

Church, and left the world in darkness for a thousand years. Luther first experienced, and then boldly restored, the lost doctrine.

The Holy Spirit not only put on record the facts of Christ's life, but he conserves all the facts in Christ's history since His death. Rationalism admits His death, but denies His resurrection. A risen Jesus is scoffed at on the platform of every convention of free thinkers. The historic proofs all go for nothing so long as they, by their unbelief, exclude the Spirit from their hearts, whose office it is to make real to the heart what is shadowy and visionary to the intellect. Pentecost proves that Jesus has ascended the Father's throne, a glorified man. All modern believers who have had a personal Pentecost are convinced by this overwhelming proof. The Spirit takes the living and glorified Jesus, and shows Him unto them. This proof has all the cogency of an intuition.

The ascension of Jesus into the heavens, to the highest place the universe affords, is a fact not of reason, but of the Gospel record, made real to believers by the Holy Spirit. When the Spirit came down with this gift of fiery tongues and of inward purification, purging the disciples' eyes from every film, and filling their hearts with joy, the lost Jesus was suddenly found. He did not stand forth in bodily form in their company, saying, "Peace," but stood forth an undoubted and glorious reality. He had promised that when He reached the throne He would send the Comforter; and now the coming of the Paraclete demonstrates that Jesus is glorified.

Who would know anything about Jesus Christ to-day, after 1,800 years of His absence from the earth, if it had not been for the Holy Spirit, His successor on earth? His very name would have been forgotten by mankind. Just in proportion as the world has listened to the voice of this heavenly Messenger, has the world received her Savior and Lord; and just in proportion as the Church has been filled with the Holy Spirit has she firmly held the

truths of orthodoxy. But whenever the Spirit has ceased to sway her, and she has fallen into a decay of her spiritual life, she has relaxed her grasp upon the fundamentals of the Gospel.

The Godhead of Jesus Christ protects all other vital doctrines, the personality of God and the dignity and the worth of man, and the true estimate of sin. Admit that the supreme God stooped to the amazing condescension of taking man's nature and dying in our behalf, and you give to man a value, and to sin a significance, utterly beyond all computation. Deny the incarnation of God in man, and you tear away from him his patent of nobility issued by heaven itself, and you leave him a highly developed tadpole, an educated and trained monkey evolved into a man void of immortality. In the same way, the cross of Christ is the only correct measure of sin. If Jesus is God in human form, His death as the sin-bearer gives sin a tremendous significance. Otherwise, it is a mere trifle, and its eternal punishment is offensive to reason and disgusting to the delicate moral sensibilities of our refined civilization. Orthodoxy can be conserved only by the Holy Spirit abiding in the consciousness of the individual members of the Church. Then, and then only, are we safe. But if our piety declines with our growth and popularity; if we begin to glory in our millions of members, and twice ten thousand churches, and hundreds of academies, and scores of colleges; if we admit to our communion our well-behaved children without a radical, spiritual change of heart, and are satisfied with a decent morality only, and a reverential attendance upon Sunday worship and the sacraments, and do not insist on the new birth, the witness of the Spirit, and the fruits in a holy life, Methodism will inevitably lose her hold on the most vital Christian doctrines, and will tumble at length into the slough of liberalism.

Those denominations that emphasize the work of the Spirit are more spiritual and aggressive, while those