And again: Don't make yourself too cheap. Some men just talk, talk, talk—talk on any subject, talk all the time, talk by the yard. Be very careful to speak only when you have something to say. If you have nothing to say, don't say it. When men talk just for the sake of talking, the churches don't want them, the Sunday schools don't want them, the prayer meetings don't want them. There is no place in God's vineyard where they are wanted. They are just nuisances. Now, I believe that it is the privilege of every child of God to be used by God in his or her voice, but it is a study. We are to study just how and where to speak, and be guided by the Spirit of God.

CHAPTER XXII.
OUR SOURCE OF POWER.

ADDRESS BY THE REV. DR. A. J. GORDON, OF BOSTON—FRUITS OF THE SPIRIT—CONVERSION, TO TAKE—CONSECRATION, TO GIVE—PRIVILEGE OF THE CHRISTIAN TO BE SO FILLED WITH THE POWER OF THE HOLY GHOST AS TO OVERFLOW.

Dr. Gordon said: It refreshes me to remember that we have the Holy Spirit always with us. In the 9th chapter of Acts, and 31st verse, we read: "Then had the churches rest throughout all Judas and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." It is our privilege to walk in the comfort of the Holy Spirit. We ought to have real, solid comfort when the Comforter is with us. One of the fruits of the Spirit is joy. Said a minister: "A man once came to me saying, 'I am not happy. I am praying all the time for it, and yet I am not happy.' I said to him, 'Don't pray to be happy, but pray, Father, glorify Thyself.' " You remember the words of the Lord Jesus: "Now is My soul troubled, and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." It was not a question of being saved from the trouble, for He immediately turned from that and said, Father, glorify Thy name. I believe that is the great secret of power. I remember Mr. Jay, in his "Morning Exercises," speaks of a poor woman in his parish, who was one of the most distressed Christians he ever saw. She was always in
trouble. She said to him: "Oh, Mr. Jay, if the Lord knew how much trouble I was going to cause Him, He wouldn't have had anything to do with me." He answered her that God did know what trouble we were going to cause Him, every one of us. However faithless and backsliding we were going to be, He knew it all from the beginning, and yet He did have to do with us, and received us. She wiped away her tears, and said: "Well, if the Lord does save me, He will never hear the last of it." And that should be the spirit of us all. Let us feel that, as brands plucked from the burning, we must praise Him, and praise Him, and praise Him, throughout eternity. We just want to enter into the comfort of the Spirit. It is for us to appropriate it. Another of the fruits of the Spirit is peace. You haven't to make your peace with God; it has been made for you, and you have only joyfully and gratefully to enter into it. What a different thing is making peace with God from entering into peace. A man is "bound over to keep the peace." But when a sinner is saved, God's peace keeps him. And again, another of the fruits of the Spirit is love. Can anything be more tender than those words of Paul in Rom., xv, 30?—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together with me in your prayer to God for me." The "love of the Spirit"—that is what we have. The church of Ephesus is spoken of as having left its first love. A plain man once rose up in a meeting and said: "My friends, I have found out a new interpretation of that passage. I think the first love is God's love toward us. 'We love Him because He first loved us.' The trouble is that we are taken up with our love to God. I have been in that condition myself, and now, after many years, I am more than ever dissatisfied with my love to God, and I just want to rest on

His love. I want to get back to night to the first love." Whatever may be thought of that as an effort of interpretation, it is undoubtedly true that we need to realize the great love of God to us—of Father, Son and Spirit—and then we will have no lack of love to others.

I would like to say something on the subject of being filled with the Spirit, and its relation to our work in the world. Now, a great many seem to think that being filled with the Spirit is something mysterious, intangible, and difficult to apprehend. This cannot be so, because it is a command that we be thus filled, and God would not command anything so mysterious that we could not grasp it, apprehend it, undertake it. It is just as much a command as that we should believe on the Lord Jesus Christ, and do works meet for repentance. We are to live in communion with the ascended Christ, and so drink in the power of the Spirit that we shall be filled. Only thus can we have power. For you must have noticed this fact, that there is no marked instance of great success on the part of Christ himself and the Apostles where we do not have the account prefaced by some such words as "being filled with the Holy Ghost." It was so when Peter came before the council. It was so when Stephen saw Jesus. It was so when Paul gave that awful rebuke—spoke those burning words to the sorcerer. All through the Acts of the Apostles, when anything signal or mighty is done, you have it prefaced with the remark, "being filled with the Holy Ghost." And I suppose it is just as true to-day. If we do anything great in the name of the Lord Jesus, it is because we are filled with the Spirit. I want also to call your attention to this further fact, that if a man is filled with the Spirit, power will flow from him inevitably. 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 unloose it. So it might be in the experience of every believer. If he is in the Spirit, filled with the Spirit, he will do work for the Master almost accidentally; he will do good without knowing it. I saw in one of the daily papers a story which may help to illustrate the point. “I was riding,” said a gentleman, “between Boston and a city in the West, and I was greatly puzzled to notice that, while there were two tracks that ran side by side, one of the tracks was very green, and the other was sandy and barren. I asked a gentleman how it happened.

‘Why,’ said he, ‘I will tell you. This track here that is so green is the one on which they bring vast cargoes of grain from the West to the ocean, and it is inevitable that some of the wheat, rye, barley or oats shall be shaken off into the ground. Then it takes root and springs up. On the other track is where they take the empty cars back, and of course no seeds drop out, and the track isn’t green.” I thought that that represents two classes of Christians. The one class prove unfruitful because they have not made way for the Spirit to enter into them and fill them. The other class are so filled with the Spirit that they drop seeds here and there and make the wilderness rejoice and blossom as the rose. They make even the desert become a garden, and they do it inevitably. Oh, I think I know some Christians who have done good without knowing it, without intending it. I don’t know but that, if we were fully the Lord’s, the greater part of the good we did would be of which we were not cognizant. Service would overflow from us. That is the true idea, is it not, of the Christian? Speaking of the Spirit, Christ said: “He shall be in you a well of water—not that needs to be pumped, not that needs to be dipped, but a well of water—springing up into everlasting life.” There is the overflowing; and if we have the Spirit dwelling in us in His fullness, we shall be constantly thus overflowing. Oh, dear brethren, I would that this hour we might thus be filled.

If we are to be constantly filled with the Spirit, it must come from the daily consecration of ourselves to the Lord. I want just to make that point clear. In conversion, we take; in consecration, we give. I don’t think there is a passage in the New Testament, where, speaking of the subject of conversion, the unbeliever is asked to give; it is always take. Just think of it. “God so loved the world that He gave His only begotten Son.” What do we do with a gift? Take it. God gave Jesus Christ, and we take Him. “The gift of God is eternal life.” And what are we to do with that gift? “Whosoever will, let him take of the water of life freely.” So it is constantly; and I think that if that could be made plain to every unconverted person, it would then be perfectly easy for them to understand how they can be saved now. Not long ago, a man who was telling his experience, said: “I remember the time when I didn’t know whether I was converted or not. I was for many months in that position. I knew that I wanted to give myself to the Lord, and yet I didn’t find rest. Friends said to me, ‘Pray on;’ but I didn’t get it that way. At last, some one had wisdom enough to tell me, ‘Just take what the Lord has given, and go on your way rejoicing;’ I did so, and light came into my soul.” During our tabernacle work in Boston, some one said to me: “There is a lady over there who has been here every night. I know her very well. She has
been in great darkness of mind because she can't get converted. She is a very wealthy lady, and lives in a fine house, given to her by her husband. But she is in great distress of mind about her soul. I wish you would go and talk with her.” I talked with her. “Haven't you peace with God?” I asked. “No; I have been seeking it for years.” “What have you done?” “I have done everything. I have prayed, consecrated myself, been liberal, given everything that the Lord seemed to ask. I am sure I have done everything I could.” “Yet you haven't peace?” “No; and I don't seem to be any nearer than when I first began.” “Well, certainly the Lord wants to save you. Do you own the house where you live?” “Oh, yes.” “How do you know you own it?” She stopped, and didn't know exactly what to say. Said I: “I suppose you know you own it, because, when you walk through the house, you feel happy. You walk around the house and look at it, and it makes you so happy to look at it.” “No, that isn't the reason. It is because I have got the deed my husband gave me before he died.” “Well, now; all this while you have been trying to get God to give you something. Let me tell you, first of all, that He has given you something, and, in order that there may be no doubt about it, I want you to receive it on precisely the same evidence as that by which you know you own your house.” I opened to these words, and said: ‘Read them after me—This is the record’—ah, we have got the title here. You have been looking at your feelings, and at what you have been doing. ‘This is the record, that God hath given to us eternal life, and this life is in His Son.’ Then God has given us eternal life in His Son. Do you accept Christ? Have you accepted Him?’ “I have tried to. I believe I do.” “Then, if you have accepted Christ, ‘He that hath the Son hath life, and he that