POWER—PENTECOST POSSIBLE IN THE NINETEENTH CENTURY.

SECRET OF SUCCESS.

THE GIFT OF THE HOLY SPIRIT FOR SERVICE—ADDRESSES BY MR. MOODY AND OTHERS—VARIOUS PRACTICAL HINTS.

Rev. Dr. Gordon spoke on the Holy Spirit, taking as his text John xiv, 16, 17. He called special attention to the change in the tense: "Ye know Him; for He dwelleth (present tense) with you, and shall be (future tense) in you." Before the day of Pentecost God dwelt with His people; after it He dwelt in His people. In Old Testament times a cloud of glory hung over the Mercy-Seat. The Jews have a curious tradition. They say that when God finally became weary of the apostacy of Israel, this cloud lifted from the Mercy-Seat and remained for three-and-a-half years on the top of Mount Olivet, during which time a voice could be heard saying, "Seek ye the Lord while He may be found; call ye upon Him while He is near." At last the cloud lifted from the brow of Olivet, went away to Heaven, and was seen no more. This cloud came back in the person of Jesus Christ. He was the temple of flesh, dedicated on the banks of the Jordan; and in Him God dwelt. Again for three-and-a-half years God pleaded with Israel; and when Christ ascended the cloud rose and departed the second time. The third temple consists of the hearts of believers. See how it was dedicated. The disciples were gathered with one accord in one place. Suddenly the Holy Ghost descended upon them with tongues of fire, and sat upon each of them. Notice that word "sat"—it is significant. Just as the cloud sat upon the Mercy-Seat, the Holy Ghost descended in visible form and "sat upon each of them." Immediately the Holy Ghost was spoken of as the present authority. Ananias and Sapphira were punished because they had "lied unto the Holy Ghost." The Apostle said, "It seemed good to me to Holy Ghost and to you."

This wonderful truth—of the indwelling of the Spirit—is the characteristic trait of the dispensation in which we live. If whatever is true of Christ is true of us, it will repay us to examine the account of His baptism. (Luke iv.) In it we find four things: He was filled with the Spirit; was led by the Spirit; had the power of the Spirit; and was anointed by the Spirit.

"FILLED."

1. 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
Jesus Christ. He was the temple of flesh, dedicated on the banks of the Jordan; and in Him God dwelt. Again for three-and-a-half years God pleaded with Israel; and when Christ ascended the cloud rose and departed the second time. The third temple consists of the hearts of believers. See how it was dedicated. The disciples were gathered with one accord in one place. Suddenly the Holy Ghost descended upon them with tongues of fire, and sat upon each of them. Notice that word “sat”—it is significant. Just as the cloud sat upon the Mercy-Seat, the Holy Ghost descended in visible form and “sat upon each of them.” Immediately the Holy Ghost was spoken of as the present authority. Ananias and Sapphira were punished because they had “lied unto the Holy Ghost.” The Apostle said, “It seemed good to the Holy Ghost and to us.”

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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. "Be not drunken with wine, wherein is excess; but be filled with the Spirit, speaking unto one another in psalms and hymns, and spiritual songs." If a man is drunk with wine he will speak out. He won't have to be educated before he will let loose his tongue. If a man is filled with the Holy Spirit he won't have to learn much before he can deliver his message—it will come spontaneously. In Germany, a man was once so holy that the neighbors called him the "God-intoxicated man." We want a "God-intoxicated Church," Some one says: "That is a great mystery. How can we be filled with the Spirit?" Well, we can't fill ourselves. But there is one thing we can do; we can empty ourselves. In speaking of the Spirit, Christ uses the simile of the wind. You know the wind always blows towards a vacuum. If we can make a vacuum in our hearts, the Holy Ghost will fill them. During that ten days before Pentecost, do you suppose the disciples were just praying over and over again? I think they did a good deal more than pray. I imagine they were just emptying their hearts. Peter says: "I am headstrong and rash. I wanted to call down fire from heaven. I denied my Master." They were confessing their faults while waiting for power. In ten days they had got their hearts really empty, when the Spirit came like a rushing, mighty wind, to fill the vacuum. I wonder how many of you have read the life of James Brainerd Taylor. He was a graduate of Princeton, and only twenty-eight when he died; yet he did a work that any man might envy. He got hold of the idea that there was something in this doctrine of the enduement of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He couldn't help speaking to men; and his words were mighty. There is one very beautiful incident in his life. One day he was out driving, and he drew his horse up to a watering-trough. It so happened that another young man was doing the same thing. While the two horses' heads met in the trough, he turned to the young man and said: "I hope you love the Lord. If you don't, I want to commend him to you as your best friend. Seek Him with all your heart." That was all; they turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa. Said this missionary afterwards: "Over and over again I wished I knew whom that man was who spoke to me at the watering-trough. But I never knew, till some one sent to me in Africa a box of books. I opened them; saw a little black-covered book; opened it; turned to the title page, and there I saw a portrait—a beautiful face. 'Ah,' said I, 'that is the
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man. That's the man who preached the Gospel to me at the watering-trough. To him I owe my salvation." And that of how many more on the Dark Continent? What we want to-day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition, and vain-glory. May the Lord enable us to empty our hearts, and have them filled as with a mighty-rushing wind!

"LED."

2. Christ was led by the Spirit. Believers are thus led. Leading implies going before. One hymn I criticise: "Holy Spirit, faithful Guide, ever near the Christian's side." The Spirit is not beside us; He goes before to lead. Some people ask whether it is possible to be led by the Spirit as in the days of old. I believe it is. When the Spirit told Philip to join himself to the eunuch, He touched both Philip and the eunuch at the same time—struck two notes, producing perfect harmony. Does not the same thing occur in our own experience? One morning my wife said to me, "I must go and talk with so-and-so, mentioning a young man's name. This young man was the son of a wealthy father, and had been reared in most aristocratic circumstances, but had proven a profligate, and had been turned out of the house. We did not know him especially, but my wife had an overwhelming impression that she must go and speak to him. As soon as she got her breakfast, we prayed together that the Lord would use the word, and she started off. She got to the house, rang the bell, was admitted, and the young man was called. When he came into the room he said, "I am glad you have come to see me," and it wasn't half an hour till he was on his knees. The Spirit had prepared his heart, and then caused my wife to go and see him. He is now a sober, steadfast Christian young man. Thomas Guthrie says that one day when he was out walking there came to him a most curious, irresistible impulse to go and see a widow who lived in a cottage in that vicinity. Says he: "I had been to see her recently, and didn't think it was necessary to go again so soon. But the impression came with such tremendous force that I started on a run. On the way I met one of my most intimate friends, who wanted to talk with me. 'I can't stop,' I said; 'I am in a great hurry.' On I ran with all my might, till I got to this widow's cottage. She was a helpless cripple—had been left alone—the servant had gone out and the house was on fire! When I got there the flames were on either side of her, sweeping nearer and nearer. Had I been five minutes too late she must have perished. I lifted her in my arms, and took her out of the house." Now, don't you believe the Spirit of God told Thomas Guthrie to go to that cottage just as truly as He told Philip to go to the chariot of the eunuch? I think if we were led by the Spirit we would have a great deal more freedom about everything. "Where the Spirit of the Lord is, there is liberty." Some people think that it means liberty for them to do just about as they please. The real meaning is very different. The Spirit is to do just as He pleases. I never shall forget how I was startled when a young man—a
man. That's the man who preached the Gospel to me at the watering-trough. To him I owe my salvation." And that of how many more on the Dark Continent? What we want to-day is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition, and vain-glory. May the Lord enable us to empty our hearts, and have them filled as with a mighty rushing wind!

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stranger, but a very good Christian man—asked this question: "Do you always have a programme made out for the Holy Ghost in your church?" That was all he asked; but it stuck to me. Everything was fixed very exactly—a voluntary here, a response here, a sermon here, and so on—all fixed from beginning to end. I don't think the Spirit of God has anything to do with that. Let us have more liberty. It is the lack of this liberty that causes so much deadness in the pulpit, and deadness in the pew. Oh, for the liberty of the Spirit!

IN THE SPIRIT'S POWER.

3. The Lord went in the power of the Spirit. His final words to His disciples were: "Ye shall receive power, after that the Holy Ghost is come upon you." It is a remarkable fact that in Scripture there are fifty-two passages in which "power" and "Holy Ghost" are linked together. Water assumes three different shapes: ice, liquid, and vapor. It is the vapor, though invisible, which moves the machinery of this nineteenth century. Of the three persons in the God-head, perhaps the Holy Spirit receives least attention from us. Yet it is the power of the Spirit that propels the machinery of all our missionary efforts. Oh, for this power! David Brainerd went often into the woods to wrestle with God in prayer, and, sometimes, though the weather was cold, he would remain till every thread of his clothing was wet with the sweat of his intercession. Every such period of prayer was immediately followed by a great outpouring of the Spirit.

POWER.

"ANOINTED."

4. Christ was anointed. There were two parts of the anointing ceremony—the sprinkling of blood, and anointing with oil. One was the symbol of cleansing, the other of sanctifying. After we are regenerated something remains to be done. We must be sanctified. When a leper was cleansed, the priest anointed with oil the tip of his right ear, the thumb of his right hand, and the great toe of his right foot. This signifies that we are to be thoroughly sanctified in every part of our being. Every part of our body is to be used for God. Do you say, "I am not ordained to be a preacher," Well, perhaps you are a good singer. God holds you to do something. When the people of a church become thoroughly consecrated, a revival is sure to follow. Once the great Athenian general, Themistocles, was about to fight a naval battle. All were ready when the sun rose, but the order to advance did not come. Hour after hour passed—no command to advance. Some of the officers murmured, saying: "Is Themistocles afraid? Is he a traitor? or is he going to fight that battle?" But Themistocles knew what he was about. According to the geography of that country, at nine o'clock a land breeze sweeps down from the mountain. He thought: "Now, if I wait till nine o'clock, instead of having half of my men at the oars and the other half at the spears, I can let the wind do the business." So he waited; the wind filled the sails; and he won the battle, because every man was a warrior. That is what we want—every man a warrior. In our churches there are too many men at
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the oars. There is a committee on music—three or four men to attend to the music, and that is all they have to do year in and year out. Then we have a committee on credentials, and a committee on finances, and a committee to attend to the social interests of the young people. And thus our churches are all divided up into committees, so that when we come to the great work to be done—the conversion of souls—our men are all engaged at the oars. Oh, that we might understand that it is possible to have this heavenly breeze, to fill our sails, and release us from the oars. Let our motto be, "Every man a warrior!"

THE GIFT OF THE HOLY SPIRIT.

ADDRESS BY MR. MOODY.

By special request, Mr. Moody spoke on "The Gift of the Holy Spirit for Service." Said he: I want to call attention to the work of the Spirit. Now, the first thing the Holy Ghost does with a man—an unconverted man—is to convince him of sin. No other power can convince a man of sin but the power of the Holy Ghost. I believe you might fill this building with unconverted people, and then, if you could, you might even get the angel Gabriel to come down here and preach to them, and if he were to preach without the Holy Ghost there wouldn't be one soul converted. If an angel from Heaven hasn't got the power of the Holy Ghost, he cannot convict of sin. I would rather give up the work I am engaged in—I would rather go and break stones or saw wood than do the work I am engaged in if I had to convince an audience of sin. It is a very comforting thought that that is not my work. My work is to declare the truth; it is the work of the Holy Spirit to convince of sin.

LOVE OF GOD.

Then, after a man has been convinced of sin, and is willing to give up his sins—for unless a man is