kingdom of heaven on earth and set it up among men, and He is more closely connected with the ministries of the kingdom.

The Spirit seems to be the source of fullness in

these ministries, the source of power in the various workers of the kingdom. Among the ministries there are differences of gifts, but it is the same Spirit.

These spiritual gifts were very common in the church for 300 years after Pentecost, and it was expected they would remain permanently. When Constantine claimed to be a Christian, having great wealth and being a great ruler, he endowed the church, especially the ministry, and from that time on the gifts of the Spirit were seldom manifest. This was not because the world had become Christian, and the gifts of the Spirit were not needed, because not a twentieth part of the world had nominally become Christians. It was because the church had become worldly, especially the ministry. Constantine endowed the ministers with great possessions, and when they had great wealth they lost their spirituality, until they had no more salvation than the heathen among whom they lived. The Spirit was grieved for hundreds of years. The great falling away happened, the dark ages came, and the church groped in darkness without the fruit or the gifts of the Spirit. Nearly every spiritual man was imprisoned or killed by the church authorities.

Let us look at the gifts of the Spirit that are mentioned in these verses that I have read.

I beg of you to notice that the gifts of the Spirit are not the fruit of the Spirit. The gifts of the Spirit are the manifestations of God to our senses. The fruit of the Spirit are the impartations of God to our characters. The gifts are irregular and of unequal value. Paul says he would sooner speak five words of testimony than ten thousand words in an unknown tongue.

The gifts are not for all, while the fruit is for all, for "every branch in me that beareth not fruit he taketh away." The gifts are obtained by asking while the fruit is obtained by abiding. The gifts call attention to ourselves, and are often the cause of strife and contention in the church. The gifts are instrumental, and do not belong to character. They are lodged in the voice, or will, or body, and have no relation to piety; Samson, Solomon, Balaam and Judas all had gifts, but they were none of them examples of Christian living.

Jesus says, many will say unto him "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works," and that he would say to them,

“Depart from me ye workers of iniquity, I never knew you.”

Paul shows in I Corinthians, 13th chapter, that a man may have all the gifts and yet not be a Christian at all. “Though I speak with the tongues of men and angels and have not love—I am become as sounding brass and a tinkling cymbal. Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not love I am nothing.” A man might say, “I have all the facilities for farming and merchandising all the facilities for manufacturing or railroading, but I have not patriotism; I am loyal to the king of England.” He would not be a good citizen. He might use his talents and gifts for his own interests or the advantage of King Edward.

I. *There is the Gift of the Word of Wisdom.*

It is said that unto one is given the word of wisdom. This does not mean scientific wisdom, but spiritual wisdom, the impartation of the truth of Christ Jesus. It means the fulfillment of the word that Jesus said, “He shall take the things of mine and reveal them unto you.” In this kingdom the Lord has appointed ministers, and teachers, and helpers, and when they are loyal to their work the

Holy Spirit is pledged to impart unto them in his own way the right impressions of God, the right conception of the things of God that they shall speak wisely and shall teach truly." So that "if any man will do the will of God," as they teach it, "he shall know of the doctrine."

Now I am sure we do not appreciate the Holy Spirit as a teacher. We have learned to rely upon what we can gather as facts in history, in the sciences and in literature; but we are not relying on the Holy Spirit as the teacher of his wisdom and knowledge. What a wonderful teacher the Holy Spirit is! Did you ever notice how happy and successful men are, and how satisfied they are when they come under the inspiration and leadership of the Holy Spirit?

Take that Ethiopian in the desert riding in the chariot reading from the prophet Isaiah. He says, "How can a man understand these things unless somebody teach them?" Just then the Spirit took Philip away from the revival in Samaria and sent him into the desert and put him into the chariot with this Ethiopian. Philip spent two hours with him, and then baptized him, and he received the Holy Spirit, and the Ethiopian went on his way with great joy. He only had a conference for two hours,

and he went away with great joy, for he had the Holy Spirit, and relied upon Him as the source and inspiration of the Scripture. He had somebody that could interpret to him the Word of God and explain to him the things of the kingdom, and so he went away from Philip with great joy.

Take the church at Antioch that had just been pulled out of the filth of heathenism, the vilest of the time. Two apostles were sent down there. They preached a few sermons, called these people out and baptized them, and they received the Holy Spirit. Then they were without a teacher, without a preacher, with nothing, not even the Old Testament; there was no New Testament. And yet they were full of joy, because the Holy Spirit was their teacher. He was to take the things of Jesus and show it unto them, He was to lead them into all truth.

Do we rely upon the Holy Spirit to impart wisdom unto us and to take the things of Jesus and show them unto us? I wish we could arouse you to the fact that we may have an unction from on high, when the Holy Spirit comes to abide in us. He is the teacher to impart to us his wisdom.

Wesley had this gift of wisdom, and adapted his sermons and methods to the times in which he

lived. This gift of wisdom enabled him to become all things to all men, if by any means he might save some. This gift enabled him to consider times, environments, habits and dispositions; for without this gift he was not skillful or wise in saving men. There is a right way to use the truth as well as to use a plow or a threshing machine. I have seen many a preacher cutting wheat with a plow or planting corn with a threshing machine, defeating the very object for which he was laboring.

II. *The Word of Knowledge—the Utterance of Knowledge.*

This may be the ability to explain the meaning of Scripture or providences, the operations of the Spirit, or the wiles of the Devil. I believe it is the insight into the divine truth and verities. It is not so much intellectual knowledge as it is the knowledge of man—life—knowledge. It does not come so much by study as by inspiration, meditation and prayer. God can give a man more knowledge in a minute than he can get from books in a year.

This is the reason poor ignorant Burk can explain the Bible when he cannot read a sentence. This is why that student at Philips academy could preach so the professors and scholars would be amazed, when he had never mastered a single lesson. This

is why Amanda Smith could give such instructive Bible lessons thirty years ago, when she could not read a verse in the New Testament. We need graduates from colleges and learned men—but the great need in the ministry of the word is this gift of knowledge from the Holy Ghost.

III. *There is the Gift of Faith.* This is the faith of God. Not the faith by which we are converted nor by which we are sanctified, but the faith by which we are instrumental in the conviction, conversion and sanctification of others. This is why so many do nothing, having no gift of faith that God can work through them. We are also to comfort and bear one another's burdens in this way. "Him that is weak in the faith receive ye." "We then that are strong ought to bear the infirmities of the weak." Have you never seen people comforted and strengthened by the faith of others? I have seen people in the greatest distress comforted by strong believers. In fact, God has come to me many a time and given me the gift of faith so that others have been lifted out of their troubles.

Mr. Finney tells of a stammering blacksmith that was so troubled over the sins of his town that he shut himself up in his blacksmith shop and prayed and fasted for seven days until at last God gave

him the victory, and a glorious revival came, and many hundreds were converted.

This is the faith by which God assures the believer that the work can be done.

This follows naturally the gift of wisdom and knowledge—so that when anything is known, and seen to be the will of God, there comes this inspiration of ability that it can be done.

There are hundreds of ministers who see what ought to be done, but have no convictions that they themselves are the persons to do it. They need the gift of faith.

IV. *The Gifts of Healing.*

The gifts of healing are also mentioned. These have reference to the healing of the sick. The Spirit imparts from Himself the gifts of healing to persons in the church—not to all that are in the church. It is not taught that all who are believers in the Lord Jesus Christ have the gifts of healing, any more than that of wisdom or faith or knowledge. Paul says,—“Are all prophets?” “Are all apostles?” “Have all the gifts of healing?”—thus declaring that they do not all have these gifts, but God imparts them as he will. The gifts of healing have been given to the church in all ages of the world. Perhaps it would be right to explain the trouble and

remove the difficulties that are in the minds of some people concerning these gifts of healing. I will, however, only speak of some things which are important and which should be said.

1. We know that when Jesus was upon the earth he and his disciples had the gifts of healing. They healed the sick. 2. We know that the sick have promises for healing—whether the prayer is offered by themselves, or by others for them. 3. We know that these gifts of healing are special gifts, and healing is not to be general in the church; no person is to be condemned because he is not able to believe that the Lord can heal him, because the gifts of healing are not imparted to everyone. When the disciples went out and healed the sick, they had a special commission. They did not heal as believers, but as special messengers of the Lord. And so the Apostle says: “Are all prophets? are all apostles? are all teachers? are all evangelists? have all the gifts of healing?” showing it was not true that all should have the gifts of healing.

4. We have no statement in the Word of God that any of the gifts have ever been withdrawn. We have not the least shadow of a sentence that any of these gifts shall ever be withdrawn from the church, but we do have a statement that they shall

continue to follow those that believe. We are sure that it is because of unbelief, because of worldliness that all these gifts are discontinued; unbelief has kept the church from expecting or coveting or desiring to have them. And when the church comes back to a spiritual condition, to the normal condition, these gifts will be manifest again.

5. These gifts are not to be relied upon as the essentials of your salvation. They have no connection with your salvation. You may have all the gifts of healing and yet have no salvation and no right to heaven. They are not essential to your salvation. You are not to suppose that because you have no special gifts you have no salvation, because these gifts are the sovereign gifts of God imparted to whomsoever he will. The gifts of healing are not homogenous with salvation; they belong to the department of spiritual gifts. A man can get to heaven from a sick body but not with a sin sick soul.

V. *The Working of Miracles is the Next Gift.*

We have been afraid of that word, miracles, and we have relegated this gift to the age of the apostles; but this is one of the chief gifts, and as available today as in the days of Paul. The literal meaning of the Greek words, "energemota dunamion," is "workings of dynamite." The word "dunamion" is

usually translated power. Jesus says, "Ye shall receive power, the Holy Ghost coming on you," and the word translated power is the same word "dunamion." Paul says to Thessalonians, "Our gospel came not unto you in word only, but in power,—dunamion." He says to the Romans, "The gospel is the power of God unto salvation," and that is the only divine definition of the gospel. The gospel is not only good news, but Dunamion. Now, in these and a dozen other places, the word translated power is the same word translated *miracles in this gift*. So the gift means the working of power,—gospel power,—saving power,—and not merely physical miracles.

Sin is like a hard rock in the heart, and nothing but God's power can destroy it. We want divine power for conviction, and divine power for conversion, and divine power for entire sanctification.

By this gift a man becomes the instrument, the agent by which the Holy Spirit convicts and converts and sanctifies the people.

This gift of the manipulation of power is being received again. Finney was wonderfully endowed with it. The cotton mill experience, where men and women were prostrated before he said a word is familiar to you all. Carvosso had it. He would

run after a man down the street, and the man would be saved. He would ride in a coach, and perhaps ten or twelve would be saved before he would get out.

Benjamin Abbot enjoyed this gift, and sometimes hundreds of men fell under one sermon. Even Samuel Morris, the Kru boy from *Africa*, was greatly used in this country, and many American people were saved.

VI. *The Gift of Prophecy.*

The original word for prophesy meant to boil, like a spring or an artesian well.

Jesus said "The water that I shall give him shall be in him a well of water springing up into everlasting life."

The prophet said, "I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy."

We learn in Revelations 19: 10, that the testimony of Jesus is the spirit of prophecy. Witnessing for Jesus is the spirit of prophecy. The Lord wants all his people to have this spirit of prophecy, for he said, "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto me."

Paul says, "He that prophesieth speaketh unto the people edification, exhortation and comfort."

Would God that all his people were prophets—would God that all Christians had this perfect spiritual liberty to talk for him at home or abroad, in private or public.

This is the preaching by which the world is saved, and by which Christians are kept from backsliding. This is what Paul means when he says, "Take the word of God which is the sword of the spirit." Take the spirit of prophecy, for without this you are like a soldier without a sword.

The word of God is not merely the written book. It is the voice of God in us by which the world is to be saved.

John says the Devil and his angels are now making war against those who keep the commandments of God, and have the testimony of Jesus Christ; that is why it is so hard to testify; not merely timidity or weakness, but powers and principalities and wicked spirits in heavenly places are keeping the mouth of the church shut. With this gift we can overcome them by the blood of the Lamb and the word of our testimony.

VII. *The Discerning of Spirits*

This gift is a supernatural sagacity to discern between satanical spirits, or the spirit of anti-Christ and divinely inspired men.

2. Or it may be given so as to read men, and to know whether they are the ones to do a certain work. The Holy Ghost said to the early church: "Separate me Barnabas and Saul for which I have called them." The Bishops and presiding elders need it for that purpose.

3. Or it may be to see and know the inward purposes of men's hearts, as Peter saw the heart of Ananias and the thoughts of Simon Magus.

This gift especially follows prophecy, or the testimony of Jesus.

John says, "Try the spirits whether they be of God, for many false prophets are gone into the world, and every spirit that does not acknowledge that Jesus Christ 'is come' in the flesh, is not of God." Not has come, but "is come," for greater is he that is in you than he that is in the world, that is Satan. Every man that does not give the glory of his success and victories to the indwelling Christ, is not of God.

James tells us that a most orthodox congregation is an assembly of Devils.

These Devils have not forgotten how to play the angel role and some Christians cannot tell the difference between a white Devil as an *angel of light*, and the Holy Ghost. They cannot tell the difference

between a company of mumbling Christian Scientists and a prayer meeting. They cannot distinguish between a seance and a Sunday School. The clean and the unclean are all alike—like that parliament of religions at the World's Fair. There was *no idolatry* there, it was all of God, Midway Plaisance and all. But with this gift of discerning spirits we will read men and places and atmospheres like we read books, and we will not need to waste our lives in throwing pearls to swine. A sanctified preacher without this gift, goes to his congregation and preaches holiness, when one-half the people make no profession of regeneration, and the other half are backslidden, and the people say he is a fool or a crank, and he is persecuted for his indiscretions and lack of discerning spirits. No man can do altar work without this gift. He will not know whether the seeker needs enlightenment, conviction, regeneration, reclamation, sanctification or comfort.

VIII. *The Gift of Tongues.*

The gift of tongues was for a sign of God's presence. Not to them that believe but to them that believe not. I think it was of the least value of any of the gifts. This gift was imparted in the exercises of prayer and praise, when the spirit would overflow the mind, so that the spirit of the man was talking but not the understanding.

This gift was not imparted for the purpose of speaking *to men*, but to God. It was never used in addressing foreigners. It was not used for the edification of the believers; for it's use was forbidden in the assemblies unless there was someone to interpret, and never more than three were allowed to speak with tongues, and they had to do it, one at a time. The disciples did not seek for tongues, and Paul forbids it, telling them to covet earnestly the best gifts.

The Pentecostal gift of tongues was immediately understood by the people, and three thousand were converted. The modern gift of tongues is not understood by anybody on earth. They jerk and jump, roll and tumble, and twist their jaws, and out comes something, they do not know what it is and nobody else does.

IX. *The Interpretation of Tongues.*

This gift followed the gift of tongues, and wherever men were speaking in tongues others were to interpret.

In a broad sense, the interpretation of tongues may mean the interpretation of language, and that is as much needed today as ever. Many sermons today need an interpreter more than anything else,

except the waste basket or the fire. They are made in the head, made from books, made in the study, made from skeletons, made for the praise of men, and two-thirds of the congregation do not understand them.

I asked a Sunday School teacher how she liked her new pastor—"Oh, he is splendid—he is a wonderful preacher, but I don't understand him at all." He was preaching over her understanding, and that was an unknown tongue. He needed an interpreter.

I once asked a boy how he liked my sermon, and he said, "I couldn't see any sense in it at all," and I found I had used *one word* frequently that he did not understand, and that one word was like a fly in the ointment—it spoiled the sermon.

"Having then gifts differing according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation; abhor that which is evil, cleave to that which is good."

SCRIPTURE LESSON.

THE FRUIT OF THE HOLY SPIRIT.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

Meekness, temperance; against such there is no law. Gal. 5, 22-23.

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. St. John 15, 2-5.

My well beloved hath a vineyard in a very fruitful hill. Isaiah 5, 1.

CHAPTER X.

THE FRUIT OF THE HOLY SPIRIT.

I beg you to notice carefully that the scriptural term is fruit, not fruits. We say fruits, but God says fruit and the difference is worldwide. "Every tree is known by its own fruit." "A good tree bringeth forth good fruit," not some good fruit and some bad fruit. "And a corrupt tree bringeth forth corrupt fruit." "Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit." The fruit of the Spirit as described in the text has at least nine clusters, or nine qualities, but the fruit is one. There are other qualities that are not mentioned here, but the fruit is one. Any one of these clusters is just as truly a part of the fruit of the Spirit as any of the others. No one part of this fruit should be cultivated to the neglect of the other. The desire to see in our hearts but one of these clusters is a deception of the devil.

No one of these clusters is sufficient to meet all the demands of any human life and every quality

needs the other qualities to give it tone and flavor. Love must be supported by faithfulness, meekness and self-control before it is seen to be perfect love that casteth out fear. If there is no meekness, nor faithfulness, nor self-control with love, then it is only childish love.

One serious mistake that Christians make is to expect the same cluster of the fruit of the Spirit under all circumstances; the same manifestations of the Spirit's indwelling under different trials and burdens of life. The virtues in plants are often diversified. In the winter the virtue is in the root. In the spring it is in the bud or the leaf, while in the summer it is in the flower or the fruit. So the fruit of the Spirit does not appear in the same way all the time, but sometimes in love or joy, at other times in faithfulness, long suffering or self control. There are many times when self control is the great evidence of the indwelling Spirit. When you are being imposed on, then self-control is needed. When you are tempted to gratify any of the desires or appetites at the sacrifice of rightness or duty, then self control is evidence that the Spirit is dwelling in you. Then there are times when long suffering is the only fruit of the Spirit that will meet the case. When things are turbulent, or belligerent, gentle-

ness is the evidence of the Spirit's indwelling. Gentleness will recommend a Christian in such times better than joy, though most people are careless about gentleness and are clamorous for joy. Then at other times of backsliding, faithfulness is the fruit of the Spirit. If you are always trying to bear one cluster of the fruit, you will find yourself frequently in great spiritual barrenness. Here in this meeting you may have great joy, but if you take that to be the special fruit you are to bear, when joy is gone you will say that the Holy Spirit is gone. If you say here in this house, "I have peace," and think that is the only fruit of the Spirit, you may soon be in a place where peace is not so evident, but where faithfulness or long-suffering is needed and you will think the Spirit is gone when He is giving you a blessed manifestation of faithfulness, or long-suffering. If a man claims perfect love here and going home is impatient with his neighbor, his profession of love is discounted, but if he has gentleness that will confirm his love. If a man claims peace here and then is irritable at home his profession of peace is of no value, for the Holy Spirit who gives peace here is to give self-control at home. A person has "joy unspeakable and full of glory" in the house of God but does not have long-

suffering with his enemies and all his profession of joy in the Lord is discredited.

I wish you would notice that it is not the fruit of the new Spirit, but the fruit of the Holy Spirit of which we speak. The new Spirit alone cannot bear fruit any more than the branch can bear fruit without the vine. "The branch cannot bear fruit except it abide in the vine." Jesus taught this truth to the disciples when he said to them, "Without me ye can do nothing." All the fruit of the Spirit is the natural outflow of the Spirit abiding in us, just as it was in Jesus. "If a man abide in me and I in him, the same bringeth forth much fruit."

If these things are not so, it is simply the proof that we are not living in the Spirit. All the complaints that are made by ourselves, or by those around us, of unruly tempers, of selfishness, or feebleness or deadness, is simply the evidence that it is not yet understood, that to be a Christian is to be filled with the Spirit of Christ so that Christ will be living in me and I shall be living by the faith of the Son of God who loved me and gave Himself for me. We then may be fountains of love, fountains of peace, fountains of goodness, fountains of life, springing up and flowing out in streams of holy power wherever we may go. Do you not know

that Jesus said to the woman of Samaria, "Whosoever drinketh the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4-13.

Take love, the first cluster. The business of every Christian is to reveal love. Jesus Christ was love incarnate. He clothed himself in flesh that he might reveal love to the world, and he sent his disciples into the world to carry on that same love life. Christians are to be love incarnated. How can this be done? How can we be possessed and permeated with love? This is the way.

I. The love of God is implanted in the heart when we are regenerated, but in that state love is limited or feeble. It is not that deep, holy consuming love for sinners that Jesus had. Jesus sheds forth the Holy Spirit and that Spirit coming into us, sheds forth the love of God in our hearts. Then the love of God for the redemption of men will reach to the poorest, lowest and farthest heathen. It will be as unlimited in us as it was in Jesus Christ. Our capacities will be filled with love.

When the Spirit abides in us there will be compassion for unsaved people, inexpressible yearning for

sinner just as there was in Jesus. When the leper met Him he said, "Lord, if thou wilt, thou canst make me clean," and Jesus, moved with compassion, put forth his hand and touched Him saying, "I will, be thou clean." When he saw the great hungry multitude, he was moved with compassion and gave them all the food they needed and healed all that had need of healing. When he looked upon Jerusalem he was so moved with compassion that he wept aloud and cried out saying, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Thus if the Spirit dwells in you, you will see sinful men, sick men, hungry men, drunken men, and long to save them and help them.

Did you ever hear the story of the Baptist Zulu Mission in Africa? Mr. Stanley speaks of it as the greatest mission in the world. The founder, Mr. Richards, was there seven years without a convert. One Sunday he told them that something was wrong, either he was not a missionary, or that he was not preaching the gospel, or else the gospel was not the power of God unto the salvation of the Zulus, and said he, "I will tell you next Sun-

day what is the matter." He and his wife read the Bible, prayed and fasted and the next Sunday the house was full to hear his conclusion. After the service he said: "I am sent as a missionary. The gospel is the power of God unto salvation, but I have not been preaching the gospel, but the law and morality. I will now try to preach the gospel and am going to live it." And so he began at Matthew to tell the good news about Jesus and when he came to the Sermon on the Mount he read this sentence, "Give to him that asketh of thee and from him that would borrow of thee, turn not thou away." He gave it the usual definition, but they shook their heads for they were all beggars. "Come back next Sunday and I will tell you exactly what it means." The next Sunday he said it meant what it said, and if they wanted anything he had and would ask him he would give it to them, and if they wanted to borrow he would lend them anything he had. After the benediction they went to his home and took everything that he had except one lounge. The next morning two Zulus met on the corner and one said, "Let us go to the home of the missionary and get something." They went to his house and he gave them the lounge. When they were carrying out the lounge, one of them was so convicted by

the Spirit that he began to cry. They knelt down and prayed and he was converted. In two years 7,000 more were led to Christ.

II. *Joy is the second cluster of the fruit of the Spirit.* This is kin to love. The joy of the Lord is your strength. Joy is love, hopping, skipping and jumping out on a green pasture. Joy is love, capering, leaping and praising God for his unmerited favors. God wants us to be joyful.

The disciples were so full of joy at Pentecost that they were accused of being on a drunken frolic. Jesus had told them to ask and receive that their joy might be full. They had been asking and receiving and their joy was unspeakable and full of glory.

Nothing hurts the church more than the wilfulness, sourness, and foolish murmuring that some people are passing off for Christianity. I always pity them. They have that peculiar look half way between resignation and martyrdom. They do not seem to see the difference between righteousness and biliousness. You cannot tell whether they have religion or dyspepsia, but you know they have something awful. Send one of these sad, cadaverous, pessimistic Christians out after young sinners, and you might as well send a hearse to the

front gate and ask the young people to crawl in the hearse and have a buggy ride.

Since I have been in this evangelistic work an undertaker in the church I had served was going to the depot with a corpse and having an hour to spare stopped in front of my gate and came in to visit with the family. The children were scared and ran up stairs. The telephone rang and the neighbors said, "What's the matter, is anybody dead?" Another knocked at the kitchen door and said, "Oh, has your husband been killed?" They didn't ask him to come again and were glad when he drove the hearse away.

III. *Peace is also a Fruit of the Spirit.* This is not merely peace with God, but the peace of God that flows out from the abiding Spirit. The Holy Spirit can keep the soul in peace, no matter what may be the external circumstances. No matter what worries, what perplexities, what cares, what dangers, what griefs, what sorrows, what slanders, what persecutions. No change of providence, no revolution in social affairs, no family troubles, no financial crash, can destroy the peace of God in the soul. "Great peace have they which love thy law and nothing shall offend them."

The early church had this peace to a remarkable

extent. Take the case of Peter in the hands of Herod. There is no such name as Herod in the New Testament times. Herod, the grandfather, killed all the little children that he might kill Jesus. Herod, the father, had killed John the Baptist, and now Herod Agrippa had killed James, the brother of John, and when he saw that it pleased the Jews he arrested Peter, put him in chains and then in prison. The keepers are at the doors and sixteen soldiers are guarding him. His fate is sealed. He is doomed to die. He is to be murdered. Now, pull aside the curtain and look into Peter's cell. Is he walking the room in agony? Is he lamenting his fate? Is he sending out petitions to implore Herod for mercy? No, no. When Herod would have brought him forth, that same night Peter was sleeping between two soldiers and bound with two chains. He was sleeping so soundly that the angel broke off his chains, lifted him up, and walked him out the gate, then tapped him on the head and said, "Wake up, Peter, wake up." As the loving mother takes up the frightened child, smoothes his hair, kisses his cheeks and wipes away his tears, singing some lullaby of love till he sleeps in peace, "Hush my dear, lie still and slumber, Holy angels guard thy bed." So God

the Almighty took Peter in his arms saying, "Sleep, my son, sleep." These same great arms will clasp every trusting soul and give it the peace which passeth all understanding.

IV. *Long Suffering is Also a Cluster of the Fruit of the Spirit.* Long suffering is simply patience in exercise. Patience long drawn out. Patience repeating itself. Long suffering is ability to endure any provocation and affliction. Again and again Jesus taught the disciples that they must have long suffering. "How often," said one of them, "can my brother sin against me and I forgive him? Seven times?" "Nay," said Jesus, "not seven times, but seventy times seven"—that is, as long as he needs forgiveness. Paul had this spirit of long suffering. "Of the Jews five time received I forty stripes save one." Then hear him say "My heart's desire and prayer to God for Israel is that they may be saved." "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." That is I wish Christ would let me be crucified for the Jews.

V. *Gentleness Is Another Cluster of the Fruit of the Spirit.* Paul says, "The servants of the Lord must be gentle unto all men apt to teach." This grace has special reference to teachers. In commending Silas and himself, Paul said: "We were gentle among you even as a nursing mother nourisheth her children." James says, "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." Those who have wisdom to impart, must be gentle. Self-willed masters, teachers or parents are never able to impart wisdom to those over whom they are placed. I beseech you by the gentleness of Christ, see to it that you bear this fruit. Preachers and evangelists need great gentleness. What gentleness Jesus manifested toward his disciples. He did not scold them when he had to repeat lessons of faith over and over to them. He was not offended and sulky because he was not preferred to Barrabas. He did not say harsh, rough things because his enemies preferred false charges against him. He did not complain when they put an old robe and crown of thorns on his head. He did not murmur nor rebel when the cruel nails went crushing through his hands and feet, but he said, "Father forgive

them for they know not what they do." Oh, gentle Jesus meek and mild. Give me thy mind as an abiding presence and thy gentleness shall make me great.

VI. *Goodness is another cluster of the Fruit of the Spirit.* Goodness is not something to look at or to display in a front window, or on a sign board, or in a newspaper, but it is always in connection with usefulness. When a man has real goodness he is not always flapping his wings in the face of the public. If you look at it, it will spoil. We all have seen some Christians who have been praised too much and looking at themselves they have soured. Goodness is Christianity on foot loaded with blessings. Goodness must bless somebody. Its hands must be full of blessings. Good cheer for the troubled, courage for the weak, bread for the hungry, clothes for the naked, comfort for the feeble minded, pardon for the sinful and life for the dying. Suppose people were dying of thirst and an artesian well of pure water was opened in the city. Where would the people go? To the well, of course, but if they should go to the well fifty times and find no water, would you blame them if they stayed away?

The world is dying for the water of life and

they have heard that we have it in our churches, and they have come to receive it, if possible, but alas, so many of us are thirsty, feverish, anxious, murmuring, fretting and worrying, that they go away saying, not there my soul, not there. It is time we were asking God not to bless us, but to make us blessings to others.

VII. *Faithfulness is another cluster of the Fruit of the Spirit.* This is not the grace of faith by which all men may be saved, nor the gift of faith by which great things may be accomplished, but faithfulness which is not a gift, but fruit.

When the City of Pompeii was buried, many people perished in different places, but when the city was exhumed they were found again. Some were found on their feet in the streets as if running for safety; some in deep vaults where they had hid for security; Others were in the highest chambers where they climbed to escape suffocation from the ashes and lava. But where were the Roman sentinels found? They found them at the city gates with their hands holding the spear and their faces toward the mountain. There they stood while the heavens threatened them, while the earth shook beneath them, while the lava rolled over them and

submerged the city, and there after a thousand years had rolled away they were found as an evidence of their faithfulness in time of peril. When the Holy Spirit dwells in a man, he will be faithful, faithful as a neighbor or a friend, faithful to his promises and pledges as a Christian. In the life of Jesus faithfulness glows from his very youth. "Wist ye not that I must be about my Father's business. I must work the works of Him that sent me while it is day." Tired and weary at the well of Jacob, he rose above all prejudice and caste saying: "My meat is to do the will of Him that sent me." Then coming to the end of his life he said, "I have glorified Thee on the earth. I have finished the work which thou gavest me to do." Faithful to the last breath of life, to the last syllable of his history, to the last moment of his time, to the last drop of his blood.

God wants us to *be faithful* to the church, oh Christian men. There is no vow you ever made, that is so sacred and holy as the one you made at God's altar to the church, the Body of Jesus. Take all your private vows and vows at the marriage altar and all your lodge vows, twist and bind them all together, but they are not as holy and sacred as this vow that you have made at God's altar, and the

Spirit is sent from heaven to keep you faithful to that vow.

VIII. *Meekness is another cluster of the fruit of the Spirit.* We hear much today of our rights—as Christians. I wish we could hear more about meekness in the Christians. Jesus says, “I am meek and lowly in heart.” “Blessed are the meek.” The Holy Spirit is symbolized by the healing oil, by the peaceful dove and by the gentle dew. A man full of the Holy Spirit may be led as a lamb to the slaughter, and as a sheep before her shearers is dumb so he will not open his mouth. This was true of the apostles. They were mocked and scourged, stoned and imprisoned and yet in it all they rejoiced that they were counted worthy to suffer shame for his name. There was no anger or bitterness, no wrath or retaliation. Many of the epistles were written in dungeons and prisons, yet there is no word of revenge nor vindictiveness. No diamond cut diamond. This may be true of Christians to-day. The Spirit of Nemesis must be driven out of them. All bitterness and strife, all malice and guile, all hypocrisies and envies and all evil speaking must be forever gone. Where this is lacking it is simply proof

that the Holy Spirit is not received as the Lord has given him.

IX. *Temperance is the last cluster of the fruit of the Spirit.* Temperance in the scriptures does not mean what we mean by temperance today. We have narrowed the meaning of the word into abstinence. Then we have specialized it into prohibition; then we have localized it into party prohibition. But in the scripture the word means self-control. Not abstinence from intoxication, but self control in body, soul and spirit.

Every ship on the seas of earth has a certain flag that is kept for use. It is not the flag of the country to which the boat belongs. It is not a flag of rank to signify what officer controls the boat. It is not a flag to signify a man-of-war, or merchantman. No, it is the same kind of a flag on every ship, so that when the machinery is broken and the boat is drifting that flag is lifted to the breeze, signifying "Not under control." How many flags of that kind are floating over the little vessels of human life. When the young man goes into saloons and wastes his money he floats the flag, "Not under control." When this other young man spends his money for cigars or cigarettes he puts up that flag, "Not under control." I asked a book merchant in one of

my charges, how much his store was worth. "\$5,000." How much have you wasted in smoking cigars? "More than \$5,000" How much cleaner are you? Not so clean. How much stronger? Not so strong. For thirty years he had floated this flag "Not under control." I see a man—sulky and cold, thinking himself to be something when he is nothing, and I see the flag "Not under control." Patience would be there. I hear a man using short, snappy words and putting in some electric flashes. I see the flag waving "Not under control," and in all these kind of cases if that keeps on disaster will come at the end.

This grace is given last not because it is the least, but because it belongs to all and is all important. This is the salt of all the other graces. It is the preserver of love; the safeguard of joy; the nourisher of peace; the support of long-suffering; the mother of gentleness and meekness. If the body, soul and spirit are without self control, not a single grace can grow. Instead of love there will be enmity; instead of joy there will be sorrow; instead of peace there will be contention and strife; instead of long suffering there will be irritation; instead of gentleness there will be harshness. Goodness will

be supplanted by selfishness; faithfulness by disobedience and meekness by rebellion against God.

Our physical well being, our mental worth, our moral development, our emotional happiness, our spiritual tranquility all depend on the self-control of body, soul and spirit.

The Spirit has been given us that every Christian might abstain from every form of self-indulgence, so that whether in word or deed, whether in eating or drinking or whatsoever he doeth, he might do all to the glory of God.

These are the nine clusters of the fruit of the Spirit. What beautiful clusters they are that the Spirit intends to bring forth in every one of our lives! Perfect love to God and man! Joy inexpressible and full of glory! Peace that passeth all understanding! Long suffering with joyfulness! Gentleness without softness! Goodness without insipidity! Faithfulness without stubbornness! Meekness without murmurings! Self control in abstaining from every form of evil, never lifted up with increase, or cast down with loss—what beautiful clusters! Let us endeavor to bear them all by receiving and abiding in the Holy Spirit.

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