

LIFE AND TIMES  
OF  
THE HOLY SPIRIT  
MCKAIG

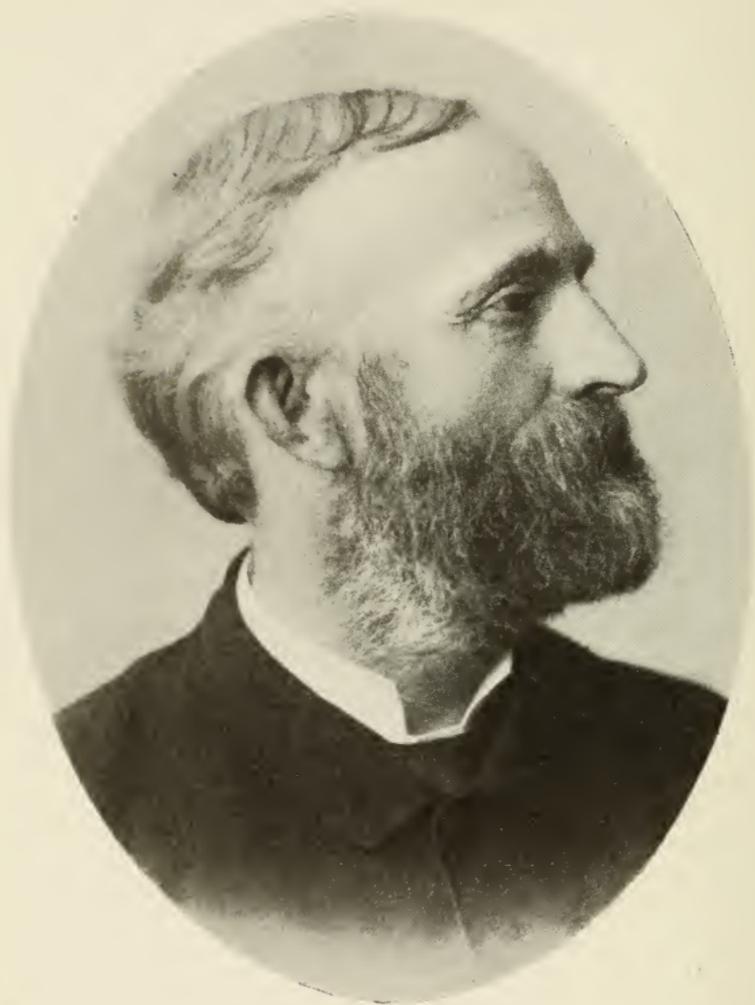
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James Gray-

R N McKaig

The Life and Times  
OF  
The Holy Spirit

VOLUME II

ROBERT NEWTON MCKAIG, D. D.



The Christian Witness Co.  
CHICAGO AND BOSTON

1259

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## DEDICATION

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To my three sons Ray, Carl and Paul, and to my three daughters Grace, Gertrude and Joyce, who are more precious to me than silver and gold and for whose eternal welfare I have not ceased to pray, day and night, since they were born,

This volume is affectionately dedicated,

R. N. McKAIG.

Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost.—Romans 15, 13.

Where the Spirit of the Lord is, there is liberty.—2 Cor. 3, 17.

Be strong in the Lord and in the power of his might.—Eph. 6, 10.

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalms 1, 3.

Thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.—2 Cor. 2, 14.

Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.—1 Peter 1, 8.

Walking in the fear of the Lord and in the Comfort of the Holy Ghost were multiplied.—Acts 9, 31.



## INTRODUCTION

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I have been convinced for years that the Third Person in the adorable Trinity has not been honored as He should be.

I. We do not appreciate the Holy Spirit in his relation to the person and work of Jesus Christ and we may be astonished to discover that the whole life of Christ was controlled by the Holy Spirit.

1. In relation to the incarnation, the generation of the Messiah took place through the medium of the Holy Spirit.

2. At the Baptism of John, the Spirit descended from heaven like a dove and abode upon Him, when the Father said, "Thou art my beloved Son in thee I am well pleased"—. At this time Jesus stepped from the bounds of a private life as a citizen of Nazareth, to the position of the Second Adam. After that time the whole life of Jesus was moved, controlled and manipulated

by another person—and that person was the Holy Spirit,—thus his entire ministry was in the power of the Spirit.

The teaching and preaching of Christ was under the anointing of the Holy Spirit, and His miracles were performed not by His divine power as the Second Person in the Godhead, but by the Holy Spirit. We know Jesus laid Himself on the altar a voluntary sacrifice but we are told that He did this by the Holy Spirit for it was “through the Eternal Spirit He offered himself without spot to God.”

And as to his resurrection we have Peter telling us that Jesus was put to death in the flesh, but quickened by the Spirit. So we see that the earthly ministry of our Lord and Savior was begun, continued and finished in holiness and power by the Holy Spirit.

II. Neither do we appreciate the Holy Spirit in his relation to our own life and work.

1. Our Lord teaches us that every man that is born again, is born of the Holy Spirit, and that all the believers shall ask and receive the baptism of the same Holy Spirit with which He himself was baptized; and that when He is abiding in us — He will convict the world of sin; teach us the truth; show us things to come; take the things of Jesus and reveal them unto us; glorify Jesus in our bodies which are His tem-

ples; and finally quicken our mortal bodies and give us a glorious resurrection.

2. We know that Jesus came to this earth and was all here, making it His home, but alas we do not know that the Holy Spirit came and is all here, making our bodies His temples.

As the Jews ignored, dishonored and rejected the Second Person in the Trinity for which there may be forgiveness—so the church people are in danger of ignoring, dishonoring and rejecting the Third Person in the Trinity for which there is no forgiveness either in this world or the world to come.

To help all the Christian people to receive, honor and worship the Third Person in the Trinity as well as the First and Second Persons, I have written this volume.

R. N. McKAIG.

Sioux City, Ia., May, 1910.



## CHAPTER I.

### THE REAL PENTECOSTAL LIFE.

The Pentecostal Life is a lovely and beautiful life. Many people have wrong views and are afraid of it. *They think it is fanatical.* There is a fanatical life and it is doing much harm. The devil is trying to get earnest, dedicated Christians to go into extremes or after some gifts, no matter what; or some helpful fad—or conquest—and succeeds in some places with most disastrous results.

#### *I. How can we Distinguish between the True and the False.*

1. The Pentecostal life is a reasonable life and calls for a reasonable service.

The fanatical life is full of pride and self-will, excesses and extravagances.

2. The Pentecostal life is modest and humble and not puffed up with spiritual pride. Doth not behave itself unseemly.

The fanatical life is full of pride and self-will;

denounces modesty and humility and is self-assertive.

3. The Pentecostal life is kind towards those who differ, and has long suffering with joyfulness.

The fanatical life is unkind, uncharitable and opposes everybody who will not follow; and then talks about "persecutions for Christ's sake."

4. The Pentecostal life is always teachable; ever ready to learn, willing to sit at the feet of others and be instructed.

The fanatical life is unteachable, knows all that you know and then more. Goes as far as you go and then some.

Like the Mormons, they have our Bible and then they have another, a new revelation that discounts the old one.

Like the Burning Bush people, who claim to have the baptism with the Holy Spirit, and then they have another baptism with fire that burns out denominationalism and gives them liberty to denounce and ridicule and satirize all the rest of the Christian people.

## *II. What it is not.*

1. The Pentecostal life is not the absolutely perfect life. That belongs to God—not to angels, Adam or us.

2. The Pentecostal life is not the angelic life.

The angels are unfallen creatures, and obey God perfectly, having no need of the atonement.

3. The Pentecostal life is not the Adamic life; we come short of the intellectual and physical perfection of Adam—and will not gain that perfection till soul and body are in heaven.

4. The Pentecostal life is not a sinless perfection. That would take us out of probation. There is no sin in the soul, but through unavoidable blindness, various infirmities, defects of judgment, undue haste, overwhelming temptations, things may be done wrong—and we must have the blood of the atonement applied to us—all the time, to cleanse us from all sin. So that while it is not impossible to sin, it is possible not to sin. As it is not impossible for a truthful man to lie, but it is possible for him not to lie; so it is possible for a christian not to sin.

5. The Pentecostal life is not a matured life, in which it is impossible to grow. It does not stop growth, but accelerates it by putting the soul in the best condition for growth, just as the removal of disease from the body, enables the child to grow.

6. The Pentecostal life is not above temptation, but it assures victory in temptation. The new birth by the Spirit brings pardon and peace with God. The Baptism with the Spirit brings purity and the power of God for victory over temptation.

7. The Pentecostal life is not just a good, religious experience, that is necessary to get the Pentecostal life. No one can be baptized with the Holy Spirit unless he is forgiven of all his sins.

### III. *What it is.*

1. The Pentecostal life is a *life of freedom*. "Where the Spirit of the Lord is there is liberty."

There are hosts of people who have been quickened from the dead and brought out of the grave of their trespasses, who are like Lazarus, wrapped with napkins and bound with the ceremonies of death. They have life, but not liberty; they can breathe, but cannot talk; kick but cannot walk. They are like the colored people after Lincoln had signed the proclamation of Freedom. The Yankees said they were free, but their old masters said they were not free; they were dazed and sat around in idleness and dirt and did not help themselves, nor assert their liberty. So there are many Christians trying to get out of duty, tied up with fears, excusing themselves from duties that must be performed. God has provided a supply of the Spirit of Jesus so that a man can be what he ought to be and do what he ought to do, and go on in that life from grace to grace.

2. *The Pentecostal life is a strong life.* "Be strong, in the Lord and in the power of His

might." Ye shall receive power after the Holy Ghost is come upon you. They shall go from strength to strength. "Behold I have given you *power* above all the *power* of the enemy."

We are commanded to be strong in the Lord, not preachers but the church. Not strong in our *prejudices*, not *strong in our wills* like the people that opposed Stephen. He said they were stiff-necked and uncircumcised in heart and ears and always resisting the Holy Spirit. Then they gnashed their teeth and rushed upon him, and stoned him to death. Not strong in theory, but *strong in the Lord*. Now, don't think of a house and you being in the house, but think of the hand or an arm in the body, so that all the power or life of the body can be used by the fingers or hand. God wants us to be strong. If a man is as strong financially as his financial backing, how strong we ought to be! As strong as our spiritual backing. So Paul says, "I can do all things through Christ who empowers me." For all things are possible with God, and all things are possible unto him that believeth.

3. *The Pentecostal Christian is a well rounded one.* He is a trinity of good things. He may be called lopsided, over-developed on one line, but he abounds in three things, fruit, leaves, and works. He brings forth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper.

The fig tree was not cursed because it had leaves, but because it had *nothing but leaves*. Just as a great many church members have nothing but the profession. We are exhorted to hold fast the profession of our faith. I like palm trees because they hold fast to their profession. The leaf tells the kind of a tree like the scale tells the kind of a fish. One summer in Minnesota the trees around our house were stripped three times of leaves. The worms ate the leaves so the trees were bare, and looked like they were dead, but three times the trees pushed out the buds and then the leaves. They had life in them and they kept up the profession. But fruit is the main thing. Love, joy, peace, gentleness, goodness, kindness, faithfulness, selfcontrol. These also come with the leaves.

4. *The Pentecostal life is a triumphant life.* "Thanks be unto God who always causeth us to triumph in Christ and maketh manifest through us the savor of his knowledge in every place."

Way back in the Old Testament God has promised to make us triumph. "I will cause you to walk in my statutes and ye shall keep my judgments and do them." "Triumph in every place," says Paul. What does he mean by triumph? He was whipped and stoned, imprisoned, insulted, betrayed, ship-wrecked and persecuted from one place to another. What was the triumph? Why none of these things moved him and every place

he gave out the evidence that Christ lived in him. So many Christians are backing out and giving up the Christ life, a little loss of money, hurts their pride and they won't go to church any more. A little criticism and they refuse to testify. Now read Romans 8, 35-38: "Who shall separate us from the Love of Christ? Shall tribulation or famine or nakedness or peril or sword? Nay in all these things we are more than conquerors through him that loved us, for I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

5. *The Pentecostal life is a joyful life* . "Whom having not seen ye love, in whom though now ye see Him not yet believing ye rejoice with joy unspeakable and full of glory."

The disciples did eat their meat with gladness and singleness of heart. They were filled with joy and with the Holy Spirit. The great difference between the heathen religions and Christianity is the joy of the Lord. Their religious people are all sad, long-faced, gloomy. When Dr. Mabie was in India he said to one of the old heathen priests: "You have lived long and studied hard what have you got to say?" And the old man answered through an interpreter: "I have

lived long and studied hard, but I have nothing to say." The Pentecostal Christian has something to say. He can sing,

"The Comforter is come, the Comforter is come,  
The Holy Ghost from Heaven, the Father's promise given,  
Oh, spread the tidings round, wherever man is found,  
The Comforter is come."

How we misrepresent Jesus Christ! When He was going to the cross He astonished his disciples by saying: "My Joy I give unto you that your joy may be full." Don't look down your noses. Don't pull your faces out so long. Don't be sad. Jesus went up from talking with Abraham. Jesus went up from the Mount. Look up. Lift up. Be joyful. Don't sing "Down Life's dark vale we wander till Jesus comes," but sing "Joy to the world the Lord is come, Let earth receive her king." The one characteristic that marked the face of the disciples was their joy. They were so joyful that some of the people said they were drunk. When Bunyan wrote the Pilgrim's Progress in the old Bedford jail he said: "So I was lead home to prison and I sat me down and wrote and wrote because Joy did make me write." That old dingy prison was like heaven to his soul. He has been praising God for Bedford jail for three hundred years. It was Joy that made Paul and Silas sing and shout till they

were made free, and the Jailer and his family got saved. "In everything give thanks for this is the will of God in Christ Jesus concerning you." "Rejoice evermore and again I say rejoice."

When you have the joy of the Lord you can shout coming down as easy as going up. When I was in Lincoln there were some of the saints there who were happy in the Lord. They gave liberally to the new church we were building. Then I went back to lecture during the drought. They were so poor they didn't have twenty-five cents to spare and couldn't come to the lecture, but you ought to have seen them in the prayer meeting and the class meeting praising the Lord in their poverty. The first time I ever saw this, was just at the close of the war. One of my neighbors who was a wealthy farmer during the war lost all he had and moved away. After the war I was preaching at Kentland and I saw a poor man under the gallery and after the sermon he invited me home with him. We went to a little unpainted building, no carpet on the floor, no table cloth, not a set of knives and forks. Poor but clean. He said "Return thanks," and I began to cry and didn't say a thing. After dinner he said: "I am the happiest man in this town. Don't pity me, but tell your father that if I could have my old farm and give up the joy I have in the Lord *I wouldn't do it.*"

6. The Pentecostal life puts the *emphasis in*

*the right place.* "Then had the churches rest; and were edified and walking in the fear of the Lord and the comfort of the Holy Spirit were multiplied." Acts 9-38.

The word comfort means admonition or exhortation. The Holy Spirit will tell us where to put the emphasis of life. What constitutes good reading is to know where and when to put the emphasis and it is true of living as well as reading. We must put the emphasis in the right place.

When George Muller began his great work of faith, the Holy Spirit showed him that the great thing in his life was to be *warmed and refreshed and anointed with the Holy Spirit every morning*, by reading the scripture and prayer and then came his great work of faith. That was the secret of his power and victory. How many are putting the emphasis on the external life. They want a fine house, a great fortune, political honor; they want the appearance, the building, the numbers, but their inner life and communion with God has no value. I heard of a woman in Kansas whose cow was killed on the railroad and she put in a claim for \$40 damages, and pressed the matter until she got her money. Soon after her husband was killed on the same railroad and the Manager was greatly concerned about the damages and went out to see what she thought it would be, when she put in her claim with great

earnestness and "allowed her husband ought to be worth as much as the cow," so she received a check for \$40 and *no sense*. She didn't know where to put the emphasis.

When we see the greatness of eternity and the destinies that are opening up before us, we see the necessity of the right emphasis—putting our lives in harmony with the Holy Spirit. No one needs to know where to lay the emphasis so much as preachers. How can we preach without receiving the Holy Spirit? If the preacher is talking about love of God given unto us, he must say "the love of God is shed abroad in our hearts by the Holy Spirit." If his theme is prayer, he must say "the Holy Spirit is the Spirit of grace and supplication and there is no real prevailing prayer unless the Spirit Himself maketh intercession in us." If he is teaching his people to sing, they should sing in the Spirit. If he is urging his people to be joyful he must tell them of the joy in the Holy Spirit. If he is urging them into freedom, where the Spirit of the Lord is, there is liberty. Does he want his people to be strong he must show them how to be strengthened with might by the Spirit in the inner man. Do you talk of full assurance that can only be realized by the Spirit of the Son crying, "Abba Father in our hearts."



## CHAPTER II.

### THE BELIEVER'S NEED OF THE HOLY SPIRIT.

The fact that Jesus came is the divine evidence that the world needed Him. The fact that the Holy Spirit came is also the divine evidence that the church needed Him.

I am just as optimistic as it is lawful to be, but I see that the New Testament Christian life and the actual average Christian life do not agree.

The Holy Spirit is needed in the church—more to day than ever—because without the Holy Spirit the vision is too dim; without the Spirit the life is too feeble; without the Spirit the holiness is too defective; without the Spirit the power of the church is inadequate; without the Holy Spirit the love of the church is too selfish and limited, in fact, nothing can be done without Him.

#### *I. The Holy Spirit is needed in revival meetings.*

He is needed in the singing so that we will sing for Jesus and not for self—sing to save the people

and not to show our voices; He is needed in the praying, so we will pray in the Spirit and not from memory, or habit, or from the prayer book. So we can pray to God and not to the public.

We had an hour for prayer in a meeting in Nebraska and next day one man said there was "no sense in what you asked us to do yesterday." "I went to my room shut the door, put my watch on the chair and kneeled down to pray, and after I had prayed for everybody I looked and it was only 2 minutes and 30 seconds. No sense in praying an hour."

The Holy Spirit is needed in testimony so we can speak unto men for edification and exhortation and consolation.

He is needed in the preaching, so we will know what to preach—and can say with Paul I was with you in weakness and in fear and in much-trembling, and my speech and my preaching was in the demonstration of the Spirit and power.

## *II. He is needed in the church to convict the world of sin.*

The church is largely at sea on how to convict sinners of sin.

1. The laymen think the preachers are to do it and the preachers are told to preach on Hell and the torments of the damned.

2. Preach on the Law for people do not know the demands of the Law of God.

3. Preach on the Judgment Day, when every man will give an account of the deeds done in the body.

4. Preach against popular amusements, card-playing, dancing and theater going.

5. Preach on the unpardonable sin, or preach on the Love of God.

6. Let us ask Jesus how we shall convict sinners; He will say, "when He is *come*, He will *convict the world of sin.*" He will use everything to do it, tears, voices, songs, prayers, testimonies, sermons of every kind, sermons on every subject. Edwards preached on sinners in the hands of an angry God and sinners were converted by the hundred. He will use a *salutation*. A rich man in Cleveland was mowing his lawn when a poor man with his dinner pail went by and he said, Good morning, sir, Good morning. The poor man said to himself: He spoke so friendly, he must be a Christian, and the last thing mother said to me was, she wished I would be a Christian; and all day he was troubled and the next morning he stopped at the rich man's house to see how he could become a Christian. A man in Philadelphia looked at another man, stared at him, thought he knew him, but found he did not. The next week the man met him on the street, and said, I want to tell you that you have saved

me, and now I am a Christian. When I met you last week, I had \$1,500 in my arms and I was going to Canada, but I saw your eyes and I said, there is an honest man and I will be one too, and I took the money back and am a Christian man to-day.

*III. We need the Holy Spirit to transform our hearts after we are converted, and endue us with power to have victory. The church is not bad, it lacks, it lacks courage, it lacks love, it lacks peace, forgiveness, purity and power. To-day there is a deep feeling among Christian people that God's ideal of a Christian life and the real state of the church do not agree. There are thousands of Christians that are beginning the Christian life and their experiences are very little better than stumbling and rising. Their circumstances are not propitious for growth and development. They are not living in Christian conventions, or conferences, or revival meetings, and they do not have that triumph that they expected to have when they began the life. These thousands of Christians are longing to please God. They want to live in conformity to his will, they want to walk worthy of their vocation, but it has hardly dawned upon their minds that it is really possible for Christians to please God while they dwell in the flesh. It has hardly dawned upon their minds that this victory and this triumph comes through the Pentecostal*

baptism with the Holy Spirit. The carnal mind is not like dust on the furniture or drift wood on a stream of water—but it is interlocked, interwoven intertwined in our moral and spiritual nature and can only be removed by the Holy Spirit.

It is acknowledged among Christian people that the Holy Spirit is not recognized, is not known in the church to-day as God has intended that He should be known among His people. In the preaching and in the practice there is not that close relation and dependence upon the Holy Spirit that God has declared in His word that there should be, and it is generally acknowledged that Christian people are not living thoroughly consecrated lives.

When God speaks about His children, He says very strange and beautiful things about them. He says that the "righteous are as bold as a lion," and that "they are without fear." He says that they are "watchmen that have no fear in the night," that they are "soldiers, faint, yet pursuing." He says that they are "workmen that need not be ashamed," that they shall "stand before kings and fear none of the things that shall happen to them," that "one shall chase a thousand and two shall put ten thousand to flight." He says that "when they are in prison they shall rejoice," and "count it joy when they fall into divers temptations."

Now when we seek for living examples of what God has said, there is a lack of harmony, aye, there is discord, and how to account for this discord or this lack of harmony is the question. When we look at Christian people we find them—hesitating to do their duty, we find that they are very timid, they are afraid they will offend people. We find that they are driven from one experience to another, tossed about with divers temptations; they become angry or irritable; sometimes they become revengeful or censorious and faultfinding, they are self-willed and stubborn, they yield to almost any of the temptations that come to them, and while they are dissatisfied with doing these things, still they have a conviction that they have to do them.

We find, that instead of being "brave as lions," "bearding the lion in his den." "not hesitating to stand before kings," that they are like sheep that are lost. They are like the "reed that is shaken by the wind," they are like lambs that have been torn by wolves. They have hands, but their hands are hanging down a deal of the time; they have faces, but their faces are not like flint; they are timid, easily abashed; they have to be coaxed and petted, or they will go back to the world.

*IV. Then again the work we have to do is impossible without a supernatural power. The church is sent*

to do a great work in the world. This work cannot be done unless the mighty Spirit of God is in us to do it. The church is not a political party to have cards signed and get votes enough to elect the Kingdom of God; when people get into the church by signing cards, they usually play cards after they are in; the church is not a fraternity in which we will be "urbane in deportment, courteous in expression and steadfast in friendship," and let the outside world go to the devil. It is not an educational movement, a financial reform, a temperance reform or a social reform, but it *is a New Creation*. "Beloved, if any man is in Christ Jesus, he is a new creature. Old things have passed away, behold all things are become new." A man cannot make himself anew, or regenerate a brother and make him new. A minister has not the power, a layman has not the power to save a man by his own strength. We might as well talk of a man creating Halley's comet, as to talk about creating a man anew. The human heart is not to be changed or refined by human influence. There must be a supernatural power accompanying the word of God and dwelling in the believer, if he is to succeed in doing the work that is needed in unsaved men.

*This work is called a resurrection from the dead.*

"You hath he quickened who were dead in trespasses and sins." There is not power in man

to raise a dead body. So there is no power in man to raise a dead soul; a soul that is dead in trespasses and sin cannot be resurrected by the will of man, or the will of the flesh, but only by the Spirit of God.

The Bible does not say that a sinful man is sick, or sleepy, or stupid, or that he is suffering from a disease, that he is cauterized or calloused, or seared or something of that kind. The Bible says the man is dead—dead in trespasses and sins and the sooner we come to understand this as God sees it, the better it will be for us. Whatever death means to the body in its relation to life, it means to the soul in its relation to God. When a man can go to the grave, open it and call forth the dead, then he might talk about saving a soul. The thing to be done is beyond the ability of all the men on the face of the earth, unless there comes to us a supernatural power.

*V. We need the Holy Spirit because of the enemies we have to oppose.*

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places!”

This is not a battle against flesh and blood. It is not simply one man contending with another. We are not fighting against humanity. We are fighting against principalities, against powers

and against wicked spirits. The foes you have to meet every day are not merely foes in human shape. They have no sympathy, no mercy, no compassion. The enemies you have to meet, are not human, they are diabolical powers. So that there is great need for us to have the entire preparation that God can give us. Who is sufficient for these things?

How can we go forward and do this work, how can we meet the enemy, saving men that are dead in trespasses and sins, lifting them up out of their deadness and bringing them to God, with such foes trying to thwart our efforts, unless there comes to us a mighty enduement of the Holy Spirit?

#### *VI. Jesus received this baptism.*

Luke 3, 21-22. "Now, when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened and the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, 'Thou art my beloved Son in thee I am well pleased.'"

If Jesus needed to be baptized with the Holy Spirit in order to carry out His work, is it possible that any believer can do his work and accomplish his full mission in life without this special baptism? Jesus came on purpose to save man. He was the eternal Son of God. He knew what the

work was, before He came. He told his mother in the early part of his life that He "must be about His Father's business." He knew the enemies He had to meet. He knew the work that had to be done in the redemption of the world. And yet if this same Son of God, had gone away from this world before the baptism of the Holy Spirit came upon Him, He would not have been known to-day. With all His power and all His purpose, He still needed to receive the anointing of the Holy Spirit. He defeated the devil in the wilderness, preached the things of the Kingdom, performed the mighty miracles, by the power of the Holy Spirit. How can we expect to enter upon our mission and take our place without this same anointing upon us?

*VII. We need the Holy Spirit because it is the command of Jesus.*

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith He, ye have heard of me."

I take it for granted that the command of Jesus presupposes an absolute necessity. It was not a freak of authority when He commanded His disciples to tarry for the enduement of power, but it was because of an absolute necessity the Lord sealed the mouths of His disciples and did not allow them to preach a single sermon about

His salvation until they were endued with the Holy Spirit.

They had been with Him for three years. They had seen His miracles. They had been intimate with His life. They had known His teaching. They had known His suffering and His resurrection. Yet they were not allowed to tell about Jesus, about His birth, or His life, about His miracles and His sufferings on the cross, about His death, and His resurrection until they received the Holy Spirit.

Peter could have preached Jesus. He could say many things we cannot say. He could say, "Oh, yes, I know this man Christ. He came into my house once and put His hand upon my wife's mother who was sick of a fever and the fever left her. I know He has power over diseases. Another time four people brought a sick man into my house. They let him down through the roof, and I saw Jesus heal him and heard Him say, 'Arise', and the man took up his bed and went away. I was with Him in the wilderness, when He performed the miracle of the loaves and fishes, feeding five thousand men besides women and children. I was in Jairus' house when they laughed Him to scorn and He put them all out but her parents and took us into the room and took hold of the child's hand and brought her back to life again. I was with Jesus when He cried with

a loud voice at the grave of Lazarus and the grave was opened and Lazarus came forth and was restored to his sisters and his home. I was with Him in the garden. I was with Him when the sweat ran down from His brow as drops of blood. I was with Him in the cruel trial. I shall never forget the look He gave me when the cock crew. How He looked on me in compassion when I had denied Him. How can I forget when the sun hid its face and the veil of the temple was rent? I ran to the tomb with John early in the morning. He was not there. I will not forget how He met me alone. I will never forget the words that He gave me when we met together after the resurrection. I was present when Thomas said, 'My Lord and my God.' "

And yet Peter was not prepared, Peter was not ready to preach. Is it possible that any of us may have the idea that we can go on in our work and do what God wants us to do in our business, in our homes, in society, and bear the testimony we ought to bear, without the baptism of the Holy Spirit.

The disciples were converted men. They were born of God. Their names were written in the Lamb's Book of Life. They had kept the word of God. Jesus said, the Holy Spirit was with them and should be in them.

Yet, if they had gone forth, without the Spirit, not obeying the command to tarry at Jerusalem, the world would not have heard of them, and there would not have been a single convert to Jesus of Nazareth.



## CHAPTER III.

### THE CONVICTIVE WORK OF THE HOLY SPIRIT.

Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away the Comforter will not come unto you ; but if I depart I will send Him unto you.

And when He is come, He will reprove the world of sin, and righteousness, and of judgment ;

Of sin because they believe not on Me.

Of righteousness, because I go to my Father, and ye see Me no more ;

Of judgment, because the Prince of this world is judged.

John 16:7-11.

The Father so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. The Son so loved the world that by the grace of God He tasted death for every man. The Spirit so loved the world, that He is come to convict the world of sin because they believe not on Jesus. The first great work of the Spirit when He is

come to his disciples is to convict the world of sin. Let no one seek the baptism with the Spirit to end in self. He wants a clean temple in which to dwell, but not to lay around in. He wants it for service, in which He may glorify Jesus, that the world may know that the Father has sent Him to save humanity.

1. We lose the force of all this scripture, because we do not see the close connection between the seventh and eighth verses. If I go not away the Comforter will not come unto you. "But if I depart, I will send Him unto you. And *when He is come*, He will reprove the world of sin, and of righteousness, and of judgment."

Before the Holy Spirit convinces the world of sin, and of righteousness and of judgment, He has to come to the believers. "I will send him unto you and when He is come unto you he will convince the world of sin, and of righteousness and of judgment." The convictive work of the Holy Spirit in this world is to be done after He comes to his disciples, for, it is out from them, and through them, He convinces the world of sin, and of righteousness, and of judgment.

We know that the Spirit is to convince the world of sin, and we often say, "Not by might, nor by power, but by my Spirit," but we have no idea that the Spirit is to convince the world of sin through us. We suppose that He will

convince the world of sin, out of heaven, but the teaching is very clear that the Holy Spirit is to convince the world of sin, not from the skies, but through the disciples. He shall come to them and abide, and through them and through their testimony, the world is to be convinced of sin. We have a vague notion as we pray for the world to be put under the conviction of sin, that the Spirit will do it in a kind of a general way, from the skies, but the Lord says, "I will send him unto you, and when He is come, He will convict the world of sin."

He says, "Ye shall receive power after the Holy Ghost is come unto you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth," and through them and their testimony, the world was to be convicted of sin.

You remember when He did come to his disciples and they began to testify of Jesus, Peter led in the testimony about Jesus being the Christ of God and about His crucifixion and death and His exaltation and just as soon as he gave in his testimony, the people began to say, "Men and brethren, what must we do?" They got conviction right away, just as soon as the Holy Ghost came upon the disciples, and Peter began to testify.

The power to convince the world of sin is not to

come directly out of heaven to the world, but it is to dwell in the disciples, and through their faithful testimony, the Spirit will do His work.

2. We lose the real meaning of this scripture because we read it "when He has come He will convict the world of sin." When we have had a revival meeting or a camp meeting, He will convict the people of sin. This is far from the truth. Jesus says, when He is come incessantly and continuously come and is abiding, He will keep our minds and our hearts in rapport with him; when His will and our wills are in harmony; His heart and our hearts agree; His testimony and ours are the same; then will the world be convicted of sin. We cannot expect the Spirit to bear testimony through us, unless we are in harmony with His purpose. Our testimony is powerless because we are not in rapport with the purpose of Jesus Christ. Our testimony is always effectual just in proportion as there is oneness between the mind of the Spirit and our minds. The purpose of the coming of the Son of God was to put away sin. The purpose of the coming of the Holy Spirit is to convict men of sin, and then save and keep them from sin.

3. It is an easy thing for us to accuse the world of sin. Or to charge the people with being sinful; looking upon them and saying, we are better than you. It is easy to say, you tell lies,

you swear or steal, you are guilty of adultery or murder,—but that is not the testimony that the Holy Spirit gives us. That kind of testimony is not from the Spirit. He never puts it into the heart of a man to say that he is better than any one else. That is simply phariseeism. When the Holy Spirit bears testimony against the world there are three infallible points He will never miss. Three marks that are always present.

1. *He will convict us of fault.* We are too easily satisfied. We think too highly of ourselves. We don't hunger for the many unsaved people. You remember the hunger of John Knox, when he cried out in agony, "Oh, Lord, give me Scotland or I die." You remember the hunger of John Wesley when he was shut out of the church and stood on his father's tombstone and declared, "the world is my parish." We gather a few and forget the many. We wind up the year with feasting instead of fasting and prayer for the great throng that are not saved. When the delegates from the West for the General Conference were in Chicago they had a great feast at \$2.50 a plate when there were seventeen unsaved families within two blocks of that feast, that had not had one morsel of food that day. Dr. Bronson says, he was convicted that it was wrong while he was at the table, and when he went to his prayer meeting at E..... he confessed

it. Another man said he was convicted at the same table for he had fed ten families that day and had left ten other families without a mouthful. Do you think that feast made the families believe in Jesus? We need less feasting and more prayer and fasting to save this sinful world. When our hearts are pained for the unsaved world then will we be in a position to carry the gospel to them.

2. Another indication is, that when you look upon the sinful world, there is a *deep tender grief for the people*. There is a willingness to sacrifice your pleasures, your comforts and your rights for their salvation. You may be sure that if you are condemning people without any burning desire to save them, you are not in sympathy with Jesus Christ, who gave His own life for their salvation. One of our returned missionaries went to the missionary committee and asked to go back to India. Why do you want to return, you are a sick man, said the committee. Oh, said he, I long to save them, so that I cannot sleep at night. David Brainard was in such pain for the North American Indians that he went to a hostile tribe, put up his tent nearby and knelt down to pray for them. The chief sent spies to see who it was, and while he was praying and the spies were watching him, a rattle snake crawled over his feet. He was in such an agony

that he did not notice it. They reported it to their chief and he said, he is a man from the Great Spirit. And he won the tribe for Jesus. When Jesus was on the hill outside of the city, He was in such an agony for Jerusalem that He cried out aloud, and said, "Oh, Jerusalem, how I would have gathered thee as a hen gathers her chickens under her wing, but you would not let Me." When He was on the way to the crucifixion and Simon was carrying His cross, for He had fainted, He saw the two Marys and His mother weeping and He said, weep not for Me, but weep for yourselves and your children, for the days will come when they will cry "oh, rocks, fall on us and hills cover us from the presence of the Lord."

3. The other indication is that there is a strong triumphant faith in Jesus for the salvation of the world. We see sin and its power over men, but we also see sin condemned, atoned for and put away in Christ, and if they will only receive Him, they will surely be saved.

4. He will convict of sin because they believe not on Jesus. Not convict the world of crime, the law can do that. Not convict the world of vices merely, the conscience is sufficient to convict of swearing, stealing, drunkenness, gambling or opium eating, but He will convict of sin, because they reject Jesus Christ. The

appalling sin of unbelief is the great sin of the world. Ask an American what is sin and he will say, it is to lie, or to swear, to steal or drink. Ask a Hindoo what is sin, and he will say, it is killing a white cow or breaking caste. Ask a Pharisee what is sin, and he will say, eating with unwashed hands or carrying a bed on the Sabbath day. Ask the Holy Spirit what is sin, and He will say, it is not to believe on Jesus Christ. For the appalling sin of the world in the sight of God the Father is unbelief in His Son, Jesus Christ. The crucifixion of Jesus was the worst crime, the foulest, deadliest sin ever committed by men. Why did the priests take part in the crucifixion? Because they did not believe in Him. Why did Judas betray Him? Because he did not believe in Him and was mad because he did not receive that \$51. Why did Pilate deliver Him? Because he did not believe in Him and did it as a political stroke of policy to pacify the Jews. Why did the soldiers drive the nails in His hands and feet? Because they did not believe in Him. The envy of the priests; the betrayal of Judas; the clamor of the multitudes; the treachery of Pilate; the brutality of the soldiers, was all the result of unbelief in their hearts, and unbelief in every man's heart would do the same thing if opportunity was afforded.

How do we expect the world put under the

conviction of sin? How are we trying to have the world repent and seek the Lord Jesus Christ? In many places the best church members expect their preacher to do it. They expect him to be filled with the Holy Spirit. They expect him to pull the church along and have an increase in the membership and if he don't do that, they will trade him for a preacher that can do it. Just like the teamster who depends upon his team to pull his cart. If they cannot pull the cart, he will swap them for another team that can. Churches have the impression that it is the preacher's business to get the world convicted and converted and into the church and if they find he cannot do it, they will swap him for another that can.

How do the preachers expect the world to be put under conviction of sin? They are preaching logical sermons. They are preaching flowery and scholarly sermons and using every illustration and argument to get the people under conviction of sin. They talk and pray and work, but the world goes on in sin.

The preachers and the members do not realize that only when the Holy Spirit is come every day and hour, that the world will be convinced of sin.

In order to have the Spirit convince the world of sin He must be received.

1. I need Him for myself, for I cannot live the acceptable life and please God without Him.

2. I need Him for the sake of others. The world is in sin and death, and the church is to save the world. I am part of the church, and must be filled with the Spirit.

3. I need Him for Jesus' sake. He loved the world, suffered for sin and sends the Holy Spirit to me that I may reveal Jesus to the world, and for His sake I'll not rest until I have received the Comforter who through me may convict the world of sin.

## CHAPTER IV.

### PREPARATION FOR THE RECEPTION OF THE HOLY SPIRIT.

If ye love me, keep my commandments and I will pray the Father and He shall give you another Comforter that He may abide with you forever. St. John 15:15-16.

And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which saith He ye have heard of Me.

The Angel of God, whose I am and whom I serve. Acts 27:23.

My times are in Thy hand. Psalm 31:15.

The baptism with the Holy Spirit is a definite and specific work. It is a specific experience which believers are to receive. But we do not believe that it is given by the Lord Jesus unexpectedly and suddenly to any man. We do not believe it is an unsought baptism, or that it comes without any preparation of heart or mind. We do not believe it is like a flash of lightning—in a

clear sky, or like the firing of a gun in times of peace; but it is more like the entrance of a king into a city that has prepared itself to receive him, or it is like the rising of the sun in the morning after the night is far spent and the morning star has been shining.

Jesus himself did not unexpectedly receive the baptism with the Holy Spirit. It was not until He had prepared Himself. It was not until He had fulfilled all righteousness and received the baptism of John.

The disciples were prepared for Pentecost. Jesus had told them time and again that if they would keep His commandments He would pray the Father and the Father would send them another Comforter.

*I. The disciples were at that time good people.*

What state of grace were they in? Were they Christians or not? If not Christians, then this baptism was their regeneration and justification. If they were, then this is the New Testament preparation for *living* and *serving*. I say living and serving, for many people have sought and received the baptism, but failing to see that the Lord wanted service out of them, they have lost out and some of them have gone on professing the blessing, when they have lost the reality.

1. They were regenerated. We say: "Believe

on the Lord and thou shalt be saved." They had believed on Him. They had received Him and "as many as had received Him to them gave He power to become the sons of God, even to them which believed on His name, "which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" *They were regenerated.*

2. They were adopted into the family of God. To be adopted is to have your names written in heaven. Their names were "written there on the pages white and fair." Seventy of them returned with joy, saying that the devils are subject unto us in Thy name and Jesus said, "Rejoice not that the devils are subject unto you, but rejoice rather that *your names are written in heaven.*"

3. They had the full assurance of knowledge. Jesus said to them, "Will you also go away?" and Peter said to Jesus, "To whom shall we go? Thou hast the words of Eternal life. We know and are sure that thou art that Christ, the Son of the living God."

4. Jesus said, "The world hated them because they were not of the world, even as I am not of the world." Jesus said to His own brothers, "The world cannot hate you," but it hated these disciples, because they were not of the world.

5. They were ordained and commissioned. "You have not chosen Me, but I have chosen you and ordained you that you should go and bring

forth fruit and your fruit shall remain." "As the Father hath sent Me, so send I you. Heal the sick, raise the dead and cast out devils. Behold, I have given you power above all the power of the enemy."

6. They were spiritually minded. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." They already knew the Holy Spirit and were waiting to receive Him. Jesus said, these men were spiritually minded, and "He would send them the Spirit of truth whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you." They were not backslidden. Thomas had gotten over his doubts and said, "My Lord and my God." Peter had repented of his denial, and had told the Lord, "Thou knowest all things, and thou knowest I love thee." Judas had gone out and hanged himself. Some of them had eaten toasted bread and broiled fish that He had prepared with His own pierced hands. Aye, they were the best class of people that, up to that time, had ever assembled on the face of the earth.

*II. This waiting signified that there was an intense desire on the part of disciples to receive this baptism.*

Men do not wait for anything unless they

want it. They did not go into that upper room and dismiss all care and all anxiety, or spend the time listlessly. They did not have a literary entertainment, or a social meeting, or a business meeting like an annual conference. The waiting that the disciples engaged in had all the intensity that could be concentrated on any subject. They were intensely desirous that the promises of Jesus Christ should be fulfilled in them. And they waited with earnest hearts that this baptism should come. I suppose they waited about like a mother waits for her absent child to return home after she has received word that the child is coming. I suppose the waiting was something like General Milroy had when he sent for Patterson and waited for him to come, that he might save the army of the Potomac from the great Bull Run defeat, but alas, Patterson never came. I suppose the intensity of spirit with which they waited was something like the agony of soul that the old Iron Duke had when he saw his splendid army on the verge of being annihilated. And lifting up his hand and wiping the sweat from his brow exclaimed, "Oh, that Blücher would come!" Thus the disciples went into the upper room to wait with all the agony of soul that is imaginable, and every moment that passed only increased their intensity. Every moment that passed waked up a more earnest desire that this

Comforter should come to them. Charles Wesley described it in this way:

“Restless, resigned for Thee I wait,  
For Thee my vehement soul stands still.”

Do you want Him to come, He will not come unless He is wanted.

### *III. This Waiting Signifies Earnest Seeking.*

Not only was there an earnest desire on their part, but there was also an earnest seeking. God says in regard to this gift, “Yet for this thing will I be inquired of by Israel to do it for them.” If ever there was a little company of men on the face of the earth seeking for anything, that little company was the disciples that went into that upper room.

Did you ever wait all night in prayer for a blessing of God to come upon you? If you did, you know this, that after the first two or three hours you begin to get down to business. The first prayer was a very wordy one. It included many things. Your mind wandered at a great many points, and you told the Lord about a good many things during the first few hours. But when you came towards midnight, how different your prayer. You fixed your mind on the one thing for which you were really praying. Your soul held on to God with a singleness of purpose that you did not dream of during the first or the second hour of that prayer. These

disciples did not think it was too long to pray twenty-four hours for the promise of the Father. They were not discouraged because their prayers were not answered immediately. They did not say, "I have sought the Lord and he has not heard me. I might as well quit." A great many people stop praying before they get really down to business in prayer. If the disciples had begun to waver when they went into the upper room they would have scattered before they received the blessing. They continued to pray all one day and the next, and the next, until the tenth day had arrived. They were determined to have the Blessing and the blessing, or else die in that upper room.

You will not get this baptism with the Holy Spirit until you seek it earnestly, until you fix your eyes upon Jesus and the chief desire of your life is to possess the indwelling presence of the Holy Spirit. Are we seeking Him in this way? If we are really in earnest it will not be many days until the Holy Spirit will come upon these waiting hearts of ours.

IV. This waiting signifies earnest *prayer* and *supplication*. Prayer is the asking and supplication is telling the reasons why *we* pray. Praying is just prayer. When we send petitions to Congress or to the Governor of the State we say, "Whereas such and such is the case, and it is

wrong, therefore, we ask," that we may be granted this petition.

Peter could say, "I need the Holy Spirit, so I'll never be in the way again and do things I ought not to do," and all the others said "Amen." John could say, "I need the Holy Spirit, so I'll never seek the best appointment again and forbid a man to cast out devils because he was not a Methodist." And all the rest said "Amen." James could say, "I need the Holy Spirit so I will not call for fire from heaven on the people that don't please me," and all the others could say "Amen." Thomas could say, "I need the Holy Spirit, so I can believe the brethren when they run ahead and find out something about Jesus that I don't know," and they all said "Amen." Peter, James and John might have said, "We need the Holy Spirit so as not to go to sleep when great things are taking place." They all could say, "We need the Holy Spirit so as not to be called Fools and slow of heart to believe what Moses and the prophets have written about Jesus Christ. So we all know what temper, what habit, what temptations have broken us down and why we need the Holy Spirit."

*V. This Waiting on God Signifies that they had no confidence in the flesh.*

Not only does this "waiting" signify earnest seeking, but it signified the denial of self. The

disciples never would have gone into that upper room if they had had any idea that they could get along without the Spirit. Jesus had said to them all along, "Without me ye can do nothing," and now He was gone and the Holy Spirit was to take His place and they went into that upper room denying themselves, having no hope that they could get along in the Christian life and do the work they had to do, without HIM.

The trouble with us is that we think we can get along tolerably well without Him. We think that somehow or other we can make a little showing, do a little good, and accomplish something without Him. The disciples felt sure that when Jesus was away from them in person they could do nothing. He told them over and over again that the Holy Spirit would make them able to do things and so they abandoned themselves at the start, having no confidence that worldly experience, that worldly customs, or worldly wisdom was going to help them. We have an idea that in carrying on the work of Christ we must have recourse to worldly wisdom that we must conform to worldly customs, that we must rely on many worldly things and thus gain prestige, honor or success. Our great need is to *abandon* our trust in worldly things that men are accustomed to rely on, and rest alone on the presence and power of the Holy Spirit.

*VI. This waiting also signifies that their lives*

were dedicated to God, so that they could say truthfully and all the time, "Thy will, not mine, be done."<sup>1</sup>

This consecration to God is to be eternal and made once for all. Then we are to stay consecrated, so that we can say. "I am willing to receive what Thou givest; I am willing to want what Thou withholdest; I am willing to relinquish what Thou takest; I am willing to suffer that which Thou dost inflict: I am willing to be what Thou dost require me to be; and I am willing to do what Thou dost command me to do." There must be no reserve, nor hesitancy at any point in the Christian life, we must be willing and ready to yield at any point to the direction of the Holy Spirit.

I do not know where they commenced in this consecration. I believe the last thing they consecrated was *their tongues*. They were required to witness unto the uttermost parts of the earth, and this dispensation of the Spirit was to be a dispensation of confession with the mouth, and their tongues were the very hardest things to consecrate, and when *they* were given up, the cloven tongues of fire rested upon them. They had the same dread of confessing Christ before men that we have. Today many fear to confess Christ, even in Christian congregations where everybody believes in Him as his Savior.

The first time this consecration was broken by the disciples, it was broken by the tongue. Two of the disciples said they had sold all their property for so much when they had kept back part of the price. They promised to tell the truth. They promised that their tongues should be dedicated to God and when they violated that covenant they both died instantly. That sin killed both of them.

The tongue is an unruly member full of deadly poison. Don't try to control your tongue. It is an unruly member, which no man can tame. James says, "No man can tame it." You can tame a lion or a tiger, or a wild cat, but only God can tame a man's tongue. Give your tongue over to the Lord to be tamed and to be used by Him, so that if He wants you to pray, your tongue will be loosed; if He wants you to exhort, you can exhort; if He wants you to praise, you can praise; if he wants you to shout, you can shout.

The devil has a heavy mortgage on a great many people's tongues. They seem to have a dumb spirit. They cannot talk about the things of Jesus Christ, and the reason is they do not consecrate their tongues. They can talk about horses and dogs and property and dress, or art, or music or anything almost that comes along, but when they come to the things of Jesus Christ, they have a dumb spirit, they cannot talk. How strange it is, that we have to coax and urge

people to get a testimony for the Lord Jesus Christ.' Even in a prayer meeting you can hardly get a testimony out of some people with a pair of forceps. But when you close the meeting, they will gibble and gabble, bibble and babble, twiddle and twaddle with everybody in the house over the most trivial things. What is the matter? Their tongues are not given to God. Is your tongue consecrated? I beseech you, if you have not given your voices and your tongues to God, make that consecration to-day.

*VII. They Consecrated all their Possessions.*

I do not believe they gave up the stewardship of their possessions. They put all their possessions down on the altar and relinquished their right of ownership. They considered their possessions as dedicated to the Lord; not to be used for any other purpose. They saw, that what they had, was used for that purpose and not for something else. And when the two disciples kept back a portion of the price of a possession and would not use it for that purpose, they suffered the consequences. How many of us consecrate our possessions to God and then go on using them as if they had not been consecrated, as if we were not under obligations to spend *all* to the glory of His precious Name.

I think there is a good deal of deception about the consecration of property. Louis XI. once

made a deed of one whole county in France—the county of Boulogne—to the Virgin Mary. He thought he was doing a pious thing, but he reserved for his own use all the revenues of the county. The Virgin Mary never got a cent. He gave the county to her and then used for his own purpose all its revenues. In the same way we dedicate our substance to God and then use the revenue for ourselves.

Ralph Wells once had a blackboard in front of his Sunday school on which he wrote these words: "See that Jesus gets it all." What did they mean? They meant that he had a little child in the Sunday school who died that week. Before she died she called her grandmother and said, "Grandmother, I want you to get my pocket book." Her grandmother went and got her little pocket book. She counted out all the money in it—48 cents—and said, "This is mine. This don't belong to papa, or mamma, it belongs to me. I have saved it all to give to the mission school and I want you to see that 'Jesus gets it all.'" She gave more than Louis XI. He did not give anything. She saw that Jesus got it all. When you put your possessions into the hands of God, see that He gets the revenue. See that God gets it all, and when He gets all it wont be long till you get all.



## CHAPTER V.

### THE WITNESS OF THE SPIRIT.

*The Spirit Himself beareth witness with our spirits that we are children of God. Romans, 8:16.*

Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

I. Cor. 2:12.

He that believeth on the Son of God hath the witness in himself.

I. John 5:10.

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father.

Gal. 4:6.

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

II. Cor. 1:22.

For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Spirit also is a witness to us.

Heb. 10:14, 15.

I am learning to honor, reverence and worship the Holy Spirit more and more, as I see the many important things He has surely been sent

into the world to perform. I am astonished that I myself am so slow to obey Him and learn from Him the things He has been sent to accomplish. One of the things that He has been specially sent to do is to bear witness with our spirits that we are the children of God and that we might know the things that are freely given us of God, for He shall take the things of Jesus and show them to us. No one who believes in the Bible will doubt the importance of these great matters which are so frequently mentioned in the scriptures. If we disregard these works of the Spirit, it is absolutely certain that our religion will degenerate into a mere formality and we will have nothing but the form of godliness, and soon will deny its power.

It becomes Methodist people to understand this doctrine of the witness of the Spirit, because it was especially given to them to make this work of the Spirit known to all mankind, and by the Methodists this part of evangelical truth has been recovered from the rubbish of the dark ages, and restored to its proper place in the church of God.

Let us examine this truth. The scriptures speak of four witnesses in this world.

1. *The witness of the Word.* God declares in His Word that such and such things, will bring forth such and *such results*. That is God's witness and testimony to humanity.

2. Then, when we believe the Word, *our own spirit confirms the word of Christ and bears witness that it is true.* "We are witnesses to these things, and so is the Holy Spirit whom God has given to them that obey Him."

3. "The Spirit Himself beareth witness with our spirits that we are the children of God."

4. Then will come the *fruit* of the Spirit as a *last* witness, to confirm our testimony before *the world* as children of God.

We all know what the witness of the Word is but

*I. What is the Witness of our spirit.*

1. The witness of our own spirit is not that natural presumption of one who, being puffed up with spiritual pride, testifies that he is good enough—just as good as they can make them.

2. The witness of my own spirit is not the testimony of somebody else *about me* that I am born again. The priest or evangelist or preacher may say I am a christian, but how do they know? Are they not only erring men, who do not know my heart and may say that I am regenerated, when I know that I am under the wrath of God and in the gall of bitterness?

3. The witness of our own spirit is not the testimony that comes when you compare yourself with others around you. When you find out

what state of feeling others have and what they do under certain similar temptations, and measure yourself by their standing, that is childishness. Paul says, "Comparing themselves by themselves and measuring themselves among themselves, are not wise." That is the way little children do.

4. The true witness of our own spirit is simply this,—God *has given* his word that there are *certain* marks or signs by which we may know that we are His children. He says, "We know that we have passed from death unto life because we love the brethren." "If our hearts condemn us not, then have we confidence toward God." God has also described in the plainest manner the circumstances which go before regeneration, such as "repentance and forgiveness of others," and "sorrow for sin." He has described the circumstances that accompany and follow the true conversion. Now then, we take these words in the Bible, and believing the word, find that *there is harmony*, there is a correspondence between the word of God and our own hearts: then our own spirits testify to that fact and we conclude that we are born of God. With the eye of consciousness we read what is in ourselves, and with the eye of our understanding, we read what is in the word of God, and when the works of Grace within us correspond to the works of

Grace as described in the Bible, then our spirits bear testimony to this fact, confirming the testimony of Christ, and this is the witness of our own spirit, that the word of God is true, when it says, "If we confess, He forgives. If *we come*, He receives. Him that cometh unto me, I will in no wise cast out." He that believeth on the Son of God hath *the witness in himself*.

5. How do we know that we have these marks or evidences? How do we find out *ourselves* that we have them? How do you know you are alive and not dead? How do you know you are well and not sick? Awake and not asleep? You know these things by your own consciousness. So when you see the marks of life in the Bible, marks of peace and rest, you know by your own consciousness whether your soul is alive to God or not; you know whether you have peace and quietness of spirit, whether you have forgiveness and love, joy and delight in the Lord or not, your own consciousness bearing testimony to the word of God that these things are wrought in you.

## II. *What then is the witness or testimony of the Holy Spirit?*

When the Son of God was upon the earth He said to the sinful ones, "Thy sins are forgiven thee." They heard Him say, "Now ye are clean through *the word* I have spoken unto you."

“They are not of the world.” “They have kept Thy word.” They have His word for it. They could afterwards examine their inner life and their experience and compare it with His descriptions of them, and if there was harmony, their own spirits would bear testimony to the fact, but they had His divine presence with them and His word at the start. Now, He has gone away. I have His word, but He is gone. Is there any one who can take the grace of God and apply it to my heart and tell me so? I want to know it now and not wait till I have grown and developed and can produce the fruit of the Spirit. Can I have the *divine assurance* at once, as well as if Jesus was here? Is there any one anywhere who can tell me? Is there any one that knoweth the things that God is doing for me? Yes, indeed, “because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying Abba, Father.”

The *Spirit knoweth* the things of God, for He searcheth all things, yea, the deep things of God,” so when I believe the promise, the Father forgives me, justifies me, and adopts me in His family; the Spirit knows it and declares it unto me, for what things soever He shall hear, these shall He speak. The Holy Spirit is called the Spirit of Adoption, because He certifies that our names are written in heaven.

Jesus has purchased our pardon, has secured our salvation, and He says, "The Spirit shall take the things of mine and show them unto you." Paul says, "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him, but God hath revealed them unto us by *His Spirit*," and thus He directly witnesses to my spirit that I am a child of God, that Jesus loves me, that my sins are blotted out and that I, even I, am reconciled to God.

*III. The Spirit witnesses to all the work of God, whatever that work may be.*

1. The Spirit *convinces the sinner* of his guilt and condemns him, and the man feels and knows that he is a lost man. His friends may try to dissuade him and tell him that he has always been a good man, but that will not give him the relief he wants. He may not have been a violent sinner, but he knows that he needs the Savior. The man may not know that it is the Spirit that is convicting him of sin, but the fact of his guilt is impressed on his mind. Jesus says, "And He, when He is come, will convict the world of sin," and the sinner will know it. Before I was a Christian, the Spirit witnessed to my guilt and sin as clearly as He now witnesses that I am a child of God.

2. The Spirit witnesses to us of *the Divine*

*forgiveness.* Forgiveness is an act within the Divine mind? If you forgive another, that is an act within your own mind, and the other can only know of your forgiveness by your communicating such knowledge to him in some way.

When God forgives a sinner, it is an act within the Divine mind, and the Holy Spirit is the only one who knows the mind of God and can make known to the believer the fact of the Divine forgiveness. If the forgiven one is ever to know it, the Holy Spirit must reveal it unto him, so that he can say, "Tis done. The great transaction's done. I am my Lord's and He is mine."

3. The Spirit reveals to the regenerated, the fact of his further needs and convicts him of his weakness and inward perversity of nature and proneness to sin. The regenerated man soon discovers that some tempers are wrong, that self-will and unbelief, malice, wrath, anger and worldliness are in the heart. He sees there are pride, envy and other marks of the carnal mind that are opposed to the new life he is living. He feels and knows that the work of grace is not completed in his heart. He is as sure of this inward perversity as he was of guilt and condemnation before, and as long as he tries to serve and obey God, the Spirit will bear testimony to these things. He knows he needs another impartation of life, so that he will not only have life, but have it more abundantly. The Spirit re-

veals the need of the deeper work of cleansing and *filling* the soul, and adjusting it to the Divine will. When the believer obeys the command of Jesus and tarries for the Pentecostal baptism and yields himself unto God as those alive from the dead, he receives the Spirit of Holiness, and now he feels and knows that he is conformed to the image of Christ.

This is not speculation, nor theory. Surely, if the Spirit is to take the things of Jesus Christ and show them to us, He must show us the fact when the blood of Jesus Christ cleanseth us from all sin.

The scriptures declare the necessity of regeneration, the necessity of adoption, the necessity of purity, the necessity of reaching forth after the things that are before us, the necessity of being changed from glory to glory by following on to know the Lord.

Now, these various phases of experience are not to be mere speculations or matters of conjecture, but we are to know them. And "we have received not the spirit of the world, but the Spirit which is of God that we *might know* the things that are freely given us of God."

4. *This true witness of the Spirit will be afterwards confirmed before the world by the fruit of the Spirit, . . . love, joy, peace, quietness, goodness, meekness, and temperance. Do not*

rest content with any supposed evidence if the fruit of the Spirit does not follow. These manifestations of love, joy, peace and rest may not always be so apparent, but may be clouded in times of trial and distress; but when the hour and power of darkness is past, they will come again and you will rejoice with joy unspeakable and full of glory. There is great need of the witness of the Spirit. In Acts 9:31, we read that the churches, "walking in the fear of the Lord and in the comfort of the Holy Spirit *were multiplied.*" What does it mean to walk in the *comfort* of the Holy Spirit? The word comfort with us means, to soothe, to give ease and freedom from pain. It is a kind of padded quilt on which we can recline. But the real meaning of the word is to exhort, to support, to inspire, to admonish.

The Holy Spirit is sent to support, exhort, assure and inspire every heart.

He is called the Comforter, because He settles every doubt, dispels every fear and gives confidence and assurance of the Divine favor, and every man has a sure preparation for every event of life, whether prosperity or adversity, whether sickness or health, whether life or death, whether in time or eternity, if he walks in the admonition of the Holy Spirit.

**CHAPTER VI.**  
**DIFFICULTIES IN RECEIVING THE HOLY  
SPIRIT.**

How can these things be? St. John 3:9.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Isaiah 62:10.

Make straight paths for your feet; lest that which is lame be turned out of the way.

Hebrews 12:13.

They err in vision, they stumble in judgment.

Isaiah 28:7.

Behold if the Lord would make windows in heaven might this thing be. 2 Kings 7:1.

Whenever an advanced truth is offered to the mind or heart there comes at once with the sense of newness a conviction of needlessness or unreasonableness, especially if people have lived sometime without the advanced truth. The knowledge of forgiveness of sins seems to us very reason-

able and easy to be believed, but one hundred and fifty years ago it was considered to be the wildest fanaticism. Wesley records the fact that men were imprisoned because they declared that they knew their sins were forgiven, and the Methodists were sneered at and insulted on every hand, because they held that men might know their sins were taken away.

The experience of perfect love, or the baptism with the Holy Spirit appears strange and needless to many people and to some it is exceedingly offensive. They are ready to join that General in Samaria and say: "If the Lord would open the windows of heaven then might such a thing be."

But why should it be thought a thing incredible with us that God should purify and fill our hearts with the Holy Spirit? If He has given commandment, provided the grace, then sent his Holy Spirit on purpose to dwell in us, why should it be thought a thing incredible that a believer should realize in his own heart the result and benefit of God's promise and provision?

1. *The doctrine of the baptism with the Holy Spirit has been rejected because there is a lack of information.* Multitudes who are fearful and are standing aloof do not understand what the real doctrine of the church is on this subject. Wesley's Plain Account, Fletcher's Christian Perfection. Clark's works and many of our standard authors

are not read, so that they do not know what we teach.

2. But the strongest opposition is caused by *the carnal mind that remains in the heart* of the regenerated, not the remains of the *carnal mind*, but the carnal mind that remains.

All the carnal mind in the Christian after he is converted will oppose the baptism with the Holy Spirit.

The pride of the heart will oppose it, the selfishness of the heart will oppose it, the anger of the heart will oppose it, the willfulness and stubbornness of the heart will oppose it. Everything within you that embitters you, causes you to stumble and makes your Christian life a struggle, will join with the world and the devil in opposing the indwelling of the Spirit, for that is death to the "old man."

1. Does God cleanse the heart from all inbred sin in conversion? *No*. It has never been taught in any of the churches, neither Roman, nor Greek, nor Protestant, Calvinistic, or Armenian, that the regenerated man was free from inbred sin.

2. What does regeneration do for the sinner? In conversion the sinner is forgiven of all his sins. The guilt for all his *actual transgressions* is taken away so that he is made as innocent as a child. "Except ye be converted and become as little children ye cannot see the kingdom of God." The sinner is brought back to his state of childhood

innocency and the new life is imparted to him which makes him superior to the carnal life—so that sin does not have dominion over him, but it is not cast out. “In him the flesh lusteth against the Spirit and the Spirit against the flesh, so that he may not do the things that he would.”

3. If inbred sin is not taken away in regeneration, when is it taken away? Whenever the believer receives the promise of the Spirit. Speaking of the House of Cornelius, Peter says: “God gave them the Holy Spirit making no distinction between us and them, purifying their hearts by faith.” Whenever the disciple will yield himself unto God and believe the promise, then the blood of Jesus Christ cleanseth him from all sin.

4. Is the cleansing of the heart from all sin the same as the baptism with the Holy Spirit? No. The cleansing of the heart is the *removal* of *unclean-ness*—the preparation of the heart for the indwelling of the Spirit.

The Baptism with the Holy Spirit is the incoming of the Spirit of God. The cleansing and the baptism may both occur at the same time, or they may be separated by more or less time.

5. Do you hold that entire sanctification is a second blessing? No, not a second blessing merely, but a second work. There may be many blessings between regeneration and sanctification, but it is the distinct and separate work that is given to believers. I will not discount regeneration into a

blessing in order to have another name for entire sanctification. A man may have blessings before and after this work, but as regeneration is not a mere blessing, but the pivotal *work* in the life of a sinner, so entire sanctification is a pivotal *work* in the life of a believer when doubts and fears and inbred sin are all cast out. Hallelujah!

6. Is every converted person *fully saved*? He is saved from all his sins, from the guilt of all his *transgressions* and if he should die in that state he would go to heaven, but he is not cleansed *from his depravity*. He has not the fulness of the blessing of the gospel of Christ. Many people live and die without the baptism with the Holy Spirit and go to heaven, but they suffer loss, the church suffers loss and, above all, Jesus suffers loss.

7. Is there any danger in the use of terms? Yes, Jesus mentions eighteen different things that the Holy Spirit is sent to do for us, and when we lay emphasis on *any one thing*, we are in danger of limiting the Holy One of Israel and being offensive.

The reason I do not use the terms holiness and entire sanctification, as often as others do, is they are not as much in harmony with Jesus' commands. He did not say, "Tarry till you are fully saved, entirely sanctified or made holy," but he did say, "Tarry until ye are baptized with the Holy Spirit."

There is no place mentioned anywhere in the New

Testament where they were entirely sanctified. At Pentecost, "They were filled." Peter preached at the home of Cornelius and "they were filled with the Holy Spirit." Peter and John prayed in Samaria and the converts of Philip "were filled with the Holy Spirit." Paul prayed for the Ephesians and they were "filled with the Holy Spirit."

Beloved, when you say, I am holy, you think of self. When you say, I am entirely sanctified you think of self. But when you say "Jesus baptizes me with the Holy Spirit," your mind is on the Spirit that *fills you*, or on Jesus, the person that baptizes you.

8. May not a man be injured by giving too *much attention to any one thing*? Certainly. That is one of Satan's methods to injure the cause of Christ. It is easy enough to take up one *subject* and exalt that until it takes the place of *Christ*.

Plain apparel is right, but giving undue attention to it is sin. I know an excellent Christian woman who went wild over the subject of dress and is now an infidel. Years ago there were many, who injured themselves and the cause they loved by abnormal propagation of the abolition of slavery. Temperance is right, but I have no doubt that some people are bitter and unchristian because they have dwelt exclusively on that question.

God does not want us to dwell on any one subject to the exclusion of others.

You may lose the experience of a pure heart by

opposing the wrong. I believe there are preachers who have lost their experience of salvation by opposing infidelity. I could not use tobacco, but if I meet a brother whose father and grandfather used it and went to glory and I say, "You must quit tobacco or be damned," I offend him and will do harm to myself and the cause of purity.

It is easy for good men or women to concentrate their minds on *existing evils*, till their own salvation leaks out little by little until their only joy is in making somebody else miserable.

9. Another says, I believe in the progressive theory and not in the instantaneous cleansing and filling.

All Christians believe in growth, but growth is the addition of the same kind of particles, it is not the removal of *opposing elements*. To grow in grace does not imply the gradual removal of sin; becoming less and less sinful. That would permit us to tolerate some sins for years to come, and the word is very clear on this point: "If I *regard* iniquity in my heart, the Lord will not hear me."

The seeking of a clean heart by imperceptible degrees necessarily pushes the consummation into the indefinite future. To expect it at death, or any time in the future is much the same as not expecting it at all.

To aim at it with a conviction that you can never get it, is to put yourself down into a fool's paradise.

Death to sin is spoken of as death by crucifixion. Crucifixion is a short process. Christ suffered on the cross from the sixth to the ninth hour. Three hours he suffered and then gave up the Ghost.

Death is not a gradual process. The approach to death may be gradual or not, but no man is dead till the soul leaves the body. So long as the soul remains in the body, the whole of it remains—the man is positively alive. When the soul leaves the body the whole of it leaves and the man is positively dead.

A clean heart is the true starting point of growth. While the carnal mind remains, most of the energy will be spent in watching self, battling sinful tendencies and worldly affinities and devilish temptation. The vitality of the soul is exhausted with its own fevers.

In the happy experience of perfect love, don't think that it is the climax of Christian character. We are not then finished and packed and labeled for glory with nothing to do, but shout Hallelujahs.

There is a great development ahead of us! There is a great work to do! One man's character will have too much passionate fiery *red* in it. Another will have too much of that long-faced sanctimonious cadaverous *blue*.

Another will have too much of that verdant *green* of immaturity. Another will be troubled with the sallow *yellow* of feebleness, while

others will be tinted with that sweet *violet* of sickly sentimentality and each of us will have work to do.

9. How long should a man be converted before he seeks to have his heart purified by the baptism with the Spirit? How much time should elapse? Only time enough for his instruction as to his need and privilege.

The testimony of all experience shows that the longer it is delayed the more difficult it is to yield to the conditions. Why should a child of God go on in neglect of any commandment? Paul exhorted the Thessalonians to seek and obtain the experience when they were only six months in the Christian life, and they were converted heathen.

John Wesley says: "There is one point wherein we have all been wanting. We have not made it a rule, as soon as persons were justified to remind them of going on to perfection, whereas this is the very time preferable to all others. Oh, why do we not encourage all to expect this blessing every hour from the moment they are justified," "expect it as you are, expect it now, expect it by faith."

Age nor time have nothing to do with the reception of this grace.

10. If I receive the Baptism, will I be subject to temptation? Certainly; certainly; more liable than before. Do you suppose Satan will fall in love with you because you have a clean heart?

Your Master was "holy, harmless and undefiled" and yet was "tempted in all points as we are." It is an awful mistake to say that heart purity or holiness puts a man out of the reach of temptation. Jesus himself was tempted, yet without sin. Oh, yes, you will be tempted! Your love will be sorely tried. Your faith will be tempted. Your patience will be tempted.

11. But how can a man sin when he has a pure heart? Just as the angels did when they fell from heaven. Just as Adam and Eve were tempted and sinned when they were in the Garden of Eden as pure as the breath of God.

When Satan tempted Eve, his thoughts were evil. When Eve entertained his thoughts and adopted them they became hers. The Devil suggested evil thoughts to Jesus, but he rejected them and did not sin. The enemy will suggest evil thoughts to all men and whenever they are entertained they will produce evil, and so while we are in the world we are liable to sin.

12. I do not understand it and how can I seek what I do not understand? How did you seek regeneration? Did you understand it? Jesus says that you did not. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." You believed that there was such an experience as

regeneration and you sought the Lord and obtained it. The experience of it was the explanation of it. That is God's method in all the Christian life. The experience is the explanation. Does not every Christian know that God commands him to be filled with the Spirit? Did not Jesus come to take away the sin of the world and to "purify us unto himself, a peculiar people zealous of good works," and then, did he not obtain the gift of the Holy Spirit for us, and though you cannot understand it, yet by seeking it and believing the promises you may obtain it, and your great need is not the theory or the logic, but the experience of it.

13. There are so many who claim the experience that I don't like, that the whole subject is repulsive to me and I do not care about the experience.

I will not ask whether there is any lack of charity on your part, though the bible does say, "We are to love all men," and "be patient towards all men."

I will not ask whether you are to blame in judging them, though we are to "judge not that we be not judged." But I will ask this: Is it safe for any reason to discard or neglect any Scriptural experience, because there are some people that we do not like who claim this grace?

Do not some unconverted men make the same objection to regeneration and refuse to be Christians because there are some Christians that they do **not**

like? Do you not know that these christians that are not liked are sometimes the very best we have? How foolish for people to be in danger of death and make such unwise objections to be saved. How foolish for christians to let a matter of taste make them disobedient and keep them out of the rich things of God.

14. The indiscretions and excesses of the friends and professors of heart purity have driven me away from it.

That there have been serious mistakes among people who claim the deeper experiences of grace, I freely admit. That they are led into sin sometimes, I am sorry to say, is true, but what have these excesses of men to do with your obligation to God? Because the Spiritualists have gone into excess concerning the communion with the spirits of the dead, will you turn Sadducee and not believe in spirits at all, neither of men, angels or devils?

Because the Millerites claimed that they had the witness of the Spirit that the world would end in 1843 and were mistaken, will you not believe in the witness of the Spirit at all.

15. But, says one, I will have to give up some of my habits if I should seek that experience. Well, if you are doing things in your business or in your private life that are wrong you will have to give them up or lose your soul. No man can practice adulteration, underminings, overreaching, exaggera-

tions or secret crookedness in any business and maintain a christian character at all. No man can retain justification who persists in doing what he knows to be wrong. Does not the Bible plainly declare, "He that committeth sin is of the devil?"

If we are living in sinful habits, if sin is having dominion over us, it is not heart purity but pardon that we should seek. The forgiveness of sins and not the purifying of the heart. Whenever a man truly repents, he goes out of the sin business.

16. I think the experience of full salvation is a great thing and impossible for me *to obtain*. Your fall into sin was a great fall, your sins were great and your conversion was a great thing. The gospel is a great thing, its provisions mighty and divine. Your salvation is a great thing. It does not depend on your merit or strength, but on the grace and power of God. Now, if the provisions have been made, if the promises have been given, is it presumption to claim their fulfillment? An old king made a present to one of his friends. When the man received it he was greatly embarrassed and said: "This is too great for me to receive." "Yes," said the king, "but it is not too great for me to give."

You have a great Savior who can save to the uttermost. Wherever sin hath abounded, His grace can much more abound. Hallelujah.

17. There is too much responsibility in obtaining this experience. The position is too high. But if God has called us and promised to cleanse us, will we not be responsible for our disobedience? If God calls a sinner to repent and he refuses, does he escape the responsibility? If God calls us to be cleansed from all sin and we neglect it, do we really escape the responsibility of neglect? Can we choose to obey in part and not in all? Can we pass over any of the commandments with impunity? Does not God hold a people responsible for all the light He gives them? For the word He has revealed, for the days of visitation, for the opportunity of development, for the inspiration of the Holy Spirit.

If we do not accept all the light that is offered to us, how can we urge others to take the light that is offered to them?

## CHAPTER VII.

### THE DANGERS IN THE SPIRITUAL LIFE.

Are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh. Gal. 3, 3.

Ye do always resist the Holy Ghost, as your fathers did, so do ye. Acts 7, 51.

But they rebelled and vexed the Holy Spirit, therefore He was turned to be their enemy and He fought against them. Is. 63, 10.

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

Quench not the Spirit. I Thes. 5, 19.

Everything of great value is always in peril and nothing in this world is in as much peril as the real christian life. Looking back at his christian life, Paul says: "I was in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea and in perils among false brethren," and yet he was in no

more danger than Christians are to-day. The perils are not outwardly the same, but the dangers are just as many.

I call your attention to some of the sources of danger :

1. There is danger of too much *emphasis on our feelings*. The Spirit coming in to abide always gives more or less intoxication to our emotional nature, but this life is a life of faith and not emotions or pleasurable ecstasies. Often the emotions are oppressed by physical conditions when the blood is cleansing us and the Spirit is keeping us whiter than snow.

2. There is danger in not *distinguishing between temptation and sin*. We must all be tempted. Temptations are an absolute necessity and will come to us as long as we live, for the devil is their author. There is no sin in temptations. Do not blame yourselves with them, nor consent to them. The sin consists in harboring them and consenting to retain them and approving them.

3. There is danger in not distinguishing between *infirmities and sins*. Imperfections, weaknesses and frailties will be seen in all of us. Physical infirmities may exist with perfect love. Mental imperfections will be characteristic of us all. Peter was sanctified eleven years before his mind could take in the Gentiles for Christ. Perfect love is not seen in our wisdom or external propriety

but in our sincerity of soul to please God. The little girl loved her mother when she put her mother's shoes in the oven and baked them so they would be warm when she went out.

4. The danger of *leakage*. Many people are holding on to the theoretical knowledge of the experience while they have lost the power and presence of the Spirit. Don't forget that there is a possibility to sin. We may fall so gradually that we shall be awfully surprised to find ourselves committing some sin. John Wesley thought that not one in three who received the perfect love of God retained the grace to the end. Let us not fail to confess the leakage.

5. The danger of *silence*. The unbelief in the church and the opposition of some of the best people in the church will be a strong temptation to tone down and keep silent on the subject. Here is where John Fletcher failed five times. Here is where I have failed many times more than he and yet not from the same causes. Toning down is always perilous and yet it seems so proper and wise to do it.

6. The temptation to *bitterness* is often a great danger. There are so many unfair things, discounts, personal insults, that you are liable to become sour and retaliative and before you are aware the gentleness and sunshine of the soul have gone. Do not get sore on account of any bad treatment but

rejoice that you are counted worthy to suffer shame for His Name.

7. There is danger of *spiritual pride*. Mr. Wesley warned his people against pride. If God has put it out, keep it out. Keep that lowly mind which was in Christ who made himself of no reputation, and our prayer should be, "Make me little and unknown, loved and prized by God alone."

8. There is danger of *compromising with the world that is in the church*, and then wavering and trimming. The cause of holiness has suffered from that source. The world, no matter where it is, is enmity to Christ. The Presiding Elder will advise caution. The Bishop counsel moderation. Let your separation from the world be known to all men.

9. Danger of *extravagance*, not in service and sacrifice and prayer, but in visions, revelations and extraordinary powers. Avoid tangents, they are very deceptive. Even the gift of tongues, faith healing and second coming, are all perilous if you exalt them out of their place. Keep on the main line of regeneration, the witness of the Spirit and perfect love.

10. Be *diligent* in the *holiness business*. Get a move on you. If it is worth anything to you, then help others to receive it. You are not a reservoir, but a channel and if you will not be a channel then you will be a barrier. You must open up the

fountain to others. The well of water in you must be springing up to everlasting life for other people. From you there shall flow rivers of living waters. Get busy.

11. There is danger of remaining too narrow and partial for great service. "Add to your faith knowledge." Think, read and study this subject and become intelligent in this life. There are so many ninnies, just namby pambies. They have tied up at the post where they crossed the river into the kingdom and there they have stamped and shouted till the ground is hard and dry as a paved street and nothing will grow around them. Study the Bible, read good books and papers. You ought to take a church paper to keep posted in your denomination, but you will need more soul food than you will get there.

12. There is danger in separating from other christians, forming close religious corporations, and thinking that you belong to a higher class of christian society and that the other people are inferior to your circle. In many of our churches there are bands that have been snared in that way and they are filled with spiritual pride, so that they are offensive and useless.

13. Another danger to the holiness people is the desire to be leaders. I grant that in many places the appointed leaders in the church are negligent of spiritual things and many times they

are opposed to spiritual life. Then God raises up leaders, but when these leaders begin to desire leadership then it begins to poison the heart. The only person that is fit for leadership is one whose heart is not set upon it and who trembles at every additional power and who is willing to give it up whenever the Lord is willing to let him do so. He must be all of Christ and none of self. Wesley wrote to Asbury that he "studied to be small." No wonder the Lord could use him. "To this man will I look even to him that is poor and of a contrite spirit, and trembleth at my word." President Finney said "A Christian needed to be broken all to pieces every six weeks, so as to be fitted for greater service."

14. Another danger to the Holiness people is touchiness, being sensitive when reprov'd or rebuked or warned by some people who seem to be common sort of christians. In every convention or camp meeting there are people who have a brilliant experience and seem so self-conceited that their testimony is an injury rather than a blessing. The only way to get clear of smartness and touchiness is, to be broken all to pieces with love to God and man.

## CHAPTER VIII.

### OFFENSES AGAINST THE HOLY SPIRIT.

Having begun in the Spirit, are ye now perfected in the flesh? Gal. 3,3.

Ye do always resist the Holy Spirit, as your fathers did so do ye. Acts 7, 51.

Grieve not the Holy Spirit of God whereby ye are sealed unto the day of Redemption.

Eph. 4, 30.

Quench not the Spirit. I Thes. 5, 19.

Why hath Satan filled thy heart to lie to the Holy Spirit. Acts 5, 3.

Whosoever blasphemeth against the Holy Spirit, hath never forgiveness, but is guilty of an eternal sin. Mark 3, 29.

We gather from the Scripture that the Holy Spirit may be offended in many ways.

1. *Ignoring the Holy Spirit* is one cause of offense. Many Christians are ignoring Him. Some do not recognize Him in any part of

their life—they seem to be left as orphans with no Comforter at all. Others seem to see Him present with them to protect and take them to heaven, but do not receive Him for their purifier, or indwelling power for service, and ignore Him in His power to save.

2. *Despising the Holy Spirit is another offense.* To do despite, is to treat him shamefully. Many do not honor the Holy Spirit as God. They call Him *it*, an influence from God, while He is God who has come to administer in our affairs. Many despise His presence but want His gifts.

3. *Resisting the Holy Spirit is Offensive to Him.* My Spirit shall not always strive with man. Ye stiffnecked and uncircumcised, in heart and ears, ye do *always* resist the Holy Ghost; as your fathers did, so do ye. The words *lust against, strive against, fight against, seek against,* are all used to express the operations of the carnal mind in resisting the Spirit who shall not always strive with man.

4. Another offense is to *vex the Holy Spirit.* The Jews rebelled and vexed the Holy Spirit in the wilderness. "How oft did they provoke him in the wilderness and make Him angry in the desert." This means to annoy the Holy Spirit with little excuses, made-up reasons for disobediences. How many Christians are vexing the Holy Spirit as in the day of provocation in the wilderness.

5. *Grieving* the Holy Spirit is another method of offense. Grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption. That sin is generally committed by advanced christians, not only born but sealed by the Holy Spirit unto the day of redemption. We do not get the full meaning of this word Grieve. You grieve a friend. The dearer the friend, the greater the grief, a companion or a mother may be grieved, but the Greek word means sorrowful and sorely troubled. Just as Jesus was in Gethsemane. The Holy Spirit is in sorrow for us as Jesus was in the garden. The greatest sufferer in the world to-day is God, the Holy Spirit. And there is no question but the holiness people, who were sealed unto the day of redemption are grieving Him, sorely grieving Him.

6. *Hardening the heart.* "To-day if ye shall hear his voice, harden not your heart." Notice the emphasis, "*to-day, to-day, today,*" The Children of Israel, redeemed from Egypt, refused to listen, shut their ears, hardened their hearts and were finally cut off, but this hardening process did not end there. It recurs again and again. Do you hear his voice, and refuse to listen, refuse to obey, then you are hardening your hearts.

7. *We may offend the Holy Spirit by lying to Him.* In the case of Ananias and Sapphira, their sin was lying and tempting the Holy Spirit. They tempted the Holy Spirit not merely to smite them

with death, to execute judgment, but to leave the church and abandon His work. The church was consecrated so as to have one mind and one heart. They were all for Christ, but here were two persons who loved the praise of man, pretended to give all when they knew it was not so, claimed to be consecrated when they knew they were not. In these times when consecration has become popular, we all need to be watchful lest we fall into this temptation of lying and offend the Holy Spirit. Let us quit lying to one another and to God.

8. *Quenching the Spirit is another offence.* "Quench not the Spirit" is a scriptural warning. The Spirit gives us power to pray, to praise and to prophesy! Putting out the fire of the Holy Spirit in our hearts and in the hearts of others is fatal to service. There is a double offense. We may put the fire out in our own heart and also in the heart of other people. We may put the fire out of our own hearts by preferring other things: the praise of men, the place of ease, the place of power, the place of fame and the fire goes out. Compromising with self, with the world, the flesh and the devil and the fire goes out. Compromising with a cold church, the fire goes out in our own hearts.

Then being careless of others, or despising testimony of others, they will be chilled, discouraged and the fire will go out. Quench not the Spirit.

9. *Defiling the Temple is another offence.*

Your body is the temple of God. Notice it is the body that is the temple. There are two purposes of a temple: (1) Localization of God. The Lord is in His temple and He is there for manifestations. (2) The other purpose is the worship of the located God. The truth is this, our body has been made for the purpose of locating God in this world, it has been built for a temple for Himself. Then when it is built and is consecrated, we worship and glorify God in our bodies which are His. Beware of defiling the temple with a lustful spirit, a cross spirit, or a worldly spirit.

10. *Blasphemy against the Holy Spirit.* There seems to be three degrees of blasphemy. Two of them are preparatory to the final one. In Mark, 3rd chapter, it is said, the friends of Jesus went out to lay hold on Him, for they said He was beside Himself. He was risking His life, destroying His usefulness, opposing the church, and they said He is beside Himself. Charging the Spirit, with which Jesus was filled with being insane. That is the first degree of blasphemy. Then Mark goes on a little further. The Scribes said, "He hath Beelzebub and by the Prince of devils casteth He out devils." That is His power was the power of the devil. This was the blasphemy in the second degree.

Then they went on and said He had an *unclean Spirit*. He was indecent, impure, wearing a cloak

to deceive the people and He said whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin "because they said He had an *unclean Spirit*." Rejecting the Holy Spirit, charging Him with insanity, and calling Him a wicked, deceitful and unclean spirit that is blasphemy against the Holy Ghost that hath neither forgiveness in this world nor the world to come.

An old illustration of the work of the three persons of the Godhead in man's salvation shows why sin against the Holy Spirit is unpardonable.

The Father is like a physician who by his wisdom has discovered the only cure for a deadly disease.

The Son is like another physician who alone by his skill prepares the medicine thus discovered. The Spirit is like a third physician that goes about administering this medicine to the dying. Here it is seen that it is only by the work of the third physician that the work of the other two can be made effectual.

The sick may not like the first physician and may dishonor the second, but if they will obey the third physician and take the remedy, they will get well and then they will love both the other physicians.

Though the first and second physicians may have done their work perfectly, if the sick reject the third physician and refuse to take the remedy, their

disease will be fatal and deadly to them. They commit the unpardonable sin, for there is no other Administrator of the Grace of God but the Holy Spirit and to reject Him is fatal to the soul's salvation.



## CHAPTER IX.

### ADVANTAGES OF THE SPIRIT'S PRESENCE.

Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you.

St. John 16, 7-8.

This promise, that it would be better for the disciples for Jesus to go away, was given by Jesus himself to his disciples and by them to all the believers for all time.

This text was spoken to men and women who were Christians. They were already regenerated. Their names were written in Heaven. Jesus himself had chosen them and commissioned them to go and bring forth fruit, and now, when he was about to leave them, He said it would be better for them, for Him to go away. They would secure advantages by the indwelling of the Spirit that could not be secured by the visible presence of Jesus Himself.

Let us study to-day some of the advantages that the disciples had by Jesus going away from them, and if they received benefits by his absence, we may also be profited, and will appreciate the Spirit's presence and work as I fear many of us are not appreciating now.

We must predicate these benefits on the character of Jesus Himself, and not on our feelings or desires, for we know very well that Jesus would not do anything and would not go anywhere that would not be best for the world that he had come to save, and especially for those who had received him as their Lord and Master.

1. The *disciples understood more perfectly* what the Kingdom of God was, after Jesus went away and the Spirit came to them. Before he left them they had vague and limited notions about the kingdom. They were not willing for Jesus to suffer. They wanted temporal honor, and even the day he left them they asked Him if He would "at this time restore the Kingdom of Israel."

The office of the Spirit is to take the things of Jesus and show them to the disciples, and to glorify Jesus. When the surgeon removes the film from the eye, he does not add a new function to the eye, but simply clarifies the vision. So the Spirit removes the film or the veil from the soul that a clear view of the Kingdom of Heaven may be obtained.

When the telescope shows you many new worlds it does not make a single new star, but simply brings out the hidden ones that you may enjoy their beauty and glory.

There is a native darkness in the soul that no amount of learning can dispel, and though we should talk with Jesus in the flesh it would not be dispelled. When the Spirit came to Peter then all his uncertainty about the Kingdom of God was gone, and he taught the old Testament truth in such a clearness that all the people were pricked in their hearts and said, "What must we do to be saved?" Then the whole church became missionaries. We are pressing the thought that information about the heathen will send missionaries to the foreign fields, but it is the Holy Spirit who makes missionaries. The early church were all missionaries, when they were scattered abroad, they went everywhere preaching the Word.

The Moravian church has more missionaries in the foreign fields than preachers in the home church, and more members in the foreign field than in the home fields. It is not knowledge, that makes missionaries, it is the Spirit.

2. *The disciples had more assurance of Spiritual life by the Spirit's indwelling than by the personal, visible presence of Jesus.* The Bible wants us to know, not merely to *think* we are Christians. It is not the purpose of the Book that we should rest

with a perhaps or a guess in religious matters. Jesus says, "My sheep know my voice." "In that day ye shall know that I am in the Father and ye in Me and I in you." We know whom we have believed, we know we have passed from death unto life.

Before Pentecost the Disciples were uncertain about their relation to Jesus, but afterwards they were fully assured of His Deity and of their being the sons and daughters of God. They knew Jesus was Lord just as well as if they had lived with Him ten thousand years. They were surer that the blood of Jesus Christ cleansed them from all sin than they were that two and two made four. James and Jude, brothers of Jesus, did not believe in Him before the crucifixion, but after Pentecost they knew Him as Lord so well that the brotherhood sank into insignificance, and they subscribed themselves as servants of the *Lord*. James was a brother of Jesus but he begins his Epist'le saying, "James, a servant of God and of the Lord Jesus Christ," and Jude begins his letter with, "Jude, a brother of James, and the servant of the Lord Jesus Christ."

3. They had absolute *certainty in God's daily providences*. While Jesus was with them they were not certain about an overruling providence. They thought many times "that all these things were against them," while God was working out his

great plan of Redemption through them. Before Pentecost they were afraid of storms and winds and wars and Pharisees and enemies, but afterwards they "took joyfully the spoiling of their goods." They counted all things but loss for the excellency of the knowledge of Christ. They went away from the whipping post leaping and shouting that they were worthy to suffer shame. In lonely prisons they spent their time in prayer and praising God.

Every Christian believes in special providences, but he sees them for other people, or for himself after they are all over. But the Holy Spirit takes the present providences and illuminates them so that we know at the time that all things are working *together for good*. We know that not a sparrow falls to the ground without our Father and that all the hairs of our heads are numbered.

So many people walk in uncertainties, in quagmires and bogs, but when the Holy Spirit comes to them the uncertainties of a lifetime are all gone, and under their feet is the solid pavement of adamant. They know whom they have believed and are persuaded that he is able to keep that which they have committed unto him against that day.

A man here with the Holy Spirit abiding within him is safer than Adam was when he came toddling fresh from the hand of God in the Garden of Eden. Safer here with the Third

Person of the Trinity abiding in his soul, than to stand with Moses with uncovered feet at the Burning Bush or to have the pillar of cloud by day and of fire by night to give him safety. It is safer and more glorious now to live with the Holy Spirit's indwelling, than to live on the shores of Gallilee with Jesus of Nazareth in the flesh.

4. *They had perpetual soul health by the Spirit's indwelling* which they did not have with Jesus present in the flesh. God wants his children to have a healthy spirit as well as a healthy body. We want a healthy body that we may have a matured and well rounded life. God has planned for us to have a healthy spirit that we may have a well rounded life of eternal power and glory.

Before Pentecost the disciples were not free from many forms of depravity, or soul sickness that are common among the followers of Christ to-day. There is no doubt but they were Christians and chosen servants of God, but

1. *They had unbelief* for which He chided and reproved them. Peter doubted; Thomas doubted; in fact all the disciples doubted. Jesus said, "Where is your faith?" "Oh, slow of heart to believe." Then he upbraided them because of this unbelief, but this thing never happened after Pentecost.

2. They were *worldly* and secular in their desires and aims. This question they often asked, "Who shall be greatest? Who shall sit on the

right hand and on the left hand?"—showing sickness of soul, but after the Comforter came, this question was never asked.

3. They were *vindictive and desired to retaliate*. When the Samaritans did not receive the Lord, they wanted fire to come down from Heaven and consume them, and when Peter drew his sword and smote the ear of Malchus, Jesus had to counteract his work, and perform a miracle to keep the Kingdom of Heaven from being misrepresented, and he said to them, "Ye know not what spirit ye are of." "My Kingdom is not of this world." "If my Kingdom were of this world then would my disciples fight?" But when the Spirit came to dwell in them all this unbelief and worldliness and vindictiveness was taken away and their hearts were pure and healthy.

4. They had imparted to them a *permanent power to serve*, so that they mounted up on wings as eagles, they ran and were not weary, they walked and did not faint. They were singing and making melody in their hearts unto the Lord, and came to Zion with songs and everlasting joy upon their heads. Power with God and man are the results of this abiding.

When Luther received the Comforter his enemies said he could get anything from God that he wanted. When Knox received the Spirit, Mary Queen of Scots said she feared the prayers of that one man more than all the armies of Queen Eliza-

beth. When Stephen received the Spirit nobody could resist the wisdom and the power with which he spoke. There was a great outflow of spiritual life. Jesus said, "Out of him shall flow rivers of living water." Before Pentecost the Spirit was a power on men and with men, now He is a divine personality in men.

5. They had the *Christ Life in their lives*. The Spirit does not dwell with them but in them, not in their minds but in the life, not in what they know but in what they are, does the Spirit live. Knowledge, thought, feelings and actions, any and all external parts of religion can be produced by association with others; but deeper down than all these in the very center of their personality, there the Divine Life became their life; so that God was as real and all sufficient in each one of them for his life work as He was with Jesus for His life work. This life will be seen and revealed in many ways.

1. It will show itself *in service*. The Holy Spirit led Jesus to a servant's work, so that he said, "I am not here to be ministered unto but to minister." Like Jesus we may have to wash the feet of some Judas, who will be ungrateful and go off and betray us, or the feet of some Peter, who at first refuses and then in impatience wants more than is necessary, but the blessed Spirit in the inner life will enable us to serve others as sons of the most high God.

2. It will be revealed *in suffering*. Jesus revealed the power of suffering love. Christ also suffered for us, so that we being dead to sins might live unto righteousness. We all believe in the principle yet we fail to practice it, but when the Spirit abides in you, the more another does you wrong, the more you feel called to love him. When He was reviled, he reviled not again; when He suffered, He threatened not. Peter says, "If, when you do well and suffer for it, ye take it patiently, this is acceptable to God." If any man is only willing to suffer as much as he thinks proper, and from whom he pleases, that man does not know the inner life of Jesus. Jesus never asked from whom He suffered whether Pharisee or Sadducee, whether Judas or Pilate, whether from a good man or a bad man, or the rabble, but said, "Father forgive them," so the Spirit filled Christian commits it all to the hands of God who will care for his rights and his honor.

3. The disciples were able to reveal the Christ Life in *self sacrifice*. The world can not know the life of Christ except by the self sacrifice of the christians. How do we know the love that God has for us? Listen to John, "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren."

How do we know that Christ loves the

church? Because He *gave Himself* for it. How do we know He loved us? Because He hath given himself for us as an offering to God.

This is the way Christ entered into his glory and the Spirit has come to let men see in the members how the Lord lived when he was in the flesh.

4. *It will be revealed in compassion for sinners.* On three different occasions Matthew says, Our Lord was moved with compassion for the multitude. His whole life was a manifestation of the tenderness of God whose will he came to do.

The will of God does not consist of certain things forbidden or commanded. "This is the will of Him that sent me, that everyone that believeth on the Son may have everlasting life." The only way the will of God could be revealed in Jesus was by His compassion for lost sinners. He could not accomplish the will of God in any other way. And now the will of God for us is what it was for Jesus, —the salvation of perishing souls. Do not think that the will of God for us is that we refrain from some things that he has forbidden and do some things that he has commanded. No, No. This is the will of God, "That His eternal love should be made manifest to the world by us." "Shouldst thou not also have had compassion on thy fellow servant even as I had compassion on thee."

5. The Holy Spirit in this life is shown in the forgiveness of others. Forbearing one another and

forgiving one another, "*Even as Christ forgave you, so do ye.*"

There is no way to convince the world of the power of Christ better than by showing this forgiving love. Many christians hardly know that it is in the Scriptures, or if they know it, they think it is too much to expect from a sinful being, or they find some reason why it should not be so, and thus they go on with cold unforgiving hearts, not seeming to know that if they forgive not, neither will their Father in Heaven forgive them.



## CHAPTER X.

### THE FULLNESS OF THE HOLY SPIRIT.

I will pray the Father and he shall give you another Comforter that he may abide with you forever.

St. John 14:16.

Be not drunk with wine wherein is excess, but be filled with the Spirit.

Eph. 5:18.

Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in Me.

If ye keep my commandments ye shall abide in My love even as I have kept my Father's commandments and abide in His love.

St. John 15:4, 10.

Avoid foolish questions and genealogies and contentions, and strivings about the law, for they are unprofitable and vain.

Titus 3:9.

The Lord shall fight for you, and ye shall hold your peace.

Exodus 14:14.

He that eateth my flesh and drinketh my blood abideth in me.

S. John 6:56.

Yield yourselves unto the Lord as those alive from the dead. Romans 6:13.

What? 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. 1 Cor. 19:20.

1. These texts indicate that Christians may have different impartations of the Holy Spirit. At first he came in visions, entreating and warning the world, and often said "My Spirit shall not always strive with man." Then when Jesus was here, the Spirit gave them the new birth and was with the disciples. Then when Pentecost came the Holy Spirit came to abide. The Jews limited God in the wilderness and they limited Jesus and grieved Him by their unbelief. So we are limiting, ignoring and grieving the Holy Spirit. On account of fears, prejudice, ignorance or stubborn wills, He is often repressed and only manifests himself in a few of His offices. When believers lift up the repressive force of their wills; throw their fears to the winds and declare that sink or swim, live or die, they are wholly and forever the Lord's. Then the Spirit will keep them filled.

2. The text, is in the *present tense*, the *Command* to tarry and wait, agonize, beg and weep for

the Spirit does not belong to this *dispensation*. When Jesus said "Wait" the Spirit had not been given. When He came, then while Peter preached He fell on them and they were filled. When the disciples prayed they received and did not have a revival like an April shower and then the pitiful dribble of an August drought, but were constantly and continuously filled as the blood fills the veins and arteries, as physical life fills the body, as air fills the space, as light fills the air, they were filled with the Spirit, then they were "speaking among themselves, and in the psalms and hymns singing and making melody in their hearts unto the Lord." John Wesley said unless you bring the people to receive while you preach, you have missed the mark almost as much as if you allowed them to put it off till death.

Be filled with the Spirit, then you will give to humanity not because it is pumped out of you by some great beggar, but because you would sooner die than not to give.

Be filled with the Spirit, then you will work not because the preacher calls or duty presses you into service, but because work is in you and must come out. The cry of our heart at God's altar will be, "Here am I Lord, send me, send me."

Be filled with the Spirit, then your wisdom will not be cunning, craftiness and guile. Your position will never be a fortress from which to hurl the

mean arrows of anger or pride taken from the Devil's girdle.

Be filled with the Spirit, then you will not smoke and snap and growl under the providence of God, but you will be a blazing fire on God's hearth where men may come and be warmed.

Be filled with the Spirit, then your whole being will be like a tuned instrument, ready for the musician's touch and you will be responsive to every word of grace and every providence of God—there will be music in your soul and you will not be "fit for treasons, stratagems and spoils."

Be filled with the Spirit, then everything unholy, unclean, uncharitable and unbelieving will be taken away and all honest men will be compelled to join with God and the angels, saying, "See how these christians live."

Our high tides of religious life do not make good; they are as far apart, as the tides of the sea, and between the tides there is that long stretch of foul, oozy, barren heath, when the waters are out and all is desolation and deadness.

3. The text does not say *make preparation*, take steps and get ready, but "be filled with the Spirit." When sinners feel their need of salvation, they think they are not ready, "while all the fitness he requires is to feel their need of him. And if they tarry till they are better they will never come at all." So believers will consecrate over and over but fail

to be filled, because after yielding themselves unto the Lord they feel so unworthy that they do not receive by faith, and claim the Holy Spirit's fulness, while God's way is to yield and be *filled* all the time.

4. *This being filled with the Spirit is not optional with us.* It is not merely a privilege or a proper thing, but it is imperative and mandatory. You will notice there are two commands in the text. One not to be drunk with wine, the other to be filled with the Spirit. One is positive and the other is negative. Just as many people as are commanded not to be drunk with wine are commanded to be filled with the Spirit.

If it is a sin to be drunk with wine, then it is a sin not to be filled with the Spirit. If I ask, Do you obey the command be not drunk with wine, and you say, Yes, then you have a good conscience and have missed the woes of the winecup, but if I ask, Have you obeyed the positive commandment? and you say No, I have not been filled with the Spirit. Then that is the door through which all your fears and doubts and unbeliefs enter into your life; for peace, love and joy cannot flow out of the soul unless it is filled with the spirit. Whoever knows the condition of the church to-day knows there is the fatal lack among Christians. The experience is not what it was expected to be. Instead of victory it is defeat; instead of fulness it is hunger; instead of rest and peace it is struggle and disquietude; instead of con-

stant progress it is frequent backsliding; instead of courage and victory it is often cowardice and defeat. The fullness of the Spirit is the answer to all this disappointment.

Then be filled with the Spirit. This is a command of God binding on all Christians. This is the great need of believers. No one is excepted; no true believer wishes to be excepted.

If we consult men concerning our need, the first suggestion would be; we need a restatement of theology, or we need more modern truth, the old truth that our fathers fed upon and grew so great has become antiquated; some may think we need an emancipation from the sharp-cornered, dark visaged theology of the past; others more culture or wealth, or better facilities for reaching the masses.

We will doubtless be safer to inquire of God concerning our necessities.

In the prophecy of Zechariah he says: "Not by might, nor by power, but by my Spirit, saith the Lord." So that neither national favor nor ecclesiastical power are absolutely necessary to the victories of the cross.

When the apostles at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John to pray for them that they might receive the Holy Ghost. When Paul was in the house of Judas the Lord sent Ananias unto him with this message: "Brother Saul, the Lord

Jesus that appeared unto thee by the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Spirit." When Paul went to the church at Ephesus, the first question he asked them was: "Did ye receive the Holy Spirit when ye believed?" Then he prayed for them and laid his hands on them and they received the Spirit.

The church of God to-day may be in great need of other things, of money, education, churches, preachers, but my inmost conviction is that our *greatest need* is to obey this command of our Lord and Master and be filled with the Spirit.

I. *What is it to be filled with the Spirit?* It seems to have been a general experience in the early church. What was it that Paul received when Ananias laid his hands on him? What did the Ephesians receive when Paul prayed and laid his hands on them? What was it that fell upon Cornelius and his household when Peter spoke the words of God unto them? It was not eloquence, the greatest orators of the world never knew of Christ; it was not pathos or mental power. When the war was in this country, the people were filled with patriotism, soldiers on the field of battle; men, women and children at home were talking and working and fighting for the country. They were filled with patriotism.

You know what it is to be filled with business.

Early in the morning, late at night, you are filled with business, till you can do nothing else. You know what it is to be filled with pleasure—one play or game or amusement after another until you are drunk with pleasure.

Well, says one, I am disturbed and cannot rest; I want peace in my soul. Well peace is a part of the fruit of the Spirit. Another says, I want joy, I have so much trouble, I want joy. Well joy is another part of the fruit of the Spirit. So another wants patience. I am so irritable that I am offensive to myself. Patience is another part of the fruit of the Spirit. I want a *thrilling sensation*, like I had touched a galvanic battery. That would be only a sense of His presence, or it might be something else.

Another says, I believe it is Purity. Well, that is the work of the Spirit; but what is meant by the text is not one or all of these things, but the specific reception and enthronement of the Third Person in the adorable Trinity. The reception of the Official Successor of Jesus Christ, who has been sent in Jesus' name to administer on His estate. When you have received Him, love, joy, peace, kindness, goodness, patience, faithfulness and self-control will daily fill your mind and heart. Just as patriotism, business or pleasure fill the mind of the world.

2. *How will the Spirit fill me?* I do not believe

that we are filled in a twinkling of an eye, like a flash of lightning—without our seeking, or without any preparation, yet all the symbols of the Scripture represent his coming as a definite experience. When Jesus was baptized with water, while he was praying, the Holy Spirit like a dove lighted upon him. John says: "I saw the Spirit descending from heaven like a dove and it abode upon him."

It is symbolized by the act of drinking water, "If any man thirst, let him come unto me and drink"—this spake he of the Spirit. It is symbolized by the act of water baptism. "John indeed baptized you with water, but ye shall be baptized with the Holy Spirit not many days hence."

It was symbolized by the anointing of oil, the prophet taking a horn of oil and pouring it on the head, introducing the man into the prophetic or kingly office. "God anointed Jesus of Nazareth with the Holy Ghost and with power."

It is compared to the royal act of a king placing his seal upon a document. "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise;" and then we were exhorted "not to grieve the Holy Spirit of God whereby ye are sealed unto the day of redemption."

The greatest absurdity in the ecclesiastical world is the thought of growing into the pentecostal baptism of the Holy Spirit.

There is no case of record in the Bible where the Spirit was received, where it is not absolutely certain that He came as a definite specific experience to men and women who were already Christians.

3. *What Benefit will it be to Character?* He will keep all the doubts out of the soul of the believer. When doubts are in the soul the man often hesitates and fears the result of prompt obedience to God. He will have a cautious look, a guarded gait and a timid step. When a man is filled with the Spirit, like the son of a king he can walk the shining highway without fear or doubts. The doubting that secretly lurks among some professors of religion only reveals their need of a supernatural visitation. It will not be news to you to say that in these times there are church members who are doubting the fundamental truths of religion.

Regeneration, justification by faith, entire sanctification and the witness of the Spirit to our personal salvation are actually doubted by many church members.

These doubts are not in the biographies, nor creeds, nor songs of the church, nor in the heads, nor on the lips of the professors but in the hearts of many who are out in the fogs floundering, hardly knowing which way to go when they ought to be in the vineyards laboring for God with all their might.

4. *He will keep all that secret crookedness out*

*of a man's heart* so that life will be straight. Jesus says: straight is the way. If a man walks in a straight road his life is straight. When Ezekiel saw the messengers they had straight feet and walked in a straight way. God wants us to walk straight, believe straight and testify straight while we are in this crooked world.

He swung his plummet down from the throne by the side of one of the old patriarchs and said, "Be thou upright," "be thou perpendicular," and when the Holy Spirit fills men, they will not be warped and crooked in their words and works. They will not stoop nor bend to do wrong things. they will be downright, upright, outright and all right Christians. How the church has suffered because brethren were so selfish or worldly that they would not even do right or talk right.

5. *He warms the heart* and makes us fervent in Spirit so we can render lively service. What a blessing it is for a man to get warm. Watch yourself as you enter your house on a winter's night. You are chilled and cold—you are silent and raspy even to the children—you do not observe common courtesy, but in a few minutes your blood begins to flow and your spirits revive and you are your old self again. The fire has warmed you. Go into a church when the Holy Spirit has been grieved, the religious life is cold, benumbed. The people's hearts do not burn by the presence of the Unseen—Jesus.

They do not want you to pray; they pay for that. You are not urged to sing; they pay for that; they do not want you to exhort; they do not know what that is. You sit there alone with no flowing of spirit until you are exhausted and all your own fire has gone out and you are willing to give 10 or 25 cents to get out of the house and that is the only part of the service you enjoy. But when the Spirit comes in that very church they will want you to sing and pray and shake hands, and as christian hand clasps christian hand and smiling face greets smiling face, you feel like giving everything you have to Jesus; and you want all the people to come and join in the feast of love. The Holy Spirit's fire is the only fire that can keep a church warm—all the year round.

6. *The Holy Spirit will give us a perpetual full assurance of hope.* Paul prayed for the Romans that they might *abound in hope* by the power of the Holy Spirit.

The disciples before Pentecost were despondent and melancholy at times. They whispered together. They questioned each other. They longed for the restoration of Israel. They wanted the thrones of power, the right hand and the left hand places; they wanted to get good positions and wanted to hold them; but after Pentecost there were no more whisperings; they had the full assurance of hope. No more plans for places. No intrigues for the

success of their party. No despair on account of the opposition. Now go to a church where the Holy Spirit is grieved. They have all kinds of flank movements on the enemy. They will decoy the theater goers by having parlor operas—in the churches. They would persuade the gambler to be religious by games of whist and progressive euchre parties. They are always having some scheme to get money. They cannot bear to have a political convention or beastly show come along without squeezing some money out of them in one way or another. But go into their prayer meetings when your heart wants comfort and peace. You might as well go into a dissecting room,—the cold chills will run up and down your back like a blizzard had struck you from North Dakota before the first prayer is ended. What hope you have will be dead and buried before the meetnig closes. There is just one cure—it is God's remedy—the baptism with the Holy Spirit.

7. *The presence of the Holy Spirit will destroy affectation and conceit.* Affectation and conceit are produced by the admiration of self. "How provoking it is to see a mortal man jig and amble and lisp in a proud and conceited way." "Oh, why should the spirit of mortal be proud?" But little things are always highly valued by men who never sow greater. If men consider nothing but themselves and their interests they will grow conceited

and proud. Nothing will cure affectation and conceit quicker than meditation on the *really great*. Every man can see his own littleness by looking upon true greatness in others. The little strutting chit of a pig-widgeon seems invincible and all important of himself, but side by side with a true giant he will easily collapse.

The village schoolmaster may highly esteem his own deftness in mathematics, but when he measures out into the far-reaching calculations of Newton or Le Ferrier he will not be exalted any longer by his own ciphering. The local poet may boast his own genius or report his own verses for the press with satisfaction, but when he sees the conceptions and harmonies of Shakespeare and Milton, he will take his cherished verses and make a bonfire.

Nothing will cure the affectation of the soul like meditation on God. He is so great, generous and splendid.

If the mind withdraws from the Lord Jesus and dwells upon self it will be puffed up and behave itself unseemly; but lifted up into the communion with the Great One, its selfconceit will fall off and all its praise and adoration will be given unto Him of whom Moses in the law and the prophets did write.

8. *If the Holy Spirit fills us we can patiently endure little troubles.* Herbert says: "My friends may spit upon my curious floor." He loved his

friends so much he was willing to be troubled by their bad habits. It is only when the Spirit dwells within us that we can stand their filthy habits. Because the Lord loved Israel He endured their manners 40 years in the wilderness. There are some parents who seem to love their children—troublesome blessings—but do not enjoy their presence; they are so noisy that the little bothersome blessings are sent to school as soon as they are able to go. Then there are others who enjoy the presence of their children. They would rather have the carpets stained and soiled, the chairs bruised and marred and the whole house littered from one end to the other than to have the children away. There is such a charm in the presence of their children.

When the soul is filled with the Spirit of Jesus, no service is too menial, no gift is too costly, no yoke is too heavy, no suffering is too painful; for Jesus' sake. Our own beloved shall do as He pleases. He may enter the office though he carries whip-cord and creates some disturbance and commotion—still He is welcome. He may enter the parlor though He should break a picture and His feet should stain our beautiful carpets, still He is welcome. He may enter the closets though He should find some old skeletons of pride or garments of covetousness that we stowed away in secret, still he is welcome. He

may have the keys of every room in our bodies, souls and minds and have the freedom of the whole city of Man-soul. Hallelujah.

## CHAPTER XI.

### POWER FROM THE INDWELLING SPIRIT.

But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. Acts. 1:8.

Who are kept by the power of God through faith unto salvation, ready to be revealed. I. Peter 1:8.

Tarry ye in the City of Jerusalem, until ye be endued with power from on high. Luke 24:49.

Jesus told the Sadducees that they were ignorant of two things and, therefore, their conclusions were wrong. "Ye do err," said He, "Not knowing the Scriptures or the power of God." There are a great many good people to-day who are in error because they do not know what the power of God is. It is not the power of nature. Jesus did not say you should receive power after you have learned to manipulate forces of nature. It is not chemical power. It is not human power, neither physical, intellectual, emotional nor will power. They al-

ready had all that power. It is not the power of organization for they were scattered abroad everywhere and went preaching the gospel in power. It is not the power of maturity, for Jesus said they should receive power not many days hence. It is not the power of theological nor ecclesiastical training, for they had no schools, and spent their time in a prayer meeting. It was not official power for they never had any position of authority either in the church or in the world.

This enduement of power comes from the incoming and indwelling of the Third Person of the adorable Trinity. The Holy Spirit is not a freak of God nor a spasm of the Divine nature, nor pocket edition of Jesus Christ. He is not a mere influence nor the inspiration of the poet or orator, but a divine personality, an almighty being who has a will, an intellect and a heart. He Himself must live in us or there is no more divine power in us than in others. He Himself must move in us or we are as helpless as Sampson when he went out and shook himself, not knowing that the Lord had left him. He Himself must speak through us or else our words will be as the babbling of fools or the crackling of thorns under a pot.

How will the Spiritual power be manifested?

1. The Spirit will give us *the more abundant life*. The disciples had once been dead in trespasses and sins, but by faith in Jesus the Spirit

had given them the new life. But the baptism of the Spirit gave them the more abundant life. Every christian feels the need of more life. When Pilgrim started from the City of Destruction he cried, "Life, Life, more Life." The fad of the church of to-day is work, work, more work, but the need of the church is life, life, more life.

I went to S—. to hold a revival meeting, and the week before the Missionary Society gave a supper, the Epworth League gave a concert, and the Aid Society gave a literary entertainment, so as to get all these things out of the way before the meeting began. As a result the preacher was exhausted and sick, his wife had lost her diamond ring, the members had worked themselves nearly dead and their hope was in a rocking chair taking soothing syrup. Their peace had gone out of the door and had not been home for a week. Their faith had gone to bed and was not able to turn over. Their joy was dead and buried and they had erected a tomb stone. Their need was life, life, more life, until their hope would abound, their peace pass all understanding, and their joy would be unutterable and full of glory.

I heard Bishop Warren say that a professor in Denver University took a common squash, and put it in a steel case, and put 100 pounds on the lid. In a week the squash had lifted the 100 pounds. Then he put on 200 pounds

and the squash lifted the lid. Then he put on 500 pounds and the squash lifted that also. Then he put on an anvil and a piece of railroad iron and the squash broke the vase into pieces. If God can put such power in a squash, why can He not put power in a christian to endure all things?

A timid little woman knelt at the altar and God baptized her with the Holy Spirit. She went home and told her godless husband what she had received, and the next morning when they sat down at the table, he said for her to ask a blessing and she did so. Then when breakfast was over he said, "Where there is a christian there ought to be family prayers," and gave her the Bible. She read and prayed, and after prayer he told her he wanted her to go with him twenty miles in a buggy to attend to some business. She went along cheerfully and did not call him an old sardine for interfering in her plans. At noon they stopped at a hotel and he rapped on the table and said his wife was a christian and wanted to ask a blessing and she did so. After dinner he said, "Now I've tested you and believe in your kind of religion and we will go back to the church, and if I can get it, that is the kind I want." The religion that has power in it is the kind that is wanted in this world.

2. The Spirit will give *the power of spiritual cleansing*.

The disciples were forgiven, and their sins

were washed away, but they had anger, jealousy, strife, pride. These things broke out in their life. They needed to be cleansed on the inside as well as the outside. Robinson says that near by the gate of Zion in the old Jerusalem he was horrified by the sight of an old woman whose lips were gone, whose nostrils and eyelids had been eaten off, and whose hands were full of holes. She had the leprosy. But the saddest sight of all was a little dark eyed girl with raven hair and beautiful cheeks and ringing voice holding the fingerless hand of her grandmother. She too had leprosy. No remedy could cleanse the grandmother. No remedy could cleanse the child.

Leprosy is the Bible type of sin. *We see* sin on the outside. God sees it on the inside as well as on the outside. We see the bruised, marred, defiled images of God, far gone into sin, and say they need the blood of Christ to cleanse them.

God sees sin in the inward parts. He sees the uncharitable thoughts, unloving and unchaste thoughts, unforgiving, unbelievning thoughts. Selfishness, anger, malice, hatred and other irregular passions must be taken away by the blood of Christ.

Isaac Watts was right when he sang :

“No bleeding bird nor bleeding beast,  
 Nor hyssop branch, nor sprinkling priest,  
 No running brook, nor flood, nor sea,  
 Can wash the dismal stain away.

Jesus, thy blood, thy blood alone  
Hath power sufficient to atone.  
Thy blood can make us white as snow,  
No Jewish priest can cleanse us so."  
"By faith that blood now sweeps away  
My sins as with a flood,  
Nor lets one guilty remnant stay.  
All praise to Jesus blood."

Cowper was right when he sang :

"Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Are saved to sin no more."

Faber was right when he sang :

"Burn, burn, oh Love within my heart,  
Burn fiercely night and day,  
Till all the dross of carnal loves  
Is burned and burned away."

3. He will give us power to *endure tribulation and keep us faithful*. Jesus said: "I pray not Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." The Spirit has been given to fulfill that prayer.

I used to think that when men were old and matured they could be kept; but men are not kept by age nor maturity, only by the power of God through faith unto salvation. We are not kept by our feelings, neither are we kept by what we know,

for God does not want us all to be halls of theology, but temples of the Holy Spirit. Neither are we kept by the power of our own works, but by the power of God through faith!

A wife in New York who was high tempered and quick at retort, went to Green Street Church, and got filled with the Holy Spirit. When she went to the door of the church she remembered how she had lived at home so she went back to the preacher and said, "How can I live this at home?" He said, "Keep saying, 'Jesus saves me now'" and down the street she went, saying, "Jesus saves me now." When she got to her double tenement home, her neighbor had left the wash tub in front by her door and she climbed over it saying, "Jesus saves me now." When she opened the door, her daughter ran to meet her, with her face all covered with jelly and she said, "Where have you been?" Her daughter jumped back, but the mother said, "Mary, Jesus saves me now," and Mary was glad. She put too much kindling in the stove and the smoke came out in front and she said, "Jesus saves me now." She hurried supper, and her husband sat down, asked a blessing, reached over and broke a biscuit into two pieces and said, "This is not fit to eat." Strange that a man can ask a blessing and then growl at the first bite! But she said, "Jesus saves me now" and poured out the coffee for his cup in which there were a half dozen

strangers floating and he said, "The coffee is not fit for a dog to drink," but she said, "Jesus saves me now." "Well, what is the matter with you?" and she said, "Jesus has come in to keep me all the time." After supper he said, "I want that kind of religion too," and got it that night at the altar and they became workers in the church.

4. *The Holy Spirit will give us the Power to Love.* Without this power no worker for God can succeed. It is the work of the Spirit to impart the love of God to every heart. You cannot work yourself up to it. You cannot manufacture it. "Do you remember how the love of God was shed abroad in your heart?" I remember it well. The place is memorable and sacred. The air was sweet and full of song. The sun kissed my cheek, the breeze caressed me. Everything seemed new and full of love. The Spirit had shed abroad the love of God in my heart and made all things new.

Bishop Taylor tells in his book on India of one Falima who has great influence over the people. In 1857, during the mutiny, she saw her husband taken by the Sepoys, dragged over the streets, kicked in the face and then a trooper with a sword took off his head. Then they burned her house. She fled to the commons with her seven children. One of them took sick and died. Nobody would help her bury it. She dug the grave and buried her own child. After the mutiny she went back to these very people

and began to preach Jesus and his salvation and now they knew she loved them and they will hear the gospel from her lips when they will not listen to another voice on earth. She could go anywhere in India because the people knew that she loved them.

Do the people know that we love them? What more have we done for them than they do for each other without Christ at all? What difference has it made with your hours of sleep whether your neighbors go to heaven or hell? What difference has it made with your evenings whether some of your friends know Jesus or not?

Up in Northern Minnesota there is a man by the name of Smith who was a class leader and a policeman. Going out from prayer meeting one night he heard men fighting in a saloon. When he went into the saloon he saw the proprietor, and Brown, a rough, desperate character, in a deadly conflict. He seized Brown by the nape of the neck to take him away, when Brown struck him in the breast with a bowie knife and cut him into the bone for six inches. He fainted and was taken to a doctor's office where the wound was dressed. Brown was arrested and put in the lockup. When Smith was well enough he brought Brown into the Criminal Court and the Judge said: "What is against this man?" And Smith said: "Plain drunk." The Judge said: "Did he not try to kill you?" And Smith said, "Nothing against him but a plain drunk," and the Judge was angry for he wanted to send Brown to the Peni-

tentiary. And he said: "Fine him \$20 or twenty days in the lockup." And Smith took him to jail for he had no money. On the way he said: "Smith, I am so glad you only charged me with a plain drunk and not that I tried to kill you." "Well," said Smith, "You were drunk, or you would not have struck me with your knife, were you not?" "Yes," said Brown, "and when I get out of here I'll never drink any more." "Then," said Smith, "Take this twenty dollar bill, pay your fine, go home and live a sober man," and he gave him the money. Brown sat down on a curb stone and cried like a child. He could hardly walk to the court house to pay his fine. He said, "Nobody ever loved me this way before." He went home and told his wife and three daughters. They all cried for joy, and sent for Smith to tell them how he happened to love them so. And he told them about Jesus and his love. They repented of their sins, gave themselves to Christ and joined the Methodist Church. He is now a conductor on the Canadian Pacific R. R. and I saw a letter to Smith, saying: "You saved me and all my family. We owe everything to you." And love did it all.

5. *He will fill us with power to testify.* Mr. Moody said at the meeting at the World's 'Fair that the greatest mistake of the churches in these days is that they don't wait on God for *the endowment to testify*. So many, many Christians never talk of

salvation to their friends or their families. They are like Nicodemus, *silent Christians, night Christians* who never testify.

In the fourth chapter of John we have another kind. A woman came to Jesus and He said, "If you drink the water that I give you it shall be a well of water springing up to everlasting life," and she took it and started off at once testifying as a missionary to her own people and a great multitude of them believed.

Have you that well of water in you, springing up and flowing out into everlasting life? I heard of a man in Minnesota who said he had a well, but it had two faults. It was not a very good well. It dried up in the summer and froze solid in the winter. Is that your kind of a well? Do you dry up in the summer and freeze solid in the winter?

Then we have in the seventh chapter of John another passage: Jesus says, "If any man thirst, let him come unto me and drink." "He that believeth on me out of his innermost parts shall flow rivers of water." I used to read that, river of water, but it is *rivers of water*. Life and health and peace and salvation shall flow out of him in every direction! This is not fiction. It was true of Wesley. What rivers of water, what multitudes of people have been saved! What schools, what churches, what missionary societies! So it was with Mr. Spurgeon, Institutes and Asylums and Orphanages and

printing houses and evangelists and churches. Oh, for a generation of Christians out of whom rivers of water shall flow for the salvation of the world!

6. *The Spirit will fill us with the Power of Evangelizing and Saving the World.* The question, "How to reach the masses," has had many answers by man and many things have been declared absolutely essential in these times. I don't believe in these additions, these "*sine quae nons*" of man. Since God made man in Eden there has not been a muscle or a bone added. Since God launched the worlds into space they have run without delays and without friction. The gospel of the Son of God does not need a preface or an appendix to make it go. It has the power in its own soul for self propagation. If a lucifer match should come to me with the question of how it should light the gas jets, I would say, "Light yourself, and then when all ablaze hold yourself up to the gas jet; there will be no trouble." When a church wants to know what to do, I say, "This is the way to spread the gospel; get lighted yourselves and then *touch the world.*" Jesus says, "Ye are the light of the world," but if the fire in us is wrapped up in an old profession of religion or of mere church membership, the light in us will become darkness. It is very common to say we don't have the life we ought to have. We are cold and dead. Preachers say it, stewards say it, members say it, we all say it, and then we ask why

are the people not converted? Why does the world not come to Jesus?

The answer is this: the reason the people are not saved is because we are not on fire. We do not blaze and burn for *God*. Men of the world burn for money and blaze for honor or pleasure, and so the church is to be a flame of fire for God.

“Oh, that in me the sacred fire  
Might now begin to glow.  
Burn up the dross of base desire  
And make the mountains flow.  
Oh that it now from heaven might fall  
And all my sin consume.  
Come, Holy Ghost, for thee I call,  
Spirit of burning come.”



## CHAPTER XII.

### THE HOLY SPIRIT FLOODING THE SOUL WITH LOVE.

The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. Rom. 5:5.

1. *The supreme element in Christian character is love.* It has always been so. Moses commanded, "Thou shalt love the Lord thy God with all thy soul and with all thy might and with all thy strength." Jesus endorsed Moses and went beyond him in the law of love, saying, "I say unto you love your enemies; bless them that curse you; do good to them that hate you and pray for them that despitefully use you and persecute you." Paul said to the Romans, "Owe no man anything but to love one another." He said to the Galatians, "The fruit of the Spirit is love;" to the Phillipians, "This I pray that your love may abound yet more and more"; to the Col., "Put on love which is the bond of perfectness"; to the Thessalonians, "Ye are all taught of God to love one another;" to Timothy he said, "The end of the commandment is love out of a pure heart."

Peter says, "See that you love one another with a pure heart fervently." James says, "If ye fulfill the royal law of love you do well." Jude says, "Keep yourselves in the love of God." John says, "He that dwelleth in love dwelleth in God and God dwelleth in him."

2. *The cause of failure in every Christian is the lack of love.* Every fall, every sin and every ship wreck in the christian life is caused by the lack of love. Is there a lack of service on our part, it is because the love of Christ does not constrain us. Is there a lack of obedience, it is caused by a lack of love, for if a man loves Me he will keep My commandments. Have you covetousness, it is because of the lack of love. For "whoso hath this world's goods and seeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him." The little Christian church at Antioch supported fifteen hundred intelligent people every year. Are you fearful, it is because there is a lack of love, for perfect love casteth out fear. Are you conceited; that also is from a lack of love, for love vaunteth not itself. Do you speak evil of others; that is another lack of love, for love taketh no account of evil. Are you envious; love envieth not. Are you angry; love is not provoked. Have you unbelief; love believeth all things. Have you pride in the heart; love is not puffed up. Have you rudeness in conduct; love does not behave itself

unseemly. Are you selfish; love seeketh not her own. Are you discouraged; love endureth all things. Do you sin against your neighbor; love worketh no ill to the neighbor. Are you often defeated; love never faileth. So you see that every break down is caused by a lack of love. No wonder Jude said, "Keep yourselves in the love of God."

3. *How then do we get this love of God in the soul?* There is no love for God in the carnal mind. No, not one particle, for the carnal mind is enmity against God. Neither is it subject to the law of God. It is hard for us to believe this. We love the carnal mind. We cultivate its qualities. We wash its face, comb its hair, put it in a rocking chair and smile at it, but when God throws light upon it—lo it is a corpse, dead in trespasses and sin. To be carnally minded is death. There is no love for a mother in a dead son or daughter. A dead child never gave a loving mother a rose, smiled in her face, spoke a kind word or kissed away a tear. We do not hate the dead child because it does not do these things, but we are dreadfully sorry and would pour out our life's blood to have the child restored to life, and that is exactly what God has done for this lost world. The life and love of God had gone out of us and death, the intruder, had come in, and so we

were all dead in trespasses and sins, without hope and without love for God.

4. *In regeneration new life is imparted and a new spirit is given to the penitent believer.* The soul is raised from the dead. You hath he quickened who were dead in trespasses and sins. Then sin does not have dominion over you. The power of sin is broken. The love of sin is controlled. The carnal desires, envy, pride, malice, hatred, jealousy, deceit and hypocrisy are subdued and kept under. The Old Man is bound. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Some good people think they can control that evil heart. A famous doctor in M., thought he did not need to have the carnal mind cast out. He lived in a fine home. He entertained the officers of the church and the Bishops, when they came in that part of the state. He was sent twice as a delegate to the General Conference, but alas, his covetousness betrayed his evil heart of unbelief, and he was found guilty by the Grand Jury on thirty-three counts and has been sent to the penitentiary. A father in Kentucky thought he could control his anger, but when his little boy cried because he didn't give him a toy wagon or a wheel barrow he struck him with his hand on the side of the head and knocked him against a plow point. The next morning the doctor

said, "This little boy has concussion of the brain and he must die," and the father has nearly gone insane.

5. *When the believer consecrates himself utterly and forever to God, then God sheds His love abroad in his heart.* This is what every Methodist preacher in the world has accepted as his faith. For when preachers are admitted into the conferences they are asked these questions: "Have you saving faith in our Lord Jesus Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly seeking after it?" and to all these questions he must give an affirmative answer. And whenever he gets this grace, then love is shed abroad in his heart, the Old Man is cast out, the will power, the mental and the emotional power are united for God.

6. *This love of God always increases as we abide in it.* You cannot increase love by resolving to love more than you do now. You cannot move a boat forward by pressing it from within, as the force with which you press on is exactly equal to that with which you press back. You push backward exactly as much as you push forward. The reaction is equal to the action. Now there are persons who try to increase love by self reproach. They try to warm their hearts by high resolves and hot words, but there is always a relapse in that kind of an increase because it is artificial. Love is an inspiration

coming from without, and is not produced from within ourselves. The power to evolve the elements of love must come from God. Out there in the grove there are a thousand spring beauties. They have been under the soil, around the trunks of living trees or old stumps or uncomely stones. These troops of wild flowers cannot lift themselves up or open their petals or paint their blossoms and leaves with beautiful colors. They need not covet that power. The sun has the power to do that and that faithful friend will not forget the flowers and the daisies. He's coming already from the South. The lengthening days mark his approaching footsteps. He is reaching out his arms of light and warmth, saying to all these roots and bulbs, "Come forth," and every flower is beginning to rejoice and adorn itself with beauty. The only way to increase the divine love in us is to abide in His love. God never forgets to touch the heart with the sceptre of divine love. If we will abide in his love as the flower abides in the sunlight, we will soon be like the garden of the Lord, for this is the eternal truth of Christ's gospel through all ages. We love Him because He first loved us.

10.12.11

○ 7. If love is shed abroad in our hearts it will produce humility. Did you ever notice the reason Christ gave for learning of Him? He might have said, "I learn of Me because I am the most advanced thinker of the age." I am the great miracle worker of

the world," but the great reason He gave, was that He was meek and lowly in heart. There are three men in Scripture whose faces shone and all three are noted for their humility. Moses, after he had been on the Mount for forty days, came down from his communion with God with a shining face, and Moses was a humble man. When Stephen stood before the Sanhedrin on the day of his death his face was lighted up with glory. When the meek and lowly Jesus stood on the mount of transfiguration His face shone like the brightness of the sun. If ever our faces are to shine we must get down into the valley of humility. When a man's soul is flooded with love there is no patronage in his smile, no condescension in his nod, no recital of self achievements for his own glorification, no craving the uppermost seats or scrambling for the chief places in the synagogue. When I was a boy at home on the farm, we were accustomed to go out into the fields, at harvest time in search of large heads of wheat. At first we went to the tall stocks with long heads that stood erect and alone by the stump or where log heaps had been burned, but we soon learned that these tall high headed wheat heads had nothing but chaff and were good for nothing; but the heads that bent over were full of good wheat, perfect, plump and full. I have also learned that in the Christian harvest field whenever heads are exalted and are bristling and bossy, that the wheat is scarce, the mildew and the blast have fallen

upon them and they are mostly chaff which the wind carries away.

8. *If love is shed abroad in our hearts we will endure to the end.* Love never faileth. Love endureth all things. Let us see the endurance of divine love in the revelation of Jesus Christ. We turn our faces from Him and say there is no beauty in Him that we should admire Him. We will not have Him to reign over us, but still He loves us. We find Him guilty when He was not guilty. We mock Him with Herod's robe and smite Him in the face with our hands, but still He loves us. We scourge His back with a lash, we put the cross on His shoulder; we tear His brow with a crown of thorns, but still He loves us; we pierce His hands and feet with cruel nails; we put the bitterest cup of gall to His lips, but still He loves us and cries out to the Father for the forgiveness of all His enemies. His heart is love. Nothing but inextinguishable, unconquerable, everlasting love. "Oh, for such love let rocks and hills their lasting silence break, and all harmonious human tongues the Savior's praises speak." This divine love in us never changes, never gives up and never breaks down. It is the same yesterday, to-day and forever. It is the flame that cannot be quenched. The foot that never wearies. The hand that never tires. The heart that never ceases to throb. If we keep ourselves in the love of God we will endure forever for who shall

separate us from the love of Christ. "Shall tribulation or distress, persecution or famine, nakedness or peril of sword? Nay, in all these things we are more than conquerors through Him who loved us;" "For I am persuaded that neither death nor life, angels, principalities or powers, things present or things to come, height or depth or any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." If you have allowed tribulation or distress, trouble or persecution to break you down, fling yourselves out in the love of God and let God save you.

9. *If love is shed abroad in our hearts it will be manifested.* The love of God voluntarily manifested itself to us. It was not forced out, but it came of its own explosive power. We did not stand up in our misery and pray and plead with God to send us help and deliverance, but God so loved the world as to give His only begotten Son to die, that whosoever believed in Him should not perish, but have everlasting life, and now God commends His love unto us in that while we were yet sinners Christ died for us. The great evidence of love in our hearts is found in our manifestation of love towards others. If love to man is wanting, so is the love of God in us. If love to man is weak and wavering so is the love of God in us. If love to man in us is deep and all consuming, so is the love of God in us. John comes in here with a sledge hammer declaration so that we will never forget it and says, "If

any man says he loves God whom he has not seen and hateth his brother whom he has seen he is a liar" he does not love God at all. The true manifestation of love to man is hard work. The very hardest work that Christians have to do is to love. You can easily pick out a dozen people who have always been "urbane in deportment, courteous in expression and steadfast in friendship" and say, "I dwell in love with these;" but that's not the love of God for man. There is something more than to have it written on our tomb stones that we died in love with our friends; that could be said of a dog. We see so many people who are unlovable and it is no easy task to bridge over the chasm and actually reach them, and sometimes people think that we are so unlovable that it is impossible to bridge over the chasm and reach us. I remember one man who was not able to love me a single day for three years. Six months after my three years pastorate was over, he stood up in a great congregation and said, "Thank God, I am at last able to love Brother McKaig." The test of Christianity is to love people who are not lovable. It is the greatest thing in the world to so dwell in love that you are able to love every body. You may praise Reubling for bridging the Niagara and the Hudson; you may praise Stephenson for bridging the St. Lawrence; you may praise Eliot for bridging the Schuylkill; you may praise Williamson for bridging the Missouri at St. Louis,—but I will give my everlasting

praise to the man or the woman who throws the bridges of love over the chasms of hate and across the gulfs of caste and marches across on errands of reconciliation, mercy and love, for that is the greatest work of God.

When one of our missionaries was in India a native missionary came to him, wanting to preach the gospel. The missionary said, "I only have \$2.50 a month that I can give you," "Well," said the native missionary, "I will gladly go for that amount." He took his ox-cart with his wife and little boy and went out sixteen miles to his native village, where his parents were still living. His parents and friends rejected him and he was compelled to live under a tree. In a few months he came back to the missionary bringing his little boy who had died of cholera. He buried his boy in the missionary's graveyard and went back to his native village. Soon his wife was taken sick and died of the same disease. When his wife died she saw their little boy and was happy to go. After the funeral of his wife he went back to the village again and told them about her triumphant death. His mother and father received the message and in one year he reported one hundred and twenty-five converts.—The irresistible love of God was shed abroad in his heart.



## CHAPTER XIII.

### HOW TO ABIDE IN FULLNESS.

The Lord shall fight for you and ye shall hold your peace. Ex. 14:14.

Avoid foolish questions, genealogies and strivings about the law, for they are vain. Titus 3:9.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. 10:10.

Whoso eateth my body and drinketh my blood hath eternal life. St. John 6:54.

Yield yourselves unto the Lord as those alive from the dead. Rom. 6:13.

1. In order to be able to abide in the fullness of the blessing we must first get a clear, full experience. Don't try to settle in a fog. If you do you will easily fall. It is a common thing to hear people say, "I profess this grace, but I am not satisfied, I have not the witness." Don't rest until you can say, "I believe all is on the altar. I believe the blood cleanseth. The Holy Spirit is abiding in me, and I am letting Him have his way with me."

2. Do not fight for yourself. The Egyptians were about to capture the Israelites at the Red Sea, when Moses said, "Fear not, for the Egyptians that you have seen to-day you shall see them no more forever." "The Lord shall fight for you and ye shall hold your peace." Now, if God is going to fight for me I need not fight for *myself*. If I do, I will hinder Him and prevent victory. "The servant of the Lord must not strive." The Lord shall fight for you. Jesus never discourages a man. When the devil tempts, you turn him over to God, tell him what God says. Turn his imps over to God. Daniel didn't fight. The Hebrew children didn't fight. Don't fight for yourself.

3. Don't argue if you want to keep with Jesus. "Avoid foolish questions and genealogies and contentions and striving about the law for they are unprofitable and vain." I am certain that this is so. I believe the Methodist Church would have had the world to-day if we had not argued and split hairs over doctrine and striving about the law, but had gone in for saving souls.

Jesus did not argue. He was oppressed and afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter and as a sheep before her shearer is dumb, so he opened not his mouth. You will be sheared too. That is the time to be dumb. Did you ever do anything and have all your work given to another?

I went to help a young minister in O—. He did not seem to have any spiritual life at all. He only came to our afternoon meetings once and then just at the close. He never came to the front of the church at the night meetings, but sat back in the congregation. I had all who had been converted at the meeting stand up and seventy people stood up. Then I called them to the front and asked him to take them on probation, and he took in sixty-five and announced a lecture on "Abe Lincoln" that he had written during the meetings. The admission was ten cents. Then in two weeks there was a notice in the "Advocate" that eighty persons had joined that church since conference, that they were all hand picked fruit, and the pastor was doing a vast amount of personal work, signing with his name. That made me tired. Sheared.

4. Humbly testify. "Ye shall be witnesses unto me." It is high treason to Him to restrain testimony. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

Keep up the testimony but do this in the right spirit. This loud metallic confession is generally a substitution of noise for the Holy Spirit. Remember that we are not to tell everybody all that we know. Jesus says, "I have many things to tell you, but ye can not bear them now." Amanda Smith used to say that she did not blab to everybody all

the secrets that the Lord told her. We are the bride and the Lord is the bridegroom. The secrets of the bridegroom are with the bride. Mary hid all these things in her heart. It is sweet to have some secrets with Jesus. The secret of the Lord is with them that fear him. The infilling of the Spirit is the real qualification for testimony. "They were filled with the Holy Ghost and began to speak." Then their testimony was fresh and delightful.

"Let the redeemed of the Lord say so." People fail to confess because they want to avoid offense. You will offend God if you do not confess. Don't fail to testify.

5. Feed on the Word and keep drinking. "He that eateth my flesh and drinketh my blood, abideth in me and I in him." Note the tenses, *eateth* and *drinketh*, not just take a meal now and then or take a drink once in a while. Feed on the word, keep drinking. *Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Read the head lines of the daily papers rapidly, but *feed on the Word*. Read church papers more carefully, but *feed on the Word*.

Some think that if they are converted that is enough. "I am born again, what more do you want?" they say. To think of keeping up a Christian life on first experiences is as absurd as for me to try to live on the food given to me

sixty-four years ago. Keep eating and drinking.

There are three things necessary for a healthy life. Pure air, plenty of good food and plenty of exercise. So it is with the soul. Keep thyself pure and in a good atmosphere—eat good food and don't feed on the trashy news of the day, and get a move on you to help save the world.

Nine-tenths of all the doubts and clouds and fears are given us because we are spiritually lazy.

6. Keep yielded unto the Lord. Yield yourselves unto the Lord as those alive from the dead. Be not stiffnecked, but yield yourselves. Rest in the Lord. The Spirit filled heart is a yielded restful heart. The Spirit gives a restful life. You will often be lying limp in His hands, as this handkerchief is limp, lying in my hands at this moment. He giveth his Beloved sleep. The critics tell me that this verse, "He giveth his beloved sleep," is more properly translated. He giveth 'His Beloved in sleep.'" While resting in Him He renews our strength just as the body is renewed in sleep, and I do not see why that One who neither slumbers nor sleeps, should not give to us the life of His Beloved in sleep. Hear what He says of His little vineyard in Isaiah, 27 :3, "I, the Lord, do keep it, I will watch it every moment lest any should hurt it. I will keep it night and day." In Isaiah 58 :11 He says, "The Lord shall guide thee continually and satisfy thy soul in drought, and

make fat thy bones, and thou shalt be like a well watered garden, and like a spring of water whose waters fail not." Keep yielded.

7. Practice the Presence of Jesus. "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?" Therefore glorify God in your body. To glorify is to manifest, to bring out so it can be seen. Now that He is in you, recognize His presence. Give Him His right place. Don't neglect Him. Introduce Him to your friends. Say often to yourself, The Lord is in His holy temple. Blessed be His name. Say it when you go to rest, say it when you wake up in the morning. Say it in the parlor, or in the kitchen, on the streets, any where, "God, the Spirit, has come into my soul." John says, "Greater is He that is in you, than he that is in the world." Let Him have His way with you, and He will never, never, leave you nor yet forsake you here "while you walk by faith and do his blessed will. A wall of fire about me, I have nothing to fear. With His Manna He my hungry soul doth fill."

## CHAPTER XIV.

### BIBLE READING; THE ETERNAL AMEN.

There are many people who use the word amen, not knowing what it means. To them it is the approved way of finishing a prayer. They would not stop if they did not say Amen. That is the only terminal facility they have. When that word is said the voice ceases, they open their eyes, they lift up their heads, their hands are unclasped, their prayers are ended. If they are candidates for district superintendent or bishop they say Ahmen. That is the Amen of ignorance. It does not even touch the surface of the word. Whenever a man says Ahmen, I always fear that it is the Amen of ignorance.

Then there is another Amen. The future of every Christian is filled with good things that he is hoping to receive. God says at his right hand are pleasures forevermore, and Jesus says, "In my Father's house are many mansions," and they believe it and hope to enter the mansion and enjoy

the pleasures. Looking into their blessed futurity where there are pleasures forever more they say Amen, may it be so. That is the Amen of hope.

Then there is another Amen. We are pardoned of our sins, we have peace with God and are adopted into his family. We have the joy of adoption and heirship in the family of God. We think of mercies past and the privileges we have had and in our thanksgiving we breathe the Amen of gratitude. That may be the Amen of selfishness.

But there is a deep that couches beneath in this word of God. Amen means more than the ending of a prayer, more than hope or joy. Martin Luther said, "The Lord's prayer is the greatest martyr on earth," because it was used so often without thought or feeling, reverence or faith, but his remark applies with greater force to the word amen. 'Tis a word of venerable history in the church, dating its birth as early as the law of Moses. It has been adopted and retained without translation in every language where the gospel of the Son of God is preached, yet few consider the deep meaning, the great solemnity and the abundant consolation treasured up in this great amen. Though constantly on our lips, it often lies bed ridden in the dormitory of our souls. Let us go into the word of God searching for this short but marvelous word, amen. Let us see if we can find it in the hearts and lives of men and women, for that is where the amen stays.

Jonah 4:3-4, "Dost thou well to be angry?" Jonah had warned the people that they would perish. Then they repented, God showed mercy and Jonah got angry. We have not found the Amen here. Jonah was so supremely selfish that when God showed mercy he was angry. He would sooner 120,000 people had died than for his word to be doubted or his position questioned. It seems natural for a man to say no to the judgments and calamities of God, but for a man to become peevish and passionate because mercy triumphs and thousands of lives are saved is more like a fiend than a man of God. A peevish, angry prophet, bishop, doctor of divinity, preacher or layman adds no glory to God and is only an example of warning. He does not know the meaning of the word amen. Whoever on account of his position becomes sensitive or peevish, doesn't know the meaning of the word amen. Whoever feels hurt because he is rated lower in the judgment of men than he feels he deserves to be, doesn't know the meaning of the word amen. Whoever throws up the sponge and leaves his friends in the lurch because he cannot have his own way, doesn't know the meaning of the word amen. Whenever a man determines to have his own way he is always wrong, he doesn't know the amen of God. Absalom and Baalam, Samson and Judas all had their own way and they were wrong, not knowing the amen.

Job 2:9, "Dost thou still retain thine integrity? Curse God and die."

They had lost their property and their children were all dead. Job was sitting in the ashes scraping himself with the potsherd. All covered with boils. His friends stood around him in silence seven days and nights not speaking a word. This was too much for Mrs. Job; she took in only the present; she could lose their property and bury their children, but to see her husband in continued misery was too much for her faith, so she said to him, "Curse God and die." She did not know that his experience would bless the world throughout all ages; that his patience and integrity would be held up as examples while the race endures; she brought God down on a pile of ashes; measured Him by what she saw; weighed Him in her own scales and found Him wanting—there was no amen in her soul. When you see an innocent man or woman suffer you do not see God's providence for that man or woman, you see only one moment of all the eternal past and all the future. You hear only one tick of eternity's time piece which has been ticking away from all the everlasting past and will go on ticking for all the everlasting future, for that man or woman. Henry George used to say, "I am for man," but far above all creatures of earth God is everlastingly for man.

Genesis 42:36, "All these things are against me."

Poor despondent Jacob, living by sight and not

by faith in the God of his fathers. He was always trying to avoid calamities and was often in godless haste and carnal policies. With Jehovah's words ringing in his ear, "I will give thee; I will bring thee; I will keep thee; I will not leave thee," he could only say, "All these things are against me; I and my house shall be destroyed." His children had deceived him and now he thought every thing was against him. All these things were for him and God was working out the promise that his seed should be as the stars for multitude, but somehow he could not believe it unless he could see it. A man can look at God's dealings in two ways, through two lenses. He may look with the natural eye or he may look by faith. He may see God through providences or he may see providences through God. The most of the time we look by sight and so we are saying, "My misfortunes are against me; my troubles will kill me." You can look yourself into sickness by looking at your sores; you can look yourself into poverty by looking at your losses; you can look at your troubles, miseries and hardships until you look yourself into hell and there will be no amen in your soul.

Numbers 11:5-6, "We remember the fish which we did eat in Egypt freely, the cucumbers and the melons, the leeks, the onions and the garlic, but now there is nothing at all but this manna before our eyes."

We have not found the meaning of Amen yet.

Instead of forgetting the things that are behind and pressing toward the things that are before they craved and longed for the melons, onions, leek and garlic until they became so weak that they fell into every temptation. For forty years they did nothing but complain of their hard times and ill treatment; they murmured about their bondage in Egypt, and then about the rough way. The water was bitter, the bread was dry, and then there was no meat. They complained so much about the wilderness, that when God writes a record of their lives, He says, "By faith they passed through the red sea; by faith the walls of Jericho fell down." He passed over the whole forty years without finding one thing worthy to be mentioned, in the record of faith. They provoked Him and tempted Him until their lives were not worthy to mention only as a warning to the world against disobedience. How many church people to-day have their eyes on the old things of Egypt. They know more about novels than they do about their Bibles. They go to more dances than class meetings where God's people may dance and shout. They attend more theatres than prayer meetings; more card parties than communion services. So many professors of the religion of Jesus are so weak and starved and hungry for the leeks, onion and garlic of Egypt that they fall into any old trap of the devil that comes along. If we go on thinking we are not treated right, not appreciated, nor willing to endure hardships, nor

suffer ill treatment, God may blot out all our time as not worthy of record. If we are saved at all, it will be in some far off valley as an awkward squad, untrimmed, untrained and undeveloped, and we will stay there long enough to forget about melons, leeks, cucumbers, onions and garlic.

St. John 6:41, "The Jews then murmured at Him because He said, 'I am the bread that came down from heaven.'"

The Jews were so wedded to forms and customs that they would not receive any new truth. They wanted Jesus to do them favors and make them a great nation, restoring to them the kingdom of Israel. They would approve Him when He turned their water into wine. They were pleased when He healed the sick; cured the lepers; when He opened the eyes of the blind; when He raised the widow's son; when He fed the 5,000 men beside women and children. But when He said that He was the bread that came down from heaven, they said, "Where is Abraham? where is Moses? art thou greater than Jacob?" When they saw their ecclesiasticism coming into disrepute they murmured against the immaculate Son of God. They looked into His face and said, "Now we know Thou hast a devil." There was no Amen in their souls. There are many ecclesiastical Pharisees who are doing that thing today. They are opposing revivals and missionary work. They are opposing Salvation Army and slum work, because their traditions are discredited.

We have not found the Amen yet. I believe a man can ascend the scale of life by consecration, faith and obedience until he will fit into the notch where God wants him to be, and there he will abide in complete adjustment to the will of God; to the teachings of God, and all the providences of God. His wheels will run without clatter and there will be in his soul a ceaseless and an Eternal Amen.

Job 1:21, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Job's oxen, sheep, asses, camels, sons, and daughters are all gone. Ten children all dying a sudden death. You, who have been afflicted, listen to what he says, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Unbelief would have seen the storm, and fire, and would have complained against them; unbelief would have seen the Sabeans and the Chaldeans and would have cursed them for their meanness; but faith saw the hand of God in the taking as well as in the giving, and said afflictions from His sovereign hand are blessings in disguise. The Amen is in his soul.

I. Sam. 3:18, "It is the Lord, let Him do what seemeth Him good."

Eli was an indulgent father. His sons became wicked and he did not frown upon them. His house became so vile that it could not be purged with sacrifices, but only with judgment. Then said God, "I will do a thing in Israel at which both the

ears of everyone that heareth it shall tingle." Then he said to Eli, "Both your sons shall be killed in one battle." The old prophet saw his sin and knowing that God was good and nothing but good, he pulled his mantle over his head and said, "It is the Lord, let Him do what seemeth Him good." God must be obeyed. He is the King and when He comes in judgment let everything in the universe bow its head and say, "It is the Lord, let Him do what seemeth Him good." We have found the Amen in his soul.

Dan'l 6:10, "Now, when Daniel knew that the writing was signed he went into his house and his windows being open in his chamber towards Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks to God as he did aforetimes."

Daniel was a subject of political conspiracy. The lords of the land tried to blacken his character. They could not find fault with his business and so they called him a fanatic and got a law passed against his religion. When the decree was signed and could not be changed they laughed in their sleeves, saying, "Now we have him fast," for they knew the mettle that was in the man. What did he do? Did he fast and pray all day because his enemy had trapped him? Did he stand in his window so they could see him and hear him pray? No, he kneeled upon his knees. In Indiana they kneel down upon one knee, but out West they just bow

their heads and shut their eyes and pray so easy that nobody can observe it. Paul says, "I bow my knees unto the Father of our Lord Jesus Christ of Whom the whole family in earth and heaven are named." A man seeking for pardon got down upon one knee when a sister said to him, "Get that other knee down. You never can get religion on one knee, for God says, 'Every knee must bow.'" Daniel kneeled upon both knees three times a day. He knew that the princes were against him; he knew the writing was signed and could not be changed; he knew that his prayer was a violation of the decree. Did he cry for mercy and lament over his perilous condition? No, no. Did he worry to know how the thing was coming out? Oh, no, he kneeled upon his knees and gave thanks as aforetimes. How would it do for every Methodist preacher to get down on his knees and thank God for his appointment for the next year?

Matt. 5:11-12, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven."

When Jesus said, "Blessed are the meek for they shall inherit the earth," we say, yes, we will be the meek, for everybody wants the earth. When He says, "Blessed are the merciful," or "Blessed are the peacemakers," we say yes, we will be merciful and peacemakers for their praise is on the tongue of

every saint. When He says, "Blessed are the pure in heart," we shrink back and don't know so well about that—they must be an imaginary crowd. When He says, "Blessed are ye when men shall revile you and persecute you," that is a hard saying and we turn back. For who can bear it? When a Christian is lied about now, he says, "I am misrepresented and I won't take part any more;" he says "I will backslide. But Jesus says, "Rejoice and be exceeding glad," and the Greek word means jump up and down.

Heb. 10:34, "For you took joyfully the spoiling of your goods, knowing that you have within yourselves a heavenly and an enduring substance."

The Hebrews were cheated out of their inheritance; turned out of their houses; plundered of their goods; afflicted, tormented and scourged. To be able to stand it at all would be a victory for us. To endure it without murmuring would be a great triumph. I once had a drunken officer tear down my tent in a rainstorm and let all my clothing and bedding get soaked with water. I took it, but I bit my lips until the blood ran down on my clothes to keep from fighting my officer. But they took their trouble joyfully. What a wondrous life they had. We want the riches of Christ, but they were willing to take His poverty. We want to reign with Him, but they are willing to suffer with Him. We want to wear crowns of gold, but they wanted a crown of thorns. We are coveting His robes of

splendor, but they coveted His robes of contempt and mockery. We seek the easy places on earth and then want the high seats in Heaven. God give us the old passion of the church for the fellowship of his sufferings.

Acts 5:41, "And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His name."

The Sanhedrin thought they would stigmatize the disciples by giving them a disgraceful whipping, and they gave them thirty-nine lashes with the scourge, so they would not show themselves again on the street and if they did, that nobody would follow them. The effect was just the opposite. They did not appeal for redress; they did not bemoan their unfortunate condition; they took the whipping joyfully, and they went everywhere praising God and preaching the Word, and their numbers were greatly multiplied. We think it a privilege to have an easy time; they thought it a privilege to suffer shame for His name. We think it a favor to be spoken well of by the world; they took it as a favor to be considered "as the filth and off-scouring of all things" by the world.

2. Cor. 11:24-27, 12:10, "Therefore I take pleasure in infirmities; in reproaches; in necessities; in persecution; in distresses for Christ's sake, for when I am weak then am I strong."

Paul had the eternal amen in his soul. The

Jews tried to kill him at Damascus. I see him as he swings down the wall in a basket, saying, "I take pleasure in reproaches and necessities;" I see him in the jail at Phillippi after being whipped and scourged and being thrust into the dungeon, saying, "I take pleasure in persecutions;" on the outside of Lystra's walls upon a pile of offal, where he had been thrown as unworthy of burial, he says, "This one thing I do; forgetting the things that are behind I press toward the mark of the high calling of God in Christ Jesus; I glory in tribulations also." Out in the deep of the Adriatic Sea, holding to a plank for twenty-four hours, I hear him say, "I take pleasure in necessities;" sneered at by his own countrymen, hooted at by the heathen he says, "I take pleasure in reproaches;" cold and hungry, weak and weary, naked and tired, I hear him say, "I take pleasure in infirmities and in everything I give thanks." There was an everlasting amen in his soul.

Coll. 1:27, "Which is Christ in you the hope of glory."

This is the solution of the Bible reading. Have you wondered what it means? Has it been Greek to any of you? The eternal amen is Jesus Christ formed within, dwelling within these bodies, becoming the owner of the mind, soul and body, so that we are no longer our own, but are the temples of God. Christ moving the impulses of the heart, capturing the thoughts and imaginations of the

mind, casting down every evil thing, imparting to the man every day the mind of Christ. Have you received the eternal amen in your soul? If not, you are missing the joy and glory of the Christian Life.

**Amen! Amen!**





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