

A. J. Gordon Heritage Project
Fifty eight A. J. Gordon quotations

A. J. GORDON HERITAGE PROJECT
FIFTY EIGHT A. J. GORDON QUOTATIONS

EXTRACTED FROM
NORTHFIELD YEAR-BOOK;
FOR EACH NEW DAY

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We need to apprehend more clearly that for which we have been apprehended. The blind man does not need more light, but more eyes; the deaf man does not need more sound, but more hearing; and the Christian does not need more of the Spirit, but more of the inspiration; that is, the inbreathing of the Spirit. Suppose I go to a man who is sick with the pneumonia, and the nurse says, "Oh, sir, he needs more air." "But the windows are all wide open, my dear woman; he has all the air there is. Do you not see that it is not more air that he wants, but more lungs?" Now the Spirit is *spiritus*, the breath of God, the breath of Jesus Christ; and the church is the lungs of Jesus Christ, if I may say it, and you and I are cells in those lungs, and if the lungs get closed up, you will have a consumptive church, a feeble church, an asthmatic church, a church that is full of weakness and failure, simply because it does not take in more of the Spirit. It is not that you need more of the Holy Ghost, but the Holy Ghost needs more of you. . . . I believe that the Holy Ghost is in the church in living power. If you will only let him he will do things of which you hardly dream, in the management of the church and the raising of funds, but most especially in the preaching of the Gospel. Christ promised that the Spirit was to show us things to come, to bring all things to our remembrance, and to help our infirmities. There is nothing we need that he has not promised to do for us, and it is to me the most real experience.

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The first thing said of the disciples after Pentecost was that they were "filled with the Holy Ghost." Whenever there was anything important to be done, it says, for example, "Paul, being filled with the Spirit," spake thus; "Peter, being filled with the Spirit," did this. It was characteristic of the apostolic church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege; it is our duty. "Be filled with the Spirit" is a command. In Germany a man was once so holy that the neighbors called him the "God-intoxicated man." We want a God-intoxicated church.

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Everywhere the Holy Spirit stands related to Jesus Christ. How was Jesus begotten? The angel Gabriel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." How did Jesus receive the enduement of power? "Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended . . . as a dove upon him." Ask how he wrought miracles, and I answer in his own words: "I by the Spirit of God cast out devils." How did he complete the work of atonement? "Who through the eternal Spirit offered himself without spot to God." How did he give the great commission? I reply in the language of Acts: "After that he through the Holy Ghost had given commandments unto the apostles." How was he raised from the dead? How was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

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O Church of Christ, behold at last
The promised sign appear, -
The gospel preached in all the world;
And lo! The King draws near.

He shall reign from sea to sea;
When he girds on his conquering sword,
All the ends of the earth shall see
The Salvation of our God

With girded loins, make haste! Make haste!
Thy witness to complete,
That Christ may take his throne and bring
All nations to his feet.

And thou, O Israel, long in dust,
Arise, and come away!
See how the Sun of Righteousness
Sheds forth the beams of day.

Thy scattered sons are Gath' ring home,
The fig-tree buds again;
A little while and David's Son
On David's throne shall reign

Then sing aloud, O Pilgrim Church,
Brief conflict yet remains
And then Immanuel descends
To bind thy foe in chains.

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There is this mistaken view of the atonement: that God would not forgive his creatures but for a vicarious atonement; that for this sin-offering he took Christ, his Son, and that his pain and intense suffering brought the pardon.

That is not it. There was sin in the world. Death was the penalty. Who would pay the wages of sin? Christ was the volunteer. He trod the wine-press alone because there was none holy enough to stand with him. God is not hampered by his own attributes. Justice never forgives; it exacts punishment. The defaulter cannot wipe out his crime by the multiplication table. If there is a world where five times five make fifty, then there would be world where the wages of sin is life. If a friend gives a defaulter fifty thousand dollars, he may pay the money back and gain forgiveness. Christ paid the debt contracted in the currency of earth in the higher currency of heaven

AS Russian officer could not make his accounts come right; there was a heavy balance against him. In the rigid despotism of the empire he feared the consequences and the severe penalty if he could not make it good. Poring over the figures at his table on day, in

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his worry and despair he began scribbling. He wrote on the paper before him, "Who will make up this deficit?" He fell asleep. The czar passed; he saw the officer, and curious, read the scrap of writing; he seized the pen and wrote underneath, "I, even I, Alexander."

Who can pay the deficit of human sin? "I, even I," said Christ on the cross.

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He who begins by halving his heart between God and mammon will end by being whole-hearted for the world and faint-hearted for Christ. We are so constituted that it is impossible for us to exercise a divided allegiance; we must be out-and-out for God, or we shall be in-and-in for the world and all its interests.

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The difference between Christians is not so much a difference of endowment as it is a difference of apprehension and appropriation. A man once owned a small farm. He did his best to till it and rear a family, but after working hard all his life he died a poor man. The farm was inherited by his eldest son. The son discovered a gold-mine and became immensely rich. The property he had was the same that his father had; but the father didn't know what was in the land, while the son found it out.

That is the difference between Christians. Through the atonement of Jesus Christ God hath made us heirs to all things, but only the Holy Ghost reveals our riches.

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One of our poets, speaking of our birth, beautifully says, "Ever soul leaves port under sealed orders. We cannot know whither we are going or what we are to do till the time comes for breaking the seal." But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset, and who will shape our entire voyage accordingly if we will only let him.

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I would rather aim at perfection and fall short of it than aim at imperfection and fully attain it.

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"Thy will be done" is the key-note to which every prayer must be tuned.

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The law produces legal conviction and leads to despair; the gospel produces evangelical conviction and leads to hope.

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It has taxed many minds to explain what Jesus could have meant when on the cross he cried, "My God, my God, why hast thou forsaken me?"

It seems to me that we may see its meaning more clearly in the light of an incident which happened in the eastern part of Massachusetts some years ago. A judge was obliged to try his own son, who had been charged with some crime. There was great anxiety to know how that judge would conduct the case. To the astonishment of everybody, the judge was just as impartial and unmoved as if the young man had had no relation to him. When he had heard the evidence he charged the jury with just the same exactness and carefulness as if he had not known the accused. People were astonished. They said he had no heart. But when the jury uttered the words "Not guilty" the judge jumped up, reached out his hands, and cried, "Come up here, my boy." He took his son right into his seat on the bench.

Notice that in Gethsemane Jesus says, "*Father*, if it be possible, let this cup pass from me." He also prayed, "Father, forgive them." But when he reached the culmination of his agony, when he stood before the judge bearing the sins of the world on his shoulders, - a great culprit, - he could say "Father" no more. For once it was "My God, my God!" But when it was all over and he rose from the grave, once more he is filled with the full radiance of the Father's love, and the Father places him at his own right hand.

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We become inevitably and insensibly assimilated to that which most completely absorbs our time and attention. One cannot be constantly mixed in secular society without not only losing something of his interests in the divine society of God and angels, where he belongs by his new birth, but also becoming himself secularized. "Our citizenship is in heaven," says the Scripture. It is our sublime conception that even while here in the flesh we hold residence among seraphs and saints in the New Jerusalem. It is for us, therefore, scrupulously to keep to our heavenly fellowship, to pay taxes where we live, and to refuse to be assessed by any rival system to Christ's true church - simply because a divided loyalty is impossible. . . .

A man cannot be two without ceasing to be one; a Christian cannot subdivide himself among many interests without subtracting himself from some one interest. . . .

The true disciple is bound to adopt the double motto, "I believe and I belong."

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We know that the wind lusteth to blow where there is a vacuum. If you find a tremendous rush of wind, you know that somewhere there is an empty space. I am perfectly sure about this fact: if we could expel all pride, vanity, self-righteousness, self-seeking, desire for applause, honor, and promotion, - if by some divine power we should be utterly emptied of all that, - the Spirit would come as a rushing mighty wind to fill us.

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Nothing is more dishonoring to Jesus Christ than a church that is apostate and worldly and unconsecrated. A man died some years ago, a very eminent literary man, who had a magnificent head, lofty browed and intellectual; but by sad misfortune he had that head upon a crippled body. He was dwarf, a hunchback, and you could not look upon him without pity. "What a splendid head," you would say, "but alas, that it rests upon such an unsightly form!" Shall Jesus Christ be so dishonored that he shall have a body unsanctified and misshapen, concerning which the angels might exclaim, "Alas! What a noble head, but what an ignoble body!"

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My Jesus I love thee; I know thou are mine;
For thee all the follies of sin I resign;
My gracious Redeemer; my Saviour at thou'
If every I loved thee, my Jesus, 'tis now.

I love thee because thou hast first love`d me,
And purchased my pardon on Calvary's tree;
I love thee for wearing the thorns on thy brow;
If every I loved thee, my Jesus, 'tis now.

I will love thee in life, I will love thee I death,
And praise thee as long as thou lendest me breath;
And say when the death-dew lies cold on my brow,
If ever I loved thee, my Jesus, 'tis now.

In mansions of glory and endless delight,
I'll ever adore thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved thee, my Jesus, 'tis now

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Pictures of A. J. Gordon and Gordon Lake.

Month of April among Easter Lilies

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A stanza from an old hymn says that Jesus Christ "burst the bars" of the grave and "tore its bands away." If a man bursts the bars of State's prison all the police force of the commonwealth is after him to bring him back. If, on the contrary, he has served out his full time, all the power in the State cannot retain him a single hour longer. Jesus Christ must remain in the grave three days "according to Scripture," but after the three days had expired there was not power enough in heaven or in hell to retain him another moment.

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Bunyan writes graphically about “the terrible Captain Sepulcher and his standard-bearer, Corruption.” I think I hear those two talking over the situation on the night that Jesus Christ was buried. Corruption says to Sepulcher: “Hold fast to that man in Joseph’s tomb yonder! There is a rumor that he proposes to break forth from the grave. Do not let him go till I can fasten upon him.” But Corruption fails to touch him, because it had been written, “Thou wilt not suffer thy Holy One to see corruption.” Then hell from beneath cries out, “Hold fast to this man! If he comes out he will make a breach in the walls of death through which all the prisoners of Hades will escape.” And “hew that hath the power of death, even the devil,” exclaims in fright, “If thou let this man go, thou art not Satan’s friend!” But vain the seal, and vain the watch, and vain the grip of death, and vain the doors of the tomb. As it began to dawn the first day of the week there began to be a mighty stir in the sepulcher; terrible Captain Sepulcher tightens his grip, but in vain. “It was not possible that he should be holden of death.”

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We can and do make it hard for Christ to confess us. For as the devil of old came into the presence of God accusing Job, so now the devil in a sense enters the courts of heaven accusing us before the Father. Her is some poor trembling, faltering sinner who walks unworthy of the vocation whereunto he is called. The devil come before god, and says, “Ah, yes; that is one of yours, who promised to serve you and be faithful, and yet see how he is living.” Christ’s reply is, “Well, he has confessed me before men, and I promised to confess him before my Father. Yes; he is one of mine, and I am hoping that this and that will remove every trace of evil.” It is a hard thing for Christ to confess us in the face of our many inconsistencies, but he is faithful to his promise.

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We have a supernatural work to do., and we must have supernatural power with which to do it.

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Possibly the most eloquent passage that Dr. Guthrie ever uttered was one in which he said little. He was pleading for a ragged school, and a large congregation of conservative people w4ere opposing him. One man said, “I am utterly opposed to this plan. You intend to go down among those people who are the very offscouring of the earth, dirty, filthy, intemperate, and vicious, expecting to make decent folks of them. I for on e do not care to spend my money in trying to accomplish what is impossible. The very rags on which your feet step as you go along the street are better than they.” Dr. Guthrie, filled with indignation, took a piece of white paper and waved it before then. “My friends, what is this paper made of? Is it not made of those very rags that you trample under your feet?”

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We talk about being “filled with the Spirit,” yet Paul goes beyond that in Ephesians 3: 14. where he says, “For this cause I bow my knee unto the Father of our Lord Jesus Christ, . . . that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled” – filled with? No; “that ye might be *filled into* all the fullness of God.” Do you not see the difference? Here are empty vessels, You say, “First get yourself empty and then full.” I may dip out and fill these vessels; but put an empty vessel into the ocean, and it quickly fills itself. This seems to be Paul’s thought. Archbishop Leighton makes a beautiful comment on the words of Christ, “enter thou into the joy of thy Lord.” The archbishop, lifting up his eyes to heaven, said, “Lord Jesus it is only a little joy that now enters into us; but by and by we shall enter into joy as vessels put into a sea of happiness.” Cast yourself into the great deeps of the Spirit, then there will be no trouble in getting filled.

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“Our citizenship is in heaven.” Any Christian who can realize the meaning of that text will be a Christian wholly separated from the world. He will pay taxes where his treasure is. Nine tenths of the Christians are paying taxes down herein the world.

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The great canon of interpretation, that spiritual things are spiritually discerned, cannot be too strongly insisted on. One cannot interpret Scripture by mere intellectual any more than a mathematician can interpret the oratorio, “The Creation,” by his multiplication table, or a shopkeeper can comprehend “Paradise Lost: which his yardstick. Only the Spirit that inspired the Word of God can give us the key to that Word.

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We are not pardoned on the ground of any compromise. God has not agreed to let us off for fifty cents on a dollar; he has not allowed us to go into bankruptcy and take a poor debtor’s oath. We are forgiven on the ground of justices. “Justification” is Paul’s word. God is just to you because in Christ you have died. So in Romans you read, “He that is dead is free from sin:” Revised Version, “He that hath died is justified from sin.” A man was drafted in the war, and his substitute went to the field of battle and died. When the man was drafted again he pleaded that he was dead, and was justified by the courts. That point has been decided in court three times: once in America, once in France, and once in Germany.

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The difference between the regenerate and the unregenerate man is that the unregenerate man lives in sin, and he loves it; but that the regenerate man lapses into sin, and he loathes it.

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Many Christians believe in Christ without belonging to him; they give Christ their faith, and withhold from him their realty; they own him, but shrink from being owned by him. We plead for a service of Christ which is entire, undivided, and wanting nothing. Therefore we urge upon Christians the duty of separation: separation from associations that are secret, that they may live an open life of devotion to Christ; separation from societies that assess a tax on time which is already mortgaged for its full value to the Lord; separation from bonds that hold men together by compacts and oaths, when they ought to be free to yield with their full force to the attractions of Christ – separation in order to concentration.

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We should abandon the idea that we are to use the Holy Ghost, and to accept the thought that the Holy Ghost is to use us. There is a wide distinction between those two conceptions. I was in the Chicago World's Fair, and was attracted to a man dressed up in a very gaudy Oriental costume, who was turning with all his might a crank which was attached to a pump from which a great stream of water was pouring out. I said, "That man is working hard and producing splendid results." I came near, and, to my astonishment, found that the man which was really only wooden, was not turning the crank, but the crank was turning him, and, instead of his making that stream of water go, it was making him go. Many people want the secret of power. They hear about Peter preaching that wonderful sermon, and of course they would give anything if they had the ability to preach one sermon and convert three thousand people. They say to Peter, "How did you get hold of that power?" "I didn't get hold of the power at all," he would say; "the power got hold of me." "We have reached the gospel unto you *with*" –no, not "with" if it had been translated correctly we should learn that, instead of Peter using the Spirit, the Spirit used him. "We have preached the gospel unto you *in* the power of the Holy Ghost." As a wheel dips itself into the river and makes all the cotton factories whirl, so Peter dipped into the Spirit and was swept by the current.

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The accidental miracles of our Lord are among the most remarkable – those that, as it were, he spilled over by the way. While he was on his way to do one miracle he dropped another, almost as if he didn't intend it. He was going to heal the daughter of Jairus when the woman with an issue of blood reached out her hand, touched the hem of his garment, and was healed. When an electric jar is filled, only a touch will unload it. So it might be in the experience of every believer. I do not know but that, if we were fully the Lord's, the greater part of the good we did would be of that which we were not cognizant. Service would overflow from us.

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In many theological treatises the definition of the church is, “A body of believers voluntarily associated together for the purpose of worship and edification.” As well say that my body is a voluntary association of hands and feet and ears and eyes, for the purpose of work and locomotion. The fact is, as my body was formed out of a germ and all stands together in the head, so the church is formed out of Christ. As Eve was taken out of Adam, so the church, the bride of Christ, is taken out of Christ; and when he rises and ascends to the Father, then the Holy Ghost comes down, and as the Word is preached he begins to gather about himself those who are to constitute the church of Christ.

It is very instructive to notice the “additions” name in the Acts of the Apostles. AS soon as Peter finished his first sermon “they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” The words “unto them” do not belong there; all that is said is that believers were “added.” If we are anxious to know to what they were added, read Acts 4: 14: “And believers were the more *added to the Lord*, multitudes both of men and women.”

Ah! That is it. If you put a slip down into the earth, there will be an addition of branch after branch growing out of it. Jesus Christ came down in the person of the Holy Ghost to constitute the center of the church, and as soon as believers were regenerated they became add to him.

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Imagine one without genius, and devoid of the artist’s training, sitting down before Raphael’s famous picture of the “Transfiguration” and attempting to reproduce it! How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man, and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should reproduce this masterpiece; fir it would simply be Raphael reproducing Raphael. For this purpose have we been filled with the Spirit of God, that we might do the very things which he would do if he were here. “The works that I do shall ye do also; and greater works than these shall ye do; because I go unto my Father.”

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After the day of Pentecost this promise of another Advocate was fulfilled, and now what do we have? One Advocate on the throne; another Advocate here; just as, sometimes, there is a law firm in which there are two partners. One of them is the pleader, and the other is the counselor. The one goes into court; the other occupies the office, and gives advice and counsel to the clients. So to-day there are two partners in the divine Trinity. One has gone into court; he is the Advocate to plead for us there; the other is down here, and he is the Counselor. Whatever Jesus Christ, the Advocate, does for us up there, the other Advocate does in us down here.

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How can Christ have abolished death? Christians die as really as others. We know of but two persons of all the race of Adam who have been exempted from dying.

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The English Parliament decreed, August 1, 1836, to abolish slavery in the West Indies, but the decree did not go into effect until one year later. During that year the slave was still under the whip of his master, and all went on as in the old slavery days. But on July 31, 1837 twenty thousand slaves met together in Jamaica. They put on white robes, and at eleven o'clock they knelt down and waited for one hour with upturned faces. When the clock struck twelve these white-robed slaves rose up and shouted, "We are free! we are free! Slavery was abolished by the enactment a year before, but now it was abolished in fact. In Revelation 6: 9, 10, we read, "I saw underneath the altar the souls of them that had been slain for the Word of God: . . . and they cried with a great voice, saying, How Long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" They wanted resurrection bodies. They were tired of waiting, though they were in Paradise beholding his face in glory. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Oh ye martyrs, be not impatient; there is another company of martyrs coming on; wait for them!

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Verily, theology without the Holy Ghost is poison; there have been more men ruined by handling the deep things of God without the Spirit of God to help them than by any other process that I am aware of. The light is made for the eye; but if the eye is diseased, the light becomes intolerably painful; it torments the eye. So the truth is made for the soul; but if our soul is unsanctified, that which ought to come to it as its own native air hurts, injures, destroys.

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The bane of humanity is bad heredity. We cannot get rid of it. "The fathers have eaten sour grapes, and the children's teeth are set on edge," say the Scriptures. The fathers have drunk the cup of sinful pleasure, and the children have drunk the dregs. The wondrous thing about the gospel is that it gives us a new heredity. I count that the very highest and sublimest statement of the doctrine of regeneration. A man grafting trees saws off a limb to put in the scion. If the limb is rotten he has to saw it off nearer to the trunk. We were grafted in Adam, but it was discovered that the branch was rotten, and then God began at the very beginning, and grafted us into Jesus Christ, the divine Son of God. Dr. Williams of Boston, was asked, "How early do you think the training of a child ought to begin?" He replied instantly, "A hundred years before the child's birth." When God would build up a child holy in all things he goes back to the very beginning and gives us our birth in God himself: "Which were born, not of blood, not the will of the flesh, nor the will of man, but of God." The river of life has its sources in the very throne of God, and when we get that life we have something in us which tends to make us do well instead of doing ill. As from Adam we had this hereditary tendency to do wrong, so when we are grafted into Jesus Christ, and given the eternal life, we have that influence impelling us to holiness: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

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There is the riches of God's grace. Ephesians 1: 18 tells us of the riches of his glory: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." What is the riches of his glory? It is unfolded further on, in Ephesians 3:16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Contrast these two things, and you find this: the riches of his grace is that which we get from the cross; the riches of his glory is that which we get from the throne. Forgiveness is of grace; the enduement of the Spirit is of glory.

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Where a foundation has been laid anybody can build, but only God can build on nothing.

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He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service.

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Christ sends us into all the world to preach the gospel; and every time we preach the Holy ghost is present to bring home the message to men's hearts. I confess that I am not sure if I preach on politics or on the strikes that the Holy Ghost will bear witness to that teaching. These may be important matters, but the Spirit has been given to bear testimony to Jesus Christ. I have not the sense of his presence in handling these themes, if I ever venture on them; but I often do have it when preaching Christ, even in the simplest way – the Holy Ghost co-witnessing and bearing the message home to the hearts and consciences of men.

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I go to Christians of wealth and ask for money, and they say, "My money is so tied up that I cannot spare it." I wanted to see the church of God able to say "My money is so tied up that I cannot spare it for the theater and ball-room; it is tied up for Jesus Christ, it is under consecration."

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The Spirit has been sent *to* the church to bear witness *of* Christ in order to bring conviction *to* the world. Jesus Christ performs three offices in his work of redemption, as prophet, priest, and King. The Holy Spirit has also a corresponding threefold conviction to bring home to men's hearts. He convince, first, concerning Christ who was crucified;

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second, concerning Christ who has been glorified; third, concerning Christ who is to come again and judge the world.

Conscience bears witness to the law; the Comforter bears witness to Christ. Conscience brings legal conviction; the Comforter brings evangelical conviction. Conscience brings conviction unto condemnation, and the Comforter brings conviction unto justification. "He shall convince the world of sin, because they believe not on me." The coming of the Son of God made a sin possible that was not possible before; light reveals darkness. There are negroes in central Africa who never dreamed that they were black until they saw the face of a white man; and there are people who never knew they were sinful until they saw the face of Jesus Christ in all its whiteness and purity.

Conscience convicts of sin committed, of righteousness impossible, and of judgment impending. The Comforter convicts of sin committed, of righteousness imputed, and of judgment past.

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Peter, when asked how the work of Pentecost was done, said, "With the Holy Ghost." The greatest works for God have been wrought with such power of the Holy Ghost that there has been no consciousness of forth-putting human energy.

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Our repentance is far from being the condition of God's forgiveness; the fact is, our tears need washing in the blood of Christ before they can be acceptable. God was in Christ putting away the obstacles to our communion with him.

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Many Christians get cold warming themselves by this world's fires.

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I would that every student of the Bible would take the motto which Bengel took for his guidance in study: "Apply thyself wholly to the Scriptures, and apply the Scriptures wholly thyself." Learned critics are applying themselves wholly to the Scriptures with microscopic intensity of search and research, but they neglect the other half. We hear of some people who are famous at taking a sword and cutting up the Scripture, but we would like to see the Scripture, which is itself a sword, go through these men and cut some of them up.

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The natural man discerneth not the things of the Spirit. This Bible is burglar-proof against unsanctified learning that seeks to penetrate into its mysteries. The violent have attempted to take it by force, the Holy Spirit alone has the key to this treasure-house, and he only knows the combination of prayer and faith by which it can be unlocked and all the treasures of wisdom and righteousness therein stored be found out and appropriated.

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God forbid that I should despise any kind of learning. On the contrary, I put my strong emphasis on the importance of it. Modifying Augustine's phrase, let us remember that the sufficiency of learning is to discover that learning is insufficient. Your responsibility is that you make the Spirit of God your private tutor, and then you cannot be led very far astray. It is one thing not to know, it is another thing through the pride of unsanctified learning to be led to forget, that the Word of God is not to be comprehended by secular learning but by the guidance of the Holy Spirit.

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Christians are constantly praying that they may hear, "Well done," when the Lord comes to reward his servants, while, as a matter of fact, they are doing nothing. They talk about entering into rest, but what are they going to rest from? A beautiful verse in Thessalonians referring to the rest of the saints is, "Those that are laid to sleep through Jesus." Dives was tormented with insomnia. If he had been late to dinner because he was looking after Lazarus's family, and had clothed a thousand children among the poor, he might have had sleep; but because he was self-centered he could not none.

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Here St. Paul exhorts us to service conjoined with silence, doing the best we can and saying nothing about it. Some clocks strike the hours, and some tell the time of day only with their hands. So some Christians advertise their business and others do it and say nothing about it. Two texts ought to be read together: "Do not sound a trumpet before you," and "Let your light so shine." God wants you to be ambitious to have good works that somebody can see; light travels faster than sound, and so, with Christians, you see the flash before you hear the report if they are the right sort. The ambition is, not that men may praise you, but that they may glorify your Father which is in heaven. You thus have an opportunity to be ambitious, and yet to be sublimely humble.

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All Christians, like all Scripture, should be God-breathed

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We talk about being surrendered to the will of God. When you get into your carriage you surrender yourself to the horse, but you hold the reins and make him go where you want to. It seems that we surrender to God's will, but try to hold the reins and do God's will by doing our way.

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The work of the hands and of the head are subordinate to that of the heart. If you have been redeemed by Christ, renewed by the Holy Ghost, and your citizenship is in heaven, what is your principal business? It is to tell others about Jesus Christ, and bring them to the knowledge of his love and his grace. Whatever else you do must be subordinated to

that, and it is a shame and scandal in our nineteenth-century Christianity that so many businessmen get and live and labor and save, as if they understood that getting riches was the end of their existence, instead of getting riches in order to glorify God. I care not what your occupation is, - you may be a carpenter at the bench, a blacksmith at the forge, a merchant behind the counter, - your first business is to give the gospel to those that have not heard it. Does it look as though we regarded it as our principal business?

There are eight billions in the hands of Christians in America; that is, invested for the most part in bonds, mortgages, diamonds, silks, horses, carriages, houses, furniture, pictures, and a thousand other things – vastly more than in that which ought to be the principal business of the Christian, giving the gospel to the world. Some men say, “I believe that the world is getting better and better every day,” although they have millions laid up, and yet you cannot get twenty cents out of them for the Lord’s work.

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Sanctification is making real in our lives our condition in Christ. If we are sanctified in Christ, it is our business to be sanctified in ourselves. Make the real state correspond to the ideal. The gospel is the opposite from morality. Morality says, “I ought to be holy, therefore I will be holy.” The gospel says, “Ye are holy in Christ, therefore be holy in yourself.”

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Inquire diligently what blood mortgage there is on your property in the interest of foreign missions – how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. It will go hard with you when your Lord comes to reckon with you if he finds your wealth invested in superfluous luxuries, or hoarded up in needless accumulations, instead of being sacredly devoted to giving the gospel to the lost.

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A great commentator on the Psalms says that it is not unity with one another that is meant, but unity with the great Head which makes unity with one another.

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Christ in heaven is our hope in glory, and Christ in the heart is our hope of glory. An anchor is useless unless fastened at both ends, and Christ has fastened one end in glory, which the Holy Ghost comes down and fastens the other end of the anchor in our hearts. In older times the anchor used to be brought in first and the ship came in afterward. So Christ has gone in as the forerunner within the veil, and we shall come in afterward.

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A Scotchwoman who received kind letters from her son found bank-bills inside them, but, having never seen such money, thought they were only pretty pictures and put them aside. Many people think the promises found in the Bible are very pretty pictures, and perhaps some of you have put them away in an old tea-pot. Is it not time to understand that they are drafts on the bank of heaven that will be honored night and day? God make us ashamed that we have such a poverty-stricken spiritual life, when all the resources of the Holy Ghost are ready to supply our need. God does not want us to be beggars, but sons.

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A factory is sometimes linked by a belt to a power-house. Christ is the center and source of all power for his church. The Holy Ghost is the belt to the church, carrying up our needs and prayers, and bringing down Christ's answers and fullness. As I believe that wind-power is the best for sail-boards, and steam-power is the best for engines, so I believe that the Holy Ghost is the best power for churches. For a church to bring in an opera-singer or amusements and secular appliances to make the church go is as absurd as for an ocean steamer to uncouple its shaft from the engine and couple it on to the donkey-engine.

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I am so impressed with the importance that God attaches to sweet voluntariness that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized assured that they will certainly become liberalized.

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We have come so much to regard humility a cardinal virtue of Christianity that we may have forgotten that the Christian should be ambitious. I think he should be the most ambitious person on the earth. To whom is the promise of eternal life spoken but to those who, in patient endurance, in well-dong, seek for glory, honor, and immortality, than which there cannot be a much higher ambition? Humility is sometimes only pride turned wrong side out, just as you turn a garment, and dye it, and refit it. A person says, "If I can get into heaven at last I am willing to occupy a back seat." But Scripture very certainly indicates that you are to seek not only barely to get into heaven, but you are to seek "an abundant entrance" which "shall be given you into the kingdom of God." The back seats are all spoken for, and God wants us to get as near the throne as possible.

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