

This thought, if cherished, may heal the home-sickness which so often comes over us in the thought of death. For observe the exquisite balancing of those two household words—*ἐκδημιούυυτες* and *ἐκδημιούυυτες*—in Paul's epistle to the Corinthians: "Knowing that while we are *at home* in the body, we are *from home* from the Lord . . . and willing rather to be *from home* from the body, and *at home* with the Lord" (2 Cor. 5 : 6). But this home-dwelling with our Redeemer, as the connection shows, is not attained by our being unclothed, but clothed upon, with our house which is from heaven, that mortality may be swallowed up of life. It is when we become immortal residents in an immortal body, that we are forever at home; "So shall we be ever with the Lord: wherefore comfort one another with these words." Having these promises, therefore, we should eagerly look upward, in patient waiting for our house from heaven, seeking the consummation of our hope, not in the putting off of this our tabernacle, but in the putting on of that. After his ardent prayer that he "might attain unto the resurrection from the dead," the apostle adds: "I press towards the mark for the prize of the up-calling"—*τῆς ἀνω κλήσεως*—"of God in Christ Jesus." Let who will fasten their hope upon the down-calling of mortality: "Return unto dust ye children of men;" we will listen patiently and joyfully for the up-calling of immortality: "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs and the earth shall cast out her dead" (Is. 26 : 19).

THE ENDUEMENT OF POWER.

John 14 : 16.

BY THE EDITOR.

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 absolute poison."

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 clear 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 ever could 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 another comforter"? Is this an influence that will gradually fade and die 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" 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 of God 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, inspired them and helped them to a conclusion.

Again when the sin of Ananias and Sapphira was discovered, Peter said, "Why hath Satan filled my heart to lie to the Holy Ghost?" You saw only Peter and James and John as ministers of the church. But these are not the authority 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 personally 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.

The 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 a question that comes most home to your life—How can I be baptised with the Holy Ghost? You remember how the multitudes came to John at the river Jordan to be baptised, 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 fade 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 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 baptised with 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 I repeat that blessed experience. Give me to be again overwhelmed with the Holy Ghost." But this blessing of the Holy Spirit is linked with prayer. You have seen the cable car moving with no horses attached, no locomotive before, no engine inside,

ut 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.

MASTER MISSIONARIES.

BY ALICE B. MERRIAM.

NUMBER FOUR.

LEONARD DOBER.

The early years of the eighteenth century, 1700-1732, witnessed an uprising in many parts of Europe of the apostolic missionary spirit. In Germany, in Denmark, in Norway, the Spirit of God, in new fulness and power, quickened and illuminated individual souls, and made the gospel of Christ to be to them-henceforth, not merely a source of personal blessing, but as "rivers of living water" to flow forth from them to the ends of the earth. Among these early movements for the spread of the gospel, the work begun and continued, even to the present day, by the Moravian church is pre-eminent.

In 1732, there was to be found in the province of Silesia, about fifty miles from Dresden, a little band of six hundred souls, the descendants of the early reformers and martyrs of Bohemia. In Bohemia, they had been denied religious liberty and the possession of the Word of God, driven to mountain fastnesses by increasing persecution, and tormented and put to death because of their unwavering fidelity to their Lord. They "of whom the world was not worthy," had thus seemed for a time to disappear from the face of

the earth. But the true faith was not quenched, nor the light wholly extinguished. One after another, small companies, often of but two or three individuals, began to find their way across the mountain barriers into Prussia, seeking the longed-for freedom to worship God.

This exodus began in 1722, and in that year the exiles laid the foundations of Herrnhut, the "Lord's watch," which was to be henceforth the centre from which should radiate the multiplying influences of the Moravian church. In ten years, as has been noted, their numbers had increased to six hundred, and they had been moulded into a united and harmonious society inspired by a common spirit of love and devotion to Christ, this being due in large measure to the hearty co-operation and untiring sympathy of Count Zinzendorf, upon whose estate their settlement had been made. From this small company and at this early period in the history of the United Brethren, went forth the first missionaries to foreign lands.

Of the early life of Leonard Dober no details are available; to the world his life seems to begin with the awakening of his purpose to carry the gospel to those who could not hear without a preacher, and at this point we take up the story of his brief but eventful service.

In 1731, in Copenhagen, Count Zinzendorf and some of his attendants from Herrnhut, met a negro named Anthony, a native of the island of St. Thomas. Anthony pictured to them the spiritual darkness of his people among the islands of the West Indies, and expressed his earnest desire that the gospel which he had accepted might be made known to them. Soon after he visited Herrnhut and there repeated his story and his plea, representing faithfully, however, the difficulties and dangers which would beset any who should undertake such service. His words kindled in the heart of Leonard Dober a deep desire to be himself the first messenger to the slaves of the West Indies.

Undaunted by obstacles, he declared his readiness to be sold into slavery, in order that, as one of them if in no other way, he might give to the negroes the news of salvation through Jesus Christ. After receiving his appointment