

3. *Is the one conquering force of Christianity.* By it the first Christians were made out of the raw material of Jew and Gentile. No long and painful process of education, no terror of a potent monarch, no spell as of an orator's speech, but "Peter full of the Holy Ghost." The Holy Ghost suddenly received, suddenly communicated, works the moral miracle. Coming right down into the midst of men still full of their stubborn prejudices, still moving in the grooves made by former habits of evil, still surrounded by pledges of continuance in present ways; yet the hours of one day, nay, the moments of an hour is enough for the Spirit to reverse the current of living in three thousand men and to give to each a *new heart*, a right spirit and a holy aim. And at no time since have there been real accessions to the kingdom of God except by the same power, sought and bestowed. Outward means have dug the channels,—removed some of the obstacles; but the flow of this power it is that effects the work of God.

The power of the Holy Ghost received would solve many a problem concerning sanctification and the higher Christian life, for he who receives a plenteous baptism of the Spirit is immediately lifted into a mental region in which he sees what he never saw before: a new sense, so to speak, is engrafted upon his being, and by it he becomes a discernor of spiritual things. Indeed the highest Christian life is but the outcome in Christian consciousness and character of successive baptisms of the Holy Ghost on the soul.

Many, in these days, are advocating the use of symbols in Christian worship. Reasoning in the plane of actual average experience only, they point us to the power of symbols to excite and to perpetuate patriotism and similar sentiments; they tell us that evangelical worship is unphilosophic in its utter discarding of such representations, and they more than hint that if ever Christianity is to reach and hold the masses of mankind, it must make large use of such symbols as will at least represent the real truths of doctrinal orthodoxy. But here again history comes to our aid. What is the moral state of the masses that have been for centuries under the power and educating control of those churches which have made most use of symbols? The churches of Rome and Constantinople, for instance. For answer to that question compare the morals of Scotland, Connecticut and Cornwall, with those of