

seal Europe without a bloody supplement. This sublime self-restraint comes from settled reverence for law, and from the assurance that peaceful agitation invests right with might at last. It is the result of our long Christian training, which after a lapse of three thousand years enables us to realize the ideal of Moses, and show the world an example of self-government. But there is a more direct and living proof that the power of a complete and eternal redemption is lodged with Him of whose coming the gospel is the proclamation. Hundreds among you can bear testimony to the grace of salvation in Jesus Christ. You have tasted the peace of forgiveness. You have prayed to Him for strength, and He has girded you with His might. Your home has been darkened and the hope of the resurrection has sustained you. You have stood on the very brink of the river and you have not been afraid; you have faced death, until you have almost come to love it. You have carried this message of hope to the poor, and the despondent, and the fallen, and you have seen the new life kindling under the breath of love. Ah, this is much. What the gospel has done for you, it can do for all. It is mighty and it will subdue the earth, for it is the power and the wisdom of God to every one that believeth.

**THE ENDOWMENT OF POWER.**

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*And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever.—John xiv : 16.*

WHY is the great mass of Christians so little interested in and so little eager to follow out the great facts concerning the mission of the Holy Ghost in the church? A great theologian once said to a class of theological students, "Young men, remember that without the Holy

Ghost theology is not only a cold stone, but it is absolutely powerless."

It is written, "The eye hath not seen nor the ear heard, neither has it entered into the heart of man, the things that he has prepared for them that love him." These outward senses, the eye, the ear, and the heart, cannot comprehend, but God has revealed these things by the Spirit.

The Holy Ghost is not only the Spirit of truth but the Spirit of life. Without Him the most serious things pertaining to our worship may become merely automatic, our faith merely intellectual scent, our love merely outward emotion. What can the church of Jesus Christ do in the work of preaching the gospel without this quickening, life-giving Spirit?

**I. WHO IS THE HOLY GHOST?**

The text proves that the Holy Ghost is co-equal with Jesus Christ our Lord. If I say, "I am a minister and you are another," I show that you are a minister likewise. If I say that I am an American citizen and you are another, I am averring that you too are an American citizen. When Jesus Christ says, "I, one advocate, go to the Father and will give you another," we at once infer that the other is co-equal with Himself. How this becomes clearer as you reflect that this presence is to take the place of Jesus Christ. He had been preaching as no man ever preached before; his pulpit was to be vacant, who should fill it? It was said of Mr. Beecher before he died that no one could ever fill his pulpit. The same has been said of Spurgeon. How much more was this true concerning Jesus Christ? What must be the person then whom He sent to fill His place, to occupy His seat, and stand in His office?

Napoleon once said, "When I am dead my spirit shall come back to France and throb in countless revolutions." It was true; for years after he died the revolutionary spirit

he stirred up kept Europe in commotion, but gradually it died away. Is that all Jesus Christ meant when He said, "I will send you a Comforter"? Is this an influence that will gradually fade and die away like an echo? Hear what He says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Instead of less being accomplished more shall be accomplished when He is gone, and the Holy Ghost has come to take His place. Therefore the Holy Ghost stands on an equality with Christ Himself. He said, "If I go away I will come unto you." "I" is used here in application to the Holy Ghost. He has promised that "where two or three are gathered in my name there I am," "I" meaning the Holy Ghost, His other self, the Christ invisible, the Spirit, dwelling in His Church.

#### II. WHERE IS THE HOLY GHOST?

Jesus said, "If I go away I will send the Spirit unto you." He goes up; the Spirit comes down. He is there; the Spirit is here. He is seated on the right hand of God and when the Holy Ghost came down He sat on each of the disciples. The real seat of the Holy Ghost is in every little church composed of those whose hearts have been cleansed and given up to His indwelling. As truly as Christ is there, so truly is the Spirit here. As Stephen, looking up into heaven could say, "I see the Son of Man standing on the right hand of God," so the angels looking down can say, "I see the Holy Ghost dwelling in the hearts of men." After the day of Pentecost when the apostles came together to deliberate over important matters, they gave out the result of their deliberations in these words: "It seemed good to the Holy Ghost and to us." Marvelous words! Peter and John and James were there, but another was present. He joined in their deliberations, in-

spired them and helped them to a conclusion.

Again when the sin of Ananias and Sapphira was discovered, Peter said, "Why hath Satan filled thy heart to lie to the Holy Ghost?" You saw only Peter and James and John as ministers of the church. They do not rule in the church. Since Jesus Christ went away the Spirit rules in His church. "Thou hast not lied unto men, but unto God."

How these two passages make real the conception the disciples had that the Spirit was truly with them.

When Jesus Christ was here as our great teacher God stood apart, so to speak, and commanded men to hear Jesus. "This is my beloved Son, hear Him," He said in a voice from heaven; but when Jesus is ascended to the Father He speaks out of heaven seven times to the seven churches and says, "He that hath an ear let him hear what the Spirit saith unto the churches." Just as the Father commended Him so He commends the Spirit. He no longer speaks to the church Himself. The Holy Ghost is our teacher, and Jesus Christ will not interfere with His office.

This body is the shrine in which Jesus Christ, in the person of the Holy Spirit, dwells to-day. "Know ye not that ye are the temple of the Holy Ghost?" Let us keep this thought in our minds. He is not there but here. How you would slight His presence by supposing Him to be absent. If it is a slight to forget an absent friend, how much more is it to forget a present friend?

But you ask—and this is the question that comes most home to your life—How can I be baptized with the Holy Ghost? You remember how the multitudes came to John at the river Jordan to be baptized, confessing their sins. The same office that John held to them Jesus holds to you. Come to Him just as the disciples came to John. These

hands that have been grasping so eagerly after the things of this life, let them lay down the treasures that rust and decay; these feet, hot and dusty with walking in the course of this world, let them halt and surrender themselves to run in the way of His commandments; these eyes that are so filled with the scenes of this world, let them shut in token that they henceforth will look on the inward beauty of holiness, and thus with folded hands and closed eyes let your whole being be surrendered up to Him. So come to Jesus Christ and say: "I, who have been so much in the world and so much of the world, do now come and surrender myself up to Thee that I may be baptized in the Holy Ghost."

I do not say that one brought into this blessed condition shall ever remain thus, but just as the poor fish writhes and gasps when out of his element, so one who has ever been in the Spirit will never be quite satisfied out of that condition. He will gasp and cry, "Oh, Lord! repeat that blessed experience. Give me to be again overcome with the Holy Ghost." But this blessing of the Holy Spirit is linked with prayer. You must not only surrender but you must ask. There is power in God, but we must be coupled on with God. You have seen the cable car moving with no horses attached, no locomotive before, no engine inside, but underneath the track is the endless chain running on and on. All that is necessary is that the car shall grip the cable. So between heaven and earth the Spirit of God moveth like an endless chain running from the throne and the footstool. All that the soul has to do is to fasten on its grip.

All things are possible to him that believeth. It is the day of His power to-day. Just in proportion as we put ourselves in relation to that power by faith and prayer and the grip of a determined will shall we

have power to carry on His work.

The Holy Ghost is here. Wonderful fact! Believe it, act upon it. If you want to be of service to Jesus Christ, take the gift of the Holy Ghost, and may you go out with new joy because you have taken this gift.

#### ESTIMATES OF TIME.

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*The world passeth away and the lust thereof, but he that doeth the will of God abideth forever.*—1 John ii: 17.

THESE are words of the "beloved disciple"; and it is surely a delightful privilege to listen as he speaks, who lay upon Jesus' breast, who beheld the Transfiguration, who saw the Man of Sorrows bowed in awful loneliness beneath the olives of Gethsemane, who, from afar, witnessed the tragedy of the Crucifixion, and, in her last days, tenderly watched over the mother of our Lord. He is now in the evening of life. The past with its momentous history stretches far away into shade and silence; its record unalterably fixed; its events like monuments rising amid the mists as at evening we look back along the cemetery path. But the old apostle's heart is not reclining on the past. His comforts come from that land whose rays are gilding his white locks for the coming coronation and the reign of perpetual youth. Resignation and joy temper his utterances. The world is passing away. He has no sorrow at the thought. The lust of the world, that, too, is going, and the reflection itself is a reward. But joyous above compare is the security that beyond the reach of decay and change "he that doeth the will of the Father abideth forever." John thus teaches us to put a true estimate upon time—an important lesson to learn; for our view of time and the things of time influences, mightily, our character and destiny.