

THE
ENDUEMENT
OF POWER



OSWALD J. SMITH

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FOREWORD

BY PROFESSOR P. S. CAMPBELL

ALL who have an intimate acquaintance with Rev. Oswald J. Smith and his untiring, efficient and consecrated labours as pastor of The Peoples Church, Toronto, are profoundly convinced that the master passion of his life is the glory of God in the salvation of the lost.

That passion can be seen in this, his new book. He recognizes that no believer is equipped for service unless he is "endued with power from on high." He points out that men all down the centuries, mightily used of God, can testify to the reception of a new power subsequent to conversion. It is clear that this is what actually took place in the lives of Philip's converts in Samaria when Peter and John laid hands upon them and prayed.

It is clear that the same Holy Spirit that convicts and regenerates an unsaved soul must come upon and equip with power that soul when saved. The command "be filled with the Spirit" is as much a command as repent, believe or be baptized, or any other command. To fail to yield obedience to this injunction is to fail to become that channel of blessing that grace provides.

The tense in the original, too, is significant. It stands for a process. It means that the believer needs to be filled again and again. A once for all filling is not taught in the Word of God. We are

leaky vessels, as Moody used to say, and so need to be continually replenished. This book tells us that there can be no enduement of power apart from intense thirst for its possession. "I will pour water upon him that is thirsty, and floods upon the dry ground." Nor can there be enduement apart from obedience. "The Holy Spirit is given to them that obey Him." And this power is not bestowed apart from prayer. "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Nor is there any enduement possible apart from faith. "That we might receive the promise of the Spirit through faith."

Is it not painful to know that while many become members of churches without having a born again experience, multitudes of genuine believers remain unused because they have not obtained the mighty anointing of the Holy Spirit. If our sinless Lord, who always had the Holy Spirit, did not enter upon His public ministry until specially anointed, how dare we, fallible men and women, attempt to win souls to God without being filled with the Spirit?

I have read this book with great interest and profit and I heartily commend its message. I cannot but believe that its careful perusal will cause many of its readers to recognise their own emptiness, incite them to meet the conditions, and so receive that fulness of the Spirit which equips for service.

P. S. CAMPBELL.

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NOTE

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Alone With Thee.

O. J. S.

OSWALD J. SMITH

SOLO.

1. A-lone with Thee, O bless-ed, blissful moment! When earth recedes and
 2. A-lone with Thee 'mid all earth's toil and labor--It mat-ters not what-
 3. A-lone with Thee when others have for-sak-en, And naught is left save
 4. A-lone with Thee beyond the vale of sor-row, When heavendawns and

Thou art all my plea— I hear, dear Lord, a-mid the mystic still-ness,
 e'er my des-ti-ny; Though all a-round is bus-tle, strife, and worry,
 sol-i-tude to me, My weary heart turnsthrbbing with emotion
 all earth's shadows flee— O come, dear Lord, for I am waiting, longing,

rit.

CHORUS.

Thy gen-tle voice while all a-lone with Thee.
 Yet still, dear Lord, I walk a-lone with Thee.
 To find it - self at last a lone with Thee. } A-lone, dear Lord, ah,
 To dwell for - ev - er more a-lone with Thee.

yes! a-lone with Thee! My aching heart at rest, my spirit free; My-sorrow

gone, my burdens all for-got-ten, When far a-way I soar alone with Thee.

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PART I

THE PROMISE OF THE SPIRIT

PENTECOST was the birthday of the Church. For the first time the Holy Spirit, the third person of the Trinity, came to abide. Again and again during the closing days of His earthly ministry Christ had promised the Comforter. Hence it was expedient, He explained that He go away, that the Paraclete might come. Pentecost was the fulfilment of His promise, when from the Father's right hand He poured upon the waiting Church the Holy Spirit. He Himself had gone but He had not left them orphans. Through all their earthly pilgrimage, in the midst of fire and sword, the blessed Paraclete was to dwell within, sustaining and comforting until His own return.

Before I speak about the *fulness* and *anointing* of the Holy Spirit in relation to the believer, let me go back to the time before He was given and take a brief survey of the *promise* and its fulfilment; for His coming was foretold by John the Baptist, confirmed by Jesus Christ and fulfilled in the experience of the disciples.

The promise by John is stated in Matt. iii. 11, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose

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shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire."

The definite confirmation of this promise by Jesus Christ, in addition to the many times He spoke about the Holy Spirit in His final talks during His passion week, is stated in John vii. 37-39 and Acts i. 4, 5. These passages read as follows: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)" "And, being assembled together with them, commanded them that they should not depart from Jerusalem; but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."

The fulfilment in the experience of the disciples is given in Acts ii. 1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

Now let us get the significance of all this. Imagine John baptizing in Jordan, and in connection with the baptism promising a second baptism to be administered by Another. That announcement

would be a most startling fact. I can think of those who had been baptized recalling again and again the words of John and saying to themselves: "I wonder when that greater baptism by the Mightier One which John promised will take place?" Then at last, one day, they heard the promise confirmed from the lips of Jesus Himself. Twice over at least and possibly many more times was the confirmation given. Finally the day of days dawned. Pentecost had come. They were all in the Upper Room, when, suddenly, the promise which had been given by John and confirmed by Jesus, was gloriously fulfilled in their experience. The Mightier One had baptized them with the greater baptism.

Then followed the Pentecost of the Samaritans as given in Acts. viii. where through apostolic mediation the Holy Ghost was bestowed.

But as yet the Gentiles had been barred. God must somehow break down the wall and let the Jews know in an unmistakable way that the Gentiles were also to become members of Christ's Body, the Church. And so Peter is sent to the household of Cornelius, though it necessitates a special vision to persuade him to offer the Gospel to those outside Israel. Then to the amazement of all, God gives to the Gentiles their Pentecost as well and does it in such an open and startling manner that Peter is utterly silenced. The glorious promise made by John and confirmed by Jesus has now been completely fulfilled in the experience of the disciples, Jews, Samaritans and Gentiles; and the Church where there is neither male nor female, bond or free, Jew or Gentile, has at last been fully launched.

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PART II

THE FULNESS OF THE SPIRIT

CHAPTER I

THE Bible distinguishes between "having" the Holy Spirit, which is true of all believers, and being "filled" with the Spirit, which is true of very few.

In John iii. 3-8, we have regeneration by the Holy Spirit, and since the New Birth is an inward work, it is clear that the Holy Spirit enters in order to impart Life. Then in 1 Cor. iii. 16, we have these words: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" From this verse it is clear that God's Spirit has taken up His abode in the Church, the collective body of believers. And in 1 Cor. vi. 19, it is evident that each individual believer has become a sanctuary of His indwelling presence, "Know ye not that your body is the temple of the Holy Ghost which is in you?"

Now let us turn to Romans, chapter viii. verses 9-16, and as we read, note specially that the word "Spirit," meaning the third Person of the Trinity, is usually spelt with a capital "S." "But ye are not in the flesh, but in the Spirit, if so be that the

Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

Let me draw your attention especially to the latter part of the ninth verse. It reads as follows: "Now if any man have not the Spirit of Christ he is none of His." That verse should settle it for all. But there is one argument which is sometimes used; viz., that this does not refer to the Holy Spirit, but just to the influence of Christ. But in 1 Peter i. 11, the inspired writer, in speaking of the men who wrote the Bible, says that they "inquired and searched diligently, searching what, or what manner of time the *Spirit of Christ* which was in them did signify," etc. Here it is obvious that the Holy Spirit is meant, for all interpreters are agreed that "holy men of old spake as they were moved by the Holy Ghost." And yet the expression used is

the same as that found in Romans viii. 9, viz., "Spirit of Christ." It is then clear that all believers have the Holy Spirit.

Now it is not necessary to spend much time on the second statement, viz., that very few have been filled with the Spirit. Paul, in writing to the Ephesians, commanded them to "be filled with the Spirit." (Ephes. v. 18). Paul did not give unnecessary commands. There must have been some who were not filled in order to bring forth such an injunction. And it is only necessary to observe modern Christians in almost any community to realize that all are not filled with the Spirit.

It simply means that there is a difference between the believer "having" the Holy Spirit and being "filled" with the Spirit.

Or, to make it clearer still, it is the difference between buying a house and moving in. I may own a home and yet not live in it. Never will I forget that day when the Holy Spirit manifested Himself in my life. As I walked back and forth, pouring out my heart in prayer, there came a time when I stopped praying and began praising. Nor could I do anything else but praise and thank the Lord for His presence which was so real. And the only way I could describe it would be by saying, that it seemed as though for the first time in my life the Owner Himself really moved into His own house. Oh, the joy of such an experience!

And let me say that it is not a question of our getting more of the Holy Spirit, but rather of the Holy Spirit getting more of us. We allow Him to occupy one or two of the rooms, but we do not hand

over every key and give Him access to every part. He must possess all for He is not the guest but the Head of the home.

There is nothing we need so much for our churches and homes, nothing so important for our missionaries and Christian workers, nothing that will count so much in our service for Christ, as the fulness of the Holy Spirit. In fact, God will hold us responsible for the souls we might have won, the work we might have accomplished, had we lived Spirit-filled lives.

Breathe upon me, breathe upon me,
Holy Spirit, Breath of God!
Breathe upon me, breathe upon me,
Breathe upon me, Breath of God!

Come and fill me, come and fill me,
Holy Spirit, Breath of God!
Come and fill me, come and fill me,
Come and fill me, Breath of God!

Cleanse and use me, cleanse and use me,
Holy Spirit, Breath of God!
Cleanse and use me, cleanse and use me,
Cleanse and use me, Breath of God!

Dwell within me, dwell within me,
Holy Spirit, Breath of God!
Dwell within me, dwell within me,
Dwell within me, Breath of God.

CHAPTER II

GOD'S plan is that every one should live a Spirit-filled life from the very moment of conversion, but practically no one does. Perhaps it is lack of teaching. I do not know. There seems to be a seventh chapter of Romans in every life. It is not God's will that any child of His should ever backslide. Nevertheless there are many backsliders. Hence, when they return to the Lord there is a second definite crisis in their lives. Thank God for the provision, the possibility of restoration. But oh, that they had never wandered away!

That is why I say that if people are not taught about the Spirit-filled life and led into it immediately after conversion, but are allowed to wander away, there will consequently be a second great crisis experience whenever it is revealed to them and accepted.

Hence, if you did not receive Him in His fulness at conversion, if there have been years of sin and failure, if you realize now that you are working in the energy of the flesh and not in the fulness of the Spirit, then it is your privilege to meet the conditions and experience His indwelling.

Such was the sad record of Israel. For forty years they wandered in the wilderness, though they

could have gone straight through to the promised land in eleven days. Hence the experience of crossing the Jordan came nearly half a century after the first great crisis when they crossed the Red Sea. The wilderness with all its defeat and failure was left behind and the promised land entered, where victory and rest took the place of discouragement, murmuring, failure and defeat.

It was so with Jacob. In his vision of the ladder his life was given to God. Many years later, however, on that never-to-be-forgotten night when there wrestled with him an angel of the Lord, he made a complete and full surrender, said an eternal "yes," and was wholly yielded to God. There was nothing to hinder him from walking with God from the night he saw the ladder vision, but he yielded to self for so many years after, that the great crisis did not come until his return journey.

If your life has been a life like Jacob's, useless to God and disappointing to yourself, if you have not gone right through from the beginning and lived wholly for your Lord, if you are still unsatisfied, let me tell you that you may come now, meet the conditions and know the fulness of the Spirit. It was definite in the experience of the Israelites. Never would they forget the crossing of the Jordan. A pile of stones in the bed of the river and another on the bank proclaimed to future generations the great national crisis. In the morning they were on one side, at night on the other. During the day, that one never-to-be-forgotten day, they had crossed clean over.

Leave then, the old life and enter the new. You

should have done it at conversion. It ought to have happened long ago. God did not intend you to wander for years out of His will. But, praise His name, He is ready even now to fill you the moment you meet the conditions. The Spirit has been given. He will not keep you waiting if you are ready. The fulness of the Spirit is the normal Christian life that God intended you should live. There are special anointings of unction and power for service received from time to time as you tarry before Him in prayer, but of this we will speak in another chapter.

The fulness of the Spirit will answer all your questions and settle all your problems about worldly amusements. Never again will you have to ask, "Is it right to go here? Is it wrong to go there? May I attend the theatre? What harm is there in the dance? May I play cards?" You will be so filled with Him that you will not want the world. It will be the expulsive power of a new affection. The new will expel the old. You will find your greatest delight in God's service, and you will discover that you are miserable and unhappy in the world.

I yield, I yield to Thee, O Lord,
Thy will and not my own!
My life, my all I give to Thee,
My heart is now Thy throne.

I need not beg, I need not plead:
To give is Thy desire;
And so, dear Lord, I yield, I take,
And Thou dost send the fire.

I yield, I trust, nor need I wait:
 I know that I am Thine,
 The Holy Spirit dwells within,
 And fills with love divine.

To find the centre of Thy will,
 And Thy disciple be:
 To yield myself and all I have
 Is Thy design for me.

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CHAPTER III

THERE are three representative men spoken of in the Bible. They are known as the natural man, the carnal man, and the spiritual man.

THE NATURAL MAN

The natural man is described in 1 Cor. ii. 14, where Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The natural man is the unregenerate man; he has never been born of the Holy Ghost. He lives in the natural realm and is a million miles away from the spiritual. He can no more comprehend spiritual things than can the unborn child the world into which it has yet to come. Before he can know anything about the spiritual world he must be born into it. The two spheres are far apart. He knows many things within the circle in which he dwells, the natural; but outside that circle he is an utter stranger. He must be translated from the natural to the spiritual, and then only will he be able to comprehend things spiritual. It is for this reason that everything of a spiritual nature seems utter foolishness to an unsaved man or woman.

Take, for instance, a man who has never seen the inside of a church. You try to describe it; you attempt to tell him what it is like. But in spite of all you say you realize that he is only getting a very hazy idea. You tell him about the choir, the organ, the pews, the audience, the preacher, and so on, but all in vain. He has never seen it and cannot get any true picture of what it is like. Now take him inside. Tell him to look around. Give him just thirty seconds. He will know more about what the inside of a church looks like in those thirty seconds than he will in hours of verbal description.

Here is an African. He has never seen ice. You tell him that in your country the water sometimes gets so hard and strong that you are able to walk on it. In fact, men, you say, drive teams of horses over it, drawing great sleighs loaded with logs. "Absurd," he replies. "Utter nonsense! I have lived in Africa for fifty years now. Water I have seen almost daily. Yet never once have I known it to be so hard that I could walk on it." Hence you give up in despair. Convince him you cannot. But you bring him home with you, and one morning the thermometer registers forty below zero. Now you take him out to a near-by lake, and he is convinced in a moment.

You tell me that fire burns, and then you try to give me an idea of what it feels like to be burnt, and I endeavour to understand. But my imagination fails me utterly. I have no conception whatever of the actual experience of a burn. But one day I touch a hot stove, and immediately I know what

it is like. You do not need to explain any further. I know. I have felt it.

Thus it is with the natural man. To understand the things of the Spirit is impossible. Keen though he may be intellectually, brilliant and trained in mind, mighty in brain power—when it comes to Spiritual things he is like a little child. He has never yet experienced what he seeks to apprehend. The Biblical direction is, "Oh, taste and see." But he has never tasted; he has never seen. Hence he does not know.

To understand why you prefer a prayer-meeting to a theatre, or a Gospel Service to a dance, is utterly impossible. You see, he has no appetite for the things of God; hence he does not relish God's menu. It is not a question of intellectual apprehension, it is a question of appetite. To enjoy the menu of God he must have his appetite changed. After that he will enjoy nothing so much as a feast on God's Word. His new appetite will only be satisfied when he is feeding on the things of the Spirit.

That was why Philip said to Nathaniel, "Come and see." To argue would have been but a waste of time, for Nathaniel was a thinker. Philip knew that and so he answered Nathaniel's question by simply saying, "Come and see." Nathaniel, Philip knew, must meet Jesus for himself. And so must every natural man. There must be a personal experience.

THE CARNAL MAN

The carnal man is described in 1 Cor. iii. 1-4, where Paul declares, "I, brethren, could not speak

unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." The carnal man, therefore, is still a babe. Now everybody admires a baby, but if it remains a babe when it ought to be a man, it becomes an object of contempt. A baby is expected to grow up. And if a Christian remains a babe, there is something radically wrong: God cannot admire a ten or fifteen-year-old baby. To be a carnal man, therefore, is to remain a babe.

Paul continues in the second verse, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Babies have to be fed. They have never learned how to take care of themselves. The Bible to them is a closed book, unless they can find someone to explain it. Their dependence is upon others for spiritual food.

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" The marks, therefore, of a carnal Christian are envy, strife and division. These too, are the marks of a carnal church.

It matters not how wonderful your testimony may sound, if there is envy in your heart, if you are at strife with your neighbour, if you are not on speaking terms with someone against whom you cherish a grudge, if you refuse to shake hands, forgive and forget, if your life is marked by division, you are not spiritual; you are carnal. For these are the signs of carnality. And I care not how spiritual a Church may profess to be, nor how seem-

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ingly successful its work, if its membership is divided so that there is strife and envy, resulting in split after split, that Church is carnal, not spiritual.

In Rom. viii. 7, Paul declares that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." An enemy it is and always will be, and the man who bows to it, yields to it, compromises with it, is counselling with a traitor in the camp. No Christian can afford to give place to it, or to have any dealing with it whatsoever.

There are two crimes in English law for which the death sentence is inflicted. One is murder and the other treason. Now, as I have said, carnality is a traitor, and the only thing to do with a traitor is to take him out and execute him. To allow him to live is to endanger the whole camp, for sooner or later he will bring disaster. See to it then that the old traitor, carnality, is taken out and executed. Make sure he is on the cross, dead and buried, and that there is no resurrection. Say with Paul, "I am crucified with Christ." Know that "Ye are dead." For, "our old man is crucified with Him." Be certain that it is an accomplished fact in your experience.

THE SPIRITUAL MAN

The spiritual man is mentioned in 1 Corinthians ii. 15. Paul says, "He that is spiritual judgeth all things." In other words the spiritual man discerns. He is able to detect false doctrine and false fire. It matters not how much truth may be intermixed, if there is error he knows it. And

oh, how we need this discernment in these days of apostasy and fanaticism! How busy Satan is, giving counterfeit experiences and gifts! How easy it is to be deceived. There is so much of the flesh in our meetings, so much that is not of the Holy Ghost, so much that is spurious, that if ever we needed a spirit of discernment, we need it to-day. The spiritual man is not always able to meet and combat error, but he can recognize and avoid it. He can warn others and thus protect the flock from the wolves who go about in sheep's clothing.

Then in Gal. vi. 1, Paul makes this statement: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted." When a carnal Christian attempts to adjust differences between Christian brethren, or to deal with the sin of another, the result is oftentimes disastrous. It takes a spiritual man to deal with a fallen brother.

Here, for instance, is a man who has fallen into sin. Immediately some carnal Christian hastens to the rescue. But, approaching in a spirit of superiority, a "holier than thou" attitude, filled as he is with self-confidence and spiritual pride, condemning the one who has fallen, he discovers that all his efforts are unavailing, and that the brother whom he seeks to win grows harder and harder every day and gets farther and farther away. Now send one who is spiritual, and what happens? Why, the brother is restored at once. The spiritual man goes first of all to the privacy of his own room, where he gets alone with God to seek the heart preparation that must

be his before he even sees the one who has fallen. "Oh, Lord," he prays, "give me a broken heart, a contrite spirit, a real love for my brother. How easily I might have fallen had I the same temptations! What if I were now in his place! And it might have been." Thus he remembers the warning of God's Word: "Considering thyself lest thou also be tempted." Now he is ready. With melted, broken heart he goes, humbly and lowly, and putting his arm around the one who has sinned, he breaks down and weeps. There are no words of condemnation, no accusations. He points to a God of mercy and tender compassion; the Holy Spirit works, and soon all is well.

WHICH ARE YOU?

These, then, are the three representative men of the Bible, the natural, the carnal, and the spiritual. Which are you? Are you living in Egypt, the world, and the home of the natural man, or in the wilderness, the abode of the carnal? Or have you been truly regenerated? Have you crossed the Red Sea? Are you already through the wilderness, over the Jordan, and dwelling in Canaan, the land of the spiritual? And can you sing, and sing with all your heart:

"I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away.

"My Saviour comes and walks with me
And sweet communion here have we;
He gently leads me by His hand,
For this is heaven's border-land.

THE ENDUEMENT OF POWER

“O Beulah Land, sweet Beulah Land,
 As on thy highest mount I stand,
 I look away across the sea,
 Where mansions are prepared for me,
 And view the shining glory-shore—
 My heav'n, my home for evermore!”

CHAPTER IV

THE purpose of the Spirit's fulness is for the bestowal of power. “Tarry ye in the city until ye be endued with *power* from on high” (Luke xxiv. 49). “Ye shall receive *power*, after that the Holy Ghost is come upon you” (Acts i. 8). But power along two lines:

I. POWER OVER SIN

The natural man is void of the Holy Spirit. He is convicted from without by the Spirit, but until he is born again, the Holy Spirit does not enter to abide.

The carnal man has the Holy Spirit, but is in a continuous warfare because of the dominion and power of the flesh. This battle is described in Gal. v. 17, where it is stated that, “the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” Hence the flesh is often victorious and the Spirit defeated.

Soon after conversion the believer becomes conscious of this great battle raging within, the conflict between the flesh and the Spirit, the old nature and the new, each seeking to gain the mastery. And, to his dismay, he discovers that the old frequently dominates; in spite of himself he yields to the flesh. He loses his temper at times, impure thoughts lodge

themselves in his mind, and other sins such as worry, anxiety, jealousy, pride, envy, malice, spite, unforgiveness, hatred, discouragement, despondency, irritation, discontentment, selfishness, greed, passion, lust, worldliness, and a host of unhallowed uprisings, clamour for recognition.

Against these he struggles, weeps and prays, but all in vain. At last, when he has tasted every experience in the unequal combat as described in Rom. vii., he cries out in dismay: "O wretched man that I am! who shall deliver me?" It is then that he realizes the need of a power outside himself; and finally he makes the discovery that God has made full provision for just such an experience through the Holy Spirit who now undertakes and becomes, Himself, Master of the situation. Hallelujah!

If you read carefully you will discover that in Rom. vii. 14-24 Paul is describing his own experience under the law, when he really wanted to serve God and tried his very best, exerted all his will power, but miserably failed. Hence, this passage describes the religious man of to-day, either saved or unsaved, who has never learned the secret of deliverance through Another, and who, therefore endeavours to keep the law and serve God by his own efforts, but absolutely fails in spite of his vows and resolutions to be good. In verse twenty-four Paul, at last, admits his utter failure. In verse twenty-five he confesses that deliverance is to come through Christ. In chapter eight he explains that Christ's Agent for the accomplishment of this deliverance is the Holy Spirit. Paul now ceases his struggling and hands the battle over to the stronger One, the

Holy Ghost. He himself, in spite of his will power, has gone down in defeat, unable to combat the law of sin within. But in Rom. viii. 2, he says, "The law of the Spirit of Life in Christ Jesus has made me free from the law of sin and death." Hallelujah! Now, "the righteousness of the law" (demanded by the law) is "fulfilled in us" (not by us, but in us) by the Holy Spirit as we walk and yield to Him (verse 4). Up to the end of the seventh chapter, the Holy Spirit practically never comes on the scene. In chapter eight, however, He is mentioned nearly a score of times. No longer can sin "reign within" (vi. 12). The great Emancipator has undertaken, and victory is assured. Praise God!

Look now at Ezek. xxxvi: 27, "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ah! now we have the secret. There is One already within who is to take control and do the work. The believer must recognize Him; must yield to Him. That is what Paul failed to do in Romans seven. He tried to do it himself. That is what he did do in Romans eight. God has no other means of deliverance. Ezek. xxxvi. 27 is His one and only prescription.

Thus the carnal man now becomes a spiritual man. He is dominated, controlled and guided by the Holy Spirit. Victory over sin is his at last. And oh, the joy of victory through Another! Self-effort unavailing; struggles, vows and resolutions useless; "but God," God the Holy Spirit, equal to all emergencies—Glory to His name! With the spiritual man the desire for the old life is gone.

He no longer hungers after the things of the world. Romans eight is now his experience.

The trouble with the carnal man is that he lives too near the enemy's territory. His only hope is to put the wilderness between himself and Egypt, and thus get so far away from the old life that he no longer hankers after the leeks and garlic of Egypt.

The carnal man always travels in a circle. Consequently he is to-day on the Egypt border, and tomorrow on the Canaan side. No wonder, then, that he looks with longing across the Red Sea, and occasionally when no one is watching makes a short excursion into Egypt. And, likewise, as he nears the Jordan in some great spiritual Convention, he experiences desires for a closer walk with God. Satan can use carnal Christians. The only real trouble in any church comes from uncrucified flesh. The spiritual is God's goal for every child of His.

2. POWER IN SERVICE

The carnal man can never be used in spiritual service. There is so much of the self life about him that God cannot gain control. The Spirit-filled life is necessary for fruitful Christian service. No country would ever dream of sending its soldiers to fight without proper equipment. Now the fulness of the Spirit is the Christian warrior's equipment for service. Apart from a Spirit-filled life he is helpless. With the Holy Ghost he is all powerful in God.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses

unto Me" (Acts i. 8). We need power to witness. Otherwise our testimony will be unfruitful. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4). Thus Paul ministered. "They were all filled with the Holy Ghost, and they spake the Word of God with boldness. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled" (Acts. iv. 31, 13). Thus the apostles carried on their ministry, bore testimony and witnessed, preached and taught. God can accomplish more through one message in the fulness of the Spirit than through hundreds given in the energy of the flesh.

We need the Holy Spirit for prayer. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26). "Praying with all prayer and supplication in the Spirit" (Eph. vi. 18).

There are some Christians who feel that they cannot pray in public. That would not be true if they were Spirit-filled. "The Spirit helpeth our infirmities." Spirit-filled Christians can pray and testify aloud. Well do I remember a woman in a Presbyterian church where I was preaching who could not open her mouth in prayer in public. One day I called on a Christian sitting behind her to lead in prayer. "What if he had called on me?" this woman asked herself. But one night in the meeting this Presbyterian who had never, and could

never, open her lips in public, began to pray in the Spirit with such liberty and freedom that every one was blessed and edified, and that spirit of prayer remained on her in mighty power for months after. "Where the Spirit of the Lord is there is liberty." If you have no liberty in prayer and testimony it is because you have not experienced the fulness of the Holy Ghost.

No man can really pray without the Holy Spirit. No one can experience true travail in prayer apart from the Spirit. Fleshly travail avails nothing. Spirit travail accomplishes the impossible and effects its object. To pray in the Spirit is to gain access to the throne of God. Do we really pray, then, or do we merely say prayers? Is there a spirit of travail that travails until it prevails? Without the fulness of the Spirit we will never know the true meaning of intercessory, travelling prayer.

CHAPTER V

WHAT is the *secret* of a Spirit-filled life? Are there conditions to be met? There are, but they are only two in number. The first is

SURRENDER

"Yield yourselves unto God" (Rom. vi. 13). Tell Him all about your failures, the vows you have made, the resolutions you have broken, the experiences of the wilderness journey, and with contrite heart hand your poor, broken, defeated life over to Him. Let Him take control. Ask Him to occupy the throne of your heart. Make a complete surrender, with full confession and renunciation of all known sin. That is the first step. Oh how much depends upon this! Discipleship is the real secret. To fail here is to fail everywhere. If your life is not Spirit-filled it is an evidence that you are not wholly yielded, surrendered, consecrated, obedient; for He fills what you yield.

But not only am I thinking of the surrender of self—of that I will speak later—for first of all there must be the surrender of sin. To surrender something simply means to give up that something. And sin, no matter how much I love it, must be surrendered.

"The dearest idol I have known
 Whate'er that idol be:
 Help me to tear it from Thy Throne
 And worship only Thee."

There must be a cleavage, a separation, a renunciation, a definite turning from and forsaking of all iniquity. The will, regenerated, can and must be dead set once for all against sin. If I really, truly, deep down in my heart, want to break with sin, thank God, I can, or rather, He can. Ample provision has been made. What, then, about that besetting sin? Have you surrendered it? Are you prepared to deny yourself the passing pleasure it affords? Again and again you have been deceived. When satan held it out to you it looked like a bouquet of roses, but when you grasped it you discovered that it was filled with thorns. And oh, how they pierced you! What pain you endured! Surrender them. They are not worth the sorrow they leave.

Well, what about it? No trifling now. Have you confessed and put out of your life every sin? "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. lix. 2). "If I regard iniquity in my heart the Lord will not hear me" (Psalm lxvi. 18). Sin must be confessed, renounced and forsaken. Otherwise God will not even hear the prayer offered. If wrong has been committed it must be made right. It may be that restitution will have to be made, and forgiveness sought from someone who has been injured. There can be no compromise with sin. Let alone answer

the petition, God has declared that He will not even "hear," listen to the prayer. Then of what use to ask Him for the fulness of the Spirit if He will not even listen to the request?

Right here lies the crux of the whole matter. Men and women seek God in prayer, pleading for the fulness of the Spirit, spending long hours on their knees, and yet getting nowhere, simply because there is sin in the heart, and they will not pay the price. Unforgiveness, hatred, envy, or some other fleshly power holds sway. Every time they pray the Spirit of God reminds them of a wrong that has never been put right, and they attempt to hush His voice. But it is of no use. Sooner or later the sin question must be honestly faced and dealt with. It may be an unknown sin, for, "The heart is deceitful above all things and desperately wicked." Then there must come the cry: "Search me, O God, and see if there be any wicked way in me." And sometimes God has to take us down in the very dust, and give us a glimpse of our own hearts, until we cry out in horror at the sight as did Isaiah, Job and Peter, and confess the sinfulness of our very nature.

Am I ready now to part with iniquity? Can I say farewell to even my besetting sin? Do I want God's fulness enough to give up all I know to be wrong? Or, do I love my sin and am I unwilling to say "No" when temptation comes? These are the vital questions that must now be faced, questions that will determine whether or not I really want to live a Spirit-filled life.

Here, for instance, is a young woman who longs

to be Spirit-filled. She bows at the altar and pleads with God, but all in vain. Her heart is unsatisfied, and she gets nowhere. She wants to be filled, oh yes, but there is something in the way. At last she bares her very soul as she confesses that there is an obstacle, a hindrance, just one. She is interested in a young man who is not a Christian. He goes to church but will not yield to the Lord Jesus Christ. God has no hold on his affections and thus their paths divide. She remembers the uncompromising command of God: "Be ye not unequally yoked together with unbelievers," and she knows that God gives the Holy Spirit only to those who obey Him. Thus it resolves itself into a question of who comes first, God—or her unsaved companion. She struggles, weeps and pleads, but will not yield. Hence she cannot be filled. She has not surrendered.

But here is one who is keeping company with a man who is already married. Of course they have no right to even go out together, but she has become attached to him and is in his company many a time when his wife does not even dream of such a thing. And, of course, if they are to marry he must somehow get a divorce and thus break his wife's heart. But now in some special meeting this young woman is touched, and along with others she comes forward for the fulness of the Spirit. She tries to deceive not only the workers, but herself as well. She really does want to be filled and prays earnestly to that end. But as she prays there comes before her a vision of a married man, a trusting, confiding wife, a broken home and a bleeding heart. And then, as the blush of shame rises on her cheeks, she

remembers things she has already allowed him to do, privileges which belong to his wife alone. Awful conviction settles down upon her, and in anguish of heart and bitter, bitter remorse she confesses all to God, as with tears of sorrow pouring from her eyes, she yields herself, body, soul and spirit, to the Lord whom she has so dishonoured, and receives the fulness of the Holy Spirit.

Here is another whose companions are all of the world. They attend theatres and moving-picture shows, play cards, smoke and dance. Occasionally they go to church, but their hearts are in the world. If she were to testify to them of Christ they would drop her at once, but she remains silent, compromises, and gets along with a troubled conscience, knowing all the while that her Lord is displeased. She wants to be Spirit-filled, but she hesitates to pay the price.

Here is a young man who indulges in secret sin. No one knows anything about it, no one but God. Again and again he has vowed to give it up. Resolutions innumerable have been made and as quickly broken. Every time he sins he is filled with remorse, and there and then he promises God that if He will forgive him this time he will never fail again. And for a time he keeps his word, but the flesh is weak, and when the awful temptation comes again, once more he yields in spite of himself. Thus the Spirit's fulness is kept out because sin still reigns. He has not yet come to an end of himself, nor is he really willing to renounce and utterly forsake his besetting sin. When he is, the Holy Ghost will very quickly supply the enabling power. But

first there must come his decision, his real attitude toward his sin. Then God will fill him with the Holy Spirit.

Now let me ask two questions. First, Are you *willing* to surrender sin? Second, Are you *determined* to surrender sin? This is the crux of the whole matter. Hundreds of Christians are not willing to give up their idols, to renounce and forsake their besetting sins. They have not yet come to the place where they hate the Achan in the camp. In fact, they cherish their sin. Hence God can do nothing, nor can they make any progress toward a Spirit-Filled Life. There must be a willingness on their part first of all.

But not only must they be willing, they must be *determined* about it. Their will-power must be finally set against it. That, you see, is a further step. Thus they become fixed in their purpose and established in their attitude toward sin. Even then it takes the power of God to bring about deliverance; for He must enable: but until they are both *willing* and *determined* He can do nothing.

You remember how Jesus asked the sick man: "*Wilt* thou be made whole?" Thus He discovered that the man was willing. Then you recall how the prodigal son came at last to the place where he said: "*I will* arise and go." Thus he expressed his determination. And so must you. God wants to know where you are. Too often we take a step forward and then slip back, turn against sin and then embrace it again. We are continually making short excursions over into the enemy's country. We are unstable as water. We are like the waves of the sea.

whereas God wants us to become settled, fixed, established, once and for all, in our relationship to sin. Ah then, let us say from the bottom of our hearts, first, "Lord, I am *willing* to surrender my sin," and then, "Lord, I am *determined*. Sin shall not have dominion over me. I will arise and go."

In a holy consecration
I would yield myself to Thee,
Loving Saviour, Lord and Master,
Thou henceforth my all shalt be.

Once I thought when first I knew Thee
As the Saviour of my soul,
I had yielded, fully yielded
Everything to Thy control.

But by walking in the fulness
Of Thy Spirit more and more,
Thou hast shown me, still unconquered,
Sins I never knew before.

Contrite, penitent I bring them—
Bid Thee tear them from my heart,
Every idol I have treasured
Must for evermore depart.

Oh, the joy of full surrender,
How it thrills me through and through!
Every talent for my Master,
While I seek His will to do.

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CHAPTER VI

SOMEHOW we get a false impression of our Father God. We think of Him as unwilling to bestow His Gifts. And, like the heathen, we plead and pray, groan and weep, urge and entreat, as we tarry at the altar, trying to persuade Him to give something that He is far more willing to give than we are to receive. We are so often like the prophets of Baal who cut themselves and cried aloud, but all in vain.

“How much more will your Father give the Holy Spirit to them that ask Him!” Oh, then, let us believe that God loves to give, that it delights His Father heart. He longs and yearns to bless. That is His nature.

I often think of the Holy Spirit as a mighty river, but a river dammed and held back by obstacles of one kind and another. Fancy a man standing on the dam and pleading in prayer with the river to flow on. How absurd! “Why,” the river would answer, “that is just what I want to do. Don’t waste your energy in such vain repetitions. It is my nature to flow. I’m more anxious to flow than you are to see me flow.”

Ah, yes, that’s the secret. There’s a dam in your life, a dam of sin. There are obstacles in the way, obstacles of unyieldedness. You deal with sin. Do

you hear me—sin! Get the bed of the river cleared and the river will flow all right. You will not even have to ask the Holy Spirit to fill you. In fact, you will not be able to keep Him out. He will come and fill of His own accord. Oh, how eager He is to enter! How anxious He is to get control! Why not give Him a chance?

How will He come? Will there be any evidence of His presence, any unusual manifestation? Well, how does the river flow? If the dam is broken down suddenly the mighty river will roar and rush in one huge volume through the fresh opening. But when it comes to the slight depressions on either side farther down, it is merely a question of lifting the obstacle, however small, out of the way, and the water of the river, without a sound, will quietly flow in and fill up the space. Both are equally full, the deep bed and the slight depression. One was conscious of a great commotion, the other scarcely realized just when the river flowed in.

Now if you have been allowing a great dam of unconfessed and unforgiven sin to enter your life, obviously when you take the dam away the change will be so great that you will feel as though you had suddenly been deluged. But with most Christians who are hungry for the Spirit’s fulness it is a question of little obstacles, and as soon as these are all removed, everything that offends or grieves God, the Holy Spirit quietly enters and takes possession. It is enough to know that I am right with God, that all obstacles have been removed, for then I know, feeling or no feeling, that the river of the Holy Ghost flows through my life.

Well now, are we right with God? Have all obstacles been removed? Is there anything that grieves the Holy Spirit? Are we conscious of any known sin? Do we yield to the tempter's power? Does our besetting sin still master us, even occasionally? Have we laid aside every weight? Is the Holy Spirit able to flow through unhindered, unhampered?

Suppose I were to call at your house, knock on the door and wait for you to let me in—what would you do? Would you fall on your knees in the hallway and beg me to enter? Would you plead with me to come in? Well, suppose you did, what difference would it make? How would it help matters? There I am on the outside, waiting, and oh, so eager to enter. There you are on the inside pleading and praying for me to come in. But there is the door between us, locked and bolted. What chance have I? How can I enter with such an obstacle in the way? You say, "Oh, Mr. Smith, please come in." And I say, "Open the door and I will gladly come in." "But, Mr. Smith," you continue, "I do want you to enter. Oh, if you could only know how I long for you to come in! I beseech you to come into my house." And thus with tears and sobs you pray and plead. And I answer as before, "Just open the door; it is in the way. Remove it, and I will come. I long to enter. I am eager to get inside. But the door is shut. You must open it." At last you stop praying and weeping. You arise to your feet, open the door, and I immediately step inside.

Oh, beloved, do you not see it? Is it not clear now? "How much more shall your Father give the

Holy Spirit to them that ask Him?" Will you not believe me when I tell you that He, the Holy Spirit, is right at the door, eager, oh, so eager, to enter? And will you not be sensible and instead of weeping and praying, pleading and beseeching—will you not just open the door, remove the obstacles, confess and renounce the sin, and thus let Him in? Would I still hesitate if the door were open? Would you have to ask me the second time? Why certainly not. The moment you open the door that bars me out, I enter. Is the Holy Spirit more unwilling than I am? Why of course not! The fact is, He longs, He yearns to enter your heart and fill you. It is the door, the obstacle that hinders. Deal with that and all will be well. He will come in at once.

But did not Jesus command us to "wait for the promise"? Does He not say, "tarry until"? Yes, but that was before Pentecost. God's appointed time for the sending of the Spirit was the day of Pentecost. It was, "when the day of Pentecost was fully come." The disciples were certainly ready, but the Spirit had never been given. After Pentecost there was no waiting. Mark that—no waiting. Cornelius and his household did not tarry for ten days. They received at once even before they began seeking. The Samaritan Christians knew nothing of tarrying. They received as rapidly as Peter and John prayed. Paul's converts at Ephesus did not wait. Paul laid his hands on them and at once the Spirit was given. And so it always has been ever since the day of Pentecost. True, we oftentimes have to tarry to get right with God, but that is because we are so slow to confess our sins and accept

His will. But on God's side there is never any waiting or delay.

To truly "tarry" or "wait" for the Spirit as commanded by Jesus, it would be necessary for us to go to Jerusalem, for He said: "Tarry ye in the city of *Jerusalem*" (Luke xxiv. 49). But it is no more necessary now to still "wait" at Jerusalem for the Holy Spirit than it is to "tarry" at Bethlehem for Jesus. It was necessary before He came, for Bethlehem was the appointed place. Now He has come; He is here. We have but to "receive" Him. So, too, the Holy Spirit has come; He is now here. We are to "receive" Him, to "be filled." And to still "tarry at Jerusalem" is to deny the fact that He came, as stated, on the day of Pentecost.

So, then, it is merely a question of real surrender, abandonment to God. Just as nature abhors a vacuum, and just as the air rushes in the moment there is an opening, so the blessed Holy Spirit, more anxious to fill the vacancy than the air we breathe, will fill your heart and life the very moment the surrender is truly made. The whole question therefore is one of surrender. Lay bare the obstacle, confess, renounce and forsake the sin, yield fully to God, and He will fill. Not only get right, but keep right. Every Christian knows exactly what it is that grieves the Holy Ghost and displeases God. Deal then with that thing, that Achan, whatever it is, and blessing will come. Walk with God and all will be well.

But how are we to continue filled? Why, just the way we began. Keep the obstacles out. Forbid the

rebuilding of the dam. Walk in the light. So live that daily, weekly confession for the same failure will not be necessary. Remember that "God giveth the Holy Spirit to them that obey Him." Then be obedient. Walk so that there will be no condemnation. In Gal. v. 16 you will find the needed guidance at this point. "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." How simple! "Walk in the Spirit," live in the Spirit, dwell in the Spirit, act, think and talk in the Spirit, and no longer will you be guilty of fleshly lusts. In other words, stay in Canaan. Never emigrate to another country. Keep off the devil's territory. "Walk in the Spirit." Thus the Holy Ghost, unhindered, lives and moves in the life utterly abandoned to God. Feeling or no feeling, as long as we walk in the light there is no condemnation.

So may God save us from the fanaticism of the day, the false teaching of the age, and at the same time lead us to cry, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me," and then enable us not only to get right, but to keep right, that we may know the joy and the power of a Spirit-filled life.

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

CHAPTER VII

NO sooner have I dealt with sin than I am compelled to deal with self. And so must you. God insists on having first place. Where, then, do you stand in relation to His will? Have you really surrendered all to Jesus Christ? Do you recognize Him alone as your Lord and Master? Are you willing to go where He wants you to go, to do what He wants you to do, and to be what He wants you to be? Have you still a will of your own, or is God's will yours, and is it your supreme delight to please Him? Who holds the reins of your life? Who controls your actions? In your choices and decisions, is God the Dictator? Or are you? Are you sold out to Jesus Christ?

These are the questions you must answer. And if you find in your heart any tendency to go your own way, stay on your face before God until He breaks your will and you die out to your personal choices. Unless you are prepared to render prompt obedience it would be useless for Him to fill you with His Spirit, for you would still be unqualified for service. The clay must be plastic in the hands of the potter. "The Holy Ghost, whom God hath given to them that obey Him" (Acts v. 32).

I recall the story of an evangelist, Sam Jones, I think it was, who in compensation for his services

had been shipped a carload of wild broncos. After selling all but one he sent for a cowboy.

"How much will you take to break him?" inquired Sam. "I want him broken so that my son can ride."

"Fifteen dollars," responded the cowboy promptly.

"All right," agreed Sam. "Take him away."

A few days later the bronco was brought back.

"Is he broken so my son can ride him?" asked Sam.

"Yes, sir," replied the cowboy. "He is safe for your son to ride anywhere."

"And does it matter which side he mounts from?" asked Sam.

"Say, Mister," responded the cowboy with a grin, "if anyone attempts to touch him on the left side he had better think twice. He is only broken on one side."

"That won't do," said Sam. "How much will it cost to break him on the other side?"

"Fifteen dollars," replied the cowboy.

"Take him again, then, and break him on the other side. He must be broken on both sides if my son is to ride him," responded the evangelist.

A few days later the bronco was again brought back.

"He is all right now," declared the cowboy.

"Perfectly safe."

"Has he been broken on both sides?" demanded Sam.

"Yes, sir, both sides," replied the cowboy. "You need have no fear."

Do you see the point? You and I are no more good to God than that wild bronco until we have been broken. He wants us to go this way and we want to go that. Our wills have never been yielded. We must be broken before we can be used.

Now the bronco might have been a magnificent animal with great possibilities. A high value might have been placed on it. But until it was ready to obey the will of its master it was really valueless, useless. And so with us. We may be talented, educated, experienced, attractive, capable, etc., but so long as we want our own way, so long as we follow our own inclinations, so long as we remain unbroken, we will be absolutely useless to God.

Sometimes it takes a long period to break us. We are so used to having our own way that we will not bow to the will of another. And so the breaking process is oftentimes painful in the extreme. God has to use drastic measures before we will yield. But He must do it. We may belong to Him, but use us He cannot until we are willing to let Him have His way. Hence, the sooner we say "yes," the sooner we are broken, and broken, mark you, both sides, the sooner we will be of service to Him.

How useless it would be of Him to fill us with His Spirit if He knew that we would still do as we liked! How quickly the Spirit would be grieved and quenched! When He fills us it is to do His will, not ours. But, blessed be His name, His will soon becomes ours, once we are broken. There are many who have been most active in Christian work for years who have never yet been broken, filled and

used. Oh, let me impress upon you this important truth, for upon it depends everything that God wants you to have. Unbroken, you never can be filled; but broken, surrendered, yielded, you cannot remain unfilled. Wait before Him, then, until He breaks you, and breaks you both sides. Let Him make a complete job of it. Be willing to be a door-mat if only He may use you. "Yield yourselves unto God, as those that are alive from the dead" (Rom. vi. 13). You are saved, born again, alive: in a word, you are God's property. You belong to Him. Now yield to the One who purchased you, to the Holy Ghost who gave you life. Oh what a life it is! How sweet to live in the centre of His will! For this you may have to "tarry" and "wait." Give God time to break your stubborn will that He may fill and use you. Be plastic in His hands. Tell Him to break you both sides.

Here for instance is a young man whom God is calling into Christian service, but he rebels. Money has been flowing into his coffers and he has promised God that when he makes five thousand dollars he will turn to Christian work. But God wants him now, and so in vain he pleads for the fulness of the Spirit because he will not surrender. He makes his five thousand, but now he wants ten, and after that he will preach the Gospel. And God answers his prayer, allows him to accumulate ten thousand, but still he refuses to give God his life. Then, suddenly, for God is not to be mocked, the whole of his ten thousand is swept away and he is left penniless. With bitter, bitter tears of sorrow and repentance he turns at last to God, yields his life for service, is

forgiven, and finally filled with the Holy Ghost as he accepts God's will and enters into God's plan. But oh, that he had done it long before! What a loss was his!

How marvellously the "Friends of God," as they were called, learned the lesson! Their writings abound in descriptions of such tests. Heinrich Suso knew the secret. For him it was the door-mat experience. I wonder if you and I are willing to become mats under the feet of men that God may use us? Listen to this:

It was on a winter's morning
In the days of old;
In his cell sat Father Henry,
Sorrowful and cold.

"O my Lord, I am aweary,"
In his heart he spake,
"For my brethren scorn and hate me,
For Thy blessed sake.

"If I had but one to love me
That were joyful cheer—
One small word to make me sunshine
Through the darksome year!

"But they mock me and despise me
Till my heart is stung—
Then my words are wild and bitter,
Tameless is my tongue."

Then the Lord said, "I am with thee:
Trust thyself to Me:
Open thou thy little casement,
Mark what thou shalt see."

Then a piteous look and wistful
Father Henry cast
Out into the dim old cloister
And the wintry blast.

Was it that a friend was coming
By some Angel led?
No! a great hound, wild and savage,
Round the cloister sped.

Some old mat that lay forgotten
Seized he on his way—
Tore it, tossed it, dragged it wildly
Round the cloister grey.

"Lo, the hound is like thy brethren,"
Spake the Voice he knew:
"If thou art the mat, beloved,
What hast thou to do?"

Meekly then went Father Henry,
And the mat he bare
To his little cell to store it
As a jewel rare.

Many a winter and a summer
Through those cloisters dim,
Did he thenceforth walk rejoicing,
And the Lord with him.

And when bitter words would sting him,
Turned he to his cell,
Took his mat, and looked upon it,
Saying, "All is well.

"He who is the least and lowest
Needs but low to lie:
Lord, I thank Thee and I praise Thee
That the *mat* am I.

THE ENDUEMENT OF POWER

"On the cold and foot-worn pavement
Lies it still and flat,
Raves not if men trample on it,
For it is a mat."

Then he wept, for in the stillness
His Beloved spake,
"Thus was I the least and lowest,
Gladly for thy sake.

"Lo, My face to shame and spitting
Did I turn for thee:
If thou art the least and lowest,
Then remember Me."

CHAPTER VIII

GOD is more willing to give than you are to receive. Hence, the second condition requisite for the fulness of the Holy Spirit in your life is

FAITH

You are not to struggle and groan and wait. You are to take. You may feel no different; there may be no manifestation, or evidence, apart from the Word of God, but after all, what surer foundation can you have? God is faithful. If you have done your part, if you have truly surrendered, then believe that He accepts your surrender and fills you with the Holy Spirit, and go forth reckoning on that fact.

I am not speaking now of the great mighty anointings such as were received by Wesley, Finney, Moody and others, a fresh enduement for each new service, sought and received as you wait before Him in fasting and fervent prayer; but simply of the secret of victory and blessing as a result of the Holy Spirit's indwelling and abiding presence, who does for you what you have failed to do, and who manifests Himself from the moment of conversion according to the measure that you recognize and yield to Him—the normal Christian life that God intended you should live.

"Be filled with the Spirit" (Eph. v. 18). Why this command? Because God wants you to be filled. You are not to get more of the Holy Ghost; He is to get more, yea, all, of you. No longer are you to use Him; He is to use you.

"Once I sought to use Him,
Now He uses me."

He is to fill you that there may be no place for sin to operate. He is to reign that sin may not reign. Thus He becomes "the expulsive power of a new affection." Put your finger, then, on Eph. v. 18, and believe God. What He demands is possible.

There is a great misunderstanding these days about "feeling" and "faith." It is so hard to get people to simply believe that God does fill them with His Spirit. They wait for feeling. Some special manifestation or emotional experience; some unusual demonstration must be theirs before they are Spirit-filled, they think.

Now I have made this very important discovery; viz., that when a Christian is weak spiritually, a new convert for instance, God does give feelings and manifestations, and that frequently: but when the believer becomes strong spiritually these ecstatic experiences and emotional manifestations are largely withdrawn. Now why? Simply because God's plan is that we should walk by faith and not by sight. The weakling must of necessity walk by sight, but the mature believer by faith. For instance, if I were to suddenly grab for the pulpit and lean hard on it, you would at once conclude that I had taken a weak spell and was ready to faint. Hence, I need support. I have to feel something and so I hold on

to the pulpit. Now I have plenty of feeling in both my hands and against my body as well. But that is because I am weak. For as long as I am strong and well I never think of support. I stand erect on my own legs, feeling nothing, but perfectly normal. A little child learning to walk clutches the furniture because its legs are weak; but as it becomes mature it never thinks of props and supports at all. It is strong physically.

Beloved, if you are always looking for feeling, it is a sign that you are weak in the faith, for when you become strong spiritually, you will be satisfied to simply believe God, to rest upon His Word, regardless of your feelings. The thing that brings joy to His heart is to have His children walk by faith rather than by sight.

If I were only to preach when I felt like it, I might not preach very often. But I never go by my feelings. It is our privilege, beloved, to reach a place of maturity in Jesus Christ where we will pay no attention whatever to our feelings. Feelings are most unreliable; they change almost every day. You can never depend on how you feel.

I remember one time I boarded a boat at Vancouver to go to Victoria. Making my way to a seat I sat down and surveyed the passengers. Now I felt quite all right. I had no fear, no doubt, no uncertainty. Had I not purchased my ticket, and was I not bound for Victoria? Why then worry? So far as my feelings were concerned I was on my way to Victoria and would be there in a very few hours. And so I gave myself up to the passing pleasures of the trip. Finally the purser came along

to take up my ticket, and in a moment my feelings underwent a tremendous change. I had boarded the wrong steamer, so he told me, and instead of going to Victoria, I was bound for Seattle, Washington. But what was it that made the difference? My feelings? Oh, no! My feelings failed me entirely so far as guidance was concerned. It was the purser's word. Not until he had spoken did I know my situation, and as a result of his word, my feelings immediately underwent a change. It was his word, you see. And so, dear one, if you for a moment depend on your feelings, you, too, may be deceived. You must get something better than feeling under your feet.

Your only safety therefore is God's Word. It never, never, never changes. What He has written, He has written. "The Scripture cannot be broken" (John x. 35). And whether it be for salvation or the fulness of the Spirit it is all the same. So find out His terms, His conditions; meet them, and the result promised is yours. Whether you feel different or not has nothing to do with it. You are different because He says so. If John i. 12 tells me that I become His child by receiving Jesus Christ, then I know I am His child because I have received Christ. And all the feelings in the world will never alter His Word. If He tells me that I am Spirit-filled when my life is yielded wholly to Him, when I walk in the light, and do only the things that please Him—when I become obedient; then I know that I am Spirit-filled because I have and I do meet His conditions. There is but one question I have to ask, and it is this: Am I right with God?

Thus, beloved, we walk by faith and not by sight.

Oh that we might become mature believers, and seek no more the feelings of an emotional experience, but dare to believe God, taking our stand once and for all on His promises. The devil can counterfeit many an experience, but he has no substitute for God's Word. "It is written," defeats him every time. I care not if I go for months without any special feeling; if I am walking with God, if I am living in the centre of His Will, then I know that His Spirit indwells and I am satisfied.

"Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word."

Do you remember that wonderful day when Peter, James and John were with Jesus on the mountain top? And do you recall just what actually transpired? You think, of course, of the light above the brightness of the sun, and of Moses and Elijah who appeared there with Jesus, and of the strange suggestion made by Peter, the spokesman of the group. Let us listen to him:

"Master," he exclaims, "isn't this marvellous! Why, I never had such an experience in my life before. What a light! How bright it is! Oh, I feel just wonderful! Let us build three houses here, Master. I want to stay and enjoy this glorious experience all the rest of my life."

Do you wonder at him? Why, there never was such feeling and manifestation, such a remarkable demonstration as that. It was truly a mountain-top experience.

But presently the light fades, Moses and Elijah disappear, and looking up they see no man save Jesus only.

"Come on," says Jesus. "Come along, Peter. This is all right for a few moments, but this is not what we are here for. There is work to do, Peter. Other sheep I have. The perishing multitudes must be reached. My Message is for all the world. Just at the foot of this mountain is a father with a demon-possessed boy. Come along, Peter; we must work the works of Him that sent us while it is day; the night cometh when no man can work." And down they go.

The light has faded, the experience passed, the feeling gone, but—He, Jesus Himself, is with them still. Oh, hallelujah! "Lo, I am with you alway, even unto the end of the age. I will never leave thee nor forsake thee. As I was with Moses so I will be with thee." And that is better than the best experience after all. "Did not our heart burn within us, while He talked with us by the way?"

Ah, dear one, seek no more the feeling; be content to toil on and on with Him, doing what He bade you do, remembering that He is with you and will be even unto the end.

"I'd rather walk with God in the dark
Than go alone in the light;
I'd rather walk by faith with Him,
Than go alone by sight."

But, you ask, will there be no feeling? Oh, yes! At most unexpected moments, when you are not even thinking about it. God will not forget you.

Many a time He will shower blessing upon you. Not because you seek it, not because you ask it, nor because you tarry for some special demonstration, but because you believe God, because you do His will, because you are walking by faith and not by sight. And feeling, as a rule, comes in service. It is your business to get the Gospel out, and as you do it, like the disciples of the Early Church, you will be filled with joy and with the Holy Ghost. Paul frequently enjoyed supernatural visitations.

Now then, when next you sing that wonderful hymn, "Standing on the Promises," pay attention to every word, and take your stand definitely, irrespective of feeling now or ever, on the Gibraltar of God's Word.

"Standing on the promises of Christ my King,
Through eternal ages let His praises ring;
Glory in the highest I will shout and sing,
Standing on the promises of God.

"Standing on the promises that cannot fail;
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail,
Standing on the promises of God.

"Standing on the promises of Christ the Lord,
Bound to Him eternally by love's strong cord,
Overcoming daily with the Spirit's sword,
Standing on the promises of God.

"Standing on the promises, I cannot fall,
List'ning every moment to the Spirit's call,
Resting in my Saviour, as my all in all,
Standing on the promises of God."

CHAPTER IX

THE *result* of the fulness of the Spirit is a sanctified life, a life free from sin and filled with divine love. Spiritual leaders have differed in doctrine but they agree as to the experience. It is not eradication, nor is it sinless perfection. These are not Scripture terms. It is deliverance. Deliverance by habitation. Deliverance through the indwelling Spirit. "Thou hast loosed my bonds" (Ps. cxvi. 16). "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

Hence, He liberates. The Holy Ghost emancipates. "Thou art loosed from thine infirmity," said Jesus (Luke xiii. 12). Lazarus was alive but he was bound. "Loose him, and let him go," was the command of Christ (John xi. 44). There is life, and there is abundant life. You and I must be loosed, set free, delivered. Not, however, by our own efforts. Only the Holy Spirit can perform such a miracle.

"But now being made free from sin, ye have your fruit unto holiness," wrote Paul (Rom. vi. 22). In Romans seven Paul had been defeated. The things he wanted to do he could not do, and the

things he hated he did. "O wretched man that I am!" he cried. "Who shall deliver me?" That was a very different experience to what he had later on. His epistles portray another man, a man with a new heart. Even in Romans eight he is triumphant because free. The Holy Spirit had done the work. The trend of his life is at last towards holiness. Through the fulness of the Spirit he is now able to live a sanctified life.

Now let me simplify this work of sanctification by calling it "a new heart." I am taking this expression from God's promise to Israel through Ezekiel: "A new heart will I give you" (Ezek. xxxvi. 26). Of Saul it was said that "God gave him another heart" (1 Sam. x. 9). Everything in the Old Testament has a spiritual significance. Surely, then, to say the least, there is a spiritual lesson for us here.

But first let me say something about the *nature* of this new heart. What kind of a heart is it? I am not dealing with doctrine; therefore I have nothing to say about *inbred sin*. My message is intensely practical; hence I have much to say about *inward sins*.

"I want, dear Lord, a heart that's true and clean—
A sunlit heart with not a cloud between;
A heart like Thine, a heart divine, a heart as white
as snow—
On me, dear Lord, a heart like this bestow."

1. *A clean and a pure heart.*—"Create in me a clean heart, O God" (Ps. li. 10). David had been given

a vision of his own heart. He saw that "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9). God would not have inspired such a prayer if it could not have been answered. David obtained a clean heart. "Blessed are the pure in heart: for they shall see God" (Matt. v. 8). If there is impurity and uncleanness in your heart, you cannot see God. He will not reveal Himself to you. But, oh what a miracle!—a filthy heart made clean. Only those who have experienced it know the joy of it. And many a Christian, sad to say, needs a clean heart. Hence the expression, "purifying their hearts by faith" (Acts xv. 9).

2. *A broken and a contrite heart.*—"A broken and a contrite heart, O God, Thou wilt not despise" (Ps. li. 17.) God cannot do much with us until our hearts are melted. How long is it, I wonder, since we wept over sin? Have we a tender, broken heart? If not, we are in a dangerous condition. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. xxxiv. 18).

3. *A humble and a lowly heart.*—"I am meek and lowly in heart," said Jesus (Matt. xi. 29). God hates pride. He has promised to bless the humble and reward the lowly. Oh, then, let us humble ourselves before Him, for "God giveth grace to the humble" (1 Pet. v. 5).

4. *A sanctified and a holy heart.*—Such is the heart indwelt by the Holy Spirit. All that these words imply it will be. God does not give a blessing called "holiness" apart from the Holy Spirit. We

live holy lives only as we are indwelt and controlled by the Holy One. Sanctification is not an abstract work wrought apart from the Sanctifier. We live sanctified lives only because the One who sanctifies abides and has His way in our hearts.

5. *A spiritual and a perfect heart.*—If it is truly spiritual, then it cannot be carnal. "Ye which are spiritual" (Gal. vi. 1). God wants us to live above the natural, the realm of the flesh—to be spiritual. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9). They may be hard to find, but only on behalf of such can God show Himself strong, those whose hearts are perfect in their allegiance to Him.

6. *A true and an understanding heart.*—"Let us draw near with a true heart" (Heb. x. 22). God wants sincerity. A sincere heart is a true heart. He cannot endure anything that is false. "Give therefore thy servant an understanding heart, that I may discern between good and bad" (1 Kings iii. 9). Apart from a God-given enlightenment there can be no real discernment between good and evil. The sacred and the profane will be mixed indiscriminately and there will be no separation. Hence, the necessity for an understanding heart. Things that were once allowed will be no longer permitted.

7. *A copy of God's heart.*—This was Chas. Wesley's prayer: "A copy, Lord, of Thine," he sang. There can be no perfection in the flesh. The old heart cannot be patched up. A new heart must be

received direct from God. And when it is it will be a copy of His own, so that the manifestation of the life, henceforth, will be God-like. And this will be our prayer: "Give me a heart like Thine! By Thy wonderful power, by Thy grace every hour, give me a heart like Thine!"

8. *A heart set free from sin.*—"But now being made free from sin," is the way Paul puts it. And again, "He that is dead is freed from sin" (Rom. vi. 22, 7). Wesley takes this up and exclaims: "Oh for a heart to praise my God, a heart from sin set free!" Have we been made free? Do we harbour impure thoughts? Is there any bitterness or malice in our hearts against anyone? Do we get angry? Are we guilty of fault-finding? Do we bear grudges? Have we spoken unkindly about others? Is there within our hearts a spirit of enmity toward any? When others speak evil of us and criticize us, or find fault with us, do we become offended? For if so, we have not been "set free from sin."

9. *A heart that hates sin.*—"Ye that love the Lord hate evil" (Ps. xcvi. 10). Now there is only one way to hate sin and that is to have the desire for sin removed. In other words, to love our Lord supremely. I am not speaking about certain vulgar transgressions that any respectable man would naturally hate, but rather of cherished idols, sins that even Christians love. These must be hated. We are to take sides with God against sin. Even pride is an abomination to Him. It must be abhorred. The carnal heart loves sin. The new heart hates it.

10. *A heart filled with divine love.*—A scribe one time came to Jesus and asked Him the question, "Which is the first commandment?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The scribe in amazement answered that to love God with all the heart, and with all the understanding, and with all the strength, "is more than all whole burnt offerings and sacrifices" (Mk. xii. 30-33). In other words, he realized that the Lord was demanding the impossible. That no human being could obey such a command. That the natural man could not so love God. He saw that a supernatural work was imperative if such a command was to be kept. Hence Jesus said, "Thou art not far from the kingdom of God." The scribe was right. And you and I, my friends, must be given a new heart, a heart filled with divine love, in which there will be nothing of self or the self life, if we are to love God supremely. Only the Holy Spirit can impart this heart of love.

11. *A heart possessed of peace, rest, joy, praise and worship.*—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. v. 19). The peace that passeth all understanding, the soul-rest promised, the exceeding great joy, can be known only in a heart filled with the Spirit, and in every part renewed. "Oh, for a heart to praise my God!" cried Wesley. And again. "Oh for a thousand tongues to sing my great Redeemer's praise!" You and I cannot understand such an outburst if

our heart is carnal, but once we receive a spiritual heart we feel as though our human powers are inadequate to express the praise and the worship that wells up within our soul. No wonder that Wesley longed for a thousand tongues with which to magnify his Redeemer.

12. *A heart in which the affections are set on things above.*—"If ye then be risen with Christ, seek those things which are above. Set your affection on things above, not on things on the earth" (Col. iii. 1-2). This, my friends, will be a real experience. You will find your affections, your thoughts, your desires, your ambitions and aspirations centred on things above and not on things on the earth. You will no longer be vitally interested in politics, current events, modern novels, newspapers, stocks and bonds, etc. The things about which the world raves will not concern you. Wesley's Journals tell very little about the great events that transpired in the world during his lifetime. His interest was in another realm. His affections were set on the things above. This is unnatural. It is supernatural.

13. *A heart all taken up with Christ.*—The Holy Spirit speaks not of Himself but of Jesus. He exalts Christ. Therefore when He fills the heart Christ becomes the centre of attraction. When the eyes are turned on Jesus, and we look full into His wonderful face, the things of earth grow strangely dim. Is it not so? "Since mine eyes were fixed on Jesus, I've lost sight of all beside; so enchained my spirit's vision, looking at the Crucified." True

it is that "nothing satisfies but Jesus." No wonder we sing, "Take the world, but give me Jesus."

14. *A heart on fire for souls.*—How could it be otherwise? If we have God's nature imparted to us, if the new heart is a copy of His, then we, too, must yearn over souls even as He does. His passion will be our passion and His love our love. There will be nothing in the world that will bring us so much joy as the salvation of lost men and women. We will bend all our energies to this end. If souls are not saved in our meetings we will be disappointed and dissatisfied. Nor will we rest until God works. The great master passion of the Early Methodist Church was the salvation of souls. It was this that enabled Paul to suffer, toil, and pray. It was the new heart that sent out Whitefield, the Wesleys, Fletcher, Finney, Moody and a host of others. They were on fire for souls.

15. *A heart that knows and believes God.*—"I will give them an heart to know me: for they shall return unto me with their whole heart" (Jer. xxiv. 7). You and I may know *about* God, we may believe in God because of what others have said, but we can never know God for ourselves experimentally, nor can we believe in a practical way, until we have been given a new heart, a heart filled with the fulness of the Holy Ghost. Then only will the promises become real and faith reach up and grip the Unseen. Then only will we be able to sing: "And He walks with me and He talks with me." We need a great vital heart experience, an experience that will put us into touch with God Himself, so that we

will really and truly know Him whom we have believed.

"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood
So freely shed for me!

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak;
Where Jesus reigns alone:

"A humble, lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within:

"A heart in every thought renewed,
And filled with love divine,—
Perfect, and right, and pure, and good,
A copy, Lord, of Thine!

"Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of love."

This, then, is the *nature* of the new heart. And as to the *value* of it, we are told in Ezek. xxxvi. 23 that "the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." And again in Ezek. xxxv. 11, "I will make myself known among them, when I have judged thee." Unless we ourselves have entered into a sanctified experience through the fulness of the Holy Spirit, the unsaved will not be

won to the Lord Jesus Christ. Men and women of the world will take note of us when we are wholly yielded to God. Herod trembled in the presence of John because he knew he was a holy man.

The *secret* of the new heart is explained in Ezek. xxxvi. 27: "And I will put my Spirit within you." The Holy Ghost is the Agent. It is through Him and by His work that we become men and women after God's own heart. It is not by struggling, and not by will power. It cannot be attained; it is obtained, as a gift, by faith, through the operation of the Holy Ghost.

The *need* of the new heart is emphasized in Ezek. xxxvi. 27: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Paul tried and failed. Many another man has gone through the same disappointing experience. As long as you and I think we can succeed without the fulness of the Spirit just so long will God leave us to ourselves. Only when we realize that we are helpless, hopeless, powerless, that the enemy is too strong for us, that we cannot overcome of ourselves, and, in desperation, turn in our wretchedness and misery to God for deliverance, only then will we receive the new heart promised in Ezekiel through the fulness of the Holy Spirit. But then we *will* be able to live in the centre of God's will, obey His Word, please Him, and no longer grieve the Holy Ghost. And this will be our testimony.

The flesh no longer dominates,
 My struggles now are o'er;
 Deliverance has come at last,
 God triumphs evermore.

Now all my days belong to Him—
 For self I hold no plea;
 My only aim—a holy life
 Through Christ who died for me.

Have you not failed, failed again and again? Have you not been living a life of victory and defeat, for the most part victory, perchance, but, occasionally, defeat also? Have you not yielded to your besetting sin times without number? Oh, yes, you have striven to overcome, you have tried to conquer, you have made vows and resolutions, yet again and again you have gone down. For months you have overcome and have rejoiced in your victory; and then, suddenly, at an unguarded moment, Satan has attacked and you have dishonoured your Lord once more.

Each time you have failed you have repented. With bitter remorse and sorrow, in contrition and brokenness of heart, you have humbled yourself before the Lord, you have pleaded the cleansing blood, and you have been forgiven, but the victory has not been permanent. You thought you would never fail again. Yet in spite of your best endeavours, though you have claimed the grace of God, you have become conscious of the fact that your bonds have not been loosed. For a long time, perhaps, the attack has been in your thought life.

Thoughts have come that you have tried in vain to banish. Of course you never expected to yield to suggestions of Satan, but, suddenly some demon power gripped you, and before you had time to recover, you failed. Because you are God's child you suffered indescribable anguish, and deeply convicted, you sought Him once again. But, surely, you exclaimed, there must be something better. "O wretched man that I am! who shall deliver me?" has been your heart cry, either consciously or unconsciously.

Well, thanks be to God, there is something better. Through the fulness of the Spirit you can be delivered, emancipated, set free from sin. Your bonds can be loosed and you yourself released from captivity and liberated. You can rise to a higher plane. You can walk the highlands of faith with God. You can get so far away from Egypt, the world, that you will never want to go back. You will no longer have any interest in the old life. Your cry henceforth will be,

"Oh that in me the sacred fire
 Might now begin to glow;
 Burn up the dross of base desire,
 And make the mountains flow.

"Thou, who at Pentecost didst fall,
 Do Thou my sins consume;
 Come, Holy Ghost, for Thee I call,
 Spirit of burning, come.

"Refining fire, go through my heart,
 Illuminate my soul;
 Scatter Thy life through every part,
 And sanctify the whole."

festation does not mean that we are to seek the same. They had many experiences that we will never have, and some of us have had experiences that they never had.

Perhaps you are troubled about the gift of tongues. At the initial outpouring of the Spirit on the day of Pentecost, and on two subsequent occasions, it would appear that several spoke at once. So that if we were to imitate the experience of the Apostles we would feel at liberty to do likewise. But since we are to obey their teaching, we are led very differently. And we are not left in the dark. The fourteenth chapter of First Corinthians deals fully and finally with the question of tongues. To read it is to be enlightened. May I pause to point out that on the day of Pentecost the gift of tongues was given for the express purpose of making known the Gospel. "We do hear them speak in our tongue the wonderful works of God," was the amazed comment of the foreigners who had gathered. Hence, they spoke in genuine languages. So that, unless there are various nationalities present there is no occasion for the repetition of the pentecostal gift. Only upon three occasions is it stated that they spoke in tongues. There is no record that either Jesus or the Samaritans had a similar experience at the time of their baptism with the Holy Spirit. Pentecost has never been repeated. I have very often heard people say: "I received my baptism according to Acts two-four," which is absolutely untrue. Never since Pentecost is there any record of a gift of a number of foreign languages immediately understood by those of various nationalities.

CHAPTER X

WHAT is the *evidence* of the Spirit's fulness? How are we to know when we have been filled? Is there any result that can make us certain? Most assuredly there is. And if you have been following closely what I have said about the purpose of the fulness, then you will agree with me at once when I state that the evidence is the fulfilment of the purpose; namely, power over sin and power in service.

What was the evidence to Elisha that he had received a double portion of Elijah's spirit? Was it some ecstatic feeling, some special manifestation? It was not. The evidence was that Elisha now had Elijah's power, so that when he, too, smote the waters of the Jordan with Elijah's mantle, they divided as they had for Elijah. The evidence comes in service.

Don't seek the experience of the apostles, but obey their teaching. God's Word nowhere tells us to receive what the apostles received, but we are to do what they have written. Not, What did they experience? but, What did they teach? Thousands go astray by trying to imitate some one's experience instead of resting on the teaching of God's Word. Just because they received a special mani-

ties standing around. Note, if you will, Weymouth's translation: "They . . . began to speak in foreign languages." And as to the universality of the gift, Paul settles that once and forever when he asks the question, "Do all speak with tongues?" The answer, of course, is an emphatic "No."

But now let us think for a moment of the permanent gift which was set in the Church and is explained fully in Corinthians. Surely you would not want to grieve the Holy Ghost by disobeying the clear statement of God's Word. Now what does the Bible teach? This: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course [viz., one after another, one at a time, and not more than two or three altogether]; and let one interpret. But if there be no interpreter, let him keep silent in the church; and let him speak to himself, and to God" (1 Cor. xiv. 27-28). Surely there can be no possible misunderstanding here. Gifts, in any case, are never sought; they are always freely bestowed.

Paul's claim is that the gift of tongues is for self-edification, and that he would rather speak *five* words only and thereby edify the Church, than *ten thousand* in an unknown tongue (1 Cor. xiv. 18-19). What a comparison! Five words as against ten thousand! Alone with God speak in tongues if you will, but in the public assembly, speak to edify. And remember, "The spirits of the prophets are subject to the prophets" (1 Cor. xiv. 32). Fear not therefore to restrain that which is unprofitable. And beware lest Satan give a counterfeit gift resulting in the two-fold undesirable fruit of

division and fleshly indulgence. For such has been the sad experience of many. Therefore, beware!

The great question is: Have I power, power over sin, and power in service? If I have, then I am living the Spirit-filled life, and if not, then I do not know this experience. It matters not what my gifts may be, what success I attain, or what spiritual manifestation I have. Unless I have power over sin, and power in service, I am not living in the fulness of the Spirit. This and this alone is the evidence.

Now, of course, there are many other results: great peace and heart rest, exaltation of spirit, joy unspeakable and full of glory, a new realization of the presence of God, freedom and liberty in testimony and prayer, an inexpressible longing for God, and satisfaction in Him alone; a new and blessed separation from the world, and a spiritual love before unknown. This all to a greater or less degree will be the portion of the one filled with the Spirit.

In one way or another the Holy Spirit will manifest Himself, but never to all alike, for He divides "to every man severally as He will." Great floods of joy, feelings like waves of electricity have been the experience of some, but not all. If ever a man was filled with the Holy Spirit that man was Chas. G. Finney. Now Finney did not receive any of the special gifts such as healing, tongues, etc. Of that we are absolutely positive. Yet he did have sensations, as it were, of great electric waves passing over him. But better than all that, he at once had

power for service. Conviction settled down upon those with whom he came in contact, revivals broke out everywhere, and thousands were saved.

Many of the gifts can be counterfeited; hence they could never be the evidence. It is utterly absurd to think that God would use something capable of counterfeit as the evidence of so important an experience as the fulness of the Spirit. How, then, can one be sure? Only by the fruit borne. This is the unmistakable evidence. When the Holy Spirit fills a man he immediately begins to bear fruit, fruit that neither man nor devil can counterfeit. He may have many of the gifts, including tongues, but if he does not produce the fruit he is not filled with the Spirit. This is the abiding evidence. A Spirit-filled life is far too important to rest on a gift that might easily be counterfeited by Satan. There would have to be the inquiry: "Is the gift genuine or not?" But the fruit—that can never be counterfeited. Look then for the fruit of the Spirit if you would see the evidence. "By their fruits ye shall know them." What, then, is the fruit of a Spirit-filled life? Let me ask another question. What is the fruit of the Spirit? Turn if you will to Gal. v. 22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Here are nine varieties of fruit in one cluster. If you have the fruit of the Spirit you have the supreme evidence.

"The greatest of these," declares Paul, "is love" (1 Cor. xiii. 13). Did you hear it?—"love." And again: "Though I speak with the tongues of men and of angels, and have not love, I am become as

sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and have not love, I am nothing" (1 Cor. xiii. 1-2). It would seem, therefore, that one might have even the greatest of the gifts, and if the greatest, then the least also, and yet in God's sight be counted as "nothing" if love be absent. Yea, even tongues of angels, apart from love is comparable to nothing more than "sounding brass or tinkling cymbal." God help us! What we need to-day more than anything else in the world is love,—Christian tolerance. For there are those who boast of the gifts of the Spirit who have none of the fruit of the Spirit. Rather a thousand times have none of the gifts and some of the fruit, than all of the gifts and none of the fruit.

"'Tis the old-time religion,
And it's good enough for me."

Yes, and this is one of the very first things it does; it

"Makes me love everybody."

Not only the lovely but the unlovely as well. Not only my friends but my enemies. Ah, beloved, you may glory in the gifts if you will, and I thank God for every one of them, but unless your heart is filled with love, unless you have the fruit, you are "nothing," just "nothing" in God's sight. You have a counterfeit experience. For when God fills you with the Holy Spirit your whole heart will be melted in divine love.

The reason sinners do not want what some Chris-

tians have is because there is nothing attractive about it. Harshness never wins. You can catch more flies with a spoonful of sugar than with a barrel full of vinegar. Show people God's menu and they will accept your invitation. "The fruit of the Spirit is love, joy, peace." Ah! that is what even the world wants. Everybody is seeking joy. Then be filled with the Spirit, manifest the joy of the Holy Ghost and the peace of God, and they will want what you have. We have the greatest thing in the world. The joy of the theatre and dance floor is as nothing compared to joy in the Holy Ghost, and we are God's exhibits. The world must judge Christianity by us. Are we long-suffering and patient, or do we get irritated with people and lose our patience? Are we gentle both publicly and privately, in our homes and on the platform? Or are we harsh and severe? Remember Eph. iv. 15, "Speaking the truth in love." Never forget that. It is the acid test. We can be true to the Word of God. We can stand foursquare for the fundamentals of the Faith, and yet we can preach and act in such a way that no one will be won. The Pharisees were orthodox.

I will never forget an experience I had with a man who had both the theory and practice of prayer in such a way as I had never known before, but who drove every one from him because of his severe criticisms and harsh judgments of other Christian workers. No one was right but himself. No one knew the truth as he knew it. No one had the light that he had. He was denunciatory in his spirit, and bitter in his attitude toward all those who differed with him. Surely such an attitude could not have

been of the Holy Ghost. Gentleness, tenderness, love,—these are essential prerequisites.

And so I ask in closing, are we good exhibits, Spirit-filled, exhibiting God's fruit in all its perfection? Have we the fruit of the Spirit?

Have I grieved Thy Holy Spirit?
Have I quenched His power within?
If I have, O Lord, forgive me,
Cleanse my heart from every sin.

Do I yield to sin's allurements,
Having lost the power to win,
Since Thy Spirit, grieved, forsook me,
When I let the tempter in?

Do I lack the grace He giveth?
Have I power to win the lost?
Is my message unavailing?
Give Him back at any cost!

Lord, I come in deep contrition
Yielding all I have to Thee,
Making now a full surrender—
Thine forever would I be.

CHAPTER XI

ONE of the most fragrant examples of a Spirit-Filled Life it has ever been my privilege to hear about, was that of Samuel Morris, the African Kru boy. It would be impossible for me to tell of the blessing I have received from the thrilling sketch of his life. Sammy Morris has influenced me for God by creating a hunger for a like experience in a way that I can never forget. And there are thousands of others who could testify to the same fact. I give the story as told by the Christian Philanthropist of New York City, Stephen Merritt, verbatim:

Samuel Morris was a Kru boy. He was an African of the Africans, a pure negro. When I first knew him he was probably twenty years old. He was a resident of Liberia, where he was employed among English-speaking people as a house painter, and where he first found the Lord.

A missionary girl came from the far West to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost, and of course was full of Him. I talked from the abundance of my heart to her of Him. I told her if she would receive Him she would be a success in Africa, and would not be sick nor lonesome nor wearied. He

would be her strength, wisdom and comfort, and her life would be a continued psalm of praise in that dark continent. She hearkened, desired, consented, asked, and He came, an abiding presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone, and talk and cry and laugh; they thought she had left a lover behind, and therefore her actions. She had her Lover with her, hence her peculiarities. She reached her station, sat down to her work—contented, blessed and happy.

This Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and talk about Jesus. She was filled and overflowed with the Holy Spirit, and was glad to pour out of Him on Samuel. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hour after hour was spent in conversation on the darling theme; when she, wearied with a constant repetition, said, "If you want to know any more you must go to Stephen Merritt, of New York; he told me all I know of the Holy Ghost." "I am going—where is he?" She laughingly answered, "In New York." She missed him; he had started. Weary miles he traversed before he reached the place where he hoped to embark. As he arrived on the shore a sailing vessel dropped her anchor in the offing and a small boat put ashore. Samuel stepped up and asked the captain to take him to New York. He was refused with curses and a kick, but he answered, "Oh, yes, you will." He slept on the sand that night, and was again refused. The next morning, nothing daunted,

he made the request again the third time, and was asked by the captain, "What can you do?" and he answered, "Anything." Thinking he was an able-bodied seaman, and, as two men had deserted and he was short-handed, he asked, "What do you want?" meaning pay. Samuel said, "I want to see Stephen Merritt." He said to the men in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel or of the sea. The anchor was raised and he was off. His ignorance brought much trouble; cuffs, curses and kicks were his in abundance; but his peace was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up,—and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

They landed at the foot of Pike street, East River, and after the farewells were said, Samuel, with a bag of clothing furnished by the crew (for he went aboard with only a jumper and overalls, with no shoes) stepped on the dock, and, stepping up to the first man he met, said, "Where's Stephen Merritt?" It was three or four miles from my place, in a part of the city where I would be utterly unknown, but the Holy Spirit arranged that. One of the "Traveller's Club" was the man accosted, and he said, "I know him; he lives away over on Eighth Avenue—on the other side of the town. I'll take you to him for a dollar." "All right," said Samuel, though

he had not one cent. They reached the store just as I was leaving for prayer-meeting, and the tramp said, "There he is." Samuel stepped up and said, "Stephen Merritt?" "Yes." "I am Samuel Morris; I've just come from Africa to talk with you about the Holy Ghost." "Have you any letter of introduction?" "No; had no time to wait." "Well, all right; I am going to Jane Street prayer-meeting. Will you go into the mission next door? On my return I will see about your entertainment." "All right." "Say, young fellow," said the tramp, "where is my dollar?" "Oh, Stephen Merritt pays all my bills now," said Samuel. "Oh, certainly," said I, as I passed the dollar over.

I went to the prayer-meeting, he to the mission. I forgot him until just as I put my key in the door about 10.30, when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus, and they were rejoicing in His pardoning favour. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was, indeed, a picture.

Think, an uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America winning souls for Immanuel—nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Saturday he stayed around. Sunday I said, "Samuel, I would like you to accompany me to Sunday School. I am the Superintendent, and may ask you to

speak." He answered, "I never was in Sunday School, but all right." I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their Superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called. When I looked, lo, the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit were so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes and everything requisite to send him off to the Bishop William Taylor University at Fort Wayne, Indiana. The days that passed while waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, "Samuel, I would like to show you something of our city and Central Park." He had never been behind horses nor in a coach and the effect seemed laughable to me. I said, "Samuel, this is the Grand Opera House," and began to explain, when he said, "Stephen Merritt, do you ever pray in a coach?" I answered, "Oh, yes; I very frequently have very blessed times while riding about." He placed his great black hand on mine, and, turning me around on my knees, said, "We will pray"; and for the first time I *knelt* in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, the city, and the people, when he was so desirous of

hearing and knowing about Him, and he asked Him if He would take out of my heart *things*, and so fill me with *Himself* that I would never write, or preach, or talk only of Him. There were three of us in that coach that day. Never have I known such a day—we were filled with the Holy Ghost, and He made him the channel by which I became instructed and then endued as never before.

Bishops have placed their hands upon my head, once and again, and joined with elders of the church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the mantle of Elijah might fall upon the Elishas—and the fire fell and the power came, but the abiding of the Comforter was received in the coach with Sammy Morris—for since then I have not written a line or spoken a word, only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost, after accomplishing his work; and as a Holy Ghost man or woman never dies, so the life of Samuel Morris walks the earth to-day, and will live as long as time remains, and will never die. At his funeral three young men, who had received the Holy Ghost through his instruction, dedicated themselves to the work of God in Africa, to take the place of Samuel Morris.

CHAPTER XII

IT now remains for you to translate into life and practice what you have learned regarding the fulness of the Spirit. About the doctrinal side I am not so much concerned; it is the experience that counts. For man's chief business is to walk with God.

But to recapitulate: Let us think again of the *conditions*. I have spoken of "surrender" and "faith." Let me now suggest four simple steps that may make it easier for you to appropriate. First, *confess*; second, *renounce*; third, *surrender*; fourth, *believe*. You see, I am covering the same ground, but in a way that will enable you to better grasp what I mean.

Suppose now you take them one by one. First, then, *confession*. Every sin and failure, sins of omission as well as commission; failure to live a Spirit-filled, victorious life—confess it all to Him. Second, *renunciation*. Forsake all. Renounce everything that is displeasing to Him. Turn from it, and put it out of your life. Confession without renunciation is useless. Third, *surrender*. Give Him your life. Dedicate, yield, lay your all on the altar. Hold nothing back. Fourth, *faith*. You have done your part; now believe that He does His. Trust Him for the fulness. Feeling or no feeling, refuse to doubt.

Perhaps if I were to give you the testimony of a well-known Pastor, it might help just here.

"A number of years ago, while still a student at Spurgeon's College in London, England," he writes, "a little tract by Charles Inwood, one of the prominent Keswick speakers, was placed in my hands one afternoon by a fellow student of mine. I remember how the title gripped me immediately, and forgetting for the time being everything about my Greek Lexicon and Hebrew verbs, standing by the fireplace, I read the tract. It was a revelation to me, in God's providence, I believe. For the first time in my life I saw that the gift of the Holy Spirit had to be treated not only historically, but also experimentally; and that often our theological knowledge falls short of our theological practice. And there and then I prayed. By simple faith I claimed the promise of the Father. It meant breaking with every known sin. It meant full surrender to the Lord. It meant death and resurrection with the Saviour. The subsequent ministry in Russia proved the reality of that experience in London. Faith became the substance of things hoped for. God was faithful to His promise, showing that He is a rewarder of them that diligently seek Him."

Now another word about the *manifestation*. Let me impress upon you the fact that it is by no means equally vivid at all times, nor is it the same in every life. Temperament has much to do with it. As a rule the consciousness of the Spirit's fulness comes in service. In other words, it is the use that is made of the indwelling that produces, and is the measure of the blessing. The experience of Charles Inwood,

whose tract so influenced the lives of others, has been such a help and inspiration to me, that I am constrained to pass it on. It reads as follows:

"God led me definitely early one Friday morning, simply as a little child, to trust Him for this priceless gift, the fulness of the Holy Spirit. By simple, naked faith I took the gift, but I was not conscious of receiving anything. All through that day there seemed even a greater dryness and dullness in my soul—no new pulsations, no new sense of the presence of God. How often during that day the devil came and said: 'You have trusted God to fill you with the Spirit; see how you feel! Why, you do not feel that you have as much of God in you to-day as last week!' That was true, and Friday went, and Saturday came, and it seemed a very long day; there was the same dryness and the same absence of the sensible presence of God, and during Saturday the tempter still more powerfully assailed my faith in God. But I held on to God, to His promise, to His unchanging faithfulness to His own Word. It is always a thousand times better to trust in the faithfulness of God than in the fitfulness of one's poor senses. Sunday came. Sunday morning just as dry as ever; and the Sunday morning service came, and during that Sunday morning service the proclamation of the message—for, praise God, He can bless the soul of the speaker even while speaking the message in the Master's name; if He did not, I do not know what some of us would do—but that morning, as I was speaking His message to the people, there came silently stealing into my heart a strange, new

sense of ease and rest and peace. That is how it began; and then it deepened, hour by hour, during the day, deepened in the service in the evening, and in the after-meeting it seemed to culminate in one great tidal wave of the glory of God, that swelled and submerged and interpenetrated, and broke me down in silent, holy adoration in God's presence. God had fulfilled His promise on the Friday morning, but He wanted to test the faith of His servant, and God sent that sweet, sacred, never-to-be-forgotten sense of His presence at the earliest moment that it was good for His yielded, obedient, trusting child."

So you see, a period of time may elapse between the reception of the Holy Spirit in His fulness, and the conscious knowledge of His presence. Faith is the bridge that spans that period. Realization comes in service.

My next word is this: You may live a Spirit-filled life from the moment of your conversion. It does not take a life-time to get filled. Meet the conditions and He will fill you at once. He comes suddenly. In fact, almost every recorded incident in the Bible is of a sudden infilling. You have but to think of the hundred and twenty in the Upper Room; of the Samaritan believers; of Saul of Tarsus; of Cornelius and his household; and of the twelve men at Ephesus. And He is just the same to-day. "The Lord whom ye seek shall suddenly come into His temple." No need to wait until you are old. Now is the accepted time. If you can be saved suddenly, you can be filled suddenly. You may be a young convert, and yet be filled with

the Holy Spirit, as full as the most mature Christian, to the full measure of your capacity. Hallelujah!

Now a thought about the *fruit*, the outcome, for when the Spirit indwells there are bound to be results. In other words, you will produce your kind. "That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit." It matters not where you may be thrown, on the coast of Africa, or the sands of Arabia, you will produce your kind. If you are spiritual, you will have spiritual children. What an awe-inspiring thought! A carnal pastor will always produce a carnal church, a worldly pastor a worldly church, and a spiritual pastor a spiritual church, for "like pastor, like people." Oh, the influence of one man's life. And so the blame, all the blame for worldliness and carnality in the churches of to-day, must rest, not on the people but on the pastors, the leaders. I have seen an entire congregation completely changed within a few weeks under the ministry of a new pastor. The flock will respond, but the shepherd must lead the way. Oh the fragrance of a Spirit-filled life! What an effect it produces! And how precious is the fruit!

Ah, then, beloved, fear not to enter in. Hesitate no longer. No plan of your own can for a moment compare with God's. He has a programme for your life that will bring untold happiness and joy. Place yourself, then, in His hands, let Him mould you according to His pattern, follow where He leads, be what He would have you be, allow the Holy Spirit to control and guide, be wholly submissive,

and your life will be one glad song, yes, even in the midst of tribulation, affliction and sorrow.

Listen to Pastor Stockmayer, for what he says is worthy of the deepest meditation. I quote his own words:

"Submit to the Holy Ghost when He claims all the ground for Jesus. Submit to Him when He seeks to turn your eyes from idols, from yourself, from the past, or the dream of the future. Submit to Him when He labours patiently night and day to make you the prisoner of Jesus Christ, and to wipe out of your horizon every other thing to make room for the Lord of All. Submit to be broken down, if up to the present you have resisted the Holy Ghost. Let the Word of God be fulfilled in you every hour, that the pattern and life of Jesus may be seen, by making every verse of Scripture your own experience as the Holy Ghost works in you. The Lord must break and revive and break again to transform and mould His instruments, before He can use them for His highest purposes."

Will you not just now stop reading and get alone with God? You have read sufficient already to enter in. It is not knowledge, but experience that you need. Oh, then, beloved, stay not until you have definitely received the Holy Spirit in His fulness, until you are living day by day a Spirit-filled life.

Here, here to-day, O blessed Son of God!
 Ne'er to depart nor leave His church alone,
 But still to work His wonders as of old—
 Reveal His power and gather out His own.

Here, here to-day, yet standing at the door
Until we yield and let Him take control;
Longing to cleanse His temple once again—
Purge out the dross and sanctify the whole.

Oh, to believe the Saviour here to-day!
Here as of old His blessing to impart;
Spirit of God, blest Paraclete divine,
Jesus in Thee and Thou in every heart.

PART III

THE ANOINTING OF THE SPIRIT

CHAPTER I

IT is an undeniable fact that all down the centuries God has anointed men with the Holy Ghost. Even in the Old Testament dispensation this divine equipment was given as well as in the New. Again and again it is said of Samson that "the Spirit of the Lord came upon him." Saul and David were likewise anointed. The prophets had the same experience. Space forbids the mention of scores, prophets, priests and kings, whom God definitely endued with power from on high for the special work He wanted done.

The same record is borne in the New Testament. The Spirit of God resting upon the heralds of the cross enabled them to do what no man could accomplish of himself. Peter and Paul preached in demonstration of the Spirit and of power and thus the early Church grew by leaps and bounds.

The past nineteen hundred years furnish abundant evidence of this power in the lives of men. Missionaries of the cross have gone to the darkest lands and accomplished the impossible because of the anointing resting upon them. Evangelists have

wrought until multitudes have been swept into the Kingdom, and revivalists, endued with power from on high, have transformed whole nations. Such were the mighty leaders of early Methodism and the first workers in the Salvation Army. In fact individuals could be cited in almost every branch of the Christian Church who have known the mighty anointing of the Holy Spirit. Such has been the experience of all great spiritual leaders, as I have already shown in my message on "The Enduement of Power."¹ Those who have read the biographies of John Wesley, Chas. G. Finney, D. L. Moody, and hundreds of others of all denominations, will recall that nearly every one testifies to having experienced a mighty anointing of the Holy Spirit. The fact that different men have expressed this experience by the use of various terms does not lessen the strength of their testimony. The great thing to keep in mind is the fact that after they had been saved, sometimes long after, something happened that revolutionized their lives.

Go back, if you will, into the history of any denomination and you will discover this to be true. Numerous cases might easily be cited among Presbyterians, Methodists, Baptists, Congregationalists, Anglicans, Moravians, Mennonites, as well as in the Salvation Army and many other smaller sects and denominations. We have on record the testimonies of men in all branches of the Christian church, and the universal experience has been a great crisis known as conversion, followed by a second definite experience, in which the life has been wholly yielded

¹ "The Revival We Need."

to God, filled with His Spirit and a new power received never known before. Hence we are not emphasizing something abnormal or unique, since every outstanding Christian leader all down the centuries bears witness to what has been stated.

Therefore, to refuse to believe in such an experience is to deliberately reject the testimonies, not only of the reliable witnesses whom we have quoted, but also of an innumerable host that might be cited from every denomination and sect of the Christian church, all of whom claim to have been anointed with the Holy Spirit.

Take, for instance, the testimonies of D. L. Moody, Chas. G. Finney, and Wm. Bramwell, men whose word cannot be doubted. And for the sake of greater emphasis we will let them speak for themselves.

"The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point where I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not been in the world at all. Well, one day—oh, what a day! I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name—right there on the streets the power of God seemed to come upon me so wonderfully I had to ask God to stay His hand. I was filled with a sense of God's goodness, and I felt as though I could take the whole word to my heart. I took the old sermons I had preached before with-

out any power, it was the same old truth, but there was new power. Many were impressed and converted. This happened years after I was converted myself. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust in the balance.”—D. L. Moody.

“As I turned and was about to take a seat by the fire, I received a mighty Baptism of the Holy Spirit. Without any expectation of it, without ever having the thought that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me body and soul. I could feel the impression, like a wave of electricity going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

“No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me one after the other, until I recollect I cried out, ‘I shall die if these waves continue to pass over me.’ I said, ‘Lord, I cannot bear any more;’ yet I had no fear of death.

“When I awoke in the morning instantly the Bap-

tism I had received the night before returned upon me in the same manner. I arose upon my knees in bed and wept aloud for joy, and remained for some time too much overwhelmed with the Baptism of the Spirit to do anything but pour out my soul to God.”—Chas. G. Finney.

“When in the house of a friend at Liverpool, whither I had gone to settle some temporal affairs, previously to my going out to travel, while I was sitting, as it might be, on this chair [pointing to his chair], with my mind engaged in various meditations concerning my present affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing, *heaven came down to earth*; it came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love and praise.”—Wm. Bramwell.

Oh, my brethren, have we the anointing? Are we preaching “in demonstration of the Spirit and of power?” Does the unction rest upon us? Is there a freshness to our testimony? Are people convicted, saved and edified under our ministry?

But you tell me you have already received the Holy Spirit. Never mind, read on. This message is for you, for this experience is to be repeated again and again, a fresh anointing for every service. For instance, in Acts ii. 4 we have the first experience,

and in Acts iv. 31, a second filling. Peter was present on both occasions, so that he was filled twice at least. It distinctly says: "They were all filled with the Holy Ghost," exactly the words used in connection with the initial experience.

This means that we are not to live in a past experience. The question is: Am I filled now? What new anointing did I receive last week? Is my experience up-to-date? So many testify to something wonderful that occurred years ago, but their lives are so barren and dry that it is clear they long ago lost the freshness of what they received.

Saviour, fill me with Thy Spirit,
Breathe upon me now, I pray;
Bend and break me, blessed Master—
Make me wholly Thine to-day.

All my labours unavailing—
All my efforts weak and vain:
Not by might but by Thy Spirit
Can I e'er success attain.

I would tarry in Thy presence
Till endued with power and love:
I would know the mighty fulness
Of Thy Spirit from above.

Lord, I bow in full surrender,
Yielding all I have to Thee;
Come and fill me with Thy Spirit—
Sanctify Thyself in me.

CHAPTER II

GOD considers the anointing of the Holy Spirit of paramount importance. In Luke xxiv. 49, Jesus commanded His disciples to "tarry until endued with power from on high." And in Acts i. 4 He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence." Nor was there the slightest thought of attempting to minister without this power. And just think: all the world was in darkness; none knew the Story; they alone had been entrusted with the Gospel; men were perishing on every side; yet they were forbidden to make a move until anointed with the Holy Spirit. How important, therefore, Jesus considered it!

We read in Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with Him." And in Luke's Gospel we have the actual historic fact of this incident recorded. Let us quote first from Luke iii. 22: "And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said,

Thou art my beloved Son; in Thee I am well pleased." Here Jesus Himself is anointed with the Holy Spirit. Now let us note the result. Look at the first verse of the fourth chapter. It reads as follows: "And Jesus, being full of the Holy Ghost, returned from Jordan." Next at the fourteenth and fifteenth verses, where it reads, "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all." Here we have power in ministry. Now let us glance down to the eighteenth verse: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel." In the thirty-second verse, we read, "They were astonished at His doctrine: for His word was with power." And last of all in verse thirty-six it reads: "They were all amazed and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits and they come out." Here we have power to work miracles.

Jesus did not carry on His ministry in the power of the second Person of the Trinity, but in the anointing of the Holy Spirit, the same power that is at our disposal to-day. If, therefore, the experience was necessary for Him, how much more so for us! The works that He did we are to do, and, thank God, we have with us the One whom He had with Him.

Now let me impress upon you again the fact that "God anointed Jesus with the Holy Spirit and with power." Has He thus anointed us? Remember also His own words, "The Spirit of the Lord is

upon Me because He hath anointed me to preach the Gospel." My brethren, are we able to say the same or are we preaching without the anointing?

Oh for the Spirit's mighty power,
The Unction from above!
Oh for a gracious heav'nly shower,
The fulness of God's love!

This, only this, our one great need—
Naught else can e'er prevail;
Thus for the Unction now we plead—
It only can avail.

Our sins to God we now confess,
To Him we yield our all,
Believing He will surely bless
As on His name we call.

And so we give ourselves to prayer
That God may make us meet;
For He must first our hearts prepare—
His work in us complete.

Then shall men turn to Calv'ry's stream
With burdened hearts of woe;
Salvation then shall be our theme,
And earth be heav'n below.

CHAPTER III

WHAT is the secret of the Anointing of the Holy Spirit? Does God endue men in a sort of haphazard way? Has He favourites? Are some to be especially blessed irrespective of their qualifications and others passed over? Certainly not. God's difficulty is to find men who are willing to pay the price. There are so few who are ready to stand in the gap. Those who have been specially anointed of the Holy Ghost and whose work reads like a page out of the Acts of the Apostles, did not just happen to stumble on the blessing. They met God. And when we, too, after having counted the cost, are willing to pay the price, God will grant us the same endowment of power from on high.

Now, of course, I am taking it for granted that we are right with God. I mean that there is no known sin in our lives. To seek the anointing of the Spirit before all sin has been confessed and put out of our lives is simply to pound with our fists against a stone wall. God will neither hear nor answer. About this I need say no more. It is self-evident.

And first of all I am persuaded that without an intense *desire and thirst* there will be no real blessing. "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. xlv. 3).

There must be a genuine thirst. The ground must realize that it is parched and dry. As long as we are satisfied with our present condition God will not give us anything more. But, "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matt. v. 6). "Ye shall seek me and find me when ye shall search for me with all your heart" (Jer. xxix. 13).

As long as I feel that I can somehow or other get on without these special anointings of the Holy Spirit, just so long will God allow me to continue as I am; but as soon as I give up in despair and refuse to be denied, just so soon will He satisfy the hunger and thirst of my heart. Self-sufficiency is the great obstacle. Men have been known to shut themselves in their rooms and refuse to come out or to eat until God met them, so intense has been the desire.

Well now, am I hungry? Do I want the power of the Spirit more than anything else in the world? Am I in earnest about it? Is there a real thirst? Would I be willing to part with all I possess if only I might be a Spirit-anointed worker? How great is my hunger? How strong my desire?

Now the second great prerequisite is earnest prayer. So far as I have read the biographies of God's anointed men they have come from their knees with the power of God resting upon them and the fire of the Holy Spirit burning in their souls. I am perfectly confident that the man who does not spend hours alone with God will never know the anointing of the Holy Spirit. The world must be left outside until God alone fills the vision. "These all con-

tinued with one accord in prayer and supplication; and suddenly they were all filled with the Holy Ghost" (Acts i. 14; ii. 2, 4). "And when they had prayed they were all filled with the Holy Ghost" (Acts iv. 31). "Peter and John prayed for them that they might receive the Holy Ghost, and they received the Holy Ghost" (Acts viii. 14-17). Tarry in prayer, earnest, expectant, persevering, united. As someone has well said: "Tarry at the promise till God meets you there." God has promised to answer prayer. It is not that He is unwilling, for the fact is, He is more willing to give than we are to receive, more anxious to fill us with the Holy Spirit than we are to be filled. But the trouble is, we are not ready. And only as we wait before Him in prayer can He talk to us, prepare our hearts and get us ready for His glorious power.

Then in the last place there will of course be an expectant faith. Everything we receive comes in response to faith. Now there are those who teach that we are simply to "claim" from God, rise believing we have received, and pray no more. That may work sometimes for instantaneous faith is frequently given. But such can also be presumptuous faith which in reality is not faith at all. Receiving by faith means getting an answer. Taking by faith does not mean going without by faith. Real faith always brings a real experience. It is our privilege to tarry before the Lord until the deepest longings and desires of our hearts are satisfied.

Thus we must distinguish between a normal Spirit-filled life, based on surrender and faith, as set forth under "The Fulness of the Spirit," and

for which there need be no waiting, except for heart preparation, and repeated anointings of the Spirit which come as we tarry in prayer.

In Col. iv. 12 we read: "Epaphras, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." He did not pray once and then "claim" by faith perfection and completeness in God's will for them, and leave it at that. He laboured fervently in prayers. Note the intensity of his intercessions.

Jesus said: "Tarry until." And so they did not stop praying on the second day and simply "claim" the promised gift of the Holy Ghost by faith; but they continued in prayer "until" they got the answer. To tarry "until" is very different from "claiming" or "taking" by faith, so called.

Elijah did not pray and then "claim" the promised showers. He bowed once, twice, thrice. Yea, he wrestled; he travailed. Seven times he plead, plead "until" the cloud appeared. He tarried until his faith prevailed and then the rain came.

When the Early Church prayed for Peter's release from prison they never thought of asking, claiming, taking, rising and going. But they tarried through the night, determined to get an answer. Yes, they tarried until Peter knocked at the door.

And so with every great revival. Someone tarried, waited, wrestled, travailed "until" he prevailed with God, and the Revival came. And so with the Holy Spirit. The men who have worked in the anointing and unction at some time or other in their lives waited alone with God until they were endued with power from on high.

That means that there will come a moment while waiting in the Lord's presence when faith, real faith, will be imparted, for faith itself is the gift of God; and He will bestow it when the preparation is complete. Until then it is impossible to believe. It must be "the faith of God." Yet in the end it is by faith, a glorious supernatural faith that rises up, God-given, and receives the promised blessing.

"Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, 'It shall be done!'

"The thing surpasses all my thought;
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word.

"That mighty faith on me bestow
Which cannot ask in vain;
Which holds, and will not let Thee go,
Till I my suit obtain."

CHAPTER IV

ONE of the most helpful experiences I have ever listened to regarding the anointing of the Holy Ghost was related by Rev. — of Wales.

Mr. — dwells on Gal. ii. 20, crucifixion experimentally, a real death, as the basis for the endowment of Acts i. 8. In describing his own experience in this connection he told of his church packed to the doors, with many turned away every Sunday night for years, of a continuous stream of converts, and of great prestige throughout the valley in which he ministered. Then he described how God led him out in prayer for the anointing of the Holy Spirit. For days he sought but found not. Whole nights were spent in prayer. Sacrifices were made. Away up on the mountain top he wrestled for hours without avail. At last one night, having locked himself in his room with the determination not to leave it until he had obtained, he cried mightily unto God. Hour after hour the struggle continued, until at last the power of the Holy Spirit suddenly fell upon him. It was 3.30 a.m. He had expected thrills, electric waves, and other unusual and extraordinary manifestations. But there were none, nor did he speak with tongues. Instead he was baptized into the holy passion of Jesus, into a deeper intercessory life of soul-travail for the lost, into the painful agony of the sufferings of his Lord, and for the first time he travailed in prayer.

At the same time God gave wonderful visions of the valley with its thousands of degraded sinners pouring into the different churches with bleached faces drenched with tears. It was a revelation of what God was about to do. This was in 1904, six weeks before the Welsh Revival broke out. After his anointing he gave himself night and day, pouring out his soul in intercession on behalf of the people, with an agony that was terrible to behold. His own congregation could not understand him. Many of his leading officials left and went to other churches. The people in the valley were exceedingly wicked, immorality and drunkenness prevailing on every side. Soon he discovered that hundreds were under a great concern about their soul's salvation. At times he was sent for during the night to go and pray for some of the worst desperadoes in the community. Many were saved.

Six weeks passed. Suddenly the Holy Ghost descended. The entire audience broke as, with the sound of a mighty rushing wind, the Spirit swept through the congregation. All were stricken, and immediately loud cries for mercy rang through the chapel. Hundreds were saved and baptized into the fellowship of Christ's sufferings. The burden of souls became almost unbearable. The meeting continued until six in the morning. Prostrate forms lay on the roadside in the cold, damp grass, agonized with conviction. Within a few weeks 20,000 were swept into the Kingdom in that valley alone.

Oh, for such glorious results to-day! Would to God we might be willing to pay the price! How great our need! How long, I wonder, is it since we

were last visited by the Holy Ghost? Does He anoint us now as in other days? Or do we endeavour to work without His power? Oh, God, what a tragedy! But it must not be. "Ye shall receive power." Then let us see to it that we also are anointed for His service.

Lord, anoint me with Thy Spirit!
Fill me with Thy power divine,
Take away the love of sinning,
Make, oh, make me wholly Thine.

Lord, anoint me with Thy Spirit
As I wait and watch and pray;
Grant a pentecost from Heaven,
Send, oh, send Him, Lord, to-day.

I am hungry for the fulness,
I am thirsting, Lord, for Thee;
Fill, oh, fill me with Thy Spirit—
Wholly Thine I want to be.

I am praying, waiting, trusting
For the power of Pentecost;
Lord, anoint me with Thy Spirit—
Send Him now at any cost.

Saviour, cleanse and make me holy,
Burn out every base desire;
Fill, oh, fill me with Thy Spirit—
Lord, anoint and send the fire.

Lo, He comes, the Holy Spirit!
Now with joy my soul is thrilled;
Glory! Glory! Hallelujah!
All my heart with love is filled.

Worldly things no longer lure me,
I am Thine and Thine alone;
All I have is on the altar,
And my heart is now Thy throne.

CHAPTER V

"**G**OD forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I will doubtless come to visions and revelations." Yet not in these would I boast. Therefore I lay greater emphasis on the fulness of the Holy Spirit than upon the anointing. Blessings come and blessings go, though their fragrance remains. Special anointings of the Holy Spirit are indeed precious and, while they last, glorious, but the glow passes, the heavenly feelings go, yet the fulness remains. And it is in this fulness that we live and work, for this is to be our normal everyday experience. Paul, you remember, was caught up into the third heaven where he heard unspeakable things beyond his power to utter, but that was by no means his normal, everyday experience. Far from it. His work was to go forth and make Christ known among the Gentiles, and his portion was hard knocks, bonds and imprisonments, stripes and bruises, bitter, bitter persecutions, and in it all, yes, and for it all—the fulness of the Spirit.

I, too, have had an experience, precious, oh, so precious, and yet I hesitate to tell it for fear you might be hindered rather than helped. For first, you might make this special anointing the chief

thing, whereas I would emphasize a thousand times over the normal, everyday fulness of the Spirit for life and service, His abiding presence. In the second place, you might look for and even seek a similar experience, whereas God does not give to every one the same manifestation. He might never give you what He gave me, or He might give you something far exceeding anything He ever gave me. Let us leave the manner of the manifestation to the Holy Ghost.

Now after having said all this, let me humbly, very humbly tell you how the blessed Lord met me. I know now that there is a definite baptism, or, as I prefer to designate it, anointing, with the Holy Spirit. It happened on this wise:

It was Thursday morning, February 10, 19—. I had delivered a message on The Greatest Need of the Hour; viz., Intercessory Prayer. At the close I called for a season of prayer, and knelt where I was, beside the pulpit on the platform.

Now I am handicapped for words. How am I going to describe it? What can I say? Nothing was farther from my mind. Not for a moment had I expected anything unusual that morning. But as the people prayed, I was conscious of an unusual Presence. God seemed to hover over the meeting. Presently the blessing began to fall. I was melted, broken, awed, my heart filled with unutterable love; and as my soul rose to meet Him, the tears began to come. I could do nothing but weep and praise my precious, precious Lord. It seemed as though my whole body was bathed in the Holy Ghost, until I was lost in wonder, love and praise. It seemed

to me as though I wanted to love everybody. The world and all its troubles faded from my sight. My trials appeared, oh, so insignificant, as God, God Himself filled my whole vision. Oh, it was glorious!

The people saw it. I was conscious of their wonder as they looked up and breathed a "Praise the Lord!" "Hallelujah!" etc. Presently I began to pray, but only exclamations of praise and adoration poured from my lips. I saw no one save Jesus only. As I prayed the audience joined in, some in tones subdued and low, others in ejaculations of thanksgiving. All seemed conscious of God's presence and power. Tears still flowed from my eyes.

After a while I quietly slipped out, and hurried to my room. There I saw my mail for which I had been eagerly waiting, lying on the table. But it remained untouched. Back and forth I walked in my room, my face uplifted, my heart thrilled, praising and blessing God. Oh, how near the Saviour was!

As I continued to praise God, the door suddenly opened and a young man came in. I did not give him time to tell me what he wanted, but with quivering voice and yearning heart, I pleaded with him for Christ, and a minute later got him on his knees and poured out my heart in prayer on his behalf. He hardly knew what to think, seemed amazed, and finally went out saying but little. It had been so easy to speak to him just then.

After a while I stopped long enough to glance at my mail. Then, feeling that I could not bear to meet people at the dinner table, I left the house, and wandered I know not where. Every now and again as I walked along the street praising God, the tears

would start to my eyes until they became so red that I wondered what the people would think was the matter with me. Time after time I was choked with unutterable outbursts of worship and love that seemed to almost overwhelm me. I sang, deep down in my soul, that chorus:

Alone, dear Lord, ah yes, alone with Thee!
My aching heart at rest, my spirit free;
My sorrow gone, my burdens all forgotten,
When far away I soar alone with Thee.

I seemed shut in with God. For a while as I walked I would think of something else, but in a moment my thoughts would fly back to God, and again the tears gushed forth as my heart was melted, humbled and broken in His presence. At last I wended my way back home with a sweet, settled peace in my heart and a light that never shone on land or sea in my soul. The glow passed, but the fragrance remained. It was but a foretaste of what shall be hereafter. Oh, how I love and adore Him! Jesus, my Lord, my God!

CHAPTER VI

ALEXANDER DUFF, that veteran missionary to India, went home to Scotland to die. In great feebleness he stood before the Scotch Presbyterian Assembly, and pleaded for missionaries for India. In the midst of his appeal he fainted, and was taken into another room. After physicians had worked over him for some time, he finally recovered consciousness, and when he realized where he was, he said, "I didn't finish my appeal; take me back and let me finish it." But they told him he could do it only at the peril of his life. He said, "I'll do it if I die."

So they led back that white-haired veteran into the Assembly hall, and as he appeared at the door, they all sprang to their feet as one man to greet him, and then sat down and listened in tearful and breathless silence to that grand old hero of the cross.

With trembling voice he said, "Fathers and mothers of Scotland, is it true that you have no more sons to send to India? There is money in the bank to send them, but where are the labourers who will go into the field? When Queen Victoria calls for volunteers for her army in India, you freely give your sons, and say nothing about the trying climate of that land. But when the Lord Jesus calls for

volunteers, you say, 'We have no more sons to give.'"

Then turning to the Moderator of the Assembly, he said, "Mr. Moderator, if it is true that Scotland has no more sons to give to Christ for India, then, although I lost my health in that land and came home to die, I will be off to-morrow, and go back to the shores of the Ganges and lay my life down as a witness for Christ, to let them know that there is at least one Scotchman who is ready to die for them."

Why did he act so? What was it that made Alexander Duff create such a scene? Had his mind failed? Was he mentally deranged? By no means. Well, then, what was it? Ah! it was his passion, his love for souls. The burden of India's perishing millions lay heavily upon him, and the love of Christ constrained him. How then could he do otherwise?

And in that thrilling episode, beloved, you have the result of the anointing, the evidence of the fullness of the Holy Ghost. For when a man has been "endued with power from on high" he will have a burden for souls. This, then, is the climax, the acid test. Tell it not that you are filled unless you have this burden. Boast no more of your anointing if you love not souls.

Oh, my brother, tell me; nay! tell God: Have you the burden? Do you know the passion of which I speak? Are you haunted day and night with the thought that millions are perishing on every side, that multitudes are going down to the regions of despair, "without one ray of hope or light, with future dark as endless night?" Does the Holy Spirit awaken you during the silent hours of sleep, to inter-

cede on behalf of lost men and women? Have you ever agonized over the perishing? Do you know anything about soul-travail? When last did you wrestle with God for dear ones out of Christ? For, mark you, if you have been truly anointed of the Holy Ghost, such will be your experience. With Charles Wesley you will cry out:

"Enlarge, inflame and fill my heart
With boundless charity divine,
So shall I all my powers exert
And love them with a zeal like Thine,
And lead them to Thy open side,
The sheep for whom their Shepherd died."

It was thus that the Spirit came upon John Knox and made him cry: "Oh, God, give me Scotland, or I die!" So also He came upon John Wesley causing him to write: "You have nothing to do but to save souls," and giving him such a burden that tens of thousands were snatched as brands from the burning. Later He anointed Chas. G. Finney, anointed him so mightily that every one to whom he spoke that first epoch-making day, turned to God; and then made him the centre of revivals that witnessed the conversions of untold multitudes. It was that same burden for souls that made D. L. Moody, under the mighty anointing of the Spirit, exclaim: "The world has yet to see what God can do through one man wholly surrendered to Him," so that Moody placed one foot on Europe and the other on America and shook both continents for God. General Booth knew the burden, and from London's slums and haunts of vice, he sought and won sinners of the

darkest dye. John Smith stained his room with his tears for lost souls. Edward Payson wore the boards at the side of his bed by his knees where he agonized and travailed for lost men and women. It was that same passion for souls that made Wm. Bramwell wrestle with God for thirty-six hours in a sand-pit, without a morsel of food.

Ah, that burden, that burden for souls—how it has characterized God's anointed ones all down the centuries! Paul, Carvasso, Oxtoby, Whitefield, Stoner, McCheyne, Brainerd, Bounds, Hyde, and a host of others, mighty wrestlers with God. Theirs, my brethren, is the experience I crave above all other, for they had God's seal. There was no doubt about their anointing; they were Spirit-filled, every last one of them, for they travailed in soul for the perishing.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts i. 8). Thus spoke Jesus. The purpose then of the enduement of power is witnessing. That was to be the supreme result; not another thing is mentioned. And the objective of witnessing, of course, is the salvation of souls. So that he who is truly endued becomes a witness. And, mark you, we are to be witnesses unto Him. "Ye shall be witnesses unto me," said Jesus. Not to a doctrine, nor an experience; not to a blessing, nor a special gift; but to a Person, the crucified Christ. Unless therefore we are consumed with a passion for souls, unless the burden for the lost is ours, there is no evidence that we have been anointed or that we are Spirit-filled.

There are four great results that follow the anointing, four evidences that can neither be disputed nor counterfeited. The first is victory over sin; the second, power in service; the third, the fruit of the Spirit; and the fourth, a burden for souls. Now I care not what else you may have received, even though visions and revelations have been yours—they fade into insignificance in the face of these four tremendous results. You may think you have the gift of tongues, but if these four results are lacking, you have never been anointed with the Holy Ghost. I praise Him for every blessing that He bestows, but I don't want to miss the reality, the fundamental outcome, especially the burden for souls.

Have you, then, the burden? Do you weep over souls? Are you longing to see them saved? Do you value all meetings only in so far as they contribute to the salvation of sinners? Do you judge of the spirituality of a Church by its interest in the saving of lost men and women? Or, are you glorying in some great emotional experience, some ecstatic thrill, physical or otherwise, more than in the salvation of the perishing?

Seek not the anointing for your own happiness. Ask not for the fulness in order that you may boast of a thrilling experience. But seek rather a baptism into Christ's sufferings, and ask for the burden that produces soul-travail, and you will not be disappointed. Thus you will know when you are filled and anointed. Unmistakable evidence will be yours. Neglect it not, but dare to go the Calvary way and bleed for the lost.

Oh for a heart that weeps o'er souls,
Weeps with a love in anguish born!
Oh for a broken, contrite heart,
A heart for sinners rent and torn!

Oh for the pangs of Calv'ry's death,
In fellowship with Thee, my Lord!
Oh for the death that lives in life,
And bleeds for those who spurn Thy Word!

Naught have I sought of blessing, Lord,
Save that which brings lost souls to Thee;
All else is vain, nor dare I boast—
This, Lord, I crave, be this my plea.

Have Thou Thy way whate'er the cost—
In death I live, in life I die;
Thy way, not mine, dear Lord, I pray—
Souls, precious souls, my ceaseless cry.

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