about to enter into new possibilities. And, although this fact is recognized its end is unseen by the wisest of rulers.

In a reported interview with Senor Crispi, the Italian statesman, he was lately asked if he thought Europe ought to have intervened to prevent the war between the United States and Spain. "Alas," he responded, "Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. To speak frankly there is no Europe. The European concert is only a sinister joke; nothing can be expected from the 'Concert of the Powers.'" It was observed to Senor Crispi that we are then marching direct to ruin and decadence. "No," he answered; "towards the unknown. Who knows what to-morrow has in store for us? We must have confidence in the future."

And that is all one of the shrewdest of statesmen has to offer. The Christians however, have the word of prophecy made more sure, as a light in a dark place. We know by this unerring light that the map of Europe must be changed, that Israel must be returned to their own land, that the Antichrist must be revealed and that the end is near. God will overturn and overturn until He comes whose right it is to rule as King of Kings and Lord of Lords.

It has been the unfortunate habit of most students of prophecy to jump at conclusions concerning the outcome of almost every war. The present struggle between Spain and the United States is no exception. Men have ventured, from their speculations on prophetic teaching, to tell what the whole outcome will be. During the last twenty-five years we have watched this kind of thing with a great deal of regret and sometimes humiliation. This little note is simply to caution the brethren against coming to conclusions with too great haste. In general terms this can be said—First: the United States does not come within the scope of prophetic Scriptures. Secondly: What part our country may yet play in European politics is impossible for us to predict, and the Scriptures seem to throw no light upon it. Thirdly: We know what the condition of the Nations will be just prior to the end, and, from that point clear up to the end of this age. The various steps leading up to that state of things is purely a matter of conjecture. All assumptions based upon the Anglo-Israel theory should be taken with a great deal of caution. It is not well to be wise about what is written. We only know that there shall be wars and rumors of wars, and nation shall rise against nation all the way from the time when Christ took His seat at the right hand of the Father until the time when He shall come again. Thus far history has verified His predictions, and it will do so until the end. These wars, however, are no proof that the end is at hand. There are other things at which we may look when they "begin to come to pass," and from their appearance be led to lift up our heads because the coming of the Lord draweth nigh.

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**THE HOLY SPIRIT.**

**BY A. J. GORDON.**

"And they were all filled with the Holy Ghost, and began to speak with tongues, as the Spirit gave them utterance."—Acts ii, 4.

I n these words we have the record of one of the most extraordinary scenes the world has ever witnessed. And yet so thoroughly supernatural are the life and powers which are now given to the church that what was once a wonder has now become a duty, and what was once a singular marvel has now become a universal obligation.

We are apt to look back upon Pentecost as a sort of transfiguration day of the church, an hour of heaven interjected into the calendar of time, whose scenes are never to be repeated, whose joys are never to be retasted, till we get within the gates of glory.

But what if I were to say that where there was one Pentecost there can now be thousands at the same moment; and where there was one hour of miracles there can now be unbroken years of miracle—if God's church were waiting to receive the blessing.

For what really is the difference between the position of those disciples in that upper room in Jerusalem and our position in the church to-day? A vast difference in character and consecration,
I admit, but none in privilege and possibility. The spirit that came to the church on that day is with the church perpetually now. "He dwelleth with you and shall be in you." "He shall abide with you forever." And hence, what we here read of as one of the marvels of that rare and wondrous scene, "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," is now laid down as one of the unquestionable duties of the disciple of to-day. "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs," etc. Perhaps there was a sort of spiritual frenzy and holy intoxication on the day of that great baptism, for the lookers on accused the disciples of being "full of new wine." And in these days of cold religious sobriety we may rejoice at the hint of Paul, that even that feature may be repeated in our experience. For as though taking his text from this scene of Pentecost, he says, "Be not drunken with wine wherein is excess, but be drunken with the Spirit." Let there be intoxication, only not of wine. Be possessed, be enephrenized, if only the spirit that masters you be the Spirit of God.

But just this holy excess is what most Christians dread. They fear to shock the tame and temperate religious sentiment that prevails around them. As one has said, "Their real prayer, if expressed, would be, 'Give us of the Holy Spirit, but not too much, or the world may say that we are filled with new wine.'" But when I remember that all true Christian living must be by the inward energy of the spirit, and all true prayer by the inward intercession of the Spirit, and all true love for souls by the inward kindling of the Spirit, I feel convinced that to do a mighty work for mankind it takes just what a great religious enthusiast was once called, "a God-intoxicated man."

And yet I speak only comparatively. Things are estimated by their opposites. Sobriety in the midst of a reeling, staggering world, will be called drunkenness. And it is when we feel the reality of a lost world, of men drugged and demented by sin, of the reality of heaven and hell, and act accordingly, it is then that we shall be called insane, if ever, by the world, and it is only then that we can say truly with Paul, "I am not mad, but speak forth the words of truth and soberness."

Men must have been filled with the Holy Ghost in order that any great work should be done in gathering souls to Christ. I would not limit God only as he has limited himself. Just the same thing that is said about Christ in moments of his great power is said of his disciples. "And Jesus, being full of the Holy Ghost, returned from Jordan." And Peter, being filled with the Holy Ghost, preached that bold and mighty sermon ending with the words, "There is no other name," etc.; and "Paul, being filled with the Holy Ghost," set his eyes on Elymas the sorcerer, and uttered those awful burning words of rebuke, "O! full of all subtlety, etc.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "Know ye not that your body is the temple of the Holy Ghost?" If I want to find Christ I lift my eyes to heaven, where He is seated at the Father's right hand. And if I want to find the Holy Spirit I go into the church and search for his living temples. To me it is a solemn proof of the reality of his indwelling in the church, that in every true body of believers, however cold and unfaithful and apostate they may have become, you will always find some one, two, or three, who are the reservoirs for the church, to preserve the spirit-life for the whole.

It is just as it is with a river-bed in a dry time. When during the drought the waters have receded and dried up, you find, on searching, that the deep depressions and the low channels are full of water. And when the spirit of God seems to be utterly withdrawn from the church, there are always some deep hearts and low-lying Christians who hold and preserve the receding life of God for the whole church; and the revival of the whole, seems to come from the overflowing of these few upon the many. And this is what we want, a complete filling of the church, so that not the deep channels only, but every inlet and bay shall be flooded, and the most shallow souls for once be overflowed. This was the secret
of the power of Pentecost: "They were all filled with the Holy Ghost."

It is not God's method to flash the fire of God into unconcerned souls, like a stroke of lightning from the clouds. Christians are the conductors through whom the divine energy is transmitted. It is not his way, so far as I can see, to pour out showers upon the thirsty church, but to replenish the hidden springs that lie beneath each believing soul within the church. The church is fed by springs, and not by floods and torrents. Each believer is a source of life. "He that believeth on me, out of his belly shall flow rivers of living water. And this spake he of the Spirit, that they that believe on him should receive."

Of course this is not saying that the real source of life is not in God. "All my springs are in Thee," says the Psalmist; but Christians are the channels and reservoirs of God's life. Instead of expecting to see showers of salvation falling on dead sinners, God's way is to place a living Christian among them, that he may overflow upon them from the fulness of his grace. Heathen are to be saved through the living missionary. Sinners have to be converted through living Christians. Souls dead and empty of God have to be made alive and filled by Christians who are full of faith and of the Holy Spirit. I confess it fills me with the most solemn awe to think how God depends on Christians. A stick of dead wood, I am naturally powerless to move an inch of myself; yet God chooses to walk by me, and to lean on me as He goes forth in works of salvation. His power is made perfect in my weakness. He chooses that it shall be so. And let us understand our calling. We cannot work without Him. He does not work without us. And when we breathe that solemn prayer of Paul, "that we may be filled with all the fulness of God," let us remember that other deep saying of his, that we, the church, are "the fulness of Him that filleth all in all."

Oh! brethren, let us wake to this solemn truth, and instead of standing gazing up to heaven, waiting for a cloud of mercy to break upon the perishing world about us, let us ask whether we are not empty vessels whom the Lord cannot use, because the Spirit is not in us. I appeal to each of you, how long has it been since you have known any overflowing of sorrow, of anxiety, of distress, of tears for the unsaved? You have sometimes exhorted and prayed for sinners, but with how little real heart-feeling. Have you not been offering an empty cup to an empty soul? What mockery! What tantalizing formality! I feel it through all my being! I know not how much of prayer and preaching and pleading must be poured into the church as we pour water into a pump whose valves have become dry and stiff through disuse; but I do know that if each one of you would dig out the well in your own spiritual life, that has long been filled with the debris of worldliness, and get your soul filled to overflowing, that simultaneously with this overflowings conversions would commence.

If you look for the secret of personal power in the lives of the first Christians, you will invariably find it in this magic word, "fulness." It is the fulness of life which brings the fulness of power. A lung breathing only with one little portion of its cells can have no warm, redundant health-giving power. And Christians are the breathing organs for the world.

If the breath of God is not in us, it is nowhere. And if it is only in one or two out of a hundred of us, what hope is there for the church but the certainty that she will waste and die of slow consumption?

How now can we come into the condition of being filled with the Spirit? Consistently with what I have already said, I must answer that the Spirit himself must teach us the great mystery. It is one of the high and sanctified gifts of grace that we are permitted to entertain God the Holy Spirit as a perpetual guest. It is not for human wisdom to tell how this may be done. We have Christ's promise, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." It is God's coming in, not our bringing Him in. And since the only avenue through which God can come in is faith, it seems clear that we must receive Him by faith, if at all. Stephen was a "man full of faith and of the Holy Ghost," full of the Holy Ghost because full of faith, I believe, since faith is the
respiratory organ of the Spirit. And there need be no violence in breathing; it is the simplest process if only we have sound lungs. And yet here is probably the difficulty with most of us; our powers of reception are inadequate and faulty. We are like poor consumptives, air all about us in exhaustless quantity, but we panting all the while for breath, because our lungs are so weak. Oh, then, for a larger measure of faith! For a faith to open our souls wide to God! For a faith to lay hold so mightily on the promises, that we may come into the liberty of God.

THE JUDGMENT SEAT OF CHRIST.
BY THE EDITOR.
(2 Cor. 5, 10.)

In the text the apostle is giving one of the chief reasons why he and his fellow-workers sought always to please the Lord. It was because they must all be manifested before the judgment seat of Christ; that is, they must not simply put in an appearance there, but all that they are and all that they have done must be revealed.

In Romans, 14, 10, there is a change of one word where the apostle again speaks of this judgment seat; this change is worthy of note. There the apostle says: “We must all appear before the judgment seat of God,” not the judgment seat of Christ. This is another of those incidental and indirect proofs of the divinity of our Lord. The judgment seat of Christ is the judgment seat of God. The Father hath committed all judgment unto the Son, and the Son is God manifested in the flesh.

In many minds difficulties arise about this judgment seat. The first is one which well instructed Christians feel. They argue that they have already been judged, condemned and crucified with Christ, and that after judgment and death they have been raised with Him. The Christian is already justified, and “There is, therefore, now no condemnation to them which are in Christ Jesus.”

How, then, can they be brought before the judgment seat for trial? This difficulty vanishes when we bear in mind that the Christian does not appear before the tribunal to be tried as to his person, but as to his works; his salvation is not under consideration, but his reward.

We must be careful to discriminate between the judgment seat of Christ and “the judgment of that day appointed by God when He will judge the world in righteousness.” The church is not the world, and the judgment of the world is for a very different purpose. The judgment seat of Christ is to determine the reward to be given to the children of God in addition to their salvation. The judgment of the Great White Throne is to determine the punishments to be given to unbelievers. It appears that the Lord will come for His people at least one thousand years before that great day of the judgment of man as man and of nations as nations. At His coming the living saints will be changed in a moment, the dead saints shall hear His voice and live—corruption shall put on incorruption, mortality shall put on immortality. Then the church shall be caught up to meet the Lord in the air, and then will come the “Judgment seat of Christ,” before which every believer shall be manifested. At that time each one shall be rewarded according to the things done in the body, whether good or bad.

Secondly, there are others who, from wrong views about the intermediate state, find a difficulty here. Many people suppose that those who die go immediately to Heaven, and then the question comes, Why are they brought back to judgment? The answer is plain. They are not taken immediately to Heaven; they do not get the spiritual and glorified body when they die, nor are they sent to Purgatory. The simple fact is that very little is said about the intermediate state between death and the resurrection. It is enough for us to know that the saints are at rest and with the Lord, but they have no reward until after the resurrection from the dead. Paul said that he had fought the good fight and finished his course, and that there was laid up for him a crown which he would receive at the appearing of the Lord Jesus, but he expected no crown until that day.

Now these statements suggest that there may be differences in rewards—that is, different degrees of glory, and the Scrip-