

The Power of the Holy Spirit.

A Report of a Sermon Recently Preached by D. L. Moody in Chicago and Published by the Standard.

You that were here yesterday morning remember that I was speaking about the work of the Holy Spirit. Let me just run rapidly over the points that lead up to the subject we have before us this morning. I tried to show that it was his work to convict of sin, to impart the life of God, to fill us with hope, to give us liberty, to justify us through Christ, to show us things to come, to guide us into all truth, and then I closed by trying to show that he has three dwelling places, and that at this time he dwells with every true believer. I want to show to-day that the Spirit of God may dwell with us, make us sons and daughters of God—and yet we may be sons and daughters without much spiritual power. "Ye shall receive power after that the Holy Ghost is come upon you," was what Christ told his disciples, that had been intimately associated with him for three years. They were to tarry in Jerusalem until they were endued with power.

Now strength is one thing, power is another. The giant of Gath had strength; David had power. Influence is one thing; power is another. Ahab had influence; Elijah had power. We must not confuse the two. A man may have great influence in the community he lives in and not have one bit of spiritual power, Holy Ghost power. And this morning what I want to talk about is Holy Ghost power. Our God is a supernatural God, and we have got to have supernatural power to do his work. Intellectual power, money power, social power, is not going to reach and reform this world. The early Christians did not have it, but they had Holy Ghost power, and Jerusalem soon felt their influence. And I believe if the Christian people gathered in this Auditorium this morning could see that point, and seek day and night for Holy Ghost power, and not be satisfied until they are filled with the Spirit of God, Chicago would feel the influence of this meeting very soon. It would be felt in every ward in the city.

THREE CLASSES OF CHRISTIANS.

I don't know as I am right in my theory, but I think if you will turn to the third, fourth and seventh chapters of John you will find three classes of Christians; and I think you will find some of them right here in this hall. Many never get beyond the third chapter of John; some get into the fourth and live and die there; some few go on into the seventh chapter of John.

You find in the third chapter of John that Nicodemus comes to Christ and he gets light, but he barely gets it. We find him standing up in the Sanhedrim faintly confessing Christ. "Does our law judge any man before it hears him?" That is about all you hear about Nicodemus—until the death of Christ; he got waked up then. I have no doubt that Nicodemus reasoned as many a man reasons to-day: "If I identify myself openly with that Nazarene I will lose rank and position. I will lose my position in the Sanhedrim. I will be cast out of all the synagogues throughout Jerusalem, and out of the temple. I will lose many of my life-long friends, and I will lose my influence over a great many." No doubt that he would; but notice what he lost. I don't suppose that that Sanhedrim ever came together when Christ was in Judea that they did not have some mean, cutting thing to say against him; and there was Nicodemus living on that stuff, while Peter and James and John were hearing all those wonderful parables, seeing all those great miracles, listening to those mighty sermons; and one day they were swept up into a mount of transfiguration and caught sight of the coming glory. What days, what nights, what years they must have spent in intimate fellowship and communion with the Son of God. But Nicodemus was a man of influence and position, and he sat in the Sanhedrim; it cost too much for him to step down and out. I believe that if we are going to have Holy Ghost power we have got to stoop to get that power. Never mind what the world may think of us. If a man wants to be filled with the Spirit of God, he must make a full and free and unconditional surrender of himself to the will of God, so far as he knows it. It might have been the will of God that Nicodemus should have come out from the Sanhedrim and become one of the apostles; he might have been associated intimately with the Son of God for three long, wonderful years.

You step over into the fourth chapter of John and you find another type. You find this woman coming to the well of Sychar to get a pot of water—and, thank God, she got a whole well full. She drank deeper of the water of life than Nicodemus did. You couldn't keep that woman in the Sanhedrim two hours—she would have smashed up every Sanhedrim on earth. "Is not this the Christ? Behold, he told me everything I have ever done. Come and see." You couldn't keep her quiet; nobody could. You put a tank of water on the top of this Auditorium, and you lead a pipe down deep under the earth and back again to the roof, and the water will rise to its own level.

It is all right to have a tank, but it is better to have a well. And there is something better than a well. I heard of a man that had a good well with two exceptions—it would freeze up in the winter and dry up in the summer. Lots of people are like that well. What we want is a good river, that never dries up and never freezes up. It may freeze over the top, but down underneath there is a steady current flowing right on out to sea.

THE CHRISTIAN'S INFLUENCE.

You turn to the seventh chapter of John and you find what you want. As Christ stood in the temple on that last great day of the feast, he cried aloud, "If any man thirst, let him come unto me and drink, and out of his heart—the seat of corruption—shall flow rivers of living water." Not "a river." I used to quote it "a river," until some one told me better. It is not "river" but "rivers." And I believe that if any man or woman is filled with the Spirit of God there will be rivers of influence flowing forth from them. No four walls like these will hold a man's influence or power that is filled with the Spirit of God. His words will go to the very corners of the earth, for the breath of God is upon his soul. It would be a great thing if Christians could live in the seventh chapter of John. Mark you, "if any man"—that means ministers, laymen, men and women. And there is no limit to the results that will follow a man's work when he gets this power. There was a boy sent from God to London, to preach in the greatest metropolis of the earth. He never had been to any college or theological seminary, and he was only a boy of nineteen, but he went, and for forty years preached to the largest congregations ever gathered under one roof to hear any one man—10,000 people. Sabbath after Sabbath, for nearly forty years; and his sermons were printed, and he founded orphan asylums and schools and sent out colporteurs; and I don't know how many Baptist chapels have sprung up all over Great Britain from the influence of that one man. What God has done for Charles Spurgeon I believe he will do for many in this city if they are filled with the Spirit.

When I was in New York the papers came out and said I would find things altogether different from what they used to be, that people had changed their theology, and that if I attempted to preach the old theology I would preach to empty seats. They were false prophets. I found that the old gospel drew just as it did twenty years ago. When I went to Boston they said the same thing, but the old gospel drew just as well, and there were more people outside the building than were in. I came to Chicago, and I have not changed my theology. I tell you another thing, I believe if the ministers of the gospel would go to preaching the simple gospel, they would revolutionize this country. A man asked me, "What do you expect to do here in four days?" Well, what was done in Jerusalem in one day? There were 3,000 converted on one afternoon, 5,000 on another—all because those who preached were filled with the Spirit.

ALL NEED THE POWER.

And mark you, it is the privilege of every child of God to be filled. It is a command to be filled. I can conceive of no greater blessing that could come to any man in this city this side of heaven than to be born again. But after I was born again the next great blessing that came to me and marked a new epoch in my life was in 1871, when I got my eyes open to the fact that it is the privilege of every child of God to be filled with the Spirit. There is nothing that will take the world out of us any quicker than that. Do you know what heaven's measure is? Good measure, pressed down, shaken together and running over.

But somebody comes to me and says, "Mr. Moody, you can't be filled until you are emptied." Well that's true enough, but you must remember that God hates a vacuum. If I really want to get the Spirit of God in my heart, I don't have to get the world out; the Spirit comes and crowds it out. The quickest way to let out the darkness is to let in the light.

[Mr. Moody illustrated his points about being filled with the Spirit by pouring water into small and large cups until it overflowed.]

Don't let any man in Chicago think that because he has been through a theological seminary or because he has been in the pulpit five or ten years that he has got this power. Haven't you seen men preach without power? If those men that were intimately associated with Jesus Christ for three years and were witnesses of his death and resurrection were not qualified to go out and preach until they had waited for the power, don't you think the Christians of Chicago, that have been hand in glove with the world and wrapped up in it, I don't know how many things that are questionable—don't you think that they need to be filled with the Spirit? How is that? He said, "You tarry in Jerusalem until you are endued with power from on high." And I can imagine Peter saying to him, "Lord, you mean that we shall wait around here while there are people outside of Jerusalem, that are dying every day? Shan't we go out at once and tell them about your death and resurrection?" "No, Peter. You wait until you are endued with power."

MORE THAN ONE BAPTISM OF THE SPIRIT.

Now there are some people here that will tell me, "Mr. Moody you are wrong in your theology. Don't set the people of Chicago to praying that the Holy Ghost may come upon them, because he came on the day of Pentecost, and he has never gone away. Christ came, and he went back into heaven, but there is no account of the Holy Ghost having gone back." Amen, I say, that is so. But look, Peter and John were arrested and brought before the Sanhedrim, and the Sanhedrim gave them instruction not to preach any more in Christ's name.

There is a lot of preachers now that get along very well without preaching in Christ's name, without any Sanhedrin to forbid them. They can preach on science and on geology and on gold and silver, on Cuba and Armenia and the coming election—oh, there's lots of things they can preach on, you know. But Peter and John, they didn't know anything about science or geology; they didn't have any barrel of sermons to fall back on. About all they knew was that Christ had come, and they had heard him and seen him and learned to love him, and they were witnesses of these things. That was about all their preaching amounted to. And if they couldn't tell about these things, what could they do? They did the only thing there was left to do. They had another meeting and were filled with the Spirit again. Now if Peter and John, that were filled in the second chapter of Acts, needed to be filled again in the fourth don't you think you and I need to be filled again? Listen again, Ten years passed, and there was a meeting down in Caesarea, planned in heaven. They had sent thirty miles to get Peter to go down to Caesarea to unlock the door and let the Gentiles in; and in the eleventh chapter of Acts when Peter goes back to Jerusalem to report his trip he says, "As I spake these words the Holy Ghost fell on them as on us at the beginning." Now am I right about this—if he fell twice at the beginning, and ten years afterwards in Caesarea, why shouldn't he fall in Chicago? Is there any reason? Wouldn't it be a grand day if the Holy Ghost should fall on us here and now? Wouldn't it be the best day that Chicago has ever seen?

Well, perhaps some of you are saying, "How shall I get the power?" Listen: If you want to get it so that you may get a name, be the most successful worker in Chicago, you will never get it. But if you want to get this power that you may glorify God, I am quite sure the Lord won't disappoint you. This is the promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Not "they may be" but "they shall be." If you are not really hungry, don't ask God for food. I have often thought it would be a good thing if we could have a meeting every once in a while in our churches for hungry and thirsty Christians; have a man at the door to say to everybody that came, "Are you hungry? Are you thirsty?" It would wake up a good many. You ask a good many people why they go to prayer meeting, and they say, "Oh, to keep up the cause." They go for nothing and they get nothing. They aren't really hungry.

HOW ELISHA GOT HIS POWER.

How are you going to get it? Claim it by faith. Go right to work, and you will find that he will meet you at the work. You remember when Elijah was to be taken up, Elisha and Elijah were down at Gilgal, and Elisha said, "Let's go over to Bethel and see the prophets"—they had a theological seminary there like this one you have over on the West side—and so they went up to this seminary, and when they started to go one of the students got Elisha a little way off from his master and said, "Elisha, do you know that your master is to be taken away today?" "Sh, sh, hold your peace, said Elisha, "I know all about it. Don't mention it." But presently Elijah turned to Elisha and said, "Elisha, you stay here, and I'll go down to Jericho and see how the prophets are getting on there"—they had another seminary down there, like the one you have on the North side—but Elisha wasn't going to be left behind. So they went on down to this other school, and another young man came up and said, "Elisha, do you know that your master is to be taken away today?" "Sh, I know all about it. Keep still. Don't say anything." Presently Elijah turned to Elisha and said, "Elisha, you stay here and I will go over Jordan to worship." "As the Lord lives and as I live," said Elisha, "you will not go without me." So they went along together till they came to the river, and Elijah took his mantle and struck Jordan, and the waters parted and they passed over dry shod. They climbed the eastern bank and went over into the desert, but Elijah couldn't shake Elisha off. So finally he turned around and said, "Elisha, now what do you want?" If a rich man came to me and asked me that question I don't think there would be any trouble about my asking a big enough thing; I would like to have them try me, anyhow. But I wouldn't get up to Elisha. Talk about power! Talk about Alexander making the world tremble at the tread of his armies! That man Elijah made the world tremble without any armies. Talk about kings! Ahab thought he was king and Elijah his servant, but Elijah told Ahab to gether people to Carmel and Ahab ran like an errand boy to wait on Elijah. The man that is full of the Spirit of God is king—do you know that? Elijah was king. When he wanted to lock up heaven, he locked it up and put the key in his pocket, and for three years they couldn't get a drop of rain. That's power! When he wanted fire down from heaven it came. That's power! So when Elijah said to Elisha, "You may ask anything you want and you shall have it." Elisha said, "I would like a double portion of your spirit." I can see that old prophet turn around and say, "Well, sir, you have asked a hard thing. But if you see me when I am taken up, you will have it." Do you suppose Elisha took his eyes off him after that? Not he. He said, "If I can get a double portion of your spirit by just looking, I'll look." Men, if you want to get power, look! look! look! look upon Him that standeth on the right hand of God, who led captivity captive and giveth gifts unto men! Oh, may God help us to lift our eyes above men. Don't look to this man or that man for power. Look to the Master.

ELISHA'S PERSISTENCE.

Well, Elisha just kept looking at Elijah for all he was worth, but presently there was a whirlwind that filled the air with a cloud, and while Elisha was trying to get the dust and gravel out of his eyes he lost sight of his master. "Oh, he's lost," says Elisha. "My master is lost and I didn't see him when he went!" But the dust cleared away, and he looked up, and there was a flame of fire like a chariot and Elijah was in it, whirling up to heaven. Elisha was afraid he had lost the promise, and he shouted

out to the prophet My father! the cloud thereof!" Elijah took his mantle and threw it last look in the sky appeared, and star Chicago man he have got the power through me, but I just the same." He said, "He promised he got back where coming, alone, and must have been one of that man on There are some be you worry yourself going to die when Jordan and stood t should get over, th across? He can't used to do. He'll just took Elijah's Jordan knew him, shod. And everyt Elijah is upon Elis it; a double port performed just twi I have got sick a satisfied if they ca They may be: I'm dogs, not for men want them to liv loaf! Let us pray here this morning, Brown, of London

The Rev. J.

The Rev. J. S. before the student on baptism. In the which the Baptis admissions made, and should be in verted parts of re word in which do pathetic feeling. always stop to declaration that and consequently not a little grace jection with the other hand, Bapt pleasure in pers Christianity. T ment and conscie is the sign of ar Mr. Sutherland, those in whom t be a reality. " land parts comp a reality, or a pr with Baptist doc This is what M tion: "Baptists those who have and are capable faith in Him." the other hand, Mr. Sutherland admitted into th parents are fit a

He then tur and statute boo science, all Bap appeal to Scri word. Then M records a numb these is the ad children ment say, except po Testament too children." If capable of m Christ," it will Mr. Sutherlan baptize the ch the Baptist be company with "If they (o our Lord or hi baptism) and s should not be matter would Here, when Baptist path, unwarranted is that baptis to say that c the circumcise used on the fallacy is that command, V