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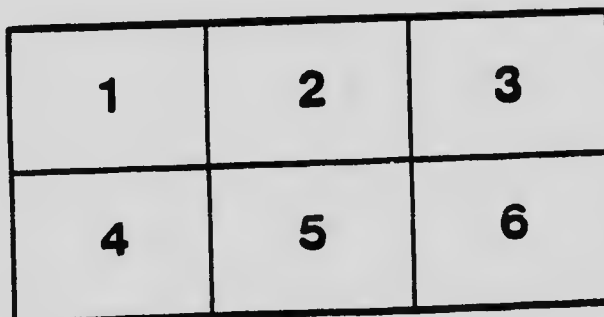
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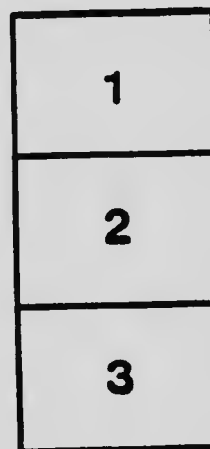
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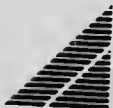
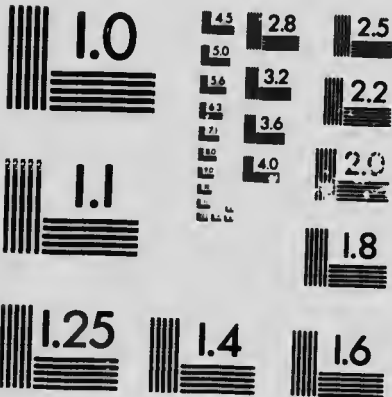
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# WHAT MEANETH THIS?

The Value of the Pentecostal Gift

BY  
REV. BENJAMIN SHERLOCK



TORONTO  
WILLIAM BRIGGS  
1907

PT 121

Ch.

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## What Meaneth This?

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It was the immediate visible results of the descent of the Spirit of God in Jerusalem and on the day of Pentecost, Acts 2:4, that caused the earnest question which we have chosen as the title of this book: "Devout men out of every nation under heaven were all amazed, and were in doubt, saying one to another, What meaneth this?" ver. 12. That a satisfactory answer to this question is not generally recognized and accepted by the Evangelical Churches of these days will be made evident by the following utterances of representative clergymen of the present or the recent past.

From the late and well-known Rev. C. H. Spurgeon, Baptist: "I believe in the Holy Ghost." This is one of the articles of the Creed, but is scarcely believed among professors so as to be acted on.

From the "Baptism of Fire and other Sermons," a book by Rev. Wesley Johnston, U. S. Methodist: "There is no phase of our common faith regarding which there is such vagueness, such uncertainty, such indefiniteness, as that relating to the Holy Ghost.

And although this is the dispensation of the Spirit, the last days spoken of by the prophets when the Spirit is to be poured out on all flesh, and though the church is loud in its protestations of dependence on the Spirit for light and power and guidance, and though many of our most familiar hymns are full of the most intense desire for the Spirit's help and presence, and though many of our most fervent prayers call for the Spirit's life and energy, yet withal we fail to understand the real nature of the Spirit or rightly to appreciate His place and functions in the economy of grace."

From the Introduction to an edition of William Arthur's "Tongue of Fire," by Wm. Taylor, D.D. (Harper's, New York):

"Though we are living under the dispensation of the Spirit, it is remarkable that the work of the Holy Ghost has not received anything like the attention that it demands and deserves. Few sermons are preached upon it, few treatises are written upon it, it does not enter into the thought and prayers of the people of God, and in this perhaps, more than in most other things, we may find the explanation of the comparative feebleness of modern piety."

From "The Holy Spirit Outside the Christian Church," in the *Canadian Methodist Review*. May-June, 1894. Rev. T. Sims, D.D., Congregationalist:

"No Scripture doctrine is of more importance than that of the Holy Spirit, yet relatively to its im-

portance, no doctrine has been so much neglected. There are aspects of the subject which are a 'terra incognita' at the end of the nineteenth century of the Christian era. What Athanasius did for the doctrine of the Son, and Augustine for the doctrine of the Church, and Anselm for the doctrine of the Atonement, and Luther for the doctrine of Justification, still waits to be done for the doctrine of the Spirit. A really great and complete statement of the doctrine in all its aspects, harmonized with related doctrines, particularly with the Scripture teaching concerning the Father and the Son, is to-day the desideratum of theological science."

From "Creed and Conduct," Dr. A. Maclaren, Baptist, Manchester, England, pages 145 to 147:

"Is the Spirit of the Lord straitened? Look at Christendom. Look at all the churches. Look at yourselves. Will any one say that the religious condition of any body of professed believers this moment corresponds to Pentecost? Is not the gap so wide that it seems impassable? Is not the strained and imperfect fulfilment a miserable satire on the promise? If the Lord be with us, what is the meaning of the state of things that we see around us and must recognize in ourselves? Do any existing churches present the final form of Christianity as embodied in a society? Would not the best thing that could be done and the thing that will have to happen some day be the disintegration of the existing organizations, in order to build up a more perfect habitation of God

through the Spirit? Ask yourselves the question whether the standard of devotion and consecration in this church with which most of you are connected, or in any church to which you may individually belong, looks like the presence of the Divine Spirit. A little handful of people, the best of them very partially touched with the life of God, surrounded by a great mass about which we can scarcely, in the judgment of charity, say even that—that is the description of most of our congregations. Do the relations of modern Christians and their churches one to another look like the presence of a unifying Spirit? We have all been made to drink into one Spirit, says Paul. Alas! alas! does it look like it? Look around professing Christendom. Look at the rivalries and the jealousies between two chapels on adjoining streets. Look at the gulfs between Christian men that are parted only by some comparative trifle of organization and polity, and is that all that the one Spirit that is to make all the members into one body has been able to do? Look at the comparative impotence of the church in its conflict with the growing worldliness of the age. Mark how in our big towns the populace knows nothing and cares nothing about your Christianity, and has no share in your hopes any more than if they lived in Central Africa, and that after eighteen centuries of nominal Christianity. If God be ‘with us,’ why is all this come upon us?”

This Dr. Maclaren, of Manchester, is one of the ablest of the living expositors of the “Word,” and

a man of the highest reputation for spirituality in teaching and in personal life. Yet his moans because of the absence of the Spirit from church life, including his own, are the loudest and most emphatic of any that we have quoted.

The general ignoring of the Holy Spirit by the Christians of to-day is shown with emphasis by the fact that in connection with the Parliament of Religions held in Chicago in 1893, in which several addresses intended to set forth the claims of Christianity to be the Absolute Religion were made by able and representative Christian speakers, only one address, that by Rev. James W. Lee, D.D., recognized the supreme place of the Holy Spirit in God's plan. No other speaker discussed the subject at all. It appears as though the leading minds connected with that Parliament felt that the Holy Spirit does not amount to much anyway. The Report of that Parliament covers 1,582 large pages of rather small print.

A book by Dr. Watson, of Liverpool (Ian Maclaren), entitled "The Mind of the Master," deals, as its name imports, with the teachings of Jesus Christ. There are 337 pages in the book, but he does not give his readers as much as one whole page on the teaching of Jesus concerning the Holy Spirit, although Jesus put Him in the place of the highest importance to His people.

A recent book by Rev. J. Gregory, of Edinburgh, Scotland, on Puritanism, contains 390 pages. The Puritans have stood out on the pages of history as

among the most intense of those who have borne the Christian name. The book gives a very candid and apparently full account of their general character, but its author never speaks of the relation of Puritanism to the Holy Spirit in any way whatever. He never speaks as if he were aware that such a Person exists. His name occurs only once in the book, and that is in a quotation, the sentiments of which Mr. Gregory disapproves. The book proves that Puritanism was as really a legal system as Romanism, although not in the same manner. They, the Puritans, lived by rigid rule or law. Paul says, Gal. 5: 18: "If ye be led of the Spirit ye are not under the law."

Volume after volume may be found on the shelves of religious libraries, containing scores of published sermons. The man who publishes a sermon generally feels that the subject he discusses is very important toward the enrichment of religious thought, or the correction of Christian experience. In many of these volumes not one sermon on the Spirit can be found. And if in some of them one or two may be discovered, they do not treat the subject as if the preacher was as much at home in its treatment as he appears to be on other themes. The Divine Supremacy of the Indwelling Spirit in the believer's heart is scarcely ever asserted in these discourses, so as to correspond with the teaching of Christ.

When the Spirit is so ignored and slighted by the prominent spokesmen of the churches, is it any wonder that His absence should be so glaring a fact as Dr. Maclaren sadly admits it to be?

The writer of this book is not troubled with any vagueness, indefiniteness or uncertainty of opinion as to the Holy Spirit, such as is complained of by the writers cited above. And there is no valid reason for such unsatisfactory state of mind in the case of any Christian believer. For in that authentic record of God's dealings with men that we call the Bible, the evidence in the case is abundant and the teaching not at all ambiguous.

#### THE SPIRIT OF GOD IN ANTEDILUVIAN TIMES.

Looking at the history of antediluvian days we find the Spirit of God mentioned in the first sentences of the narrative of Creation. "In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the waters." Gen 1:1, 2. It would appear that His work was to produce life and order rather than mere matter, and we have in this record that which shows that God's highest work is done by the Spirit, and creation cannot be complete without His operation.

Again, when man had not only lapsed from original perfection, but had sunk so morally low that "every imagination of the thoughts of his heart was only evil continually," it is the Spirit that is said to have acted on men's minds in order to cure them of that apostasy. God says, "My Spirit shall not

strive with man for ever, yet shall his days be an hundred and twenty years." Gen. 6:3. The brooding mentioned in Gen. 1:2 was grandly successful, for it was exercised on insensate matter, but the striving was not, for it was resisted by the wills of fallen men. That resistance was a world-wide sin against the Holy Ghost, and was followed by the signal and terrible retribution of the Deluge.

#### THE SPIRIT OF GOD IN ABRAHAMIC AND MOSAIC TIMES.

After the lapse of many centuries the Pharaoh of Egypt found himself in an unprecedented predicament. A strange dream had disturbed him, and Joseph, the third in descent from Abraham, interpreted the dream, predicting seven years of plenty, followed by as many of famine. He also suggested the wisest course to be taken in the circumstances. All this impressed Pharaoh with the idea that Joseph was the fittest man in Egypt to manage the situation. He exclaims, "Can we find such a man as this is in whom the Spirit of God is?" Mingling with the idolatry of the age there still was a traditional belief in the Spirit of God, and that it was possible for man to possess Him, and that the man who possessed Him was thereby gifted with a higher intelligence than any other man possessed. Joseph was appointed chief ruler of Egypt and was a grand and complete success. So it always is with those who like him are inspired by God.

The Israelites were building a tent of meeting or



tabernacle, for sacrificing in, as they were on the march through the desert of Sinai. It was needful that in its ornamenting and furnishing those forms and colors that were identified in their minds with Egyptian idolatry and sin, should not appear, but every symbol and shape should agree with Jehovah's will and thereby promote Israel's moral welfare. So God inspired Bezalel and Oholiab for that work of furnishing and ornamentation. The record is in Ex., 35th chapter. It is by His Spirit that God lifts and educates man away from lies and sensualism.

At an interesting point in Israel's march, seventy elders are appointed to assist Moses in the governing of the nation. The Spirit came on them and they "prophesied." This gave them prestige, and indicated a divine authority in their words. They prophesied only once, however, but Moses did so continually. Num. 11:25.

A singular case is that of Balaam, who spake by the Spirit of God although not of the chosen seed. God is sovereign and chooses His agents to accomplish His own purposes. Balaam's prophecies were valid and true because they were the utterances of the true inspiration.

When Joshua was to take his place as successor to Moses, God's order to Moses was: "Take thee Joshua the son of Nun, in whom is the Spirit, and lay thy hand upon him." The fact that the Spirit was in Joshua is the only reason given by God, why that out of all Israel he should be chosen and appointed. Num. 27:18.

THE SPIRIT OF GOD IN THE TIMES OF THE JUDGES  
AND AFTER.

"The Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him." Judges 6:34. This visit of the Spirit begins for Gideon a remarkably successful career as leader of God's people in the restoration of the true worship which had been displaced by the idolatry they had adopted. That he did not maintain the high level of his earlier loyalty to God simply illustrates the fact that God's spiritual favors to individuals are forfeitable. He giveth the Spirit in fulness only to those who obey Him. Acts 5:32.

The Spirit of the Lord began also "to move Samson in Mahaneh-dan between Zorah and Esh-taol," Judges 13:25. Three instances of the putting forth of his prodigious strength are mentioned in the record, and in each case the Spirit of the Lord came upon him to endow him for the effort.

King Saul was told by Samuel that "the Spirit of the Lord shall come mightily upon thee, and thou shalt prophesy and be turned into another man," which prediction was fulfilled. Samuel further told him, "Let it be when these signs come unto thee that thou do as occasion serve thee for God is with thee." Rules or limits are not needed by those who are filled with the Spirit of God. They are needed by all others. That Saul "fell from grace" is another case that shows that God never forces man to be loyal. 1 Sam. 10:6.

When because of Saul's disobedience the Spirit departed from him, he "came mightily on David from that day forward." Of that endowment David was fully conscious, for some of his last words were, "The Spirit spake by me and his word was upon my tongue." 2 Sam. 23:2. And in sore dread of His possible leaving him, he prays in Psalm 51, "Take not thy Holy Spirit from me." The writer of 1 Chron. 28:12 states that David had the pattern of all that he had designed for the temple by the Spirit. 1 Sam. 16:13, 14.

The wonderful godliness of Elijah was attributed by his servant and successor, Elisha, to the Spirit of God, for at the translation of the former, Elisha asks and receives a double portion of that Spirit. 2 Kings 2:9.

Isaiah avows, ch. 48:17, "Now the Lord God hath sent me and his Spirit," when he "bore messages to Israel." And in the prophecy quoted by Jesus in Nazareth, he gives as the reason for his own preaching and that of the Messiah then future, this, "The Spirit of the Lord God is upon me because the Lord hath anointed me to preach," ch. 61:1. Speaking in God's name of the Messiah, he says, "I have put my Spirit upon him and he shall bring forth judgment to the Gentiles," and again, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord," ch. 11:2. That in consequence of the Spirit of the Lord resting on the Messiah, he should bring forth

"judgment" or right teaching to the Gentiles, is in perfect keeping with the Spirit's work always. For national boundaries and racial distinctions are not recognized by Him. His messages are to men as men simply.

Ezekiel tells of the Spirit's personal contact with him and action toward him. The Spirit "lifted him up," ch. 3:14, 8:3, 11:1; "took him up," 11:24; "fell upon him," 11:5. Was it not because He was so emphatic a reality with him, that he saw so clearly as he did the true order of the Gospel salvation process, which he prophetically describes in ch. 36? He is looking toward our dispensation, and he predicts in verse 25 the cleansing of conscience which forgiveness of sins produces, and then the new heart, verse 26, and thirdly, the gift of the Spirit to dwell in that new heart, which completion of the process secures complete loyalty to God, verse 27. It is Ezekiel, too, that had the vision of the valley of dry bones. He says, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the valley that was full of bones." These bones were reorganized before his eyes, and God says to them, "I will put my Spirit in you, and ye shall live," ch. 37.

Micah, the prophet, says of himself, ch. 3:8, "But I am full of power by the Spirit of God to declare unto Jacob his transgressions and to Israel his sins." The Spirit of God is the spirit of truth, John 14:17, 15:26, 16:13, and also the spirit of utterance, Acts 2:4, and Micah as inspired by Him could not but

He spoke plainly of what he saw of Israel's sin. His inspiration impelled him to a testimony of the same kind as that of John the Baptist, in an after age, and of Jesus Christ himself, a faithful protest in the name and by the power of God against the apostasies of the people of God. It needed courage and wisdom of the highest kind to bear such a testimony, but these are never lacking in men who are filled with the Spirit of God.

Zechariah, as he contemplated the second temple, as yet unfinished, but very near to completion, says of the enterprise, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." No glory to man with him, but all glory to God who had inspired Zerubbabel for the work He had appointed him to do.

How manifold and various were the ways in which the Spirit of God touched and ennobled men in the pre-Christian ages! He gave wisdom more than human to Joseph, Joshua, Saul and David. He gave artistic ingenuity to Bezalel and Oholiab, muscular might to Samson, predictive power to Isaiah, Jeremiah and Ezekiel, moral courage and spiritual illumination to Micah, and architectural skill to Zerubbabel. Even in that preparatory twilight and imperfect dispensation of types and shadows, men were divinely empowered for many forms of effort to the achievement of such results as showed the hand of God. The Spirit was a personality, distinct from His agents, working through them so that the work these men did was really the work of God.

When John the Baptist in the midst of his fervid exhortations to repentance and righteousness declared so emphatically that the coming Messiah would baptize with the Holy Spirit, those intelligent Jews who received his testimony, might well perceive that a great, mighty and unprecedented extension of divine bounty was about to come to God's people. John baptized with water every one without exception who in the temper of repentance came to him for baptism. It was reasonable to expect that Jesus would administer His baptism as freely as John had administered his. And yet now, after the abundant pouring forth in the founding of the Church, a pouring forth that vastly enlarged the contact of God with men, the popular thought in the Church of to-day is that the Spirit's work is confined to the rendering some mysterious aid to those who preach, occasionally prompting to some extraordinary religious enterprise, in which as in a miracle the hand of God is seen by those who have a taste for the wonderful.

#### PROPHECIES OF THE SPIRIT'S EPOCHAL COMING.

These are found in Isa. 44:3, Jer. 31:33, Ezek. 36:27, and Joel 2:28, 29. "For I will pour water on him that is thirsty and streams upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thine offspring. I will put my law in their inward parts, and in their heart will I write it, and they shall all know me from the least of them

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unto the greatest of them, saith the Lord. I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaidens in those days will I pour out my Spirit."

In view of those magnificent predictions, is it not evident that what was individual, special, temporary and local in the times when these prophecies were uttered, was to be general, free, perpetual and world-wide in the times of their fulfilment? And, as the unprecedented doings of God in the manifestation of the Christ have become fact, the out-poured Spirit has now material to use which is much grander in quality and greater in quantity than He had in the pre-Christian ages; His influence on human welfare must be vastly increased. See also the end that is now in view: the extension and establishment of the Kingdom of God in all the earth. Not saving the people of an Egypt from starvation merely, not the ornamenting of a desert tent, not carrying away the gates of a Gaza to a hill, not even building a new temple in Jerusalem, but saving the uncounted billions of the world from moral and eternal perdition.

We are now prepared to consider:

## THE SPIRIT OF GOD IN NEW TESTAMENT TIMES.

The New Testament of our Bible is rightly called the "New Testament of our Lord and Saviour Jesus Christ." If Jesus Christ had not appeared the book would never have existed. All its peculiar value comes from the information that it gives about Him, and its witness to His pre-eminence as the great Saviour, Teacher, and Judge of mankind. It behooves us therefore to exhibit from its pages,

## WHAT THE SPIRIT OF GOD WAS AND IS TO JESUS CHRIST.

Matt. 1: 18 to 21, "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take to thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for it is he that shall save his people from their sins." Luke tells of an interview of the angel Gabriel with Mary, when Gabriel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that which is to be born shall be called Holy, the Son of God." Luke 1: 35. Chapter 2: 7 tells us that "she brought forth her firstborn son." Matt. 1: 25



says, "She brought forth a son and he called his name Jesus." From all this we see that the human nature and person of Jesus was produced by the Holy Ghost. If there had been no Holy Ghost there could have been no Incarnation of God, no man Jesus, no God manifest in the flesh.

The first person outside of His reputed parents that recognized the infant Jesus as the promised Messiah appears to have been Simeon, of whom it is recorded in Luke 2: 25 to 27: "The Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms and blessed God and said. Now lettest thou thy servant depart, O Lord, according to thy word, in peace, for mine eyes have seen thy salvation." Simeon was in the Spirit and he could make no mistake among the infants that were presented. The learned class, the priests and scribes, were not there to recognize and receive Him. They appear to have ignored His parentage and His birth, and when He grew up they rejected His testimony, and put Him to death. They were not in the Spirit. But those who are in the Spirit always recognize the Christ from among all presumed rivals. John 10: 5-14.

He who identified the adult man Jesus as the Messiah is reported by John the Evangelist, 1st chapter, thus: "On the morrow John (the Baptist)

seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of the world. I have seen and have borne witness that this is the Son of God." Of this John the Baptist it is said, Luke 1:15, "He shall be filled with the Holy Ghost even from his mother's womb." How that unprecedented inspiration came to pass may be learned by the reading of the paragraph that begins with verse 39. The herald and forerunner of the King Messiah must needs be filled with the Holy Ghost, that he like Simeon may be secured against making any mistake among the crowds that came to his baptism. From the first beginnings of this glorious dispensation in which we live, the Spirit is present that man may not lose the Christ, and the Second and the Third of the Divine Three are never separated in their manifestations for human salvation.

This opens the way to look at the baptism of Jesus, which took place at the time of John's bearing witness as noticed above. Why was it that Jesus, although conceived of the Holy Ghost, and having lived a spotless life, and now being thirty years old, was not fully qualified to take His place before men as the Messiah? The men of former ages that were anointed for special work, had that work outlined before their minds previous to their anointing. Christ's work was outlined for Him by the angel that spoke to His reputed father, by Simeon and by John the Baptist. But the work of the men alluded to above was not by them attempted until

after they had been anointed for it. So Jesus neither preached nor wrought miracles until after the Holy Spirit descended upon Him. This descent of the Spirit is in Acts 10:38 called an anointing by Peter, and it was that anointing that added the title Christ to His name Jesus. Had there been no Holy Ghost there had been no man Jesus. Had not the same Holy Ghost come upon Him, and abode, when Jesus was a man, there had been no Christ.

Luke informs us, Acts 1:2, that Jesus gave commandment to the apostles whom He had chosen through the Holy Ghost. Jesus himself states, Matt. 12:28, that He cast out devils by the Spirit of God, and the author of the Epistle to the Hebrews says, ch. 9:14, "How much more shall the blood of Christ who through the Eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works." The atonement made by His death as well as the works of His previous life was made through the Spirit. Everything of Him that was peculiar to Himself was through the Holy Ghost. They are never disunited in the relations of God to man.

The true Godhood of the Spirit is evinced by the terrible finality of the sin against the Holy Ghost. See Matt. 12:31, 32. Mark 3:28. Luke 12:10. This shows that at the time when Jesus uttered those words, the Holy Spirit was of greater importance than the Incarnate God. The Godhood of the Spirit is shown also by the association of His name with those of the Father and the Son in the formula of water baptism as given by Jesus himself. Matt. 28:19.

Jesus, in John 16: 7, tells His disciples that He is going away from their sight in order that the Spirit would come to act in His place. It would not be wise for Jesus to remain as a visible person after the Spirit came, for then there would be a rivalry of leadership between the visible and the invisible guides. It is absurd to think that Jesus would retire in favor of one inferior to Himself. The Baptist retired in favor of Jesus, because Jesus was so superior to himself. "He," said he, "must increase, but I must decrease." John 3: 30.

In Acts 5: 3, 4, it is definitely shown that when Ananias and Sapphira lied to the Holy Ghost, they lied to God.

#### WHAT THE SPIRIT OF GOD IS TO BELIEVERS; THE WORDS OF CHRIST HIMSELF.

It would appear that one of the great reasons why the model and pioneer man Jesus was filled with the Holy Ghost was that He might be the medium and agent through whom the Holy Ghost should come to the whole human family. John the Baptist who in these things could make no mistakes, appears to have thought that Christ's relation to the Holy Ghost was His greatest distinction. Every one of the four evangelists records how he said that Jesus would baptize with the Holy Ghost, and only one of them tells what John said as to His relation to the sin of the world. Before He could use that prerogative of

baptizing with the Spirit, He must needs live His life before the Jews, die the death that He died, rise again and ascend to His Father. Whatever, therefore, He said as to what the Spirit would be to the believer was prophetic of benefits then future. His words of promise may be found in John 14th, 15th and 16th chapters, in Luke 24:49, Acts 1:8, and John 7:38, 39.

These are not the words of one of the prophets, but of Him to whom all the prophets give witness. They are not words of one of the apostles, they are the words of Him whose commission gave to the apostles all the special authority they claimed or wielded. They are the words of Him to whom, and to no one else, all authority has been given in heaven and on earth, in whom dwelt all the fulness of the Godhead bodily, and to whom all angels and glorified saints in heaven bow, because he is King of kings and Lord of lords. He is head over all things to His church, for He has purchased, washed and sanctified it to Himself. It was of Him that the Father spake in the presence of Moses, Elijah, Peter, James and John, saying, "This is my beloved son, hear ye him." He is Himself the Word of God, John 1:1-14. And of His own word He says, "The word that I have spoken, the same shall judge men at the last day." John 12:48. Such finality of authority is never attached to the words of any, even of the men who are believed to have been inspired by God.

And they are words that were uttered to His choicest friends, and have in them the solemnity,

pathos and weight of last words, for they were spoken with the shadow of the cross on His heart, and with the knowledge of the momentous issues for Himself, for them and for the world that depended on the events of the very near future.

In comparison with many even of His own words, they are beautifully free from ambiguity, indefiniteness, or indirectness of any kind. There is in them no allegory or hyperbole and the least possible of metaphor. We do not find in them the gorgeous orientalism that characterises some parts of the Old Testament. The strange figures and images of the prophets are absent. The subject was so unique in its immense importance to all the world and all the ages, that His words become divinely simple, positive, categorical, and in the highest degree oracular. It is the Second of the Divine Trinity giving intelligence such as He alone could give, of what the Third would be to all who received Him, throughout all the future years.

These words were uttered some fifty or fifty-one days prior to the epochal event toward which they pointed. That epochal event began an era in which God's dealings with man took on a much grander although simpler form than ever before. They were intended to enable the disciples to understand the epoch and to enter fully into the glories of the era. It is the manager of that epoch, the Person who is the central glory of that era who thus prospectively unfolds its unique beauty, and furnishes the glass through which its grandeur may be seen.

By these words it will be seen how Jesus made much greater effort to reveal the Holy Spirit and to explain the meaning of His coming than He did to explain the meaning of His own death. His allusions to the vicarious character of His death seem more like suggestions than revealings. To tell the meaning of His death He left to Him who "teacheth all things, who guides into all the truth and who takes of mine and declares it" unto the believer. Scores of divines who never were filled with the Holy Ghost, and, therefore, had the "flesh" in them not completely overcome, have tried to form a satisfactory theory of the atonement. We are now in the twentieth century of Christian thought and development, and such a theory is not yet discovered.

Christ's teaching of the Holy Spirit, although very brief, is comprehensive and not fragmentary, is deliberate and not incidental, and as literal as the nature of the subject allows it to be. We begin our comment with what is found in John 14:16. To His eleven faithful disciples who had become sad because He had spoken of leaving them soon, He said:

*"I will pray the Father and he shall send you another Paraclete that he may be with you forever, even the Spirit of Truth."*

We have written the word Paraclete instead of Comforter, because with Campbell Morgan, and many others, we think it would have been better if it had not been translated, as no one English word repre-

sents its full meaning. Certainly the word Comforter is not broad enough to express all that He is to those who receive Him. He was to come as the Father's response to a definite prayer offered by Jesus the Son. This fact constitutes one of the ties which bind the Son and the Spirit together, as they are always conjoined in the processes of human salvation. The Spirit, although truly divine, is the Father's gift in answer to the Son's prayer.

Paul in his Epistle to the Galatians appears to connect the gift of the Spirit with the crucifixion tragedy as a direct effect from its proper cause. Chap. 3:13, 14 gives us this: "Christ redeemed us from the curse of the law, having become a curse for us, for it is written, Cursed is every one that hangeth on a tree, that upon the Gentiles might come the blessing of Abraham in Christ Jesus, that we might receive the promise of the Spirit through faith." But that "blessing of Abraham" was justification and that only. See verse 6 and Rom. 4:3, 9, 22. The curse of the broken law being removed justification is possible and is received by faith. Rom. 5:1. This passage in Galatians corresponds with the fact that the Spirit was poured forth *after* the atonement had been made on the cross. That atonement character of Christ's death had also been ratified by the resurrection and ascension of the Atoner. If He had failed at any one point in his peculiar work, His prayer for the Spirit would have been useless, if it were ever offered. It was, therefore, needful that He should perform the whole series of mediatorial



acts successfully, in order that the Spirit might be given in answer to His petition. In the words we are now looking at, Christ connects the Spirit's coming with His own prayer for Him, as the cause, and with nothing else, and we accept His words as infallibly true and sufficient. He had been long enough among men to see how the Baptist and Himself differed from the best of those who had not been filled with the Spirit, and the great need of human nature thus exhibited and accentuated, prompted the wish that His brethren might be endowed as the Baptist and Himself had been. Note that the Spirit in the passage in Galatians, is not the Spirit in the partial measure enjoyed previous to the Pentecostal outpouring, but the Spirit as He had been promised. We have quoted that promise as given in prophetic predictions on pages 16 and 17. The Spirit as thus promised was not given in measures or degrees, but in fulness. Acts 2:4, 4:8, 7:55, 9:17, Eph. 5:18. It is evident that in Paul's mind this gift of the Spirit is the grand finality of blessing for man, in relation to which, as well as in the bestowment of remission of sins, all are on common ground of possibility and privilege.

The fact that Jesus only could be successful in asking for so divine a gift, is not the least of those relations to human redemption in which He alone was qualified to act. It lifts Him immeasurably above other men and even angels, "high over all, in hell, or earth, or sky."

This Paraclete, Jesus says, is to be "with you

forever." He cannot be betrayed into the hands of His enemies. He will not be crucified. There is to be no dying in His career. And the need that He so fully supplies will always appear among men, for it is a defect in human nature that no evolution can remedy. This promise guarantees that in undiminished power and divine virtue He shall continue while men and women are on earth doing battle with sin. He shall never be beyond the reach of those who need Him, no, not to the end of time.

*"Whom the world cannot receive, for it beholdeth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you."*

Although no organ of knowledge possessed by those whom He calls "the world" will bring to their minds any true knowing of Him, yet He was to be so closely identified with believers as to be *in* them, a living, real personality. The disciples knew of the Spirit, for He had spoken through them when they preached the kingdom of heaven as at hand. They saw the effect of the Spirit in His fulness, in the characters of the Baptist and their Master. Thus they knew Him to such a degree that when He came upon themselves in His fulness He was not as a stranger to them.

The indwelling promised by these words makes all the difference between the pre-Pentecostal and the post-Pentecostal hemispheres of blessing. In the dispensation before the advent of the Christ, the

general aspect of divine action toward man might be described as God *for* us. In the short transitional dispensation covered by the life of Jesus, it was Immanuel God *with* us. But the promise now before our thought secures God *in* us to every believer. That indwelling makes possible all the endowments and enrichments, which appear in the further promises contained in this discourse, and some other sayings of Christ. The *with* experience was great blessing, the *in* experience is perfect moral victory.

*"But the Paraclete, even the Holy Spirit whom the Father will send in my name, He shall teach you all things and bring to your remembrance all that I said unto you."*

Many dread the absoluteness of this double promise, and would so explain it away as really to negative the "all," especially in the phrase "teach you all things." When we remember who the men were to whom those words were addressed, and the work they were destined to do, we can understand what the "all" includes, and how its meaning is conditioned. Its universality on the one hand, and its limitations on the other, are similar to what appertains to the "all" in Rom. 8. 28, where Paul says, "To them that love God all things work together for good"—all things that happen to them, and in Phil. 4: 13, "I can do all things through him that strengtheneth me"—all things that God requires me to do. It may be remembered that Jesus Himself had said, "All things are possible to him

that believeth," on a previous occasion. He that believeth becomes united to Christ as the branch is united to the vine, and so shares in the wisdom and power that is in Christ Himself that he makes no wild mistakes in attempting what is inherently impossible on the one hand, neither does he fail on the other through the cowardice of unbelief.

The teaching that is here promised is a way of causing the pupil to know that is absolutely peculiar to the Spirit of God. He communicates truth directly to the mind, thereby giving a sense of certainty that satisfies because it is Divine. "It is written in the prophets, and they shall be all taught of God." Isa. 54:13. And the context describing the situation indicates that the teaching is direct. We cannot be persuaded that God taught men directly in the pre-Christian ages, as He certainly did, in order to prepare for a state of things in which there should be no learning of Him, except what might come from the rulers of an ecclesiastical organization or the thinkers of metaphysical dogma. In these words of promise Jesus says nothing of any book or of any human teacher. At that time the only book that could make valid claim to contain the teaching of God was that which is now called the Old Testament of our Bible. But it was in very few hands, and most of these were the hands of "Scribes and Pharisees, hypocrites," who would expound it in the most anti-Christian sense possible. And even when read by a lover of truth, it would be found that God's messages therein contained

were given to special individuals in the far back patriarchal age, or else to the Israelitish nation, a peculiar people, living in one country, with Levitical laws and institutions pressing on their lives, and so those teachings do not fit a people who are expected to live up to "the measure of the stature of the fulness of Christ." The grandest and the sweetest things in Old Testament teaching are found in its predictions of the spiritual richness of the dispensation on which the disciples were about to enter. He who uttered these words had, in the Sermon on the Mount, claimed superiority to all teachers that were before Him. In this promise of the Paraclete as a Teacher, it is implied and involved that although from that higher level of intelligence and authority He had been teaching them for three years, yet that teaching was not final and complete, and that they should need, and they should be supplied with, a Teacher whose teaching would be all that they would need from hour to hour. When this Teacher came to them, according to this promise, He taught the significance of all that had entered into the career of the Christ, who had not appeared when the latest of the Old Testament Scriptures were written and whose redeeming work was far from being finished when He uttered this promise. That the disciples greatly needed such a Teacher is evident from what is recorded in the first chapter of the Acts, their materialistic view of the kingdom of God, and their attempt to learn the will of God by casting lots. The ancient oracles were necessarily

insufficient and unsuited to give the kind of truth that witnessing to Christ required. Would a teacher of astronomy in these days recommend to his pupils the earnest and constant study of the Ptolemaic system? Men who teach chemical or electrical science now, say that books written on these subjects farther back than ten years ago, are now of no use. The Old Testament as a teacher of God's best for man is out of date.

But can we not learn many grand, moral lessons from its pages, especially from the character of its prominent personages? Undoubtedly we can, and such studies make Old Testament literature the most profitable of all literature except that of the New Testament. But the mission that presses on every Christian believer is not to search for moral lessons in ancient literature, and to spend time and energy teaching them, but to proclaim, and to press upon his fellowmen the mighty grace of the One who is "able to save to the uttermost all who come to God by him, seeing he ever liveth to make intercession for them."

That the teaching of the Spirit was a familiar fact in Paul's time is evident from 1 Cor. 2:9, 10: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him, but unto us God revealed them through the Spirit, for the Spirit searcheth all things, yea, the deep things of God." That this experience was common in the apostolic age is certain from the matter of

course way that John speaks of it in his first epistle, chap. 2:20-27. "But ye have an unction from the Holy One and ye know all things. And as for you, the anointing ye received of him abideth in you, and ye need not that any one teach you, but as his anointing teacheth you concerning all things, and is true and is no lie, and even as it hath taught you, ye abide in him."

This teaching of the Spirit is independent of all the limitation and arrangements of man. All grades of culture, all varieties of nationality, sex, climate or language are welcome to its benefits. It may be enjoyed by emperors, millionaires, peasants, paupers, philosophers, Crusoes, bond or free, "in the void waste or in the city full."

*"And bring to your remembrance all that I said unto you."*

The Spirit of God in the soul attracts, intensifies, and arranges all the peculiarly Christian truths that have been lodged there, and makes them potent for His purpose. Do the pulpit artists who depend on a written document before their physical eyes for their ideas, believe this promise of the Master? If it is the Gospel, and that only, that they mean to set forth, they have full right to the fulfilment of this promise. If it is something that is not gospel, then the manuscript may be needed.

This promise of divine invigoration of memory is only said to apply to Christ's own words. This is

another fact that shows the intensely intimate union of the Spirit and the Son. The words that fell from the lips of Jesus expressed the thoughts of Jehovah unmodified by any bias, and undiluted by any weakness resulting from depravity. Jesus, because of His divine conception, was entirely free from such defects, and was, therefore, fit to speak such thoughts of God as none ever before Him spoke. Having been also filled with the Holy Spirit, His fitness to speak the thoughts of God was enlarged and intensified. It is His words only that the Spirit is promised to bring to the remembrance of believers. And no other words are so worthy to be used by the Spirit for they are the words of the Saviour of men.

The terms in which these two promises of teaching and of aiding the memory are expressed, show how the Incarnation of God needs the Spirit of God to make men realise its meaning, its demands, and its blessing.

*“When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall bear witness of me.”*

Already the disciples know that the Spirit is to make the words of Christ luminous and living to them, and also to be their teacher of things beyond the plane of human teaching, now they hear that the absence of Christ from material visibility is to be relieved by a consciousness of His presence in



spiritual fact and form. This is a secret of the secrets, the most sacred of spiritual miracles. This is what gladdened and strengthened Paul at Corinth. "And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to harm thee, for I have much people in this city." Acts 18:9, 10. And in Jerusalem, after his defence made on the castle stairs to the excited mob, and also in presence of the Jewish council, "the night following the Lord stood by him and said, Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." Acts 23:11. And the history of the true church of Christ since Paul's day is bright with many an instance, even amongst the humble-minded and obscure, of the appearance to them of Christ in person, annihilating all doubt forever, and giving to the beholder a sense of certainty that is absolute. Such appearances illuminate and accentuate the promise of Matt. 28:20, "Lo, I am with you alway, even unto the end of the world." It was when John was "in the Spirit on the Lord's day," that he was favored with that vision of the glorified Jesus, that is described in Revelation, chap. 1. Outside of vision possibilities, the outcome of the Spirit's indwelling is "the mystery which was hid from ages and generations, which is Christ in you the hope of glory whom we preach." Col. 1:26, 27.

The longer passage in the sixteenth chapter adds a revelation of what the Spirit would be to the

world, and also gathers up and repeats the ideas already communicated, in somewhat different form. There are also some new ideas. It covers nine verses, beginning with the seventh. His words are:

*"Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away the Paraclete will not come unto you, but if I go I will send him unto you. And he when he is come will convict the world in respect of sin, and of righteousness and of judgment, of sin because they believe not on me, of righteousness because I go unto the Father and ye behold me no more. O judgment because the prince of this world has been judged. I have many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of Truth is come he will guide you unto all the truth, for he shall not speak from himself, but whatsoever he shall hear that shall he speak, and he shall declare unto you the things that are to come. He shall glorify me, for he shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine, therefore said I that he taketh of mine and shall declare it unto you."*

The promises of this passage begin with the definite assertion that it would be better for them that He should leave them. As an intense affection and respect toward Him had been growing during all the time of their intercourse, it was difficult for them to fully realize this. For they were not yet fully possessed of their mission to convert the world.

The ideas their Master gave them were prophetic, and prophecy is never really appreciated and understood until it is fulfilled. Now He tells them that not only were they to be prepared by the Spirit for their mission to the world, but by the same Spirit the world is to be prepared to receive their mission. This would create wonder and provoke thought and expectation in them.

Conviction of being wrong must come to men before they will change their attitude to what is right. So it is predicted that, "When he is come, he will convict the world of sin because they believe not on me." That is precisely what is needed by those who would preach Christ to the world. This promise guaranteed that at the same time when the Paraclete would come to them, He would come also to the whole world of men—so Peter asserted. Acts 2:17. The reasons why His coming to them produced such unprecedented moral results in them and not in the rest of the world, were first, the conviction concerning Jesus was in them already; second, they were in the temper of consecration and obedience, and third, they had heard from the lips of Jesus Himself the promises of His coming. So they were completely prepared to receive Him in fulness when He came, and the rest of men were not.

The general neglect of the theology of the Spirit by the churches is illustrated by the general ignoring of the fact that the Spirit has been poured out on "all flesh." Acts 2:17. When the preacher

recognizes the truth that the Spirit has been before him, in some way, preparing the hearer for the message, his faith must receive a great reinforcement. Another fact is that every person who is filled with the Holy Ghost is thereby filled with the Spirit of Christ, and whenever he testifies of Christ, Christ is brought close to the conscience of the hearer, and the contrast of the perfect man with the unregenerate condition produces a keen sense of wrongness and sinfulness which is intense conviction. The individual feels that opposition to Christ is the greatest wickedness possible, and the rejection of Him the sin that swallows up all others. Jesus had taught a similar truth when He said of the Jewish authorities, "If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both me and my Father." John 15:24.

Campbell Morgan truly says: "With the coming of the Spirit on all flesh sin had a new centre, henceforth sin consists in the refusal to accept the divine provision of healing and power. No longer is the root sin that of impurity, or drunkenness, or lust, or pride, or even law-breaking; the root sin is refusing to believe in Jesus. The Spirit declares that the sin lies not in the fact of passion, but in the refusal to let the Master master the passion." It is he that having heard the divine gospel and believeth not, that is, refuseth to believe, that shall be condemned. Mark 16:16.

"He will convict the world of righteousness because I go to the Father and ye see me no more." How! By Christ's leaving the earth and going to the Father after He had finished the work the Father had given Him to do, the Spirit could produce a conviction of Christ's perfect righteousness throughout His whole career. While Jesus stayed upon earth His incarnate career was not perfected, Luke 13:32, and that work of the Spirit could not be done. Again, the radiant righteousness which the pouring forth of the Spirit produced in the lives of those who received Him would convict every observer. For the standard of righteousness erected by Jesus when He said, "Blessed are the pure in heart," and, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven," was realized then, and never until then. Pentecostal believers exhibited complete godliness, purity, truthfulness and philanthropy in their righteousness. All this was salient fact in A.D. 57, when Paul sent his second epistle to the Corinthians enabling him to say: "Ye are our epistle, known and read of all men, being manifest that ye are an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God." Thus was the world convicted of righteousness by the pouring out of the Spirit of God.

"He will convict the world in respect of judgment because the prince of this world has been judged." Just before He began His public ministry, Jesus had

been encountered by this prince in the wilderness temptation recorded by Matthew, Mark and Luke, He calls the devil the prince of this world because he is the original author of its sin, and is now manager of those evil forces that hinder the progress of the kingdom of God. At the close of the wilderness experience, it is stated by Luke that "when the devil had completed every temptation he departed from him for a season." Defeated in this personal contest with Jesus, it seems as though during this season he made an effort to counteract the influence of the seventy preachers that Jesus sent out, for when they returned, with joy, saying, Lord, even the devils are subject to us in Thy "name," He said unto them, "I beheld Satan as lightning falling from heaven." His underling demons were defeated as well as himself, being cast out of men by the thousand. But he made another effort and in another form. Finding one of the twelve so backslidden, through love of money, that the door of his heart was open to him, he "entered into Judas Iscariot," and incited him to the basest of all crimes, even the betraying of his Master into the hands of His enemies. They had been stigmatized by Jesus as of their father the devil, John 8:44, and were of the same class and character as those were who had sinned against the Holy Ghost. They immediately and eagerly co-operated with Judas, and as a devil-led combination, achieved His condemnation and crucifixion. But by His resurrection, which was His personal victory over death, and

His ascension to heaven and by the pouring forth of the Spirit from heaven, His victory over the devil was made complete, and it was demonstrated in view of the inhabitants of the spiritual world that the devil had been the acting author and inspiring manager of the whole movement that led to the crucifixion tragedy. Thus was the prince of this world judged, and by being so thoroughly defeated, the greatest of Christ's enemies need be no longer a cause of dread. The way was thereby cleared for the bringing back of the prodigal world to its rightful King and Father.

"I have yet many things to say unto you, but ye cannot bear them now." Well did Jesus know how in the future they would need fuller instruction, and more complete guidance than He had been able to give them while He was with them, because they were not in a fit condition to receive, and the new needs had not yet developed. Now the hour of His removal from them was close at hand, and in full view of what their future needs would be, He would commit them to the care of the Paraclete in all things. So He now reveals a further function that the Paraclete was to fill, for He says: "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth." This is the third time in this discourse that He calls the Paraclete the Spirit of truth. Was not this repetition in order to impress His disciples deeply with the fact that the real work of the Spirit, the first and largest fact of His influence on men, is the de-

struction of falsity by the revelation of reality? He provides man with such truth as man's limited and obtuse intelligence could never discover without His inspiration.

It is the habit and the prerogative of human reason to go on observing, searching, and inquiring, and the same Spirit who teaches directly when such teaching is necessary, and who brings up what of the past belongs to Christ, becomes also an infallible guide to that reason in its investigations of what is not yet fully understood. The mind of man is so limited, dull and depraved that it cannot fully meet the needs of the situation. "The heart is deceitful above all things and desperately sick," says Jeremiah, ch. 17: 9, and in view of that sad fact his confession is, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps," ch. 10: 23. "The carnal mind is enmity against God," says Paul, Rom. 8: 7. The carnal mind is simply the human mind when it is not dominated by the Spirit of God, and, therefore, its leading is away from God's will always. All this demonstrates the need for the Spirit's indwelling and consequent guiding in every act of life. When man is filled with the Spirit of God, who is the Spirit of truth, his mind is rectified, clarified and elevated so that error is detected and rejected spontaneously. The Holy Spirit destroys that sympathy with sin which is the constant consequence of depravity.

To suppose, as some do, that "all the truth" in this promise refers only to theological theory, such



as Paul unfolded in his Epistle to the Romans, or what is found in the Epistle to the Hebrews, or to the future fortunes of the church, such as the Apocalypse of John is supposed to describe, is to destroy the universality that is in the word "all." And to assert that the expression does not cover the whole of responsible life in its every act and conscious moment, is to deny its truth. For if the guidance is in any way partial, who is to tell us in what we are to be guided, and in what we are to be without that guidance? The denial of complete guidance may be expected from a dark-minded skeptic, but not from one who believes in the immanence and the paternal love of our God.

The word truth in this promise carries in it the idea of correctness, as that quality may be attributed to an arithmetical product or a geometrical shape, also the idea of rightness, or harmony with the will of God, and again, the quality of fitness, or adaptation to the needs of one whose life-work is to witness for Christ. The promise guarantees that the witness shall not lack any benefit that absolute truth affords.

For what purpose is a guide needed anywhere? The enterprising tourist who essays to ascend Mt. Blanc, or to explore the Mammoth cave of Kentucky, will not be wise if he attempts the feat without the companionship of a skilled and experienced guide. He may have thoroughly studied the best maps and guide books beforehand. But everything cannot be put in a book or a map, and the unexpected often

happens, and numberless are the possibilities of choosing some path that may lead to disaster and death. The future of any life is entirely unknown to the wisest of men. It is known to God only, but to Him perfectly. It is, therefore, indispensable that we have the guiding He alone can furnish. That guiding is promised in this saying of Christ.

When divine guidance is discussed the memory of a Bible-reader is apt to recur to that splendid and unique instance furnished by the march of Israel from Egypt through the wilderness of Sinai to Canaan. The ways by which God touched Israel during that march were, first by Moses, as His highest human agent. Then came the law spoken by God from the top of Sinai, written by His finger on stone, or by Moses on parchment, by His order. There was also the system of sacrifice and the priesthood centring in the tabernacle. But above all was the direct and personal guiding of God, by the constant miracles of the manna, and the pillar that was a cloud by day and a fire by night. God resided in that pillar, and by it directed the march of the nation. The guiding was God's own peculiar work, in which no person or thing had any partnership. Moses himself was as much the subject of that guidance as any child of the millions of the nation.

For our guiding there is no visible localising of God, and we need no visible miracle. For ours is the dispensation of the Spirit, a fact asserted, with authority, by the Master of the dispensation in His conversations with Nicodemus and the woman of

Samaria. Our guiding does not merge the individual in the mass of the guided. It is primarily of the individual who may or may not be a unit of a nation or a visible church. There is a visible church and a tangible Bible, both of which are of great use and importance. But above all, using or superseding either or both as He sees fit, is the God of our life on His throne in heaven, and also in the heart of him who is filled with the Holy Ghost.

It is a misuse of words to call any book a guide. A book may contain statements which represent facts to the mind of the reader, thus furnishing matter whose attributes and relations may be considered by him, and a judgment formed as to the proper relation of the reader to them. Another reader of larger intelligence may view the same statements and form a better judgment, and may communicate that judgment to others. Such a person may be called a guide. For a guide must be a person, not a thing. Our guide is divine, and because divine, an infallible guide. "If any of you lacketh wisdom," says James 1:5, 6, "let him ask of God who giveth to all liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing doubting."

The Church, the Bible and the Spirit are not rivals in the guiding of the individual believer. The Church is simply an aggregate of individual believers, to each one of whom individual divine guidance is a privilege and may be a fact. The Bible is an authentic record of how God guided and taught men in past ages, and that constitutes much of its unique

value to every age since the canon of Scripture was completed and accepted. But the indwelling of the Spirit is what we learn from the Bible to be the privilege of all, and to be indispensable to the being of a genuine believer.

No one of the Bible writers calls that book a guide, or any part of it. Jesus never spoke of it as a guide. It is the Spirit, and the Spirit only, that the Son of God has revealed to be the divine guide to every believer. Charles Wesley loved the Bible and the Church most intensely, yet did he teach the Methodists to sing:

“ By thine unerring Spirit led,  
We shall not in the desert stray;  
We shall not full direction need,  
Nor miss our providential way.  
As far from danger as from fear,  
While Love, almighty Love, is near.”

If Christians are filled with the Spirit, will they make no mistakes? The history of Christendom is full of the fearful mistakes made by nominal Christians who certainly were not filled with the Spirit. Christian churches absorbing pagan lies into their doctrinal system and pagan rites into their worship, Christian kings endeavoring to convert pagans and heretics by the edge of the sword, or by the machines and prisons of the Inquisition. Mistake of hundreds of millions who through more than thirteen centuries have bowed their minds and lives to the sway of the Papacy. Mistake of the same hundreds of millions in accepting the fiction

of Purgatory and the unthinkable absurdity of Transubstantiation. The compulsory celibacy of the Christian clergy, the hundreds of monastic institutions in which thousands of inmates practice senseless asceticisms to the glory of God. The great crazes of the Middle Ages, known as the Crusades, which sent tens of thousands of Christians to the Holy Land to wield the sword in the name of Him who said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." And these Crusades were sanctioned and endorsed by the highest church authority. Turning to the churches which call themselves Reformed, and boast that they are founded on the Bible and on that alone, we find a fatalistic theology taught in the name of our heavenly Father by learned professors, and believed by many millions through two or three centuries, which represented God as irresistibly sweeping uncounted billions of his offspring into eternal torments. And in the communities where Biblical theology prevailed, witches were burned at the stake, and persons were imprisoned and tortured because they dissented from the teaching of certain Christian dogmatists. In more modern times human slavery, that "sum of all villainies," was not only tolerated but sanctioned by the men who constituted the governing assemblies of Christian churches. If these men had been filled with the Holy Ghost they would have hated that abomination intensely, and by the exertion of that power that He gives, Luke 24:49, and Acts 1:8, would have

speedily destroyed it. The spectacle of numerous Christian sects of to-day denouncing one another in the name of Christ, while each one asserts that it alone possesses the right idea about salvation, exhibits a large number of huge, although minor mistakes, all of which flow from the great original mistake of accepting other teachers and guides than the divine one that Jesus declared to be the only Teacher and Guide of His followers.

What a contrast to all this is the church that was composed of some thousands of those who were filled with the Holy Ghost in Jerusalem, A.D. 33! The full-orbed and shining Christianity of its members showed that they made no mistakes, for they were indwelt and ruled by Him who teaches all things and guides into all the truth.

"For he shall not speak from himself but what things soever he shall hear, these shall he speak." How full of mystery and glory is this sublimest of all facts, the Divine Trinity in Unity! The Father as creator and preserver of all things, by the putting forth of His almighty energies, continually expresses Himself, and the Son as mediator for man and ruler of the kingdom of God also expresses Himself in His work, and the Spirit hears, "searches all things, yea, the deep things of God," and then speaks of what He hears to those who believe! The Master in this promise unveils to His brethren a vastly grander view of the divine beneficence than had ever before been shown to men. Not even to the elevated vision of a David or an Isaiah did there come a scintillation

of this glory which shines in the spirits of those who in this latter day of privilege are the "called according to his purpose."

"He shall declare unto you the things that are to come." Notice that the universal word "all," is not in this promise. For the sight of some things in the future is not in all cases useful to man, but teaching and guidance for the present is always needed. But as the Spirit conferred predictive power on the prophets of preceding ages, it would be an anomalous and incredible reversal of the upward growth of privilege, if this endowment were entirely withheld from God's people in this, the dispensation of fulness and fruition. It is given but in limited range, for to see all the events of the future is possible only to Omniscience. The "showing of some of the things that are future may sometimes be useful in order that the guided one may adapt his movements to his environment. And as such revealings demonstrate the supernatural, they are helpful to faith. Prediction was a restricted power even with Jesus, for He said of events then future: "But of that day and hour knoweth no man, not even the angels in heaven, neither the Son, but the Father only." Matt. 24:36. Yet did Jesus predict His own death, and its preceding circumstances of betrayal and mocking, in its form, the time spent in the grave, and His resurrection. The directions He gave about the beast on which He made His triumphal entry into Jerusalem, proved that He possessed for some things the power of prediction. We have

no predictions but His of the destruction of Jerusalem, and with what terrible accuracy they were fulfilled! The gift was enjoyed by the apostles Peter, Paul and John, and in the Acts are two predictions recorded, made by a brother whose name was Agabus, who does not appear to have been otherwise distinguished. Since those days it has been occasionally granted to some. It has been withheld or given as the All-wise Spirit has seen fit.

"He shall glorify me: for he shall take of mine, and shall declare it unto you. All that the Father hath is mine: therefore said I, that he shall take of mine and shall declare it unto you." The glorifying of Christ is not accomplished by attempting to heap honors on Him from without, but by dispelling that ignorance of Him and His character that prevails so largely among men. This promise guarantees that the Spirit shall cause men to know Him spiritually and effectually. He shall prevent misconception of His teaching, and misinterpretation of the great facts of His career. These are peculiarly the things of Christ. All that ranges under the terms Christology and Christianity are in the Spirit's keeping, and it is His place and office to declare or show them to men. When men put these things into creeds and theologies they only exchange one set of words for another, but do not bring the realities any nearer to the soul. Very few, indeed, are the instances in which scientific theology has turned a sinner from the error of his way, exceeding many have been saved by the living Word uttered by one



who was filled with the Spirit. He, the Spirit, is the supreme and final theologian. His theologies are not bound in cloth or leather, they are not sold by the publisher, or piled on library shelves, or phrased in the learned prelections of a "professor." He teaches the believer the true theology of the Father and the Son. To a crowd of unsympathetic Jews, Jesus said, "I and my Father are one," in character, design and act. "He that hath seen me hath seen the Father" was His word to the inquiring Philip. He now asserts that the Spirit will make that mystery of identity and duality a matter of consciousness with the believer. The name of Father suggests and stands for Providence, the Son's great work is Mediation. Providence and mediation are so interwoven that neither can be properly appreciated apart from the other. The Spirit is the Interpreter both of Providence and Mediation to the individual believer in whom He dwells.

We turn now to the words of the same Jesus which were uttered after His resurrection and immediately preceding His ascension, Luke 24:49, reports Him as saying to His chosen disciples "when he himself stood in the midst of them," ver. 36, "And behold, I send the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high." It appears to have been in the same interview that He said, as reported in Acts 1:5, "Ye shall be baptized with the Holy Ghost not many days hence." Finally on the Mount of Ascension, "Ye shall receive power when the Holy

Ghost is come upon you, and ye shall be my witnesses." This power which they were to receive is purely spiritual, because it is of the Spirit, and it is truly divine, because He is the Spirit of God. That promise secured to them an ample supply of what they needed more than anything else. For He had commissioned them to engage in the most difficult of all enterprises, that of changing radically the moral condition of men. Whoever has tried to change the religious opinions of men will agree with the opinion expressed above. But when such change of opinion brings after it the complete surrender of self, and the acceptance of a new and invisible master of the soul, the difficulty is immensely increased. Their work, to disciple all nations, required them to effect such changes among men everywhere. But this promise guaranteed the precise thing required. Power is that which moves things. It was to be their work to move and remove from the Jews their prejudices, and from the Gentiles their ignorance and polytheism, so as to bring both to "see the light of the knowledge of the glory of God in the face of Jesus Christ." The gifts promised in the pre-crucifixion discourse would add to their moral power by breaking mental fetters and dispelling moral darkness, thereby giving them liberty, for liberty is a necessary condition of power with any being that possesses a will. But this promise of power in the spiritual world is analogous to the intrinsic power of high health in a man. This is an energy for, and an impulse to, aggressive action by which sin would be

successfully assaulted. Christ's whole mission was one of war against sin and sin's entails. These men were to be His agents and representatives to continue that war. They needed, therefore, to be clothed with the same power as that with which He was clothed by His anointing with the Holy Spirit at the time of His baptism. They would have weapons to wield, swords of the Spirit which He could not wield, even the facts on which the completed gospel is based, and because these events had taken place, they would do greater works than He had done. John 14:12. The power promised was "from on high." It was the Holy Ghost, and as it flowed out from them in their witnessing, drove the truth in through crusts of prejudice and lies all the way to the conscience of the hearer, so arousing the spirit that the man felt himself in the presence of God as never before.

No student of Paul's writing would for once think that he held a low opinion of the ideal system of Christianity. And yet, see how he realized and appreciated its power. He speaks as though that power is the first necessity and its possession the highest glory of the Gospel. Here is a catena of passages: "God has not given us a spirit of fear, but of *power*," 2 Tim. 1:7. "False men have a form of godliness but deny the *power* thereof," ch. 3:5. He desires that the Ephesians may "know what is the exceeding greatness of God's *power* to us who believe," Eph. 1:19. For Christ, he declares, "is able to do exceeding abundantly above all that we ask or think according to the *power* that worketh in us,"

ch. 3:20. "The knowledge of the glory of God in the face of Jesus Christ," he calls a treasure which we have in earthen vessels that "the excellency of the *power* may be from God, and not from ourselves," 2 Cor. 4:7. He asserts that "the preaching of the cross is to them that are perishing foolishness, but to us who are saved it is the *power* of God," 1 Cor. 1:18. Again, "to them that are called, both Jews and Greeks, Christ is the *power* of God," verse 24. And in speaking of his own procedure he says in ch. 2:4, 5, "My speech and my preaching was not with persuasive words of man's wisdom, but in demonstration of the Spirit and of *power* that your faith should not stand in the wisdom of men but in the *power* of God." Full, as he evidently was, of this view of the Gospel, we need not wonder that when he proposes to preach at Rome, he gives as his reason, "For I am not ashamed of the Gospel of Christ: for it is the *power* of God unto salvation to every one that believeth." Rom. 1:16. He hopes also that Roman believers may abound in hope by the *power* of the Holy Ghost," ch. 15:13, and also "make the Gentiles obedient by word and deed through mighty signs and wonders by the *power* of the Spirit of God," ver. 18. Indeed, we find him when speaking of the great central reality in 1 Cor. 4:20, asserting comprehensively and positively that "the kingdom of God is not in word but in *power*," an assertion that not many modern Christians practically believe.

For the anointings of his dispensation, Moses, by God's direction, compounded an oil which it was

not lawful to imitate, Ex. 30:22-33. Those who attempted to imitate it were to be cut off from God's people. Thus was its exclusive sacredness guarded by divine order. The oil for the spiritual anointing of our dispensation cannot be imitated. The Mosaic oil was a combination of the choicest ingredients known to man. The oil for our anointing has in it all the precious gifts that Jesus specified, including the power that we have been considering. It comes not from the hands of the apothecary, it descends "from on high." It is never originated in any earthly atmosphere, for it is exclusively divine. Other powers that might be put in competition with it are developed, this power is bestowed and received. Other powers are natural, this power is supernatural. All other powers may be used to the detriment of man, this power can only be put forth for his benefit and it is the only power of which that can truly be said. It is the only power by the use of which the kingdom of God is extended among men. It is received only by those whose consecration to God is complete.

To send forth the disciples to the enterprise of converting the world without the power would be like sending the boys of a city school to clear the forests of the North American Pacific slope, armed only with the toy axes of their juvenility, or to marshal the invalids, cripples and mere convalescents of a military hospital to storm the strongest citadel of an enemy's fortifications.

This gift of power completes and crowns the body

of divine gifts with which the Holy Ghost enriches every one who receives Him. Thus it may be seen how the astounding words of the Master at the feast of Tabernacles in Jerusalem, John 7: 37, 38, 39, can be true: "He that believeth on me, out of his belly"—His central self—"shall flow rivers of living water." He did not then mention the Spirit by name, but John, who fully understood Him, tells us that, "This spake he of the Spirit which they that believed on him were to receive, for the Spirit was not yet given because that Jesus was not yet glorified." But Jesus *has* been glorified, and the Spirit *has* been given, and now the rivers of living water flow from him that believeth. Millions of people who think themselves to be Christian believers seem to have no higher desire than to be saved from hell. They do not know the Holy Ghost of whom Jesus testified. Are they real believers? According to these words of Jesus, believing on Him secures such a freshet flow of divinity into the believer that the overflow becomes "rivers of living water."

We are not dependent on supposition or inference as to the results in human character of being filled with the Holy Ghost. The church of believers that Christ brought into being on the day of Pentecost consisted of over three thousand persons, mainly adults, the majority being probably men in the years of young manhood or middle age. These are the years in which self is largest and most assertive, when human nature is in its fullest development. Personal pride, passion, avarice, animalism, religious

bigotry in some and skepticism in others, are exhibited in largest form in these years, in which the plianey of adolescence or the senility of old age exert no modifying influence. Yet this sudden entrance of the Divine Spirit into their hearts completely conquered their natural depravity. Luke's description is brief, but very graphic, because it is so definite and decisive in its terms. "They continued steadfastly in the apostles' teaching." That teaching would be the echo of what their Master uttered in the Sermon on the Mount and at other times. "And fellowship," the fellowship flowing from that love of one another that He had enjoined, and that was now a joyful glow in all their hearts. "In the breaking of bread," in memory of their Saviour's death. "And the prayers," not the long prayers that Pharisees made for show, but prayers that were always in faith, and, of course, always answered, for the Master had said, "Every one that asketh receiveth." And as they were offered to the Father in the name of the Son, John 14: 13, 14, 16-23, 24, and were suggested by the Spirit, John 14: 26, Rom. 8: 26, they could not be careless, formal, liturgical or indefinite. They thus fulfilled the first of the two great commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."

"And all that believed were together and they had all things common: and they sold their possessions and goods, and parted them to all, according as any man had need." Again, "And the multitude

of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own, but they had all things common. And with great power gave the apostles their witness of the resurrection of the dead: and great grace was upon them all. For neither was there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the price of the things that were sold and laid them at the apostles' feet and distribution was made unto each according as any man had need." They then grandly fulfilled the second of the two great commandments, "Thou shalt love thy neighbor as thyself."

Thus did God solve sociology questions, right in the midst of a city, by the destruction of human selfishness. No organization, no man-made programme, but no mistake. When God does anything alone and directly, it is done so well that man cannot produce its equal.

Here then is exhibited Christian Perfection. And its record is in every copy of the New Testament since the book was first published. But professional theologians have generally avoided or ignored its meaning and significance. And ecclesiasties have built up structures of church government as if this narrative of Pentecost and the promises of which the church of Pentecost was the fulfilment had no existence whatever. Thousands upon thousands of theological books and pamphlets have been written by Christian authors in which no notice has been



taken of this great epochal and immensely significant act of the triumphant Christ. Most Christian books are largely speculative, hortatory, aspirational, endeavoring, with the author's best rhetorical abilities, to present a theory of unrealized ideals. Often they are the literary moans of those who "see from far a beauteous light and inly sigh for its repose." These Jerusalem believers possessed the repose and very much more, and the beauteous light was all around them in noontide glory. Yes, they had realized Christian Perfection, and that not in any wise the result of semi-Pharisaic labor of years, years of so-called self-denial, and long-continued culture toward a self-made ideal; but the immediate consequence of a sudden reception of God by those who simply believed what His Son had promised. O Church of Christ! you have believed in the culture that unhealed and uninspired men have given to themselves or to their fellowmen, and you have slighted and ignored the magnificent, spiritual miracle that your God wrought in A.D. 33, at Jerusalem, and is more than ready to work to-day in every human heart!

Is there any valid reason why believers of to-day should be poorer in experience, less clear in spiritual knowledge, and less efficient in promoting the kingdom of God than those Pentecostal Christians were? There is none whatever. There is no reason in the nature of God. His power and His love to man cannot change. This is true of Father, Son and Holy Ghost. There is no reason in the nature of man. The more closely we look at facts, the more certain

it will appear that human nature is unchanged as to its needs and in its possibilities of good and evil. There is no reason in God's plans, for the improvement of the human race. The work that Jesus did was done for all time and for all men, and His promises, offers and conditions apply to the whole dispensation that bears His name. He said that the Spirit shall be with His people forever. He is, therefore, as powerful to purify and empower to-day as He was in those days. Why is it that so few in these days live up to the Pentecostal standard? Because there are so few that are as earnest as the men of those days were. When men are intensely in earnest and the truth is within their reach, they grasp it eagerly, they hold it fast, they live into it and they realize its meaning quickly. What is the crucial secret of the failure? It is in the lack of real consecration and absolute submission to God. He who was God manifest in the flesh spoke finality when He said, "If any man will come after me, let him deny himself."

#### THE PENTECOSTAL GIFT AND REGENERATION.

The spiritual change which the Pentecostal gift produced has by some been identified with that work of the Spirit that theologians call regeneration. Such regeneration is a basal fact in the change in man's relation to the Gospel that in evangelical communities is called conversion. And some have assumed that the Pentecostal change, because it was a work of the Spirit, is the same thing as that conversion by which a man passes into the kingdom of

God. That it included what is known as conversion is certain, but it is equally certain that very, very few cases of conversion in modern times develop or illustrate a change so remarkable and complete as that which became manifest in the lives of Pentecostal believers. An examination of the facts in the case will show that the opinion noted in the former part of this paragraph is not correct.

Regeneration is the name given by theologians to the New Birth, or Second Birth, or birth of the Spirit which Jesus pressed on Nicodemus as an indispensable necessity, in His conversation with him as recorded in the third chapter of John's gospel. Without this birth there can be no sight of, still less entrance into, the kingdom of God. It does not appear in the narrative that in this conversation Jesus had in view the great spiritual change consequent on the descent of the Spirit in His fulness. As Nicodemus was a Pharisee, he would be so far from sympathy with the highest ideas of Jesus that it is not probable that he would present such a consummation before Him.

The change pressed on Nicodemus is called a birth, and the fact of its being a birth rather than the consequences of the birth was that which startled and puzzled him. Now the gift of the Spirit as predicted by the prophets, and John the Baptist, and promised by Jesus, and as actually bestowed, is nowhere spoken of as a birth, nor in such words as would convey the idea of a birth. If it were a birth, it is strange that it is never so described.

It is always spoken of as a baptism, or as something poured forth on its recipients, something additional to the life already in them. Now, birth is the beginning of a real life, and only a beginning. The gift of the Spirit that came to Jesus at the time of His baptism was called an anointing by Peter in his address at Cæsarea, Acts 10:38, and the anointing spoken of by John as universal in the church of his time was unquestionably the same as what Paul mentions as universal in the church, 1 Cor. 12:13. Now, no one was anointed priest in Mosaic times, but one who was of the tribe of Levi and of the family of Aaron, a tribe and a family which had been already specially consecrated to God, and one who had been cleansed by a divinely appointed washing. And no one was anointed as a king but a man previously appointed to that dignity by God. Elisha was undoubtedly a good man before he was anointed by Elijah to be a prophet in his place. Jesus was a perfectly pure man before He was anointed. Fifty days before their anointing, He said to His disciples, "Already ye are clean." John 15:3. In chap. 13:10, we find that He had said, "Ye are clean but not all. For he knew him that should betray him; therefore said he, Ye are not all clean." This proves that a change equivalent to what is called in Ezekiel 36:26, a new heart and a new spirit had come to them. This is what David prayed for in Ps. 51:2, 7, 10, but in verse 11 he contemplates an additional endowment when he prays. "Take not thy Holy

Spirit from me." According fully with these facts is the brief summary of the normal Christian experience of his times that Paul gives to Titus when he says, "When the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out on us richly through Jesus Christ our Saviour." Titus 3: 5, 6. It puts no strain on the latter part of this passage to see in the expressions "washing of regeneration," and "renewing of the Holy Ghost," two acts of God. Washing and renewing are not identical operations, and it is remarkable that the same Paul urged a renewing on the brethren to whom he sent the message of Rom. 12:1, 2. The renewing of this Titus passage took place when the Holy Ghost was poured out "richly"—"abundantly" is the word in the Authorized Version—in Pentecostal days. Paul could not forget the day when Ananias laid his hand upon him and he was "filled with the Holy Ghost." Acts 9:17.

The eleven disciples who were already clean, as we have seen, were still in need of a great something that had not yet come to them. Hence the prayer of Jesus to the Father, "Sanctify them in the truth: thy word is truth." John 17:17. The Father's latest word which was the promise of the Spirit in His fulness had been given them, but the fulfilment had not yet come. When that fulfilment came they were sanctified in that truth, for they became possessed

of what was promised and they were committed to it. In that way the Israelites were sanctified in the truth that God spake by Moses to them.

That which was set before Nicodemus as a necessity was an initial change and blessing. It was truly a birth, and its result is always a child of God, with a child's feebleness, innocence, immaturity and dependence. That which came at Jerusalem and elsewhere after the ascension of Christ was fulness of indwelling God, and its result was stalwart manhood in Christian life.

Christ is our Pattern, according to apostolic statements. His own utterances indicate that we are to live on the same plane of free communion with God as He did, and be able to show to the world the same victory over sin that His life so triumphantly exhibited. If that is achieved by us, a similar action of the Spirit must come to us as that which came to Him. Because He was conceived of the Holy Ghost, and that conceiving was followed by His birth, it may be truthfully said that He was born of the Spirit. Matt. 1:21-25, Luke 1:35, 2:7. We must be born of the same Spirit, John 3:5. Though He lived untainted by sin during the years of His youth, yet when He had grown to manhood He realized the need of the baptism of the Holy Ghost. If our lives are to be like His we must be baptized with the Holy Ghost also. His personal purity of character fitted Him to the needs of His Nazareth life in those days of preparation and transition. But He was destined to be the file-leader of the sons

of God, the foremost of those whose mission is to bring the prodigal millions of humanity back to the heart and the home of God. If we would take our places in that company and be worthy followers of our Leader, we must as children be born of the Spirit, and as responsible adults be baptized with the same Spirit.

#### HOLINESS AND THE PENTECOSTAL GIFT.

We come now to the question of a state of holiness as an experience, the Higher Christian life, the rest of faith, the full assurance, the rest from inbred sin, the full salvation, the second blessing, the pure heart, the perfect love, the entire sanctification; that has engaged such earnest inquiry, called forth so much earnest prayer, and withal, too, has provoked much controversy in the churches. There would have been little or no controversy on the subject if seekers for light had placed themselves beside Him who is the light of the world, and who is Himself the Word of God. He settled that question when He procured the Holy Spirit for His people, and poured Him forth so richly that those who tarried for Him were filled—filled with Him who teacheth all things, guides into all the truth, and teaches Christ's ethics over again that the learner may live them out, and if he finds himself too weak to do so, fills him with power. All this was done eighteen years before the first line of the New Testament was written, and more than a century before it was completed. Why should the argument for holiness take its central hold on the words of the servants instead

of the words and acts of the Master? He that is filled with the Holy Ghost cannot but be himself holy. All the spiritual needs suggested by the descriptive phrases found in the first lines of this paragraph, and much more that those phrases do not suggest, are in Him fully met and satisfied.

Those who have put before themselves as prizes to be won, states of experience such as have been described, and have not so consecrated and believed as to become filled with the Spirit first of all, have desired an effect, while overlooking the divine cause which alone can produce the true effect. Being without the teaching and guiding that the Spirit in the fulness of His indwelling furnishes, their ideals will in some way be wrong, and not what God designs. We have no right to form such ideals, and we are not capable of forming true ideals beforehand of what our experiences may be when we are "filled unto all the fulness of God." Eph. 3: 19. The disciples who listened to the words of Jesus in His pre-necifixion discourse were not encouraged to form any such ideals. Having described, as He only could, and as fully as it was necessary, what He would do in them and for them, He told them to tarry until He came. He that was coming would completely satisfy all their need, for He would be indwelling God. Why has He been so ignored and misunderstood?

The profound religious excitement of 1766 in London, England, out of which grew the Holiness move-



ment in eighteenth century Methodism, was mainly due to the influence of Thomas Walsh whom Wesley greatly admired and brought over from Ireland, of which country he was a native. He was a man of great force of character, and great intensity of religious feeling. He accepted eagerly the popular theory in Protestantism as to religious life, namely, that study of the Bible as a whole is at least one-half of those means of grace by the use of which holiness is attained. He was so earnest a student on the one hand, and so intense in prayer, on the other, that it cannot be told in which hemisphere of life he was most ardent. From the movement of which he was the centre the experimental holiness of Methodism largely radiated, and in time its dogmatic expression became formulated. But after a few years the movement abated and almost subsided because the tests of a holy condition became very largely emotional. So when excitement waned an unavailing regret, mingled with a practical, if not a dogmatic, doubt, prevailed. The fundamental fault was, that it was not grounded in the acts and words of Christ Himself. "Every plant," said Jesus, "which my heavenly Father planted not shall be rooted up." Matt. 15:13. Mrs. Phebe Palmer's work as a reviving of Holiness was also very largely evanescent because Christ's own way, definitely laid down by Him, was not taken, but an experience was sought for, and not obedience to the new Master for whose ruling Jesus made preparation, and that His

influence might not be interfered with, ascended to His Father.

A few years after the American Civil War of 1860-64, a number of earnest ministers in the United States banded themselves together and formed the National Association for the Promotion of Holiness. They published Holiness literature and held several Holiness camp meetings, which were largely attended and were grandly successful to all appearance at the time. But they one and all put the experience in the forefront. That was the main aim of the sermons. That made the fire of the experience meetings, that was the burden of the literature. Consecration was urged in view of it, faith was to be exercised in order to possess it. All this required a strain on Nature, and nature revolted and a reaction came. If the apparent success of this great movement, for a great movement it was, had been the outshining of a really divine work, there could not have been that sad decadence in spirituality, to remedy which so many professional evangelists have been employed. Notwithstanding this multiplication of extra revivalists, a widespread lukewarmness took hold on the churches everywhere, from about 1880 until 1904. The men of the Holiness Associations did not intend to slight the Holy Spirit, but He was ignored and dishonored because He was not allowed His due place. Hodge, the professional theologian, calls the Spirit the "executive of the Godhead." Certainly He is the sole author of that holiness which is said to become

the house of God, and without which "no man can see the Lord."

#### DIVINE HEALING.

The healing of bodily disease by faith in our risen Lord has greatly interested many believers, seeing that the Master healed so many thousands when He was in His incarnate form. Many have been thus healed, but many more have earnestly sought for such healing and failed. One of the prominent exponents of faith-healing doctrine in late years was the late Dr. Cullis, of Boston. He is reported to have said a short time before he died that the whole question of divine healing by faith needed light that had not come to him. If he had submitted *all* his opinions to the Holy Spirit implicitly, he would not have realized any difficulty. He who teaches all things, and guides into all the truth, and teaches what to pray for, Rom. 8:26, will always show those who are loyal to Him, when one may pray in faith for one's own healing, or for the healing of others. The apostles were thus taught and guided, and they healed many, but not all that they came into contact with. The elders of the church such as James speaks of, James 5:14, being genuine Christians, would be so taught and guided that they would not pray in mistake, and thereby promote unbelief. Accepting the words of Christ concerning the Holy Spirit settles this question, as it settles all difficulties in Christian life.

## THE SECOND COMING OF CHRIST.

The expectation of what is called the Second Coming of Christ to the earth, has given rise sometimes to the wildest fanaticism, and by the stark failure of such expectations, which were apparently based on Bible words, has sometimes produced a sad rebound into infidelity. Now it is certain that in some sense, and for some purpose, Christ did come again, and some of the predictions of his Second Coming have been fulfilled. That some great manifestation of God in Christ will soon take place for the good of mankind, many of the most sober among believers expect. But the Spirit of God has charge of this as well as all other of the things of Christ, and will declare or show them to the true friends of Christ according to His own infinite wisdom, and not to gratify a wondering curiosity. That kind of curiosity was exhibited by the disciples before they were filled with the Holy Ghost, and was rebuked by the Master, as we learn from Acts 1:6, 7. "They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore 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 set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses." As if He had said, Do not allow yourselves to be switched off into a useless prying into the future, thereby losing

time and alienating energy from the blessed work of witnessing to Me as a present Saviour to the uttermost for every sinner of mankind. The words of Christ, if any there be, that certainly point to a coming that has not yet taken place, are to be interpreted by the Holy Spirit. John 14:26, 16:14. So whatever is in the future of that coming, "we have an anointing from the Holy One, and we shall know all things." 1 John 2:20. We shall, therefore, be ready for the event, and all the better fitted to receive Him because we possess the best benefits of His first coming.

#### MODERN FOLLIES AND FANATICISMS.

If the clergymen of the various denominations that call themselves orthodox were filled with the Holy Spirit, and would open out and exhibit to their hearers the rich spiritual treasures of this Holy Ghost dispensation, their hearers would not only grow in grace and in the knowledge of God, and become saints of the true kind, but they would not be drawn away from the truth by the shining of the tinsel gems that Theosophy, Christian Science so-called, and Spiritualism spread before their eyes. For the Christianity of Jesus far surpasses any of these systems in the prodigious wealth of blessing it contains. When people see and understand what superior value there is in gold, and gold is offered to them, they will not choose copper in preference.

## CONCOMITANTS AND ESSENTIALS.

The "sound as of a mighty rushing wind," the tongues parting "asunder like as of fire," the "speaking with other tongues," and the community of goods were none of them promised by Jesus as certain results or necessary concomitants of the gift of the Spirit. These phenomena had each of them a local or temporary utility, which is not of universal need or fitness. It was not to produce such things that the Spirit was given, as it is not to produce the flash, the sound or the smoke that cannons are fired in time of war, but to demolish the enemy's defences, and bring victory to the aggressor. These miraculous or extraordinary precursors or accompaniments waked up attention and attracted interest. That interest and attention broke the habits of ordinary thought and made openings for the Spirit to enter. These temporary developments soon smuk into the casket of memories, but the essential benefits remained. These benefits were seen in the purification of character and enrichments of soul that came to all who received Him. Those believers realized the ideals which appear in the questions of Thomas, Philip and Judas, John 14. And beyond what those ideals included was the constant communion with God, the complete victory over sin, the oneness of spirit with their Master, and a glowing love of men as men, and power to convert them. This love of men flamed up into a fervent, brotherly affection among believers. All these were promised by Jesus

as permanent benefits, for He said that the Paraclete would produce them by His indwelling and He would be with them forever.

#### PENTECOSTAL COMMUNISM.

The fact that a collection of alms was made at Antioch, in A.D. 41, and another general one in A.D. 60 to relieve the poor among the saints in Jerusalem, has been used by some to prove that the form of communism that followed the Pentecostal gift was an excessive and imprudent fruit of a sudden enthusiasm. But it is not probable that the surrender of wealth by those who sold their possessions and goods for the benefit of the needy was to any large extent the cause of the poverty that made such collections necessary. The earlier of these collections was made at least seven years subsequent to the initiation of that state of things which is supposed to have been the cause of the poverty. It is recorded in Acts 8: 1, that "there arose on that day (the day when Stephen was murdered) "a great persecution against the church at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." This scattering appears to have occurred about one year after the founding of the church. Of necessity it broke up the communistic arrangement by the dispersion of the individuals concerned in it, and also whatever form of social life existed among them. The author of the Epistle to the Hebrews (and these people were Hebrews)

congratulates those to whom he writes as follows: "In the former days in which, after ye were enlightened, ye endured a great conflict of sufferings, ye took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one." Heb. 10: 32, 33. The account of the contribution sent from Antioch shows that the immediate cause of Jerusalem poverty was the famine that had been predicted by Agabus. As there is no hint in the record that the great exhibition of brotherly love in the earliest days was any part of the cause of the poverty, it is a mere assumption to say that it was. Starvation never results from anything that is done in obedience to God's will. The object lesson intended to show Christianity in perfect form, and in the holy city of the Jews, would have been fatally incomplete if there had not been produced a community in which the commandment, "Thou shalt love thy neighbor as thyself," was visibly obeyed.

#### THE SPIRIT OF GOD AND PRAYER.

The Spirit of God is not specifically connected with prayer in any statement found in the Old Testament. Neither is He so connected in the pre-Pentecostal part of the New Testament, unless an exception is made of Luke 11: 13, where Jesus speaks of asking *for* the Holy Spirit. This asking was appropriate during the short dispensation which immediately preceded His epochal and final coming. It was a



distinct and notable advance upon the past in that it showed that the Spirit might now be asked for and received. The words under notice are found at the conclusion of a suppositious case presented by Jesus, which puts the matter in this form. Whenever any one who attempted in those days to supply the spiritual needs of another found that, like the householder in the story, he had "nothing to set before him," he might ask and receive the Holy Spirit for the supply of that special need. Since the Spirit's final coming, He is an ever-present Friend to be counted on and trusted, and to whose presence and power the believer adjusts himself.

As true preaching comes from the preacher's mind being dominated by the Holy Ghost, so also is the praying of all believers. When Jesus said, "He shall teach you all things," the "all" certainly included the prayers that are offered by His people. So we find Paul saying, with great distinctness, "And in like manner the Spirit helpeth our infirmity, for we know not how to pray as we ought." The common version has it, "what to pray for as we ought." Since it is the Divine Spirit that is spoken of we may include both the how and the what. Rom. 8:26. And in writing to the Ephesians, in the famous gospel armor passage, ch. 6:13-18, he puts "all prayer and supplication, praying at all seasons in the Spirit" in a prominent place among weapons of spiritual defence and aggression. Writing to the Philippians, he says, ch. 3:3, "We are the circum-

cision who worship by the Spirit of God." Prayer is a main part of religious worship.

In the short, but valuable, Epistle of Jude, we have a description of certain deceivers who are terribly wrong because they are "sensual not having the Spirit," ver. 19. His advice to believers as to how they should protect themselves from the evil influence of these men is, "Praying in the Holy Ghost." Previous to His final coming He might be prayed *for*, but now that He has come, prayer as shown by those five passages is to be *in* the Spirit if it is to agree with the teaching of Christ and His apostles. The normal thing in the early days of the church was for its members to be filled with the Spirit. Acts 2:4, 1 Cor. 12:13, Eph. 5:18. In this New Testament light it is easy to see why so many millions of "prayers" are never answered.

#### ONENESS OF AUTHORITY.

During the history of God's dealings with our race we find constantly one supreme agent or message-bearer of His mind to the rest of men. There was no rival to or associate with Noah in his testimony to antediluvian sinners. Abraham had no rival or associate as God's spokesman. Every person in Egypt had to heed Joseph or die. Moses was vindicated against Korah, Dathan and Abiram, and even against Aaron and Miriam by signal miracles. All Israel obeyed Joshua implicitly. Samuel's word was accepted as the Word of God. Daniel, of his own

single but inspired wisdom, ruled the many provinces of the empire of the east in the name of God. There was just one forerunner of Jesus Christ, and during the months of his mighty ministry he had no associate, deputy or rival. Jesus Christ is the only begotten Son of God, and all the ages since His incarnation bear witness to the sublime singleness of His merit and authority. He is the peerless Man and the peerless Teacher. "There is one mediator between God and man, the man Christ Jesus." "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. In all things He has the pre-eminence, for in Him dwelt all the fulness of the godhead bodily. The Epistle to the Hebrews demonstrates the high imperial singleness of Jesus in His relations to man because of the exclusive closeness of His relation to God. Remembering all this, read John 16:7, where this one supreme Man and Mediator promises to move out of the way in order that as man, even as divine man, He will no longer speak to His fellowmen except through that other Paraclete, the Holy Spirit. Thus does He transfer or co-ordinate His exclusive oneness to or with, to and with, the Holy Spirit, in the future government of His people.

And does He, so intimately related to, and so mysteriously one with, the Son, need assistants in the work He has undertaken? If the Son has trodden the winepress of mediatorial suffering alone because

no one could share His exclusive work, must the Spirit be only one of a company to do *His* work?

An intensely pious and deeply learned Doctor of Divinity in the United States a few years since published a book entitled "The Gospel of the Holy Ghost," in which on the subject of guidance he places the word, the opinions of pious friends, and the indications of Providence on the same height of authority as he does the Holy Spirit in the guiding of a believer's doings! Those other three presumed guides are all of them creatures, but Dr. Steele thinks the Creator cannot do His work properly without their assistance. A strange Divinity it is, surely, of which he is a Doctor. He does not appear to believe that the Spirit is able in these days to make His meaning plain, as He made it plain to Philip when he said, "Go near and join thyself to this chariot," or as when He said to Peter, "Behold three men seek thee, but go thou with them for I have sent them," or when He said to a company of prophets and teachers in Antioch, "Separate me Barnabas and Saul for the work to which I have appointed them." Has He, as men are apt to, become dull, decrepid or obtuse by the accumulation of years?

This idea of the inefficiency of the Holy Spirit to do His guiding work alone, and, therefore, to need associates or assistants, dishonors Him and robs the believer in a similar way as the Romish idea of saints, angels, and priests as mediators, dishonors the

Son and robs the sinner. The Reformation of the sixteenth century abolished the latter of the two errors in all the churches that are called Protestant. There is need of another Reformation in the twentieth century to abolish the former error and restore to believers what backsliding and unbelief has robbed them of.

#### THE SPIRIT OF GOD AND THE SCRIPTURES.

There are many who, in the matter of guidance, would combine the Word with the Spirit, meaning by the Word what is contained in the English Bible. Their thought appears to be that these two are to be accepted conjointly so that the believer may have a dual or double guide. And with that idea is generally combined the thought that the Spirit's teaching must not deviate in any way from Bible words, which practically amounts to this, that whatever the individual happens to believe to be the meaning of the Bible, must be the ruling idea always, and the Spirit's teaching must not go beyond it. Which means, the Bible being inspired, that the Author is to be conditioned strictly by His own past productions and must not produce anything more. This is attempting to put limits on the Infinite One. An opinion that goes with the above very largely is that the Spirit always uses the written word in His teachings. But the facts reported in the records of the first years of the church's existence tell a different tale.

There is no evidence in the preaching of those who spake as the Spirit gave them utterance that the Spirit used the Old Testament, which was the only Bible then existing, except to prove that Jesus was the Christ. When He spoke to Philip, Acts 8:29, when He spoke to Peter, ch. 10:19, when He spoke to certain prophets and teachers in Antioch, ch. 13:1, 2, He used no Scripture words whatever. When Agabus prophesied of the dearth, ch. 11:28, and again when he predicted Paul's fate as recorded in ch. 21:10, he simply prophesied as Jeremiah or Hosea might have prophesied had they been there. In the two cases mentioned in chap 16, when the Spirit prohibited Paul and Silas from preaching in Asia Minor, of course no text was used. When the Spirit witnessed to Paul that in every city bonds and afflictions awaited him, ch. 20:23, the message needs no comment. When the Spirit taught the council at Jerusalem, ch. 15, how very few of the Mosaic ordinances were to be binding on Christian believers, it was a great narrowing of the authority of Holy Scripture, as Holy Scripture was then acknowledged. The mandate of the Spirit was against the authority of the Scriptures. So did Jesus put Himself above Holy Scripture when He uttered what is recorded in the fifth chapter of Matthew's gospel. Here are nine cases of the Spirit's teaching and in every case He showed His divine independence. His word is the Word of God, and He does not need to quote even from Himself.

## INSPIRATION OF THE BIBLE.

This, like every subject that interests men, is investigated and discussed in modern days with great freedom. The old view, that an equal inspiration obtained through all its books and chapters, has passed very largely away, for it was not founded in the patent facts of the case, or on any certain Word of God. A new view of the Bible has found place in Christian minds among all the churches. The drift among theologians and thoughtful men is toward a freer treatment of the Bible. Many scholars of this class, both in Europe and America, are men eminent in Christian faith, character and work. This change in attitude toward the Book synchronises with a great growth of the Christian church in numbers, in various benevolences and in general influence. All this seems to show that divine revealing and influence on humanity is not inseparably identified with a book which is supposed to be infallibly inerrant in all its statements. Yet nothing has been established by modern study which in any way diminishes the essential glory of the Bible. The criticism that is predetermined in its course by positive disbelief of spiritual facts, and is often guilty of astounding mutilations of the sacred text, establishes nothing and does not influence lovers of truth. And lovers of truth are those that do all the real good that is done in the world.

An able modern writer, in view of these facts, tenders the following advice: "Let the Bible student

be slow to yield opinions held by generations of Christian scholars, let him insist on adequate proofs, but let him not refuse new light if it shall come, nor anchor himself to an immovable past." Another says, "An important condition of wise Bible study is a living faith in essential Christian verities, a faith which delivers the whole man continuously and gladly over to the law and love of God. The rule and criterion for assessing the value of every part of the sacred writings is the Christian soul."

Now the "Christian soul" of the Roman Catholic, the old-time Calvinist, the Salvationist, the Christian Scientist and the Unitarian, will each one use a different criterion from all the rest in assessing the value of the different parts of the Bible. Where is the satisfactory finality open to all men which by settling all such questions will leave the Christian believer free to use all his powers in their fullest energy in the promotion of the kingdom of God? That finality was shown by the Supreme Master of Christianity when He said to His most intimate and trusty friends, "The Paraclete whom the Father will send in my name will teach you all things and guide you into all the truth." That Paraclete came, but the average theologian does not bow to His teaching nor honestly accept His exclusive guiding. Even those writers whose words we have quoted, though they pose as Christians, do not seem to be aware of His existence. And it is a sad fact that not one of the leading Christian churches of to-day insists on its members becoming docile pupils of the teaching and followers



of the guiding of that Paraclete. Changes in the general attitude of man toward the sacred book do not disturb those who are indwelt by Him by whose inspiration of any of its writers the value of the writing is determined.

Through the teaching of the indwelling Spirit the relative value of the different parts of the Bible is assessed and valued. The Old Testament contains the beautiful and inimitable stories of Joseph, of Ruth, and of Daniel. It tells also of Judah's incest, of Saul's suicide and of Solomon's moral failure, and of Israel's frequent apostasies from God. It contains such splendid statements as "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." It also has this, "And Ahab had seventy sons in Samaria," and "Solomon sent ships to Tarshish every three years, which brought back gold and silver, ivory, apes and peacocks." It contains the fortieth and the fifty-third chapters of Isaiah and also the three last chapters of the book of Judges, and those Psalms in which are the most fearful prayers for the destruction of the enemies of the Psalmist. The indwelling Spirit, being pre-eminently the Spirit of Truth, shows the relative value of those varieties of narrative and declaration. He saves from the folly of those who would fain read into some passages, such as the lists of the furniture, and the descriptions of the architecture of the tabernacle or the temple, spiritual lessons they were never

intended to teach, and also from reading out of the words of Jesus the promises of fullest inspiration which they contain.

The Bible as a book, like all other books, is valuable for the truth that it contains. There is a difference between a lantern and the light that radiates from it. There are those who almost adore the Bible lantern, but profit very little from its light. A casket is valued mainly on account of the gems that it contains. Many think most of the Bible casket. A man's body is of value only when the spirit is in it; without that spirit it is only a corpse. So Paul says that the letter even of the New Testament killeth, but the spirit giveth life, 2 Cor. 3: 6. Tens of thousands of professing Christians are in these days studying the letter for one who seeks with all his heart to be filled with the Spirit.

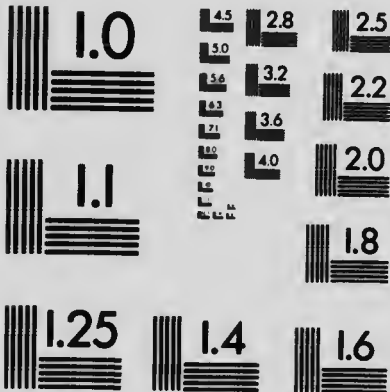
The Bible is an entirely authentic account of how God inspired men in days that are long past. It also contains much, if not all, of what God taught men in these inspirations. That is its supreme and unparalleled value. The Old Testament tells in more than seven hundred places of how God plainly spoke unto men. No record at all approaching that in value is found in all the other literature of the world. And from that record we see that in this better age we have the right to hear God speak directly to us, so we need not be dependent entirely on the words which record what was said to other men. The New Testament is this, "God, having of old time spoken unto the fathers in the prophets, by divers portions

and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds, who is the effulgence of his glory and the very image of his substance," Heb. 1: 1, 2, 3. The words of that Son when He was leaving us, revealed and asserted the glorious privilege of universal inspiration, that "the communion of the Holy Ghost might be with us all." The guarantee given for this favor is the highest value of the book of God. The book shows that the proper state of things among men is, when "one shall not say to another, Know the Lord, for all shall know him from the greatest even unto the least of them."

The two passages in the New Testament on which the belief of the perfect inerrancy of the Bible in all its words has mainly depended are, first, Paul's assertion concerning Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15, 16, 17. The second is that in 2 Peter 1: 21, "For the prophecy came not in old time by the will of man, but men spake as they were moved by the Holy Ghost." In neither of these passages is the perfect inerrancy of every statement contained in the canonical books asserted or implied. Divine inspiration is claimed for the prophets and not



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for any others. It was because God was believed to speak through them only that they were called prophets.

Any theory of biblical inspiration that goes beyond what is taught in these passages is baseless and fictitious, and because fictitious, is mischievous. Gladly and even enthusiastically we accept what is said in these passages of the transcendent value of what is written in the Scriptures, but the same love of truth that underlies that feeling demands that we must not attempt to go beyond the truth. The Revised Version of the passage in Timothy has it thus: "Every Scripture inspired of God is also profitable," etc. As there were many scriptures or written documents that were not "Holy" Scripture, this emendation made by the revisers of 1881 discriminates between the one class of documents and the other. The historians who chronicled public events are not anywhere said to have been inspired, and, therefore, their work may be handled and judged as the work of other historians is judged. This true view of things relieves the situation of difficulties that have pained many a pious mind, while it preserves the unique glory and incomparable value of the book of God.

#### SUBSEQUENT YEARS AND CENTURIES.

The history of the first years of Christianity shows that with the apostles and their immediate friends and coadjutors there was little if any deviation from

loyalty to the Holy Spirit. They recognized fully the fact that the obedience which of divine order was due to the man Jesus and had been rendered to Him was now of the same divine order due to the Paraclete. Let the reader trace it out as he peruses the wonderful record of the first days of our religion. And in one hundred and eight passages which can easily be found in the Epistles and the Apocalypse, mention is made of the Spirit in such relations to Christian life and experience as agrees with what has been presented on preceding pages of this book. But before the apostles vanished from earth, apostasy sadly set in. Corinthians were forgetting the sacredness which the believer's body had gained by becoming the temple of the Holy Ghost, and had in some cases permitted fornication. They had also begun to divide into parties, each party being the special admirers of some favorite preacher, thus destroying the unity of the church and fixing attention on the human agent rather than on the Divine Master. The Galatians who, like all believers of those days, had begun in the Spirit, 1 Cor. 12:13, were aiming to be made perfect in the flesh, Gal. 3:3, and were going back to such fleshly things as circumcision and the keeping of "days and months and seasons and years." Gal. 4:10. Whether Paul's remonstrances corrected the errors of these two churches to any great extent does not appear, but what does appear is that soon after the apostles passed away there came to be a lowering of loyalty to the Spirit, and a taking of other teachers and

guides into attempted association with Him. So general and real was this defalcation that after some centuries had passed, the Holy Spirit as teacher and guide became practically supplanted, and the pagan philosopher, Aristotle, took his place. We give the testimony of history to this saddest of all historic facts.

"In the history of European thought and knowledge down to the period of the revival of letters the name of Aristotle was without a rival supreme. He treated of every subject which came within the range of ancient thought better than any one else."—*Encyclopedia Britannica*, article Aristotle. European thought and knowledge during these centuries was mainly the thought and knowledge of the Christian clergy.

"Aristotle has exercised for a long time a controlling influence in the development of Christian philosophy, and on Christian literature in general. The influence of the philosophic system of Aristotle on the intellectual development of the human race has been more extensive and more lasting than of any other except Plato. Aristotle made experience the basis of all science and reason the architect. Plato made reason the basis."—McClintock and Strong's *Cyclopedia*.

"The scholastic age proper extends from the age of Anselm, who died A.D. 1109, to the outbreak of the Reformation. Alexander Hales, who died A.D. 1245, wore the title of Doctor Irrefragible. He makes large use of Aristotle. Thomas Aquinas shared with



the older scholastics the conviction of the absolute truth of the official orthodoxy of the church." —Encyclopedia Britannica. That official orthodoxy had been framed and fixed by men whose minds were trained in Aristotle's methods and axioms of reason.

McCosh, in his "Intuitions of the Mind," page 410, says: "In the scholastic ages the logical forms of Aristotle were employed to mould into a certain shape every known truth of religion as well as of secular knowledge, and may be traced at this day in not a few distinctions and technical terms of theology."

This Aristotle, whose ideas have so greatly influenced the leading minds of the church through so many centuries, was a pagan. We freely admit that his was a mind of most extraordinary power and acuteness, and that his love of such truth as he was able to discover was heroic. Yet, as he lived in the fourth century before Christ, it is reasonable to believe that his discoveries or speculations formed a large part of the wisdom of the Greeks in the time of Paul. And how energetically Paul protested against that Greek wisdom being worthy of comparison with the wisdom of God which was embodied in Christ. See 1 Cor. 1: 20 to 30, and 2: 4, 5, 13. Brought up as Aristotle was, he was one of a people whose whole development was in the atmosphere of pagan darkness. He could not help having fundamental ways of thinking that are alien from those that underlie Christian faith and experience. The Greeks cherished little respect and no love for contemporary

Jews and would not care to absorb their distinctive ideas. The Hebrew Monotheism and experiences of the converse of God with man were entirely beyond the horizon of their thought. One of the Cyclopaedia writers quoted above, says that Aristotle made experience the basis of his science; he never had the smallest share in Christian experience. His philosophy is entirely devoid of any idea that is distinctively Christian, for not even the latent or embryo Christianity of Judaism had any influence on his intellectual life. His ethics shows that he knows nothing of sin, as the Bible puts it before us, and, of course, he knew nothing of a God incarnate, who makes atonement, or a God indwelling, who confers inspiration. But these are the great revelations that make Christianity what it is. And if apostles who had been bred in Judaism, waked up to earnest godliness by John the Baptist and taught by Jesus Christ Himself during three years or more, were not fit teachers of Christianity until they were filled with the Holy Spirit, what kind of a teacher of the teachers of the Gospel was the spiritually empty and benighted heathen, Aristotle? The Church threw away her crown of supremacy over the mind of humanity when she allowed this pagan to direct her thinking instead of that Divine Teacher to whom she had been introduced by her Founder. No wonder it is that error and sin paralyzed her power and poisoned her life until she lay on the face of Europe a corrupting carcase, when she ought to have been a purifying energy and a healing power from God to all people

as she was at the first. And although the Reformation cleared away much of the pagan poison, and Puritanism, Quakerism, and Methodism still more, yet there still remain in the theology of Protestantism, traces, as McCosh says, of this Aristotelian leaven. And it will remain until the Soteriology\* of the churches centres at Pentecost, and the Holy Ghost is allowed to occupy His true place in Christian thought and faith.

#### OBJECTIONS ANSWERED.

If the Spirit is to be direct teacher and guide to each individual believer, would not such a state of things destroy the authority of the church as a society, which it is evident from Matt. 18: 5 to 20, that Christ designed and authorized? Answer. The act of discipline contemplated in this case is to be exercised toward one who by his own contumacy put himself outside of the brotherly love which is normal in a Christian society. This church action is simply the society taking cognizance of the wrong acts of an individual, and acting in self-defence. It is not at all the kind of action that makes ecclesiastical law. When the church would consist of those who are filled with the Holy Ghost, the action here enjoined would

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\* "Soteriology" is a word invented by some modern theologian as a name for the science of human salvation, as eschatology is a name for the science of the last things and theodicy for the science of God himself. Each of these names represents a section or branch of theology in its most comprehensive sense.

be almost spontaneous. This all accords with the fact that in every instance recorded of the epochal coming of the Spirit, except that of Saul of Tarsus, He came to a company of persons. It was plainly the plan of Jesus that there should be a church. So the gift of the Spirit had its collective as well as its individual significance and value. In a spirit-filled society, as in every society, there will be superior minds as well as those that are relatively inferior, and the inspiration common to all, being one form of divine work, will not obliterate the variety found in human nature everywhere. But the indwelling Spirit, by destroying egotistic conceit, and producing humility in each, makes collective action easy and church authority an exhibition of brotherly love.

If the Spirit was to be the direct teacher and guide to every individual believer, why did Paul and others write epistles for the teaching and enlightening of the churches as to doctrine and life? Answer, It is certain that a large proportion of those who composed those churches did not have the advantage of knowing the precepts and seeing the example of Jesus, as many of the first Judean converts had. The best results in a witness for Christ could not be manifested unless the witness knew what those precepts were and how his example illustrated them. One of the promised things of the Spirit was that "He shall bring to your remembrance what I have said unto you." Remembrance involves that something had been lodged there before the descent of the Spirit into that mind. If the precepts of Jesus had not been

lodged in any mind previously, it was well that they were taught afterward. The Jews who "gladly received the word" of Peter, and were baptized and added to the hundred and twenty on the day of Pentecost, had been "devout men," Acts 2:5, and were, on the average, superior to the average of the people who in Gentile cities were converted. Again, the doctrines taught and the precepts enjoined in those epistles are all of them in perfect harmony with what always results from the indwelling of the Spirit in human hearts. The overwhelming probability is that as these apostles prayed in the Spirit, lived in the Spirit, and preached in the Spirit, so they also wrote as they were moved thereto by the Spirit. That being the case they certainly did the will of God in writing those epistles, whether we are able to see good reason for their action or not. As inspiration powerfully stimulated verbal testimony, it could not be otherwise than that those who wrote epistles to their brethren should fill their letters with just such matter as we find in those that we have. Notwithstanding all this it may be observed that as no really new moral but little new doctrine additional to what had been taught in earlier years is found in the epistles we do not find that the churches to which those epistles were sent developed any grander quality of character, or became more mighty as witnesses for Christ because of their being read to them. Yet no doubt these epistles were at the time immensely useful in warning and teaching.

The purposes of God in the continued manifestation

of Himself for man's salvation and uplifting could not, as far as we can see, have been carried out had not the records of His Son's life and the reasons for His incarnation and career been written down for the information of successive generations of men. A powerful influence in the advancement of our race has been that of literature which has recorded the most significant happenings of life and the best thoughts of great men. No literature approaches in value that of the "New Testament of our Lord and Saviour Jesus Christ" in its uplifting influence on man. For it records what are the most immensely significant happenings that ever occurred on earth, and also the best thoughts of the greatest of all men. The life of Christ would probably have been largely forgotten, or its lessons spoiled by traditionary myth, and the descent of the Spirit also; and possibly in the course of the centuries the Church might have ceased to exist, had not the records of the evangelists and the letters of the apostles been written and preserved as they have been by the ever-watchful providence of God. We could not do without the New Testament.

#### SECTS AND THE TRUTH.

Two unquestionable facts stare us in the face when we contemplate Christianity as it now is. One is that the Founder designed that it should be a Unity, that it should be represented by one society in which antagonisms do not exist. Every precept of His looks toward that state of things, because obedience to such

precept tends to produce it. And He allows no rival to Himself as Teacher and Lord of the society. The proclamation is "One Lord, one faith, one baptism." His purpose of unity is indicated by very decisive words found in His last prayer as reported in the seventeenth chapter of the Gospel of John. It was actually realized in the first Christian society, which was a beautiful sample and illustration of the "unity of the Spirit in the bond of peace." That is one of the two great facts. The other is that the visible Christianity of the world is, and has been through all the ages since the first one, divided into a number of mutually opposing parties. Christ's design was unity. Man's manipulation and development is a multiplicity of antagonisms. God's comment on similar facts in olden times is this, "My people have committed two evils, they have forsaken me, the fountain of living water, and have hewn them out cisterns, broken cisterns, that can hold no water." Jer. 2:13. Christ told the woman of Samaria that "the water that I shall give him" (him that believes in me) "shall be in him a well of water springing up into everlasting life." To the assembled Jews at the Feast of Tabernacles He said, "He that believeth on me, out of him shall flow rivers of living water; But this spake he of the Spirit." And when that Spirit came, when His coming provoked the question, "What meaneth this?" a fountain was opened in the city of David for sin and all uncleanness, and he who washed in that fountain was cleansed from all self-will and self-assertion, was filled with God, and God

is love, and love produces unity. The Spirit's domination produces no sects, for that is what produced the original Christianity, and sects have arisen as the result of disagreement with the Spirit's ruling. All this was perceived by Jude when in describing mischievous teachers, he said: "These be they who make separations, sensual, not having the Spirit," ver. 19. The denominations at their best stand each one for a part of the truth; they who are entirely guided by the Spirit are guided into all the truth. It was so at Pentecost, it might be so to-day. It would be so if professing Christians would become real Christians by being filled with the Holy Ghost.

#### JUDAIC AND CHRISTIAN RELIGION.

The religious experience that was enjoyed by men in the ages before Christ, as compared with that which is common privilege to-day, was shallow, meagre, narrow and much mingled with that which was not spiritual. Rites, ceremonial, offerings, sacrifices, persons, localities dominated it very largely. It was very much a religion of patriotism. God was worshipped as the God of Abraham, Isaac and Jacob, the God of our nation. The Deity is spoken to or spoken of most frequently in the Psalms as He who giveth deliverance or salvation from Moabites, Philistines, Syrians, Assyrians, and Egyptians.

But our God as revealed in Christ "saves his people from their sins." He is no longer national, He is international and universal! The sacrifice made on Calvary was not for Israel only, as the sacrifice was that was made annually by the Jewish High Priest,



but is the propitiation for the sins of the whole world. John 2: 2. It needed not to be made year by year, for "Jesus after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10: 12. To the Jew of the former day this sacrifice had not been made, and the glory of that great fact he could not enjoy. The object-lesson of a divine life lived by a man on the earth, such as Christ lived, was not in those times thought to be possible. The Sermon on the Mount, explaining how all men are expected to live the perfect life, Matt. 5: 27, had not been preached by divine direction, and above all, the Holy Spirit was not yet given, John 7: 39, by whose abundant outpouring on a believer the fruits of the Spirit are brought forth in his life, showing "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance." Gal. 5: 22: 23.

And yet, the Psalms, every one of which was written in the twilight days of preparatory revelation, and adapted to the Jew in his condition of spiritual defectiveness, are the favorite text book of tens of thousands of professedly Christian believers. Indeed the ordinary dialect of Christian experience to-day is much more largely taken from the Psalms and other devotional words of the Old Testament than it is from the rapturous expressions of spiritual victory which abound in the utterances of Paul, the oracular deliverances about Christian Perfection that John has left to the Church, or the manly, spontaneous words of the Apostle Peter.

Why those that fear the Lord when they speak often one to another should in our day of perfect privilege prefer to use the phrases proper to an inferior time, is a problem. Why remain in the comparatively bare and cheerless vestibule of God's house, when the library with its treasures of wisdom, the picture gallery with its collected beauty, and the banqueting hall with its tables loaded with all that is luscious and refreshing, invite you freely? Why do people who chronologically live in the years of the Christian dispensation, allow themselves to live practically in the dispensation of David and Hosea, or at most in the atmosphere of John the Baptist and of the puzzled and inquiring Philip, Thomas and Judas? John 14:1 to 22. Our answer is definite and certain and will be anticipated by some readers. It is because they have not accepted the gift of the Spirit.

The immense superiority of our privileges as believers in Christ is based on the wonderful words of Christ Himself. We will begin with John 7:17 to 19. In reply to the Jews, He says: "If any man willeth to do God's will, he shall know of the teaching whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory, but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." Here Jesus classes Himself and "any man" who willeth to do God's will together as of one kind of persons, and declares a negative holiness of such characters. Again in verses 37, 38, 39, He puts "he

that believeth on me" on the same level with Himself as to being a source or fountain of living water. For to the woman of Samaria He had said, "The water that I shall give him shall be in him a well of water springing up unto everlasting life." And in this seventh chapter passage, out of the believer "shall flow rivers of living water."

In chap. 10, that in which He calls Himself the Good Shepherd, He says in verses 14, 15, "I know mine own, and mine own know me *even* as the Father knoweth me and I know the Father." Here is a parity in the intimacy of mutual knowledge—even as I know the Father shall you know Me.

In chap. 12:26, being part of His discourse to the "certain Greeks who had come up to worship at the feast," He says: "Where I am there shall also my servants be." This is equality of environment and perfect freedom of communion. The promise is an assurance of, and an uplifting to, an honor not bestowed on others, and not previously enjoyed by any one whatever. In chap. 13:20, He says: "He that receiveth whosoever I send receiveth me." Here He so thoroughly endorses His servants as to identify Himself with them in most positive and definite terms, In chap. 14:3, His words are: "I will receive you unto myself, that where I am there ye may be also." They were to be as high in honor and as perfect in advantage as He could make them to be. That being the case, we are prepared for the otherwise incredible assertions of verse 12, "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 the Father," an equality in the first promise to Himself in the matter of power, and in the second promise an increase of that power. In verse 20 He enlarges the idea of union and identity previously expressed, when He says, "In that day" (the day of Pentecost and after) "ye shall know that I am in my Father, and ye in me and I in you." This parity of relations, and the consciousness of those relations between the Father, the Son and the believer is very significant and wonderful, and is only to be appreciated by experience. It exhibits a condition and an elevation of humanity as much above anything found in the Old Testament Scriptures, as the character and doings of Jesus transcend all who lived in the ages that preceded Him.

The metaphorical simile of the vine and the branches in the 15th chapter exhibits the identity and all there is of difference between Christ and believers very fully. The vine and any one of the branches are, of course, two entities or things, but as one and the same sap circulates through them both, there is an identity of nature and quality. And that the union between believers and Himself is on a par with the union between 'Himself and His Father is quite positively asserted in verse 10, "If ye keep my commandments ye shall abide in my love, *even* as I have kept my Father's commandments and abide in his love." A certain equality and fulness of intelligence is implied in verse 15, "All things that I have heard from my Father, I have made known

unto you." The statement of verse 20, "If they have kept my word they will keep yours also," is on the same line. In His address to His Father, which fills the 17th chapter, it would seem as though the oneness of His brethren with Himself which in its completion must wait until the *Paraclete* came, was the master idea. How grandly it appears from verse 8 and onwards. "The words that thou gavest me I have given them." "I am glorified in them." "That they may be one, even as we are." "They are not of the world, even as I am not of the world," words that occur twice in the address. "As thou didst send me into the world, even so sent I them into the world." "That they all may be one, even as thou Father art in me and I in thee." "And the glory which thou hast given me, I have given unto them that they may be one, even as we are one." "I in them and thou in me, that they may be perfected into one."

He who has heartily appreciated these words and has entered by faith into their blessing, and who will afterwards seek to feed his soul on the manna and quails of the former time, acts as a finished college graduate would, if he wasted his hours on the lessons of a kindergarten school. That Jesus did not intend such retrogression is evident from the fifth chapter of Matthew's Gospel. That the early Christians did not so live is certain. And the Epistle to the Hebrews is an earnest and complete argument to the same effect. Those who appreciate the Son, and who are filled with the Spirit, are lifted into heavenly

places, and "are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel."

He who believes in the sense in which Jesus contemplates His brethren as believing, lives into these conditions, and realizes their truth, and when he does so, not only do the Old Testament scriptures fall back into their right place of inferior value to him, but a large part of the most valued devotional literature of these days is left behind. In much of that literature, emotional fervor seems to be the great desideratum. Christ's way is not dependent at all upon emotional fervor, and is not forfeited or annulled by its absence. "If ye love me, ye will keep my commandments" is His description of the life of a believer. That, as the personal condition in us, and then the Paraclete from above as the divine gift. John 14: 13, and after.

#### WHAT IS THE WORD OF GOD?

Three times during the utterance of the words by which Jesus introduced and promised the Paraclete to His disciples He called him the Spirit of Truth. A few hours afterwards, when on His trial, and in

the immediate presence of Pilate, who represented Imperial Rome, He said: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:39. His coming into the world for that purpose, and the coming of the Spirit for the same purpose, demonstrates that in the view of Jehovah the great, the all-inclusive, need of humanity was truth. Satan had, as the father of lies, succeeded in putting man into the shadows of sin and death. Now, man, living in these shadows, cannot see the truth. The Paraclete is the Spirit of Truth, and being God, He needs no assistant, and therefore is the sole and only source since He came of the truth which Jesus came to witness to while He lived, and to fill the world with after His departure. Those, therefore, who refuse to receive Him will be more or less under the influence of lies. One of these falsities which prevails so generally to-day is the confining of the phrase, "Word of God," to the written or printed matter which is contained in the books which have become parts of the Bible, being adjudged and entitled canonical by the church. Turning to the contents of that book, we find that in the books of Isaiah, Jeremiah, Ezekiel, and the minor prophets, the expression, "the Word of the Lord came unto me," or unto the prophet by name, occurs some eighty times. The expressions, "Thus saith the Lord," or "Hear ye the Word or words of the Lord," and synonymous words, occur so often that the total of these asser-

tions of the possession of a divine message by those prophets amounts to over one hundred and fifty. But the fact that such forms of expression were used shows that these messages are distinguished from all other words whatever. In no one of these cases is there any reference to any book existing at the time. More than eighty times in the Pentateuch does the expression, "And the Lord spake unto Moses," or unto Moses and Aaron sometimes, "saying," occur. As it is the relation of such facts that makes the document, and as no other such document existed beforehand, there can be no question concerning these instances. The 119th Psalm is the only place where "Thy Word," in the author's address to God, probably means what had been written. As Ezra is by many believed to have been the author of that Psalm, it is not difficult to account for his love for the written law. See Ezra, 7:6 to 10; Nehemiah, 8:1 to 8.

In the New Testament, Word of God is a title given to Jesus Christ by John. John 1:1 and 14; also Revelation 19:13. His relation to Jehovah as distinct from and yet identical with Him is similar to the relation subsisting between a man's word and the man himself. Christ did not begin to utter the mind of God to men until after He was anointed with the Holy Ghost. That was what constituted Him the "Word" of God. But the expression, Word of God or Word of the Lord, as it appears in the great majority, if not all, of the passages, simply means the testimony or word of one who at the



time was filled with the Holy Ghost. These passages are at least twenty-eight in number. In the Gospels, Luke 3:2, 5:1, 8:21, and 11:28. In the Acts, 4:31, 6:27, 8:14, 11:1, 13:7, 13:44, 46, 15:35, 19:20. In the Epistles, Rom. 10:17, 1 Cor. 14:36; 2 Cor. 2:17, 4:2, 1 Thess. 1:8, 2:13 4:15, 2 Thess. 3:1, 1 Tim. 4:5, Titus 2:5, Heb. 4:12, 13:7, 1 Pet. 1:23. In Revelation, ch. 1:2, 9, 6:9, and 20:4. In all of these passages the expression under notice can have no other meaning than that above stated. Any one through whom the Holy Spirit spoke in those primitive days spoke the Word of God. "If any man speaketh," "speaking, as it were, oracles of God," is Peter's statement showing how those matters were regarded in his day. And Peter is he who wrote of some part of the Scripture then existing, "Men spake from God, being moved by the Holy Ghost." Luke's account of Pentecostal inspiration is: "They spake as the Spirit gave them utterance." This is an inspiration as positive and full as that attributed to the prophets of a former age.

The book which has come so exclusively to be called the Word of God is the authentic history of how the Word of God came to men in former ages. Happily, too, it contains what God said to those men, for our benefit as well as theirs. 1 Cor. 10:11, Heb. 11:40.

The crying need of our times is that the words that come from our thousands of pulpits shall be without question, as it was with the preaching of apostolic days, the Word of God. That is the kind

of preaching that Christ commanded. It is what those who hunger and thirst after God's righteousness love to hear. If it should become the general fact, the kingdom of God would advance among men tenfold more quickly than it now does. God through Isaiah said: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The writer of the Epistle to the Hebrews asserts that "the Word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and quick to discern the thoughts and intents of the heart." It thus becomes conviction, calling man to the salvation God has provided for him.

#### EVOLUTION.

In that magnificent book, "The Ascent of Man," by the late Henry Drummond, the process and progress of that ascent is traced and described with great power, beauty of language, fulness of information and brilliancy of idea. Splendid indeed is the culmination of his argument, when near the close of the book he says: "Christianity is not an excrescence on the evolutionary process of man's development, but its efflorescence. It is not a side-track where a few enthusiasts live on impossible ideals; it is the main stream of history, and of science, and the only current set from eternity for the progress of the world and the perfecting of a human race." Page 441. In all Drummond's religious works he

shows that he did not realize the true place of the Holy Spirit and the significance of His epochal coming to mankind in A.D. 33. In that failure of his he is at one with almost all the theologians of all the Christian centuries since the first. So, when he uses the word Christianity, he thinks of that whose great central power is what he does not understand in any definite or satisfactory way. This is shown by the fact that he so largely ignores Him, and when he mentions Him he gives Him only a casual and incidental sentence or two, never writing as if his heart is interested in Him—as though he believes intensely in Him or is even in earnest to understand Him. The ascent of man by evolution, he rightly thought, culminated in Christianity, but he failed to see that the evolution of Christianity itself, which he thinks is the higher environment, the spiritual environment, and the environment fit for man because he is man, had its culmination in the gift of the Paraclete. For, as we have seen, ancient prophets predicted it as to come in what was to them a far futurity. John the Baptist predicted it as that which was then "at hand." Jesus promised it in the name of His Father, prayed for it as a specialty in itself, and as a specialty with which He was personally identified, and as the supply of what was needed to complete the equipment of his brethren for their work of witnessing to Him. And then, too, He voluntarily retired from human sight, that this gift might irradiate, heal, purify, empower, and elevate man as no other power or system ever did.

Not only did He entirely disappear in order that the Paraclete should come upon them, but He expressly forbade His disciples from entering upon their life-work of preaching in His name, until the Paraclete should come upon them. When He came upon them, so rich and abundant was their equipment that the success which attended their preaching was miraculous both in quality and quantity. Pentecost is the divine crown to the evolution Drummond so ably describes, but whose shining he strangely failed to see. It represents the power that demonstrates Christianity to be from God, a fact that is made only probable, by the sight of that evolutionary process and progress, which it has taken ages of intellectual evolution to make evident to him. He believes that evolution in its main facts ceased when perfection was reached. Certainly there has nothing been added to man's spiritual environment since the Paraclete came, for He is perfection.

He acknowledges that there have been exceptional degeneracies. Certain it is that there has been a very general degeneracy in the appropriation by man of the magnificent environment which original Christianity provided.

Professor Drummond's books give us a brilliant exhibition of some of the main elements in Christian experience, and with eminent ability does he show their agreement with the truth of nature, but he fails to bring the Holy Ghost to the front, or, rather, he fails to see how the Master and Maker and Founder

of Christianity puts Him in the front, as an epochal and sudden bestowment, given in order to make Christianity a positive and unmistakable success.

#### SUMMARY.

Most of the acts of the men of God, which exhibited supernatural wisdom or strength, as noted in the Old Testament, and which were done in the interest of God's people, and consequently were God's manifestation of Himself, are attributed to the Spirit of the Lord. Such were the words and acts that came from Joseph's wisdom, Bezalel's skill, Samson's strength, the superhuman knowledge of David and the prophets, the heroic testimony of Micah and the like. These acts and words demonstrated a real and true inspiration in the actors and speakers.

The case of Pharaoh, who recognized the Spirit of God in Joseph, and that of Balaam, who obeyed the Spirit of God in himself, shows that the belief in Him was a part of the religion of the earliest times, since even in Egypt and Moab it was so indigenious as to prove that it was part of original revelation.

But the mission of John the Baptist, being truly unique and exclusively his own, required a peculiar inspiration. In him culminated the inspiration of the prophets, and as his mission was to herald the coming of the Messiah, his work was not to perform miracles, but simply to identify the Messiah and to utter predictive testimony concerning Him. He also

preached the necessity of repentance in order to make ready to receive the Messiah aright. He was therefore filled with the Holy Ghost even from his mother's womb. Luke 1: 15. That gave him an inspiration, fuller, deeper, and more intense and complete than had been enjoyed by any of his predecessors. He it was who said: "I indeed have baptized with water; he that cometh after me is mightier than I: he shall baptize you with the Holy Ghost." As the baptizing by water was the distinguishing feature of his own ministry, so it was to be the distinguishing glory of the ministry of Jesus, that He, and He only, should baptize with the Holy Ghost. Every one of the four men who each wrote a biography of Christ recorded that predictive assertion of John. And, although some other of John's notable utterances were not recorded by all of them, this one was not omitted by any one of them. They agreed with John as to what was of the highest importance.

2. Christ put the Holy Ghost in a higher and more decisive relation to human salvation than He himself occupied by what He said, as recorded in Matt. 12: 32, Mark 3: 28, 29, and Luke 12: 10.

3. Christ prayed for the gift of the Holy Ghost. John 14: 16. We get therefrom the belief that if He had not prayed for Him He would not have been given for our benefit.

4. Christ revealed the supremacy of the Holy Ghost by declaring, as He did in John 16: 7, that He was about to retire to make room for Him, that He

should have opportunity and liberty to teach what He himself did not teach.

5. Christ ascended to the Father in order that with other important matters He might receive the Holy Ghost, and then pour Him forth upon all men. John 15: 26.

6. Christ Himself actually poured Him forth. Acts 2: 33, in such abundance that those who were tarrying, as they were directed to do, were filled with Him.

7. Those who were filled became perfect Christians; that is, they received all that Christ promised to them, and consequently lived up to Christ's standards of life. They thereby became worthy witnesses to Christ, as He had predicted that they should be.

8. Christ authorized Peter specially and individually to open the kingdom of heaven, Matt. 16: 19, when He said: "I will give unto thee the keys." Peter's words, Acts 2: 38, 39, were the putting in of the first of these keys (see Rom. 1: 16), the key by which the kingdom was opened to the Jews at Jerusalem. In that opening word of his, taken in connection with Christ's own words, found in John 14: 16, it is shown that all the spiritual enrichments that came to Pentecostal believers are fully provided for believers of to-day.

This great gift, whose immediate results in those who received, provoked in others the query, "What meaneth this?" is so closely and in so many ways identified with Christ—it is so truly and exclusively

of Christ—that no person can make valid claim to be a Christian who fails of being filled with the Holy Ghost.

Our answer to the question, "What meaneth this?" is as follows:

It meaneth that every one who believes all that Christ said concerning the Holy Ghost, and receives all that Christ promised in connection with His indwelling, will possess a plenary inspiration for the whole depth of his being and the whole breadth of his living. The Spirit of God will pervade and dominate his spirit as truly and fully as his own spirit pervades and dominates his bodily system. His works will be works of God. His words will be words of God. Acts 19:11, 1 Pet. 4:11.

It meaneth that this new divine indwelling is from henceforth God's genuine force, agency, method, and representation on earth. All law, rule, personal leading, teaching, or governing is to be absolutely subordinated to the indwelling Spirit. Acts 13:1 to 4, Rom. 8:3, 4.

It meaneth that from thenceforth and because of the Spirit's indwelling, Christ shall be known and glorified as He cannot be in any other way. As thus revealed, He will melt and destroy the selfishness of human depravity. He will dispel man's spiritual ignorance and folly, and His power over nature and devils will be shown in the overcoming of all the forces that resist the progress of the kingdom of God.

It meaneth that all this wonderful enrichment of



soul is intended and provided so as to be received and enjoyed from the very beginning of the Christian life. It was so with the 3,000, and with the Samaritans, Acts 8:17. It was so with Saul of Tarsus, ch. 9:17. It was so with the Cæsarean converts, ch. 10:44. It was so with the disciples that Paul met at Ephesus, ch. 19:6. And there is nothing against our asserting that it was so everywhere in those days. 1 Cor. 12:13.

It meaneth that thus the kingdom has now come—that kingdom of which Christ's herald, Christ Himself, and Christ's disciples had said during previous years that it was "at hand." After that day it was never spoken of as at hand, but as existing in the present.

What it meant was exhibited on a sufficiently large scale by the Christian community that it immediately produced. The extensive and long-continued failure to produce similar communities within the bounds of Christendom has been owing entirely to the slight regard shown to the Holy Spirit and the reliance placed on human devices. We are reminded of the complaint God makes through Jeremiah of the Israel of that day. "My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." Jer. 2:13.

One thing more. This book seeks to present the state of things in the dealings of God with man that existed immediately after the Pentecostal gift came to the Church, and before any of the books of

the New Testament were written. During those early years, the life and words of Jesus in the memory of His friends, and the power of the Spirit in them and their word, were the forces which promoted the kingdom of God among men. The literature of the New Testament did not then exist, and could not, therefore, have had any influence. We have used that literature because it is the undoubtedly authentic record of the words that fell from the lips of Jesus Christ, who is the supreme Word of God, and the history of those events which exhibited God's action in the production of the era that began at Pentecost. The references and assertions made by Paul and others concerning the Spirit and His work agree beautifully with what we have asserted in the former part of this chapter, but they could not have had much influence on the Church's life before they were written, and not much afterward, until after the canon, as it is called, was settled. According to the opinion of those who have examined this matter, the first written of the New Testament books was not written until about A.D. 52, nineteen years after Pentecost, and the last about A.D. 97, and not till the end of the second century was there any general consent of the Church to call what we now know as the New Testament the Word of God. And even then there were some of the books not generally so regarded. The canon, as we now know it, was not universally accepted until about the end of the fifth century. So there were at least five generations of Christians who were without the Word of God, con-

tained in the New Testament as a literary authority, in the shape and in the relation to Christian experience that is prevalent in the Reformed Churches of to-day. Christian life and the progress of the kingdom of God resulted in those days, not from the study of "the letter" of any book which killeth, but from the Spirit which giveth life. And when, as it gradually and generally did, the basis of the Church's faith changed very largely from inspiration to scholarship and literature, the power of the Church to promote the kingdom of God became sadly impaired, until in proportion to its numbers it is not now a hundredth part as effective as it was in the first decades of its existence. It was perceived by the Jewish literati in those days that Peter and John, the foremost Christian preachers of the hour, were "unlearned and ignorant men." But we know that they were full of the Holy Ghost. The church authorities of our day do their best to keep out unlearned and ignorant men from the ranks of the Gospel ministry. How they act as to the qualification that Peter and John possessed we leave the reader to judge.

SAMUEL MORRIS.

A few years ago, a young negro man came to New York, U.S., from the neighborhood of Cape Palmas, in Liberia, Africa. In Africa he had learned of Jesus through companionship with another negro boy, and had sought and found Him as his Saviour. Some time afterward he came under the influence of one

of Bishop Taylor's lady missionaries, who had learned the truth of the Holy Spirit from Rev. Stephen Merritt of New York. He eagerly absorbed all that she taught him of the Holy Ghost, and hungering for more, she told him that if he wished to know more he must go to Stephen Merritt. Without a dollar to pay his way, he started for the sea coast, where God had provided a ship, in which he became engaged for the voyage to New York. His work one day was in the captain's cabin, and he soon got the captain converted, and before the voyage ended, one-half of the crew also. Meeting Mr. Merritt in New York, Mr. Merritt left him for an hour or more at a mission hall, and when he came back for him he found him on the platform, with seventeen men around him, who were rejoicing in the salvation of Christ, having been preached to by Samuel in the meantime. This was on Friday. On the following Sunday he addressed a Sunday-school, and by a few minutes of his talk he had the altar rail crowded with young people weeping and sobbing on account of their sins. "I never," says Mr. Merritt, "could find out what he said, but the presence of God was so manifest that the entire place was filled with His glory. Again, I took him in a coach with me. I said, 'Samuel, I would like to show you something of our city and Central Park.' I began to explain matters, when he said: 'Stephen Merritt, do you ever pray in a coach?' I answered, 'Yes, I often have blessed times while riding about.' He placed his great black hand on mine,

and turning me round upon my knees said: 'We will pray.' He told the Holy Spirit he had come all the way from Africa to talk to me about Him, and I talked about everything else; then asked Him if He would take out of my heart 'things' and fill me with Himself. Bishops have placed their hands on my head and joined with elders in ordaining services, but no power came in comparison. James Caughey (the famous evangelist) placed his holy hands on my head, and the fire fell and the power came, but the abiding Comforter was received in the coach with Samuel Morris, for since then I have not spoken a word, nor written a line, nor preached a sermon, but in the Holy Ghost." Soon after he was sent to a college, and it is said that he revolutionized it. But his career in scholastic study was very short, for after a few months he died. (Condensed from "Sketch of the Life of Samuel Morris," by Rev. T. C. Reade, A.M., D.D.)

The extraordinary soul-converting power that this ignorant "Guinea nigger" possessed was entirely, only, and exclusively of the Holy Ghost in him. He was, when he got the captain and others converted, and when he got the seventeen men into the kingdom of God, entirely devoid of any of those so-called helps and advantages that are so much trusted in as qualifications for doing the work of God. But he was "clothed with power from on high." Although he was grandly useful while at the college, it does not appear that his studies did in the slightest degree increase his soul-converting efficiency. He

was God's object-lesson to popular Christianity, which has almost forgotten that the Holy Ghost has ever come to help our needy humanity.

REV. CHARLES G. FINNEY.

As we have given the case of Samuel Morris of the negro race, we will present also that of the eminent American minister whose name appears above. He was a native of Connecticut, born there in 1792. During the years of his youth, his surroundings were not very favorable either to literary culture or religious life. He, however, made such progress on the lines of ordinary education as to be able to teach a common school at the age of sixteen. When about twenty-six he entered on the study of law in the village of Adams, New York State. He says of himself: "When I went to Adams I was almost as ignorant of religion as a heathen. I had been brought up mostly in the woods." However, he became a steady attendant on the Sabbath preaching of an old-style Calvinistic minister, and also the weekly prayer-meeting. He was accepted also as the leader of the church choir. Religious questions began to interest him, especially his own personal relation to God. He tells that "on a Sabbath evening, in the autumn of 1821 (he was then about 29 years of age), I made up my mind that I would settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. North of the village lay a piece of woods, and on a certain

morning, instead of going to the office, I bent my course toward the woods, feeling that I must be alone so that I could pour out my prayer to God. I recollect to have said: 'I will give my heart to God or I never will come down from there.' " He earnestly pressed his case before God for some hours with varying states of emotion, until, he says, "This passage of Scripture seemed to drop into my mind with a flood of light, 'Then shall ye seek me, and find me, when ye shall search for me with all your heart.' I cried to God, 'I take thee at thy word, I do search for thee with all my heart, and thou hast promised to hear me.' Very soon I found that my mind had become most wonderfully quiet and peaceful. The thought of God was sweet to my soul, and the most profound tranquillity had taken full possession of me." Undoubtedly he there and then made his peace with God, became a son of God, and the relation of God to him as Father became a matter of personal experience.

Further on: "In the evening, being in the office, the utterance of my heart was, 'I want to pour out my whole soul to God,' and I rushed into the room back of the front office to pray. There was no light in the room, but it appeared as if it were perfectly light. As I went in and shut the door after me, it seemed 'as if I met the Lord Jesus Christ face to face. He said nothing, but looked at me in such a manner as to break me right down at His feet. I fell down at His feet and poured out my soul to Him. I wept aloud like a child, and made such confessions

as I could with my choked utterance." This experience was the acceptance of Jesus Christ as his Lord, and was very similar to that of Saul on the way to Damascus.

Glorious as all this was, it was not all. "As soon as my mind became calm I returned to the front office, and as I turned to take a seat by the fire I received a mighty baptism of the Holy Ghost. Without ever having the thought that such a thing was for me, and without recollection of having heard the thing mentioned by any one, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. It seemed like the very breath of God. I wept aloud with joy and love, and literally bellowed out the unutterable gushings of my heart." Thus was he brought into right relations with the Third Person and with the whole Trinity.

By this baptism of the Spirit he was placed on the same platform of relation to God as the men and women who in Jerusalem and at Pentecost were filled with the Holy Ghost. Like as it was with them, the gift came at the beginning of his Christian career. Like as it was with them, he bore no witness to Christ until he had received that baptism. Like them also, when he began to bear witness his word had in it a marvellous power.

Twenty pages of the book to which we owe our information tell of the extraordinary success that attended his witnessing in the days immediately following. After some who had called at the office



had been converted through his word, he says: "I soon sallied forth from the office to converse with those whom I should meet about their souls. I spoke with many persons that day, and I believe the Spirit of God made lasting impressions on every one of them. I cannot remember one whom I spoke to who was not soon after converted. I gave up my time to labor for the conversion of the young people, of whom I had been a leader, and the Lord blessed every effort that was made in a very wonderful manner. I was every day surprised to find that a few words spoken to an individual would stick in his heart like an arrow.

Thus began a career of soul-winning and sin-vanquishing which, for the spiritual prowess exhibited and the true success achieved, has had few equals, and no superior since the days of Paul. It covered fifty years of strenuous life. His victories were won not only over skepticism, immorality, and irreligion, but also over a fatalistic theology everywhere prevalent, which distorted the sense of responsibility to God in them that accepted it, and caricatured the Deity, although preached in His name, while it assumed to wear the garments of the Gospel of Truth. Theology and ungodliness were equally against him. But whole communities, by the score in number, made godly and pure by but a few weeks of his labors, gave divine attestation to his work. In his evangelistic campaigns all classes and kinds of people were conquered. Children and their parents, judges on the bench, advocates at the

bar, physicians, farmers, merchants, university students and professors, fashionable ladies, degraded drunkards, and blasphemers, the sane and in a few instances the insane, were everywhere swept into the kingdom by the power of his word. The truth preached was the only weapon employed, for, although he was a man of more than average musical susceptibility and culture, he used no trained choir or accomplished soloist to co-operate with his preaching. Unseen by the public were the extraordinary private intercessions of himself and others. But the power of that praying came from the Holy Spirit. Rom. 8: 26, Phil. 3: 3, Eph. 6: 18, Jude 20.

Let him tell the secrets of his power himself: "My mind is always pondering the truths of the Gospel and the best methods of using them. Let no man think that those sermons which have been called so powerful were productions of my own brain. They were not mine, but from the Holy Spirit in me." In connection with one of his greatest successes, "I had taken no thought with regard to a text, but waited to see the congregation." Again: "The Lord gave me a text and I went into the pulpit and let my heart out to the people." Previously, "The Spirit was upon me and I knew that I should know when the time came what to preach." "In those days I was obliged to speak without premeditation, for I had not an hour in the week to arrange my thoughts." At Auburn: "I had no time whatever to arrange my thoughts or even to settle upon a text." When apparently a crisis contest greater

than usual was imminent on Sunday, "I gave myself to prayer on Saturday." "Unless I had the spirit of prayer I could do nothing." "For some twelve years of my earliest ministry I wrote not a word, and often preached without any preparation whatever, except what I got in prayer." Even after those twelve years he still persisted in not writing as a preparation for preaching, but sometimes wrote a synopsis of what he had recently preached. This was so like the apostolic way. Acts 6:4.

Some of his general reflections are: "Great sermons lead the people to praise the preacher, good preaching leads the people to praise the Saviour." "Preachers should keep their hearts full of truth and full of the Holy Ghost." "All ministers called by Christ to preach ought to be, and may be, in such a sense inspired as to preach with the Holy Ghost sent down from heaven." Of a minister with whose chronic lack of success he was very familiar, he says: "He had failed to receive that divine anointing of the Holy Ghost that would make him a power in the pulpit and in society. He had fallen short of receiving the baptism of the Holy Ghost, which is indispensable to ministerial success." "I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world." These words were penned by him in 1867 or 1868. How much have matters improved since then?

That Finney was a "chosen vessel," there seems no doubt. But, like Elijah, he was "a man of like

passions " to those of general humanity. Our spiritual environment and possibilities are the same as his. We may live in free, happy, and conscious communion with the Father, the Son, and the Holy Ghost, just as he did, if we will to do so. Our opportunities are not the same as his were, and our adaptations to the achievement of great success may be less than his were, but it is open to us to win what for us will be as great victories over sin as his was for him. No doubt there are, and have been, many preachers whose equipment as instruments were equal to his, but whose successes have not been a hundredth part as great. The clay under the hand of the potter, the saw in the hand of the carpenter, are similes which illustrate Finney's relation to God the Spirit. The clay and the saw have in them no will that might resist the will of the man who uses them. Finney's conversion and consecration annihilated all resistance to the Spirit that might be in him naturally. The baptism he received filled him with divine power, and that power it was that gave him his great success. ("Memoirs of Rev. Charles G. Finney," written by himself. New York: A. S. Barnes and Company. 1876.)

#### PERSONAL EXPERIENCE.

In July, 1886, being twenty-eight years after my entrance into the Christian ministry, my attention was specially drawn to the place of the Holy Spirit in God's plan for man's welfare, and I preached

upon the subject. One day, when in my garden, the following words were formed in my mind with as much precision as though spoken to my ear: "You and the Church in general have been baptized into the name of the Holy Spirit as truly as into the names of the Father and the Son, but neither you nor the Church in general have given equal honor to the Spirit, as you have to the Father and the Son." I saw and felt at once that the words were true, and that the message was from God. I went into my study and read the words of Christ concerning the Spirit in the fifteenth chapter of John's Gospel. The verse, "If a man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him," confronted me. This promise, guaranteeing a permanent consciousness of the personal presence of the Father and the Son to the believer, had for many years smitten me with a sense of emptiness, and unfamiliarity with God, when I read it. There had been also some feeling of guilt, because I had not realized in myself what I thought to be its meaning. I saw that my attitude to the words of Jesus must decide my case. Realizing that I had come to a crucial hour in my spiritual history, I placed my hand on the promises Christ had uttered concerning the Spirit. I then told my Father that at the risk of all things I must now have what my Saviour had promised to me. A view then came of what I must give up, and I saw that to take the Holy Spirit as my law and law-giver, above churches and man-

made theologies, might cause the severing or severely straining some ties of natural and religious kindred, and walking in loneliness with God as my only real companion, I surrendered with those possibilities before me, asked and trusted, and He came and "rested" me, as the original of Matt. 11:29 expresses it. As by a crucial consecration I had passed over the line that God had shown me, I found myself in a place where His way of dealing with man was seen as never before in its simplicity and completeness. The defect shown me, when in my garden, no longer existed, and I realized not only the grace of our Lord Jesus Christ and the love of God, but also the communion of the Holy Ghost. God required much more of me in the testing of my consecration than I have had to meet in my experience. I have had the benediction with but little of cross. That benediction is now more radiant and satisfactory than ever. This book has come out of that change in my relation to the Divine Trinity.

—B. Sherlock, Toronto, Ont.

## APPENDIX

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### THE GREAT SUCCESS OF THE FIRST DAY.

The number added to the first hundred and twenty by the preaching of the one day of Pentecost, we are told by Luke, was about three thousand souls. Counting every one of the 120 as a preacher, there were twenty-five converts made in a few hours for every preacher. Such marvellous success has never since been recorded in the history of evangelizing effort, and it is not unreasonable to ask why. It will not do to say that the disparity between that great success and the comparatively small successes following the best efforts of the times that have since elapsed is a fair measure of the difference between the zeal of that day and the zeal of any company that since that time has attempted to convert men. For there were helping facts and a unique situation that day that existed nowhere else, and have never been duplicated.

1. There was the character of the audiences addressed. They were "devout men out of every nation under heaven." The list of nations or nationalities given in verses nine, ten, and eleven of the second chapter of the Acts shows from what a variety of lands these Jews had come to Jerusalem.

As they were devout men, they were neither immoral nor skeptical, but mostly loyal and patriotic Jews, who were religious enough to bear the expense, and spend the time that was necessary to keep the national feast or feasts at the ancient and sacred "City of their solemnities." Probably they were most of them merchants whose intercourse with the world had somewhat broadened their views, so that they would be to some extent free from the narrow bigotry that was so prevalent in Judea. They were not likely to be either dogmatic and punctilious Pharisees or latitudinarian Sadducees. They were more likely to receive Christ as the prophesied Messiah if properly presented to them than any company of men that could be gathered anywhere else.

2. There was the recentness of the death of Christ in the city. Every person in Jerusalem must have been a witness to or have abundantly heard of that dying, with its supernatural accompaniments. And, according to the report of the disciples, His resurrection had come to pass, and His ascension to glory only ten days previous to the feast. The supernatural was "in the air," and was in everybody's thought.

3. There was the fact that this was the inaugural day of the New Dispensation. Such days are always greater days than those which follow after. There never afterwards were such "thunderings and lightnings and voice of the trumpet and the mountain smoking" at Sinai, as on the day when the law was given. There never afterwards was such a "glory



of the Lord filling the tabernacle" in the wilderness, as on the day of its dedication. Ex. 40:34, 35. "The priests could not stand to minister by reason of the cloud, for the glory of the Lord filled the house of God," at the dedication of Solomon's temple. 2 Chron. 5:14. That glory was not repeated. When Jesus was born there was a soloist angel who sung, and an immense angel choir that responded in the heavens above Bethlehem. These were never heard during His subsequent life. These temporary and sensational phenomena of inauguration introduced and established in each case an era of permanent blessing, and were the acts of God for that purpose.

4. The coming down of the Holy Ghost was a sudden surprise to all outside the hundred and twenty who believed the promises of Christ in that behalf. It was like "a bolt out of the blue," and there was no prepared opposition to meet it. It was as the onset of an ambushment. It is always right to take men unawares with you bring with you unmistakable blessing. Surprises are always of that kind. "The sound as of the rushing of a mighty wind," which, it would appear, was heard for a considerable space around the house where He descended, and the tongues of fire, which may have remained on the heads of the hundred and twenty for some time, were very extraordinary phenomena indeed, never repeated and were peculiar to that day. Looking at these things, we may see that the unparalleled success of that one day is not a model

in such a sense as to humiliate us when our success is not its equal.

But we cannot so speak of the days following, when so quickly the three thousand became five, if not eight, thousand, when, notwithstanding the aroused and active opposition of the priests and elders of the Jews, "the number of the disciples increased greatly," and even of the priests themselves, many "became obedient to the faith." The successes of these days, when each succeeding day made the impression produced by the miracles of the first day fainter, show what our successes might be if we, like as they were, are "clothed with power from on high." They had needed to tarry ten days; that is, the original persons who had heard Christ's promises, until He came. Now that He has come no more tarrying is in place, for, as the Gospel feast is fully spread, "all things are now ready." There was no tarrying for the three thousand, none for the Samaritans, nor for Saul of Tarsus, nor for the Cæsarean Gentiles, nor for the twelve that Paul met at Ephesus. There is, therefore, no need for tarrying one hour in the case of any one who in these days would receive the baptism of the Holy Ghost.

#### ADDITIONAL PARAGRAPHS.

Jesus Christ diffused complete physical health in the beginning of His Messianic career. Matt. 4: 23, 24, Mark 1: 22 to 34, Luke 4: 40, 41. At the close of that career He diffused complete moral health, by

the gift of the Holy Ghost. The first demonstration was consequent on the anointing He received on earth at the Jordan, the second demonstration was consequent on His receiving in heaven from the Father the promise (that is, the Gift promised), Acts 2. 33, that He might pour HIM forth upon men. Both of these benefits are indicated by the words He uttered at Nazareth, Luke 4: 18, and are included in His promise and invitation, Matt. 11: 28-30. See 1 Cor. 15: 46.

To the true Christian, who is really one with Christ, there are no moral problems, for that which otherwise might be a problem is made plain by the indwelling Spirit. And there is in him no moral weakness. He who is full of the Holy Spirit is full of power. Whatever God requires him to do, he has abundant power to perform. The perfection that is in any wise other than the doing the will of God is of the flesh and is not Christian perfection.

Greed, or the lust after wealth, is the cause of most of the social wrongs under which countless millions suffer. To the eye of the average publicist, and even to that of the ordinary Christian, no cure seems to be in sight. It was fully conquered in thousands of people, suddenly at Pentecost. It has never been so conquered by any other person, power, influence, or thing. High and unselfish "principles" of altruism have their place in human thinking, but of themselves they are only opinions. It is true that back of those opinions the feeling of "I ought" is often realized intensely. But it is only when one

is filled with the Spirit of God that he can triumphantly say, not only I ought, but I can, and I do. Rom. 7:22, on to 8:5. Ezek. 36:29. Why do not the people who think they believe in God and in Jesus Christ lay hold on the cure God has provided by Jesus Christ?

All moral wrong is in reality and in God's light a lie. The Spirit of God, who is called the Spirit of Truth three times by Jesus Christ, destroys the lie. He is the Spirit of the Truth that Jesus came into the world to witness to, John 18:37, the truth that makes man free from all fetters and bonds of sin, free to all holiness and grandeur of character. John 8:32.

The action of the wealthier converts at Jerusalem after they had been filled with the Holy Ghost is the only instance in all history where a number of men, of their own accord and only from the impulse of love, poured out of their abundance to supply the lack in those that were poorer than themselves. The gift they had received made them to care as little about world wealth as John the Baptist did, who lived in a desert and whose food was locusts and wild honey; as Jesus Christ, who had not where to lay His head; as the twelve who left their nets and their business offices to follow Him; as Peter, who although he was the greatest Christian of his day, could say, "Silver and gold have I none"; as Paul, who averred that for Christ's sake he had suffered the loss of all things.

Manicheism, Montanism, Nestorianism, Arianism,

Pelagianism, Paulinism, Patripassianism, Sabellianism, Tritheism, Calvinism, Arminianism, Socinianism, are a few of the names which represent opinions concerning what Christianity is that have been held by numbers sufficiently large to secure a place in Church history. And in our own time, besides the churches or sects which still represent some of these varieties of opinion, there are Universalists, Annihilationists, Christian Scientists, Christadelphians, and some others which profess to speak in Christ's name. But no one of them, any more than do the great orthodox churches, accepts the Holy Spirit as the one Supreme Revealer of God's mind and Ruler of God's people. But Jesus Christ, whose mind every one of these schools of opinion believes that it represents, did certainly so speak of the Holy Spirit. And so they are all of them minus the power that Jesus promised, for they ignore the true claims of the Person in whom that power resides.

The New Testament tells of two men whose relations to the Holy Spirit were more close and complete than had been the case with any before them. Of one of them, John the Baptist, it is said that he was filled with the Holy Ghost from his mother's womb. This filling came to pass when "it came to pass when Elizabeth heard the salutation of Mary, that the babe leaped in her womb and Elizabeth was filled with the Holy Ghost." Luke 1:41. When he grew up his mission was to press the need of repentance, to show what men should give up and discard. The other man was Jesus Christ, who was conceived

by the Holy Ghost, and at thirty years of age was baptized with the Holy Ghost. It was His mission to show them after they had obeyed John the Baptist what they were to be, and what they were to receive. The Baptist was no model man, for his work was preparatory and incomplete. Jesus Christ was a model, because a complete man, so complete that He became a representative man, and as such His place was vicarious for the human race. To fill the place that He filled, it was needful that the Holy Ghost should occupy Him more fully than any one else, which He did, as we have seen. No one was to be a brother of John the Baptist; every believer is to be a brother of Jesus Christ, because every believer is to be baptized with the Holy Ghost, as He was.

In no place, at no time, under no circumstances, is Jesus Christ a rival to the Holy Spirit, or the Holy Spirit a rival to Jesus Christ, for they always act conjointly. From the time that Jesus was baptized at the Jordan, when the Holy Ghost came upon Him, until the day of Pentecost, God's highest teaching to men was the word of "Jesus full of the Holy Ghost." From the day of Pentecost, when the Holy Spirit was poured out on all flesh, God's highest teaching to men is from the Holy Spirit full of Jesus Christ.

The gift of the Spirit, which came at Pentecost, was the last of the great acts of Jesus which were in the plan of His manifestation to men, and was as much and as truly His own act as was His submission to the death of the cross, His resurrection, or

His ascension. For He prayed the Father for HIM, He promised Him to His disciples, He told those disciples to tarry until He came, and He poured Him forth. This act of His was of an importance fully equal to that of the previous important acts, and if the effort He made to show its importance and to explain its meaning be compared with what He did in regard to the other acts, it would appear as if He regarded it as of greater importance.

Archimedes of classic fame thought that if there was a fulcrum somewhere, and he could place a lever on it, he could move the world. To move the world of human minds both lever and fulcrum were revealed and furnished by God in Jerusalem, and on the day of Pentecost. Though so little used, they still remain in fullest magnitude, adaptation, and efficiency. The visible Christian church to-day is in as close contact with, and has as much liberty of action upon, the world everywhere, as the Church that was formed on the evening of Pentecost had on the world that environed it. And there are vast advantages on the side of the Church to-day which did not exist on the day after Pentecost. That would happen if the whole Church of to-day were clothed with the power that made the Church of those days so successful?

It is evidently the will of Jesus Christ that every Christian is to be, above all things else, a missionary or a witness for Christ. He is to seek, *first*, the kingdom of God. Art, music, literature, science, commerce, law, wealth, social prominence, philosophy, eloquence, popularity are to be secondary, never

the supreme business of life with him. And to live thus and to enjoy such life, it is, above all things, needful to be filled with the Holy Ghost. All moral reform is to be the outcome of being baptized with the Holy Spirit. All attempts at moral reform that ignore HIM are not truly Christian, for it is by that gift that God seeks to reform mankind. The deepest, truest, moral reform ever accomplished was when "they that gladly received Peter's word were baptized, and the same day there were added unto them about three thousand souls."

Just before this book was printed the reading world was startled by the New Theology of the Rev. R. J. Campbell of City Temple, London. Neither in the book he has put forth, nor in the notable criticisms which it has evoked, is any serious notice taken of that final and decisive manifestation of God in which He inaugurated Christianity by taking possession of men as never before He had done. Jesus Christ, the Divine Man, was God's mediatorial Agent to bring about that manifestation, which occurred at Jerusalem and elsewhere in the first days of our era. But men are not willing to accept that manifestation, although it was, and is, so unspeakably glorious and satisfactory. The Holy Spirit, who then came to be the supreme theologian for every man, teaching, revealing, guiding, and endowing with spiritual power every one who allows Him to enter him, is amply sufficient and efficient, because HE is the full and final manifestation of God. He makes of every one who does not resist Him a saint, a philanthropist,



and an evangelist. But men who call themselves Christians do resist HIM, and hence have arisen theologies, so-called, wordy channels made by man, which confine the flow of God's water of life. These theologies have succeeded one another through the ages, and as each one fails, because being man-made it must fail, it is followed by another, and this of 1907 is the newest and last. Christianity as it came from God is altogether an evangel, and it is provided with an ever-present divinity, who is Wisdom, Impulse, and Power to insure its success; and a theology is for it a handicap, a fetter, and an incumbrance. Isaiah heard the voice of God when, as His mouthpiece, he said: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are high above the earth, so are my ways higher than your ways and my thoughts than your thoughts." Isa. 55: 8, 9.

The chaos of matter was brooded over in the beginning of creation by the Spirit of God, and life and order was the result. The same Spirit is needed now, who by the production of life and order will end the chaos of man-made theologies and theories of God's procedure. At creation's morn there was no man to ask of the Supreme One for the Spirit's coming. There are many now, and the promises uttered by the incarnate Word are such as to encourage those who would ask for His coming.

Some kinds of presumably miraculous work have been done, and are being done, in modern days by those who are not believers in the Christ of the New Testament or the Holy Spirit whom the Christ pro-

cured for His people. These doings frequently simulate, and to some observers appear to equal, the best work done by the Church to-day. In Ex. 8:16-19 is chronicled how Moses and Aaron worked miracles so much superior to the work of the magicians that those "magicians said unto Pharaoh, This is the finger of God." The immense moral miracles of Pentecost so confounded "the world" that at the first "fear fell upon all," and so defeated did the authorities find themselves to be that they soon resorted to persecution in order to silence the witnesses for Christ. In this twentieth century there are few places where persecution need be feared, and the Church of God should everywhere and constantly overcome "the world." For, like the immeasurable store of electric energy which exists in the atmosphere and elsewhere, waiting to be utilized by the skilled hand with the proper apparatus, the power wherewith miracles of salvation may be wrought is provided in unstinted affluence by God, and waits to be possessed and used by those who believe the word of Christ, and who know that these are the days wherein the Spirit has been "poured out on all flesh."

A familiar fact in modern life aptly illustrates the value of the Pentecostal gift. An audience assembles in some auditorium in the evening. The arrangement for lighting the room may be by gas or by electricity. The people have come a few minutes before the time announced for the exercises of the evening to commence. The light in the room is not

full, but sufficient for the needs of the moment. When the exercises are just beginning some one presses a button or turns a tap and the room is suddenly filled with an immense increase of light, enabling all who are present to see with intense and agreeable distinctness the persons and the things essential to the occasion. So when the proper moment in the progress of the divine proceedings came, when the holy life of the Christ had been lived, the great words of His high teaching had been uttered, the strange tragedy of His death had come to pass, the unprecedented miracles of His resurrection and ascension had astonished His friends; after a few days to allow the immense surprise of those wonders to pass away from their sensibilities; upon all these unique and mysterious facts there suddenly shone a divine light, by which their meaning was perceived with a distinctness never before possible; and the vision transformed those who saw.

That everything appertaining to human salvation took on a new, a grander, and a freer aspect after the epochal coming of the Holy Spirit is indicated in the words quoted by Peter from Joel, when he said: "And it shall be that whosoever shall call on the name of the Lord shall be saved." Acts 2: 21. When Peter made that assertion he had upon him and in him the fulness of the Spirit in exuberant freshness, unmodified or lessened by any influence whatsoever. The assertion meant that from that moment onward, temple and priest, altar and sacri-

fice for the Jew, and priest and philosopher for the Gentile, had lost all their value, and in all the future every man was to be free to commune with his God personally, for He had come down so as to be to every man a present, personal, and almighty Friend. Thus there was made possible a true, a divine democracy. Previously, democracy had never been a real success, because the demos had not to any sufficient extent been cured of his depravity. But that indispensable was supplied when in 3,120 persons on the day of Pentecost, the inborn selfishness of human nature was triumphantly overcome. As there is nothing in the plan of God to prevent the same victory to-day, why should we not have an ideal democracy now? Such a democracy would be ideal because it would be also a true theocracy.

Within the compass of the eleven verses which contain what Jesus said of the Holy Spirit in His pre-crucifixion discourse, He called Him the Spirit of Truth three times. If the destruction of lies and the prevention of error was not to be the supreme work which the Spirit was to do, why this emphasis and reiteration? Previously He had said to a crowd of Jews who had partially believed on Him, John 8:32, "Ye shall know the Truth, and the Truth shall make you free," and of Himself He said to the same people: "I am a man that hath told you the Truth, which I have heard from God," verse 40. To His chosen friends, who believed Him more intensely than those above mentioned, He said, in the begin-

ning of His last discourse, "I am the Way, the Truth, and the Life." And with the same great thought on His mind in the same evening when standing before Pilate this was His assertion: "To this end have I been born, and to this end am I come into the world that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice," John 18:37. Thus did He identify Himself with the Truth before the people, before His choice disciples, and before the Roman Emperor. And by what He said of the Spirit guiding believers into all the Truth, teaching them all things and dwelling in them, did He not guarantee them against all error?

By all that on that occasion He said to His friends, and by all that He said to His Father, as recorded in chapter 17, He divided mankind into two classes, and only two—"the world," and those who would become attached to Himself. Of the world, He said: "They cannot receive the Spirit," ch. 14:19, and of a portion of that world, and they not of the worst, He said: "Ye are of your father, the devil," ch. 8:44, and the devil "stood not in the Truth, for there is no truth in him, as he is a liar, and the father thereof." Those who accepted the Spirit would be led into all the Truth, and those who would not accept Him would be under the power of lies, being of "the world." So it has been ever since. Men who did not surrender to the Spirit in His fulness have invented theologies which, not being the Truth, have not met the real needs of humanity. Romanism

enforcing Pelagian theology has not made the nations under its influence holy. Calvinism revolts human nature by its fatalism and eclipsing of the universal love of God toward man. Universalism hides the justice of God and the danger of sin. Unitarianism is only a philosophy with religious sentiment and admiration of the man Jesus included. Arminianism is a theoretical denial of what is revolting in Calvinism only. Second Adventism draws men's minds away from present sin and its present cure, and sets men to tracing an imaginary map of an uncertain future. Christian Science is a form of insanity. But the Holy Spirit, as the Divine Revealer of Truth, Witness to Truth, and Enforcer of Truth, is never defective or wrong, and His teaching meets the needs of humanity, because when men accept Him, they are healed of that depravity whose fruit is sin and error. In his fulness of saving power He is always available.

Joseph, "the man in whom the Spirit of God was," as Pharaoh rightly judged, Gen. 41:38, was a uniform success, and in no enterprise a failure. He managed matters in Egypt so that all the land became the property of the State, and the tillers of the land were given full freedom to cultivate it, and to enjoy the fruits of their toil on condition of their paying one-fifth to the State. Gen. 49:26. Thus did this inspired man anticipate the ideas of the single taxers of our day, by establishing the state of things they wish for in the law of that nation.

The oppressions of money lenders and feudal lords were thus put an end to, and the temporary evil of the seven years' famine opened the way to a permanent benefit.

Joshua, one of whom God said, Num. 27:18, that he was "a man in whom is the Spirit," seems never to have done anything wrong in his whole official career as leader of God's people. He was wonderfully successful as a preacher to Israel. See Josh. 24th chapter.

Zerubbabel was a faultless success in his enterprise of the building of the second temple. This is what Zechariah the prophet has to say of him, Zech. 4:6: "This is the word of the Lord unto Zerubbabel, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

John the Baptist, Jesus Christ, Paul the Apostle, and many others were each one a grand and unqualified success, because they were "filled with the Spirit." Which does the reader now choose to be, a Divine Success or a dismal failure?

"The grace of the Lord Jesus Christ, the love of God, and the COMMUNION of the Holy Spirit, be with you all." 2 Cor. 13:14.

