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Holiness Writers

THE SPIRIT IN REDEMPTION

By

Rev. George Shaw, A.B., B.D.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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The Spirit in Redemption

By

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By GEORGE SHAW.

To My Beloved Wife

WHO HAS STOOD

SO FAITHFULLY BY ME

"THROUGH EVIL REPORT AND GOOD REPORT"

This Book Is

Dedicated

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Preface

THIS book is not written with the presumption that I have anything new to say on the great subject of the work of the Holy Spirit. I have been requested to write and publish some of my utterances on these Gospel themes, and in doing so I trust they will prove a blessing to the Church at large. Critics will find much to criticise, and I can not hope that even my friends will agree with all I have said on these subjects. I do hope, however, that there are some things that will prove helpful to the readers.

The book has been written during the spare moments of a busy professorship, and in moments when the mind was weary with class-work. Some of the chapters were written years ago, and, save only in a few instances, have been revised.

I have purposely avoided writing in a conventional style. I have also tried to avoid the dogmatic spirit. I intended the book to be more devotional than theological, although at times I have written in the spirit of the classroom. I have not written to please any one sect or school of thought, but have tried to give my own personal thought on the subjects treated in the following pages. If I had given more time and more care, doubtless many expressions would have been changed, but I send it forth to bless those who will read it, as I believe it has been written with a sincere and honest mind.

The book, I believe, has been honestly written. I have given full credit, either in quotations or in mentioning the author, when I was conscious of having received the thought. I am indebted to many writers for the valuable quotations found in the book.

Time did not permit me to write upon all the subjects which belong to the Spirit's work in redemption. The subjects I have written upon lie within the domain of Subjective and Objective Soteriology. The Spirit in Eschatology has not been treated, except incidentally.

Many will agree with me that too much can not be written about the Holy Spirit and His work in the Church. The Spirit's work has never been fully recognized in the Church, and the place He has in our preaching and Church work is altogether inadequate to the place He is given in the Scriptures and working of the early Church. The post-apostolic Church "shows little trace of reflection on the doctrine of the Holy Spirit." The Montanistic movement of the second century gave great prominence to the work of the Spirit, but ran into extravagance. It was not until the Monarchian controversy of the fourth century that the Spirit received dogmatic recognition. And "the Monarchians" discussed the relation of the Holy Spirit to the Trinity only incidentally," and Sabellius, who taught the Modalistic view of the Trinity: that the Spirit and the Son were only manifestations of the Father. He said, "There are three of them—the gift of the law, the incarnation of the Son, and the inspiration of the Holy Ghost."

It was after the Nicene Council that the "equality of the Father, Son, and Holy Spirit was forever declared a fundamental article of the Christian faith." It was, however, in the Macedonian controversy, which came later in the same century, that the Spirit received special attention. Macedonius, "a violent and unscrupulous man," taught that the Spirit was a creature of the Son. This heresy was condemned at the Council of Constantinople, in 381 A.D. At this Council a clause was added to the Nicene Creed, which ran as follows: "And (we believe) in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father; who with the Father and the Son together

is worshiped and glorified; who spake by the prophets." (Taken from James Orr's *Progress of Dogma*.)

The Church of the past—since the apostolic days—has never, it seems to me, given the Holy Spirit the fullest recognition, either in her thinking or practice. With the exception of the early Quakers, who believed in the "inner light," and the Pietists of Germany and France, with such men as Spener, and Tauler, and Fenelon, and Madam Guyon speaking from the Bastille; and the Irvingites, who in the nineteenth century laid a too strong emphasis upon the gifts of the Holy Spirit, the Spirit has not been honored as He should have been.

The Spirit in late years has found a large place in the literature of the Church, and is without doubt being recognized in her activities as never before since the days of the Apostles. The Welsh revival and the great outpourings of the Spirit in India, Corea, and China have stirred the Church to greater expectations, and greater longings for the work of the Spirit. There have been extravagant movements, but these ought not to deter us from seeking and calling upon the Spirit to come in mighty power upon us. An outpouring of the Spirit is the only remedy for the apathy and sluggishness of the Church. It is the only remedy for our social evils, and the only check to the growing wickedness of our land. We need the Holy Ghost to come upon our cold churches, and stir them to life and holy activities. He alone can sweep away our false theology, and check the prevailing heresy in the churches. He alone can restore the Divine Christ to His lordship over the Church, and put down the arrogant ecclesiasticisms which are crushing the life of the Church. But how will He come, or how can He come unless we are willing to give Him a larger margin in our hearts and services? Nor can we expect to receive Him until we honor Him by honoring the Christ whom He came to reveal to the hearts of men. There is a cry from many quarters of the

Church for a restoration of the teachings of the apostles, and for the restoration of primitive Christianity. But how can this be without the Holy Ghost? Defending orthodoxy will not bring the change. Things will remain as they are, or rather will grow worse, "until the Spirit be poured out upon us from on high." Then the great change will come. We must do what the disciples were commanded by the Christ to do, "Tarry until He comes."

AUTHOR.

*University Park, Iowa,
February, 1910.*

The Preparation for the Descent of the Spirit.

"I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

On the day of Pentecost the disciples of Jesus found a new speech, and received a clean heart. A holy fire burned in their hearts, and they were the harbingers of a new day. From that day the "promise of the Father is unto you and your children."

THE PREPARATION FOR THE DESCENT OF THE SPIRIT.

THE day for the outpouring of the Spirit of God upon the universal Church had long been foretold by the prophets of Israel. Ezekiel and Joel had prophesied it, but it was not until John the Baptist and Christ gave a fuller meaning to the promise that the descent of the Spirit was looked forward to with expectation. The promise of the Spirit did not come into full relief until Christ's mission was begun.

God does nothing in haste. It seems at times that He has moved very slowly across the pages of history. Man has grown impatient, and said, Where are the signs of His coming? Hundreds of painful years elapsed between the promise given to Abraham, that his seed should inherit the land of Canaan, and the entering of the people under the command of Joshua. Weary centuries passed between the promise, "The seed of the woman shall bruise the serpent's head," and the crucifixion of the Christ. God makes great preparation for all His work. He works in eternity and for eternity, and time is not an element in His working. "A thousand years is with the Lord as one day." From the time sin entered the world God sought to bring about a reunion. This was not done in the fullest sense until the Spirit came to dwell in the hearts of men. God moves on through the centuries toward great consummations and permanent things in redemption. There are no backward movements in the work of God, but I think I can say it without being irreverent, that there are hindrances to His plans. Is it not a legitimate question to ask why this long delay before the Spirit came to dwell in the hearts of men? Is not the answer to be found in the presence of sin and the stubbornness of the heart of man? How many times God has had to take a

new start; as in the case of Noah, and Abraham, and Moses. It is certain that the mind of man had to be prepared before the Spirit could come.

In the order of this preparation we mention, first, the giving of the law of Moses. Abraham had been called: a patriarchal people and a nation prepared to receive the divine law that was to be an education in righteousness, and a revelation to man's heart of his inability to serve the righteous God. Man tried to save himself by winning back the favor of God, and in order to show him the impossibility of doing this God gave him a divine law without the grace to keep it. The law was holy, but it could not make man holy. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." "For if the first covenant had been faultless, then should no place have been sought for the second." The law was given to reveal man's depravity, and his incapability of pleasing God without that "faith which worketh by love." "The law worketh wrath: for where no law is there is no transgression." Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." After the giving of the law God made provision for its breaking in the sacrifices instituted to take away sin. As one has well said, "God did not intend man to climb Mount Sinai alone." It takes love to fulfill the law, and this love is "shed abroad in the heart by the Holy Ghost which is given unto us." The law revealed unto man the exceeding sinfulness of his heart. It showed him the "body of death," which made him the "wretched man." The law was the *pedagogos* to bring him to Christ. It is very necessary to reveal to man his great need before God can lead him on to better things. This was the great mission of the law: to make man hunger for the "righteousness which is of God by faith." No man is ready to be filled with the Spirit until he sees that his own righteousness, which is by the law, does not bring peace.

The next necessary step in the preparation for the descent of the Holy Spirit was a dispensation of truth.

This was brought in by Jesus Christ, "for the law was given by Moses, but grace and truth came by Jesus Christ." He said, "I am the Way, the Truth, and the Life." "No man cometh unto the Father but by Me." He said to his enemies, "I tell you the truth." The disciples did not understand many things the Master taught them, and He left many things for the Spirit to reveal, but the truth He did preach ploughed through their darkness, and dispelled much of their ignorance. "The light shone in darkness, and the darkness comprehended it not," but it broke the power of that darkness, and made a way for the Spirit of truth to come and complete the work. There are many things Christ could not reveal to His disciples, because there are some truths that the reason can not grasp; truths that can only be felt with the heart, and be received by revelation. "I have yet many things to say unto you, but ye can not bear them now, howbeit, when He the Spirit of truth is come, He will guide you into all truth." You must plow and sow before you can expect an harvest. Christ's preaching prepared the hearts and minds of the disciples to receive the Spirit. As John went before the Christ to "make the paths of the Lord straight," so Christ went before the Spirit to prepare the minds of His disciples for His coming. The purpose of Christ's coming into the world was to prepare the way for that divinity of nature which comes to man when the Spirit comes to dwell within. He came not to make converts, but to prepare a company of His people to receive the Holy Ghost. Just as John had told his disciples, "I indeed baptize you with water, but there cometh One mightier than I, whose shoe latchet I am not worthy to unloose, He shall baptize you with the Holy Ghost and fire," so Jesus told His disciples that "another Comforter should come." Preaching the truth is as essential to the coming of the Spirit in great power upon the Church as the sowing of seed is essential to the harvest. Truth must go before breaking up the fallow ground, and

preparing the hearts of men for the Spirit's coming. "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Where truth has not been planted in the hearts and minds of men, you need not look for a harvest of souls. The Spirit of truth responds to truth as the steel flies to the magnet. Ye who are sowing in tears remember that the "word shall not return unto Me void." There can be no great revival of religion where truth has not been faithfully preached. Jesus said, "I sent you to reap whereon ye bestowed no labor," but let us not forget that some one has labored. Some Paul has planted, and some Apollos watered, or God had not given the "increase." Great revivals are always preceded by the faithful preaching of the truth. The churches that hold the "truth in unrighteousness" need never expect a revival. Whenever did you hear of a revival breaking out in a church where the great essential doctrines, if not denied, are neglected? We are commanded to "sow unto ourselves in righteousness, and reap in mercy." For "whatsoever a man soweth that shall he also reap." If we sow frivolity in our churches, may we expect to reap sincerity and serious life? If we sow irreverence, may we expect to reap love for God and His Word? It can not be so. We must have truth planted in the minds before we can expect truth to spring up in hearts. Christ blazed the way for man's soul liberty. He drove the thieves from the temple of the mind, as He drove the thieves from His Father's house. He "opened the eyes of their understanding that they might understand the Scriptures." After that their hearts "burned within them as they walked and talked with Him by the way." But the inner mind was not opened until He, the Spirit of truth, came. We can easily trace the path to great revivals through the faithful preaching of those who have gone before. Christ's ministry had its preparation in the work of John the Baptist. The Waldensians and the Friends of God went before Luther. Baxter, Bunyan, and many non-Conformists by their faithful preaching paved the way for the work of the Wesleys. And this is the great mission of truth: not to save but to make ready the soul for the coming of the

Spirit. It is to break the power of ignorance, and prepare the soul for that greater freedom whereby the soul is made "free indeed."

But the Spirit could not come until an atonement had been made for sin. I know the spirit of our times denies the necessity of such an atonement, but the Scriptures clearly teach that such an atonement must be made before man and God could be one. "Being reconciled by His death, we shall be saved by His life." The death of Christ in some mysterious way becomes the ground of that reconciliation. The past must be forgiven, and the death of Christ is the ground of that forgiveness. The vicarious sufferings of Christ satisfy the rectoral demands of the moral government of God, so that He may be just, and at the same time the Justifier of the ungodly. And He "who through the Eternal Spirit offered Himself up to God," did so that He might open the way to God for sinful man. The moral influence theory of Abelard and the modern rationalistic school is not sufficient to meet the demand, either of the Scriptures or of the consciousness of man. Sin had to be removed judiciously before the Spirit could come to the heart of man. Christ took "sin out of the way, nailing it to the cross," and made a "propitiation for our sins, and not for ours only, but for the sins of the whole world." There must be an objective soteriology before there can be any subjective experience for man. Difficult as it is for man to understand, nevertheless it is written on every page of existence, "that without the shedding of blood there is no remission of sin." The Spirit does not witness where this truth is denied.

"The Spirit answers to the blood,
And tells me I am born of God."

This is the only theology that has brought spiritual regeneration to mankind, and it is the only theology that the Holy Spirit has blessed with great revivals of religion. The preaching of all the great religious reformations

of the Church has had this great truth of the atonement for its background, and whenever this truth is given up for the Socinian theology, that man is saved by the example Christ set, revivals cease, and the Church becomes latitudinarian. Through the death of Christ we may now draw near and receive the Comforter. And this is the philosophical order, as well as the Scriptural order. "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Philip Henry resolved to "preach Christ in a crucified style." It is the preaching of Christ in "a crucified style" that the Spirit honors and blesses. The Spirit can not accompany with power the preaching of philosophies, ethics, sociology, literature, and such subjects which have no relation to the great redemptive theme of the cross. The Spirit was not yet given because Jesus was not yet glorified. And the death of Christ was His glorification. Preach the cross of Christ, and the Spirit will be present in convincing, regenerating, and sanctifying power.

But Christ must also be raised from the dead, and exalted to the right hand of God before the Spirit could descend, for He said, "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 having finished His great work, and having ascended to the right hand of God, and "having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

But not only is this great work of Christ necessary as a preparation, the disciples themselves must be prepared further for the coming of the Spirit. False hopes must be dispelled. Christ's death has blighted their false hopes in the immediate setting up of His temporal kingdom, for which every earnest Jew longed. We can see in the behavior of the disciples that they still

cherished this hope, for almost the last question they put to Him on the eve of His departure was, "Lord, wilt Thou at this time restore again the kingdom of Israel?" And, although the death of Christ did not give them full understanding on these matters, it sobered their thought and made them serious men. Their very discouragement and disappointment was a preparation for the Spirit's coming. Man must be reduced before he can be enlarged; must be emptied before he can be filled. There is a vital relation between this "subdued sadness" and the readiness of the disciples to receive the Spirit. It is to the humble and contrite spirit He comes, and never to the self-sufficient. The Master had said, "Ye now have sorrow, but your sorrow shall be turned into joy." Great revivals are always preceded by great trial of faith and great emptiness of soul. The soul that says, "I am satisfied," "I got it all in conversion," is in no condition to be filled with the Spirit. "He giveth more grace to the humble." It is to them "that hunger and thirst after righteousness" that "shall be filled." "Good enough" feels no need, and the feeling of need is essential to the enlargement of the soul life. O God, show us our great need, should be the prayer of God's people. Remove the false hopes by the stroke of Thy hand. Strip us of our human dependencies, and make us humble children. Before the baptism of the Spirit there is a sinking out of self. The "corn of wheat must first fall into the ground and die." Peter's impetuosity must give way to a deep humility, and he must know and feel his weakness. The self-righteousness of Saul must be blinded by the "light that is brighter than the noon-day sun," and he must be led by the hand of another before he is a fit or willing subject for Ananias to lay his hands upon. Many of God's children are too self-sufficient; too successful; too full of their own works and plans; too well-informed with their own thinking to receive the Holy Spirit. Our theories and our theologies are our great hindrances to a baptism of the Holy Spirit. We have made void the Word of God by our traditions. Sometimes we are too full of the "how to attain" to attain. We must be childlike to enter the kingdom at any one of its gates. There is no

spiritual attainment possible without humility and simplicity. There must be on the part of the Church a real sense of its need, a deep and sincere confession of that need, with a hunger and thirst that can not be satisfied with less than the indwelling Spirit before she can be baptized with the Holy Ghost. The Spirit came to the disciples, who found life disconsolate without Christ. He came to those who hung tremblingly around the cross; to those who wept at the tomb; to those who felt that when He left them their sun had set for the last time, and that their great comfort had gone. He said to them, as they stood sorrowing about him, "I will send you another Comforter." The proud, self-sufficient soul can not receive the Holy Ghost. No man receives a clean heart who does not cry from the depths of an anguished soul, "Create within me a clean heart, O God, and renew a right spirit within me." The "O God" fathoms the heart cry of David's prayer. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive."

John Wesley returned from Georgia discouraged, broken-hearted, and almost hopelessly cast down by his failures, but to have his heart "strangely warmed" in the Moravian mission. Savonarola, who wrote to his mother that his preaching did not move the heart of a chicken, returned to Florence, to turn the wicked city to repentance. John Tauler, the humble priest who was willing to be instructed by his humble peasant, Nicolas, was mightily filled with the Holy Ghost. He comes, this gracious gift of God, to the soul who says, "I can not go another step; I can not do another thing; I can not preach another sermon; I can not give another testimony; I am undone, and I must wait for Him." I think that was the feeling of the disciples as they waited in the upper room. There is a deep meaning in those words, "Tarry ye."

There is another phase of preparation for the descent of the Spirit often overlooked by the Church, and that is the supernatural appearance of Jesus after the resurrection. The disciples must get acquainted with the supernatural. Many people are afraid of the Spirit. The disciples had shown alarm on several occasions when Christ came in a supernatural way, and if they are to be filled with the supernatural, and become the messengers of the supernatural, they must be accustomed to the supernatural. The disciples were not made afraid by the "mighty rushing wind," nor were they alarmed at the "tongues of fire" that sat upon their heads. They had felt the touch of the supernatural hand, and their hearts had burned as He walked and talked with them by the way. We ought to expect the Spirit to work mightily within us. Let us trust the Supernatural to work, and He will work. The soul that has been "turned from darkness to light, and from the power of Satan to the power of God," will not be afraid of the true demonstrations or spiritual manifestations which often accompany the descending of the Spirit upon the Church in power and great glory. It is a pity that there is so much fear of the Spirit's working, and perhaps it's a proof of the unprepared condition of God's people for the fullness of the promise of the Father. If we are startled at the Master walking on the sea, what will be our fears when He comes in great power and glory on the clouds of heaven, accompanied by the hosts of heaven?

Prayer was essential in the preparation. The Spirit never descended on a prayerless people. The people must be essentially

"One in faith and doctrine,
One in charity."

They must be of one mind and one accord, and in one place. The Spirit is the Spirit of unity. He is not the author of confusion and discord. He is love and

harmony. Prayer is a unifying force. The Spirit came to Cornelius because his prayers and alms had come up before God, and God said to Ananias, "Go to Saul, for behold he prayeth." The Spirit comes in answer to earnest prayer. Christ said, "He is more willing to give the Holy Spirit to them that ask Him, than ye are to give good gifts unto your children." We shall not have to urge the Promiser to fulfill the promise. Our duty is to tarry; to wait in holy confidence and trustful expectation. Have you noticed that the Spirit "filled the house where they were sitting?" They were in that waiting attitude when He came. Prepare thy heart before the Lord, and if the "vision tarry, wait for it." Yield thyself up to God, and tarry. How long? I can not tell, for He only knows when your heart is ready.

This chapter would not be complete without saying a word about the choosing of Matthias to take the place of Judas. It is true, there is no record that Jesus told them to do such a thing, and so some have thought that it was an impetuous mistake made by Peter. Is it not more likely to be the truth that it was necessary to complete the twelve before the Spirit came? Had it been a mistake, the Spirit would have corrected it afterward. It is true we do not hear of Matthias afterward, but there are other of the chosen twelve that we do not hear of after Pentecost. Some think that Paul was the one God intended to take the place of Judas, but if that had been so, surely Paul would have used this as an argument when he wrote his defense of his apostolate to the Corinthian Church. Had it been considered a mistake the Spirit would not have inspired Luke to write the account, but immediately following the account he says, "And when the day of Pentecost had fully come, they were all with one accord in one place."

The Baptism of the Spirit.

*"Ye shall receive power after that the Holy Ghost
is come upon you." ACTS 1:8.*

*"It is the work of the Holy Ghost to destroy the work of
sin, and thereby open a fountain within of things good and
heavenly; so that by purifying the fountain He makes the
stream pure." WATSON.*

THE BAPTISM OF THE SPIRIT.

AFTER "speaking of the things pertaining to the kingdom of God," Jesus, before His ascension, commanded His disciples to tarry in Jerusalem and "wait for the promise of the Father," adding these words, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." At some later time, "When they were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" And He said unto them, "It is not for you to know the times or the seasons which the Father hath put in His own power, but ye shall receive power after that the Holy Ghost 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 parts of the earth."

This passage of Scripture is the *locus classicus* of the Pentecostal Church. About this Scripture two schools of thought and two modes of interpretation have grown up. One teaches that this power is for service, and the other that it is for the sanctifying of the disciples. The first school seems to exclude all idea of the purifying work of the Spirit, while the other insists that the Spirit empowers for service by cleansing the heart. The first school claims that the disciples were clean before Pentecost, and the other that they were only in a state of regeneration. I do not know that I can add anything to what has already been said on this subject, but I would like to clear the ground a little of some misunderstandings about this passage of Scripture. In order to do so, we must go back a step or two for the interpretation of another passage. On one of Christ's "showings of Himself," after His resurrection, when the disciples were assembled for fear of the Jews, Jesus came and stood in their midst, and said to them again, "Peace be unto you: as My Father hath sent

Me, even so I send you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." I am not satisfied with the commentators on this passage, and I wish to modestly suggest an interpretation. Whedon says: "This was not that full bestowment of the Holy Spirit which was received at Pentecost, by which miraculous powers were conferred for the government of the Church after the departure of Jesus," but an empowerment by the Holy Ghost to remit the sins of all who accept the Gospel by faith." I do not think it has to do with the sins of those who accept the Gospel. There is doubtless a sense in which the apostles were given the power of absolution, but it was not the absolution of sins concerning the Gospel. That is the Roman Catholic error of priestly mediation. I do not think that in this case the apostles received any such power "to dispense release from the power and guilt of sin to those who are penitent, and to retain under its condemnation those who are incorrigible," as Whedon says, and as the Catholic priest claims the power to do. I think this was an authority given to them by Christmas the pillars of the Christian Church about to receive its induction through the power of the Holy Ghost. It is an authority given to them to settle matters of the Church, and to decide the policy of the Church in matters of discipline and government. There are two other passages which speak on this subject, and one of them leads me to give this interpretation. The first is in Matt. 16:19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." There are many interpretations of this passage, which I can not take up now, but the other passage in Matthew is the one that seems to throw light upon the subject. This passage is in the 18th chapter and the 18th verse. He is speaking in the context of the brother under discipline, and He says: "If he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This seems to be the interpretation the apostles put upon these words. We do not find them claiming to have the power to forgive sin, but we do find them, as at the Council of Jerusalem, deciding the polity of the Church in questions pertaining to discipline. And so the early Church taught at least those sects that were strict in their discipline concerning the Lapsi, or those who had fallen away from the Gospel during persecution. Montanism said, "A total lapse, by sacrificing to idols, excludes from restoration to the church, though not necessarily from divine forgiveness."

Thus it was the divinely appointed, authoritatively commissioned disciples of Jesus who tarried for the power of the Holy Ghost in the upper room of Jerusalem. We must take another step before we inquire into the real nature of the baptism of the Spirit. And that is to consider the question that gave rise to the words of Jesus. The disciples have put the question to the Lord, "Wilt Thou at this time restore again the kingdom to Israel?" And Jesus answers, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Now notice Jesus does not deny that the kingdom is to be restored again to Israel, but turns their attention to the work they have at hand, namely, to "be witnesses unto Me." Bengel remarks, "The thing itself is true, otherwise there would be no time for the thing."

But what is the nature of the power they are to receive, "the Holy Ghost coming upon them?" Certainly the idea of service is not wanting in the context, but the general idea conveyed in the statement "power for service" does not satisfy the content in this experience. The baptism of the Holy Ghost is not to make Christians greater preachers, or greater workers, but better lives. All Christians are not called into public service for the Church. Some are exhorted to "be discreet, chaste, keepers at home," but the gift of the Holy

Ghost is for all believers. This kind of power had been given to the disciples in the early part of Christ's ministry. He had given them power "to heal the sick, cleanse the lepers, raise the dead, cast out devils." It is another kind of power they need. A moral and spiritual power at the center of their being to keep them holy. A study of the condition of the disciples before Pentecost, and the study of the moral and spiritual change which came to them after Pentecost will help to decide the nature of the power which they received. They are ambitious, and unstable in their faith. Christ finds them in a room, the "door being shut for fear of the Jews." They were impetuous, and would call fire down from heaven upon the impenitent Samaritans. They are unbelieving, and of "little faith." Now all this is changed after Pentecost, and shows that the Holy Spirit had effected a great moral and inward change. What greater power can a man have than a clean heart, a heart free from inward corruption, and free from itself? "I have the strength of ten, because my heart is pure." Have we not misunderstood the meaning of the word power, so that many who hear about receiving power after that the Holy Ghost has come expect some great force to possess them that will lift them into prominence in the Christian community where they live? This is quite a general idea, and as dangerous as it is general. Having a false idea of what they are seeking, they are led to seek selfishly for a power, when they should be seeking humbly for the sanctifying grace of God to cleanse their hearts from all sin. There is pride in seeking for power. Certainly this power was a purifying power, and so the disciples understood it. When Peter spoke in the Council, he said, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." We certainly do a great injustice to the work of the Holy Spirit when we speak of His coming only as power for service. To hold this doctrine is to make no advance whatever upon the Old Testament standard of life. The Old Testament saints were empowered for service, but "He that is least in the kingdom of heaven is

greater than John the Baptist." The Spirit is spoken of as our sanctifying power. Let us look at the work He does in the heart, as mentioned by the apostles. Working miracles was not the end sought in the coming of the Spirit. He had bestowed this gift on the Old Testament saints, and Christ had given this power to His disciples before Pentecost. It is not stated—nor is it probable—that all those in the upper room were able to work miracles. Many of them were never heard of by name. They probably went to their homes, and witnessed for the Master in daily, holy living, and patient testimony. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Paul prays for the Roman Church, "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." The Holy Ghost brought great hope to their hearts. Another result of the baptism of the Spirit is the being made "perfect in love," "for hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Love is spoken of as the fruit of the Spirit. And what greater power is there in the service of our Master than this divine love shed abroad in our hearts? Paul says, "It is the love of Christ that constraineth us." We shall not fall short in our service for our God if we love Him with all our heart, mind, soul, and strength. "Love never faileth." But Paul would have us "strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." How often our work for Christ is marred by our impatience! The baptism of the Spirit will make us patient, and longsuffering in our trials, and joyful in our tribulation. That is what we need the Holy Ghost for: to keep us patient when things are going wrong; to keep us loving when men misuse us; to make us forgiving when we are wronged. We thus see by these passages that the baptism of the Spirit works a great change in the moral and spiritual nature. The true value of a man's service to Christ is in terms of holy living.

Many shall come up in the last day and say, "We have done many mighty works in Thy name," but He will say, "Depart, ye cursed, I never knew you." The first thing we need is a clean heart, and power for service will follow. We shall have no need to pray for power for service if we will do the whole will of God, for the Holy Ghost is given to them that obey Him. Yes, there will be power in your life; power in your ministry, when the Holy Ghost is come. Without Him our preaching is in vain. It is only when He unctionizes the message, that there is power to convince, and convert, and sanctify the soul. And this is the power we need; the power of a lasting hope; the power of an inward peace; the power of abounding joy; the power of a great patience, and the power of a loving heart. But some have said, Must I not have a clean heart before the Holy Spirit can come into my heart? Can the Holy Spirit come into a heart that is not clean? I shall answer yes, for if He can not, then I despair of ever having a clean heart. It is true, He can not come into a heart that is not willing to be clean; He can not abide in a heart that is not clean; but if you will let Him, He will come, and—

"Burn up the dross of base desire,
And make the mountains flow."

When you open the window to let in the fresh air, it comes in and drives the foul air out. Is it one or two transactions? In your seeking for the clean heart, the Spirit is preparing the heart for His coming, but the power of inward corruption is not broken until He enters the heart and takes up His abode there. The divine life imparted by the Holy Spirit is a great working force. "There was such an infusion of divine life in them that they could not keep still. The activities of their souls were so intensified that they became an earnest, stirring, and successful body of men and women." Truly, we may say in the words of another, "The Holy Spirit comes into the soul, and consciously applies the blood, and transforms, and seals, and sanctifies it."

The baptism of the Spirit empowers for service by destroying the carnal mind and filling the heart with His personality. "Create within me a clean heart, O God, and renew a right spirit within me, then shall sinners be converted unto Thee."

The Spirit in You.

"But ye know Him; for He dwelleth with you and shall be in you."

"From the lowest fetich up to the highest theistic conception, the doctrine of divine and spiritual indwelling is the attribute of all known religions on this earth."

THE SPIRIT IN YOU.

IT IS sometimes said that there are three dispensations. The dispensation of the Father, when God revealed Himself to men as Creator, and men learned of God through nature. This has been called natural religion. The dispensation of the Son, when God spoke to man through men, this dispensation culminating in the advent of the Son of man, who came to reveal the Father. This dispensation began with the verbal law given to Moses on the mount. God spoke through men of old, moved by the Holy Ghost. Then the Spirit dispensation, beginning at Pentecost and ending with the coming of the Son of man to judge the world.

I. Ye know Him for He dwelleth with you. Let us look at the meaning of these words. The Spirit has always been operative in the world's redemption. He has ever acted with the Father and Son in the plan of salvation. He moved upon the face of the waters. He assisted Abel in making an acceptable sacrifice. He revealed God to man through nature. He spoke to man's heart through the lips of the prophet, and the priest sacrificing at the altar. Unless the Spirit had been in the offering of the lamb, there could not have been an atonement made for the sins of the people. The Spirit has dwelt with all men in all ages. There is not a savage in jungle forest that has not been influenced by the Spirit of God. He has dwelt in men in moral influence. Whatever there is of pure morals in the heathen world, the Spirit of God is the author of them. There could be no pure thought without His promptings. Whatever there is that is high or lofty in the unchristian world is due to the fact that the Spirit of God has been dwelling with men ever since Adam and Eve left the Garden to struggle back to virtue and Edenic bliss. He was with the nations of antiquity. He has brooded over their moral night, and perhaps wept over

their sins, as Jesus wept over the sins of Jerusalem. He controlled these nations to the glory of God. He called Cyrus to the service of God, as well as Abraham. He was with men in restraining influence. To their worldly schemes He said, "Thus far shalt thou come and no farther, and here shall thy proud waves be stayed." He put confusion in the camp of the Philistines, as well as courage into Gideon's three hundred. He stopped the vandal hordes that threatened to crush the Church of Christ. He stopped the forces of Islam from overrunning Europe, and turned the tide of Napoleon's power. The Spirit has always dwelled with men. He has arrested the hand of the murderer, and has thrown around the sinner's path a high wall to prevent Him from slipping into perdition.

There is an especial sense in which He was with the chosen people of God. They were chosen out of the nations to be the oracle of God's message to the world. They were an elect people. The Spirit dwelled with them in a large measure. He came upon men of that nation as He did not come upon men of other nations. He inspired Moses with great wisdom to give laws to the people, and history is proof of the superior excellence of those laws. He inspired David with song, and the Psalms are easily the best poetry in the world. Great prophets arose under His mighty touch. They dreamed dreams and saw visions. They wrote classic verse, and stirred nations under His influence. They rebuked haughty princes and wicked kings when He came upon them. He turned again the captivity, and built again the ruined nation's faith. And still He only dwelt with men. Judaism was a religion of outward conquest. The law was written on tables of stone. The temple was built of stone. The religion was one of outward form. It was a legalism. A beautiful ceremony not to be despised, because God was the Author. The Spirit was the Author of all this, but to do His grandest and most divine work, He must enter the heart of man. The Spirit dwelling with man does great things for man. It is not a small work that the Spirit does for a man when He dwells

with him. He rebukes, and teaches, and comforts, and incites to lofty ideals. Some heathen have reached a higher moral standard than plenty of men professing to be Christian. The Spirit dwelling with man is an outward authority, and an outward authority can not do the greatest thing for man in redemption. The law can only be a schoolmaster to bring men to Christ. It is just at this point where all religions having only outward authority fail. The law could not make men holy. It could only bring consciousness of sin. The Spirit dwelling with man shows him the need of the indwelling of the Spirit. "The letter killeth, it is the Spirit that giveth life." The prophets saw the weakness of Judaism, and spoke of a day when God should put His Spirit within man, and cause him to walk in the divine way. The Spirit can do only a limited work until He gets within man. He can check the life, and restrain the actions to a degree. He can comfort in a measure, and guide the life at times, but He can not do the great things for man until He gets within. To study the lives of the disciples before and after Pentecost will aid us in understanding the great difference of the work of the Spirit when He dwells with man, and when He reigns within.

II. He shall be in you. Now this is more than a blessing. This is a difference of a dispensation. There was a great difference between the natural religions of the antediluvians and the revealed religion of the Jew. But the spiritual religion of Jesus and Paul is as much higher than Judaism, as Judaism is higher than natural religion. Ezekiel saw this day, and said, "God will put His Spirit within you." The dispensation of the Son did not close until Christ ascended. The Spirit was not yet given—as an indwelling Spirit—because Christ was not yet glorified. There are messages that can not be received from outward voices. There were truths that Christ could not reveal to His disciples because there are truths that language can not convey to the soul. The disciples were not yet spiritual men, and therefore they could not understand the things of the Spirit. He had told them in the letter that He

was the Son of God, and Peter had testified that He was the Son of God, but the fullness of the glorious fact did not dawn on Peter until after the Spirit's infilling. Christianity is an inward principle working outward. Christianity is concerned altogether with the inner man. Most Christians—if they can be called Christians—are trying to obey an outward Christ. They are trying to conform their lives to His life rather than to let Christ live in them the life of God. "Know you not," says Paul, "that ye are reprobates, except Christ be in you?" "Christ in you, the hope of glory." It is no longer man struggling to obey an outward authority but man listening to the voice within, which makes him free indeed. Christ can control the life better when He is within. An engineer could not do much standing without the cab. God can not control the life satisfactorily from without, hence the invitation of Jesus to the Church at Laodicea, "Behold, I stand at the door and knock, and if any man hear My voice, and will open the door, I will come in and sup with him, and he with Me." The Spirit within speaks more plainly. There is confusion of voices without. The Spirit's voice is drowned by the many voices which clamor for recognition. The voice of the dwelling Spirit is never heard as distinctly as the voice of the in-dwelling Spirit, when the carnal voices are hushed in silent death. When Jesus Christ is heard to speak alone. O! the Babel of voices which ding in the ears of the carnal Christian. It is not any wonder that we do not know His voice. My sheep hear My voice, for My voice is within them. He is a Jew that is one inwardly, and not he that is one outwardly. We are not Christians because we obey creeds, and believe doctrines, and perform certain religious acts. We are not Christians because we obey at times an aroused conscience, and put away certain sins. We are not Christians because we worship a God, even though He be the true God. We must worship the true God in the spirit, otherwise the worship of the true God is idolatry. "We are the true circumcision that worship God in the Spirit." Now it goes without saying that the Spirit-filled Christian can not be troubled about forms and ceremonies. The Spirit-filled Christian will not be bound down with forms

of worship. A Spirit-filled Christian should be able to worship God through a ritual, as well as in the simplicity of the Quaker meeting. "For it is neither circumcision nor uncircumcision, but a new creature." God does not want His people encumbered about many things. He does not want the heart striving about words to no profit. He wants the heart free for Himself. Whosoever the Son makes free, he is free indeed. "Where the Spirit is, there is liberty." God wants us to stand fast in the liberty wherein Christ hath made us free, and "be not entangled again with the yoke of bondage." The outer man will perish as the inner man is renewed day by day. Is not this the meaning of Paul, when he said to the Colossian Church, "Let the Word of Christ dwell in you richly unto all wisdom?" Why are we still subject to ordinances? Why are we still in bondage to words? "The letter killeth, it is the Spirit that giveth life." It is the Spirit within man needs; the life principle of God in the center of his being. Our freedom must come from within. The tree has freedom only as it has life within. Christ in the heart fulfills the law in that heart. "Ye are the temple of the Holy Ghost." The heart is the Shekinah where God speaks. If the Spirit's power is within the heart, it will break all forms and break through all conventionalities to give voice to its freedom. Giving up the outward does not make a man free. The disciples had left all to follow Christ, but they were not free men by any means. Our real bondage is not in the things without, but in the condition within. The Spirit of God in-dwelling in our nature will make us free men. Ye shall know the truth—the Spirit of truth dwelling within you—and the truth shall make you free. Paul says, "God worketh in me mightily."

There is a sense in which the Spirit with man can be said to be in man, but not in the sense in which He was in men after Pentecost. We find the Spirit of God striving with man at the early stage of history, when it is said, "My Spirit shall not always strive with man." It is also written, "And I have filled him with the Spirit of God, in wisdom, and in understanding, and in

knowledge, and in all manner of workmanship." And there is another passage which says, "Take thee Joshua, the son of Nun, a man in whom is the Spirit." But these passages are not to be understood that men were filled with the Spirit in the same sense as the apostles. The personality of the Holy Spirit does not stand out in the Old Testament, as it does in the New. Before the ascension Christ breathed on His disciples, and said, "Receive ye the Spirit," but that was not the fulfillment of the prophecy of Joel, nor of the promise of the Father. It was but the earnest of the Spirit. It was still the Spirit dwelling with man, and not filling him.

The Jew did not believe in the personality of the Spirit; he looked upon the Spirit as the breath of God: as the influence of the Divine. Christian theology has made the same mistake. The Greek and Roman Churches divided on the question as to whether the Spirit emanated from the Father alone, or from the Father and the Son. The Christian Church at the present day is by no means free from the error. Under the law He taught men, He guided men, in a sense He filled men with knowledge and wisdom; but there is nowhere in the Old Testament the sense of the indwelling God that we see in the New Testament. There was nothing like Pentecost, or those subsequent outpourings and in-rushings of God under the law. There is a strong sense in which the Spirit was not yet given, because Christ was not yet glorified. There were great reformation and great religious awakenings under the law, but nothing of the nature of Pentecost. No such phenomenon as the scribes and Pharisees witnessed that morning when the disciples came down from the "upper room." The dew of a spiritual morn was on their heads. The speech of a new day and new dispensation was in their mouths. They truly spake with other tongues, for they were the first fruits of a new race—a spiritual race that had hitherto been unknown in all the world's history. Christ spoke of them when He said, "The least in the kingdom of God is greater than John the Baptist, and he was the greatest man born of woman." In all the history of the Jews

there is nothing to compare with that display of God's Spirit. Abraham, who believed God, rejoiced to see that day. Joel prophesied of it. Ezekiel saw it in vision only. "Ye, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost. He hath shed forth this which ye both see and hear."

In the Old Testament there is no sense of in-dwelling Deity beyond that which prophecy foretells. There could not be with a mediating priest standing between God and man. The true high priest must be at the right hand of the Father before God and man can be one. The Man-God must come to bring about such a union. God can not be one with man until man is made one with God. The middle wall of partition must be broken down. Let us not forget that the deep significance of Pentecost is this union of God and man in one divine fellowship. Power for service is not the great thing in the indwelling experience. He who has God in him will not come short in any fitness for the service of God. "It is expedient," says Christ, "that I go away: for if I go not away the Comforter will not come." Christ was not glorified until He had purchased man's redemption by the sacrifice of Himself, and had been exalted to the right hand of God. The Spirit could not bring man very near to God because of his sinfulness. Only Moses dare go up in the mount to receive the law. The people dare not go near the mountain for fear of death. He meets Moses in the Holy of Holies. Moses must take off his shoes before he approached the burning bush. God went before them in a "pillar of fire by night, and a pillar of cloud by day." They worshiped Him "sitting upon the circle of the heavens." He was a local Deity. He is a God exclusively Jewish, with only here and there a prophet's glimpse of His universal sovereignty. There was no such consciousness of God as there was in Paul, but there was all the consciousness in Abraham that was needed to please God in that day.

There was no such liberty of Spirit to be had under the Old Testament, as is to be obtained under the New. That men like Abraham and the prophets had a large consciousness of God, and a much larger consciousness than the many about them, is easily conceded, but not the same spiritual consciousness as we find in the disciples of Jesus; for, if so, wherein does the New Covenant differ from the Old? The view of God is different. We approach God by a "new and living way, which He hath consecrated for us through the veil, that is to say, the flesh." In the Old Testament man is seen at a great distance from God; in the New, it is "Let us draw near," a privilege not given to the Jews, "because Jesus was not yet glorified."

The inner springs of the human heart are reached under the dispensation of the Spirit. Men are moved from without under the Old Testament, but they are moved from within under the New. It was necessary for the Jew to worship at Jerusalem. To have rebelled against the worship would have been to disobey the Spirit. Abiram and Dathan were destroyed for rebelling against Moses. Christ Himself fulfilled all righteousness. For Christ to have disobeyed that which was commanded by Moses would have been to disobey the Father. Christ Himself did not live under the dispensation of the Holy Ghost. He never spoke against the temple worship. "If ye had known Moses, ye would have known Me." "If ye had known the Son, ye would have known the Son." Moses leads to the Son, and the Son leads to the Spirit. Many are seeking the Spirit, who have not "known the Father nor Me." The Spirit is not promised except to those who have confessed their sins, and found forgiveness at the cross. There will be tremendous revelations when the Spirit is outpoured. The "devout Jews were pricked to the heart."

"How will ye manifest Thyself unto us and not unto the world?"

Hear Him, what He says to the disciples, "I will send the Comforter."

Men had never lived as near God as the disciples lived when Jesus was with them. Philip said unto Him, "Show us the Father, and it sufficeth us." Hear the answer, "He that hath seen Me hath seen the Father." That sounded like blasphemy to the Pharisee. That was not any easy transition to make from the worship of a God afar off to the worship of a God close beside you, and yet that is just the transition you will make when the Spirit dwells within. "God who at sundry times and in divers manners spake in times past unto the fathers, hath in these last days spoken unto us by His Son." It is still the outward voice, but it is the voice of the Incarnate God. God has come very near to man in Christ, but He will come yet nearer to those who receive the Spirit—He will abide in the heart.

To the disciples Jesus is still outward authority, but He is turning their minds slowly away from obedience to the outward voice to obey the voice within them. The disciples made a great leap toward spiritual liberty when they turned away from the authority of the scribe to obey the words of Christ. Christ is the stepping-stone from the bondage of the law to the liberty of the Spirit. He is also the stumbling-block and rock of offense to many. He has destroyed forever Judaism. It exists only as the dead form of a once living faith. The Spirit has passed on into a larger sphere. That which was once alive by the Spirit is dead without His presence. You can not put life into that from which the Spirit of life has departed. That which was true yesterday may be false to-day. That which was of great value yesterday may be valueless to-morrow. The Spirit moves on to final things—to consummations. "When that which is perfect is come, then that which is in part is done away." "Behold, I create all things new." There was no break in the plan of God. Everything had moved towards its consummation with perfect tranquillity of mind. There is no hesitancy or halting upon the part of God. He sees the end from the beginning. The Jew who had not lived up to the light of his dispensation slid backward with the passing away of old things. If the wave of grace does not

carry us up high toward the shore, we are in danger of being carried away with the undertow. "He said to the Jews, whither I go ye can not come." "I say unto you, ye shall die in your sins." Why at the great rush of God were only three thousand filled, if not because only three thousand were ready? "They that were ready went into the supper, and the door was shut." The inheritance is reserved for them that are "kept by the power of God ready to be revealed in that day." "Make straight His paths, prepare the way of the Lord!" cried the last prophet of the old dispensation, as he stood with his hand on the door waiting to close it upon all who were not ready to enter the new. Old Simeon went up to the temple in the Spirit to minister, and received the larger revelation that the Infant he held was the Messiah. John was in the Spirit on the Lord's day on the island of Patmos, and the heavens opened.

The Spirit dwelling with men comforted them in trial, caused them to make great sacrifices, gave them beatific visions, gave them hunger for God, gave knowledge and wisdom, anointed them for heroic service, gave them prevailing prayer, imparted moral rectitude, lifted up a standard of exalted righteousness, kept alive in the few the national faith, and preserved God's people from destruction. But it is life within man needs. And the Spirit imparts saving energy: a power within to live divinely.

An old Spartan, who tried to make a corpse stand upright, when he had done his best gave up in despair, saying, "It wants something within." Man needs divine power at the center of his being; a purity in the deepest recesses of his mind; a motive power equal to the moral task an awakened and an enlightened conscience imposes upon him. A religion that can not do that is useless to mankind, and must be supplanted by one that can. Christianity is that religion. "The brain of man has grown tired of transcendentalism and sick of sentimental gush and ecstasy," and wants power to reach the highest good—power to be true to youth's noblest visions. Men, are tired of being

told what is right: they want power to do the right. The Holy Ghost imparts that power. And this is Christianity. We need strength and courage to win in the conflict against our lower selves, grace to live the ideal and holy life, grace to walk in the steps of the Christ. Fail to do this, and it is in vain that we have believed this and that doctrine; fail to do this, and it is in vain that we have believed in creeds, and dogmas, and prayer-books, and beads, Ave Marias, and Te Deums. Churches and preachers, baptisms and confirmations have all failed, unless we reach the ideal for which we were created: to be conformed to the image of the Son of God, and this ideal can not be reached without the indwelling Spirit of God. Let us ask God to fill us with His Spirit. This is the aim and purpose of our Christianity. This is the great purpose of God: a new and blood-washed race; a glorious Church, having neither spot, nor wrinkle; a saintship faultless before the throne of God. And this is to be brought about by the Spirit of God dwelling in the heart of man, cleansing his moral being by a sanctification entire.

The Great Reprover.

*"And when He is come, He will reprove the world
of sin, and of righteousness, and of judgment."*

*"The completest religions would therefore seem to be
those in which the pessimistic elements are best developed."*
JAMES.

THE GREAT REPROVER.

"HE shall reprove the world of sin."

The Scriptures everywhere describe the world as lying in a state of spiritual death. "The whole world lieth in wickedness." It is "dead in trespasses and sin." The soul is said to be asleep. It is in darkness and ignorance. There are laws against crimes, and there are ethical standards which every nation sets up, and there is a struggle in the heart of the race to throw off the darkness and climb back to virtue and godliness. The remorse and pain which the world feels in consequence of its sin is the result of the Spirit's conviction. Everywhere you go you will find the guilty conscience, and everywhere you go you will find men reaching after a higher standard, and a soul restlessness which shows that the Great Reprover of the deeds of men is at work. The reason, perhaps, why men do not come to the birth is because the conviction is not deep enough to work the great change. The Spirit seems to be limited in His work of conviction by the low standards of men. When the Church is lifting a high standard of holy living, men are under deeper conviction. It is not of sins the Spirit convicts, but of the sin that lies back of the sins. "Of sin because they believe not on Me." Under the law the Spirit convicted of the offended law. In the dispensation of grace the Spirit goes deeper and convicts the soul of its depraved and lost condition relative to the rejection of Christ. John cried out, "Behold the Lamb of God that taketh away the sin of the world." The great sin of unbelief lies at the root of the fallen nature of man, and is the reason for the many sins of the human heart. When the Holy Spirit is absent in abiding power from the Church, she has a low estimate of sin, and attempts to reform the world. She is satisfied with the cleansing of the outer man. She makes clean the outside of the

platter. She does not reckon on the darkness of the soul. With the Church's loss of vision of the holiness demanded by God, she becomes satisfied with a low standard of living. Only as the Church receives the Holy Ghost and allows Him to reveal through her the darkness of the world will greater and saving conviction rest down upon the world. "Ye are the light of the world." When He is come to the Church, He will reprove the world spirit, He will go down beneath the surface of the soul life into the sub-consciousness of the mind, where "sin has gone deep into the nature of man," and reveal to the soul the depraved nature and fallen condition of the heart. Without this true conviction the Christian religion is nothing more than a system of ethics, and men flock into the Church who are not born of the Spirit, and the Church is the world and the world is the Church, and the Church languishes for a real awakening among the sons of men.

It is through the awakened and Spirit-filled Church that true conviction comes. After Pentecost the Spirit pricked them to the heart, and they cried out, "What must we do to be saved?" This cry is from the heart. There has been very little true conviction on the people in late years. Whenever do you hear that cry in the modern church? And who is satisfied with the kind of work done in the great revival meetings of our land? There is a desire to make men Christians, but this can not be until the Spirit has awakened the heart to its real need of the Christ. There is not the true conviction of sin which brings godly sorrow for sin and turns to righteousness. And why? Because there is not a recognition of the true nature of sin. There is no recognition of the corruption of the heart. The soul bound in the darkness of depravity is not set free, and the power of ignorance is not broken over the soul. The most awful thing about sin is that it darkens the mind and deadens the soul's sensibilities. Paul's commission was to turn men from darkness unto light and from the power of Satan unto God. In the Church's non-recognition of the Spirit's work in awakening the soul, she has fallen into the

Pelagian error of saying that man is able of his own will and without divine assistance to turn to God. Augustine was nearer the truth when he said that without grace man could not turn to God. We can not believe less than this: that the soul can not turn to God without the Spirit's awakening. "No man can come to Me"—that is, to a true knowledge of Me as a Savior—"unless the Father draw him." The Spirit strives with the soul of man, and broods over it as He brooded over the chaotic deep, calling it into form and beauty. The difference, however, lies in this: that man has a resisting will and may stifle conviction and defeat the beneficent purposes of the Spirit. There is much conviction in the world—no man is without conviction save he who has crossed the dead line and has a withered soul or a seared conscience. But what is needed is enough genuine conviction to bring the souls of men to genuine Christian repentance.

After these general remarks, let us turn to the nature of conviction.

The Spirit's conviction has three aspects: It reveals the true nature of sin, the exalted righteousness of Christ, or the true standard of holy living, and the judgment of sin in the prince of this world being cast out.

In conviction the soul is awakened. The Spirit of God works on the soul and brings it to the realization of its lost condition. Professor James, in his "Varieties of Religious Experience," calls this condition of the soul's awakening "the sick soul." He, however, looks upon this condition as rather a mental state, a sort of melancholy that is peculiar to certain morbid-minded people. We will speak of the morbid conscience later. Certainly under deep conviction the soul is sick enough. There are many phases of this experience. All do not pass through the same mental anguish, for is the depth of conviction to be measured by the mental agony. Conviction for sin is a most painful experience. To some it comes on gradually, and to others it is like a

flash from the sky, a light "brighter than the noon-day sun," "a stroke of light and not of lightning," such as changed the course of Paul. In many cases there is a great gloom cast over the world, and some lose appetite and can not eat nor sleep. A dark despair fills the soul. Many times the man is not conscious what ails him. A certain acquaintance of mine, who was an open reviler of Christ but who had a faithful praying wife, was awakened at midnight with a great dread on his heart that he was going to die. He walked out into the kitchen, and after enduring great agony for some time was led to fall on his knees and cry for mercy. He then knew that the Spirit had awakened him. This is not a natural disease, but the work of the Holy Spirit. I am indebted to Professor James for some illustrations, which I think would be well to give, although most of my readers are familiar with many such. Tolstoy says: "I felt that something had broken within me on which my life had always rested, that I had nothing left to hold on to, and that morally my life had stopped. An invincible force impelled me to get rid of my existence in one way or another. I did not know what I wanted. I was afraid of life; I was driven to leave it; and in spite of that I still hoped something from it." In this experience we discern the gloomy and despairing aspect with the hopeful background which is always a mark of the Spirit's work. In this crucial hour the Spirit does not leave the soul without hope. A more remarkable example is from the life of Bunyan. "Nay, thought I, now I grow worse and worse; now am I farther from conversion than ever before. If now I should have burned at the stake, I could not believe that Christ had love for me; alas, I could neither hear Him, nor see Him, nor feel Him, nor savor any of His things." Again he says, "I thought that none but the devil himself could equal me for inward wickedness and pollution of mind." He says he continued in this state for years. This is an extreme case, but brings out the wonderful convicting power of the Spirit, and forms the background of "Pilgrim's Progress," as Augustine's similar experience is seen in the "Confessions." One more will suffice to illustrate the depths of despair to which a soul may

pass under the reproving power of the Holy Ghost. This time it is the experience of Henry Alline, a devoted evangelist of Nova Scotia, who lived a hundred years ago. "Everything I saw seemed to be a burden to me; the earth seemed accursed for my sake; all trees, plants, rocks, hills, and vales seemed to be dressed in mourning and groaning under the weight of the curse, and everything around me seemed to be conspiring my ruin. When I awaked in the morning, the first thought would be, O, wretched soul, what shall I do! Where shall I go?" Now, these are extreme cases, but they show the nature of genuine conviction. The despair may not be as great in every soul, but before there can be genuine repentance there must be genuine despair. You will notice that in these cases there is a distaste for the world, and a horror of sin with a longing to escape. At such a time the conscience is very tender. Bunyan says, "I never was more tender than now; I durst not take a pin or stick, though but so big as a straw, for my conscience now was sore, and would smart at every touch." In conviction the conscience is made tender to the state of morbid mindedness. The righteousness of God shines in direct rays upon the heart, and the conscience is ripped and torn in the process. The aim of the Spirit is clearly seen. It is to stamp the standard of holy living upon the heart, and bring the soul to the realization of the need of a salvation from sin. Speaking of acts of righteousness and a denial of ungodliness, Wesley says, "All these things doth God write upon truly awakened hearts."

The main object, then, of conviction is to turn to righteousness. Distress of soul is not the Spirit's object. There is no virtue in what is called pungent conviction, that is, no virtue *per se*. When once the soul is brought to a spirit of yielding, the work of conviction is done. If conviction does not bring to righteousness, it is in vain and hardens the heart of the sinner. How much conviction is needed? Enough to show you your need of a Savior. Enough to give the soul a distaste for sin, to reveal the vanities of the present world, and to give the soul a true glimpse of the righteousness of God. The moment real

repentance begins conviction lightens, and when the soul has laid hold of the finished work of Christ on Calvary it ceases and the dark despair gives place to a lively hope, and the gloomy world is turned into a "new heaven and a new earth." It is a common expression from the newly converted, "The world seemed changed to me, and everything was new." Not only seemed, it actually was so, for in conviction followed by conversion things are made new. The ground of true conversion is true conviction followed by genuine repentance.

The depth of conviction can not be determined by the outward manifestations. It does not manifest itself in all souls alike. Lydia's conviction did not manifest itself in the terrified cry of the jailer, but it was just as genuine. Some people are thrown into strong emotional states, whilst others laboring under condemnation show little signs of the tempest raging in the soul. This depends largely on the temperament of the person. It is a mistake to think that strong crying is necessarily an evidence of great conviction. Strong crying and writhing in agony may be an evidence of rebellion going on in the soul. A study of many cases of conversion has proven that the emotional type of conversion is not always the truest type. The deepest conviction is that which gives the soul the greatest distaste for sin and the greatest longing to be righteous. I do not think the fear of hell is necessary. Fear is not the truest motive to move a soul. The fear of judgment does not result in genuine conversion. The Spirit may use fear to awaken the soul, but there must be more than fear to bring to true repentance. There must be hatred for sin as such. A soul deeply convicted of sin may or may not be conscious of this fear, but to hate sin and loathe it, and to fear to sin, not because of its consequences but because God hates it, is the highest, or perhaps I should say the deepest, quality in conviction. The truest conviction is the conviction for the whole life, a conviction that says down in the deepest recesses of man's being, "You are all wrong." That says, "You are impure, and the springs of

your being are out of harmony with God and the whole universe." A conviction that cries out, "O wretched man that I am, who shall deliver me from this body of death?" from this corrupt me. Conviction for the carnal mind is often deeper than the conviction for actual sin. Souls who have strong convictions before conversion are likely to see their need of a pure heart without great conviction on the subject, while those who have not passed through so great a struggle prior to conversion are likely to pass through it when the Spirit is calling to purity.

"The Spirit lighteth every man that cometh into the world," and it is hard to tell just how young the soul may be conscious of the striving of the Spirit. That the Spirit strives very young is evident by the many conversions of young children. Some children of very tender years have passed through great soul struggles, and at a very early age have been deeply convicted of sin. But the period when the boy is passing into manhood is the time when the Spirit seems to strive especially with the soul. Perhaps there are physiological reasons for this. At such a time the mind is in a change, and the soul is forming its ideals. It is an age of choice, and a time when all the faculties of the soul are awake to the larger world. At such a time the soul is most devout and most susceptible to divine influences. It is dangerous for the soul to pass this period without spiritual change. Chances for conversion after this time is past are not many. The Church should be in travail for its young people.

Often "a sort of psychical neuralgia" is taken for conviction, and souls who are in a nervous condition are taken to be under condemnation. We must distinguish between these physical and psychical states and the conviction of the Spirit, and in no place more than in the religious meeting where emotions are running high. In almost every such meeting there are nervous wrecks who are very susceptible to religious appeals, and especially an appeal to righteousness. They are very tender of conscience, and incapable of defining

their soul states. We must make a spiritual diagnosis of the case before we undertake to apply the remedy. If a person is affected nervously, they should be comforted with the hope of the gospel and their minds turned from themselves. There is much religious mania abroad, and we can not be too careful in dealing with the religious states of people. Soul destinies are in the balance. It is cruel sometimes to see the treatment these poor souls get at the hands of certain leaders, who can not distinguish between a soul undergoing a nervous breakdown and a soul under the conviction for sin. No rule can be given, but the Spirit-filled person will soon detect the difference. The best advice I can give is to keep hands off. If the soul is under conviction for sin, you have but one thing to do, and that is to watch with the soul and pray for the Spirit to do the work. The soul is truly sick, and should be treated with great care. It is a great crisis. Bunyan said, "Sometimes I would tell my condition to the people of God, which, when they heard, they would pity me, and would tell of the promises." If ever there is a time to weep with them that weep, surely that time is when the soul is in travail for sin. We must not soothe them or tell them they are all right, nor must we undertake to probe the conscience already smarting under the displeasure of God's wrath. Some one has said, "It is the preacher's duty to bring the soul to the judgment of God and leave it there." When a soul is under strong conviction for sin that soul is beyond the reach of man. In that great soul struggle there is only One who can guide, and only One who can bring the struggle to a successful end. Many times we spoil the Spirit's work by interference. At such a time we may turn the soul back upon itself and make it legal. To the conscience-stricken people who stood upon the banks of the Jordan the great preacher who had preached them under condemnation cried out, "Behold the Lamb of God, who taketh away the sin of the world." True conviction is the ground for true repentance, as a true repentance is the ground for a real conversion and the rock upon which the soul builds "the house not made with hands." If we have not had a real conviction for sin, may the great Spirit quicken us now.

The Spirit In Repentance.

"A heart renewed, a loving heart, a penitent and humble heart, a heart broken and contrite, purified by love—that and only that is the rest of man:" F.W. ROBERTSON.

THE SPIRIT IN REPENTANCE.

THIS book would not be complete without a word on Christian repentance. A mighty change is going on in the soul during the process of true repentance. Conviction and repentance are steps in the process of regeneration, and must not be looked upon as entirely separate works, but processes of the great moral and religious change called conversion. The beginnings of the new life are already traceable in repentance. In the act of repentance the soul is putting off the old nature and making ready to be clothed with the new life. The Spirit works a wonderful change in the soul during the act of repenting.

"Repentance is a personal sorrow for personal sin against a Holy God."
(Curtis.)

Repentance is the soul's yielding to the pressure of the Spirit in conviction, and the soul's answer to the Spirit's call to righteousness. It is the soul's willingness to have the life of God implanted in the heart. It is the soul saying yes to God.

Repentance is not genuine unless it ends with a truly regenerate heart, and a desire to be holy. There is a state expressed in the Greek word *metamelomai* which means "to care for oneself," which is a change of purpose as a consequence of regret or remorse. The word is used to express the repentance of Judas. But the word *Metanoeo*, which means "to take an after view," means to change one's course in consequence of a more rational view. It means a change of choice, purpose, or intention. Repentance is largely a phenomenon of the will.

Repentance implies a willingness to be known and estimated according to one's real character. A man is never in a truer state of mind than when he is repentant, and probably he is never more humble at heart than at this time of the Christian process; certainly he is never more honest with himself and God than during the time of real repentance. The Spirit's work is wonderful at this time. The soul is humble, unselfish, gentle and forgiving, and full of self-depreciation. It is sad when a soul forgets it was purged from its old sins and passes out into a hardened state, and often a censoriousness quite different from the state of the soul during the time of repentance. The Spirit's work in repentance should not be lost. The Spirit's work in repentance is an abiding work, and is carried on into the more complete works of regeneration and sanctification.

In the inspired Book the Spirit has given at least three great examples of the truly penitent spirit, and true repentance can best be understood by studying these examples.

The parable of the Prodigal is the greatest of these. Let us look at some facts in this case. He came to himself. In repentance then there is a regaining of the true self, or a partial regeneration; or, to speak less confusedly, a step in the process, for we must ever bear in mind that repentance is a beginning of the great work of regeneration.

"I will go to my father." A holy resolve is formed, and a determination to seek the right at all costs. A man is quite a step down the road when he resolves in the center of his being to go to God. And when a soul says, "I will give up my bad life, I will be a new man, I will leave the past behind and turn my face toward better and holier things," what is that but saying, "I will go to my Father." A repentance that has not a holy determination in it—a determination that says "I can be right and I will be right at all hazards," is not

a true repentance. "The best kind of repentance is to up and act for righteousness, and forget that you ever had relations with sin." Repentance means getting away from sin, not "groaning and writhing over its commission." I am not speaking of a resolve born of man's own will, but a resolve born of the Spirit of God. There comes a time in the process of conviction when the Holy Spirit says, "Arise, go and sin no more." When He says, "Get up and leave the haunts of sin, break with ungodly associations, run for your life," and "remember Lot's wife," "Let the wicked forsake his way and the unrighteous man his thoughts."

"I will say unto him, Father, I have sinned." The truly penitent man is ready to confess his sins as, well as to forsake them. The penitent soul finds his greatest relief in the open with God. Only the wicked love darkness. Nor is it a cheap confession, for there is agony in it as well as willingness. There is shame also in it. It is not a bold confession, but one made with downcast eyes, like the publican who would not so much as lift his eyes to heaven, but smote his breast and said, "Have mercy upon me, a miserable sinner." Yes! there is misery in it, but not a misery unmixed with joy. The sun is already breaking through the clouds by this time. The willingness to confess has hardly had its *birth* in the heart when the soul is stepping toward the Father's house with light streaming across his path. "Make me one of Thy hired servants." Any place in the Father's house is good enough for the penitent. It is only after we get to be children that we ask for the seat at the right hand of power, and seek the uppermost seats in the synagogue, and love to have the place of pre-eminence among the brethren. It is too bad that some of us ever leave the penitent state. And to speak truly, no Christian ever gets away from the penitent state. It is a permanent state of the Christian life. We get away from the state when we have need to ask daily for the forgiveness of sins, but the penitent state is a lasting one. What a beautiful spirit this prodigal has. Is there any wonder the Father ran out to meet him? I repeat it: the heart is never

truer, never more Godlike in Spirit than when it is in the grip of a genuine Christian repentance; when the soul is weeping and breaking at the feet of God.

In the other example we see the simplicity of genuine Christian repentance—the publican in the temple. What a master stroke the picture is of the two men going up to the temple to pray! What a contrast! What a gulf between these two spirits! Did ever wider gulf separate two souls? I trow not. How unnatural! how proud! how unkind! how self-righteous the one! but how beautiful! how real! how tender! how humble the other! Which one would you have gone home with? God went home with the publican, and He goes home with every such spirit, and takes to His great heart every such soul and holds it to His bosom of love until the soul is fully born again. How the depths of the heart are stirred, and the deep of the soul fathomed in the Spirit's work in repentance!

But repentance may be expressed in simpler language still, and be as deep and thorough. Listen to the cry of the other great penitent, "Lord, when Thou comest into Thy kingdom, remember me." But the same spirit is there. You have but to repeat the words, and you feel the genuineness of the petition. You have but to recall the awful circumstances under which they were said, and you feel the true spirit of them. True repentance is never wordy. It is a real and a sincere spirit finding its way back to God, led by the hand of a gentle Spirit, and guided by the great regenerating principle of love. It is the sorrow of God in the heart of the awakened soul, transforming and beautifying it with the graces of heaven.

The truly penitent soul is not only ready to confess to God, but is ready to confess to men. And why confess to man? Because God has through His Son forever identified Himself with man, and to sin against man is to sin against

God. The sinner owes an apology to every one of the human race. He has sinned against the human race, for no man liveth unto himself, and the Master said, "Inasmuch as you have done it unto the least of these, My brethren, you have done it unto Me." The soul does not feel quite content with the process until he has made a public confession of sin, and a genuine repentance will not only make him ready to do so, but there is a desire in his heart to do so.

We need not go further into the matter of confession. "The Spirit will lead to a full confession, and there remains but one thing more to be said, and that is that the truly penitent soul is not driven to, but wants to, make as full a restitution for the past as is possible, not because he expects to obtain the favor of God by so doing, but because His spirit is cut loose from all unrighteousness, and he no longer seeks his own, and it is far from him to want to keep the unlawful gain. His own heart is in the state of readjustment, and that means a true settlement with all the past as far as that lies within his power. There are some things beyond his power to make right, and the blood of the atonement must cover them; but the atonement does not cover anything that lies within man's power to rectify. There is very little said in the New Testament about restitution. And why? Because the true Spirit leads to that end. The real penitent will make such restitution.

When John was preaching repentance on the banks of the Jordan, he cried, "Bring forth therefore fruits meet for repentance," for "He shall baptize you with the Holy Ghost and fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

There is one Biblical example of the work of the Holy Spirit in bringing a soul to make restitution. It is the case of Zacchæus, the publican. When Christ had gone to be his guest, the Scriptures say "Zacchæus stood, and said

unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." A man may have religion without making restitution, but he can not in the very nature of the case get salvation, because salvation means righteousness, and the man who is not ready to be righteous can not be saved. In such a case repentance has not gone deep enough to bring about the righteousness of God. We thus see that in real repentance there is a strong ethical quality which makes for the soul a ground for the greater work of regeneration. In repentance the stony heart is broken; the soul's fallow ground is broken up, and the soul sowing in righteousness will soon reap in mercy, for in thus seeking the Lord he will come and rain righteousness upon him. Genuine repentance is the spiritual threshold of the kingdom of God. "Repent, for the kingdom of God is at hand." Let us not rush penitents through, but give the Spirit a chance to do a thorough work. The Spirit will bring to the birth. We would have stronger Christian characters if the work of repentance were not hurried, but in our anxiety to make converts we push the work ahead of the Spirit's operation and thus have prematurely born Christians, who are forever in doubt and are always stumbling in the weakness of an abortive conversion.

True repentance will give birth to a faith that is "the substance of things hoped for, the evidence of things not seen," and to a "lively hope."

Genuine repentance gives birth to faith. In the process of this cleansing confidence in God arises in the soul. You will not have to urge a soul to believe when he has come to the end of real repentance. The prodigal did not doubt that the father would receive him. The thief on the cross received a quick answer, "To-day thou shalt be with Me in paradise." The Scriptures say the publican "went down to his house justified."

In one of my former charges, at the end of an all-day meeting, a man came hurrying down the aisle with a wild look of conviction on his face, and before he reached the altar he fell in the aisle and cried to God for mercy, and in a few seconds was shouting, "You said You would do it, and You have done it." Repentance was at an end, and faith was born. When the heart yields to God the soul soon takes hold of the promises. It is the unyielded heart that can not believe. "They shall not enter into My rest because of their unbelief." And unbelief is due to impenitence. When you see a soul up and down, today professing religion and tomorrow with the worldly throng, you may know that they have not had a true repentance. It is so bitter an experience that those who pass through it do not wish it repeated. "For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death."

"There is so much false and spurious religion these days because there is so much false and spurious repentance." Men who have had a real Bible conviction and a real Bible repentance will not fight a real Bible holiness. It puts a hatred for sin and a love for holiness in the heart. I can not resist the temptation to quote at length from Finney. He says: "It is high time professors of religion were taught to discriminate much more than they do in regard to the nature and character of various exercises on the subject of religion. Were it so, the Church would not be so overrun with false and unprofitable professors. I have, of late, been frequently led to examine, over and over again, the reason why there is so much spurious religion, and I have sought to know what is the foundation of the difficulty. That multitudes suppose themselves to be religious who are not so, unless the Bible is false, is notorious. Why is it that so many are deceived? Why do so many who are yet impenitent sinners get the idea that they have repented? The cause is doubtless a *discriminating* instruction respecting the foundation of religion, and especially a want of discrimination respecting true and false repentance."

The Spirit in Justification.

"Therefore, being justified by faith we have peace with God through our Lord Jesus Christ."

"The declaration of 'not guilty,' which the sinner comes under by a heartfelt embracing of Christianity, at once does away with the state of hostility in which he had stood to God, and substitutes for it a state of peace which he has only to realize." SANDAY.

THE SPIRIT IN JUSTIFICATION.

THE great cardinal doctrine of Soteriology is undoubtedly justification by faith. This doctrine is the great corner-stone of Pauline theology. To understand what Paul means by justification by faith is to understand Pauline Christianity. Remove this from the Christian system as taught by Paul, and the structure falls to the ground. To hold a false view of this doctrine is to have a false view of all the other great doctrines of the Scriptures. We can not have a true view of sanctification without a true view of justification by faith.

To be justified by faith brings the soul into its true status before God, for it is "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," for a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified."

The history of the doctrine has a theological interest for the student. Paul, as is evidenced by his two epistles, Romans and Galatians, contended earnestly with the Judaizers, who wanted to "frustrate the grace of God" and add circumcision as a condition of salvation. The early Church soon drifted from the "simplicity of the Gospel" of salvation by faith into a salvation obtained by "meritorious works" and "penances" and "indulgences," until the doctrine was a mere memory and a system of works had been substituted for faith in Christ, from which the greater part of Christendom has never recovered. Luther aroused the Church and called it back to the true Gospel, and "it was the very kernel of the Reformation which puts this doctrine of "justification by faith" boldly and clearly in opposition to the "meritorious

works of Rome," and "justification by faith was in those days the shibboleth of the heroes of faith, Martin Luther in the van."

But it is a question in debate whether the reformers themselves returned in the fullest sense to Paul's meaning of justification. The great value of their work is in the denial of the meritorious works of Rome, and this is a great work for which the Church is greatly indebted to the reformers. Luther taught a strictly "forensic" justification, but failing to carry the work on into a heart regeneration left the Church in "dead works," unable to "serve the living God." Luther at the close of his life bemoaned this fact.

The English Church, which was not a spiritual part of the Reformation, left the Pope, but did not shake off the popish errors, and was still in bondage to works so that John Wesley knew nothing of that "justification by faith which gives peace with God through our Lord Jesus Christ." Wesley, through the influence of the Moravian brethren, found peace through faith in Christ, and the great doctrine was once more preached with power and fervency.

To-day it seems that the Church has again lost the vision, and there is a great need of a preaching that will restore the true doctrine of salvation by faith. In rationalistic schools of thought, the atonement, the ground of justification, is denied, which undermines the great doctrine by destroying its foundation, and in its place is substituted a self-righteousness which is according to the law. There is a Pelagianism in the Church which teaches that a man can get right with God through his own efforts, and that he does not need the sacrifice of another to reach the moral ideal. Modern philosophy smiles at the orthodox statement "that without the shedding of blood there is no remission of sin," and thinks that was all right for the Jew who was taught a propitiatory religion, but for modern enlightenment it must be put aside for a more rational view of religion.

In evangelical circles, while the doctrine is still contended for, it is not preached, and many people are struggling to "get right with God," and the old cry of the human heart, "What must I do to be saved?" is being answered by "quit your meanness," "make restitution," "do this and do that," until a neo-legalism and a modern Judaism are substituted for the Gospel of Christ. By such teaching the soul is thrown back upon itself into a helpless despair and defeat, and "thus you weaken the faculty to feel and understand, and to realize what the meaning is of reconciliation through the blood of the cross." Much of our preaching makes repentance a work rather than a condition of justification, and forgets that faith and not repentance brings peace with God. There must be so much weeping and so much avowal and so much determination to serve God, and the soul must be willing to do this and that before God can justify. And what is this but a Protestant substitution of meritorious works for the "justification by faith alone." Restitution is made a work which will fit the soul to be justified, as one Christian said to the writer not long since: "If I had heard such preaching before I was saved, I should have lost hope of ever being saved, for I could never make full restitution for my past deeds." Certainly every man who seeks to get right with God will make restitution within his power; this is implied in true heart repentance. But to put restitution as a meritorious work is to "frustrate the grace of God," and deny the death of Christ as the only true ground of forgiveness. "For suppose," says Wesley, "a sinner of any kind or degree, in a full sense of his total ungodliness, of his utter inability to think, speak, or do good, and his absolute meetness for hell fire; suppose, I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ (which indeed he can not do but by the grace of God), who can doubt but he is forgiven in that moment? Who will affirm that any more is indispensably required before that sinner can be justified?" By the preaching of some you would think, to use Wesley's words again, "that a man must be sanctified, that

is, holy, before he can be justified; especially by such of them as affirm that universal holiness or obedience must precede justification."

This idea of a preparatory holiness before justification is the great error of the Romanists and lies at the basis of their doctrine of meritorious works. "God, it is taught, bestows 'prevenient' grace, in order that, in the language of the Council, 'those who by sins are alienated from God may be disposed through His quickening and assisting grace to convert themselves to their own justification by freely assenting to, and co-operating with, the said grace.'" (James Orr.) The same writer goes on to say that, "more particularly the preparation consists in the acquirement of the seven virtues of faith, fear, hope, love, penitence, the purpose of receiving the sacrament (baptism), and the purpose of leading a new life." All these the Protestant preacher finds in true penitence and faith. Such teaching confuses regeneration and sanctification with justification, and "takes the more perilous step of speaking of this infused righteousness as, in scholastic phrase, the 'formal cause' of our justification, *i.e.*, the proximate ground on which God pronounces us righteous, restores us to favor, and gives us the title to eternal life."

And thus grew up the erroneous system of penance, which has been such a curse to the millions within the fold of the Roman Catholic Church. How necessary it is that we clear the ground of justification from all this Roman error, and get back to the true Pauline doctrine of justification by faith alone! It is by faith and faith alone that the soul is justified in Paul's teaching, and this was the clarion note of the Reformation. In the Council of Trent, when the doctrine was first considered by the Roman Church, one said, in speaking of Luther, "That said author, having commenced with attacking indulgences, seeing that he could not accomplish his object without destroying those works of penance, the default of which indulgences supply, had not found a better means than the unheard-of doctrine of justification by faith." And yet

Bellarmino, the "redoubtable and uncompromising champion" of the Catholic cause during the Reformation, says, "on account of the uncertainty of one's own righteousness, and the danger of empty boasting, it is safest to place one's whole trust in the mercy of God alone, and in His goodness."

And this was the faith of Paul, and Luther, and Wesley, "and the great truth that came to them—born of a clear view of what Christ had accomplished for them on the cross—was this, that the sinner, penitent for his sins, has the right of free access to God, without intervention of priest, Church, sacrament, or anything else to stand between him and his Maker; and that God freely forgives and accepts every one laying hold on His promise in the gospel, without works, satisfactions, or merits of his own, but solely on the ground of Christ's atoning death and perfect righteousness, to which faith cleaves as the only ground of confidence." (James Orr, in "Progress of Dogma.")

In view of the importance of the subject, and in view of the fact, above stated, that there seems to be a departure, even in evangelical circles, from the simple gospel of justification by faith, it is well to take up the salient points of the Pauline discussion of the doctrine. Where the emphasis is laid on regeneration there is grave danger of neglecting the objective ground of forgiveness of sins provided for in the death of Christ, and, on the other hand, the theologians who lay stress on the objective work of Christ and neglect the regeneration of the soul, the *justitia infusa*, pass into a dangerous Antinomianism such as is expressed in the Catechism of the Reformed Churches. To the question, "How art thou righteous before God?" the answer is given, "Only by a true faith in Jesus Christ; so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them, and am still inclined to all evil; notwithstanding God, without any merit of mine, but only of mere grace, grants and imputes to me

the perfect satisfaction, righteousness, and holiness of Christ." (Kuyper's work on the Holy Spirit.)

The truth lies in the blending of the objective work of Christ with the subjective work of Christ, *i.e.*, the soul is first declared righteous in order that it may be made actually righteous, and that with Paul is justification. The distinction between justification and regeneration is a theological one. "Of course action will correspond with faith. The believer in Christ, who has put on Christ, who has died with Christ, and risen again with Him, must needs to the very utmost of his power endeavor to live as Christ would have him live." (Sanday.) Faith with Paul is never "a mere matter of formal assent," but a power which worketh righteousness. Dr. Orr well says, "Doubtless, as all the reformers recognized—and this is the element of truth in the catholic (not Roman Catholic) doctrine—such an act of justification can not take place without an accompanying act of moral renovation."

Paul says, "being justified by faith" we should "enjoy peace," or "keep" peace, not get peace or obtain peace. The coming of peace shows that there has been a reorganization of the life: a change of heart. Therefore, here Paul identifies the moral change called regeneration with the act of God in declaring the sinner righteous. Certainly there is no ground for saying that a man can be declared righteous and remain "still inclined to all evil."

With Paul repentance is an element of faith, and hence in his discussion he does not consider it. At this point Dr. Orr says, "Penitence and faith are inseparable elements of one spiritual state; for the faith which apprehends Christ can only spring from a genuinely contrite heart, and, conversely, the germ of faith in God's mercy is already present in penitence, else it would not be evangelical penitence at all." And in a similar way writes Wesley: "And at what time soever a sinner thus believes, be it in early childhood, in the

strength of his years, or when he is old and hoary haired, God justifieth that ungodly one: God, for the sake of His Son, pardoneth and absolveth him, who had in him, till then, no good thing. Repentance, indeed, God had given him before; but that repentance was neither more nor less than a deep sense of the want (lack) of all good, and the presence of all evil."

It might be well to say a word concerning Paul's view of baptism. Certainly with him it is never a condition of acceptance with God in the justifying act. The early Church fell into the grave error of baptismal regeneration, and in the Roman Catholic Church, and in some Protestant bodies, baptism has taken the place of justifying faith. Paul, who taught that neither circumcision nor uncircumcision availeth anything (and here he is talking about salvation by faith), but a new creature, would not substitute the Christian ordinance of baptism as an essential to justification. "We must remember, also, that in the age and to the thought of St. Paul the act of faith in the individual which brings him within range of justification is inseparably connected with its ratification in baptism. But the significance of baptism lies in the fact that whosoever undergoes it is made thereby member of a society, and becomes at once a recipient of the privileges and immunities of that society." (Sanday.)

We can best close this chapter by summarizing the salient points in Paul's treatment of the doctrine of justification.

Paul introduces the subject by declaring both Jew and Gentile guilty before God; by showing that neither the moral law written on the conscience of the Gentiles, nor the law "given by imposition of angels," was sufficient to bring man into a state of righteousness before God. The law was a schoolmaster to bring man to Christ. It is not by the deeds of the law that man is justified, "for the law made nothing perfect, but the bringing in of a better hope did, by the

which we draw nigh unto God." Paul crosses the forensic line, and passes into the great change wrought by the Spirit of God in the justifying act, whereby man is made a new creature through faith in the risen Lord, who is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." In Paul's writings "rare instances may be found wherein the term justified or justification is used in so wide a sense as to include sanctification also; yet, in general use, they are sufficiently distinguished from each other, both by St. Paul and other inspired writers." (Wesley.)

The death and resurrection of Christ form the only ground of the sinner's acceptance with God. With Paul the death of Christ has no atoning value without the resurrection. The resurrection indorses the death. It is the substantial evidence of that divinity which makes the blood of Christ efficacious in the forgiveness of sins, and "declares Christ to be the Son of God with power." "If Christ be not raised, your faith is vain, ye are yet in your sins."

Justification is not an end in itself, but in order that the God of peace "might sanctify wholly." He who preaches forgiveness of sin as an end in itself, does not preach the full gospel, for the end of justifying the sinner is that he might "stand complete in all the will of God" and "go on unto perfection."

The Spirit In Faith.

"Now faith is the assurance of things hoped for, a conviction of things not seen."

"In a word, by the simple act of faith your personality gathers up its faculties and powers, and, throwing itself into the arms of mercy divine, finds the life of God in the life of man." GEORGE DOUGLAS.

THE SPIRIT IN FAITH.

"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." "In believing." How very simple these words sound, and yet who has ever sounded the depths of Christian faith? What a potential thing faith is! There is not a step taken in the Christian process but what the soul is called upon to exercise faith in the unseen. "What the dynamo is to the atmosphere, that faith is to the divine within us." What wonderful things have been done, and what wonderful things are being done, and will yet be done, by believing. "God hath chosen us to salvation through sanctification of the Spirit and belief of the truth." It is by faith that the soul lays hold of God. "Without faith it is impossible to please God," and without it you can not enter into His rest. We are justified by faith and sanctified by faith, and the "just shall live by faith." Mighty deeds were wrought by men of old time by faith, and we ask, "Where is the Lord God of Elijah?" What is this mighty principle working in the soul that helps Moses to forsake Egypt, "not fearing the wrath of the king," and the people of Israel to pass through the Red Sea as by dry land, "and subdue kingdoms, obtain promises, and stop the mouths of lions?" What is that force in the soul of Luther we call faith, which made him greater than the Diet of Worms, and helped him single-handed to defy a corrupt Church and a corrupt court? Faith is spoken of throughout the Scriptures as a mighty working force. A grain of it will remove a mountain. By it lepers are healed, the crooked made straight, the blind receive their sight, the lame walk, the paralytic leaves his bed of impotency, the withered arm is stretched forth, the woman's daughter is cured, the centurion's servant is raised up, and the woman with the issue of blood receives her healing. Again I ask, what is this transcendent power the exercise of which makes all things possible to him

that believeth? What is this invisible force which commands fire from heaven, steps into the fiery furnace seven times heated, and sits calmly in the lion's den? It is hard to define, but it will be profitable to meditate upon so great a power which overcomes the world.

Kuyper in his theology says, "Faith is the formal function of the life of our soul, which is fundamental to every fact in our human consciousness." In this sense all men have faith. We are exercising faith all the time. The business world could not exist without this principle of trust in men. This principle lies at the bottom of our social life. We exercise so much faith in men that sometimes it proves our undoing. Think how many times we are deceived, and yet we go on trusting men. It is natural to believe. It is unnatural to doubt. It is only when we come to divine things that we doubt. Even Plutarch makes faith the "foundation and support for piety." For he says: "In divine things no demonstration is to be obtained, for the traditional and ancient faith is sufficient; than which it is not possible to express nor discover a clearer proof; but this is, in itself, a sort of underlying common foundation and support for piety."

"The root idea of peitho, 'to persuade,' points to an action by which our consciousness is forced to surrender itself; and to hold something as true, to confide in something and to obey something."

In its religious and soteriological sense, the word faith has a deeper meaning. It means to believe in a Person, and that Person, Jesus Christ. And to believe in Christ in the Scriptural sense is to commit your all to Him in the full surrender of your life. The surrendered life has no trouble in believing. It is the double-minded man, "unstable in all his ways," who can not ask in faith. When the eye is single the whole body is full of light, but when the eye is evil the whole body is full of darkness. In the Hebrew word for faith the

root idea is, that which stands fast and does not change. The word believe comes from a different source. The Latin word is "lubet," and the Sanskrit, "lubh," which means to appropriate to oneself. The Dutch word "lieven" means holding fast to something with an inward sympathy. Kuyper says, "Faith can never be anything else but an immediate act of our consciousness, by which certainty is established in that consciousness on any point outside observation or demonstration."

Faith is a personal element. "Thy faith hath made thee whole." Faith and piety are not coterminous. There is a startling fact brought out in the Gospels that the disciples had less faith than the outsiders. Christ found greater faith outside the circle of His disciples than within it. Christ had occasion to rebuke His disciples on several occasions for their little faith. "Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" And again, when the great tempest arose on the sea and they cried, saying, "Lord, save or we perish," He said, "Why are ye so fearful, O ye of little faith?" When Peter was sinking beneath the waves, Jesus said, "O thou of little faith, wherefore didst thou doubt?"

The disciples were conscious of their lack, for they prayed, "Lord, increase our faith," and well they might, when we consider how great faith He found in the centurion, who said, "But speak the word and my servant liveth," of whom Jesus said, "I have not found so great faith, no, not in all Israel." And to the woman of Canaan He said, "O woman, great is thy faith!" Never once did Christ so speak to His disciples. And why this little faith among the disciples?

They were too traditional and ceremonial to have great faith. Ecclesiasticism destroys faith in the soul. We must be free men before we can

have great faith. They were fearful and hence unbelieving. We must be brave men to have large faith. They had prejudices in their hearts, and that is a sure hindrance to faith. When the Master stopped to talk with the woman of Samaria, they marveled that He did so. When we ask God to increase our faith, would it not be well to ask Him to remove the prejudices and hatreds from our hearts, and purify them by faith? We shall find faith when we have removed the obstacles from our hearts. We have faith, but it is impeded. "Faith cometh by hearing, and hearing by the Word of God." Moody said when he wanted more faith he read the fourteenth chapter of John's Gospel. Let us know God better and faith will grow brighter. "We must first believe that He is, and that He is a rewarder of them that diligently seek Him." There must be a loving heart before there can be a believing heart. "Faith worketh by love." A censorious spirit can not have faith. Faith works only in an atmosphere of love. Honoring men is a serious obstacle to faith. "How can ye believe that receive honor one from another and seek not the honor that cometh from God only?" Faith is greatly increased in the sanctified heart, for the carnal mind is a great hindrance to faith, and faith is a fruit of the Spirit. Then, there must be deep sincerity of life before there can be great faith, for we can not have "full assurance of faith" unless we "draw near with a true heart."

Our faith is further enhanced by the conflicts and trials of life. It is by flying against the wind that the bird becomes strong of wing. It is the tempest that makes the oak strong and defiant. God tests our faith to increase it. He withdraws His smiling face to give the soul a chance to exercise faith in the dark. We never know how much we do believe in God until some great trial has come into our lives and the tempest has raged around our soul until all seemed to give way about us; then, and not until then, do we know the power of a trusting heart and the glory of a simple faith. Heaviness through manifold temptations comes, "that the trial of your faith, being much more precious

than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Faith is self-sufficient. It does not ask for demonstration. It is unbelief that says, "Except I see the wounds in His hands and His side I will not believe." Christ rebuked this spirit by saying, "Because thou hast seen thou hast believed, but blessed are they that have not seen and yet have believed." He does not believe who waits for demonstration. Waiting for feeling is not exercising faith. "Abraham believed God, and it was accounted to him for righteousness." We must believe before we feel. There is danger in any other course. Our feeling may be false, and hence deceiving. To make feeling the ground of religion is to build our house on the shifting sands which the inevitable storms of life will soon shatter to the ground. True faith will bring true feeling, and the ecstasy born of faith is the highest feeling which the human heart is capable of receiving. There is a "nascent belief" which believes upon the evidence of the outward senses, and there is an historical faith which believes because facts accord with reason; there is a traditional faith which accepts the testimony of others, but there is a faith higher and grander than these which swings out past intellections, past the sensibilities, past the visible and tangible; that believes God where it can not trace Him. When Christ was hanging on the cross and the pangs of death had laid firm hold upon His tender frame; when the night was deepening into awful darkness, while the ingratitude of man was piercing His soul with a thousand agonies, His agonizing cry, "My God, My God, why hast Thou forsaken Me?" broke on the dull ears of the pitiless throng. But I hear another cry. It is the cry of faith. "Father, into Thy hands I commend My Spirit." That is sublime faith. Can not we do that? When the storms of life are raging around us and the night of sorrow is throwing its chilly mantle about us, and we sit alone in the gathering darkness, while all sensible joy seems to have left us and the loneliness awes us, and friends have departed, or, worse yet, they are

standing near with unkind accusations, can not we, too, say, "Father, into Thy hands I commend my spirit," and find rest in the faithfulness of the unchanging God above?

Let us think a moment of faith as the "law and condition of all noble achievement." What a startling statement that is, "To him that believeth all things are possible." In the realm of achievement faith has no limit. Think of what has been done by faith! Think of what has been done in the Christian centuries by the men and women who believed God! By faith Moses led the children of Israel across the desert of Sinai and brought them to the borders of the Promised Land. By faith he endured as "seeing Him who is invisible." By faith Joshua entered upon the conquest of the land, and Jericho fell as the result of a commanding faith. By faith Luther preached a justification by faith in the face of a formal and corrupt ecclesiasticism; by faith Wesley preached the witness of the Spirit and Christian perfection to an age of deists and skeptics; by faith Livingstone penetrated the dark jungles of Africa with the story of the cross, and by faith Paton conquered the wild savages of New Hebrides. By faith martyrs have died and in all ages Christians have lived, and if great things are done to-day they must be done by faith. This great force is still at man's command and is waiting for some great believer to lay hold of eternal things and bring them down to this material age. Where is the man who will believe God? Where is the Elijah who will climb to the Carmel of privilege and call the fire from the altar of God? Great things are waiting to be done, but they can only be done by men of great faith.

How true it is that the "just shall live by faith!" There are times when the soul has very little sensible presence of God, and then it is that the soul must "press on through the agonizing darkness."

Fenelon says: "Naked faith alone is a sure guard against illusion. When our foundation is not upon any imagination, feeling, pleasure, or extraordinary illumination; when we rest upon God only in pure and naked faith, in the simplicity of the gospel receiving the consolations which He sends, but dwelling in none; abstaining from judging, and ever obedient; believing that it is easy to be deceived, and that others may be able to set us right; in short, acting every moment with simplicity and upright intention, following the light of the present moment; then we are indeed in the way that is but little subject to illusion."

But what is that faith that saves the soul? What is that faith that brings the regenerating force and power of redemption into the heart? What is that faith which transforms character and cleanses the soul from dross? It is a heart faith. "With the heart man believeth, and with the mouth confession is made unto salvation." But what do I mean by a heart faith? I mean, to believe in a Person so fully that you are willing to surrender your life into His keeping and trust in Him fully. "Faith includes in its range, therefore, not only mental assent and belief, but also emotional and volitional acquiescence and loyalty; in fact, all that is indicated by the terms faithfulness and fidelity." There are two things in saving faith that I want you to notice: first, that you must believe in a Person who is able to save you. "He that believeth on Me hath everlasting life." Second, you must believe in that Person enough to leave your case entirely in His keeping. "You must first believe that He is, and that He is a rewarder of them that diligently seek Him." Often in seeking salvation we do not come to a Person, but to some theory of salvation we have heard preached, and instead of looking unto Jesus we are expecting some feeling to come over us that we mistake for salvation. It is not believing that Jesus Christ was crucified that saves the soul, but believing that Jesus Christ was crucified for me; and when by faith a soul lays hold of that fact, a power comes into the heart that tells us we are born of God. Faith must have

something to rest upon, and that something is the atoning fact. "Faith in a fact can help create the fact." Professor James, from whom the last sentence comes, adds this, "There are, then, cases where a fact can not come at all unless a preliminary faith exists in its coming." If this be true, then it is not hard to understand how "all things are possible to him that believeth." Or "if you have faith as a grain of mustard seed ye shall say unto this mountain, Be ye removed into the sea." If faith in a fact can "help to create a fact," what power lies within reach of the saint! The same writer I have already quoted above says in another place: "Who gains promotions, boons, appointments, but the man in whose life they are seen to play the part of living hypotheses, who discounts them, sacrifices other things for their sake before they have come, and takes risk for them in advance? His faith acts on the powers above him as a claim, and creates its own verification." Faith, then, involves a certain risk. It means giving up some things to obtain other things which are not seen. Faith leaves a known land to seek the unknown. Faith risks, faith ventures, faith speculates, faith takes a leap in the dark. I heard of a preacher who would not undertake a revival meeting for fear he would fail and lose his reputation. I do not want you to forget that pregnant sentence written above, "Faith in a fact can help to create a fact." Then, faith is creative. And so it is. What else could it be? Let us take a concrete case. You remember the woman who had had an issue of blood for eighteen years, who said, "If I can but touch the hem of His garment I shall be made whole." With that thought came a willingness to risk reputation and modesty, to press her way through the throng, and here we see the volitional element of faith; and when she had touched the garment she was made whole. Christ said, "Woman, thy faith hath made thee whole." Her faith in that touch had created her wholeness. You can think of many such instances where Christ said, "Thy faith hath made thee whole."

I can not close without citing one more passage of Scripture. When Peter saw the "fig tree dried up from the roots," he said, "Master, behold, the fig tree which Thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God." I like the marginal reading better, "Have the faith of God." "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith." Such words as these make one feel like crying out, "Lord, increase our faith." "Have the faith of God." God said, "Let there be light, and there was light." Faith is behind or rather in that divine fiat. I have stood by the sick many times when I felt that I ought to say, "Arise," but doubt has been in my heart and the word has failed to come forth. How truly, then, I have prayed, "Help Thou mine unbelief." Christ says, "What things soever ye desire, when ye pray believe that ye receive them and ye shall have them," and is not this the same as saying, "Faith in a fact can help to create a fact?" or rather more, it says faith in a fact creates that fact.

Have we tried to have faith? Have we not thought that people who had great faith were different to us, and we have never thought that faith was within our reach? We have faith if we would but exercise it. Let us have faith, such faith as will call forth from the Master the words, "I have not seen so great faith, no not in all Israel."

The Spirit In Regeneration.

*"Except a man be born of water and of the Spirit,
he can not enter into the kingdom of God."*

*"Unless an inward change takes place, though
surrounded by God's kingdom, we can not enter into it. The
eye, the ear can take no cognizance of this; it must be
revealed by the Spirit to the spirit." F. W. ROBERTSON.*

THE SPIRIT IN REGENERATION.

"Ye must be born again."

RELIGION is not Christianity. A man may be profoundly religious and not be a Christian. Nicodemus represents that type of religious man that is still outside the pale of the kingdom of God. Nicodemus was a Pharisee, a member of the strictest sect of religious orders in Christ's day. Pharisaism is strictly moral and legally pious. The outward life is correct, even to blamelessness. "As touching the law" the Pharisee was blameless. He made "clean the outside of the platter." He fasted and prayed and gave alms "of all he possessed." His religion was not an inward life, but an outward performance of religious duty. Such a religion is not to be despised, There is value in it, but it is not a saving faith. Religion in its crudest form has its value. To destroy a man's faith in the religion he has is to bar effectually his soul against a purer faith. Christ did not destroy the law; He came to fulfill it. He did not say that the religion of the Pharisee was all in vain, but said it was insufficient for salvation. With it alone you can not enter into the kingdom of heaven. A mere outward performing of religious duties; a morality which has not faith as its root; a culture that is purely a human thing; a righteousness that is a self-righteousness—none of these has saving power. Christ did not disparage the religion of Nicodemus, but He added to it the one thing essential—the new birth, "Ye must be born again." You must have inward life and soul principle with soul power. A morality divorced from the inward principle is like the rose plucked from its root—it is doomed to fade and die. The form of godliness can not long continue without the power of godliness. The branches that are severed from the vine wither and die, and "men gather them and cast them into the fire and they are burned."

There is value in morality. There is religious value in the African's fetish. It will not do to take this away from him unless you have something better to put as its substitute. Christ came not to destroy religious form, but to breathe life into the formal faith of men. "He came to give life and to give it more abundantly." He said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye can in no wise enter the kingdom of heaven." He did not tell the rich young ruler that the keeping of the commandments from his youth up was a vain thing, but told him that he lacked one thing. The virtue of the virgins did not admit them into the Bridegroom's feast. Now, this is the substance of what Christ says to the world: Outward morality, self-righteousness, culture and refinement, ritualistic observance of religion, attendance upon the sacraments of the Church, belief in certain creeds, no matter how true they may be—these of themselves do not fit a man for the kingdom of God and of heaven. Over against all these He puts the need of the change of heart—the new birth. In these days of growing creeds and emphasis laid upon believing this and that; in these days of religious fads and "new thought" and "new theology;" in these days of Church activity and laxity of Church discipline; in these days of organized "evangelism" and days of the professional evangelist, how much need there is to guard prayerfully and thoughtfully this cardinal and essential doctrine of Christianity: Regeneration! What a growing danger there is these days of substituting a mere religious belief for the new birth! What a superficial thing the Church becomes when its membership is comprised largely of unregenerate people! When the Christian Church fails to show forth this new life in Christ Jesus, it is little better than the Judaism and Paganism which it supplanted. Ethics superior to other religions is not the distinguishing feature of Christianity. The Jewish religion produced noble character. The Jews may well boast of their morality. Paganism produced an Hypatia. Paganism has had its Zoroaster and Confucius. Philosophy has had its Socrates. "Modern Christendom has abundance of Pharisees and

Sadducees, and formalism and sensualism are not likely soon to pass away." But what the world needs is the testimony of those who have "passed from death to life;" of those who have been transformed by the renewing of their mind and are able to prove what is "that acceptable and perfect will of God." Why is there such a dismal failure upon the part of many in our Christian Churches to measure up to the Christian standard of holy living? Why do many prefer the false excitement of the "matinee" to the spiritual benefit of the prayer-meeting? Why must the Church be continually urging its members to their Christian duty, and why is there such a lack of spiritual fervor in the meeting-houses of the Christian? Is it not because they lack the divine nature. This is the one grand depositum of Christianity to change the heart and implant a divine principle of life. The unregenerate man may become moral and cultured and refined, but he can not become Christian until God has wrought within him this new life.

It is impossible to follow Christ without this new principle within. You can not live the regenerate life without the regenerate heart. God Himself can not live contrary to His heart life. It is cruel to send a man away from our altars and ask him to lead a Christian life until he has been regenerated. This is the reason for such dismal failures following revival services. Many have been made to profess religion, and made to believe that they are converted when they have scarcely been awakened. They live on the religious excitement of the hour, but they have no root of a new life, and when they are left alone they can not stand. When Seneca had tried several times to make a corpse stand he gave up in despair, remarking, "It needs something within." They are not to be blamed because they *can not* stand. The unregenerate nature is too weak to stand against the wiles of the devil. We must put on the whole armor of God if we are going to stand. Many a soul has been led to despair of ever living to please God because, believing themselves to be converted, they find their hearts still wandering from God. They are told they

need holiness, and so they do; but they can not receive holiness until they have been born of God's Spirit. The greatest need of a large portion of the Christian Church of to-day is a good old-fashioned regeneration of their hearts. Antagonism to holy living comes from unregenerate people, and never from the regenerate. The new nature that God imparts is forever "hungering and thirsting after righteousness." Christ never called a man to follow Him without first calling him to leave himself. We shall not find it hard to follow Christ when we have left all to follow Him, and He has implanted in us the new desire of His kingdom. This is what carried Christ through this world. He had a divine nature. He lived above this world because He was above it. He resisted the evil because His soul hated the evil. His God nature shrank from the low selfishness of men. He walked in the path of obedience, even if men scattered thorns across His path, because He loved the path of righteousness and hated iniquity. He would have suffered more to have disobeyed. The little ermine will die rather than soil its white fur. With this new nature the Christian standard is not too high. It is just the thing. The atmosphere of the Christian faith is just suited for its true development. The regenerate man gravitates Godward as naturally as "sparks fly upward." The attraction of heaven is much greater than the attraction of earth. If an angel were to come to earth, he would find nothing in the low pleasures of mankind to tempt him to leave the pleasures of celestial glory. The angels fell through aspiring to rise out of their divine appointed rank. The danger of the new man is not so much the pleasures of the unregenerate as in spiritual pride. You will find your religious difficulties greatly diminished when you receive this new life within. You will find your heart wonderfully atune to the things of God. The Bible will not be a difficult book to you then, for if you can not understand all its teachings, you will understand its spirit, and will draw water from the "wells of salvation." When you are dead to the world and alive unto God, you will find no disposition to go after the things of the world; you will find no hunger for carnal pleasures. In these days of low Christian ideal,

when people are persuaded to join the Church and are only asked to live on the same standard as their unconverted neighbors, many are deceived into believing that they are Christians because they belong to the Church. Their conscience tells them they are not right, but they are as good as others in the Church, and should there be one of God's children who lives the triumphant life they are told that "he is cranky on religion." How the storms will shake our sandy foundations! How the midnight cry will reveal our lack of divine grace! How a little night visit with the Master would reveal to many in the Christian Church the need of the new birth, the need of a change of heart, the need of a deeper spiritual life! How many of us might discover the utter insufficiency of our religious profession if we would cease for a brief space of time and give ourselves to meditation and prayer! Would not the Master whisper without rebuke, without censure, without even reproof, these words, "Ye must be born again?" If we ceased from our Church activities and put aside our false professions and went into the heart-searching business, might not we, too, with Nicodemus, discover that all our prayers and all our self-righteousness is not sufficient to give us the right to call ourselves Christians? that to be ever so religious is to be nothing better than a Jew or a Pagan? and that calling ourselves Christian, and nominally worshiping God as such, does not constitute us Christians at all? Few people like to have their religious profession questioned, but if we judge ourselves we shall not be judged, and when we see so many being swept away by false doctrine, it is well to look to our own foundations before the storms reveal their rottenness and instability. Let us remember we are living in an age when it costs nothing to make a profession of religion: a time when the world, so absorbed in its pursuit of worldliness, is utterly indifferent to your claims until they interfere with their pleasures. There was a time when the word Christian antagonized the world; when to espouse the cause of Christ meant certain death. Our danger of deception is greater now than then. The line of demarkation between the Church and the world is fading away into oblivion. Religions, if

we can call them such, demanding no change of character, only a little superficial culture, a little world morality, an acceptance of high-sounding tenets, are making converts by the thousand because they satisfy the religious instinct of the mind without interfering with its carnal desires. They do not change society, because they do not change the heart. They seem to do great things for the life of man, but they only make clean the outside of the platter. There is no doubt that many of those who follow these pernicious doctrines live exemplary lives, but the life is not vital nor real. "It keeps the outward man from sinning, without cleansing the man within." The religion has not changed the man—it has only changed his thinking. He has accepted some new (?) religious idea. His inner life remains the same. He has only put on a new religious cloak. This is a poor substitute for that regeneration of life promised in the Christian religion. A poor substitute indeed or a new heart, a renewed mind, and a nature born of the divine will and filled with the glory of the Eternal God. Let us not be deceived any longer with unregenerate substitutes for the religion of Jesus Christ, which is able to make us new creatures in Christ Jesus. Multitudes are being swept away by these false so-called religions, and the need of the age is strong preaching on the new birth. Strong philippics hurled against these false things will not effect a cure, but a faithful preaching of the real need of man's heart will save multitudes from being deceived by them. There is no doubt that the unequal struggle of the unregenerated mind has led many to clutch at these straws. The failure of the Christian Church to meet the inquiring mind with the true doctrine of the Son of God has been the cause of the rapid growth of such false systems as Christian Science and Theosophy. The enthusiasm of these people is not to be wondered at, for they have found something that for a time satisfies their mind. They have ceased to struggle, and mistake their false rest for the rest of faith. Many no doubt have rejected the true light, because they would not retain the knowledge of God in their hearts, but it can not be doubted that many seeking the truth have been turned aside after vagaries. The Church has

a great responsibility toward the inquiring mind. Multitudes are shaking themselves up out of sleep. This is an inquiring age. Men are losing faith in their old religious beliefs. God is turning the light on these old systems and religions, hoary with the age of centuries. Christianity will outlive the changing times, because it is not a religion of dogma but a religion of new life in the soul of man. It is the only religion that can meet the need of man, because the deepest need of man is the transforming of his nature. The religion of the unregenerate heart is tyrannical and cruel, but the religion of Christ imparts a gentle spirit in man, and the wild man of African forest becomes the forgiving Christian. Civilization can not do this. It may cover up for a time, but the barbarian is still there, and all he needs is some provocation and he shows through all his culture the spirit of the barbarian. Any religion that is not based upon the transformation of the man is dangerous to society. Such religions hinder human progress and enslave mankind. Judaism destroyed liberty. It added burdens too grievous to be borne. Catholicism has been a curse in many countries. Formal Christianity is as dangerous to the religious liberties of men as Paganism. "My words are spirit, and they are life."

"That religion is the most safe, and that discipline the most merciful, which explores the heart most thoroughly and pours the noontide into its chambers." Christ says, "I am the Way, the Truth, and the Life." Christianity is the world's life only as it imparts life through the regeneration of the heart of man. The teachings of Christ may be more beautiful than the teachings of other men sent of God; the ethics of Christianity may be more ennobling; the character of its Founder may outshine the characters of other men; Christianity may boast of its miraculous origin and miracles; it may point to its rapid growth and world conquests, but this is its greatest glory, and its one sole right to supplant all other religions: that it is able to change the heart of man: it is able to cleanse the moral leper. It does not meet the world's sin by

denying its existence, but it provides a remedy in forgiveness and regeneration. It not only says "Ye must be born again," but it says, "Ye may be born again." It promises to save man by renewing his heart; to restore him to the favor of God, not by imposing religious penance, but by imparting the life of God in the soul. It proposes to make him a new creature, well pleasing in the sight of God. Any religion that can not do this is doomed to failure, no matter how great its pretensions may be or how numerous its adherents. What Christ said to the ruler of the Jews, Christianity is saying to the unregenerate religions of the East and their new counterparts in the West, "Ye must be born again." And Christ says so to us all, if we have not been partakers of the divine nature. May God work this change in all our hearts to-day!

The Spirit In Sanctification.

"But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 THESS. 2:13.

"Once more, in justification, as we have seen, a new life is to be found; while in sanctification an old life is to be lost, and self-denial becomes the law of our future walk." UPDEGRAFF.

THE SPIRIT IN SANCTIFICATION.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 THESS. 2:13.

THERE can not be too much written on so great a theme. The whole plan of salvation is contained in these words. Paul says, "He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love." In the text at the head of this chapter Paul uses the word sanctification in its entire sweep. He means it here to cover the entire process of bringing the soul to God.

Paul in this passage of Scripture states not merely the purpose of God in regard to the chosen people, but the method of bringing that purpose into effect. The purpose of God is salvation; the method by which that salvation is reached is through sanctification of the Spirit and belief of the truth. We have met this thought in Paul before; in fact, his theology is filled with it. God justifies man in order that He might sanctify him. Justification is the portal into the life of holiness, which is God's will for man. "For this is the will of God, even your sanctification." Paul knows nothing of a merely justified life. He knows nothing of a justification that does not imply the entire sanctification of the whole being. The end God seeks in the forgiveness of sin is the cleansing of the whole moral being, and the bringing of every thought into subjection to Christ. He justifies man in order that He might introduce him into the "grace wherein we stand and rejoice in the hope of the glory of God." In justification the end sought is sanctification. We can not emphasize this truth too much. God could not justify a man unless in his

desire to be forgiven there is also a desire for the cleansing of his whole being.

Justification and sanctification are thus so related that it has led many good men to consider them one and the same thing. And a casual reading of Paul's language would lead one to think so. The Moravians taught "that justification and sanctification are either the same thing, or are so nearly allied that there is no true evidence of the former without an entire experience of the latter." Much harm has been wrought by making untrue distinctions between these two works of grace. The two experiences are closely allied. They are in essence one, for they both look toward the perfection of man's whole being. The idea of holiness and entire submission to the will of God is common to both. Upham says, "There can be no such thing as sanctification without antecedent justification." There are, however, some important distinctions between justification and sanctification, which we will notice briefly. First, justification has to do with the past, whereas sanctification has to do with the present and the future. Justification has to do with the forgiveness of sins past, whereas sanctification has to do with the cleansing of the heart from inherent corruption, and the keeping of the soul from sin. It is the first cry of the sinner that he be forgiven, for justification has to do with the guilt of the past; but it is the first cry of the justified to be cleansed from all sin, and kept by the power of God from repeating those acts whereby he was brought under condemnation and the wrath of God. Sanctification has to do with the power of sin. These distinctions are seen in the Scriptures. They are also recognized in all theologies. There is no Church creed that holds them to be one and the same thing. The Scriptures are certainly clear in this matter. Paul prays for the justified, that "the very God of peace might sanctify them wholly and preserve them body, soul, and spirit unto the coming of the Lord Jesus Christ." It is a state of grace to be sought and obtained by the justified. Justification is an act done once for all; sanctification is a permanent

experience and a state of heart. It has to do not with man's past life, but with his present relation to God. It is also sometimes distinguished as a work done within us, whereas justification is a work done for us.

Paul uses the word very freely, and unless we understand Paul's uses of the word it will lead to no little confusion of thought. There are at least two meanings to the word as Paul employs it. Sanctification is not with Paul what so many make it, an experience, but a life, strong, pure, and Godlike. It is the fullness of God, and the "love of Christ which passeth knowledge." To be wholly sanctified with Paul is to be wholly given up to the will of God. It is not only to be dead to sin, but it is to be alive to righteousness. It is to be filled with love to God and man. It is gratifying to know in this day, when there are so many interpretations of this experience, when one is saying it is this and it is that, that Jesus Himself has left on record what it is. It is to "love the Lord thy God with all thine heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself."

Again: To Paul sanctification is expressed in terms of otherworldliness. It is expressed in terms familiar to us all. "I am crucified with Christ, yet I live, yet not I but Christ liveth in me." "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world and the world unto me." The sanctified are dead to the world, not to its holy pleasures, not to its legitimate relations, not to its holy friendships and joys, but to its carnal desires and worldly lusts. The sanctified are dead to its poverties and dead to its riches. They know "how to abound and how to be abased." They are dead to its reproaches and to its praises. The other world has crowded this world out. The heart is lifted above the petty grievances of this world. The sanctified love not the world, neither the things that are in the world," because the "love of the Father is in them." Such is Paul's teaching.

Then again sanctification is not freedom from temptation. Trials and tribulations are intensified in the holy. Temptations will be violent just in proportion to the strength with which we resist them. "The more holy a man is, the more violent at times will be the temptations he will be called to endure."

There are many strange accusations made by the opponents of this teaching, and one of them is that we claim that a man can not sin. There is a great difference between saying that a man can be saved from sin, and saying that he can not sin. Doubtless there are many extravagances put forth by the so-called friends of the doctrine, but that ought not to prevent the honest man from seeing that the Scriptures teach a life that is set free from sin.

Then again, Paul believed that sanctification is progressive. To quote Upham once more: "In those cases where we speak of sanctification as entire, it is still true that its entirety is not such as to exclude progress. There will never be a period, either in time or eternity, when there may not be an increase of Holy love." We are to grow up into the full stature of Christ. We are still to go on to perfection. We are to go on growing in grace until we are "presented faultless before His presence, leaping for joy." We are not to stop growing in grace until we have apprehended all for which we are apprehended in Christ Jesus. "There are heights, and depths, and lengths, and breadths" of this divine love.

Sanctification with Paul is more than an experience. It is an expanding life. In our much talk about words, let us not forget the life. Better to live the life well, and not be able to define it, than to give the distinctions and not live the life. Many there are who are talking much about it, and doing very little living. Many are living it who do very little talking about it. Sanctification stands for a pure life—for a "conscience void of offense toward God and

man." It means to separate from the unclean thing—to be consecrated wholly to the Lord, and to love the Lord with all your heart. Let us remember, it stands for unworldliness and other-worldliness. Sanctification is not so much to make us unlike other people, as it is to make us like God. Paul does not deal theologically with sanctification as he does with justification, but his epistles are all aglow with exhortations to "know the love of Christ which passeth knowledge." He uses interchangeable terms to express this righteousness, for which his own heart burned with inextinguishable desire. He is not playing with words, but reaching forth for the prize—for the righteousness which is through faith in Christ Jesus. He calls it holiness, justification, sanctification, perfection, renewed in the spirit of the mind, putting on the new man, transformed by the renewing of your mind, filled with the Spirit, and filled with the fullness of God. He exhausts language to describe the great salvation in Christ Jesus, and that righteousness which he believes attainable through the "sanctification of the Spirit and belief of the truth." It is not a dogmatic sanctification Paul is preaching, it is not a theory, but a pulsating life, a pure heart—

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of Thine."

It is purity in the deepest recesses of the mind, an abandonment to the will of God that is complete and entire. "Teach the young women to be sober, to love their children, to love their husbands; the aged women also, that they be in behavior as becometh holiness, not false accusers, not given to much wine." This is Paul's meaning of sanctification. That we live soberly, righteously, and godly in this present world, looking for the appearing of the great God and Jesus Christ our Lord." This is what Paul means by

sanctification. That we be not high-minded, but fear; that we love one another; that we have the mind of Christ; that we be dead to sin and alive to righteousness; that is what Paul means by sanctification. Paul nowhere says sinless, but he says free from sin. Let those cavil who will. He nowhere says free from temptation, but "more than conquerors through Him that loved us." It is true, Paul does not use the word eradication, nor does he use the word suppression. But Paul leaves no room in the heart for sin. The sin principle is destroyed according to Paul's theology, if language means anything. He cries out to be delivered from the "body of this death." And it certainly does not mean to be delivered to have it remain in the heart, no matter how well it might be suppressed. There is no room at all for sin in Paul's thinking. Christ fills the heart with the fullness of God. Let those who will engage in a war of words, but let us go on to perfection, and this will we do, if God permit. And God does permit. Let us obtain "salvation through the sanctification of the Spirit and belief of the truth."

Let us now treat the subject from a more doctrinal standpoint. And first, we will look at the different meanings Paul puts into the word sanctification.

First. "To be called out, or separated." He uses it in this way when he addresses the Corinthian Church as "sanctified, called to be saints." In this instance Paul thinks of it in the Jewish connection. "To set apart" (kadash), meant, in the Old Testament, to sanctify. He uses it also in another sense in which it means to abstain from fleshly lusts. "For this is the will of God, even your sanctification, that ye abstain from fornication." Paul is not speaking here of that perfection of grace to which he calls the Church when he says, "The God of peace sanctify you wholly." It still has the idea of separating oneself from any unclean practice unbecoming the "called of God." "For He hath not called you unto uncleanness, but unto holiness." "He hath chosen you to salvation through sanctification of the Spirit and belief of the truth."

Paul always relates the teaching to the moral life. It is not an experience "of the airy mind" with Paul. He has always in mind "the righteousness of God in us." It is the perfecting of every man that leads him to his doctrine of sanctification, He knows of no sanctification that does not relate itself directly to the cleansing of the moral being. It is in order to "present every man perfect in Christ Jesus." He cries out, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." But sanctification is more than this to Paul. There is a strong, positive side to his teaching. It is not only cleansed from sin, but filled with God that Paul sees in sanctification. It is not only "put off the old man," it is "put on the new man which is created after God in righteousness and true holiness." It is put on, as the beloved of God, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering—and above all these things, put on charity, which is the bond of perfectness." He says, "Be filled with the Spirit," and the fruits of the Spirit are these, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Before entering upon a more doctrinal treatment, I wanted to say the things I have said, because there is so much danger these days of forgetting that sanctification is a life.

Before taking up the subject in its soteriological aspect, let me say the doctrine of sanctification does not rest upon certain texts, but is the subject of the Bible throughout.

First, I call attention to the Pauline usage of the term in its different phases. First, in the sense of separation. This, as all will agree, is the original meaning of the term, but to say that it does not mean more than this is to be very insincere and untrue to the apostle. Most, if not all, the Old Testament

usages are to be understood in this sense of separation. It is so used in the words of 2 Tim. 2:21: "He shall be a vessel unto honor, sanctified, and meet for the Master's use." "Say ye of him whom the Lord hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?" "I sanctify myself." In Peter there is one reference, 1 Pet. 3:15. "Sanctify the Lord God in your hearts." 1 Tim. 4:5, "For every creature is sanctified by God and prayer."

But Paul uses it in a deeper sense than this. He uses it in the moral sense or what some call partial sanctification. Updegraff says, "They were sanctified by the blood of Jesus, as every justified person is, in the sense of being washed from their sins, and separated from sinners." The words in 2 Thess. 4:3, 4, are used in this sense. Such people are in need of sanctification in its partial sense before they are ready to have it in its full sense. It is the will of God in both cases. Paul is not calling them to an entire sanctification while they are in fornication. I know it is sometimes argued that the carnal nature is showing itself in fornication, but it seems to me that the regenerate man has control of the sins of the flesh, and is saved from fornication, if truly regenerate. I believe it is better to understand this in the moral sense. It is used in this sense in Heb. 9:13, "sanctifieth to the purifying of the flesh."

There is one place in which it is used in a peculiar sense, 1 Cor. 7:14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy." Here Paul is speaking of the sanctifying of the marriage relation. In the early Church a problem arose concerning the condition of the children of a Christian wife and an un-Christian husband, and Paul says the Christian wife sanctifies the un-Christian husband in the marriage relation. He means nothing more than this.

But Paul uses the word sanctification in a larger sense than these meanings I have just given. In 1 Thess. 5:23, he prays that "the very God of peace might sanctify wholly." Here he is using the term in its fullest meaning, and by sanctifying wholly Paul means that "perfect love which casteth out all fear." The cleansing of the heart from all sin. He means "perfecting holiness in the fear of God." I shall have something to say before closing concerning this grace, but now wish to state what are the grounds of this experience.

First, God wills it. This is expressed in more than one text of Scripture. God could not will less than this. All Scripture calls to holiness of heart. "Follow peace with all men and holiness (or *the sanctification*, as the margin reads) without which no man shall see the Lord." It is not necessary that we should have the word "will" expressed, for it is seen in all the Word of God that God is seeking a holy people for His peculiar possession. It is fully expressed in the history of the Jews. In Sinai's thunderings and the messages of the prophets. "Let justice roll down like waters and righteousness as a mighty stream." It would be a slander on God to say that God expected anything less of His people, or, expecting holiness, it would be slander to say that God could not make His people holy. To know that "God wills that I should holy be" we may well say, "What can withstand His will?"

It is the plan or purpose of God that His people should be holy. "According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love." It is His eternal plan, and what He has planned surely He will perform. Surely there is a misunderstanding somewhere when men say that we can not be holy. "God hath not called us unto uncleanness, but unto holiness." "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth."

Christ is the ground of our sanctification, for He "is made unto us wisdom, and righteousness, and sanctification, and redemption." The blood of Christ is the provisional ground of our sanctification. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." If the blood of Christ can not cleanse from all sin, then why not? I have heard many deny the doctrine of sanctification, but I have never heard one give a valid reason why the blood of Christ is not sufficient to cleanse the heart from all sin. The atonement is really the middle ground of our sanctification. In it is expressed the will and full purpose of God. It is through Jesus Christ that God has "predestinated us unto the adoption of children." Surely John meant this when he wrote, "The blood of Jesus Christ cleanseth us from all sin."

The perfect life of Christ is also a ground of our sanctification. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Truly we are "reconciled by His death," but we are also "saved by His life." The fact that such a life has been lived is the promise of God that such a life can be lived again. If not, what is the meaning of the Incarnation? Most surely we do not mean to teach that in all respects we may be like Jesus Christ. He stands unique as a Redeemer, but did He not say His disciples were to be "perfect, as their Father in heaven is perfect"? Surely the doctrine of holiness is not the teaching of misguided fanatics, but the very marrow of the teachings of the Son of man.

Let us now turn to the conditions of our sanctification. The first is justification. I know Paul uses this word some times with a very full meaning, but no one will deny that Paul teaches a distinct work of grace subsequent to justification, which he terms sanctification. He lays down a forensic justification as the ground of all future religious states, but justification precedes sanctification in Paul's theology. No candid thinker will make these one and the same experience. I never take a man seriously who speaks of

"getting it all at once." I do not say that God could not justify and sanctify the soul in one act, or so nearly at one time that it would seem one act; but I do say that Paul teaches two distinct works of grace, and the consciousness of the Church attests that fact. The early Church says, "Repent and be baptized and ye shall receive the gift of the Holy Ghost." You are to be justified in order that you might be sanctified. It is easy to prove from the Scriptures that forgiveness of sin, or justification, is not an end, but a means to an end. The preaching of justification only is not the gospel. He who fails to preach the whole counsel of God fails in the truest sense of the word to preach the gospel at all. A justification that does not go on to the "sanctification through the Spirit" fails to reach the end of the purpose of God, and soon ceases to be a justification.

Another condition of our sanctification is the consciousness of the need of a pure heart. It is impossible to take a step in the divine life without this consciousness of need. "If any man thirst, let him come unto Me and drink." "He that hungers and thirsts after righteousness shall be filled." It is only the soul that feels the "war in my members" that cries out, "Who shall deliver me from this body of death?" It is only the hungry that can be filled.

With the conviction of our need of a clean heart comes a new and larger vision of God in relation to our life. With some there is a great struggle at this point. It is not the same with all. Some people settle more questions at conversion. Some have a larger vision at conversion than others. If the conversion has been very radical, the struggle at sanctification will not be as severe. But what God does demand at this time is a full and complete surrender to the new vision of God. It is at this point that self must die. The old man must surrender to the new, and the soul must put on "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering."

Faith in Christ is also a condition of our sanctification. It is "sanctification through the Spirit and belief of the truth." Sanctification, as justification, is by faith. Let us not make works the ground of our sanctification. There is much danger of doing so. It is Christ who is made unto us sanctification. Only faith can bring the blessing to the soul. "To him that believeth all things are possible," even the cleansing of the heart from all sin.

We now turn to look at the agents of our sanctification. It is the great work of the Triune God. Here, as in all the work of redemption, we find the Trinity at work. Jude writes to them "that are sanctified by God the Father, and preserved in Jesus Christ, and called." Paul writes, "The very God of peace sanctify you wholly." Jesus prays that God might "sanctify them through Thy truth." John says, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again Paul writes to the Corinthians, "Now He which stablisheth us with you in Christ, and hath anointed us is God."

Christ is more the ground of our sanctification than the agent. "He is made unto us sanctification." In Hebrews we read, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." And again, in Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." There is one passage, however, in which He is spoken of as the agent. "For both He that sanctifieth, and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Thus we see that Christ is more the ground than the agent, or, as one writer states it, "The blood of Jesus is the procuring cause of our sanctification; or, as we have seen, we are provisionally sanctified by His blood." The Spirit is the "efficient cause," or the effective agent, of our sanctification. Peter writes, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." And Paul writes, "And such were some of you: but

ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." There is much misunderstanding concerning this work of the Spirit. There are those who say that the baptism of the Spirit is for service, and Mr. Torrey, who represents this class, says: "The baptism of the Spirit is not for the purpose of cleansing from sin, but for the purpose of empowering for service. . . . Not a line of Scripture can be adduced to show that the baptism with the Spirit is the eradication of the sinful nature." (See "Mission of the Holy Spirit," by Keithly.) I would like to ask where there is a passage in Scripture where it states that the baptism of the Spirit is for service? On the other hand, I have given three passages where sanctification is spoken of as the work of the Spirit, and if there is any time when that cleansing is most likely to take place, surely the time of the Spirit's coming in His fullness is that time. And so the consciousness of the Church speaks.

But there are some who try to make the cleansing a separate work prior to the baptism. This leads to a dangerous error, and to very much confusion for the uninitiated. We must think clearly on these great essentials, and keep from the dogmatic and speculative spirit. The gospel is beautifully simple, and I would that we depart not from the "simplicity of the gospel."

Truth is a secondary ground or agent of sanctification. "Sanctify them through Thy truth: Thy word is truth." "Through sanctification and belief of the truth." "That He might sanctify and cleanse it with the washing of water by the word." "According as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue." As in justification, so in sanctification the Word plays an important part. "It is sharper than any two-edged sword . . . and is a discernor of the thoughts and intents of the heart." "My words," says Jesus, "are spirit, and they are life." Paul speaks of the Church "being

sanctified and cleansed by the Word." "For it is sanctified by the Word of God and prayer." Again he speaks of "the Word of God, which effectually worketh also in you that believe." In another place he calls the Word of God the "sword of the Spirit." It is mentioned as a factor in the work of sanctification, in Hebrews 6, "and have tasted the good Word of God, and the powers of the world to come." And one more passage will suffice to make this clear. James says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

What would salvation be for unless to remove that which has marred the creation of God? It is not a question as to where such a man can be found. A spiritual man must be spiritually discerned. A man holding such a theory would never consent to the possibility.

I wish now to call attention to some of the subjective results of sanctification.

The first to mention is the clean heart. The destruction of the carnal mind through the coming of the Spirit. The Spirit "burns up the dross of base desire," and destroys the principle of sin in the soul, and creates—

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of Thine."

The Spirit likewise quickens the intellect. The mind is renewed. Great mental activity follows the cleansing of the heart. Dormant faculties are awakened, and there is a burning desire for true knowledge. This is seen by

the many who turn to the schools after they have been filled with the Spirit. Purity is power, and there is no greater preparation for the service of the Master than a thoroughly cleansed soul.

There is also a clearer conception of truth. Spiritual things are spiritually discerned, and certainly the more spiritual a man becomes the clearer must be his conception of truth. Having received this anointing the soul is possessed with the Spirit of truth, and the Spirit guides such a one into all truth. "The Bible is a new book," is a statement that falls from the lips of every sanctified soul. The Holy Spirit, the Author of the Sacred Word, unlocks the truth, for it is given to the holy to know the mysteries of the kingdom.

A true and devoted service follows the cleansing of the heart. You can rely on the truly sanctified. They "are always abounding in the work of the Lord." They are not spasmodic time-servers. They are servants of Christ, and not servants of men. They do not fuss and seek the high seats in the synagogues. They are not over-sensitive, nor do they love to have the pre-eminence over the brethren. Their service is "reasonable service" rendered to God, because they seek "to prove what is that good and acceptable and perfect will of God."

There is fullness of love in a clean heart. John Wesley defines sanctification as the "loving God with all the heart," and there is no better definition, for "love is the fulfilling of the law," and is the first and greatest commandment. "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And when is the experience obtainable? Now, by faith in Jesus Christ. If you are a child of God, walking in all the light you have, you may obtain it now. It is the great heritage of the saints.

A word should be said about the object sought in our sanctification. God is glorified in His people being holy. Sin is a reproach to God. It dishonors God for His people to be in sin. God is honored in the sight of the heathen when He is sanctified in His people. When Paul had prayed for the saints to "comprehend with all saints what is the breadth, and length, and depth, and height," he says, "Unto Him be glory in the Church by Jesus Christ throughout all ages, world without end." When Christ had finished revealing the holiness of the Father, He said, "I have glorified Thee on the earth." We glorify God when we live a holy life.

Another object of our sanctification is that the world may believe. Christ prays that the disciples "might be sanctified through the truth," "that they may also be one in Us: that the world may believe that Thou hast sent Me." The carnal mind can never please God, and the Church full of strife and division can not convince the world of the love and power of the Christ. It is only the truly sanctified life that brings honor to God, and convinces the world of the power and goodness of God. I have noticed that when the Church is holy and united in love, the power of God in convicting the world is upon the Church. The glory of God is never on the unsanctified Church. It is only seen when the Church is clean, every whit whole, and of one mind in Christ Jesus. "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

The Witness of the Spirit.

*"The Spirit Himself beareth witness with our spirit,
that we are the children of God."*

*"The testimony of the Spirit is an inward impression on
the souls of believers, whereby the Spirit of God directly
testifies to their spirit, that they are children of God."*
WESLEY.

THE WITNESS OF THE SPIRIT.

THERE is no more difficult subject to write upon than the one that is now before us. The field of consciousness is a difficult one to explore. It is also difficult to go outside one's own consciousness in the discussion of those inner states of subjective religion. Consciousness differs in individuals. Therefore there is much confusion among the people concerning the witness of the Spirit to salvation. Some speak of it as an outward voice speaking to the soul, or as an inward voice. Some Christians seem to get a much clearer witness than others, and that leads earnest souls to doubt their acceptance with God, because they have not had that vision at conversion that some Christians claim to have had. The Bible does not speak of any such outward voice nor of any vision as being necessary to the assurance that God has accepted us in the "Beloved." Wesley says, "I do not mean hereby that the Spirit of God testifies this (our adoption) by any outward voice; no, nor always by an inward voice, although He may do this some times." The witness of the Spirit being a question of consciousness, it can not be theoretically formed into a "definable system." Like the birth of the Spirit, "the wind bloweth where it listeth, and we hear the sound thereof, but can not tell when it cometh or whither it goeth."

That there is such a witness to salvation is well supported by the Scriptures. Some have denied the direct witness, and speak only of an indirect witness or the witness of a good conscience, or a witness by inference. It is the most reasonable supposition that the Spirit having wrought so great a work as regeneration should witness to that work to the full assurance of the soul. But we must not look for that witness in any outward manifestation, but look for it in our own spirit. "The Spirit Himself witnesseth with our spirit

that we are the sons of God." "Because we are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Many people who are troubled about the witness of the Spirit are so troubled because they are looking for some strange phenomena to happen. They want to see some star, or hear some audible voice speaking, as God spoke to Moses from the burning bush. They want some ecstasy or strange light to witness to the fact of their conversion. And because of these strange notions it is "needful," as Wesley says, "to guard those who fear God from both these dangers, by a Scriptural and rational illustration of confirmation of this momentous truth."

Before taking up the subject in detail, it would be well to say that in these days of superficial conversion and cold formalism, when people are admitted into the Church without any sign of a change of heart, that there is a need of insisting that the soul seeking God hear from God, and that the soul wait humbly in the presence of God until it has received the assurance of God's pardoning favor. Without this witness in the Church, the Church soon becomes a place of cold formalism, and a society of baptized worldlings. God will not work so great a change as conversion or sanctification without giving evidence that the work is done.

Let us first speak of the indirect witness, or the witness by inference. This is an important part of the Spirit's witness, for there are times when the inner consciousness is dimmed by the clouds of trial. There are times when the direct witness of the Spirit is not bright, when the "accuser of the brethren" is saying, "If you be the Son of God." Wesley says, "However, this fruit may be clouded for awhile, during the time of strong temptation, so that it does not appear to the tempted person, while Satan is sifting him as wheat; yet the substantial part of it remains, even under the thickest cloud." It is true, joy in the Holy Ghost may be withdrawn during the hour of trial; yea, the soul may be "exceedingly sorrowful," while "the hour and power of darkness

continue;" but even this is generally restored with increase, till we rejoice "with joy unspeakable and full of glory."

John, who leaned his head on the bosom of the Christ, and who must have had a clear witness to his adoption into the family of God, deals much with this witness by inference. Surely when we study these texts there should be no difficulty in determining whether or not we are the children of God. He says, "Hereby we know that we do know Him, if we keep His commandments." And again, "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." If we do not love His Word, if we find our delight in worldly literature, and His Word tiresome and irksome, there is evidence that we are not yet born into His kingdom.

John puts another test of sonship in the soul's relationship to righteousness. "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him," and the similar passage, "Whosoever is born of God doth not commit sin, so His seed remaineth in him and he can not sin because he is born of God."

Again, he tests our adoption into the family of God by our relation to the brethren. "We know that we have passed from death to life, because we love the brethren," and "hereby we know that we are of the truth, and shall assure our hearts before Him." "Hereby we know that we dwell in Him, because He hath given us of His Spirit." And, "Hereby we know that He abideth in us by the Spirit which He hath given us." There are other inferential tests, such as, "If any man love the world, the love of the Father is not in him," and, "As many as are led by the Spirit of God, they are the sons of God." Now a man may be deceived as to an outward or an inward voice, as doubtless many are; but here are some fruits of the Spirit which will be in any man's life who has

passed from death unto life, and without these evidences of the new birth the outer or inner voice are of little worth. Outer voices and visions may deceive us, but here are the infallible proofs of sonship, infallible because they are Scriptural. These are God's tests of the new birth, and if in a Scriptural sense these marks appear in your life, then you have reason to believe that you are born of God's Spirit and ordained unto eternal life. This is what Wesley calls the testimony of our spirit. It is the answer of our spirit to the Word of God. These are what one might call the outer tests of sonship, or our spirit testifying to the outer standards, but there are also the subjective tests of sonship. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." After the struggle there is peace. Guilt has gone, and the soul now cries out,—

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear."

And is not this peace that now fills your heart the voice of God speaking to your heart and saying, "Fear not?" Is this not what Christ said to the woman whose sins He had forgiven, "Go in peace?" Is not this peace "blessed assurance" that God for Christ's sake hath forgiven you your sins? Could any outward evidence add anything to this testimony of God that you are His child? Then, there is a new joy comes into the heart at conversion, and this is an evidence of the presence of the Spirit in your heart. "He that loves God, that delights and rejoices in Him with an humble joy and holy delight and an obedient love, is a child of God."

The consciousness of sins forgiven may be stronger in some than in others. "The more deeply we are led by the Holy Spirit into the knowledge of

ourselves as sinners, of the unreality of the world, and of the reality of the Divine, the more intense becomes the struggle and the more evident grows the affinity between the work of the Holy Spirit in us and in that Holy Scripture." Just as consciousness is deeper in some than in others, so the subjective states of religion must differ in different people having different states or degrees of consciousness. We can not expect every soul to have the same consciousness of salvation as the Apostle Paul had. Indeed, I think there are few who have, but all may know that we are the sons of God. We need not expect the same spiritual phenomena to attend the conversion of a child that would attend the conversion of a hardened sinner. The volitional type of conversion like Lydia would pass over into the kingdom without the struggle experienced by the jailer, but her assurance would be enough to satisfy her that she had made the transition. People are troubled because they have not the evidence other Christians claim to have. Their consciousness could never satisfy your soul. If you had all the experience in every detail that some other soul has had, it would not bring one particle of rest to your heart. The Spirit must witness to your spirit, and the witness to your spirit will be according to the measure of your consciousness.

I can not say with some that the moment the work is done you will be conscious of the work. Sometimes the witness seems to be slow in coming. It may take some time for it to come into full consciousness. After you have made your surrender to Christ, wait patiently for Him. He knows what is lacking. Do not try too hard to find the difficulty. The lepers were healed as they went, and the assurance will come to you in God's good time. In the meanwhile, exercise faith in God and step out upon His promises. I do not believe anything is gained by struggling for the witness. Wesley says: "Indeed, the witness of sanctification is not always clear at first (as neither is that of justification); neither is it afterward always the same, but, like that of

justification, sometimes stronger, and sometimes fainter. Yea, and sometimes it is withdrawn."

The witness of the Spirit grows brighter and brighter as the soul grows in the image of the Son. As we get nearer to God the assurance of our sonship grows brighter. "The 'enlightening' increases gradually in intensity, and in proportion as it grows stronger we see more, and see with more certainty, and stand the more firmly." With some the witness of the Spirit is very "incisive in character," and with others it grows into a brightness that brings a full assurance. Religious biography is full of these two types. The trouble with many people is that they are looking for the evidence of their acceptance with God outside of themselves in some ecstasy or enthusiasm, and thus faith is hindered because the soul has taken its eyes off the Christ. We are to look for the witness in our hearts, "crying, Abba, Father." I find many people who are looking for some strange light as the evidence of their acceptance with God.

Sometimes the witness is withdrawn and the soul must be content to rest in the promises of God. I think it was so when Christ was on the cross, and He cried out, "My God, why hast Thou forsaken Me?" "The Just shall live by faith," and after we have received the assurance that God has accepted us, we must trust God and not our consciousness. It is not the witness of the Spirit that saves us. It is faith in Christ. Let us walk with God during these seasons of trial and the witness will be brighter than ever. If we walk humbly with God there will never be wanting, even in the darkest hours of trial, that consciousness that we are the sons of God. This will express itself in language similar to Job's, "Though He slay me, yet will I trust Him."

I like John Wesley's definition of the witness of the Spirit: "By the testimony of the Spirit, I mean an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child

of God; that Jesus hath loved me, and given Himself for me; that all my sins are blotted out and I, even I, am reconciled to God."

The Spirit In Temptation.

"And Jesus being full of the Holy Ghost returned from the Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil."

"We must pass on unmoved, while temptations rage around us, as the traveler, overtaken by the storm, simply wraps his cloak more closely about him and pushes on more vigorously towards his destined home."— FENELON.

THE SPIRIT IN TEMPTATION.

THE Spirit led Jesus into the wilderness, carried Him through the trying ordeal, and brought Him out more than Conqueror. A tempted and tried Christ "is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." So Paul calls us to "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." "We must never be astonished at temptations, be they never so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved while temptations rage around us as the traveler, overtaken by the storm, simply wraps his cloak more closely about him and pushes on more vigorously towards his destined home." Temptation is the common lot of mankind, and especially of the saints, so we are exhorted by Peter to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." The Scriptures state repeatedly that temptations are common to mankind. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It is sometimes charged, by misinformed people, that teachers of holiness do not believe that the sanctified are ever tempted. This is erroneous. But it is true that some do not understand the nature of temptation and are apt to misjudge one who is passing under the cloud. All great saints have been subject to severe

temptations, lasting sometimes for weeks and months, and those who have been foremost in the conflict have felt the sharpest thrusts of the enemy's sword. "He is the accuser of the brethren." Peter says, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The ink-spot on the wall of Luther's study is still pointed out to travelers, recalling the incident when he, severely tempted, threw the ink-bottle at the devil. Luther must have passed through some terrible conflicts during those trying days of the Reformation. Paul records, "There was given to me a thorn in my flesh, the messenger of Satan to buffet me, lest I should be exalted above measure," and elsewhere speaks of his trials and temptations, saying, "Even unto this present hour we both hunger and thirst and are naked, and are buffeted, and have no certain dwelling place." "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." We could cite many more passages and relate many more instances to show that the most saintly people have been subject to sharp and bitter conflicts with the prince of the power of the air.

But how can the holy be tempted? This question is often asked by earnest and sincere people. They do not understand why the holy should be tempted. They think that when the soul is cleansed from sin that temptation should cease. They do not see what there is in the holy to be tempted. The mistake such people make is in thinking that sin is the ground of temptation. Sin weakens the will and makes the soul weak and very susceptible to temptation, but sin is never the real ground. Sinless angels fell from their steadfastness; Adam was tempted, being a holy man, and Christ the sin-less was tempted in the wilderness and on many another occasion, for the tempter left Him "only for a season." Man's free moral agency is the real ground of temptation. When God made man He made him free to choose between right and wrong. This freedom is the ground upon which the enemy appeals. Sin is not essential to holy character, as some have falsely taught, but temptation is essential to

make a man personally holy. Man is not a personally holy man until he has gathered up his full personality and with full consent has decided to be holy over against the other possibility to be unholy. Temptation, then, is necessary to bring out that choice; hence God said to Adam, "Thou shalt not eat of the tree." With such a command man is brought to exercise his power of choice, and choosing to obey God, he puts personal content into his character and becomes a holy man. If he chooses against God he becomes a responsible sinner. Adam had power to choose righteousness, and hence God is not responsible for his fall. Therefore, temptation is not sin and sin is not the ground of temptation, and the holy can be tempted. Moreover, the holy are more subject to severe temptation because they have asserted their personal choice on the side of God, and that makes them especially the objects of hate to the enemy, whose work it is to pervert the right ways of the Lord in the soul of man and get man to worship him and not God. Surely the godly are tempted, for "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Holiness does not destroy the power of free choice in the soul, but sets it free to choose, and hence a man is never free from temptation, for he always has the right to say whom he will serve, whether God or Baal. In the temptation of the wilderness Christ has made this personal choice over against Satan's effort to turn Him from the divine plan of suffering and the cross. It is the testimony of not a few worthy saints that after the baptism of the Spirit they endured sharp temptations. And so it is written of saints of old time, for they are exhorted "to call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

Let us now turn to some of the grounds for seasons of temptation in the Christian life.

Some struggles may be due to the unyielded heart. The eye must be single if the whole body is to be full of light. He that walketh in any degree of disobedience must walk in partial darkness. It is only the pure in heart that can see God.

"Walk in the light and thou shalt know,
Thy heart make truly His."

We are commanded by Paul "to lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." Sometimes soul-darkness is due to disobedience and a lack of consecration to the known will of God. "He that doeth the will shall know of the doctrine."

Then again, many of our temptations have a physical and mental basis. Darkness and perplexity are the result of disease. People afflicted with nervous prostration are frequently the victims of "agonizing darkness" and fearful temptations. Morbid-mindedness, the result sometimes of radical and false preaching, is often the result of a nervous breakdown. Insomnia, neurasthenia, melancholia, and such neuropathic diseases are the cause of much religious darkness. A neuropathic person is very likely to think he has committed the unpardonable sin of blasphemy against the Holy Ghost. They consider themselves extremely wicked people and are subject to wild and extravagant religious ideas. Cowper, the hymn-writer, was subject to such seasons of melancholy, and on one occasion felt that God had called on him to commit suicide, so he ordered his driver to drive him to a certain lake, but, it being foggy, he lost his way and returned home. Cowper looked upon this as providential, and wrote his providential hymn, "God moves in a mysterious way His wonders to perform." Surely "God knoweth how to deliver the godly out of temptation." Some Christian workers are not always as wise. You must find out what is the cause of your darkness, it may be

overwork and overtaxed nervous system. Then, what you need is not vociferous praying, not harsh and severe judgment, but rest and recuperation in God's sunshine. If this is the cause of your darkness and temptation, sleep and rest will remove it. Elijah fell into such despondency and fled into the wilderness. The prophet had been passing through stirring events. It takes strength for such struggles as he had been going through. It takes great physical endurance to call fire down from heaven; it takes great energy to open the heavens, and then to climb to the top of Carmel and run before Ahab's chariot "to the entrance of Jezreel" is enough to weaken a stronger man than Elijah. He is despondent and pessimistic. He is cowardly—so unlike Elijah. He is physically exhausted, for the angel found him asleep and "touched him and said unto him, 'Arise and eat.' Surely God knoweth how to deliver the godly out of temptation." The angel did not call his weakness carnality, nor did he rebuke him for his weakness. The Master did not send scathing invectives and words of condemnation to the despondent John the Baptist, who was languishing in Macherus, the Roman fortress, inactive, half-starved, with vermin for companions, and a solitude that settles like night about his soul. Christ sends him encouraging words. Christ did not rebuke the sleeping disciples in the Garden of Gethsemane, but said "the spirit is willing but the flesh is weak." God's way of encouraging tempted saints is to encourage them to steadfastness. Let that be our method. Too often we turn Job's comforters and help to make the temptation more severe and hard to endure, and many a saint has fallen because the unkind word has been spoken when they were bearing all they could bear.

Another source of temptation is in the perplexing problems of life. It is hard to find our theodicy at times. We are perplexed with God's dealings with us. We can not see the reason why some things should be as they are. The abounding wickedness, the triumph of sin, the ill success of our efforts to make things better, the inconsistencies of those who profess Christianity, the

strange treatment of our friends, and the many misfortunes which come at times into the life of the saint form a basis for severe temptations. In such times, as Faber says,—

"Doubts will come if God hath kept
His promises to men."

Satan would like to get our eye on the abnormal things of life, and make us believe that God is unfaithful and does not care. How many have given up their confidence in such a testing time as this and have fallen away, never to renew their covenant with God, "whose end is to be burned!" Let us remember in such times that "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

"Blind unbelief is sure to err,
And scan his work in vain;
God is His own interpreter:
And He will make it plain."

Another source of temptation lies in work for the Master. "Lord, what wilt Thou have me to do?" is not always an easy question to answer. Some have very definite calls, and they are not much troubled along this line, but some are not so clear, and it becomes a great trial to the soul. Then again, Satan is very anxious to turn the chosen servant of God from his chosen work. He pictures all sorts of difficulties. He turns many a molehill into a mountain. It is well to remember at such times His promise, "I will instruct thee and teach thee in the way thou shalt go: I will guide thee with Mine eye." At such times let us offer this prayer, "Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies." Such temptations are especially in the life

of the young Christian. After being converted, I felt the call to the ministry and made it known to my pastor, but he rather discouraged me from entering the ministry with the remark that my education was insufficient and that I had better remain a useful layman. But the call remained and the difficulties increased. I passed into great darkness and for several weeks I was severely tempted; the bitterness of those hours remain in the memory to this day. Every way seemed hedged up. I was uneducated, and had a mother to support. I found consolation and strength in the words of Isaiah: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." In many a subsequent struggle I have found comfort in these words.

I must pass on now to give some suggestions as to how we may meet temptation. And first let me say, all temptation must be met with the Word of God. This is how Christ met His temptations on all occasions. In the wilderness He meets the threefold temptation with the words, "It is written." He appeals to the Word as an explanation of all His conduct. Caroline Fry says: "I recollect no instance in which Christ appeals to the secret purposes of God as an explanation of His conduct . . . but to explain and justify His words and actions, 'It is written' is the only argument I find Him to have ever used." When the Jews questioned His authority for driving out the money-changers, He does not give as His authority, "I am the Son of God," but, "It is written, My house shall be called the house of prayer." Among the armor Paul urges the Christian to put on we find the "Sword of the Spirit which is the Word of God." The Word of God is never sweeter to the Christian than when he is in the conflict. In hours of darkness it is indeed a "light unto his path and a lamp unto his feet." In the hour of doubt when the disciples were on their way to Emmaus, He did not reveal His true character to them, but "He opened their eyes that they might understand the Scriptures." There is no

weapon like the Word of God to defeat the enemy. The Word of God "is spirit and life." Therefore, "let the Word of Christ dwell in you richly unto all wisdom," for in hours of temptation thou shalt be able to withstand the enemy. Fenelon says: "I know of but two resources against temptations. One is faithfully to follow the interior light in sternly and immediately cutting off everything we are at liberty to dismiss and which may excite or strengthen the temptation." As the apostle says, "Lay aside every weight." The other resource Fenelon mentions is, "Turning towards God in every temptation, without being disturbed or anxious to know if we have not already yielded a sort of half consent, and without interrupting our immediate recourse to God." This is what the Scriptures say should be the attitude of the soul during the hour of temptation. The Word of God says, "Be sober, be vigilant." Jesus says to the Church at Philadelphia, "Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation." Paul says, when speaking of the hour of our chastening, "Follow peace with all men, and holiness, without which no man shall see the Lord." In the hour of temptation keep calm in thy soul. It is such a good passage, that I can not refrain from quoting again from Fenelon: "If there is anything that can render the soul calm, dissipate its scruples and dispel its fears, sweeten its sufferings by the anointing of love, impart strength to it in all its actions, and spread abroad the joy of the Holy Spirit in its countenance and words, it is this simple and childlike repose in the arms of God." In the hour of temptation let us "Be still and see the salvation of our God." "For our God is able to deliver us from the fiery furnace."

Another resource in temptation is to resist the devil. "Resist the devil and he will flee from you." Now, by resisting, the Bible means to determine that you are going to do the will of God at any cost. You are going "to pass on unmoved, while temptations rage around us." We are going to trust God where we can not trace Him, and in the language of the Hebrew children we

say, "Our God whom we serve is able to deliver us from the burning fiery furnace, but if not, be it known unto thee, O king, that we will not serve thy gods." Let us, too, say in the hour of our testing, "If it never gets light again; if I never have another sensible delight in God's service; if darkness should deepen and deepen into blackest midnight, and the furnace is 'seven times heated,' 'though He slay me, yet will I trust Him.'" So in the hour of temptation let us "resist steadfast in the faith."

Finally, let us remember to "come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need." Prayer is "the trustiest weapon," and we shall come forth strong in the grace of our Lord Jesus Christ from the secret closet of prayer.

We have now to consider the results of temptation in a twofold aspect.

First, in those who fail in the test. There are many who go down beneath the assaults of the enemy. The great number of "reclaimed" reported in revival statistics prove this. Many "fall away," and in the last days "many shall depart from the faith, giving heed to seditious heresies and doctrine, of devils." To yield to temptation weakens the will and unnerves the soul. After such a defeat the soul loses confidence, and is easily defeated at the next onslaught. But the soul that wins finds out that—

"Each victory will help him
Some other to win."

The soul is strengthened by its temptations and comes forth from the victorious conflict strong to do exploits; strong in confidence of God's power to keep the soul. When Christ left the wilderness after the temptation, Luke says, He "returned in the power of the Spirit into Galilee: and there went out

a fame of Him through all the region round about." We grow strong through our temptations and are able to say to the returning tempter, "Get behind me, Satan." When Jesus came out of the garden, having said, "Thy will be done" under the shadow of the cruel cross (for it is one thing to say, "Thy will be done" to prospective death that is as yet some time distant, and quite another thing to say, "Thy will be done" when death is imminent), He came forth in the majesty of a Spirit who had won the great victory and is now Master of His foes. It is the word of a conquering soul that strikes fear to the advancing mob and makes the traitor tremble in his guilt.

Peter says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." Not only greater strength is imparted to the victorious soul, but greater glory also, and greater joy. "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Paul says, "I am filled with comfort, I am exceeding joyful in all our tribulation." The Spirit imparts joy in the hour of temptation. We can be "sorrowful yet always rejoicing."

Another result of temptation is greater humility imparted to the soul. We must remember that when we overcome the enemy it is by the grace of God. "Let him that thinketh he stand take heed lest he fall." Let us not underestimate the power of the foe, but let us remember that "He that is in you is greater than he that is in the world." Paul was given a "thorn in his side, a messenger of Satan, to buffet him lest he should be exalted above measure." Some people foolishly teach that sin will keep us humble. The very essence of sin is pride, and how pride can keep the soul humble is hard to understand; but temptation does keep the soul humble, for in the hour of temptation we cry out, "Who is weak and I am not weak." In temptation we find out our weakness and God's strength, so that in the hour of suffering we

magnify the "abundant grace" and cry out with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," and so we are sure that "our tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Much more might be said if space would permit, but we must close by saying, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

The Spirit and Spiritual Progress.

"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

"No physician of souls, in like manner, has any prescription for spiritual growth. It is the question he is most often asked and most often answers wrongly. He may prescribe more earnestness, more prayer, more self-denial, or more Christian work. These are prescriptions for something, but not for growth. Not that they may not encourage growth; but the soul grows as the lily grows, without trying, without fretting, without ever thinking . . . earnest souls who are attempting sanctification by struggle instead of sanctification by faith might be spared much humiliation by learning the botany of the Sermon on the Mount. There can indeed be no other principle of growth than this. It is a vital act. And to try and make a thing grow is as absurd as to help the tide to come in or the sun to rise." DRUMMOND.

THE SPIRIT AND SPIRITUAL PROGRESS.

"BUT we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

"Growth is the universal law of all life." Where there is life there will be growth. A full Christian character is not reached in a single crisis nor by one single act of faith. There is much beyond the grace of entire sanctification. The Bible is full of exhortation to those who are made perfect in love to "grow in grace and the knowledge of the truth." Christian character, soul maturity, is not reached by spasmodic efforts, but by daily obedience to the laws of spiritual life. "Physical growth is often great; intellectual growth is still greater; but neither are equal to the possible development of man's spiritual nature. God has given laws to each and adjusted principles of growth to them, and each has a living, progressive power. Our spiritual being may progress more and still more through all future ages. God dwelleth in us, His love perfected in us; and still our love may abound yet more and more." (J.A. Wood.)

Peter writes: "Having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Paul prays: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye

might be filled with all the fullness of God." Again, Paul writes that "He gave some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Jude exhorts, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." To the Philippians Paul writes, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: and this I pray, that your love may abound more and more in knowledge and in all judgment." And to "as many as be perfect," he says, "if in any thing ye be otherwise minded, God shall reveal even this unto you."

"The very existence of Christian life depends upon its progress," for when a thing ceases to grow it begins to decay and die. We can not stand still in the Christian life. We must "press toward the mark," or else we shall miss the mark and fall and die by the wayside. There is a quotation from Professor Bartlet, of Mansfield College, Oxford, in Dr. Curtis's "Christian Faith" which I want to make here, as it so beautifully sets forth the whole matter. Writing of Saint Paul's teaching, he says: "There is a state possible to Christians, corresponding to the ideal of their calling, in which they can be described as 'unblamable in holiness,' and into which they may be brought by the grace of God in this life. Therein they stand hallowed through and through every part of their being, abiding by grace in a condition fit to bear the scrutiny of their Lord's presence without rebuke. Such is the teaching of 1 Thess. 3:13 and 5:23. The fidelity of God to His purpose in calling men to be Christians is pledged to this achievement though there is no definite time, as measured from the initial hallowing of the Spirit in conversion, at which it must needs

be accomplished. God, who begins the good work in the soul, also continues to work at its perfecting right up to the day of Jesus Christ; and yet, ere that day dawns, Christians may become already 'pure in purpose' and 'void of offense,' and so remain 'until the day of Christ.' It is this state of realized sanctification of conduct, or 'walk' so as to 'please God.' that St. Paul has constantly in view in exhorting his converts to holy living. But the conception needs to be carefully guarded and explained by other aspects of his thought. Thus (1) it represents a growth in holiness rather than into holiness out of something else; (2) it is conceived as realizable by a definite act of faith—claiming and appropriating its rightful experience by an act of will informed by the living energy of the Holy Spirit—rather than as the cumulative result of a slow, instinctive process after conversion; (3) it is not the same as absolute moral perfection or consummation, but is rather the prerequisite to its more rapid and steady realization."

We want to keep clear that we are talking about maturity and not purity. The soul is made pure by an act of faith, but is matured by experience and by the work of the Holy Spirit according to the laws of growth. "Christian purity, a present privilege and duty, is very different from maturity, which is very largely a subsequent attainment, subject to the laws of growth, involving time and an advanced religious life."

Before we can expect to grow in grace we must be free from prejudice. The mind can not expand while it is chained by a narrow bigotry and bound by false conceptions of religion. Peter would have soon fallen back into a narrow Judaizing view of Christianity if his mind had not been expanded by the vision which called him to the larger view of the Christian faith. We are stunted in our growth by our sectarian spirit, and many Christians show that they have "arrested development" by a too narrow view of the love of God. The Spirit is never the author of our sectarianisms. We must "think and let

think and love all men" if we are going to grow in knowledge and know what is the will of God concerning mankind. Many a Christian has failed to grow in grace because he has failed to see good in other men's religion. We must open the petals of our soul to catch all the dews of God's mercy and all the showers of His love for mankind. Like Peter, we are afraid to give up old forms and leap forth into the new day and larger dispensation of God because we cling so tenaciously to the past, and the soul can not expand until we are ready to follow the Spirit into new life and greater liberty. "High-minded and good men cling to these as if they were the only things by which God could regenerate the world." We can not grow in grace so long as we are bound by the "form of godliness" and do not seek the power of the Spirit. How many there are who can not take the next step with the Spirit because they can not leave the sect with which they are bound! If the soul is to grow we must weed out the hindrances and break up the fallow ground. Spirituality can not grow in soil that is reeking with the worldly spirit. The soul must be "planted by the rivers of water" if it is to bring "forth his fruit in his season." The soul must "lie down in green pastures" and be led "beside the still waters" if the soul is to be restored. The soul must abide in the Vine if it is to bear fruit. "Abide in Me, and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." For "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

If we expect to grow in grace we must seek congenial atmosphere. The soul is an exotic plant. The world is not its congenial atmosphere. The spiritual life is not indigenous to the worldly life. I do not mean that it is necessary to go out of the world in order to be spiritual and grow in grace, but I do mean that the soul can not grow unless it seeks spiritual companionships. It must be where the dews from heaven can fall upon it and refresh it. It must be where the "former and latter rains" fall and "the times of refreshing come

from the presence of the Lord." For only such as "are planted in the house of the Lord shall flourish in the courts of our God." We can not habitually neglect the means of grace and the fellowship of the saints and expect to grow in grace. We must not "forsake the assembling of ourselves together as the manner of some is" if we expect to grow in the grace of our Lord Jesus Christ, for it is "where two or three are gathered together in My name" that Christ is in the "midst, and that to bless." What a blessing Thomas missed when he failed to be in the Upper Room when Christ "stretched forth His hands and blessed them!" I do not mean that we are always to be in a meeting. Soul-growth needs the quiet retirement. The soul must be alone with God at times. There must be meditation and contemplation if the soul is to grow in the likeness of Him who communed with His Father in secret. We must not forget His command to "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." How much the Church has lost by the neglect of secret prayer! The soul can not grow into His likeness without it. It is in these private devotions that the "soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself mysteriously into the image of Christ." It is during such seasons, when the heart is still before God, that the soul is "changed into the same image from glory to glory, even as by the Spirit of the Lord." For the soul born from above must get its growth from above, and being born of the Spirit we must grow by the Spirit.

This leads us to speak about the value of self-examination. Too much introspection is dangerous to the soul's growth. We must not be forever looking into our hearts to find sin. Too much self-examination leads to darkness and unbelief and morbidmindedness and despair. If we take our eyes off Christ for too long a time we fall into the snare of trusting our own weak hearts. We must not be digging at the roots of the plant to see if it is growing. It must be allowed to take root. But a careful self-examination is a good thing

to keep the soul from missing the mark of a holy life. The merchant would not prosper, however, if he spends all his time taking invoice of his stock. The Spirit is watching over the life of the soul and He is faithful to rebuke, and when the soul is departing from the narrow way we shall hear a voice "behind us saying, 'This is the way, walk thou in it.'"

Soul growth, like plant growth, is "spontaneous and mysterious." Hence we are told by Christ to "take no thought," but to "consider the lilies how they grow, they toil not neither do they spin." We must put out all fret and care about our spiritual life. We make no headway by our struggles. We hinder God's work by our fretting and worrying about our spiritual life. We do not struggle into holiness any more than we grow into it. If we are truly growing we are not conscious that we are growing. The lilies grow "automatically, spontaneously, without trying, without fretting, without thinking." And so do our souls. If fretting and worrying wears out the brain, certainly it destroys the tender life of the soul. Many people seem to think that we are saved by faith and grow by our works and our worries. That we are saved by faith and grow in grace by our unbelief and restlessness about our soul's condition. The soul need not be uprooted in order to take on new and greater life in Christ. We can not grow until we are "rooted and grounded in Him." Then why should we be forever denying the work He has done when the Spirit is calling us to a "closer walk with God?" Why can not we grow without denying our rooting? And how can we go from "image to image" if we are forever destroying by our unbelief the first image He stamped upon our souls? Let us not forget that "He is the Author and Finisher of our faith," and that all who are in Christ Jesus "go from strength to strength," and that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

But the soul can not grow without suffering. There is pain in growth, and the Christian will not grow into the likeness of the "Man of Sorrows" without

some soul anguish. "Every branch that beareth fruit He purgeth it, that it may bring forth more fruit." We have not realized this when we have asked to be made more like Him. We have forgotten that He, too, "learned obedience by the things which He suffered." Therefore, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." But let us remember also that, "No chastening for the present seemeth joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Let us be still in the Master's hand at such times. "The marble wastes as the image grows," and "our outward man perishes, but the inward man is renewed day by day." Surely we, too, may "glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And after you have "suffered awhile," the "God of all grace" will "make you perfect, stablish, strengthen, settle you."

Let us not try to grow; let us just simply grow by taking heed to the conditions of soul growth and receiving from the Father's beneficent hand the "bread from heaven." Let us daily drink of that "spiritual rock, and that rock was Christ." "If the amount of energy lost in trying to grow were spent in fulfilling rather the conditions of growth, we should have many more cubits to show for our stature." Christ said, "Ye can not add one cubit to your stature;" then, why should we try? It is God that "giveth the increase" and that "worketh in us mightily to will and to do of His good pleasure."

We must not be continually finding fault with ourselves and condemning ourselves. What good will this do us? When we discover our faults, let us thank God and take courage, and let us ask Him to purge us that we may

bring forth more fruit. Let us trust Him to make us perfect. "He giveth more grace to the humble." Let us trust Christ, for is it not His purpose to present us faultless before the presence of His glory leaping with joy." "Forgetting the things which are behind and reaching forth unto those things which are before" let us "press toward the mark for the prize of the high calling in Christ Jesus."

Let us not struggle to be good. "True, a man will often have to wrestle with his God—but not for growth." We must not be preoccupied with our own soul conditions. Some one has well said, "We are never sanctified until we are done with ourselves." Let us be done with ourselves. In the darkest hours of our life let us trust our souls to the faithful Spirit of God. "The energies which are to be spent on the work of Christ are consumed in the soul's own fever, so long as the Church's activities are spent on growing there is nothing to spare for the world." There are many people who are sick because they are forever doctoring themselves. They would be better if they would cease taking drugs and give nature a chance. So there are many Christians who are always worrying about their spiritual condition and are forever going to people to find out what is wrong with them, and they never honor the Spirit and trust Him to take them "from image to image and from glory to glory." Just now, troubled soul, put your case in His hands. Abandon yourself to Him and have faith in Him. You will reach your full stature in Christ, not by trying, not by working, but by believing, for ye are "chosen to salvation through sanctification of the Spirit and belief of the truth." You can not "grow up into Him who is the Head of the Church" until you rest in Him. Let us seek to "be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

But the earnest soul who is seeking to be more like Christ will ask, "How am I to know that I am more like Christ?" Or will say, "I do not feel that I am more like Christ." And if you did feel that you were more like Christ it would be evident that you are not more like Him. For a spirituality that feels spiritual is not spiritual any more than a humility that feels humble is humble. To feel that we are getting holy is to feel with the Pharisee that we are thankful that "we are not as other men are" or to feel that "I am holier than thou." This would be far from the true spirit of the Master, who said, "Learn of Me for I am meek and lowly of heart, and ye shall find rest to your soul." The holy do not feel holy, but on the contrary, feel that they are the weakest of the weak and with Paul can say at all times, "Who is weak and I am not weak." When you are strong you will feel weak, and when you are humble you will feel your pride. It is because we are becoming more like Him that we feel our imperfections and shortcomings. Fenelon, in his "Spiritual Progress," says: "God works in a mysterious way in grace as well as in nature, concealing His operations under an imperceptible succession of events, and thus keeps us always in the darkness of faith. He not only accomplishes His designs gradually, but by means that seem the most simple and the most competent to the end, in order that human wisdom may attribute the success to the means, and thus His own working be less manifest; otherwise every act of God would seem to be a miracle, and the state of faith, wherein it is the will of God that we should live, would come to an end." We never get rid of a fault by weeping over it. We are more apt to get rid of it by turning away from it and looking to Christ for help to overcome it. Brother Lawrence, the pious monk, used to say, when he had fallen into some fault, "Lord, I should do that all the time if it were not for Thy grace." And all devotional writers tell us that the only way to get rid of our faults, as with our sin, is to look to Christ by faith, and ask Him to help us put it out of our life.

Remember it is written, "Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Being Led by the Spirit.

"For as many as are led by the Spirit of God, they are the sons of God."

The Spirit will never lead us contrary to the plain duties of life,

BEING LED BY THE SPIRIT.

THE sons of God are led by the Spirit of God. If we would exercise more care to become the sons of God we should have less trouble about being led by His Spirit. Christ makes positive statements about His sheep. He says, "I am known of Mine." "My sheep hear My voice, and I know them, and they follow Me." The great essential to being led of the Spirit is to be filled with the Spirit. We shall have no great difficulty in knowing the voice of the Spirit when we have the spiritual nature implanted. Truly there are many voices in the world and many false prophets are gone forth to deceive the very elect if it were possible, and there are many Antichrists in the world who are saying, "Lo! here and lo! there," but God's true children go not after them. These are especially days of wild and alarming fanaticisms and dangerous doctrines, but the wicked one shall not pluck the true people of God out of His hand. "We have an unction from the Holy One and know all things."

The true son of God is not to be carried away by these false doctrines of devils, but he is to be led by the Spirit of God. Many who claim to have been the sons of God have been led away by pernicious errors, but how many of these were the sons of God? How many of them had been truly born of God? That men can become apostates after having "tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come," is clearly taught in the Scriptures, but many who run after new doctrines were never in any sense the true children of God. What is a true son of God? One certainly who has been born of the Spirit, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A man must be born of the Spirit before he can be led of the Spirit. There is no wonder that many are departing from the

"old Gospel" when you think of how few there are who have in these last days been saved by the power of God. Then a true child of God will seek and obtain a pure heart, and then he shall see God. With a clear insight into things of God one is not easily led about by every wind and doctrine. It is essential also that we have a single eye to God's glory, if we are going to be led of the Spirit. And we must be well acquainted with the Word of God. "My people do err, not knowing the Scripture nor the power of God." How many there are who have been led astray by the "cunning craftiness of men who lie in wait to deceive" because they have not the "Word of Christ dwelling in them richly!" Then many are led astray because they seek after the spectacular in religion, and are not satisfied with the simplicity of the gospel. They turn to another gospel which is not another because they want excitement, and they have forgotten that the "kingdom of God is not meat and drink, but is righteousness, peace, and joy in the Holy Ghost."

It is not safe to follow all impressions. There are many spirits in the world. There is the evil Spirit always suggesting to the soul. There is the spirit of the world and our own human spirit, and these may combine at times to mislead us; but we have a faithful guide if we will only look to Him and trust Him.

There are some simple rules which will help to keep us from going astray.

The Spirit will never lead contrary to the general sense of Scripture. I say general sense because most errors are built up on a false interpretation of single texts. There is no more dangerous way of studying the Scriptures than to take isolated texts and interpret them independently of the general sense of Scripture. All fanaticisms claim the Scripture for their foundation. We must compare Scripture with Scripture: passages that seem strictly Calvinistic with Scripture that seems strictly Arminian. We must "rightly divide the word of truth." Then we should not be in a hurry to form conclusions, but wait for

the Spirit to make clear the sense of the Scripture. Difficult passages should be left until more light is obtained and a wider knowledge of the book is gained by a larger study. There is a general sense of Scripture that a Spirit-filled man feels. A standard of action which he feels is Scriptural notwithstanding passages that seem to read to the contrary. The Spirit will not lead to wild and extravagant actions, for it teaches to "be sober, grave, temperate, sound in faith, in charity, in patience," and that "the women be in behavior as becometh holiness." The Spirit-filled life is the truly normal life. It is a life poised in the center of God's will. It is not a life of wild extravagances, but a life hid within the quiet recesses of the heart of God, "under the shadow of the Almighty wing." It is a life of sound-mindedness.

In the second place, the Spirit will never lead us to do things contrary to the moral law. Love is the fulfilling of the law and not the breaking of it. Many are led off into Freeloivism and other sad immoralities because they do not try the Spirits to see if they are of God or not. The Spirit will make a man pure and clean in the deepest recesses of his mind. The Spirit creates within man a clean heart, and the suggestion that a man can depart from the moral law is a suggestion from a corrupt heart. The Spirit "packs a man's life full of moral content." The Spirit never leads a man or woman into strange relations with the opposite sex. We are to shun the very appearance of evil. What fearful wrecks of faith men have made in departing from the moral law! There is a subtle Antinomianism that teaches that a man may depart from the moral law and still be a Christian. This is utterly false and pernicious. "Shall we continue in sin that grace may abound? God forbid! Being then made free from sin, ye became the servants of righteousness." Be it remembered then that the Spirit will never lead a man to depart from the moral law.

Then again, the Spirit will never lead a man contrary to the established proprieties of life. The Christian man has no liberties with the opposite sex

that is not given to any man in society. There is great danger in our Church life, and especially in our revival meetings, of forgetting this. And it has been the undoing of many a saint that he has forgotten this principle. In our strong religious meetings where the emotional life is set on fire and a spiritual freedom is dominant there is danger of passing from religious freedom into fleshly license. A preacher or Christian worker has no more right to lay hands on the person of a woman in a religious meeting than he has anywhere else. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfastly in the faith."

The Spirit will not lead you to go contrary to the plain duties of life. He will not lead you to preach the gospel while your family is starving at home. There are first duties with God, and one of these is that you care for your family. If God calls you to the ministry He will make provision for your family. He will not lead you to neglect your business to attend religious meetings. He expects you to be "diligent in business, fervent in spirit, serving the Lord." He never leads a woman to go about in church work while her family is neglected at home. Much scandal is brought upon the gospel because people neglect their plain duties to "obey the Spirit." Negligent and recreant to a sacred trust, they hide behind the excuse that the "Spirit led them." Paul said to Timothy, "Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." This does not mean that a woman shall not attend meeting, and this is no excuse for those who are backslidden in heart who, neglecting another duty of attending the house of God, may wish to hide behind this exhortation, but it means that we must not neglect the plain duties of this life to serve God. We serve God best when we attend carefully to all the duties of life. The Spirit is not likely to call you to leave a sick mother to the care of

strangers to go to the foreign field. The Spirit will never lead us contrary to the plain duties of life. Do not be in a hurry. "He that believeth shall not make haste." Wait patiently for Him. "He will bring it to pass." Jesus never neglected the plain duties of life. He is not so taken up with His religious work that He forgets to feed the hungry multitudes. The napkin was neatly folded in the tomb. He took time to sleep. While dying on the cross He made provision for His mother. He did not forget to wash the disciples' feet in those last hours and thus fulfill the custom of His time. He went to eat with publicans and sinners, and attended the marriage at Cana. He had time for the courtesies of life, and the plain duties were not neglected by the Son of man. His life was normal. Why should not ours be? And yet when people receive the Spirit they think they are going to enter upon a strange existence. They think the common duties too tame. That they must not touch the secularities as they call them, but they must enter the work of the Lord and become an evangelist or a minister, just as if it were not the work of the Lord to care for babies and sick mothers. There is a sad idea among many people that you are not doing the work of the Lord unless you are out "winning souls for Christ." That is, unless you are talking to some one at the altar. The work of the Lord is building good houses for people to live in, if you build them honestly. And caring for babies, if you care for them honestly. Do that duty that lies next to you, and the next will be very plain.

This might be a good place to say a word about "walking by faith." There is a great deal of error on this subject. "Walking by faith" is not living on your neighbors. It is not becoming a beggar on society. "The just shall live by faith." But it is not just to sit down and do nothing while others toil to keep you. I have met many people who say they are walking by faith, and they are doing very little walking and give very little evidence that they have faith. There are some Christians who think it is a sin to work. They say the Spirit shows them that it is wrong to work. Now Paul says, "If a man will not work

neither shall he eat." There are times when God's servant in the ministry will have to work if he eats an honest meal. Paul worked with his hands, and walked by faith while doing it. There are a lot of miserable religious tramps who would sooner walk by faith than work with their hands. But did not Christ tell His disciples to take neither scrip nor purse? Yes; and when Christ tells you to go that way you may safely go, and you, too, will return having the same testimony: that ye "lacked nothing." But be sure Christ tells you to go that way. On another occasion He told them to take a purse and scrip. Why? In the first instance, He was a popular preacher. The people would gladly receive His disciples. Then He gave them power to heal the sick and cast out devils. This made it easy for them to go without purse and scrip. In the second instance, He was about to be carried outside the camp and crucified as an impostor. The Church excommunicated Him, and "if they do this in the green tree, what will they do in the dry?" The disciples' chances were not the same after the crucifixion of their Lord as before. God does care for His own, but He has many ways of doing so. If you pass into a community where there are many true people of God you will have no trouble in getting support, but there are places where you will come to want. In the Orient religious teachers are revered, but this is not always true in the West. Paul knew how to "be abased and how to abound." It is true to-day "that faith without works is dead." God expects us to use our hands at times to provide food and raiment, nor are we to think that we have stopped walking by faith because we do so. I know of a minister who says he is walking by faith, and I never heard him talk that he did not make known his needs until the people took pity on him. I am not saying this to destroy your faith in God nor to hinder you from walking in that perfect trust, but to save you from the snare of presumption and from the sin of mendicancy. Walking by faith does not mean sitting down and waiting for your friends to feed you.

And now in respect to God's leadings in regard to my work. How can I know when I am going right? Many people say, "I do not know what to do." There can be no rule laid down, but if we are truly consecrated and given up fully to God we need not let the question of being led trouble us. "If we acknowledge Him in all our ways He will direct our paths." *"He will direct our paths."* Let us not try and lead ourselves, but let us trust Him to lead us. Do what seems to you the best thing to do. Try to know your true motive in doing it. Be sure you seek God's glory, for if "your eye be single your whole body shall be full of light." If we sincerely seek God's guidance we shall not go astray. When Paul would go into Asia Minor the "Spirit suffered him not to go." When we come to the cross-roads the Spirit will direct our steps. Let us trust the Holy Spirit to lead us into all truth. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

**The Church Under the Guidance
of the Holy Spirit.**

"He shall guide you into all truth."

"When the Church is threatened with apostasy, endangered, corrupted, and degraded, there is no hope for it through painless preaching. It lives only as there are men who are willing to pour their lives out into the Church for the Church." ABBOTT.

THE CHURCH UNDER THE GUIDANCE OF THE HOLY SPIRIT.

AFTER tarrying according to the command of their Master "until ye be endued with power from on high" the disciples left the Upper Room under the guidance of the Holy Spirit. Him for whom they had been waiting, and praying, and longing with eager, expectant hearts had come suddenly "like a mighty rushing wind." He had come to work in them the mighty works of God. He had come not only to cleanse their hearts and purify their innermost souls, and to make them true in the "deepest recesses of their being," but to "guide them into all truth." He had come to teach them all things, and to impart to them that inner knowledge which can not be received by the outer ear. He had come to show them things to come. They are no longer under the bondage of Jewish tradition and Jewish ordinances, but are henceforth to be guided by the Infinite Spirit of God. They are to obey God and not man. They have received an "unction from the Holy One and know all things." I know there is danger in a false interpretation of these words; a danger of throwing off all restraint and refusing to be subject to the God-ordained ministry of the Church; but this truth also must be cherished: that the Holy Ghost must be heard and obeyed by the Church if she is to do her great work in the world and fulfill her heavenly mission. They are no longer a slave to the letter of the law of Moses, for a newer and a higher law is now in force among the sons of God: the law of direct communion with God through the Holy Spirit. The law is now written on their hearts. No priest stands between as the communicator of God's will. The prophet has passed away. The prophet pointed to the "Lamb of God who taketh away the sin of the world," and the Son pointed to the Comforter who should dwell in the sin-cleansed heart and guide it into the depths of knowledge and wisdom of God. "The Spirit of life

in Christ Jesus" has made them free from the law of sin and death. They are going forth to obey the law of God written in their hearts by the finger of the Spirit of God. The law has been transferred from tables of stone to the fleshy tables of human hearts. He has put His Spirit within them, and now He "causes them to walk in His statutes and do His commandments." They are to walk not according to the dictates of men, but according to the dictates of an enlightened conscience which has been illuminated by the Spirit of God.

The test of their obedience soon came. The priests and Sadducees could not stand this freedom which took men from under their dominion and power. It has been so in all ages. The Church, when it departs from the Spirit and settles down in organized formality, can not endure any departure from its set rules and ordinances, and seeks to suppress all freedom of those who have passed under the control of divine guidance. The Church of Christ has always stood in her own light, and ecclesiasticisms have always been a menace to the true spiritual growth of the Church. All the bloody persecutions have resulted from the failure of the Church to recognize the supreme authority of the Holy Spirit in the conscience and life of the Church. "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." It was always so, and will remain so until the Spirit has subdued the flesh and the spiritual man has come to reign in all the earth. The Jews asked His disciples by what authority they have preached in His name and have wrought the miracle of healing. Their answer is a noble one, and it has been the answer of every Spirit-guided man in all ages and new births of the Church. It is just such an answer as we might expect from men; from men who were the disciples of Him who had always set at naught the cold Churchism of His day and obeyed the heavenly vision. It is a bold answer, and just such an answer as comes from the lips of every son of God when filled with the Spirit. It is such an answer as Luther gave at Worms, and Wesley gave to the formal Church of England, and all reformers, great and

small, have given to the arrogant demands of priestcraft and to those who lord it over God's heritage. Hear what the early Church says through its representatives, Peter and John: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." This is the true note of the Spirit dispensation: to hearken unto God, and when the will of man crosses the will of God to obey God and not man. That there is danger of insubordination to the divinely appointed men of God we admit, but the greater danger is that we shall heed the threatenings of men and disobey the voice of God. After this act of obedience the place is shaken and they are all filled with the Holy Ghost, for "He is given to them that obey Him." When the Church will throw away its machinery and the many encumbrances which have collected with the ages and obey the Spirit of life and power, she shall again know what it is to be filled with the Spirit and power of an endless life. There are some things in the Church which have served their purpose and are no longer used of God.

Another case showing the Church to be under the guidance of the Spirit is the case of Ananias and Sapphira. They have not lied to men, but to the Holy Ghost. It is not the authority of the apostles they have rejected, but the divine authority of the Spirit. It would have been a shocking case of intolerance if they had been punished with death for disobeying even the command of an apostle, but they have lied to the Holy Ghost. This incident taught the early Church the danger of not heeding the Voice from heaven. "See that ye refuse not Him that speaketh. For if they escape not who refused Him that spake on earth, much more shall not we escape if we refuse Him that speaketh from heaven."

The disciples were put in prison because they obeyed this authority which is higher than the authority of man or any set of men, but the angel of the Lord by night opened the prison doors and brought them forth and said, "Go

stand and speak in the temple of God to the people all the words of this life." "And when they heard that they entered into the temple early in the morning and taught." Now we have the second answer, "We ought to obey God rather than men." "We are the witnesses of those things; so also the Holy Ghost whom God hath given to them that obey Him." They are still walking in the Spirit and recognizing His authority to be supreme in their lives. They are listening to one Voice, and that Voice from heaven. They set aside all councils and men when those councils and men are contrary to the dictates of their enlightened conscience. The Roman Church said, "Obey the councils and decrees of the Church." Luther said, "Obey the Scriptures and the Divine Voice speaking through those Scriptures." And the Reformation was the result. This is the essence and power of Christianity. Christianity gives men power to obey the highest authority. It sets him free from the fear and thralldom of men. Christianity brings man under the rule of the highest freedom. Man's highest freedom is in being a servant of God.

"And when they had beaten them they commanded that they should not speak in the name of Jesus and let them go. And they departed from the presence of the council, rejoicing that they were worthy to suffer shame. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." What a rebuke this ought to be to the policy-seeking Church of to-day! What a shame that we have not such freedom to do the will of God! How many voices have been silenced by the commands of men which might have been lifted in behalf of the freedom of the Church and the spread of the gospel in our lands! How many there are who cower before the threats of men who if "filled with the Spirit" would set at naught the councils of the ungodly and boldly witness for Christ! What a need there is to-day of men who will speak "all the words of this life" in the temple! May we, dear reader, have the grace to stand in the face of the opposition of men who are "enemies of the cross of Christ?"

We turn now to the guidance of the Spirit in the life of the Church. It is easier to obey the Spirit in the times of persecution than in the quieter times of social construction. The Church has always been true in times of opposition; would that the same could be said of her in the times of peace! The first three centuries witnessed no serious departure from the Spirit's leadings. The early Church seeks earnestly to find the mind of the Spirit in the smallest details of her organic life. All life has organism. And the higher the life, the more delicate the organism will be. The Spirit brooded over the face of the abyss and brought order out of chaos. The Church of Christ will become organic. Some see danger in any attempt to organize, but the Spirit is the Author of "things done in decency and in order." You can not think of life without organic form. The life of the Deity is organized into the form of Trinity. From the Amoeba to the Trinity all life has form. Under the guidance of the Spirit the Church begins to grow into organic form. It is not against organism we should contend, but against organism which is man-made and leaves no place for the free voice of the Spirit of God to be heard and obeyed. It is not against the form of godliness the apostle of spiritual Christianity hurls his invectives, but against the "form of godliness without the power." There is as much danger in uncircumcision as in circumcision. Both are dangerous when they are a substitute for the spiritual freedom into which the Holy Ghost would bring the mind of man. It is form without life we must beware of. It is from the dead rose withered and decaying we turn, and not the full-grown flower exhaling its aromatic fragrance. It is the dead Church from which we turn in disgust. It is Judaism, or Roman Catholicism, or Anglicanism, or Methodism without life and power from which the Spirit of God has departed and from which spiritual men turn away. It matters not whether men wear the surplice if underneath there is a heart filled with the Spirit of Christ. The surplice did not hinder Robertson from sending forth from a heart and brain aglow with the fire of Calvary the word which kindled in the breasts of thousands a strong devotion for the truth. When the

Presbyterians turned in disgust from the office of bishop it was because that office was filled by hirelings who knew nothing of Christianity. When Fox refused to take off his hat to the lords of the land it was because men had made themselves slaves to those lords. We can not be the true servants of men until we are free from men. Let us not cry out against organization, but seek that organization which honors the Holy Ghost and submits to His rule. The Church chose out men filled with the Holy Ghost to serve tables. How little He is recognized in the Church to-day! Men of no spirituality of life are considered eligible for the offices of the Church. What greater curse can come to the Church than to have men handle her finances who are men of the world! A man may be successful in the business world, who will be a curse to the Church unless he is filled with the Spirit of God. It is this sin of the Church in turning over her finances to the rich and worldly-minded which has opened the floodgates of the abominable practices for raising money which characterize most of our Churches.

Where are the Spirit-filled men who will follow the example of their Master and take the whip of small cords and drive the buyers and sellers from the temple, and turn the house of God into a house of prayer? Surely the Spirit of God is not the author of these heathen practices, He does not indorse such unholy ways of supporting the work of God. Had the Church remained true to the Spirit's leadings she never would have stooped to such connivings and worldly practices of raising money. Let the Church come under the guidance of the Spirit and she will become ashamed of these wicked methods. Surely the Church needs to call out some deacons of honest report, who will follow the leadings of the Spirit in the finances of the Church.

In its evangelistic work the Spirit moved under divine guidance. Philip left the revival in Samaria to go into the wilderness at the call of the Spirit to bear the message to the eunuch. There was wonderful freedom among the

disciples. They counseled together, but they moved about at the call of the Spirit. It was the Holy Ghost who made the elders overseers of the flock of God. He is not only present in their assemblies, but He is called upon to guide and direct their proceedings. The Church heard the voice of God saying, "Separate Saul and Barnabas to go unto the Gentiles." Men were not sent to the difficult mission fields because they had graduated from a college, but because the Spirit had said, "Set them apart." The Church needs to return to her former practice of asking the candidates for the ministry if they have a call to preach. Nowadays the ministry is chosen as a profession. Men do not expect and do not receive a special call to the ministry. There is no wonder that many turn from the ministry to other callings. Why not? If they entered it as a mere profession. The Church was likewise under guidance in dealing with the Gentiles. Under the guidance of the Spirit we shall learn not to lay heavy burdens on other people: that is, not to force our religious convictions on others, thus making our convictions standards of righteousness which the Lord has not imposed. We are too apt to want to stamp converts with our convictions of right and wrong. We thus make proselytes and not Christians. The early Church did not proselyte, and no spiritually-minded man will make converts unto himself. The early Church did not interfere with the Jew if he believed in circumcision, but it insisted that he should not bind this Jewish rite upon the Gentile Christians. And this was right. What is essential to salvation the Spirit will teach, and what is not essential the Church must not bind on believers. The doctrine of liberty was, "Let every man be fully persuaded in his own mind." "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." Paul says, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." And again, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him." Let every man be true to the inner voice of God. How

unlike the spirit of this early Church was the spirit of the Church that at the stake and in the dungeon and on the rack tried to force men to accept her doctrines and believe her creeds! Under the leadership of the Holy Ghost liberty is preserved and individualism is protected. Nor will He allow the soul to pass into gross license. Under His leadership there is no check put upon the individual actions if they are in harmony with holy living; there is no binding of the conscience, no suppression of Christian liberty, no honoring of men at the expense of God's honor, no persecuting of those who differ from us, no yielding to the authority of men when truth is at stake, no disputing the rights of others to worship God according to the dictates of the conscience; but there is unswerving loyalty to what the soul believes right, and a full obedience to the truth that makes us free. The Spirit entreats, He never forces one to believe. The Spirit never coerces the mind.

A religion without the Holy Spirit, though it has all the ordinances and all the doctrines of the New Testament, would certainly not be Christianity. "Without His presence and operation in the hearts of the believers and in Christian agents we can not have the Christian religion." We have been overtaken by a strong delusion: that is, to believe that a man can be a true Christian without being filled and led by the Holy Spirit. Paul says, "For as many as are led by the Spirit of God, they are the sons of God." That a man can be a Christian and not be filled with the Spirit: that is, a full-typed Christian; or that a Church can be a Christian Church and not be under the direct guidance of the Holy Spirit, is foreign to the New Testament. Nor is it the recognition of the Spirit in the creed that makes a Christian Church, but the Spirit filling the hearts of the believers, and giving them power to become the sons of God, and to obtain "salvation through the sanctification of the Spirit and belief of the truth."

The first condition of the Spirit's guidance is a willingness and a readiness to obey the Spirit under any circumstances and at any cost. You can not cross the threshold of the kingdom of Christ until you are ready to obey the higher authority. You must be a servant of Christ and not a servant of men. The Holy Ghost is "given to them that obey Him." Let us not deceive ourselves into believing that we are Christians until we are ready to take up our cross and follow Him; until we are ready to do God's bidding at any loss of comfort or ease or worldly gain. The Christian must obey God, though in so doing he offends all men; he must obey God, even if in so doing he loses all his earthly possessions and dies in a dungeon, or is "sawn asunder;" he must obey God, if it means the loss of earthly friends and brings down the wrath of the Church upon his head. No man can be led of the Spirit who fears "what man can do unto him." No Church can be under the guidance of the Spirit which fears to offend the world. He must be obeyed absolutely, or else He leaves the Church to grope in darkness and stumble in the night of error. All the dark errors of the ages past are the result of the Church losing, by her disobedience, the "Spirit of truth." "Walk while you have the light, lest darkness come upon you." Christ obeyed the Father, and they cast Him out of the synagogues; Christ obeyed the Father, and they led Him to the cross. He "learned obedience by the things He suffered."

The reason why the Spirit's power is not felt among us is because we are too much in bondage to men; we are too fearful of offending men. The Holy Ghost has too little margin in our lives. If we follow the Spirit it may bring hardships, loss of friends, loss of reputation; it may bring poverty, it may make us peculiar and eccentric, and we do not want to incur the displeasure of men and lose the esteem of those high in authority in the Church. We "quench the Spirit" and grieve the Holy Ghost, and seek honor from men and not "the honor that cometh from God only." With the baptism of the Spirit

you will find deliverance from the fear of men, for "Perfect love casteth out all fear," and the spiritual man "knows no man after the flesh."

Another condition of being led of the Spirit is a quick response and an unwavering obedience to His calls. If we hesitate to obey, the opportunity is soon gone and we fall into the habit of disobedience. When the Spirit calls let us respond quickly. To stop and argue is to get into confusion and then into doubt. "If we live in the Spirit let us also walk in the Spirit." So many people are afraid of following their impressions that they seem never to know the voice of the Spirit. Let us learn to trust the Spirit. Later I shall give some simple rules for knowing the voice of the Spirit, but remember He said, "My sheep hear My voice and follow Me." If you are a true son of God and a prayerful child of God you are in no great danger of going astray. We "have the mind of Christ."

Another condition is to obey joyfully. Do what God tells you to do with gladness of heart; not as a slave, but as a "co-laborer together with Him." The joy of the Lord will be your strength.

Another condition is that you are free from hindrances to obey. Peter's prejudice hindered him from obeying quickly the Spirit's call to go to the Gentile Cornelius. Prejudice (and how many are entirely free from it?) will hinder you from obeying the Spirit. Our hearts must be free from it. Ananias held a controversy with the Lord before he would go to Saul with God's message. It was Peter's prejudice that brought on the trouble between himself and Paul at the Council. Prejudice in the heart of a saint is a serious hindrance to the Spirit's guidance.

Then many of us are too much entangled in the affairs of this world to be led of the Spirit. We have made alliances that hinder us from following the

Spirit's leadings. What a serious thing to be thus hampered in God's great work! How many there are who can not now follow the Spirit's call because of these worldly alliances! In a meeting not long since a young woman came weeping and said, "I want to obey the Spirit, but something is in the way." In her early years the Spirit had called her to the mission field, but in a backslidden condition she had married an ungodly man, and in the meeting the Spirit's call was repeated, for remember, "the gifts and calling of God are without repentance," and because of her alliance she was unable to obey. There are many such serious cases, and eternity alone will fathom the seriousness of such disobedience. It pays to let God have His way with our lives, and to let Him have it absolutely and forever. Paul's advice is good, "Be not entangled with the affairs of this world that you may please Him who hath called you to be a good soldier of Jesus Christ." In choosing friends see that they do not become an entanglement. Keep your heart free for the glorious service of God. God is wisdom and God is love, and He will direct your steps in wisdom and love, and the Spirit will guide into all truth. Amen.

Then, once more, too many of God's children are too much absorbed in their own work to hear the Spirit's call to other fields. Our plans are too rigid, and we are too set in our ways to make any change. How few evangelists like Philip would leave a great revival to travel a desert and talk to one soul about Jesus Christ! We have wrong estimates of God's work. We are too much carried away with crowds and with what the world calls success to obey the Spirit. Few men hear God's providence calling them to unpromising fields; to churches with smaller salaries and greater toil. Let us all place our lives at His disposal. Let us seek earnestly and faithfully the guidance of the Spirit, and He will surely "guide us into all truth."

The Anointing of the Spirit.

"But ye have an unction from the Holy One, and ye know all things."

"The anointing also creates the soul anew, and makes it conscious of newness of life. Sooner or later, according as the pupil of the Holy Spirit is diligent in scholarship, the anointing imparts the more abundant life, and perfects the enkindled love by exterminating lingering carnality through spiritual circumcision." STEELE.

THE ANOINTING OF THE SPIRIT.

LET us not get into confusion by dividing up the work of the Holy Spirit into too many experiences. The anointing of the Spirit is one phase of the Spirit's work in the heart of the believer. The anointing given to believers was to give them spiritual insight into truth, especially the truth relating to the divinity of Christ. This is evident if you study the words of the disciples following the baptism at Pentecost. "He shall take of the things of Mine and show them unto you." "He shall glorify Me." "No man speaking in the Spirit of God saith, Jesus is anathema; and no man can say Jesus is Lord, but in the Holy Spirit." Paul says, "God revealed His Son in Me." There can not be a true knowledge of the Divine Lord until the Spirit by divine anointing has opened the eyes of the soul. Christ must be revealed to the soul by the Holy Ghost. When Peter said, "Thou art the Christ, the Son of the living God," Christ said, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." This anointing will certainly affect our preaching, for how can we truly preach Christ until He has been revealed to our hearts as the true Son of God?" The disciples had a very misty idea of Christ before Pentecost, but there is no uncertain sound in their preaching after the Spirit had come to their hearts. The greatest power I know of in preaching is to have a true and heartfelt conception of what one is preaching. It is not so much a true creed concerning the divinity of our Lord—the disciples had that before Pentecost—but a living vision of the living Lord, who is both Lord and Christ. Give a man that vision and there will be power in his preaching. And that vision comes with the baptism of the Holy Ghost.

The word anoint in the Old Testament means "to fatten," "to smear," "to pour out." The word generally used in the New Testament is *chrío*, which

means "to rub." There is another word used by John, and only used in the second chapter of the first epistle and the 20th and 27th verses. The word is *chrisma*, and means "rubbing in." We shall consider this word later.

In the Old Testament anointing was the official inauguration into three of the highest offices of the Hebrew nation—king, prophet, high priest. This was typical of Christ the "Anointed One." "The kings of the earth set themselves and the rulers take counsel together against the Lord and against His Anointed." The word *Christ* signifies anointed, as the word *chrism* signifies anointment. "The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor." (*Chrio.*) The same word is used in Acts 4:27; 10:38; 2 Cor. 1:21, and Heb. 1:9. This was the anointing for service. The anointing and the baptism of the Spirit are not to be considered as separate works of the Spirit, any more than the baptism of the Holy Ghost and with fire are to be so considered as some errorists teach. "Except ye be born of water and of the Spirit ye can not enter into the kingdom of heaven" does not mean two new births. The anointing or the baptism of the Spirit is manifold in its operations. It does give power for service, but that power for service does not mean always that the one anointed shall do great things. Power to serve means vastly more than to preach great sermons and conduct great meetings or to win souls. Peter served God as truly when he lay chained in prison as when he preached on the day of Pentecost. "This is the work of God, that ye believe on Him that sent Me." It is not power to do great things we need, but power to believe God when we can not trace Him, and to be patient in trial and longsuffering in persecution. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness. Col. 1:10, 11. The anointing is not a matter of service, but of inward loyalty to Jesus Christ. The "Holy Ghost is given to them that obey Him." It is not

great works God demands of us, but great obedience to His divine will. Many people are led to believe that when they get this great baptism of the Spirit that it will make them great preachers, and evangelists, and missionaries. The baptism of the Spirit will fit you to do and to be your best in the chosen sphere to which God has called you. The baptism of the Spirit has nothing to do with your calling, but to the full equipment of that calling. Christ called His disciples to their holy ministry, and the Holy Spirit fitted them to perform it. Paul said he was separated from his mother's womb for the ministry, but he was not prepared to enter that ministry until he had received the anointing of the Spirit. This is the reason Jesus told His disciples to tarry in Jerusalem until they were "endued with power from on high," for, He said, "Ye shall receive power after that the Holy Ghost has come upon you."

The baptism of the Holy Ghost does not constitute man's entire fitness for work in the Master's vineyard. A man may be filled with the Spirit and be unfitted for the ministry. The Spirit augments man's abilities and imparts gifts for service, but does not call men to any service for which by nature they are unfitted. The Spirit does not make all men leaders in the Church, but He does make all men spiritual and enables them to "walk worthy of their high calling in Christ Jesus," for He has called all to minister in some capacity, for "He hath made us kings and priests unto God." Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." That is why you need the anointing, because God hath called you to be priests, to offer spiritual sacrifices acceptable to God. You are to "present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." You need the anointing to inaugurate you into this holy office. This priesthood in Christ Jesus is a greater thing than being a minister.

Every baptized Christian is inducted into this holy calling. And from this priesthood God hath chosen "some apostles, some prophets, some evangelists, some teachers for the perfecting of the saints." The Christian ministry is not an order, but a calling. The priesthood of believers is the only order of the Christian Church. We are "all baptized into one Spirit." This is the service for which you need the anointing of the Spirit. The service of this holy priesthood, to "offer up spiritual sacrifices unto God through Jesus Christ."

Let us now consider the subject in another aspect. In 1 John 2:20, we have the word *chrisma*, which is translated anointing. The word means "rubbing in." It is the anointing that teacheth all things. The Comforter was to teach the disciples all things. He was to bring to remembrance all things that Jesus had taught them and which they had failed to understand in their true spiritual significance. The anointing of the Spirit is to give them discernment of spirits. The Holy Ghost is to preserve truth. The Church of Christ would not have gone off into such vagaries if she had remained true to the anointing Spirit. It is a fatal day for the Church when she fails to see the need of this anointing as a subsequent work to regeneration. The Church can not remain in the truth without the abiding Spirit of truth. And the lay members need the anointing to hear as the preachers need it to preach. Samuel Rutherford said, "If you would be a deep divine I recommend to you sanctification, *i.e.*, the anointing." If you would be a deep Christian and be "filled with all the knowledge of His will," I recommend to you the anointing. You can not be a spiritual son of God without the Spirit's anointing. Your regeneration will soon be degeneration without the abiding Spirit of God to teach you all things. The Christians to whom John wrote were in danger of falling away from the gospel. He said "there are even now many Antichrists in the world" who "went out from us," because "they were not of us." But he says, "You have an unction, (or chrisma), from the Holy One, and ye know all things."

This anointing enables them to "try the spirits whether they are of God: because many false prophets are gone out into the world." And who are these false spirits but those that confesseth not that Jesus Christ is come into the world. You see by this connection what John means by them knowing all things. And also what he means in the 27th verse by the words, "Ye need not that any man teach you." The wrong interpretation of these verses has led many into grievous errors. The anointing does not gender spiritual pride. It does not make a man "think more highly of himself than he ought to think." It does not make a man independent of the ministry ordained of God to edify the Church. The all things here can be very properly translated "every man," and the *panton* in verse 27 "all men." And what truth does the anointing teach all men? That Jesus Christ has come in the flesh and that all who deny this truth are seducers and Antichrists. Many have been led to despise their Bibles because they have misunderstood John's meaning. And they "that despise the Word of God shall perish." The anointing of the Spirit then gives a clear vision of truth and a true discernment of spirits, and preserves the true orthodoxy of the Church. "As long," says Dr. Whedon, "as we possess the holy chrism we will adhere to a holy Christ." How much the modern Church needs to heed the exhortation of Jesus to the Laodicean Church, "I counsel you to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Let not the true Church fear, for she has an unction from the Holy One, and "ye know all things." The Spirit will preserve the truth as it is in Christ Jesus. The Spirit of truth will not suffer truth to perish from the bosom of the Church.

This leads us to a further consideration of the work of the anointing of the Spirit, namely, steadfastness of purpose. John says, "But the anointing which ye have received of Him abideth in you." It is not correct to speak of many anointings. There are manifestations of the Spirit, but these are not to be

called anointings. They are revelations of the Spirit at special times of trial and for special services, but the "anointing which ye have received of Him abideth." The Spirit establisheth the soul in grace. This is the "grace wherein we stand, and rejoice in the hope of the glory of God." "Now He which stablisheth us with you is Christ, and hath anointed us is God, who hath sealed us and given the earnest of the Spirit in our hearts." He who has received the Spirit's anointing is no longer "a double-minded man," but one who has an "eye single to the glory of God." He is not "unstable in all his ways," but is "steadfast and immovable, always abounding in the work of the Lord," and "is kept ready to be revealed at the last day." Brethren wondered how it was that the writer could pass through college and seminary and come out still believing evangelical truths; and the reason is this: because in the first year of his school life he received the anointing. It is the only protection against being carried away by novel speculations, and "new thought," and "new theology," so-called. There would not be such fearful fallings away from grace if the converts of the Church were led to receive this divine anointing. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Dr. Whedon says, "Of those who truly receive this anointing in the fulness of its illumination, strength, and bliss, few ever realize its entire withdrawal." "We teach no Antinomian anointing when we teach this." It is impossible to remain true to the faith, impossible to remain steadfast in purpose, impossible to "endure a great fight of afflictions," impossible "to fight the good fight of faith, finish the course and keep the faith" without the anointing of the Holy Ghost. It is because they have not received the anointing that "many in the last days shall depart from the faith, giving heed to seducing spirits and the doctrines of devils." And for this same reason that many shall "fall away" in the last times. How are you going to know when they cry, "Lo here and lo there!" unless the Spirit of truth

abides in you? Sincere people have in all ages followed the Antichrists, and many wise people have been deceived by the false prophets, and you will not be able to stand the subtleties of Satan unless you have this anointing. He alone can "stablish you, strengthen, settle you" in the whole will of God. He alone is "able to keep you from falling and present you faultless before the throne of His glory leaping for joy." He will give you—

"The instinct that can tell that God is on the field,
When He is most invisible."

Then once more. The anointing of the Spirit is to make us witnesses for Christ. Greater than preaching is witnessing. The power of the early Church was not in its preaching, great as that was, but in its witnesses. "Ye were witnesses of these things." "Ye shall receive power after that the Holy Ghost has come upon 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 the Lord said unto Ananias, "Go thy way; for he is a chosen vessel unto Me to bear My name before the Gentiles, and kings and children of Israel." The Church has lost this witnessing power because it no longer insists on the necessity for the baptism of the Holy Ghost. The modern testimony meetings are a parody on this witnessing Church of the apostolic days. "They overcame by the blood of the Lamb and the word of their testimony." They witnessed in the face of bitter opposition. They witnessed at the stake, and confessed that this is not their home, but that they look for a city not made with hands, eternal in the heavens." Their cry was,—

"What we have seen and heard,
With confidence we tell;
And publish to the sons of men
The signs infallible."

The tongues of fire which stood on the disciples heads: what did they signify if not this witnessing power? "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." The Church that has not a witnessing membership is not the Christian Church, for the Christian Church is a witnessing Church. If your pastor does not at times relate his personal experience he is not a true shepherd, for the "husbandman must be first partakers of the fruits." Paul standing before Agrippa knew of no more convincing argument for the truth of the Christian religion than his own personal experience. And there was none. And the greatest propagators of the truth of Christ in all ages are those anointed ones who can say, "We know that we have passed from death to life, because we love the brethren."

Have we received this anointing? If not, shall we not seek it to-day? Will you not let Him bring you into the "inner circle" of His friendship by anointing you with the Spirit of truth? Are you not tired of being tossed about by every wind and doctrine? Are you not weary of your many failings and shortcomings? Are you not tired of displeasing God with your "sinning and repenting?" Do you not long to be established in the grace wherein you may stand fast in the Lord and be strong? The anointing is for you, not to make you some great one in the Church, but to make you true at all times to Jesus Christ. To impart a power that "is not a sort of might with which we are invested and by which a remarkable ability of accomplishment is conferred," a power that "is not a reservoir filled to the brim with a subtle spiritual effluence which is liable to escape by evaporation or through a leaky vessel," but a "glorious power, unto all patience, longsuffering, with joyfulness."

"O, Spirit of the mighty God uplift my faith,
Till heaven's own precious light shall flood my soul;
And the shining of my face declare,
That I have seen the face of God."

The Holy Spirit In Prayer.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which can not be uttered."

In the life of Jesus Christ prayer was more than a communion with God: it was the working power of His life." DAVID GREGG.

THE HOLY SPIRIT IN PRAYER.

"BUT ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God."

Christ put a new meaning in prayer. It was to Him more than a petition, for He said, "Your heavenly Father knoweth that ye have need of these things." It was more than a ritualistic performance and perfunctory act of worship, for He told His disciples to enter their secret closets, and when they had shut the door to talk to the Father "that seeth in secret." The disciples noticed the divine power and simplicity in the prayers of Jesus, and said, "Lord, teach us how to pray." True prayer is Spirit-indited prayer. The Holy Spirit is the Author of all prayer that brings an answer from the skies.

To treat prayer theologically would be like cutting open the lungs to see where the breath comes from or like cutting open the heart to see why it beats. We can not understand the philosophy of prayer. Prayer, like life itself, is a great mystery. It is the "Christian's vital breath," and the indwelling Spirit is the Author of all true prayer. All men pray at times, but the sinner's prayer is the cry of fear, or the limited prayer of penitence. The Spirit is the Author of the sinner's cry for mercy. No man can pray the heaven-directed prayer without the help of the Spirit of God.

To-day prayer is considered mainly from the rationalistic standpoint, and its value is said to be in its reflex action on the mind and body. It is not thought by many in the Church to have the power to change the mind or purpose of God. Science objects to the Christian view of prayer on the ground that the laws of nature are fixed and can not be changed, and that it is

presumption for any one to think that prayer can change such laws. Prayer to many is simply the longing of the heart which can not expect an answer, or perhaps receives its only answer in the response of the soul. One has written, "How many prayers are simply the out-breathings of a reverential fear, or are a mere dead formalism, or the results of sheer habit! How many are little else than agonized longings accompanied with no joyous expectation!" It is only those who deny the supernatural who deny prayer its true place in the Christian system. It is true that prayer has a reflex action and a calming influence on the mind, because there is a form of prayer that is meditative, and its value lies in its communion with God. The superintendent of the Bethlehem Royal Hospital gives this testimony to the value of prayer in the following words, "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer." Many of our modern pseudo-Christian sects think of prayer only as a hygienic remedy for a disturbed mind. But Christian prayer is a loftier thing than that. Whether we can understand it or not, prayer does change the order of things, and the scientist must leave a large margin in his thinking for Christian prayer. Miracles have been wrought in the past and will be wrought in the future in answer to believing prayer. It remains written for all generations as an encouragement to pray, that "The effectual fervent prayer of a righteous man availeth much," and that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Great deeds are recorded in the Old Testament which were wrought through prevailing prayer. But it is in the New Testament that we get the greatest encouragement to pray. There are two things that settle the

question of prayer for the Christian: first, Christ prayed, and second, Christ told us to pray. And the history of the Christian Church teaches us that,—

"More things are wrought through prayer,
Than this world dreams of."

But what is Christian prayer? It is more than asking things from God, and it is more than a quieting influence on tired nerves. It is all this, but infinitely more. It is the Spirit making intercession for us with groanings that can not be uttered. "Prayer is the working of the Spirit within the soul of man. Prayer is agony at times. It takes strength and courage to pray. George Adam Smith says, "Our Lord's praying times were the times fullest of effort, strain, and struggle." Think of Him in the Garden. "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Think of Him, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Paul prayed "night and day with tears," and we read that the "agonizing prayer of the righteous man availeth much." Christian prayer is more than saying words, and it is more than the hypocritical utterances of the man-honoring Pharisee. McClellan, in his book, "The Mind of Christ," says, "He who could work a miracle with a word, refute His enemies with a sentence, and confront the majesty of Rome with composure, could not pray for Himself without effort, exhaustion, even anguish." There is real agony at times in spiritual praying. "He maketh intercession with groanings that can not be uttered." It is the prayer of intercession. It is prayer that has gone beyond words and has passed out into sorrow and anguish for the lost world. Fraser, in his little book entitled, "Prayer and the Spiritual Life," tells of a man who died on his knees, as Livingstone died in the heart of Africa. He says, "He prayed more and more, and he used to take the map of the world

before him and pray, and look over the different countries and pray for them, till he absolutely expired in his room praying." What a mysterious thing we behold in this instance! A man burdened with the needs of the world, and the Spirit groaning within him for the world's redemption. How few there are who know such prayer! This is the high function of prayer: to intercede by the indwelling Holy Ghost. All Christians are not called to be such burden-bearers, but all Spirit-filled Christians will know something of the "groanings which can not be uttered." There will be special seasons when the Spirit will pray through His Church in this mighty way. The Christian is not to seek these experiences, nor to covet them. It is the Spirit's work, and if the soul is right with God and walking in obedience to the mind of the Spirit, He will bring on these seasons of prayer. I have seen Christians troubled because they did not have that "passion for souls" and that "spirit of prayer" they once had. Now, of course, you can not have "that spirit of prayer" if you are not walking obediently with God, but it is no sign that you are not pleasing God because you have not that great burden of prayer you had a little while back. We must continue in prayer, and "pray without ceasing," but remember these agonizing prayers are not the normal state of the soul, nor do I think the Holy Spirit calls all holy Christians into the Garden to travail in prayer. But such praying is needed in the plan of redemption, and the Spirit will call out the burden-bearers, and it is the duty of the Church to hold their faith and strengthen their hands during the struggle. In other words, "to watch one little hour." Such praying is praying in the Holy Ghost. Such suffering is bearing the afflictions Christ left behind.

But spiritual praying is praying "according to the will of God," for we know not what we should ask for as we ought, but the Spirit Himself maketh intercession for us with groanings which can not be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." We should

never be presumptuous in our praying, nor rash in our asking, and certainly not impolite when addressing ourselves to the Deity, but it may seem to us at times that our words are too bold when they are really the utterances of faith and the boldness imparted by the Holy Spirit. I remember reading somewhere of a preacher who prayed in the presence of other ministers and in his earnestness he used this expression, "O Lord, disgrace not the throne of Thy glory." The brother clergymen thought such words were sacrilegious, and waited on the preacher for an explanation, when he said: "Brethren, I was quoting Scripture; these are the words of Jeremiah." Simple, pure faith commands God. Importunity sounds impolite at times, and the prayer that will not take no for an answer is not always choice in its rhetoric. Jacob says, "I will not let Thee go except Thou bless me." Abraham is insistent and says, "Let not the Lord be angry, and I will speak yet but this once." Moses importunes in strongest language when he says, "Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." David prays imperatively: "Give ear to my prayer, O God, and hide not Thyself from my supplication. Attend unto me, and hear me." The woman of Canaan insisted and urged her case with great importunity, and the disciples would have Him turn her away, "for she crieth after us." Paul said, "For this thing I besought the Lord thrice, that it might depart from me," when praying to have the thorn removed, and exhorts the Ephesian Church to pray "always with all prayer and supplication in the Spirit, and watching thereunto with perseverance and supplication for all saints." James says, "That Spirit which He made to dwell in us yearneth for us even unto jealous envy." (R.V.) I have frequently uttered these words, when in the spirit of prevailing prayer, "I insist, Lord, I insist." They would seem impolite at other times, nor do I think they would be proper at other times, but when the spirit of prayer is upon the soul such language not only seems in place, but seems to be the only language that can give expression to the living voice within. O for more such praying! It is such praying in all the ages of the past

that has moved the arm of God, and it will take such praying again to "bring the Lord God down." How truly the Scriptures saith, "When Zion travaileth she shall bring forth children." All great revivals are born of such praying, and if we would see the mighty work of God we must call on the Spirit to indite our prayers, and "make intercessions for us with groanings which can not be uttered." It is not only more prayer, but more prayer in the Spirit the Church of God needs. There is practically no praying in some Churches, unless you call those "sentence prayers" so common in modern religious societies praying. We are sometimes reminded by our quiet friends "that God is not dead," but they forget the mission of prayer is not to awaken God, but to awaken man. It is a conflict in the spiritual realm, and it is always hard for a man to become desperately in earnest and not become at the same time demonstrative in his appeals. This is true when he is making his appeals at the throne of grace. It is true there is much noisy praying that is not spiritual, but it remains true that when the Spirit maketh intercession for us it is "with groanings which can not be uttered." It is prayer that has passed into an agony.

But prayer is not only suffering, it is a "working force." Prayer accomplishes things. It works, yea, it creates. It brings to pass the things that are not, and accomplishes things that could not be done by any other force. There is no real substitute for spiritual praying. It is indispensable in the plan of redemption. Men are commanded to pray and not faint. It is a Christian duty to pray. Men ought to pray. How few people think of prayer as a working force! That it really does things! We have all thought of prayer in a much too limited sense. We look upon prayer as lost time. It is given a very small margin in our Christian work to-day. It is kept up as a form, but we are glad when it is over. The prayer-meeting is a social hour spent in the study of the Sunday-school lesson. However you may explain it, things come to pass when Christians pray in earnest. It is not easy to see how prayer becomes a

working force in the world of spiritualities, but all who know prayer at all know that prayer is not lost time, but that it adds efficiency to the toiler, strengthens the arm, and nerves the heart for the combat. Luther said on one occasion, "This is going to be a very busy day; I must pray four hours to-day instead of three." John Knox prayed eight hours each day, and was a great worker. All saints who have done a great work for God have spent much time in prayer. The Church in her greatest moments has been a praying Church. It is told how that when John Fletcher, the saint of Methodism, first went to England, he was introduced to the despised Methodists by the caustic remark, "They pray all the time." And the Methodists saved England from a bloody revolution by their praying. It might be truly postulated that the power in the Christian's life is commensurate with his power in prayer. The early disciples said, "We will give ourselves to the Word and to prayer." Prayer was such an important part in the life-work of Christ. His public praying was not as the Pharisees, it is true, but His private praying was on a very high order, and it is frequently said, "He went into the mountain to pray." Judas knew where to find Him on the night of the betrayal because "it was the place where He was wont to pray." Let us "pray without ceasing." Let us pray before we act and after we act. We see this spirit of prayer in the life of Paul. He writes to the Ephesians, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." Let us not forget that prayer is work and very hard work, but work that counts in the Christian warfare as nothing else counts. It is observed by all who have made a study of the great spiritual movements which have regenerated the masses that mighty praying has been the great accompaniment and the great force in the movement. At such times the Spirit intercedes "with groanings that can not be uttered." At such times those who have been hitherto passive in prayer become mighty pleaders. I have recently passed through such a spiritual upheaval, and the prayer was tremendous. For many hours a day some of the people would pray, and far on into the night. It was agonizing prayer, and such praying as only could be done by the

inditing of the mighty Spirit of God. No human being could do it unassisted. They were gripped by a mighty spirit of prayer, and this continued for days and weeks with some. It was not "vain repetitions as the heathen do," but mighty soul-pleading born of the Holy Spirit.

But prayer born of the Spirit has another element in it not often considered. It is a fighting force, as well as a working force. It is a weapon in the Christian warfare. There is a hymn that brings out this thought that praying is also fighting:

"Undaunted to the field he goes;
Yet vain were skill and valor there,
Unless, to foil his legion foes,
He takes the trustiest weapon, prayer."

When Paul gives the Christian armor, he closes the list with these words, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." "For," he says, "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 high places." Spiritual praying is conflict with these powers of the skies.

When Daniel had been fasting and praying for three weeks, the angel told him that he had heard his praying at the beginning but had been hindered from coming by the interference of the Prince of Persia, who had opposed him. This he gave as an explanation for the struggle Daniel had been having in prayer. We are all apt to forget that "we wrestle not against flesh and blood, but against principalities." Is there any wonder that there are mighty pleadings and terrible soul-conflicts at times in the Christian warfare, and that

there come seasons of great soul-darkness at times when we are praying? And then comes what we call the break. Is this not when the powers of darkness yield to this importunate praying as the judge yielded to the continual asking of the woman? Praying in the Spirit is wrestling with the powers of darkness, and it is to this mighty and mysterious power, inbreathed in the soul of man, that these powers have to yield. The English poet Young has expressed this thought in the following bold language:

"As long as Jehovah reigns we are strong,
We by devotion borrow from His throne,
And almost make omnipotence our own;
We force the gates of heaven by fervent prayer,
And call forth triumph out of man's despair."

There are three things which receive a new impetus in the great spiritual awakenings which sweep the life of the Church from time to time: Preaching, singing, and praying. These three forces for the world's salvation go together. There is never the one without the other, for they are the result of the same abiding Spirit. After Pentecost these are the abiding forces of the Church. In the early chapters of Acts prayer has a large place. It was praying and not preaching that brought the Spirit to the disciples. We have seen that preaching of the truth has a place in the preparation for the descent of the Holy Spirit, but "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." In the choosing of Matthias the record is that "they prayed, and said, Thou, Lord, which knoweth the hearts of all men, shew whether of these two Thou hast chosen." After Pentecost "they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." Peter and John were going up to the temple "at the hour of prayer," and without doubt in the spirit of prayer, when the lame man was healed.

When Peter and John "reported all that the chief priests and elders had said to them," "they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven and earth, and the sea, and all that in them is: . . . and now, Lord, behold their threatenings: and grant unto Thy servants that with all boldness they may speak Thy word by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy Holy Child Jesus. And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Apostolic praying was mighty in its results and far-reaching in its influence. It had power to shake the foundations of the throne of wickedness: it emboldened the disciples to preach the Word in the face of a bold ecclesiasticism; it made things shake that could be shaken, that the things that could not be shaken might remain, and it brought fire from the skies to the confusion of the enemies of the gospel. The Spirit brought great prayer life to the early disciples, and He is the Author of all true prayer in the life of the Church throughout all ages. There can be no real prayer without His in-dwelling and infilling. There was great praying in Old Testament times, but one feels when reading the New Testament record that prayer after the Holy Spirit came in His personality to abide in the hearts of His disciples is a new thing. In connection with the coming of the Spirit as the "promise of the Father," Christ puts a new and larger content into prayer. All prayer has value, but the greatest value in prayer is when it is uttered in the Spirit and by the Spirit "according to the will of God." The Scriptures tell us "that we know not what we should pray for as we ought," but He that "searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

Speaking of the Spirit's coming, He said: "And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in

My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." In that day of the Spirit's indwelling the Church received a new prayer life. Prayer to be answered must be prayer offered in the Spirit according to the will of God.

If prayer is not answered it is because "we ask amiss, to consume it upon our lusts." The prayer of the "double-minded man" can not be answered because it is not according to the will of God. The prayers of the unsanctified are defeated by the "spirit that lusteth to envy." It is only to the Spirit-filled man that the promise comes, "Ye shall ask what ye will and it shall be given unto you." And the reason for this is apparent. The Spirit-filled man prays in the Spirit and the prayer is according to the will of God. The Spirit-indited prayer will not have in it the clause "if it be according to Thy will," because if the prayer is born of the Spirit it will be according to His will. Christ's language concerning prayer is very positive. It is "ask and ye shall receive." The condition of such prayer is in the Spirit's abiding.

It is well to look into this thought a little further, and see that effectual prayer is the result of implicit faith in Christ, but this faith is the result of the abiding Spirit. "At that day ye shall know that I am in My Father, and ye in Me: and I in you." Christ said: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Faith must be in our praying, for he that asketh anything of God must "ask in faith, nothing wavering."

Another condition Christ lays down for answered prayer is abiding in Him. If we have broken fellowship with the Son our praying is useless. It becomes a mere jargon of words and senseless mutterings if we do not pray in the Spirit, and we can not pray in the Spirit if Christ is not abiding in the heart,

for we can not have the Spirit without the Son. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

And once more. We must be in divine order if we are to expect answer to our prayers. And the spiritual man is in divine order, for He has promised to "lead into all truth" and the sons of God are led by the Spirit of God. In this connection Christ speaks, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: and whatsoever ye shall ask of the Father in My name, He may give it you." If we feel at times that our prayers are not being heard in heaven, let us stop and seriously consider these conditions, and seek to know the mind of the Spirit in our praying. Let us wait in spiritual communion until we feel the Spirit's yearnings within us. A young friend wrote to me in my early Christian life and said, "When you go into the presence of God to pray, wait until you get the ear of God before you begin talking to Him." He meant by that remark, wait until you are calm in your soul, and the noise and rattle of the world has hushed about you. Then, let us wait in adorable silence before the throne of God until the Spirit moves in our heart and indites the prayer which is according to the will of God.

The Spirit In Unity.

"Endeavoring to keep the unity of the Spirit in the bond of peace."

"Give us the living Spirit of God, and we shall be one. Once on this earth was exhibited, as it were, a specimen of perfect anticipation of such an unity, when the 'mighty rushing wind' of Pentecost came down in tongues of fire and sat on every man." F.W. ROBERTSON.

THE SPIRIT IN UNITY.

"ENDEAVORING to keep the unity of the Spirit in the bond of peace." This theme may seem at first irrelevant to the subject of redemption, but when we consider the words of Christ, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me," we see the vital connection. The world's redemption depends so much on the unity of the Christian Church. What great havoc has been wrought in the Christian ages by the many schisms which have rent the Church in twain! What a cause for blatant infidelity is found in the warring sects of Christendom! Is the cause for such divisions to be found in the Christian religion itself, or is there a unifying principle to bind Christian hearts together and make them one?

There is an attempt being made these days to unite the different bodies of the Christian Church, and many federations are being formed. Certainly there is reason to be thankful for what is being done in this direction, for there is at least an economic value in such federations, but this is not the "unity of the Spirit in the bond of peace" which the apostle calls for. True Christian doctrine is liable to suffer by such federations and the Church become a mere social institution without power to regenerate the world. Unity must not be at the expense of the truth. When the Church has turned from the path of truth, then separation and not unity is the call of the Spirit. The unity must be formed in the Spirit, and that means in and about the doctrines of the Spirit. Christian unity can not be formed where essentials of the Christian faith are denied. So the breaking down of denominational barriers may not argue good for the cause of the Christian religion, but may be the foreboding of a great evil. It may argue the secularization of the Christian Church. These deletions

of doctrinal differences may mean a lowering of the standards of Christ and the uniting of the Church on mere humanitarian grounds, and not on Christian grounds at all. These modern worldly attempts to unite the Church by an elimination of the objectional features of Christianity are likely to result in the setting up of the Antichrist's kingdom. Gnosticism and Neo-Platonism of the early Church tried this and failed, as all such attempts must fail. Antagonisms can not find a common ground of unity. Roman Catholicism and Protestantism has no ground of unity. Nor can we expect perfect oneness of ideas to be the ground of unity. There must be difference if there is to be unity. Things that are exactly alike do not unite, but form a mass. So Christian unity is not sameness, but manifoldness in spiritual oneness. Christian unity is blended variety. The personalities of the Trinity differ, but they are one in substance, purpose, and aim. So Christ prayed that the disciples might be one "Father as We are one." It is noticeable that Christian sects who try to unite around some common ideas soon break into fragments and find cause for disintegration in the very oneness they have formed.

Paul's doctrine of the body of the Church shows clearly that unity does not lie in sameness, but in the diversity of the different parts of the body, and that the ground of unity is in the dependence of the different members upon each other. "Shall the hand say to the foot, I have no need of thee?" "For the body is not one member, but many." "That there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." "Wherein consists the unity of the body? Consists it not in this—that there is one life uniting, making all the separate members one? Take away the life, and the members fall to pieces: they are no longer one; decomposition begins, and every element separates, no longer having any principle of cohesion or union with the rest." (Robertson.) Brethren, we can never be just like each other; our education,

our early training, our different mental make-up, our diversity of talents, our different growths in grace make this impossible, but we can be united in the Spirit of God. Nothing can unite us, and nothing can keep the unity, but the abiding Spirit of God.

We have but to read the many exhortations to preserve this unity to see how difficult a matter it is. Christ said, "the world will love its own," "but a new commandment I give unto you, that ye love one another." How strange that sounds! Christ had to give a new commandment to get the Christians to love each other. There are reasons for our divisions, and they lie partly in the Christian religion itself. The Spirit of God coming to the heart brings out our individualities. He intensifies our personality, and this tends to individualize us. The Christian religion is intolerant and it tends to make its adherents intolerant. Its first law is separation from the world, and after such separation it is hard for the soul to find its place in the body of Christ. It is not until the soul is born of a holy freedom that it can fellowship with those who differ in non-essentials. Religious scruples are usually the cause of schisms in the body of Christ. To be loyal to God we must break with our brother, for at times there seems no other alternative. It does not occur to the soul that perhaps more of the "love that suffereth long and is kind" might prevent the division.

Carnality is at the bottom of most of our strife. "For ye are yet carnal: for whereas there is among you envying, strife, and divisions, are ye not carnal, and walk as men?" Envying one another is a cause of our strife. Christ said, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." If "one member be honored, all the members rejoice with it," for all are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

"Let us endeavor to keep the unity of the Spirit in the bond of peace" by having a higher appreciation of each other. Let us "thank God for the brethren." We can not be perfect without each other. No man can attain to the highest ideal in Christian thought without his brother. The Old Testament saints could not receive the promise without us, "God having provided some better thing for us, that they without us should not be made perfect." When the souls cry from beneath the altar, "How long, Lord, how long?" the answer is, "Wait until thy brethren have been slain with the sword." Paul gave thanks for the brethren. He even had cause to thank God for the imperfect Corinthian Church, for he says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." When Paul was on his way to Rome the brethren came out to meet him, "and Paul took courage, and thanked God." We ought not be a trial to each other, but we ought to be a comfort. Paul was "comforted by the coming of Titus." It was said of the early Christians by their enemies, "See how these Christians love one another!" There were just as many reasons for division then as there are now, but they were bound together by a common sympathy in a common sorrow.

Then let us endeavor to "keep the unity of the Spirit in the bond of peace" by allowing difference of opinion in matters non-essential. "Let us therefore follow after peace, and things wherewith one may edify another." Let us not judge one another in things that are the non-essentials of our faith. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days." There is room for charity in these things, and the unity of the Spirit is broken when we become censorious in our judging of one another. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." Let us not take advantage of this liberty and pass into license. Paul is

the last man to do this, but let us learn to treat each other charitably, and when our brother is "overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering yourself lest ye also be tempted." "All things are lawful to me, but all things are not expedient." We can keep the unity of the Spirit by this law of expediency. There are some things we can do with perfect Christian consistency, but for the sake of the weak brother we deny ourselves in order to keep the unity of the Spirit. We must watch, however, that even in the law of expediency not to bring our souls into bondage to the religious scruples of our weaker brother. We must preserve Christian liberty. We must be careful not to lay a stumbling block in our brother's way. We can afford to forgo some innocent pleasures in order not to offend our weaker brother, "for whom Christ died." This is Paul's doctrine of Christian expediency, and it is a noble one, and if carefully followed will do much to preserve the unity of the Spirit among Christians.

We must keep in mind in our discussion that it is the unity of the Spirit we are talking about, for there is no unity of ideas possible. Only the Spirit can make us like-minded. "Now the God of patience and consolation grant you to be like-minded one toward another, according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

What an example we have in the early Church of the unifying power of the Holy Spirit. When they were "gathered all of one accord in one place," and the "mighty rushing wind" "filled the house where they were sitting," what a divine unity He brought to their hearts! "And all that believed were together, and had all things common." Among these early disciples were great differences of nationality as well as great religious differences. We must not think because they were all Jews that they were all agreed. There were six hundred synagogues in Jerusalem at this time. There were many sects among

the Jews: the Pharisees, and Sadducees, and Essenes, and Herodians, and doubtless among the three thousand some of all parties might have been found; but the Spirit burned away these superficial barriers, and melted their hearts into a brotherly oneness. When the Spirit comes He will do so again, and He will come again.

Let us now look at some of the results of the unity of the Spirit.

And first a larger life for all. I have already said that we can not reach the largest life without the uplifting of our brother, but we can afford to repeat it because it is so essential. In this unity of life there is a blessing for the individual that could not be obtained alone: a larger life to the individual which comes through the larger life of the whole. There is a quickening power in such outpourings that can not be experienced by the individual alone. There is a larger vision which comes through the aggregate experience. There is a synchronizing of the hearts which brings God near as nothing else can bring Him near, for "Where two or three are gathered together in My name there I am in the midst of them, and that to bless." There are Christian graces that can not be received except in communion with the saints. "No man liveth unto himself, and no man dieth unto himself." Paul says, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." And in another place he says, "Ye are my joy and rejoicing." To return to the figure of the body, it will be seen that if my hand suffers my whole body suffers, and that there can not be full health until every member is well. This is perhaps the Scriptural reason for the "assembling of yourselves together." Robertson uses an illustration at this point which is worth repeating. Speaking of the outpouring of the Spirit, he likens it unto a mighty tropical river coming to the Northern Hemisphere. He says: "Just as if the temperature of this Northern Hemisphere were raised suddenly, and a mighty tropical river were to pour its fertilizing inundation over the country,

the result would be the impartation of a vigorous and gigantic growth to the vegetation already in existence, and at the same time the development of life in seeds and germs which had long lain latent in the soil, incapable of vegetation in the unkindly climate of its birth. Exactly in the same way, the flood of a divine life, poured suddenly into the souls of men, enlarged and ennobled qualities which had been used already, and at the same time developed powers which never could have become apparent in the cold, low temperature of natural life."

Christian unity will convince the world that the religion of Christ is the true religion. "That they also may be one in Us: that the world may believe that Thou hast sent Me." Again Jesus said, "By this shall men know that ye are My disciples, when ye have love one for another." What a sad spectacle it is to see Christians divided while the world goes on in its unbelief. Christ says, "If ye bite and devour one another, take heed that ye be not consumed one of another." This is just what happens when the Church is divided. Instead of convincing the world, the Church itself is destroyed. But when the Church is united in the bond of peace then the convincing power of the Holy Spirit is in the midst, and sinners are converted unto Christ.

But there is one more result of Christian unity, and that is the presence of God with the Church. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." There is a wonderful presence of God among a united people. And this presence means peace in the hearts of God's people.

In consideration of these things how earnestly we ought to "endeavor to keep the unity of the Spirit in the bond of peace!" How willing we ought to bear with each other's faults and shortcomings! How careful we ought to be to walk humbly before our God, and avoid doing anything "through strife or

vainglory, and esteem each other better than ourselves" that we may have the "mind of Christ!" In these days of many sects, how we ought to pray that God would keep us from dividing the body of Christ, and thus bringing more schism into the divided Church. Let us seek the—

"tie that binds
Our hearts in Christian love."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

The Spirit In Preaching.

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

"This, ye ministers of God, is your high commission—high, because it holds immortalities within it; high, because your fidelity to this commission will enrich the heavens; high, because recreancy to your trust will augment the woes of eternity."

THE SPIRIT IN PREACHING.

CHRISTIAN preaching is a divine institution. The Hebrew prophets warned, rebuked, and at times thundered in the ears of a profligate nation the words of Jehovah; they spake as they were moved by the Holy Ghost, but they were not in the Christian sense of the term, preachers. Preaching was not an integral part of Judaism as it is of the Christian system. It was an exigence and not a calling. The mission of the prophet was not to deliver a message of salvation, but to warn and rebuke the people when they departed from the Mosaic law. The Christian ministry is a permanent institution, and one essential to the plan of redemption. Judaism, as a system, did not depend on preaching, but the Christian religion perishes without it, for "How shall they hear except a preacher be sent?" "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

John ushered in the kingdom by "crying in the wilderness," and the Spirit anointed Jesus "to preach deliverance to the captives," and "the acceptable year of the Lord." Christ sent the disciples to preach, saying, "As ye go preach, saying the kingdom of God is at hand," but it was not until the Holy Spirit came at Pentecost that the real era of preaching began. After Pentecost the apostles gave themselves "continually to prayer and the word," and when the gospel is to be preached to the Gentile nations Paul is chosen, "a minister and witness."

The Christian religion can not succeed without impassioned preaching inspired by the Holy Ghost. When the Christian Church was awakened out of its long night of Mediaeval Catholicism it was by evangelists of the gospel,

who put the gospel trumpet to their lips and uttered no uncertain sound. What mighty preachers some of these men were! Think of Peter at Pentecost preaching Christ in the world's greatest temple of religion; of John of Antioch, better known as Chrysostom, pouring forth streams of sacred eloquence in the great cathedral at Constantinople; of Ambrose at Milan, convincing by his Christian appeals the haughty mind of Augustine of the superiority of the Christian religion; of Tertullian and Cyprian at Carthage, denouncing the sins of a profligate age; of Savonarola in the Duomo at Florence, pouring forth his prophetic eloquence to the thousands of breathless listeners, who wait to do his bidding; of Luther at Worms, by a few pregnant sentences shaking the Vatican's power from Rome to the farthest convent in Germany; of Wesley, the Oxford scholar, preaching to thousands at Smithfields, and preaching forty thousand sermons during a ministry of more than fifty years; of Bourdaloue, who, at the age of twenty-five, rebuked the haughty Louis of France to his face; of Chalmers, Spurgeon, Edwards, Finney, and a host of others, whose ministry has been just as true but whose talents have not been as great.

What a potent force this Christian preaching has been in the history of the world! What tyrants have been made to tremble on the throne of their lustful power, from Herod to Mary Queen of Scots! What ungodly systems have been thrown to the ground by these mighty ministers of the truth, and what freedoms the world owes to the Christian ministry!

The Holy Spirit is the Author of all inspired speech, and true Christian preaching is inspired utterance of inspired thought. "Holy men of old spake as they were moved by the Holy Ghost." Jesus Himself was anointed by the Spirit to preach the "acceptable year of the Lord," and Paul says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

As preaching is a divine institution, the minister must be divinely called into the ministry. The Christian ministry is a divine calling and not a profession. Christ called Paul into His service with the words, "Arise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee," and again before starting out upon his world mission Paul is separated unto his work by the Holy Ghost. It is the work of the Holy Spirit to call men into the ministry, and it is the prerogative of the Church to confirm that call. There are too many men in the pulpits to-day who have not been divinely called, and it is a serious thing for the man, and a far more serious thing for the Church, to have men in the pulpit who have not received their commission from Christ. The reason for so much false teaching today is because so many have chosen the ministry as a profession, and treat it as such. The true ambassador delivers his message as it was delivered to him, and does not attempt to change it to suit the people to whom he is sent. The Spirit-filled messenger does not tamper with the message, but delivers it in the fear of God. The Church of Christ can never flourish until men sent of God stand in the pulpits and fearlessly deliver the message God has given. Nor is it enough that a man be so-called orthodox in his preaching. Cold dogmatics and lifeless orthodoxy have no saving power. It is not enough that we be true to the doctrines of the Church. The age needs men who are filled with the unction of the Holy Spirit; men whose lips have been touched with "a coal from off God's altar;" prophets of "fiery speech," whose words fall like a hammer upon the hardened hearts of men, and whose words make men tremble in their sin. "For the kingdom of God is not in word only, but in power." Christ said, "My words are spirit, and they are life." Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

It is only those who have been divinely called into the ministry who will be able to endure the trials and hardships incident to the ministry.

Without a Spirit-called and Spirit-filled ministry the Church is bound to apostatize and sink into infidelity, or at least into a cold and lifeless orthodoxy and formalism.

At the close of the apostolic age preaching entered a period of decadence, and was not revived until the fourth century under the preaching of Chrysostom, Augustine, and others. "Then it falls into a long night of obscurity and weakness," until it was revived in the thirteenth century by the preachers of the Crusades. Modern preaching had its birth during the Reformation under Luther, but not since the apostles preached "with the Holy Ghost sent down from heaven" has such mighty preaching been witnessed as during the revival under the Wesleys. During the eighteenth century the Holy Spirit called a large host of men from every walk of life, and anointed their lips with fiery speech and spiritual utterance. The great need of the Church to-day is a revival among the clergy, or if this is impossible, a divine call to the laymen of the Church to receive the anointing of God to carry the message of salvation to the perishing multitudes. The Church needs a fiery baptism on its young Isaiahs and Jeremiahs. We need more heavenly utterance and less human eloquence. The world is waiting to hear the "words of Jehovah," and the "thus saith the Lord." The fiery prophets are all too few. It will take mighty men—men of high intelligence, if not of great learning; men of common sense, whose souls have seen the Lord high and lifted up, and whose tongue is "as the pen of a ready writer." Let us pray and believe that the Spirit will raise up such men by the hundreds to meet the growing and devastating skepticism of the Church; to rebuke the cold formalism of the pulpit, and put to blush the hireling ministry of this commercial age.

Let us turn now to some of the chief characteristics of Holy Ghost preaching, as manifested in all the ages of the Church.

And first it is emotional and passionate. "Men of old spake as they were moved by the Holy Ghost." Spiritual preaching is not mere intellectualities delivered in a fine rhetorical style without life and animation. It is fiery utterance. It is thought liquid with emotion. Words flow like a lava stream from a volcanic center of life. It is the divine voice incarnate in human speech. It is in "demonstration of the Spirit and power," and not with "enticing words of man's wisdom." It is the divine earnestness speaking through abandoned souls and anointed lips of men and women who have been called into the ministry of Jesus Christ.

There must be "divine eloquence" or "fiery eloquence," if the preacher is to move the hearts and wills of men. Jeremiah says, "While I mused the fire burned in my bones." It is written of Christ, "The zeal of Thine house hath eaten me up," and "Never man spake as this Man." Language must be vehement, and there must be a fiery passion in the soul of the preacher who delivers the message of a full salvation to a dying world. "To me," says Longfellow, "a sermon is no sermon in which I can not hear the heart beat." It was such preaching that made Felix tremble before Paul; it was such preaching that almost persuaded an Agrippa to become a Christian; it was such preaching that made the Queen Eudoxia plot the downfall of the Golden-mouthed John of Antioch; it was such preaching that made Theodosius tremble before Ambrose, the intrepid churchman; it was such preaching that brought the wicked city of Florence to the Duomo to hang in breathless silence on the burning words falling from the lips of the dauntless Savonarola, and it was such preaching that rescued the Bible from the Pope, and gave the Reformation to the world; that saved England from a bloody revolution, and rescued this country from the blatant infidelities of Tom

Paine. It will take such preaching to save this country from its sinful pleasures, and rescue it from its paralysis of doubt.

Another characteristic of spiritual preaching is that it is tender and persuasive. Christ had stern rebukes and stinging invectives for the scribes and Pharisees, but He also had tears for the rebellious nation. Paul said, "Knowing the terror of the Lord we persuade men." Holy Ghost preaching, upon the whole, will be persuasive. "The love of Christ constraineth us" will be the testimony of every Spirit-filled preacher of the gospel. It "constraineth us" because "He hath given unto us the ministry of reconciliation." "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Harsh and censorious preaching is not born of the Spirit. When the Spirit-filled preacher rebukes he does so "with all longsuffering and doctrine," for "the man of God must not strive, but be gentle, apt to teach, and patient." There will be pathos in the voice of the true preacher. I do not mean by pathos that sickly sentiment which expresses itself in touching incidents and sentimental appeals, but a pathos born of the Holy Spirit, who fills His anointed messengers with the love of God. "And seeing the multitude He had compassion upon them for they were as sheep without a shepherd." John the Baptist had a peculiar work to do, but he is not the true gospel type of preacher. Christ and Paul are the true types of spiritual preaching, and they mingle tears with their pleading, and soften their invectives with mercy. Holy Ghost preaching should not be rancorous and acrid, but full of divine persuasiveness which appeals to the higher nature, and melts the sin-in-sheathed soul of man. There is a feeling among some preachers that a man is not preaching the gospel unless he is scolding the people, and, as I heard one man say, "Skinning them alive, and hanging their pelts on the fence." I call upon all God's people to rebuke such preaching. We are, I trust, all of us willing to hear the truth, but it should be the "truth spoken in love." Many a

man thinks he is being persecuted for righteousness' sake because the people will not listen to him, when often it is because he has insulted the intelligence of his audience by his unmanly and unchristian presentation of the gospel.

Another characteristic of true spiritual preaching is that it is not boisterous and profanely loud. Noise is not a sign of earnestness, nor is it an evidence of spiritual power. Poverty of thought is often hidden behind stamping foot and the pounding of the desk. Spiritual preaching is earnest and sincere, but not necessarily loud. It is written of Him who spake as never man spake,—

"He shall not cry, nor lift up,
Nor make His voice to be heard in the street:
Reed that is broken He breaks not off,
Wick that is fading He does not quench."
Isaiah 42:3.

The prophet here is speaking of the servant of God who has been anointed to bring salvation to the world, and in glowing language sets forth the tenderness and meekness of the Messiah. The prophet is thinking of the Gentiles who have sunken into decrepitude, and are as broken reeds and fading wicks.

The Authorized Version is unapproachable in its beauty and diction, but fails, as the English language must always fail, to bring out the exact meaning of the original Hebrew. The word to cry is *Ssaak*, which means to scream or advertise oneself. As one has well said, "There is a difference between excitement and earnestness, bluster and eloquence, energy and mere self-advertisement." Cant can never take the place of true thinking, and noisy proclamation is never a real substitute for the spiritual unction which should rest upon the servant of God. In the above verse the prophet sets forth the

gentleness of the manner of Christ's preaching. In the presence of hypocrisy Christ is indignant and unsparing in sharp rebuke, and He never shows mercy at the expense of truth. He never allowed men to continue in self-deception, if a word from Him could uncloak them. He never failed to bring sin into the open daylight of God's judgment. He never condoned or excused willful wrong-doing, but He always had a kind word and an encouraging look for the weaknesses of men who were struggling against the tide of hot temptations and the forces of the underworld. He could detect sincerity as well as hypocrisy, and He ever stood near with the encouraging word to strengthen the fainting heart.

"Reed that is breaking He breaks not off,
Wick that is fading He does not quench."

Wherever He saw the faintest desire to be righteous, He stood by to fan the flickering flames into a holy purpose and a steadfast loyalty to truth. His hand was always outstretched to the sinking soul that cried out, "Lord, save or I perish!" It was His grand mission, and the mission of every true preacher of the gospel, "to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." He came to bear home from the thicket the torn and bleeding lamb. He came to the "lost sheep of Israel."

Another characteristic of true preaching is that it is Christo-centric. Christ is the great theme. The Holy Spirit came not to bear witness of Himself, but to bear witness to the work of Christ finished on Calvary. "He shall take of the things of mine and show them unto you." Preaching Christ does not mean preaching about Christ, but preaching the truths Christ taught when on earth, and the truths the Holy Spirit brought to His waiting disciples. The Spirit-filled preacher will preach "Christ and Him crucified," and not the many so-

called philosophies of the world. The esprit de corps asks for teachers having itching ears, but the spiritual preacher will not, because he can not, yield to this popular demand for entertaining lectures on science and literature in place of the "gospel of Christ which is the power of God unto salvation." It is easy to see that a preacher is not filled with the Spirit when he fails to preach Christ. I knew of a young girl who, after listening to a preacher at a camp-meeting, went up at the close of the preaching and said, "I am sorry you do not know Jesus Christ, for you did not mention Him once in your sermon." What a stinging rebuke, and yet how well deserved it was, for certainly the sermon should have Christ in it somewhere! Jesus Christ is the center of the gospel; His personality fills the gospel message, and no man is commissioned of God to preach in any other Name.

Another characteristic of the spiritual preaching is that it is constructive and edifying. "He gave some apostles, some prophets, some pastors, some teachers, for the perfecting of the saints; for the building up of the body of Christ till we all come unto the full grown man, unto the measure of the stature of Christ."

There are times when the preacher must search out hypocrisy; stir up the indifferent hearts of men, and uncloak those who are hiding behind a "refuge of lies," and point out to those who are building on the sands of a shallow experience that the storms are coming to test their foundations; but in the main it is the preacher's business to build up the "saints upon their most holy faith." A preacher can by injudicious preaching, and, I hesitate to say it, because he can not move any one and he must have a show of success, preach a soul into doubting the work of grace God has done in his heart. The apostles urged the people to hold fast their confidence, and to "stand fast in the Lord."

It is a mistake to say that "if a soul is fully saved you can not preach away their experience." You can rob them of their faith by unscriptural standards and unholy tests of faith. You can pull up the tender plant and cast it upon the burning sands of doubt to wither and die. God says, "I have nourished and brought up children." Let us be done with charlatanism and preach in the power of the Spirit, and God will honor His word in the salvation of souls and sanctification of believers. F. W. Robertson says, "We are forever trying to wring the confession from men that we are right and they are wrong." It is not good for the preacher to assume too much superiority of saint-ship. The saints are not sheep to be mauled and beaten at the will of the shepherd. A true shepherd leadeth the sheep into "green pastures, and beside quiet waters." Paul's motto is, "Not that we would have dominion over your faith, but be helpers of your joy." The preacher's work is to nourish and build up the saints. It is the preacher's work to comfort the soul of the tempted; to stand by the convicted soul and point to Calvary's cross; to stand by the sorrowing heart and point it to the consolation in Christ. "When work grows hard, the combative instincts waken within us till we look upon the character God has given us to mold as enemies to be always probing for the weak spots in the saints' character." The great apostle says, "Who is weak and I am not weak?" There are times when the strongest saint needs comfort and encouragement, and it is folly for the preacher or evangelist to think that because a cloud has come into the sky that the soul has set in apostasy. We are sent forth to shepherd God's flock in the wilderness, and if there was ever a time when the Church of Christ needed comfort and strength it is to-day. "Comfort ye, comfort ye My people." The Church is being assailed from every quarter. "Doubt is contagious." Black doubt is everywhere. The truths of the Scripture are being denied within the Church, and skepticism stalks unchallenged through the world. Let us remember as preachers that the people come up from the workshop where the atmosphere reeks with the malaria of doubt; where the fogs rise like miasmas from the underworld laden with poison.

They come up from homes where religion is mocked and Christ is ridiculed, and oftentimes from churches where the preacher scoffs at holiness of life. They come up from these places "faint yet pursuing." An encouraging word will lift them up and scatter the clouds, but let an unscriptural test be put, or an unscriptural standard be lifted up, and conscientious souls will think the cause of the cloud is within themselves, and will go to doubting their Christian experience. The sick soul needs nursing and not testing. None of us want to be put to the test when we are so sick that we can not lift the head. Do not undertake an operation on the soul any more than on the body until you understand the nature of the disease. In my judgment the lifting of an untrue standard, confusing "carnality" with humanity, is responsible for the "old timers" at our altars of prayer, and for much of the Christian's uncertainty in Christian experience. Let us not be self-constituted inquisitorial agents of the devil to go around and test the fidelity of the saints. Brethren, whenever you see hypocrisy, rebuke it; whenever you see men resting upon false hopes, warn them; but when you see a child of God laboring under strong temptation comfort him, and when you see a babe in Christ struggling with the world lead him gently to that grace wherein we are able to stand, and to that fullness of love and faith which overcomes the world.

The end of apostolic preaching is to bring men to perfection. "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily." The Spirit-filled preacher will preach a full gospel. He has a higher commission than to make men a little better. He is not a reformer. The aim of his message is to present every man perfect. Entire sanctification is the burden of his preaching. I do not mean, brethren, that you are to preach a doctrinal sermon on entire sanctification every time you preach, but that your preaching must have this end in view, and must not stop short of leading your people into an

experience of true holiness. You have failed utterly if you do stop short of this. "We must preach, not to make fiery partisans, and to swell the number of a sect; not to overwhelm the mind with fear, or to heat it with feverish rapture; not to force men to the decencies of life, to a superficial goodness, which will secure the admiration of mankind. All these effects fall infinitely short of the great end of the ministry. We should preach that we may make men perfect Christians; perfect in heart and in life, in solitude and in society, in the great and in the common concerns of life. Here is the purpose of Christian preaching. In this, as in a common center, all the truths of the gospel meet; to this they all conspire; and no doctrine has an influence on salvation any farther than it is an aid and excitement to the perfecting of our nature." I know of no doctrine of the Scripture that does not in some near or remote way relate to the perfection of man. The Bible was not written to set forth primarily doctrines concerning God, but to show the possibilities of grace in the human heart. The Bible is anthropological rather than theological. Spiritual preaching will be versatile, and not limited to a dogmatic statement of any one or more doctrines of the Bible. It will deal relatively with all the great evangelical truths, dealing out milk to the babes and strong meat to those who are spiritually minded enough to bear it.

Brethren, let us not forget our high calling. If we preach with power, we must give ourselves wholly to the work of preaching. We can not be land agents and book agents, if we are going to be preachers. I subjoin a few rules to help us in attaining that passion of preaching that will make our words effective. We must not leave it all to an ecstasy of feeling and to the enthusiasm of the moment. We must have a realization of the importance of preaching. We must keep in mind that "we are ambassadors for Christ," and that we plead with men in His stead. "It is no light thing to speak before men in the place of God." Let us cry out with the earnest preacher who said, "Send me not up thence except thou goest with me."

Your preparation must be thorough. You must wait until your theme has seized your own heart and your soul has felt the force of the truth you are going to preach. Dr. Upham used to say to us in class, "Prepare for Sundays, and not for Sunday."

Study the great themes of the Bible: such as Christ, His atonement, resurrection, faith, justification, sanctification, and the other great doctrines of the Bible.

Come from your knees to the pulpit. Come before your people with the dews of Olivet still on your brow, the thunders of Sinai still in your ears, and the melting love of Calvary still in your heart. Come from the mount of communion with the shine of God on your face, and with enough humility in your heart "to wist not that it shines." Let preaching be your one business. Let others serve tables, but if you become a preacher of power you must make it your vocation and your avocation both. When I was asked to buy lots for future Methodism I answered, "I am not a real estate agent: my business is to preach."

"It is more by the Christian fervor of his sermons than by any endowment of his intellect that a minister must inform the understanding, catch the affections, and bend the will of his hearers."

"Soft words, smooth prophecies, are doubtless well,
But to rebuke the age's popular crime,
We need the souls of fire, the hearts of that old time."

The Sins Against the Spirit.

"Quench not the Spirit."

"It is a singular fact that the very persons who make us think of the word of the Scripture, 'Let him that thinketh he standeth take heed lest he fall,' are never afraid of eternal perdition, while those who are in not the least likely to sin against the Holy Ghost are frequently in fear and trembling lest they fall into it." KUYPER.

THE SINS AGAINST THE SPIRIT.

THERE are several ways in which man may sin against the Holy Spirit. We have spoken in a previous chapter of the hardening of the heart, and have shown that such hardening may become permanent and fatal to the soul. We wish now to call attention to the ways in which the soul may sin against the Holy Ghost. It is well to say on the threshold of the subject that there is much misunderstanding on this subject, and many are made groundlessly alarmed. "It is the result of a defective religious training, and, still more, of the preaching which, culpably ignorant of the deep ways of the soul, prates about many things, but scarcely ever treats the solemn things that pertain to eternity." The sin against the Holy Ghost "does not belong to the broken and contrite heart, but cankers only in the proud spirit that opposes the Lord and His holy ordinances."

We may vex the Holy Spirit by our rebellion and perverseness until He turns to be our enemy. "They vexed the Holy Spirit, and He turned to be their enemy." "My Spirit shall not always strive with man." This is the sin of resistance. Stephen accused the Jews of this sin when he said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye." This resisting the work of the Spirit results in the hardening of the heart, and "doing despite to the Spirit of grace." Let us yield quickly to the work of the Spirit lest we "fall after the same example of unbelief."

We may "grieve the Holy Spirit whereby we are sealed unto the day of redemption." We grieve Him by our sins. The Holy Spirit is the Spirit of holiness, and is not the author of the teaching that we can not live without sin.

Wherefore Paul writes, "Put corrupt communications out of your mouth, and lie not one to another." And put away all "bitterness, and wrath, and anger, and clamor, and evil speaking." The Holy Spirit is grieved by uncharitable conversation; by our criticisms of one another, and our judging one another. The Holy Spirit is loving and kind, and when we become critical, and faultfinding, and censorious we grieve the Holy Spirit. We grieve Him also when we are un-forgiving and unmerciful. We also grieve the Holy Spirit by "foolish talking and idle jesting." We are exhorted to be "sober-minded." Wesley in his rules for a Methodist preacher says, "Be serious." Let your motto be, "Holiness unto the Lord." "Avoid all lightness, jesting, and foolish talking." Our work is a serious work, and we must be serious if we are going to impress our hearers with the solemn truths of eternity. There is too much joking and jesting in our pulpits and camp-meetings, and it is no wonder that there is so little conviction accompanying the preaching these days. After a congregation has been laughing at the preacher's funny stories for an hour, it is not to be expected that they will be serious when the call is made to repentance. Let us not be given to "foolish talking and idle jesting which are not convenient, but to the giving of thanks." Wesley says, "There is a particular frame and temper of soul, a sobriety of mind, without which the Spirit of God will not concur in the purifying of our hearts. It is in our power, through His preventing and assisting grace, to prepare this in ourselves, and He expects we should, this being the foundation of all His after works."

We grieve the Spirit by "inconsiderateness and inadvertence to His holy emotions within us." We must obey the Spirit's voice. We shall find His richest blessing by obeying Him. The Spirit is not "touchy;" He is not easily driven from the heart of the Christian, but, as Wesley so well says: "Frequent breaches will necessarily occasion estrangement between us; and it is impossible that our intercourse with Him can be cordial, when it is disturbed by repeated interruptions. So a man will forgive his friend a great many

imprudences, and some willful transgressions; but to find him frequently affronting him, all his kindness will wear off by degrees; and the warmth of his affection, even toward him who had the greatest share of it, will die away, as he can not but think that such a one does not any longer either desire or deserve to maintain a friendship with him."

When we find we have grieved the Spirit let us turn humbly to Him and seek reconciliation by confessing our fault or sin, and He will turn to us again with consolation and comfort. Let us not malign Him by calling Him a hard task-master, but let us remember He is the Spirit of grace, and remembers our weakness. We shall find Him ready to forgive, and He will readily receive us back into His favor when He finds in us "a broken and a contrite spirit."

Paul exhorts us to "Quench not the Spirit." The Spirit is spoken of as a fire. "He shall baptize you with the Holy Ghost and fire." Fire is one of the emblems of the Holy Spirit. Tongues of fire sat on the heads of the disciples at Pentecost as an evidence of the presence of the Spirit in their hearts. We are warned against quenching this holy fire in our hearts. It is the great work of the Spirit, "to lead the creature to its destiny, to cause it to develop according to its nature, to make it perfect," and if we work against Him we hinder this beneficent work going on in our hearts. But quenching the Spirit has more to do with His work in the Church. How often He is quenched in the service of the Church by our cold formality and set way of doing things! How often He is quenched in His operations! What mighty revivals would have swept this land if He could have had His way! But man has stepped ahead and quenched His mighty Spirit. He is quenched by our unholy activities and fleshly desires. Many are too fond of leadership themselves to let the Spirit lead. We insist upon carrying out our programs as though they were divinely arranged. We leave little and sometimes no margin for the Spirit of prophecy in our meetings. What would the average pastor think if

in the midst of his sermon the Spirit came to a little maid, and put a message on her heart for the congregation? Do you think there would be much of a chance for its deliverance? And yet this is the genius of Christianity. Think of how the Spirit is quenched in the Churches by our "divine services." Christian testimony has almost died out of the Church, and instead of the spiritual utterance of the early Church, the prophesying that was unto "edifying, and exhortation, and comfort," we have Scripture timidly quoted, and little pieces read from slips of paper. Worldly choirs are substituted for the worship and praise of a Spirit-filled congregational singing. What a small chance the Spirit has to "convince of sin, and of righteousness, and of a judgment!" We murmur at his operations, and find fault with His manifestations. We grow alarmed at His workings, and, putting our hands on the ark to steady it, we quench the fire of devotion He is kindling in the hearts of the saints, and leave the church barren and cold. It is considered almost sacrilegious for a Christian to say "Amen!" out loud in church to-day, notwithstanding we still keep on singing, "The gates of hell shall tremble at the shout of praise," and preach about the angelic chorus around the throne of God. How many churches there are who have so quenched the Spirit that their worship is utterly void of His presence and, as I heard of one minister saying, "The Holy Spirit could leave the world, and some churches would not miss Him!" How many saints have been silenced by worldly pastors for testifying to the sanctifying work of the Spirit in their hearts! And then this church will have the audacity to try and "get up a revival." If we want the presence of the Spirit we must honor and obey Him, and not quench Him.

There is a sin against the Spirit which John calls the "sin unto death." This sin has reference to the rejection of Christ as revealed by the Spirit. This is clearly seen by the context. "No man can call Jesus Lord save by the Holy Ghost." It is the mission of the Spirit to reveal Christ to the Church. "He shall glorify Me. He shall take of the things of Mine and show them unto you." To

reject Christ is the sin unto death. To the Jews who had rejected Him Christ said, "Whither I go ye can not come," and "Ye shall die in your sins." The Spirit is not abiding with the Churches that deny the divinity of our Lord. "He that hath the Son hath life, and he that hath not the Son hath not life." Let us be careful how we reject the Christ, lest the Spirit leave us in darkness, and "our house be left unto us desolate."

There is one sin against the Spirit called the "unpardonable sin." This is the sin of blasphemy against the Holy Ghost. The danger of committing this sin has terrorized many souls. I have found many souls who have labored under the delusion that they have committed this sin. The insane asylums are full of such people. It is especially the delusion of people suffering from melancholia or neurasthenia. Kuyper says, "How many souls have not Satan terrorized with the sin against the Holy Spirit; souls who never thought of such a thing; who, on the contrary, had a tender regard for the Holy Spirit's honor in the hope of their salvation, but who nevertheless he decoyed into the fearful belief of being utterly cast away, of having committed the unpardonable sin." Mark makes clear what this sin is. It is attributing the divine workings of the Holy Spirit through Christ to Satan and demons. It is calling the Holy Spirit an unclean Spirit. Mark says, "Because they said he had a devil." Now when the soul has become so debased, the heart so obdurate, and the mind so dark as to call God Satan, holiness sin, and love hate, that soul is past redemption. It is given over to delusion to believe a lie. Truth can no longer appeal when the soul is so degraded. To quote again from Kuyper, who says, "The sin against the Holy Spirit can be committed only by persons who, beholding the beauty and majesty of the Lord, turn the light into darkness, and deny the highest glory of the Son of God's love to Satan and his demons."

Injudicious preaching on this subject has driven souls to despair. Preaching is delicate business, and we ought to be careful how we handle the Word of life. Let it be remembered by all who have the instruction of souls that souls who wish to honor the Spirit are in no danger of committing this sin, and when we find souls concerned about such sin we may be sure they are not in any danger of committing it, for the soul having committed such sin is proud, and haughty, and indifferent about the claims of the Holy Spirit.

The sin of blasphemy against the Spirit is not the sin of final impenitence, although the sin of final impenitence is a sin against the Spirit. Those who have a hard and impenitent heart do "treasure up wrath against the day of wrath and righteous judgment of God." The impenitent are sinning against the Holy Spirit constantly, and are gradually hardening their hearts, and are in a fair way to grieve the Spirit away from their hearts, for "My Spirit shall not always strive with man." The love of God rejected hardens the heart, and what was intended to melt and subdue, if rejected, withers and blasts the soul. "The gospel is a savor of life unto life, and of death unto death." Paul says, "If my gospel is hid it is hidden to them that are lost, in whom the god of this world hath darkened their hearts."

Let men beware who speak lightly of God's Word and work. "He that despiseth God's Word shall perish." To deny the inspiration of the Scriptures is to sin against the Spirit, who is the Author of the Word. "For holy men of old spake as they were moved by the Holy Ghost." Let men beware who speak contemptuously of the "blood theology," for the Son offered Himself through the eternal Spirit to "purge your conscience from dead works to serve the living God." Christ warns us against such sacrilege. Let us be careful how we treat divine things. Let us remember that no man is beyond the influence of the Spirit. He is working with all. He is calling to all, working with all, and we are either yielding our hearts up to his tender and importunate pleadings

and gentle leadings to be holy and without spot before Him in love, or we are being hardened and darkened by resisting His love, and passing gradually but with fearful certainty on to the final doom: into that outer darkness and despair of the soul from whom the Spirit has departed. There is only one safe way, and that is to yield up our lives to His loving call; abandon sin, and give ourselves into His gracious keeping to be led "into all truth," and hence into all light and blessedness.

The Spirit's Warning Against Apostasy.

"To-day if ye will hear His voice, harden not your hearts."

"Love may also be reversed. Failing to cherish, to uplift, and to enrich, it consumes and destroys. This is a mystery which man can not fathom." KUYPER.

THE SPIRIT'S WARNING AGAINST APOSTASY.

"WHEREFORE, as the Holy Ghost saith, To-day if ye will hear His voice harden not your hearts." The Book of Hebrews is a book of warning against the awful sin of apostasy. It contains some terrible passages setting forth the danger of "departing from the living God." It cries out, "How shall we escape if we neglect so great salvation?" and throughout its chapters warns against the sin of turning from the path of righteousness. It exhorts to steadfastness, and urges the Christian to press on to perfection, for the only safeguard against turning back is to press forward. These exhortations are introduced by the expression "Let us." "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." And, "Let us go on to perfection, for our safety is in pressing forward in the divine life." And, again, the apostle urges us to "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "Let us hold fast the profession of our faith without wavering, for He is faithful that promised, and let us consider one another to provoke unto love and good works." Then follows the chapter of those "who through faith overcame the world, men and women of whom the world was not worthy, who in days of great trial and persecution "obtained a good report through faith." And because of these examples we are urged to "lay aside every weight, and the sin which doth so easily beset us," and "run with patience the race set before us," and to this end "let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Spirit warns against apostasy in that the "Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils." The Spirit is warning against this apostasy, and if we will listen to His voice we shall not go astray, for He says, "My sheep hear My voice and follow Me." John says, "Ye have received an unction (the holy Chrisma, or the Spirit of Christ), and know all things, for many Antichrists have gone out into the world," and there is a cry of "Lo here and lo there!" and the Spirit says "Go not after them." Many of God's dear children are being tossed about by every wind of doctrine because they do not know the voice of the Spirit. The din of man's words is in our ears, and we do not hear the voice of the Spirit. Christ says to the Churches, "He that hath an ear let him hear what the Spirit saith unto the Churches." The Holy Spirit will check us if we are being led away into error, for He came into the world to "guide into all truth."

There are certain marks of this apostasy which is spreading over the world and Churches. And the first and most important is the denial of the divinity of Christ, which is so common in the religions of to-day, and I fear too common in the so-called orthodox Churches. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Antichrist whereof ye have heard that it should come; and even now already is in the world." All forms of such denial, whether they be modalistic or dynamical, are antichristian in spirit, and are the beginnings of apostasy from the "faith once delivered to the saints." All religions denying the equality of the Son with the Father are apostate forms of Christianity. This may sound intolerant, but this is the Scriptural test of the faith. "What think ye of Christ?" is the dividing line between apostasy and faithfulness to God. The history of the Christian Church will bear me out in this. Whenever the Church has held lax views concerning the Sonship of Jesus it has soon passed into atheistic denials. The Spirit warns us against the denial of the Son by

withdrawing His presence from the people who do not give Christ the pre-eminence in all things. Some one has said, "There is no second Christ to atone for the rejection of the first." In Churches where the divinity of Christ is denied, and Christ is spoken of as "mere man" or as a "creature of highest order," there is no witnessing Spirit, and no Comforter.

There is a widespread apostasy to-day from the Christ of the Scripture, and in His place is put a mere figment of the rationalistic mind. Much of the religious teaching to-day is Christless. These religions claim as unreasonable the Synoptic account of His Virgin birth, and place Christ on terms of equality with other great religious leaders of the race. And in many of the orthodox Churches Christ does not hold the place He has in the teaching of the apostles. It is only the Spirit-filled man who can have a true conception of the divine Christ. The Holy Spirit is the true Conservator of true religion. When He is not present in the worship of the Church, when His voice is not heeded, it is an easy matter for the Church to drift into liberal thought and cold rationalism until it has plunged into the darkness of atheistic denials and Christless theologies. The theological atmosphere is rife with doubt on the great verities of religion, and only the Holy Spirit can keep the soul from departing from the living God.

The Spirit warns against worldliness and soul lethargy as the beginnings of apostasy. Unless we keep up a continual watchfulness the spirit of worldliness ensheaths the soul, and lukewarmness takes the place of our first love, and we forsake the truth, "having loved this present world." There are thousands of people who have at one time been faithful members of the Christian Church, who have been carried away by the love of the world, and have made a "shipwreck of faith." When the Spirit warns, let us heed the warning. Let us not harden the heart by refusing to obey. "See that ye refuse not Him that speaketh."

Again, the Spirit warns against departing from the living God in the hour of trial and persecution. He says, "Cast not away your confidence, which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, we might receive the promise. For yet a little while and He that shall come will come, and will not tarry." Multitudes have lost confidence in the hour of trial. Christ knew the danger in the hour of testing, and said to Peter, "Satan hath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not." And let us remember when passing through great trial that He is able also "to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." When the clouds of darkness have gathered across our spiritual sky, and spiritual night has veiled His face, and the ear of the Eternal seems deaf to our continuous cries for help, let us cry out with Job, "Though He slay me yet will I trust Him," or, with our Master in His night of suffering, let us with confidence in the eternal goodness of God say, "Into Thy hands I commend my spirit." The Spirit stands by in the night of trial to comfort us. Let us "endure as seeing Him who is invisible."

The Spirit warns against apostasy by urging the soul to press on to perfection. "To follow peace with all men, and holiness without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." We are told to leave "the principles of the doctrine of Christ, and go on to perfection; not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." How many there are who have departed from Christ because they have remained in the first principles of religion; because they have failed to push out into the deep sea of God's grace, and grow in knowledge, and press on to the more "abundant life!" How many there are who have fallen from grace because

they failed to walk in the Spirit, and be led by the Spirit into that "grace wherein we stand," and refused to let the "law of the Spirit in Christ Jesus" make them "free from the law of sin and death!" The Christian's only safety is in a whole heart surrender to the will of God, and to an abandonment of the soul to that entire sanctification whereby the soul is made perfect in love, and filled with the knowledge of His will in all wisdom and spiritual understanding." We must seek the hill tops of Christian grace, or roam in the plains and valleys of a gradually losing experience.

The Spirit warns us of the fearful consequences of apostasy. "The idea of hardening is so awful that with all its unsanctified pity and natural religion the human heart rejects it as a horrible thought. The Bible, nevertheless, speaks of a permanent hardening of the heart. We are exhorted to "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify the Son of God afresh and put Him to an open shame." There is a permanent hardening of the heart when the soul is given over to a reprobate mind because it is beyond feeling. There is a temporary hardening when the soul seems cold and unfeeling. We must not suffer this condition to remain, but hasten to the Spirit and seek His quickening power. In this condition about all the soul can do is to groan, but as Kuyper says in his work on the Holy Spirit, "The Lord hears that groan. There may be no prayer, and the Holy Ghost may be too far gone to enable His soul to pour itself out in supplication; yet so long as there is a smoking flax and a broken reed that vainly tries to lift itself, so long as there is a sense of shame and an inward groan to God for deliverance the Lord inclines His ear, full of compassion,

and the hour approaches when the Sun of righteousness shall dispel the clouds and meet the hardness of his heart."

This hardening process is going on in the world. The spirit of apostasy is upon us. The ear of man has become deaf to the call of righteousness. The spirit of slumber is upon the Church. It is harder and harder to get the Church to come to its privilege in Christ Jesus. Let us pray that the Spirit of God will break up these hardened hearts and melt them with the love of God. We must "oppose this hardening, wherever we meet it, with the leaven of the Word, and pray without ceasing for deliverance from this spiritual plague." Let us "Exhort one another while it is called to-day, lest any of you be hardened through the deceitfulness of sin." "For the Holy Ghost saith, to-day if ye hear His voice harden not your hearts."

The Fruit of the Spirit.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

"They are what they are by His indwelling, and love can celebrate its triumph only by pervading their whole personality with his influence." KUYPER.

THE FRUIT OF THE SPIRIT.

"BUT the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

We are indebted to Paul for a true picture of the carnal man, but we are also grateful to him for the picture of the truly spiritual man. In Corinthians he describes the mature Christian in terms of the love "that suffereth long and is kind;" that "beareth all things, hopeth all things, endureth all things," in terms of a love "that never faileth." In Colossians the Christian is made perfect by putting on, "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, and above all these things love." In Philippians he urges the Christian to think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." But this Christian character is the result of the indwelling Spirit. Such a righteousness as this is not attained by the works of the law, nor does it belong to the natural man. With Paul no goodness can come from the flesh. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Such a righteousness is not attained by works, but by faith in Christ. This is the "righteousness which is of God by faith."

How many there are who are struggling to be good in whom the flesh still has control, and in whom the carnal mind is still enmity against God, and is "not subject to the law of God, and neither indeed can be." True righteousness can not be attained while we walk in the flesh. "God sending His own Son in the likeness of sinful flesh condemned sin in the flesh: that the righteousness

of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The righteousness that pleases God is through the Spirit and by faith. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This righteousness is not attained by growth, otherwise it would not be by faith and through the Spirit. But everywhere Paul speaks of this righteousness as being the immediate work of the Spirit, for again in another place, in speaking of fornicators and adulterers, he said, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And even growing into the more perfect image of Christ, or the perfecting of holiness is with Paul the work of the Spirit. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "This I pray," writes Paul, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense until the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And to the Ephesians he writes, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth."

And this wonderful righteousness is not attained by works of the flesh, "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other, so that ye can not do the things that ye would." But "We through the Spirit wait for the hope of righteousness by faith."

Always with Paul the Christian is a "new creation." There is no commendable goodness in the natural man. Nothing in him to build up a righteous character. The "old man must be put off" and the "new man put on." The natural man can not discern the things of the Spirit, much less attain unto spiritual character. Paul never thinks of a man as of himself able to become good. Whatever there is of goodness in the Christian is the fruit of the Spirit. There is a great difference between natural goodness and the goodness born of the Spirit. With Paul there is only one kind of good man, and that is the saint—the man born of God's Spirit.

It is often said, "He is a good man, but he is not a Christian." A good disposition is not a good character. There is no such a thing as a true genuine morality apart from the morality born of and sustained by the Spirit of God. A human morality—a morality of culture with its polished manners and engrafted ethics—is, in the first place, without root, and therefore without real vital life. Vital goodness must have vital life. Its root must be in God, the eternal source of righteousness. This is brought out in the parable of the vine and the branches. "Every branch in Me that beareth not fruit He taketh away." "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." "If a man abide not in Me, He is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." He is speaking here of character and not of works. Moral veneer is not to be taken as a substitute for that heart purity to which the Christian religion calls man.

Natural goodness is not permanent, but spasmodic and occasional. It has ethical moods. You can not trust it. The natural man can be gentle, but only under certain conditions favorable to gentleness. His benevolence does not spring out of his heart, or, to use a Pauline expression, "bowels of mercies,"

but it springs out of his moods. Natural morality is as a flower plucked from its root.

Another difference between natural goodness and the goodness born of the Spirit is that the first is not full and well balanced, while the latter contains all the virtues as a ray of light contains all the colors of the rainbow. The natural man cultivates one trait at the expense of another. He is generous, but cross. He is just, but not merciful. He is strictly honest, but mean. He has not a full character. The sanctified character is not thus. It springs from one source, and the "fruit of the Spirit is in all goodness, righteousness and faith." The true Christian character is not a disposition, the result of a good parentage, of good breeding, or well circumstanced life: it is vital union with Christ. The Christian can not have love without temperance, nor temperance without patience.

Paul places love at the head of these virtues because it is the *sine qua non* of the Christian life. It is the "bond of perfectness" which binds the other virtues, or gives birth to all the other graces. There are three that will abide, but the greatest of these is love. "Love is the greatest thing in the world." "Every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love." And "He that dwelleth in love dwelleth in God and God in him." And this love, whence is it? Is this love in natural man? This is the fruit of the Spirit. "We glory in our tribulations also, because tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Christ answered the man who came inquiring which is the greatest commandment, by saying, "Love the Lord thy God with all thine heart." "Love is the fulfilling of the law." And without love the other Christian graces are impossible. We shall not be irritable and impatient when love fills the heart, for "Love suffereth long and

is kind." We shall not be envious of each other's gifts when love fills the heart, for "Love envieth not." We shall not think more highly of ourselves than we ought to think, for "Love vaunteth not itself, is not puffed up." We shall not be harsh in judgment, for love "beareth all things, believeth all things, hopeth all things, endureth all things." An angel could not be patient in this world without the love of God in the heart. Augustine said, in substance, "Love God with all thine heart, and then do as you please." Such a dictum is perfectly safe, since with love in the heart all action will be filled with pure motive, and no wrong action can spring out of pure motive.

Against the fruit of the Spirit there is no law. Love as a ruling principle in the heart of man keeps the law, thus annulling it. Love has broken the bondage of the "I must" and transformed the imperative "I ought" into the principle "I love." Love is the soul's gateway into "the glorious liberty of the sons of God."

The fruit of the Spirit will increase and grow. We are to be perfected in love. Perfect in its budding, it will be perfect in its flowering. It will ripen into faultlessness some day, and be without "spot or wrinkle or any such thing" when Christ presents the Church to His own Father, for He is to present us faultless before His throne, "leaping for joy." The first fruits of the Spirit planted in the soul at regeneration, the carnal mind removed at sanctification, are capable of divine expansion throughout the eternal being of the soul. These graces received by the Spirit are matured by the Spirit. There is no moment of Christian development which is not dependent on the Spirit. Being saved by faith we must live by faith. Let us not begin in the Spirit and then expect to be "made perfect by the flesh," for then surely we are "fallen from grace." Spiritual graces grow as do the lilies, "They toil not, neither do they spin." Ye who can not "add one cubit to your stature," how can you add to your spiritual character? We destroy life by vivisection, and

too much introspection is like pulling up the plant to see if it is growing, thus retarding its growth if not destroying it. Feed the soul, look well to the conditions of soul life, and the soul will grow into divine likeness. When once the divine life is implanted, and Christ is "formed in us the hope of glory," the Spirit will continue the work unto the perfect day, working in us mightily. Growth is an unconscious process, and the soul's advance is marked only by those tests and experiences which say to us from time to time, "You are more like your Father." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The Gifts of the Spirit.

"But covet earnestly the best gifts, and yet show I unto you a more excellent way."

"It is an ambition of the most refined character, as it is wholly spiritual; but it is merely ambition; a desire to feel, to enjoy, to possess God and His gifts, to behold His light, to discern spirits, to prophesy, in short, to be an extraordinarily gifted person; for the enjoyment of illuminations and delights leads the soul little by little towards a secret coveting of all these things."

THE GIFTS OF THE SPIRIT.

"AS THE moment of the incarnation drew near, men and women in Israel found themselves lifted up by the Spirit into new regions of thought and endowed with new powers of expression." But how much truer this was after Pentecost, when the mighty Spirit of God had fully come to the hearts of the disciples. They found themselves endowed with spiritual gifts. In the New Testament new attributes are assigned to the Spirit, corresponding to new gifts bestowed upon men. The Spirit of wisdom is bestowed. Wherefore it is written, "Look ye out among ye seven men of honest report, full of the Holy Ghost and wisdom."

Let us notice some things about these gifts of the Spirit. First, Paul would not have the Church ignorant concerning these gifts, and exhorts the Church to covet earnestly the best gifts, and yet he says, "I show unto you a more excellent way." With Paul the graces of the Spirit are superior to the gifts of the Spirit. Faith, hope, and love are greater than the gifts, because the graces are evidences of character, while the gifts are not necessarily so. The graces are to abide, while the gifts will pass away. The gifts are for time, the graces are for eternity. To have the gifts without the graces is to "become as sounding brass and tinkling cymbal." With Paul love is the "greatest thing in the world." Then with Paul there is a distinction to be made between the gifts. It is better to prophesy than to speak with tongues. "For greater is he that prophesieth than he that speaketh with tongues." But the same Spirit is the Author of the "diversities of gifts," and "the manifestation of the Spirit is given to every man to profit withal. These gifts of the Spirit are given to the Church, and not to any one member of the body. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit."

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." If the Church would live in the power of the Holy Ghost there is no reason why these gifts of the Spirit should not be in the Church. The Spirit coming upon the Church would dispense these gifts to the members of the Church "according to the grace given to us." If the baptism of the Spirit is for the Church of to-day, I do not see why the gifts of the Spirit are not for the Church of to-day. There are "differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God that worketh all in all." I believe when the Holy Spirit comes to His Church He bestows these gifts, but that in certain ages, according to the need, one gift may be given at one time and the other gift at another, according to the need of the hour. The gift or manifestation of the Spirit may differ according to the demand of the hour. In the introduction of the Christian faith all the gifts were bestowed in remarkable power, the gifts of healing and speaking with tongues being most prominent. There are times when God must show forth His power and vindicate His gospel with "signs and wonders," but it is wrong for the Church to think that the gifts are the all-important thing. The holiness of life is the greatest of the power of the Christian religion. The sanctified man is the greatest product and the greatest evidence of the power of the gospel. Much greater than the wonder worker. The Spirit cleansing and dwelling in the heart of man is essential to man, but not the gifts of the Spirit. It is wrong to say that the Spirit is not present with the Church because the gifts—that is, those gifts which manifest themselves in the outward—are not present. "The kingdom of God is not meat nor drink, but righteousness, peace, and joy in the Holy Ghost." There is great danger in seeking the gifts of the Spirit that we shall forget the essential elements of our religion: faith, hope, and love. Often, as in the case of the Corinthian Church, the possession of gifts leads to spiritual pride, yet on the other hand we should not deny the fact that the

Spirit has gifts for the Church which are to be received in humility and thankfulness.

The first in the list is wisdom. And how much need there is of heavenly wisdom! Human wisdom is of little or no account in the conflict with the principalities and powers. What subtle arguments the devil has! and how soon we fall if we "lean to our own understanding!" There is a gift of heavenly wisdom promised to the Church, and how she has been able to baffle her enemies in all the ages of the world. How the great and mighty of this world have fallen before the wisdom of the little ones whom God has anointed with His Spirit of wisdom! The wisdom of this world is foolishness with God. "The Cyrenians, and the Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spake." Paul said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." We too may have that power and wisdom, for "Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption." James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth liberally and upbraideth not, and it shall be given him." Now what is this gift for? Certainly not to make us proud and haughty, but to enable us to know the wiles of the devil and to defeat his plans. "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." How much the Church needs this gift! More than she needs the

gift of tongues or the gift of healing, and yet how few people we find coveting earnestly this best of all gifts. Let us earnestly seek this gift which God will bestow liberally upon all who ask in faith.

"To another is given the word of knowledge." There is a tendency on the part of some to decry knowledge. It would be hard to decide whether the Church had suffered more from the over-educated, or the educated ministry who have not the Spirit, or the ignorant ministry that for want of a better education has given false interpretation to the Word of God. We can never pay the debt we owe to the great scholars in the Church, and because some, having not the Spirit, have gone astray from the word of faith and have turned to rationalism, we must not cry down education. No Church has succeeded with an uneducated ministry. Ignorance is not a help to piety. All the great reformers have been educated men. The disciples were not unlettered men only in the sense that they were not educated in the rabbinical schools. They understood the Greek and Hebrew and spoke the Aramaic. They knew the prophets and the history of the nations of antiquity. They sat at the feet of the Great Master for three years, learning from His public ministry and having the benefit of His private instructions. They must have been well trained men before the Spirit came upon them. Wesley, who called many of the uneducated class into his itinerancy, told his preachers that if they had no taste for reading to get out of the ministry. Paul tells Timothy to give attention to reading and to doctrine. The Church owes a debt it can never pay to the great apologists of the second century, such as Justin Martyr and Origen, for their noble defense of the gospel when such men as Celsus and Lucian were denying the faith. The Reformation owes much to such scholars as Melancthon, and Erasmus, and Calvin. The Wesleyan revival was carried forward by such scholars as Wesley and Fletcher. The Spirit has always raised up great scholars, and given to them the word of knowledge. When we are making light of education, as is the tendency for some to do, and are

pointing to the dangers of an education and to certain men owned of God who have not had an education, let us remember how much we owe to the scholars of the past. Moody could not have preached if such men as Wickliffe, Erasmus, and Tyndale had not been able to translate the Bible into the English language. Multitudes would be unable to read the Bible, if such men had not had the knowledge to translate them for us. I have written this note of warning because there is a tendency among people who preach concerning the Spirit to think that when the Holy Spirit comes we need no other teacher. He is the Great Teacher concerning spiritual matters of the soul, but He does not impart much useful knowledge by a direct method. He inspires and puts a burning desire into the heart for higher things. How many are there who, when awakened by the Spirit and led into a life of consecration, have not had a great desire to be educated? The Holy Spirit is the Author of such desire, and it behooves us to follow His leadings. After my conversion the first two books I bought were the English Bible and the English Grammar. There is an intellectual awakening. Adam Clarke was considered the greatest dunce in the school. A visitor to the school, upon being introduced to him as the biggest dunce, laid his hand upon his head and said, "You will be a great man some day." Adam Clarke said he felt something snap in his head. He became the great linguist of Methodism, and his commentaries have been the fountain of knowledge for many generations. The Spirit would redeem us from all ignorance, and waits to give the word of knowledge to His Church. The Holy Spirit is not the Author of ignorance.

"To another faith by the same Spirit." We must not confuse this with saving faith. This is a faith given by the Spirit to the Church—to the saved ones. There have been men in all ages of the Church who have had marvelous faith. This gift does not show its workings always in the healing of the sick or the performing of great works, but in the clearness of vision by which the soul sees God. Abraham had great faith, but we do not read of his performing

miracles. He believed God and it was counted to him for righteousness' sake. Many a poor woman struggling against great odds and keeping a strong faith in God the meanwhile has this gift of faith. Faith does not always operate in the outward things. To maintain a quiet and abiding confidence through dark and stormy days; to rest contented and happy in days of adversity; to hold an unwavering trust in God when Providence is casting gloomy shadows across your path; to be able to say with Christ when on the cross of sacrifice, and when all is dark and mysterious about the soul, "Father, into Thy hands I commend my spirit," this is to have a gift of faith. To say with Abraham when the divine voice has called you to offer the child of your hopes and the son of promise, "The Lord will provide a lamb," this is the gift of faith. To hold steadfast an unwavering confidence in the work of Christ in an age of gross skepticism is to have a gift of faith. The Spirit has imparted this gift to His Church in all ages. Witness the Waldenses holding forth the Word of Truth during the dark ages. Wickliffe, Huss, and Jerome standing for the truth in the age when the Church was buried in dead formalism. Witness the many who by faith have "subdued kingdoms, and wrought righteousness, and stopped the mouths of lions." The Spirit will keep faith bright in the bosom of the Church. After nights of doubt and skepticism the faith of the Church shines more resplendent and pure. When rationalism was at its highest point in Germany, and Deism was the religion of the educated in England, the Holy Spirit poured out the light Wesleyan revival. Universal doubt is impossible. Faith can not depart from the world as long as the Spirit is working out redemption's plan. Let us not give way to doubt and fear; remember the Spirit will keep alive in the heart of His Church the true faith. We sometimes speak and act as if the enemy might destroy our religion. Let us be watchful and contend earnestly for the faith once delivered to the saints, but let us trust to keep the Church of Christ true, and in days of growing skepticism pour out upon the Church the gift of faith.

"To another the gifts of healing by the same Spirit." It would be hard to say anything that would meet the approval of all on the question of healing. There is much being written and preached on the subject that is not Christian. There are many theories that are a long way from being Christian, and some that in the man are Christian and yet need modifying. "Divine healing" was never a doctrine preached by the apostles, and, as far as the records of their preaching go, it never had a large place in their thought. We are in danger these days of reducing the great gospel to a mere question of healing the body, and the great doctrines of the gospel are being lost or at least neglected in the strong emphasis laid on healing. Christian Science and the Emmanuel Movement are diversive of the true gospel. They put the emphasis where the Gospel does not put it. Let us try to get the mind of the Spirit on this subject. Certainly the body is not left out of the plan of redemption, and because it holds such an important place there is room for the gift of healing in the Church of Christ. The "body is the temple of the Holy Ghost." Healing had a great place in the ministry of Jesus. "He healed all their sick." He gave power to those He sent out to heal the sick, and the apostles exercised that power after Pentecost. But healing the sick is not a necessary part of the gospel. There are reasons why in the plan of God for the soul a sickness might be for the glory of God. The Church has not shaken off the old Jewish belief that to be sick is a sign that you are not right with God, or that you have not the faith you should have, and many make the healing of your body the test of your salvation. The disciples asked Jesus concerning the blind man, "Did this man sin or his parents?" Jesus answered, "Neither, but that the works of God might be made manifest in him." Paul left a friend sick at Miletus, and advised Timothy to take a little wine for his stomach's sake. There is much in the gospel to encourage us to pray for our sick, and to believe for their healing; and it is only when we make up a lot of theories, and enter upon many fanciful doctrines that we do harm to the gospel, and run into grievous errors which bring a snare upon the soul and serious divisions in the Church. We are

exhorted to pray for the sick, and in one place to anoint with oil, but even a custom of the early Church is not binding. If the Holy Spirit is allowed to abide in the Church, He will quicken our mortal bodies by the Spirit that dwelleth within us, and He will heal the sick among us without the Church giving so much of its time and thought to the subject of healing. Nor must we forget the important part the body plays in the plan of redemption, and that it is the Spirit's intention to redeem the body from its ills, and raise it up at the last day, "a glorious body." Let us not get in bondage over so-called divine healings and healers, but let us give ourselves to the Holy Spirit, who is working out our redemption for us.

"To another the working of miracles." Christianity is a miracle ever present to the mind of man. Given Christianity, who can doubt the power of a supernatural religion to work miracles? All that the critics have said about the impossibility of miracles because the laws of nature are fixed and can not be changed is absurd. A miracle does not change any law, but merely suspends it at a point where the divine will is at work. To raise one's arm does not change the law of gravitation, but merely suspends it by the putting forth of the energy of the will. Men deny miracles because they deny all supernatural phenomena. "A miracle is a divine event to attest some messenger sent or some message given." All miracles are not of a material nature. Here again we must seek the mind of the Spirit. It is so easy to run after the spectacular, and to think that "divine healings" and wonders in religion are from a divine source. We are apt to say that "no man can do such things except God be with him." There are many strange things done in the name of a miracle, which are not of divine origin. There is magnetism, and hypnotism, and mental suggestion theories all claiming their thousands of votaries, but the Church must not go after them. Nor must the Church deny the power of God to work miracles. Nor should she rest upon them for her faith. It was only after the Jews had refused to believe Christ's testimony of

Himself that He said, "If ye believe not Me, believe Me for My very works' sake." There are times when unbelief is rampant, in which God may show forth His power in miraculous workings, but miracles are not essential to the gospel. When God works a miracle it is with a moral end in view. When He worked the miracles by the hand of Moses it was to convince both the Israelites and Pharaoh that He was superior to the gods of Egypt. When Christ worked His miracles it was to aid the people to believe in His Messiahship. But the gospel lives independent of miracles, and they can never be the greatest proof of the divine origin of the Christian faith. Satan can work miracles. But Satan can not change the wicked nature of man's heart, and hence the greatest proof of the Christian faith being a religion sent from God will be its holy characters. There are times when miracles may serve a high purpose in the Church, but they are not to be looked upon as essential to the true life of the Church. It is not correct to say that they passed away with the apostolic age. Nor is it correct to say that if the Church would return to apostolic life and faith that we would see the same miracles wrought out to-day. He does not lead us with the pillar of fire or pillar of cloud any more. We must allow that the Spirit will do in one age what is not necessary to be repeated in another. Without a doubt there was a greater need of miraculous workings at the time of the introduction of the Christian faith than in the days when it is the accredited religion of the world. But there may be times and places in the world where the miraculous would be as necessary to-day as then. In the heathen world, where idolatry has enthralled the mind, it is reasonable to think that the Spirit would be more likely to work in a miraculous manner than in a country like ours, where the gospel has been rejected. Christ would not work a miracle to please the curiosity of Herod or pander to his unbelief. Without a doubt miraculous power has been given to the Church in all ages, and the Church itself is the greatest miracle of all. There is a great danger in these days of teasing God to pander to the unbelief of a degenerate people, and to feel that if we could work a few miracles then

the people would believe the gospel. This is not so. They would simply explain them away on scientific grounds. I was riding with a skeptic not long ago, and he said, "If God had made a revelation of Himself I should think He would have written it on the sky so that no one could be mistaken." I said, "If He had you would have explained it away on scientific grounds." Some men would not believe though one rose from the dead. Let us not clamor for signs and wonders or miracles of healing. Let the Spirit work. I believe the greatest miracle for this age is an unselfish man, one who can throw off the worldliness and step out into the light of purified manhood and deny worldly lusts, and follow after righteousness. Pious living, that is the miracle that is needed these days. In these days of wonder workers and "divine healers" and pretentious charlatans I question if miracle working would lead many to the acceptance of the gospel in its work of purifying the heart. There are too many now who run after the spectacular and who are feeding their souls on the phenomena of religion, while their souls are hungering for the Bread of Life. We can trust the Holy Spirit to work. I am sure He is pleased when we seek the holy life, and if He sees fit to give to the Church the working of miracles let the Church fall down in humble gratitude and worship the Giver.

"To another prophecy." Paul says follow after love and desire spiritual gifts, but rather that ye may prophesy. It has been a mistake, held by the Church for many years, that prophecy meant to predict the future. The prophet's great work was not to predict the future, but to reveal the truth. The great prophets spoke more of their own times than they did of the future. True, they did predict things of the future, but their great work was to reveal the spiritual things of God. "He that prophesieth speaketh unto men unto their edification, and exhortation, and comfort." Paul says it is greater to prophesy than to speak with tongues. He gives prophecy high rank among the gifts, because it builds up the Church in truth. "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged

of all." This gift penetrates the conscience, and is the Spirit speaking through the Church, convincing of sin, and of righteousness, and of judgment. Let us desire earnestly that gift.

"To another discerning of spirits." When we think of the many false Christs which have gone forth into the world, how necessary the gift of discernment is to the Church. I shall speak of this under the anointing of the Spirit later.

"To another divers kinds of tongues." The gift of tongues has agitated the Church on several occasions, and in some instances has brought disaster to the Church. The reason perhaps for this is that it is historically, more than the other gifts, connected with the Pentecostal account, and in the Book of Acts is mentioned as accompanying the baptism of the Spirit. It agitated the Corinthian Church and called for the apostle's warning and gentle reproof. Paul treats the case in the fourteenth chapter of 1 Corinthians. This will be discussed later. This gift is said to have broken out in the Church of Edward Irving in London, and it is said to have ruined his work, and Irving died a broken-hearted man. It is agitating many people to-day. The present-day phenomenon is difficult to understand. Many good and holy people believe it to be a genuine gift of the Spirit, while other equally good and holy people think it is a pseudo-gift. That some strange phenomenon has broken out among the people is apparent. Some account for it on psychological grounds. What I have seen of it has not convinced me that it is of divine origin. It was first thought to be a gift of a foreign tongue, and many, believing that they could speak the language of the heathen, went to the field only to find out that they could not speak the language. The leaders of the movement have changed their attitude, and now speak of it as a heavenly language given as the evidence of the baptism of the Spirit. The error of the movement, and a serious one, is the teaching that this gift is the only evidence of the baptism

of the Spirit. Some of the leaders are now seeing this mistake. During a meeting the writer was holding in Oakland during the summer of 1909, one of the leaders publicly acknowledged his error. Others did so in private. It is true the Scriptures do teach that on several occasions when the Spirit was poured out upon the disciples the gift of tongues followed, but nowhere do the Scriptures teach that the gift of tongues is the only evidence of the baptism of the Spirit. One thing that has impressed me that is strange and unscriptural about this modern tongue movement, is that the gift seems to come only after prolonged seeking and much anguish of mind. There is also much censoriousness in the movement, and very little of that Christian charity which was so characteristic of the disciples. The movement, however, has had a good effect in calling the Church back to the recognition of the supernatural work of the Holy Ghost, and whilst many have been led astray let us hope that the Spirit will make the movement a blessing to the Church. The error of the movement is in making the gift of tongues the only evidence of the baptism of the Spirit, which is unscriptural, and in laying too much stress on one of the minor gifts of the Spirit. It does not say that the Samaritans received the gifts when they were baptized with the Spirit. The fact that such a gift accompanied the outpouring of the Spirit on several occasions is not a Scriptural ground for making it the only evidence of the baptism of the Spirit, any more than it would be Scriptural to say that the tongue of fire which rested on the heads of the disciples at Pentecost is the only evidence of the Spirit's coming. Paul's treatment of this gift in the fourteenth chapter of 1 Corinthians is one of the most difficult of explanation. The best I have seen is F. W. Robertson's lectures on Corinthians, and for the benefit of those who may not be familiar with that work, and because of my utter dependence upon that work for what I would give, I deem it best to give a full quotation.

"I believe that the gift was a far higher one than that of the linguist. And first for this reason, amongst others, that St. Paul prefers prophecy to the gift of 'tongues' because of its being more useful, since prophecy edified others and tongues did not. Now could he have said this if the gift had been the power of speaking foreign languages? Was there no tendency to edification, no profitableness in a gift which would have so marvelously facilitated preaching to the nations of the world? We will proceed to gather the hints given of the gift, and of the gift itself, which are to be found in this chapter. We gather first that the 'tongues' were inarticulate or incoherent: in the second verse it is said, 'No man understandeth him.' And lest you should say this is just what would be true of foreign languages, observe that the tongues spoken of were rather of the nature of impassioned utterance of devotional feeling, than of preaching intended to be understood. The man spoke with tongues 'Not unto men, but unto God.' And what is this but that rapt, ecstatic outpouring of unutterable feeling, for which language is insufficient and poor, in which a man is not trying to make himself logically clear to men, but pouring out his soul to God? Again, in the fourth verse: 'He that speaketh in an unknown tongue edifieth himself.' Here we find another characteristic point given: this gift was something internal, a kind of inspired soliloquy, or it may be meditation uttered aloud. . . . From the thirteenth verse we learn that it could be interpreted. And without this interpretation the tongues were obviously useless. The gift might be a personal indulgence and luxury, but to the world it was valueless: as in the fourteenth verse, 'My spirit prayeth, but my understanding remaineth unfruitful.' Now, if it had been a foreign language, it would have been simply necessary that the interpreter should be a native of the country where the language was spoken. But here the power of interpretation is reckoned a spiritual gift from God as much as the power of tongues: a gift granted in answer to prayer. "Wherefore, let him that speaketh in an unknown tongue pray that he may interpret."

Let us covet earnestly the best gifts, yet show I unto you a more excellent way. No one is able to say how much of the present movement is real or how much is spurious. No one will deny, who believes in the Spirit and in the supernatural working of the Holy Ghost, that the gifts of the early Church may be repeated any time in the life of the Church, but it is not safe to place an undue emphasis upon a gift of minor importance and claim more for it than a fair and candid interpretation of the Scripture would warrant. The Spirit and not His gifts are essential to Christianity. We do not deny the supernatural in Christianity, nor do we deny the possibility of the return to the Church of all the gifts of the Spirit at any time when the Church is in a state to receive and the glory of God would be advanced, but it is quite possible that in the advent of Christianity the miraculous display of God's power was more necessary than it is to-day. Miracles and signs are in no sense necessary to establish the truth of the Scripture. In this scientific age everything is explained away on phenomenal grounds, and I can not see where men would be led to believe in Christ by the Church receiving the gifts. It is true, we do not honor the Spirit in this age as we should, nor has He place of honor in our worship He had in the early Church; and when we give Him a larger margin in our worship, and honor and obey Him, He may seem pleased to bestow such gifts as will help the Church in its present-day struggle against the powers of darkness.

Note.—For up-to-date information on Glossolalia, the reader is referred to the book "Speaking in Tongues" by Dr. Donald S. Metz, Nazarene Publishing House, Kansas City, Missouri.

The Spirit and the Christ.

"And lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.

"Jesus had an earthly origin, and in that origin, as these apostles well knew, He was differentiated from every other by the fact that, from the first moment of His existence, He was absolutely pure,—that He was possessed of a Spirit of holiness which overbore all temptations even to the slightest evil, and made Him continuously and perfectly a doer of the will of the Father." JAMES ORR.

THE SPIRIT AND THE CHRIST.

IT is not within the province of this chapter to discuss the triunity of the Godhead, but to speak of the work of the Spirit in the filiation of the Son. And, more than this, to show the place the Spirit had in the entire sweep of the mystery of the Incarnation. The Spirit's work is seen in the entire unfolding of the plan of redemption in the life, death, and resurrection of Jesus Christ. It can be said, without irreverence, that the Spirit is the Author and Finisher of the Incarnation. The Spirit's work is seen in every important step taken by the Redeemer of men, and He who announces the personal advent of the Spirit, and promises to send the Comforter to the hearts of His disciples, is Himself born into His mission, and carried through the trying ordeals of His redemptive work, by the same Holy Spirit. Nothing is more vital to Christianity than the doctrine of the Divinity of Christ. Christianity at once loses its moral and spiritual force when it denies the equality of the Son with the Father and the Spirit. And when I speak of the dependence of the Christ upon the Spirit, I mean the Incarnate Christ. The Son is subordinate to the Father in the mediatorial work. This is the true idea of Sonship. As Redeemer He entered into man's limitations, and in taking on the form of man He took on man's infirmities. He is both essential divinity and essential humanity. There have been many theories advanced to explain this great mystery: the Apollinarian, which says the Logos took the place of the human soul, thus denying the rational soul in Christ; the Nestorian, which speaks of the two distinct natures of Christ; the Monophysite, which says the two natures were fused into one, making another nature neither human nor divine, and the Adoptionist theory that Christ was adopted by the Father. But the Church has ever guarded the truth of the Sonship of Christ, and the consciousness of the Church refuses to accept anything less than the creeds of the Church have

given it. He is both very God and very Man. These two expressions of His personality are clearly taught in the Scriptures, and at times the human is very evident and at times there are those "inburstings" of the divine glory such as we see at the Jordan's bank and on the cedar slopes of Mount Hermon, when He was transfigured.

The Spirit gives birth to the Incarnate Christ. The creed of the orthodox Church says, "I believe in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary." There is much denial of this clause of the creed to-day, and it is looked upon by many of the modern Church as ignorance to believe in the virgin birth of Jesus. But if any part of the life of Jesus can be believed, certainly His birth should be. It all rests upon Scripture, and the Scripture says, relative to His birth, not only that He was "born of the Virgin," but that He was "conceived by the Holy Ghost." Matthew says, "Now the birth of Jesus was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." And Luke, who said he "had perfect understanding of all things from the first," and who gives us the most detail of the birth of Christ, writes that the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Incarnate Mystery! How man ought to humble himself in the dust before such sacred truths! To deny the virgin birth of Jesus is to deny the Holy Ghost. So I am right in saying that the Incarnate Lord is conceived of the Holy Spirit. The Spirit is "Author of the corporeal and material life of Jesus." We know very little of the history of the Christ until in the fullness of His holy manhood He stands upon the banks of the Jordan to fulfill all righteousness, but we have little glimpses, such as the statement that "He grew in wisdom," and at the age of twelve confounded the doctors of law in the temple. We are sure, however, that He lived a perfect life, and that such a life was supported

by the Holy Spirit. It is not wise to speculate as to how much consciousness He had of His divine mission during these years that He was subject to His parents, but it is certain that, when He stood on the Jordan's bank, and "the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him: and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased," a larger consciousness of both His Messiahship and mission came to Him. The Spirit did not come to Him as a mighty rushing wind, nor as a "refining fire," but as a gentle dove, for to One so perfect and obedient there is no resistance, there is nothing to dispel from the heart, no inward foe to drive out, no heart to cleanse, and no will to subdue. In this descent of the Spirit there is for Christ an induction into the work of His Messiahship, a larger witness to His consciousness of that Sonship which as a boy at Nazareth He had felt in a measure, and the anointing for service spoken of by Isaiah the prophet, "He hath anointed Me to preach the gospel to the poor." This is the only place where anointing is spoken of as being alone for service. But this anointing comes to One who has no need of cleansing.

We shall now trace the Spirit's work in the unfolding of the life and work of the freshly anointed Son of God, and we are told by Luke that, "Jesus being full of the Holy Ghost returned from the Jordan, and was led by the Spirit into the wilderness being forty days tempted of the devil." The anointed Messiah must now prove Himself able to succor them that are tempted, and to do so He must meet temptation and resist it to the fullness of the power of man's malignant enemy, the devil. This is not a farce, but a real struggle in which the Christ is supported by the Holy Spirit. This is the crucial hour for the Son of man and the crucial hour for the human race. This is a tragedy in the life of Christ equaled only by the awful struggle in the Garden, and the agonizing death on the cross. He who has been appointed of God to be the Messiah, and He who has volunteered to redeem the race must now make the

personal choice, and enter the personal conflict. He does not become in reality the Messiah until He has made this personal choice. How can the holy man be tempted? Why, He is the only one that can be truly tempted. Temptation is not sharp and real until the Holy Spirit has come and revealed the true nature of holiness and the true nature of your mission. The cross is not seen in its true sacrificial meaning until the Spirit has revealed it. Whatever might have been the consciousness of Christ concerning the cross prior to His baptism we do not know, but we do know that He begins to see shortly afterward that He is appointed unto death, and in the Garden He makes the personal choice over against the three times attempted effort of the devil to turn him from the divine plan of suffering and death. He makes the personal choice, and if I may say it the Messiah self-hood dies to the world and lives unto God. That is, He has chosen the way of the cross and refused the glittering offers of sin. The redemptive Messiah, is the result of the struggle. And why are the sanctified tempted? Because God wants your personal choice. It is one thing to choose to be holy, it is another to choose to go to the cross. Having been made holy by the creative work of the Spirit, we then have to choose to be holy with the shadow of the cross athwart our path, and choose to suffer with God and for God. Temptation is necessary to bring this personal consent into the experience. Before His baptism Jesus is the Messiah without the full consciousness of the cross, but after the trial He is the Messiah with that full consciousness. It is a great thing to be willing to be holy, but how much greater it is to be holy with the full consciousness of all one must needs suffer to be holy. There is no glory comes to God in a man being holy unless that man is holy by his full consent. Hence the command to Adam not to eat of the tree. Adam failed to choose to be holy over against the alternative to be unholy. It is here where Christ conquered and won the victory for the race. And after the temptation, "Jesus returned in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about."

"Jesus returned in the power of the Spirit." There is fuller consciousness of His divine mission and a greater consciousness of strength to perform that mission as a result of the temptation. But not only in the crises of His life is Jesus upheld by "the power of the Spirit," but in His daily life He is upheld and guided. He lives in the power of the Spirit. "Jesus had an earthly origin, and in that origin, as these apostles well knew, He was differentiated from every other by the fact that, from the first moment of His existence, He was absolutely pure,—that He was possessed of a Spirit of holiness which overbore all temptations, even to the slightest evil, and made Him continuously and perfectly a doer of the will of His Father." He spake by the Spirit, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." But He performed His miracles by the Holy Spirit. He said to the Jews, "But if I cast out devils by the Spirit of God, then the kingdom of God is unto you." So we see by these passages that Jesus carried on His work by the "power of the Holy Ghost."

He knew also the comfort of the Holy Ghost in His trials, and it must have been the Spirit who supported Him during those trying controversies with the Jews; who gave Him such patience with His unbelieving disciples, and sustained Him on the mountain slopes during those lonely nights of prayer, And who but the Gracious Spirit of God could have carried Him through awful Gethsemane, and brought Him, out of that death struggle so calm to face the angry mob, the insults of the mock trial, and finally the tragic death on Calvary? O mighty Spirit may we, too, feel Thy mighty arms underneath in the hour of our temptations, and in the night of our torturing darkness!

We now come to the greatest hour of His life. His death is the goal. He has foreseen this. It has been a growing consciousness with Him from the beginning. "It behooved Him to suffer and die." From His early ministry He knew this was to be His fate. He said, "For this cause came I unto this hour."

The Spirit had helped in the wilderness to choose the narrow way of the cross; He had helped Him to bear witness of the Father to a degenerate Church; had helped Him to throw off the oft repeated temptation to be popular; had helped Him in the lonely hours of His rejection to cling closer to the Father; had helped Him to be joyful as the shades of night gathered about His soul; had helped Him in the awful struggle in the Garden and now He would help Him to bear the cruel mockeries of the judgment hall, the taunts and jeers of the thrice-blinded Jew, and would help Him carry the cross along the weary "Via Dolorosa" and up the steep ascent of Golgotha, there to suffer and die as the world's Redeemer. For, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" "Who through the Eternal Spirit of feted Himself." The Spirit who had been with Him in life is with Him in death. The sacrifice is made through the Eternal Spirit. What a great place the Holy Spirit has in the work of redemption. Is there any wonder that Christ pointed to His coming, and told the disciples to tarry for His power? For He who had carried Christ through would surely be able to carry them through; and if He had needed His presence how much more would they need Him. Now He who assisted Christ in making the atonement is able to apply that atonement to the souls of men, and hence we read that "God hath chosen you to salvation through sanctification of the Spirit and belief of the truth."

There is one more instance of the Spirit's work with Christ in redemption, and that is in resurrection. Christ said to Pilate, "I have power to lay down My life and power to take it up again," but the Scriptures say that He was raised by the Spirit. For Paul says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." So it is by the

Holy Spirit that Christ overcomes the grave and destroys the power of the grave and rises victorious over death and hell.

Even after the resurrection, during those forty days when He walked among His disciples, He is aided by the Holy Ghost. He gave His commandments "through the Holy Ghost." Luke says, "Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom he had chosen." It is in the power of the Spirit that He walks during those days after His resurrection from the dead, and comforts and teaches His disciples. And although the Scriptures do not so state, doubtless it was by the power of the Holy Ghost that He made His ascension to the right hand of the Father. Thus we have seen how the Christ moved in the power of the Spirit. He was conceived by the Holy Ghost and born of the Virgin Mary; He was anointed by the Spirit at His baptism; He was led by the Spirit into the wilderness to be tempted of the devil, and returned in the power of the Spirit into Galilee; He performed His miracles through the power of the Spirit; He was sustained during His great trials by the Spirit; He made the great offering of Himself as the world's sacrifice for sin through the "Eternal Spirit," and was "raised again for our justification" by the Spirit.

And what does all this mean to us? Does it not teach us that we, too, must be born of the Spirit; endure our temptations through the help of the Spirit; be comforted by the Holy Ghost in the trials of faith; make our life a sacrifice by the "Eternal Spirit," and look to the Spirit to raise us up at the last day? Then let us, too, be filled with the Holy Ghost, for it is only by the help of the Spirit that we can live the holy and triumphant life. "As He is so are we in this world." The Incarnate life is the life He expects us to live. He calls us to be "holy as He is holy," and by the same power dwelling within us. This is the last message that fell from His lips, "Ye shall be baptized with the Holy

Ghost not many days hence" and "ye shall receive power after that the Holy Ghost is come upon you." If your life is not victorious, it is because you have not allowed the Spirit to guide and help you; it is because you are not obedient to the Spirit. "The Holy Spirit is given to them that obey Him."

This seems to be the place to speak more specifically on the Incarnation of Christ.

The Incarnation is the cardinal doctrine of Christianity. Deny the doctrine of the Incarnation, and Christianity takes its place among the mythical religions of the world. The greatest controversies of the ages have been over the person of our Lord. In the beginning of the fourth century a subtle form of denial of our Lord's divinity arose in what is called Arianism. The English historian Gibbon made fun of this controversy and called it a fight over a diphthong. Carlyle took the same ground, but afterward changed his mind and said, "If Arianism had won, Christianity would have passed into a legend." In the fifth, sixth, and seventh centuries the great controversies over our Lord's person occurred. These are called the five great controversies. They are the Apollinarian, or the denial of a human soul in Christ; the Eutychian, or Monophysite, the fusion of the two natures of Christ; the Monothelite, or doctrine of the one will; and the Nestorian, or doctrine of the two natures in Christ. The Church has never attempted to give an explanation that would meet the demands of reason, but she has ever stood ready to guard the truth which she holds to be essential to the Christian faith and in harmony with the plain statements of the Scriptures. She has spoken boldly in all her creeds, and insists on believing that Christ is "Very God and Very Man."

Philosophy has tried to meet the difficulties, and among the modern philosophers we have some high sounding words and some great eulogies about the character of the Man of Galilee. Space will only permit a few to be

given. Schleiermacher says, "He is the ideally perfect man in whom the God-consciousness finds its fullest expression." Sipsius calls Him "The sinless Personality of the race." Pflieger says, "The principle of the absolute religion is manifested in Him." And most of them affirm that He is "The central, typical, religiously greatest Individual of the race." But they all rob Him of that divinity which the Scriptures ascribe to Him, and which He claimed for Himself.

The Synoptic Gospels, Matthew, Mark, and Luke, give the account of His lowly birth and the incidents surrounding it, and record the ministries of the Divine-Human Christ, but it is in the Gospel of John and his Apocalypse, in the epistles of Hebrews and Philippians, that the great doctrine of the Incarnation lies intrenched.

The two especially great passages are the first fourteen verses of the Gospel of John, called the "Grand Proeme," and the second chapter of Philippians, verses sixth to the eighth. We must take up the exegesis of these latter verses. Who being in the form of God the Greek is *morphe*, which means essential being. Who being in the essential being of God "thought it not a thing to be grasped at to be equal with God." (R.V.) And being found in fashion as a man, the Greek word for fashion is *schema*, which means actual life. So being found in the actual life of a man "He humbled Himself and became obedient unto death, even the death of the cross." The word for empty in the text is the Greek word *ekenose*, which has given rise to the great Kenosis doctrine. Of what did Christ empty Himself? This is the great question men have been trying to answer in all the Christian ages, and it still remains unanswered. Godet says, "The Divine Logos literally laid aside His divine attributes at the Incarnation and entered the sphere of the finite as an unconscious babe." We do not think the Scriptures so teach.

We will leave these speculations and try to get at the heart of this great doctrine, and see wherein it concerns sinful man. There is great mystery, but also great comfort in the doctrine, and it lies at the very heart of redemption.

First descending step. He took the form of a servant. He who is God became man. He entered the human experience. He came as a babe in order that He might make the entire sweep of human experience. This was a great condescension. He clothed Himself with humanity from the start. The Kenotic theories wish to make prominent Christ's humanity. But its prominence lies in this fact, that He came as a babe, that He "grew and waxed strong," and that He passed up through all the changing experiences of infancy and boyhood into manhood. There is much room for speculation here, and many attempts have been made on one hand to make Him all divine, and there are many legends concerning the miracles He wrought as a boy; and, on the other hand, many have tried to make Him too human, and deny those flashes of divinity which must have broken through the human limitations at times, as when in the temple. The Scriptures lead us to believe that He was a moral child, and that nothing remarkable attended the early years of His life. This patient waiting through those tedious years is to me the sublime thing in His condescension. He took our actual form: our complex humanity within its limitations, with its tears, and sorrows, and its temptations.

This leads to the second step in His humiliation: He took our actual experience. He came into our humanity, into our human experience. We so often question this. Unitarianism, untrue as it is to His divinity, has made the Church recognize this great truth: that Jesus Christ was human. He did not play at being human, but He was intensely human. Men wonder how He could be tempted; how He could ever doubt; how He could ever be weary, and how He could ever sorrow. But He did all these because He had our humanity. There was one great exception which constituted Him at once the

Son of man and the Son of God: He was sinless. Shakespeare says, "It is human to err." It is not human to err. It is no part of real humanity. It is human only for fallen humanity. Christ is the real human; the kind of human God wants every man to be, and there is no place for sin in God's plan for the human race.

John says, "I write unto you that you sin not." And again, "Whatsoever is born of God sinneth not," Christ is the "Second Adam." The central fact of the Incarnation is redemption from sin. It was for this purpose that He came down and entered our human experience to show man that in this present world and under these circumstances men can please the Father. He tells us to be holy. "The Incarnation itself, the union of the divine and human natures, was the great saving act. Christ redeems us by what He is, not by what He does." "Being reconciled by His death we shall be saved by His life." He bore our frailties that we might receive His strength. He took our nature that through Him we might take His nature. He partook of the human in order that we might partake of the divine. This is at once the mystery and the glory of the Incarnation.

Third step in His condescension: Obedient unto death. As far as the Scriptures teach death had not part in God's plan for humanity. Scientists tell us that death was the order millions of years before man appeared, on the earth, and that death is the natural order of the animal world; that lower forms of life die in the act of reproduction. Be that as it may, the Scriptures do not so teach in regard to man. "As by one man sin entered into the world and death by sin." Death is spoken of always as an interruption of the divine order. It is spoken of as the "last enemy that shall be destroyed." Christ took not on what was normal in human life, but what was abnormal. Death is a human experience, but not a necessary part of it. "We shall not all sleep, but we shall all be changed." Christ took in the whole sweep of our experience,

and "tasted death for every man." But there is more in Christ's death than dissolution. It is an atoning death, and the fourth step in His humiliation is His death on the cross. It is here that the Incarnation reaches its vital point. The death of Christ is the *sine qua non* of the Incarnation. He came not only into normal and abnormal human experience, but He bore the penalty of our sins. "Christ not only wears our nature, but in the exercise of a perfect sympathy He truly identifies Himself with us in our lot, bears our sins and sorrows on His soul, and represents us to the Father, not as an external legal surety, but with a throbbing heart of love."

Christ lifted up His eyes to heaven and said, "Father, I have finished the work which Thou gavest Me to do, and now, Father, give Me back the glory which I had with Thee from the foundation of the world." Christ did not leave behind His entire Godhead, as Godet would have us believe, but He did lay aside the actual experience of the Godhead when He took on our human experience with its limitations, its sorrows, and its temptations; and not until He had swept through the gates of death and had passed through the gates of glory, and was once more seated on the throne of the Father did He receive back the glory; but we must not forget that He carried with Him into the Godhead a redeemed humanity. When we keep in mind that He laid aside the actual experience of the Godhead and took on the human expressions as "My Father is greater than I," and "My Father and I are one," we shall see that in the former He is speaking as the Son of man and in the latter as the Son of God. The Incarnate Lord is the mystery of ages and must be grasped by faith. The Babe of Bethlehem has redeemed our humanity by taking on the "fashion of man" and becoming "obedient unto death, even the death of the cross."

The Spirit's Revelation of Christ.

"He shall take of the things of mine and shall show them unto you."

It is only the spiritually-minded man who can discern the Jews' Messiah and the world's Redeemer in the Infant "wrapped in swaddling clothes."

THE SPIRIT'S REVELATION OF CHRIST.

ACTS 1:8, "Ye shall be witnesses unto Me." Christ told His disciples that "When He, the Spirit of Truth, is come" "He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

The disciples before Pentecost had a very imperfect vision of their Divine Lord, and this must needs be so in the very nature of the case, for the "Natural man understandeth not the things of the Spirit." "It is the Spirit that beareth witness, because the Spirit is truth." "No man can say that Jesus is the Lord, but by the Holy Ghost." There is no wonder that the world stumbles at the doctrine of the Incarnation. It is not surprising that the world's philosophies reject the story of the virgin birth. Such truths are too deep for the un-spiritual mind of man. It is only the spiritually-minded man who can discern the Jews' Messiah and the world's Redeemer in the Infant "wrapped in swaddling clothes," and cry out, "Now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation and the glory of Thy people Israel." When Peter answered in response to Christ's question, "Whom do ye say that I the Son of man am?" "Thou art the Christ, the Son of the Living God," Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." And notwithstanding Peter's testimony the disciples had a very limited vision of the Christ. Their spiritual vision is greatly increased after the Spirit fell upon them.

Let us take up some of the revealed truths as set forth in their testimony, for they were to be witnesses unto Christ. And first, their changed views as to His death. Before Pentecost they did not look upon His death as necessary

for the sins of the world. They did not understand the deep meaning of Isaiah's words when he said, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." They did not see, as they saw later, that "He was the Lamb slain from the foundation of the world," and that He would make peace by the "blood of His cross." They understood not the sacrificial significance of His death. They would share death with Him. Thomas said, "Let us go up and die with Him."

And when He had given the keys of the kingdom to Peter it is written, "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day;" but to Peter this was unnecessary, for he "Began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee;" but Christ turned, and said unto Peter, "Get thee behind Me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

Now listen to Peter's first sermon after Pentecost. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Jesus is not a martyr, but a sacrifice for the sins of the world. No Spirit-filled man can deny the blood atonement. The Spirit-filled man must be a Trinitarian.

Not only was He crucified by the "determinate counsel and foreknowledge of God," but He is the "Prince of Life whom God hath raised from the dead," and "by the right hand of God exalted" to sit on the right hand of God until

"I make Thy foes Thy footstool," "Whom the heavens must receive until the times of restitution of all things."

The Church at the close of the first century seemed to have lost this vision, for Christ said to John, "I am He that was dead and am alive for evermore."

How few Christians think of Christ at the right hand of God, "ever living to make intercession for us," and remember that if we sin "we have an Advocate with the Father, Jesus Christ the righteous?"

What a soul vision that is to see Christ standing at the right hand of God ready to help His dying martyr, and no wonder that the apostle tells us to "Come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Seeing that we have a great High Priest that is passed into the heavens, Jesus the Son of God." This can never be real until the Spirit dwells within us.

But this exalted One is to be rejected by the world. The meaning of Isaiah's words, "He was despised and rejected of men . . . He was despised and we esteemed Him not," is full of significance to them since the Holy Spirit came to illuminate their souls. They had seen something of this rejection, and they had felt it in their own hearts. They did not like His growing unpopularity. When they saw the rulers turning from Him and the many going away "to walk no more with Him," they, too, felt the darkness of the hour of His rejection; but after Pentecost they see that this rejection must needs be, and that "He came to His own and His own received Him not." Christ was not to be popular during this Gentile dispensation; rejected by the Jews He is also to be rejected by the Gentiles. The anointing of the Spirit changed their views of the Messiah from the traditional view they had held to the true view given by Isaiah. Listen to Peter quoting from the Messianic Psalm: "Why did the

heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together; for to do whatsoever Thy hand and Thy counsel determined before to be done." And has it not ever been so? Christ is to-day rejected. There is not a single modern philosophy that does not reject the Christ of the Scripture. They have made a Christ of their own, but they reject the God-anointed Christ, the Savior of mankind.

The Spirit's anointing will change a man's theology, for under His illumination we shall see the "truth as it is in Christ Jesus." "In His light we shall see light." We shall not be misled by the modern false optimism, but we shall see clearly that the Christ has always been rejected in the person of the true Church; that "As He is so are we in this world." If He were to come to-day in the garb of a peasant, preaching the truths that fell on the ears of the idle multitude, it would be a "little, little flock" that would receive Him gladly. It will take the anointing to reveal to our hearts the world's true attitude toward the Christ of God.

Again, the Spirit revealed the true nature of the work of the Church in this dispensation. It was hard for the disciples to feel that their own nation, to "whom were committed the Oracles of God," "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever," it was hard to feel that they had rejected the Christ and that a people who were not a people had been chosen in their place; and that Israel had been cut off, and the "wild olive grafted in." But so the Spirit revealed. It was with the greatest reluctance that Paul turned unto the Gentiles, and Peter needed a

special vision to send him to the Gentile Cornelius. The Spirit revealed that this was the day of the Gentiles, and for a time the Jews as a nation were set aside; not forever, as some erroneously teach, but until the "fullness of the times of the Gentiles come in." When the council met in Jerusalem "to consider of this matter, after hearing Barnabas and Paul declare what miracles and wonders God had wrought among the Gentiles," James answered, saying, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name*," and "After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called."

This Gentile doctrine was a revelation to the apostles, for Paul tells us "that by revelation He made known the mystery: which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel."

When the Spirit reveals this dispensational truth to the heart it changes the entire front of a man's ministry, and puts an unction from the Holy One in his preaching. Christ is calling out a people from among the Gentiles, a holy people, a people for His own possession and full of good works. To say, as some do, that we are only to evangelize—if is meant by evangelize simply preaching the gospel to the nations—is only a half truth, and dangerous because a half truth. We are to call men to repentance and faith in Jesus Christ, and to the baptism of the Holy Spirit because it means all this to be the people of God, holy and undefiled; but to say that the nations are going to be converted before Christ comes is to go in the face of the plainest Scripture. We must receive the Spirit if we would see God's plan for the

nations. When the Jews return to Palestine it will mark the closing of the Gentile period. Let us ask the Spirit to enlighten us concerning God's great plan of redemption, for "He shows you things to come."

There is one more vision of Christ I must briefly mention: that Christ "is to gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him," and that will be done "in the dispensation of the fullness of times," this being "according to His good pleasure which He hath purposed in Himself."

Let us receive the Spirit and walk in the Spirit, and He will "bring to remembrance the things I have spoken unto you, and guide into all truth."

Manifestations of the Spirit.

"But the manifestation of the Spirit is given to every man to profit withal."

"It is true, there is a sort of religion, nay, and it is called Christianity, too, which may be practiced without any such imputation, which is generally allowed to be consistent with common sense; that is, a religion of form, a round of outward duties, performed in a decent, regular manner. You may add orthodoxy thereto, a system of right opinions, yea, and some quantity of heathen morality; and yet not many will pronounce that 'much religion hath made you mad.' But if you aim at the religion of the heart, if you talk of 'righteousness, and peace, and joy in the Holy Ghost,' then it will not be long before your sentence is passed, 'Thou art beside thyself.'" WESLEY.

MANIFESTATIONS OF THE SPIRIT.

ALL life manifests itself in some way or other. The little plant called Oscillatory has its oscillations. Nothing that has life is without its manifestations of life. Life has force, and all force manifests itself. The lizard darts with such swiftness that it evades the eye of man. The insect world unseen to the eye of man is alive with activity. From the swift flight of the eagle to the ponderous movement of the elephant life manifests itself in different forms. The lizard darts, the eagle soars, the leopard springs, and the reptile crawls, but all are different manifestations of the same principle we call life.

The soul of man is dead because it is alienated from the life of God. "She that lives in pleasure is dead while she liveth." The soul is dead in trespasses and sins. The first Adam was made a living soul, the Second Adam is a quickening Spirit. The Father quickeneth, and the Son quickeneth whom He will. The impartation of God's life will manifest itself in newness of life. The life of the Spirit entering the dead soul of man will have its manifestations. When we turn water into a hose, the hose conforms to the force within, and it is so when God turns the current of His life within the soul: the soul is transformed by the power of new life.

The manifestations of the Spirit depend on the temperament of the person, for "there are diversities of gifts and diversities of operations, but it is the same God which worketh all and in all." It is unreasonable to expect all Christians under the influence of the Holy Spirit to act in the same manner. Under the Spirit's power the true character or disposition is brought out. The most of us live superficial lives. We are bound by customs and opinions, and

the soul is lettered by the "Gemein-geist," the popular spirit. We need the Spirit to break our bondage and set the soul free from its superficial life. There is freedom in Christ Jesus, for "whom the Son makes free, he is free indeed."

Great manifestations are not an integral part of the Christian life, that is, we are not to expect great ecstasies to be a permanent experience. The fiery tongues that rested upon the heads of the disciples at Pentecost were not permanent evidences of the fiery love which filled their hearts. The tongues of speech did not remain a permanent gift of the early Church, for "tongues shall cease;" but when the Holy Ghost has entered the heart, "Now abides faith, hope, and love, and the greatest of these is love."

When the ice-bound river melts beneath the warm sunshine and gentle rains there is a torrent rush, but when the river is free from ice it flows gently on to its ocean fullness. It is so with the Church. When the Spirit breaks up our formalities there are great manifestations, and then the Church moves on in the channel of God's life, and worships in Spirit and in truth.

I have been in meetings where strong men have been convulsed with laughter, and little children have wept, and young girls have prophesied, and dignified people have been made a spectacle before the world. When God is breaking up the winter of the Church the formalist cries out for order. What is order? Is death order? Is godliness without power order? It may be so, but it is worldly order and not spiritual order. Christianity is life and power. The frozen river is orderly, stiff, and cold, but we prefer the blue river rolling to the ocean depths. We admire the beautiful ceremonies of the formal churches, but our souls cry for life and freedom. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words I speak unto you are spirit and life." "The

hour is coming and now is when they that worship the Father must worship Him in Spirit and in truth, for the Father desireth such to worship Him."

In these days of psychic movements and religious hysteria one grows alarmed at the emotional in religion. But on the other hand we must beware lest we become cold and formal, and we lose the true spirit of the Christian faith. Christianity is not a cold formalism, but a religion of earnestness; a religion that has for its essential working the "baptism of the Holy Ghost and fire;" a religion that strikes down into the very depths of our nature, cleansing and refining and empowering with divine energy. Its initial step was a staggering one. The world thought the disciples drunken. Christianity came to the world not in the quiet decorum of a stilted Judaism, but on the wings of "a mighty rushing wind" with tongues of fire and hearts aflame. It rushed upon the cold formalism of the Jew, breaking its stagnant calm like the ocean winds lift the placid waters into foaming billows. There is great danger in these days that because of our reasonable fears we shall deny the supernatural and lose the life and power of the Christian faith. I feel that there is nothing that will meet the needs of this age but the earnest, sincere, Spirit-filled Christianity of the apostolic days. We grow cold and formal and dogmatic. We become Pharisaical without intending to be so, and traditional without being conscious of the fact. "The letter killeth; the Spirit giveth life." The Master cried out along the ranks of a traditional holiness, "He that believeth on Me, out of his inmost parts shall flow rivers of living water." Many people have been indoctrinated. They wait to be set free. Thousands of hearts are crying for freedom. Religion has become a burden; holiness has become a pressure on the conscience, and traditionalism has taken the place of the freedom Christ brought to the world. We are afraid of emotionalism. And is not religion for our emotional nature? Can I be truly religious without being emotional? Can I have God's life pulsating through my soul and not be emotional? How can I be filled with joy and not be emotional? How can I

have an indwelling Christ without emotion? How can I be holy without emotion? Arnold says, "Religion is morality touched with emotion."

We need the presence of the Spirit in our worship, and wherever He is present He will manifest Himself in some way or other. "The manifestations of the Spirit are given to every man to profit withal." They keep the Church from drifting into cold, lifeless formalism. In certain sections of the Church these manifestations are denied because the Church has denied the supernatural in religion. In other sections they are feared because there is so much fanaticism abroad in the land. But we must be delivered from our bondage at any cost. We must have liberty in Christ Jesus and be made "free indeed." With Wesley let us say, "Lord, give us a revival without fanaticism if You can; but if not, give us a revival anyway." Let us "try the spirits to see if they be of God," but let us not suppress the emotional in religion, lest in our attempt to steady the ark we die in a cold apathy of religious death. Let us trust God to guide us, and let us have confidence in the Holy Spirit.

Great supernatural events are just ahead of us. The Spirit of God will be poured out upon us, and our sons and daughters will prophesy and old men will dream dreams. God will manifest Himself to the confusion of the dead Church. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth upon the manifestation of the sons of God, . . . because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." O God, give us life at any cost! Let the Spirit quicken us into holy activities. Let the fire fall upon our waiting sacrifice, and kindle our hearts afresh with holy love, and with the fervency of the Spirit of life and power. Let the "little hills clap their hands," and the "mountains flow down at His presence." "Shout, ye inhabitants of Zion, for great is the Holy One in the midst of thee." Let us "be

filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The Spirit in the Cross.

"But God forbid that I should glory save in the cross of our Lord Jesus Christ."

"The price of being true is the cross." ROBERTSON.

THE SPIRIT IN THE CROSS.

TEXT, Gal. 6:14: "God forbid that I should glory save in the cross of our Lord Jesus Christ." In another place in this epistle Paul says, "If I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." Paul not only loved the cross and gloried in it, but he also stood guard over it. The essential words in Paul's theology are dying with Christ, living with Christ, growing up into Christ. The emphasis is laid upon these three phases of the Christian faith. With Paul they are essential. You can sum up Paul's teaching in the words, cross of Christ. A gospel without the cross is another gospel, or rather no gospel at all. The cross is the power in Christianity. The powerlessness of today's religion is in the absence of the cross. Even in much of the higher teaching we miss this strong note of suffering which is the very background of the Christian system. Men are not willing to suffer to-day for the truth. Spurgeon said in his day, "There is not enough martyr blood in the Christian Church to fill a thimble." People do not want to pay any price for their religion, and a religion that is not worth suffering for and denying oneself for is not worth the asking. If there is no offense in our religion, I am afraid there is not much worth in it either. If it pleases everybody, I fear it does not please God. If all men speak well of us I fear the woe of God is pronounced against us. The religion of Christ can not be popular and powerful at the same time. It is not within the nature of the case that it should be so. If we espouse the cause of the cross we may expect to know something of its offense as well as the glory and the joy. The powerlessness of to-day's religion, I repeat, is due, I believe, to the failure of those who profess it to take up their daily cross and follow Christ. The only true holiness—the holiness the Bible speaks of—is that which radiates from the cross of Christ. The only true holiness is that which springs from the

grave of the dead self. It exceeds the "righteousness of the scribes and Pharisees" because it is a life hidden with Christ in God.

It is perhaps well to define what Paul means by "the cross." It is that act by which the soul is crucified unto the world and the world unto the soul. Paul is not thinking so much of the cross Christ carried up the rugged side of Golgotha. He is not thinking of the Christ dying, but of our dying with Christ. This is what fills Paul's thought. We, too, must die and rise with Christ. We must be buried with Him in baptism, and be baptized with the same baptism of death in order to know that life of power which overcomes the world. Then it is that act in which self dies and Christ lives His larger life. It is the abandonment of the me. It is to do the will of God when all the world is opposed to the doing of it. It is to steadily deny those things which are not in the Spirit of the cross. To be strict in your life when it would be easier to be liberal. To hold God's standard high when the Church is clamoring to have it lowered. To speak out against existing evils when it would be to your advantage to keep silence in the Church. To compromise with a Judaizing religion that would have brought an end to the cross for Paul, and that will bring an end to the cross for us. We can not learn to glory in the cross until we have learned to endure it. Christ endured the cross and despised the shame for the glory that was set before Him. Paul gloried in "tribulation because tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." He took pleasure in infirmities because these "light afflictions work out a far more exceeding and eternal weight of glory." He glories in the cross because it makes him dead to this world and alive unto God. It is righteousness he wants, and he finds it in the cross of Christ. Not because it makes him happy, but because it makes him holy. Holiness should not be sought to make us happy, but to make us holy. To seek holiness as a means to greater happiness is but to seek

self in another form. To seek it that you might be freed from the harassings of the carnal heart is but to seek it selfishly; but to seek it that you might live henceforth unto God, and unto God alone, is to seek it righteously. When we long to be holy more than we long to be happy, we shall learn to glory in the cross of Christ by which we are crucified unto the world.

The way of the cross is a lonely way. Yes, the cross does separate one from the crowd. It does break off many a dear friendship, and send us forth into the solitude of our own lives. It does make us the companions of the despised few. But what of that? Have you not found richer life in the company of the chosen few than you ever found in the crowd? Are not the few tried and true friends of Jesus better company than the worldly throng who are the enemies of your Lord? Was it not better for the disciples to move on in the dark with Christ; go with Him to the shades of the "torturing cross," than to return with the crowd who said "This is a hard saying, who can hear it?" Is it not better even to weep alone than to enjoy sin for a season, and mingle with the cold and heartless frivolities of the dying world? It is a narrow way and "few there be that find it," but all who are so fortunate as to turn from the world to Christ are well satisfied with His way. You will find that in company with the Man of Sorrows your heart will burn within you as you walk and talk by the way. No; it is not lonely. It can not be lonely to be in the company of God. Was Moses lonely in the mount with God? Surely not so lonely as Aaron in the valley with the idolatrous people. A fading earth, brother, means a brighter heaven. Were the disciples who sat weeping under the shadow of their dying Lord lonely? Surely they must have been, but not as lonely as the motley crowd that hissed Him to His death. There is a lonely side to the cross, but let us remember it brings us into great company. "Ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the

spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than of Abel." Let us not dishonor this company by speaking too much of the loneliness of the way. The world thinks the way of the cross very lonely, but then they do not see the great company we are in. Let us not be offended at the cross which brings us into such fellowships.

The offense of the cross will never cease in us until He comes to be crowned. The true religion of Christ will never be popular until He reigns, and we rob it of its power when we make it so. Popular religion has no saving power. The cross alone can crush the world spirit out of us, and you can not save a man until you have saved him from the world within himself and without himself. Let us not ask for the offense of the cross to cease in our lives. We have thought after awhile people would understand us and would cease to think of us as peculiar people, and would again bring us into their company. Then we have grown tired of the frown of the world, and thought we were too strict, and that there was no need of being so separate from the people, and we have compromised and lowered the standard. We have said, "Now I will show these people that I am not so peculiar as they think, and that I, too, can enjoy the world's ways, and the holiness I profess is not such a strict thing they think it is." Then the offense of the cross is ceased, and the joy that was in the cross has also departed. Let us remember that when the offense is gone the power by which you overcame the world is likewise gone, and that when you have returned to the companionships of the world you have lost the heavenly companionships. When you are a friend of God you are an enemy of the world, and when you are a friend of the world you are an enemy of God. When you are offended at the cause of truth; when you are ashamed of the One who is walking the way of truth; when you fail to take Christ's part in the judgment hall, you are the enemy of the cross. When in our Churches where holiness is evil spoken of we are ashamed to espouse the

cause of true religion, we are the enemies of the cross. When you are ashamed to be seen in company with those who are rejected by the world, you are ashamed of Christ, for He, too, was rejected by men. When pride in your heart says it will not do to espouse the cause of these peculiar people, these unpopular people; when you hesitate to stand in your home, in your Church, in your Conference for the truth; when you want to be well thought of and esteemed by the worldly-wise; when you ask in your heart for a place of favor in the eyes of those who are not the sincere followers of Christ, you are shunning the cross of Christ. When you try to please the world; when you hold back the truth you know you ought to speak for fear of offending some one, you are shunning the cross. When we murmur at the pain which the cross brings into our lives; when we shrink from the hardships the cross calls us to endure; when we ask for an easier path than the present hour of duty calls us, we are shrinking from the cross.

To those who are bearing the cross bravely there is a fellowship of God not known to others. The Father receives all who are rejected of men with such a close embrace. He cries out from His throne in the midst of the rejecting world, "This is My beloved Son." If the world thrusts you from it, it is to cast you into the arms of the All-loving. "When my father and mother forsake me then the Lord will take me up." There is a tender embrace waiting for those whom the world has cast out from its society. There is a clinging to God the soul can not know until the arms of the world have released their grasp. There is a soul joy that the soul can not feel until it has found itself alone with God as its only Friend. What must have been the joy of that woman when the sweet cadence of those words fell on her ears so lately troubled by the world's scorns and sneers, "Neither do I condemn thee!" What must have been the joy of that heart driven and tossed by fierce execration when she felt herself alone in the presence of the divine, uncondemned and uncensured!

The cross, then, is the presence of God. When the world thinks it has left us lonely and sad, it has left us in the joyful presence of God. When it thinks it has robbed us of joy by dismissing us from its company, it has but driven us into the company of innumerable angels and the "spirits of just men made perfect." Golgotha is outside Jerusalem, but it is in the will of God. Calvary is the rejection of men, but it is the most glorious experience in the Godhead. That which looked like night to the world, was from the other shore the brightest morning. That which caused great grief to the disciples because not understood, is the theme of their baptized hearts. That which the world rejects and was to the Jews a stumbling-block, and to the Greeks a rock of offense, was to Paul the cause for greatest joy.

Then, again, the cross is the peace of God. He hath made peace "through the blood of His cross." There is great peace in suffering the will of God. The cross is the highest form of obedience. "He learned obedience by the things that He suffered." There is no peace apart from perfect obedience. He died because He obeyed. But it was the price of peace. The price is not too great: that any soul can testify to. The peace of God is worth all it costs, brethren. You can not find peace in the path of disobedience. "Righteousness, peace, and joy in the Holy Ghost" are given only to them that obey God and keep His commandments. There is no peace in compromise with the world. The slightest disobedience is punished by the loss of the peace of God. To refuse to follow the path God has marked out for us, though it be covered with thorns and beset on every hand with dangers, to fail to take the next step in the path of duty made plain, is to forfeit the peace of God. This is the lesson of the cross. This is what the Garden of Gethsemane teaches us, and this is the reason He went manfully up that ignominious way, because it was easier for Him to die than to lose the peace of God. If the cross was the price, then He would go to the death of the cross. And He has left us His peace, but it is upon the same conditions, that we obey God. Obedience to the will of God

will bring pain, hardship, self-denial, self-sacrifice, but it will also bring peace. How many have lost this peace because they have not been obedient to the heavenly vision! Many have lost it because they have failed in the test. They have shrunk from the hard way, but they have found it much harder to live without the peace of God. Let us remember it is a peace that the world can not give and can not take away. "The price of being true is the cross," but the gift the cross bestows upon us is the great peace of God.

The cross is the power of God. He was crucified through weakness, but He liveth by the power of God. The cross life is one of weakness. It seems that we are never growing strong. Out of weakness they waxed strong, and so shall we. Our very weakness is our strength and safety. When we are weak then we are strong. "Who is weak and I am not weak?" said the great apostle. The cross makes us weak, and we shrink from weakness. It is death to our pride to feel so weak. God is not baffled over weak things. He takes the weak, foolish things of this world to confound the mighty. "My grace is sufficient for thee, for My strength is made perfect in weakness; most gladly therefore will I glory in mine infirmities that the power of Christ may rest on me." We do not need to be strong in order for God to work. Our very strength is an hindrance to His working. It is in our weakness alone that God can work. Joy can not add anything to God's strength. It is by our removal that God manifests His power. With our estimation of power the cross is a failure and a weakness. Some men think the cross is the weakest thing about Christianity. They say: "Let us have something strong. Let us make Him out a hero. Let us eliminate these weak elements from Christianity." And the cross is still a stumbling-block and a rock of offense. But Paul says it is the power of God and life from the dead, and so it is, brethren. See what the cross has done. It is doubtful if Christ would have been heard of but for the cross. It is the element of strength in the Christian system rather than one of weakness. "God's servants, the best of them, are ripened and mellowed by suffering.

Amos, the herdsman, was a bruiser of sycamore figs, a kind of fig that never ripened in that country unless it was struck with a rod, and then, being bruised, it began to ripen. I fear there are very few of God's children that will ripen without suffering." (Spurgeon.)

The cross is a pledge of victory. It is the secret of holiness, the secret of peace, the secret of joy, and the pledge of victory. When the offense of the cross has ceased in our lives, and we can no longer glory in it, then our holiness is a miserable, weak imitation of that perfect Man. When the offense is ceased we lose our peace and power, and that strong note of victory which we see in the Masters life. As long as we stand by the cross we are more than conquerors. No weapon that is formed against us can prosper. Dead to the world, the world is dead to us and powerless. Under the shadow of the cross no enemy can prevail. We rob the world of its power when we are ready to suffer with Christ. When the world says, "But we will drive you into exile," we answer back and confess that we are strangers and pilgrims here and have no certain dwelling place. But the world says, "We will take away your living," we answer back, "My Father knoweth that I have need of these things," and "I have learned how to be abased and how to abound." But "We will kill you." We answer back, "Whether we live or die we are the Lord's." "We will put you out of the synagogue." In the language of Savonarola we answer back, "You can excommunicate me from the Church militant, but not from the Church triumphant." When the cross has done its work in our hearts it robs the world and sin of all power over our wills. Satan has no power beneath its shadows. Death is conquered by death. Shame is robbed of its power by bearing shame. When faith throws its arms of confidence around the cross, the billows of temptation dash in vain. The world will not lose its power until we are dead to the world. We shall not be free from sin until we are dead to it. May we hold still while the cross shall do its gracious work. The cross is the sure pledge of victory.

To Paul, the persecutor, Judaism had no place for the Christians because the Leader of the Christians was anathema. Why did Paul persecute the Christians? Because they were crucified with Christ, and the pollution that came from the cross rested also upon them. Judaism had no place for the Christians because they were polluted by the cross of their Master. Paul was dead to the law because the law had pronounced Jesus accursed. Paul accepting Him as the Messiah shared the cross with Him. To the Jew the cross was a stumbling-block—a scandal. Not because they had received One who had been rejected, but because they had accepted One who had been accursed. "I am determined to know nothing among you save Jesus Christ and Him crucified." "No man speaking in the Spirit of God saith Jesus is anathema; and no man can say Jesus is the Lord save in the Holy Ghost." Now he could cry I have been crucified with Christ. "Let us go without the camp bearing His reproach." He repeats it, "I have been crucified with Christ." What from the outside seemed banishment was a home coming to the freedom of a child.

It was in order to escape the reproach of the cross, to atone for their belief in the Nazarene, that they persuaded the Gentile Christians to be circumcised. They were men pleasers. "The print of the Jewish scourge upon his back attested his loyalty to Gentile Christendom." I "bear in my body the dying of the Lord Jesus." The legalists imputed to Paul the last thing of which he was capable—denying the cross. The Jews hated that scandalous, offensive cross, the stumbling-block of Jewish pride. Certain Jewish Christians tried to live on good terms with their non-Christian brethren, and admitted into fellowship men who cared more for Judaism than for Christ and His cross. The world had seen and hated both Him and His Father. The cross makes void all works of righteousness. This teaching offends moralists and ceremonialists, of whatever age or school—it is the offense of the cross. It put an end to law—to Jewish ordinances. To preach the cross was to declare legalism

abolished. To preach circumcision was to declare the cross and its offense abolished. Circumcisionists fought shy of Calvary. They, like modern moralists, did not see why the cross should be always pushed to the front. Paul confronts Judaism at every turn with the dreadful cross. He insists that men shall realize its horror and shame. It gives a tremendous shock to their moral conceits. Education, social discipline, or legislation can not change the human heart: only the cross can do that.

The Spirit's Aspiration.

*"Having a desire to depart and be with Christ,
which is far better."*

"The grave has once, and more than once, at the Redeemer's bidding, given up its dead. It is a world of fact. It tells us what the Bible means by our resurrection—not a spiritual rising into new holiness, merely,—that, but also something more. It means that in our own proper identity we shall live again. Make that thought real, and God has given you, so far, victory over the grave through Christ."
ROBERTSON.

THE SPIRIT'S ASPIRATION.

"HAVING a desire to depart and be with Christ, which is far better."

No one but the truly spiritual can understand this longing of Paul to depart and be with Christ. Most people are so absorbed in the things of time and sense that they fear to depart and be with Christ. Most people fear to exchange worlds, and dread the thought of Christ's coming. Men fear to enter the spiritual world because they are strangers to the spiritual life. "Men fear to die," says Bacon, "as children fear to go in the dark." Only the man who can say, "For me to live is Christ, and to die is gain" can say, "For I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better."

Let us inquire whence comes this longing in Paul's heart to leave this world of sense and enter into the unknown world, where so very few have a desire to depart. It is wrong to wish oneself dead. Christianity is the preserver of human life. Christianity only calls for life when principle is at stake. Christ holds human life very sacred, but He holds the will of God more sacred. He tells His disciples to sacrifice their lives before disobeying the dictates of their conscience. The desire of Paul to depart was not the desire of one who is weary of life. It is rather, as we shall see, the desire of fuller life that causes him to wish to depart and be with Christ, for he says "which is far better." It is not the case of the disappointed man who finds nothing in life worth living for, and is discouraged with his very existence, and finds life a burden which is too heavy to bear. It is not that he has nothing to live for, for he has said, "For me to live is Christ," but "to die is gain." Paul is not the man who, having drunk to the dregs the cup of worldly pleasure and finding it

unsatisfying, has nothing more to live for. This is the awful fate of the worldling. For him the "world passes away and the lusts thereof," and there is nothing in the world worth living for, and sooner or later every man out of Christ will find the empty void and the shades of despair and disappointment.

And then again Paul is not a coward. He is not tired of bearing the cross. He is not wishing to shirk the duties of life. It is wicked to grow weary with our lot and complain with the work Providence has set our hands to perform. Paul was not a murmurer nor a complainer. He who said to these same Philippians, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world," was not himself complaining of his lot in life. It is very wicked to complain of one's lot in life. It shows that the life is not surrendered to the will of God. Above all it is wrong for the Christian to murmur, because his faith teaches him "that all things work together for good to them that love the Lord and are called according to His purpose." Paul had a great many burdens in life, and none of us would have cared to exchange places with him. But he did not desire to depart so that he might be freed from the burdens he bore.

Then again, it was not his sufferings that caused him to desire "to depart and be with Christ." Paul was a patient sufferer and an hero in tribulation. "We glory also in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope." There are many who welcome death because it brings an end to their sufferings. It is not because they are so much alive to the things of the spiritual world that they desire to depart, but because they are suffering in this more than they think they can bear. It was not so with Paul. He said, "Our light affliction which is but for a moment worketh a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." Paul did

not desire to depart in order that he might escape the sufferings of this present world. Neither was it a desire for rest. Although who would blame this tireless and indefatigable worker if at times he longed for rest? No, he is willing to continue with his toils for the "furtherance and joy of their faith." He is willing to continue among them, to labor for them and suffer for them. He has not grown weary of the way. This desire for departure into the spiritual world is not a desire of a tired man for the rest of the grave, "where the wicked cease from troubling and the weary are at rest." Many wish for heaven when they are weary and sick and disappointed with life. And it is the glory of our faith that it offers rest to all such. But we do not have to go to heaven to find that rest. "Come unto Me and I will give you rest; take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Paul had found rest in Christ Jesus. And if we do not find rest in Christ, there is little hope of finding rest in the grave. No, these are not the reasons for Paul's desire to "depart and be with Christ." What, then, is the reason? Why, "to be with Christ, which is far better." We shall have to enter into Paul's great appreciation of Christ if we are to understand these words. Christ filled Paul's entire horizon. He saw nothing worth living for out of Christ. For Christ he counted all things but dung. He said: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count them but dung that I may win Christ." Paul longed for that Christlikeness which can not be obtained amidst earth's limitations. He longed for a closer fellowship with Christ. He longed for a world where there are no hindrances to the heart's growth in holiness. He longed for a world wherein dwelleth righteousness. He felt that his nature could not expand in this foul atmosphere. He reached forth eagerly to "those things which are before," he "pressed toward the mark for the prize of the high calling in Christ Jesus." Paul felt that he was not at home in this selfish, sinful world. He longed to get home among the "spirits of just men made perfect." He grew restless amidst earth's limitations. Christ longed for the glory that He had

with the Father before the world was. Some men live very near the spiritual world. It is said of one that "he lived in heaven and worked on earth." This was certainly true of the Apostle Paul. He lived Christ. Every truly spiritual man has had this "desire to depart and be with Christ." It is faint in most of us because we live too near the earth. Our lives are too worldly. Amidst all the splendors of God's wonderful world—and the more spiritual we become the more we shall glory in the handiwork of our God—amidst all the comforts and joys of our earthly life; amidst all the sweet fellowships of human society; in life's most exultant moments we ought to feel a "desire to depart and be with Christ." The "earnest of the Spirit" has created a desire for the fullness of God. The fellowship of Christ has caused a longing for His uninterrupted presence. Most divine hope. I have heard men say, "This world is good enough for me." That indicates an unspiritual mind—a mind without ideal. The animal is at home here. As man sinks into the animal life he will become more and more content with the earthly things which make up his existence, and yet, immortal being that he is, he can never feel himself at home, but under his seeming content there is that inexpressible desire to be something other than he is. There are times when we lose the ideal, and in most men the spiritual life is so little developed that they have no great soul-hungerings for the other and more spiritual existence—and they do feel content here, and like the disciples they would build tabernacles and dwell here forever. There are times when nature turns her divine side to us, and then we call it paradise—but to call this world our home and the resting place of the soul; this world with its uncertain to-morrow—with its inequalities, its sorrows and sins, its partings and losses, its struggles for existence, its soul limitations, its nights of darkness; to think of this world as we see it to-day with its lights and shadows as our home, is unchristian. No! God has breathed into our souls the breath of another world. Everything says this is not the home of man—this is not the soul's natural place. The spiritual man breathes the atmosphere of another world. Science tells us that we could not live on

the other planets because the atmosphere is not suited for man's organism. So it is true that the spiritual man can not attain to the perfect ideal in this world. There are soul limitations that hinder his fullest development. The soul feels cramped in this tenement of clay, and he longs to put off this mortal that he may put on the immortal. The spiritual man longs for a larger sphere in which to develop his divine nature. Only in the next world will our lofty ideals be fully realized.

To eat, drink, and be merry is a wholesome doctrine, upon the assumption that there is not another life beyond. This world is only beautiful to those who can look beyond to fair and unfading worlds. Make this world your home—live only for the present, and this world holds nothing for you but a day fading away into night, a pleasure sinking into a sorrow that worketh death, and a hope that ends in final and ever-deepening despair.

The Christian feels, beautiful as the world is, that he is a stranger and a pilgrim, passing on through the Elysian fields beyond to the hills of God, where the tree of life blooms forever and the inhabitants wear the unfading crown of immortal life. This world affords him discipline and trial and disappointment enough to work out his "salvation with fear and trembling." It creates an appetite for the larger life and spiritual world beyond. God does not want His people to settle here. He wants them to move on to the mansions in the Father's house. He takes away our earthly goods to get us to seek after heavenly. You will never understand the Christian life until you live for another world than this. We live so much in this world is the reason why we do not have more and stronger longings to "depart and be with Christ, which is far better." There is something wrong with the aged Christian that when the threescore years have passed does not long to depart and be with Christ. That is the true state of the soul nearing eternity. If we live with Christ from day to day, a true longing will spring up in the soul for the other world. Let us so

live that the other world will not seem so strange to us. The reason people are so afraid to die is because they are unacquainted with the spiritual world. Those who are strangers and pilgrims here will be at home there, and those who are at home here will be strangers there. It was not because Paul did not enjoy this life that he had longings to depart, but because he felt that he was outgrowing it. We ought to live so that this world becomes too small for our development. That is perhaps the reason God removes good people from the earth; not because they are too good to live in the world in which the most perfect Son lived, but because the world has become too small for them. This perhaps is the reason that God allows sinners to linger on in their sin; they still need the chance and the world's development for their salvation.

This longing for another world was strong in the Old Testament saints. David said, "I shall be satisfied when I awake in Thy likeness." They all from Abraham to Malachi, "declare plainly that they seek a country." They with their limited revelation sought and desired a "better country, that is a heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city." "A small spark led them to heaven; with what pretense can we excuse ourselves who still cling to earth?"

If you say that this world is good enough for you, and you mean by good enough that you find full satisfaction for your soul, you are yet unborn of God. When you are born of God's Spirit you will become dissatisfied with many things that once gave you delight. Paul said, "When I was a child I thought as a child, but when I became a man I put away childish things." The spiritual man puts off the world, not because it is wrong to do this and that, but because he has outgrown this and that and has no further desire for them, He that says, "I long to depart and be with Christ," does so because he feels that "it is far better" to be with Christ. Some men despise the world because it has disappointed them, and not because they have outgrown its pleasures

and excitements. They are tired of it because it has not smiled on them, and not because they have reached beyond it in their ideals. That is what Christ does for His people; He lifts them above the world and makes them independent of its pleasures. The love of the Father expels the love of the world. This is the happy secret of the spiritual man: that he does not have to go outside of his own heart to find pleasure or true happiness. Christ in him is "the hope of glory." Christianity is not a burden imposed upon man, but a liberty that causes him to cry out for more and larger liberty. Christ starts a man on the stretch for the better things. The natural man awakened by the Spirit finds himself in a cramped cell. He cries to God for freedom, and God delivers the captive soul out of the bondage of sin, and for awhile he is satisfied, but as he moves along in the Christian liberty he finds that there are still limitations and hindrances to his perfect development, and the desire to depart and be with Christ springs up in his soul. There are prisoners who have been so long in captivity, they have grown so accustomed to prison life, that they have no desire for liberty. The desire for liberty has been crushed out of their life. There are people who live so entirely in the world that the thought of death is a horror to them. They shun preachers and churches for fear of being reminded that some day they must leave the world and all their pleasures behind. They are so attached to earth that they dread to leave it. Poor souls, they know no other world! The spiritual world is a myth to them, peopled with ghosts and vague uncertainties. Anything that has a tinge of the supernatural about it turns them pale with fear. A shooting star makes them tremble. A severe storm drives them to their knees in terror. This is more than the fear of judgment—it is the unfitness of the unprepared to enter an unknown country. It is the fear the brave man feels as he stands alone on the shores of the island and peers into the dark ambush and wonders what wild and ferocious beasts lurk within the shadows. It is the fear of the unknown. It is the fear of those who, when they see Christ coming, cry "for the rocks and the mountains to fall on them to hide them from the face of the Lamb."

The feeling of the man who has made this world his all and in all is like the feeling the man has when he feels the plank that holds him over the yawning abyss giving way. It is all they have. I do not wonder men hate to die and leave their all. Not so with Paul, and not so with the Christian; he has another world, a kingdom without end, "a city whose Maker and Builder is God." He sees beyond. He is acquainted up there. He longs to depart. Christ is a living reality. Christ has appeared to him in the hour of his conversion. Christ has filled his consciousness. Christ is the Morning Star of his spiritual horizon. The night of the passing world is gray-streaked with the light of the coming morn. Unreal, visionary, vague, superstition you may call it if you will, but nevertheless the truest things in Paul's consciousness and in the consciousness of many who have lived the spiritual life. I am not surprised that a worldly man should call the Christian's hope the phantom of a disordered mind and a superstition that will pass away as the world grows more intelligent. The natural man can not understand the things of the Spirit. By constant contact with the world the soul becomes material and earthly. We wonder sometimes how men can scoff at things which to other men are so sacred and divine. They only can do so because they are material and have no heart for the spiritual. "Having eyes they see not, and having ears they hear not." Brethren! let us all beware of this growing worldliness of our hearts lest it put out the light of our souls and the spiritual world fades from our vision to be lost in the darkness of materialism and to appear again as a world that we can never reach. Let us seek the spiritual world. Let us covet God's grace. Let us find Christ and follow Him into the world of endless day, where we shall find that to die is gain. Let us cultivate the spiritual life by prayer and true service to God and obedience to His commands until we, too, shall be able to say with Paul, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." And when this fitful life is over—and it is drawing to its close for all of us— we, too, with Paul shall be

able to say, "I am now ready to be offered up, the hour of my departure is at hand."

"And may there be no moaning of the bar
When I put out to sea."