



The Gospel
of the
Holy Spirit
BY
A. A. WESLEY



Robert H. Brown.

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THE GOSPEL OF
THE HOLY SPIRIT



The Gospel of the Holy Spirit

BY
ARTHUR F. WESLEY



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THIS LITTLE BOOK IS GRATEFULLY
DEDICATED TO THE TWO PERSONS WHO HAVE
HELPED ME MOST TOWARDS GOD;
THE REV. WILLIAM G. NIXON,
THE SPIRITUAL JOSHUA WHO
LED ME INTO CANAAN,
AND
MRS. S. MARGARET HATFIELD
WHOSE CONSISTENT CHRISTIAN LIFE
ON THE MISSION FIELD
DEMONSTRATED AFRESH THE REALITY
OF THIS GOSPEL,
AND IN A TIME OF SPIRITUAL CRISIS,
GAVE A NEW CLINCH TO MY FAITH.

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P R E F A C E.

The subject-matter of this booklet was first published in Spanish in the "El Estandarte" of Buenos Aires, as a series of articles regarding a much-neglected subject in Latin-American religious circles. Because of the request of missionaries and native Christian workers for its publication in book form, it has been thought wise to publish both an English and a Spanish edition.

The writer makes no claim of revealing new truth regarding the Holy Spirit and His work in the human heart, and most of the material herein presented is simply a restatement of the fundamental truths which are familiar to all Bible students. Let the English reader keep in mind that the message was written primarily for the Spanish-speaking Christians, and that there exists almost none of this sort of literature in that language.

Because my desire is not so much to argue and prove certain phases and fine points of doctrine as to help create a spiritual hunger in the hearts of earnest Christians, the emphasis has been placed on the positive aspects of the

PREFACE

sanctified life more than on the negative, although the negative work is several times distinctly mentioned. For this same reason there is considerable human testimony scattered throughout its pages.

The entire message is purposely colloquial. I have wanted to be personal without being familiar, and have hoped that by this means I might be able to lead some hungry soul into the "fullness of the blessing". In other words I have tried to make this little book evangelistic rather than controversial, practical rather than merely doctrinal, suggestive rather than dogmatic. My only apology for publishing it is that there are yet so many who do not know of their privilege in Christ, who do not realize that there is a fullness of the Spirit which may be theirs. The only success I desire is that such Christians may have their minds enlightened, and their hearts made hungry, and then may receive this baptism with the Holy Spirit which makes life so much more glorious.

May God grant that its very informality may be used to reach unto the hearts of those who have not yet realized their Pentecost!

A. F. W.

Montevideo, Uruguay, S. A.

September, 1920.

CHAPTER I

THE PERSONALITY OF THE HOLY SPIRIT

THE GOSPEL OF THE HOLY SPIRIT.

CHAPTER I.

THE PERSONALITY OF THE HOLY SPIRIT.

The Church of Rome can be charged with no greater breach of trust than that of which she has been guilty respecting the doctrine of the personality of the Holy Spirit. In the interest of a worldly, grasping ecclesiasticism she so perverted the truth and so biased the viewpoint of the Christian Church as a whole that even the Protestant Reformation did not bring it back to apostolic faith and experience in this regard. For the sake of keeping in her control the abnormal power she had gained over men's souls, she permitted the third Person of the Trinity doctrinally to lose His personality in

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a vague, impersonal power, somewhat akin to electricity, which could only be imparted through the duly ordained priests of the Roman Church. She thus boldly set aside all the teaching and emphasis of Jesus about the Holy Spirit, and has not hesitated to discount the Spirit's own testimony through His Book, the Bible.

It is appropriate to notice the supreme emphasis which the Bible places upon the personality and work of the Holy Spirit. As there are over two hundred important texts in the Bible on this subject, it will not be possible to treat the matter exhaustively, but we can get something suggestive.

The Other Jesus.

Jesus said: "I will pray the Father, and He shall give you **another** Comforter." (John 14:16). Note that word "another". The same word is used in the original Greek to describe the Comforter as is used to describe Jesus in I John 2:2. Jesus very evidently meant that the Comforter whom He was to send, was to take Jesus' place, not as a mere second-rate substitute, but as an equal. Jesus' own testimony ought to count much on this point.

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A Circle of Intercession.

When we refer to these same two passages of Scripture again, we recognize the existence of a blessed circle of intercession. We know that Jesus went away to be our "Advocate with the Father", as John tells us; and Paul says that "He ever liveth and maketh intercession for us". But Jesus goes on to teach in this same passage in John's Gospel that the reason for sending the Holy Spirit to His Church is that He may intercede with us for God. So we have Jesus interceding for us at the Throne, and God has the Holy Spirit, the "other Jesus", interceding for Him here in our hearts. What a blessed circle of Divine power and grace! How sad that it should be incomplete in any life!

His Presence More Valuable Than That of Jesus.

Jesus said: "Nevertheless I tell you the truth; It is **expedient** for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (John 16:7). This is a most striking emphasis. Jesus has definitely said that

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it is worth more to the individual Christian and to the Church and to all the world for the Holy Spirit to be here than it is for Christ Himself to be here as He was during His Palestine ministry. If one recognizes the first point in this chapter as true, he will have no trouble in understanding why Jesus should speak thus. For with the Holy Spirit being equal to Himself in power and personality, and yet unlimited by the laws of space as Jesus was in His human body, one can see how the Holy Spirit is able to be as much of a blessing in each and every individual life as Jesus was in the life of His disciples in those days, and yet be that blessing in any and all places at the same moment of time. His ministry is world-wide, while that of Jesus was necessarily limited to the possibilities of human contact.

What real Christian is there who has not longed for the privilege that Peter, James and John and the other disciples had of actual, daily, personal contact with the Master? How we have dreamed at times of the wonders of such a fellowship! How our hearts have been thrilled with the simple but vivid descriptions of Him in the Gospels! And how often we have felt that it was our misfortune to be born at a later day! Yet, if we accept Jesus' word as

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authoritative, we have no reason to feel sad or in any degree disappointed. He has arranged to have that heart hunger fully satisfied, not only in the life hereafter, but in the glorious **now**. “It is **expedient**”, that is, it is better for you that I be gone and He be here than that I be here and He be away.

Is not this indeed a Gospel, that is, “Good News”, about the Comforter? Let us not accept any perverted or incomplete statements of this precious Gospel, which is the legacy of divine truth that Jesus Christ left for us to understand and to personally experience. For we are now in the “Dispensation of the Holy Spirit”, and of that dispensation we shall speak in our next chapter.

CHAPTER II
THE DISPENSATION OF THE HOLY
SPIRIT

CHAPTER II.

THE DISPENSATION OF THE HOLY SPIRIT.

“And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit”. Joel 2:28, 29.

“But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying.... For these are not drunken, as ye suppose.... but this is that which hath been spoken through the prophet Joel”. Acts. 2:14, 15.

These two Scripture passages, the one a prophecy, and the other its fulfillment, make clear the fact of a dispensation of the Holy Spirit, and the date of its inauguration, i. e. on the Day of Pentecost.

We are not to conclude that the Holy Spirit was not in the world before this time, for we have the record of His presence and His work-

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ing in the affairs of men from the very first chapter of Genesis, where we are told that "the Spirit of God brooded over the waters."

And during the preparatory period before the coming of Jesus Christ, we find the Holy Spirit enduing kings, priests, judges and prophets with special power and inspiration. In Old Testament times, however, He was manifesting His power only in special cases and upon special individuals. But the prophet Joel, under the inspiration of this same Holy Spirit, looked ahead to the time when the Holy Spirit would come upon ALL flesh. In other words, there was to come a period when the special responsibility for men's salvation would be delegated to the Holy Spirit. It should be His special stewardship. For the word dispensation means "a stewardship".

Three Main Dispensations.

In this sense there are three main dispensations recognized by all students of the Bible. The first is that of God, the Father, which covers the period from the beginning of human history to the coming of Jesus Christ.

The second is that of God, the Son, which lasted while Jesus was on earth.

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And the third is the present one of God, the Holy Spirit, which was begun on the Day of Pentecost.

Of course, in each of these the other two persons of the Trinity were present and at work, also. But it is because of the dominance of the particular One that we recognize the dispensation as His.

A Mutual Revelation.

It is noticeable that Jesus did not spend much time telling about Himself; He was always revealing the Father. But He said that when the Holy Spirit should come, He should tell the disciples about Jesus.

We should keep this fact in mind while studying this subject, and not get our eyes off Jesus while learning about the Holy Spirit. He is best honored when we see Jesus, for that is His mission here, but we are studying about the Holy Spirit and His work in order more intelligently to see this Jesus under the guidance of our Divine Teacher, the Comforter.

The Divine Executive.

Some one has called the Holy Spirit "The Executive of the Godhead", the one who car-

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ries out the will of God in the world. A study of the Old Testament prophecies and the teachings of Jesus will show that both these dispensations were preparatory to the present one. Both were needed in order to forge "that Damascus blade of truth" which the Holy Spirit is now able to wield as never before. Paul referred to the Bible as "the sword of the Spirit". The Spirit was just as powerful in olden times as now, but He did not have at hand this "sword", and could not have it until Jesus had lived, and suffered and died for men, and then had risen from the grave, triumphant over death and sin, and had ascended on high to the right hand of God the Father. What that work is which He is to execute in this dispensation will be considered in the following chapters. But let us first notice a few of

The Characteristics of the Dispensation.

The Spirit will be poured out on all flesh, both men and women, therefore no distinction as to **sex**.

Old men and young men will receive Him into their lives; therefore, no distinction as to **age**.

Servants and handmaids, as well as kings and prophets and preachers, will have poured

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upon them the Holy Spirit; therefore, no distinction as to religious, social or industrial class. That includes us all, does it not?

Let us not accept that false teaching that the Baptism with the Holy Spirit is only for a special class of people. Let us take God's Word for it, and give the lie to any source of different teaching.

Another characteristic of this dispensation is that there is to be a witnessing church, a church which witnesses to all the world, and does not confine its efforts or its testimony within the narrow limits of Judaism. This new wine bursts all the old bottles and spills out to the blessing of a whole world! Is it any wonder that the prophet Joel was thrilled by his vision?

This Wonderful Truth Yet Unknown.

But although it is nineteen centuries since the first fulfillment of this prophecy, since the "birthday of the Spirit", the Day of Pentecost, there are still countless thousands in the Christian Church who, like the disciples Paul found at Ephesus, do not yet know "whether the Holy Spirit be given". Many good people are still living in the comparative twilight of the Old

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Testament dispensation; many more are in the beautiful dawn of the Gospel light; but alas, so few have yet entered into the noon-time glory of the Holy Spirit.

Brother, Sister: Have you entered the Dispensation of the Holy Spirit personally and experimentally? Have you had your day of Pentecost? If not, remember that according to prophecy, and Peter's announcement of its fulfillment, the Holy Spirit is to be poured out on **all** flesh. Will you permit that **all** to include **you**?

CHAPTER III

THE WORK OF THE HOLY SPIRIT

CHAPTER III.

THE WORK OF THE HOLY SPIRIT

In our last chapter we noted that the Holy Spirit is The Executive of the Godhead, and it is His work to carry out the will of God. So it will be well to find out just what that will is. In **I Thess. 4:3** we find that “**This is the will of God, your sanctification**”, and **Heb. 13.12** tells us: “**Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate**”.

Why Called The Holy Spirit.

If God the Father wills our sanctification, and Jesus the Son died to make it possible, then it must follow that the peculiar work of the “Executive of the Godhead” is the accomplishing of that sanctification in the hearts of men. And this suggests the reason why He is called the Holy Spirit.

Surely it is not because He is Spirit, for God is also Spirit, as Jesus told the woman at the well in Samaria. And it cannot be simply because He is holy, for God the Father is holy,

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and so is Jesus the Son. Why do we not say the Holy God and the Holy Son as well as the Holy Spirit? There must be some reason more definite than these. And this is the reason. He is called the **Holy Spirit** because it is **His peculiar work to make men holy**, and that in a sense and to a degree never before realized in the race.

A Dispensation Of Holiness.

So we find that this dispensation of the Holy Spirit is a dispensation of holiness. God wants a holy people for Himself, "for His own possession", as Peter put it. And the Holy Spirit is here to carry out the will of God in this respect.

The testimony of His own written word, the Bible, is emphatic about this matter. There are too many texts to be treated in such a limited discussion as this, but the earnest student who is willing to go through the Bible in order to find out God's will and plan will see that the late Bishop Foster of the Methodist Episcopal Church, well summed up the Bible teaching on holiness when he said:

"It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in

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the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme from its Alpha to its Omega, from its beginning to its end. Holiness! holiness needed! holiness required! holiness offered! holiness attained! holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great **central truth** of the system”.

Yes, the three Persons of the Trinity are one in aim regarding this supreme work of grace, this new creation in the soul of man. The Father wills it; the Son died to make it possible, and the Holy Spirit is here to carry it out in the individual lives of those who love the Lord.

Another Witness.

But one of the most important witnesses to the fact that there is need for such a work of

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grace is found in the condition of our own hearts after they have been regenerated by the Holy Spirit, and we have become children of God. Although we are rejoiced exceedingly by this new life which He has imparted, we find after a time that our experience is much like that of the converted Indian who came to the missionary one day in great distress, and said: "I find there are two Indians inside of me — a good Indian and a bad Indian". And he was anxious that there should be present only the good Indian. His regenerated heart cried out against the presence of that "bad Indian", that which Paul so vividly designated as "the old man."

Sufficient Testimony.

The old law was that "in the mouths of two or three witnesses it should be established." Here we have the witness of the Bible that God wills our sanctification, Jesus died for it, and the Holy Spirit is here to execute it, and we find our own spirits witnessing to the need of such an experience in our hearts, and thus agreeing with the Spirit's witness in His Book. What more testimony could any intelligent judge want? What more do we need? Is it not time for action **NOW?**

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It is indeed true that the disciples waited ten days in the upper room in Jerusalem for the inauguration of the dispensation of the Holy Spirit, but we are **within** that dispensation. He is right here for that very purpose, and we do not need to wait ten seconds for His infilling. Shall we permit Him to do His special work in our hearts now?

Our Heavenly Father, as thy children we really do wish to do thy will. Help us not to hinder the working of thy Holy Spirit in carrying out that will, by any unwillingness to consecrate our all and to trust in Thee for our sanctification here and now. May we co-operate with Him as He executes thy will in us! For Jesus' sake. Amen.

CHAPTER IV

**THE BAPTISM WITH THE HOLY SPIRIT
A GIFT.**

CHAPTER IV.

THE BAPTISM WITH THE HOLY SPIRIT— A GIFT.

There is no point more important in our study of the work of the Holy Spirit than the fact that what is known as "The Baptism with the Holy Spirit" is a **gift**, a divine bestowal, and not something which we can grow into. It is not by works but by faith. God is the **giver**. This point is so emphatically and constantly stressed throughout the Scriptures that it will be well to note a few of the passages which teach it. Let us note it:

I. Prophetically.

"Then will I sprinkle clean water upon you, and ye shall be clean; from **ALL** your filthiness, and from **ALL** your idols will I cleanse you. **A** new heart also will I give you, and a new **Spirit** will I put within you. . . And I will put my **Spirit** within you, and cause you to walk in my statutes and ye shall keep my judgments and do them." Ezek. 36:25-27.

"And it shall come to pass afterward, that

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I will pour out my Spirit upon All flesh.” Joel 2:28.

Notice that the prophets expected the Holy Spirit to be poured out, God to do the pouring. His coming was to be a gift from God to His people. And this is in strict harmony with the New Testament promises and prophecies.

For John the Baptist said to the people who came to the Jordan River for water baptism: **“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Spirit and with fire.” Matt. 3:11.**

And Jesus said to his disciples: **“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father GIVE the Holy Spirit to them that ask Him?” Luke 11:13.**

And John, commenting on Jesus’ message in the temple on the last great day of the feast, when He said: **“He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,”** said: **“But this spake he of the Spirit, which they that believe on Him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified.” John 7:38,39.**

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Jesus again on the day of His ascension, told the disciples on the Mount of Olives, "**For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence.**" Acts. 1:5.

These passages from both Testaments show clearly that the Holy Spirit was to be a Gift to believers.

II. Historically.

The Day of Pentecost was the time of the historical fulfillment of all these promises. We have already noted Peter's statement that this was that which was prophesied by the prophet Joel. In the course of that same sermon he said: "**This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, HE hath shed forth this, which ye now see and hear.**" Acts. 2:32,33. Peter distinctly says that Jesus hath shed forth **this**, and that **this** is the promise of the Father. See Acts. 1:4 for Jesus' own emphasis upon that promise. Some one has computed that there are some thirty three thousand promises in the Bible, but this is **the** promise. It stands above them all in value.

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III. Experimentally.

Some people have taught that this one outpouring of the Holy Spirit was the complete fulfillment of the promises we have quoted. In a limited sense, this is true, for there has never been another Day of Pentecost since the new Dispensation of the Holy Spirit was opened. We are now in that dispensation. But it is one of the privileges of that dispensation that individual Christians may experimentally appropriate this gift of the Holy Spirit and thus have their individual Day of Pentecost.

In the first sermon of the new dispensation, Peter said to those who were from so many different countries: "**Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins, AND YE shall receive the GIFT of the Holy Spirit. For THE PROMISE is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.**" This surely includes every believer who is willing to accept the Holy Spirit as God's GIFT.

Some time later Peter had that wonderful experience in the house of Cornelius, the centurion. Speaking of it at a meeting of the apostles, he said: "**Forasmuch then as GOD GAVE**

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them the like gift as He did unto us". **Acts. 11:17.** It was a surprise to these Jews, even after having received the gift of the Holy Spirit, to realize that God meant just what He said in the prophecy Joel had made, that He would pour out His Spirit on **ALL** flesh, and that this flesh should include even the Gentiles.

The reader will recall the surprise of the disciples whom Paul found at Ephesus, and how Luke records it by saying that "**they did not know that the Holy Spirit was yet given**". **Acts. 19:2.** Also how Paul rebuked the Galatians by writing them: "**Received ye the Spirit by the works of the law, or by the hearing of faith?**" **Gal. 3:2.**

A Warning From Paul.

Inasmuch as the pentecostal dispensation occupies more than half of the New Testament, and more than a third of the whole volume is given up to Paul and his writings, a word of warning from him will carry much weight with a true Christian.

In his first letter to the church at Thessalonica he warned them that those who rejected this teaching and experience were rejecting not Paul or any other man, but were rejecting God Himself, for the Holy Spirit was God's own

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gift. "For God hath not called us unto uncleanness, but unto holiness. He therefore that rejecteth, rejecteth not man, but God, who hath also GIVEN unto us His Holy Spirit." I Thess. 4:8.

Heavenly Father, forbid that we should despise thy best gift, and reject thy call unto holiness because we prefer to go our own way and work out our own salvation instead of trusting Thee and accepting from Thee the Gift of the Holy Spirit. Help us to open our hearts to receive Him now, in all His blessed fullness and power For Jesus' sake. Amen.

CHAPTER V

THE BAPTISM WITH THE HOLY SPIRIT.
FOR CHRISTIANS

CHAPTER V.

THE BAPTISM WITH THE HOLY SPIRIT— FOR CHRISTIANS.

The last chapter showed that the Baptism with the Holy Spirit is a Divine **gift**, and not the result of our own works or growth in grace. A second reading of these same passages will reveal the fact that this Divine Gift was given only to those who already trusted God. In other words, the Baptism with the Holy Spirit is a work of Divine grace which comes to one **after** the experience of conversion. The experience of men and women throughout the Christian centuries has corroborated this truth. And as testimony counts far more than mere argument, let us bring into court some personal witnesses to this fact. They may be chosen from different classes of people, from different churches, from different ages, and from both sexes. We will first hear from Bishop Wm. F. Oldham.

Bishop Oldham's Testimony.

After years of successful ministry in India and United States, as pastor, teacher, and mis-

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sionary secretary, he was elected bishop of Southern Asia. And it was after he went to that field that he received this wonderful experience, which he so interestingly described in the New York Christian Advocate. He said:

“And now I come to what I must always look upon as the most significant experience of my life since the day I was happily converted.

The Second Crisis.

I took charge of the English services in Singapore, temporarily. On the second Sunday I announced that for the next four weeks the prayer-meeting subject would be “The Higher Christian Life”. What made me do it I cannot tell, excepting that the restlessness within me and the dissatisfaction with my own religious experience had grown almost unbearable, and I was remembering the teachings that I had heard and against which I had turned in other days.

We had barely reached the street when the little lady who knows me best turned and said quietly: “You are to speak on “The Higher Christian Life”. What do you know about it?”, for she knew my thoughts and shared my feelings. I replied that I knew but little, but was determined to know more.

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At the very first meeting I found an unusual number of people. There were our own missionaries and teachers and churchmembers, together with several Presbyterians and Plymouth Brethren. My library was singularly bare of the literature of this subject, but my Bible was there. I searched the Scriptures on this particular subject as I had never done in all my life, and as I searched, more and more clearly there broke upon me the conviction that there was answer for all my need and satisfaction for all my desire in Jesus Christ, my Lord.

Another Pentecost.

The fourth Tuesday meeting came. The prayer room was full. I closed my brief Bible reading and then said to the people that fairly as I had been trying to set forth the teaching I was void of the experience, and then I proposed that all those who felt with me that they must find this fullness of salvation should bow with me in yielding consent and in earnest supplication.

What happened for the next several minutes I do not know. I only know I threw myself upon my knees and I saw a movement among the people towards me. When I came back to

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my conscious self my little wife was bowed against me raining tears upon my cheek, while on the other side of me knelt old Mr. Haffenden, the seventy-year-old agent of the Bible Society, as godly and as true a man as I have ever known. And next to him I saw a Chinaman, and then several of my own teachers, Tamil, Englishmen, Eurasians, Chinese, people of several denominations, and of no denomination at all, all of them earnestly praying for a complete deliverance from the belittling and harassing power of sin.

A New Day.

I think a new day has dated in my ministry since then. I do not know that I am at all more faithful nor more sincere, nor more devoted to my task. I must not bear false witness against that man whom I knew before that hour, but I do know this — that life is not for me any longer a tangle of circumstance, a series of laborious engagements, touched here and there with high satisfaction and flashes of brightness and joy, but with long stretches of patient plodding in comparative darkness between while. But life has become not less laborious, not with less call for earnest and protracted consideration

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of details, but there is a new quiet of heart, a new restfulness of soul, a new quickness of consent to all that I think to be the will of God. The wheels are turning with less friction, the machine is more at liberty to spend its strength on pulling the load, rather than using much of it in overcoming its own inner friction. I take just a moment to say in the rising rapture of my soul: "Hallelujah! The Lord God Omnipotent reigneth!"

O Lord Jesus! I, too, want all the friction and tug and hard pull taken out of my heart's service for Thee. I want that quiet of heart, that new quickness of consent to all thy will. Give me thy Holy Spirit Now, in all His cleansing power, that the selfish and unclean may be removed, and nothing but Divine Love shall be within my heart. For Thine own sake, I ask it. Amen.

Reader: "Have YOU received the Holy Spirit since you believed?"

CHAPTER VI
**BISHOP OLDHAM'S TESTIMONY.
ANALYZED.**

CHAPTER VI.

BISHOP OLDHAM'S TESTIMONY ANALYZED.

The testimony of Bishop Oldham is so simple and typical that one is apt to miss its true significance. A somewhat closer study of its implications will yield considerable helpful truth regarding this great Gift of God, the Baptism with the Holy Spirit. This one short testimony contains a full dozen important points. Let us briefly note them.

I. It is a **Second Crisis**. This is what the bishop himself named it. John Wesley and the early Methodists called it the "Second Blessing", and various other names have been given to express the idea that it is an experience that comes only to those who have had the **first** experience of regeneration through the Blood of Jesus Christ. While many have claimed that one could be saved and sanctified at the same time, yet nearly two hundred years of investigation of alleged cases have failed to reveal a single authentic instance. It is not because God **cannot** do so. Surely we would not limit His power. But it is simply that **he does not**

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send the Baptism with the Holy Spirit to those who are not already trusting Him in a definite way. And so the seeking for this experience is not in any degree a reflection upon one's conversion. It is rather a seal of that very conversion, a proof of its genuineness and completeness, for the truly regenerate heart desires above all things to be made holy like unto Christ.

II. It is more than **Consecration**. Bishop Oldham was already a consecrated man, and had evidenced that consecration by years of the most self-sacrificing service, service which God had wondrously blessed. But consecration is simply our part of the transaction. We do have to put our **ALL** on the altar, but that is not the Baptism with the Holy Spirit. That baptism comes in response to such a consecration, and only when it exists, but it is separate and distinct from the consecration. There must be faith to accept God's part of the work, just as there has been faith to do our part of the work, to consecrate ourselves, "a living sacrifice, holy, acceptable unto God, which is our reasonable service."

III. Our attitude must be one of **Humility**. Note how striking is this characteristic in the bishop's testimony. Here was a man raised to

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the highest position in the church, a man honored by churchmen and educators and statesmen, and blessed by the Lord. In a similar position many men have been spoiled for future spiritual service. The acquisition of power has turned their heads and swelled their pride to a distressing degree. They have passed the place where they can accept advice or spiritual help from anybody else; they are **bishops** now! But this man was so humble in heart that he went before his own fellow-missionaries of other denominations and the workers who were under his own charge, and publicly confessed to them that altho a bishop, he had not yet received the experience about which he had been telling them for four weeks past. Friends; if a bishop can do that, who are we that we should allow our spiritual pride to keep us from admitting what we know and God knows, and doubtless our family and neighbors know exists in our own hearts? Let us be humble enough to admit the presence of that inbred sin, and cry out like David of old, "**Create in me a CLEAN heart, O God.**"

IV. The **Holy Scriptures** are a sufficient **Guide**. Possibly the reader has not had the privilege of reading and studying the voluminous literature of the churches on this important

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subject. Possibly you have not heard the doctrine clearly presented from the pulpit. But Bishop Oldham found that though he was thousands of miles from home, in a foreign field of service, and with his library strangely lacking in this sort of literature, he still had the Book of Books. And with a mind humble, consecrated and earnest, it did not take him long to find that those Scriptures are sufficient to make clear the way to any needy soul who is willing to see the light and to walk in it. The best book on holiness is the Holy Bible. "In it God gives us precious promises, solemn and impressive commands, earnest exhortations, and gracious encouragements to be holy." The Holy Spirit is so anxious that we should open our hearts for His infilling and indwelling that He awaits simply the opportunity to teach us as we open His Book on this subject. Let us give Him a chance to show us our privilege in His dispensation.

V. **It is not limited by Denominational Divisions.** Some people who wish to avoid the necessary change in their own lives consequent upon the acceptance of such a truth and experience, try to becloud the true issue by insisting that this is simply a Methodist doctrine. It is true the Methodist Church was raised up for this

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specific purpose of "spreading Scriptural Holiness over these lands", and this doctrine was called by John Wesley the "grand depositum of Methodism", but that does not mean that it is limited to Methodists. It is the business of Methodists to **spread** it. And in the bishop's testimony he says that when he made the suggestion about the altar, there were people of several denominations, of different ages, of different lines of service, of different theological bias, but they all felt the same heart-need, and these non-essential divisions were forgotten. The Holy Spirit will not permit Himself to be limited by church lines.

VI. **It is not limited to the White Race.** Bless the Lord! Here is the hope for foreign missions! This Full Salvation is for people of all races in all lands and in all tongues. Note the list of races represented in those seekers at the altar that memorable night. "God has made all men of one blood." In other words, a Christian who speaks Spanish, Chinese, Hindustani, or any other language, is just as eligible to this experience as one who speaks English!

VII. It is a **Negative Work.** Bishop Oldham says that the restlessness within him and the dissatisfaction with his own experience had grown almost unbearable, and that when they

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all knelt at the altar they were earnestly praying for a "complete deliverance from the belittling and harassing power of sin." Altho we receive the "new man, Christ Jesus", at conversion, the "old man" still remains in the heart, and there is a warring of the spirit against the flesh so that we may not do the things that we would. But this experience **delivers** us from that hindering, sinful thing. It is a cleansing from sin as a principle.

VIII. It is a **Positive Work**. So positive in its effects on the Christian's life that the bishop calls it "A New Day" in his experience. He did not become more faithful, more sincere, nor more devoted to his task. But he finds that since that time the friction has gone, the tug and the pull have been taken out of Christian service. He found what an ancient writer meant when he said "The joy of the Lord is your strength". Dr. Daniel Steele said that in this experience of the soul, "The Law of the Lord is our delight, our song — the decalog set to music."

Dr. S. A. Keen, who had a marvellously successful ministry in this line among the Methodist Conferences, said that after he had given a talk on "The Fulness of the Spirit" at the pentecostal service of one these conferences,

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“there came to the altar one of the preachers. He looked very serious; tears were upon his cheeks. He held the leading station of the Conference. As we knelt beside him, he said: “Your reading today broke my heart. I have been preaching Jesus, but I know I am not at all like Him. I have been cross to my wife, and to my children, and to my people. The past year has been a hard one; I can not, I can not try to preach Christ another year, unless I can have the mind of Christ.” No penitent ever sobbed more bitterly than did he. He arose from the altar still burdened. The next morning he came into the early meeting with a bright face, and said:

“Last night I could not sleep. I tossed upon my pillow until almost morning, when I got up and prayed, and just as the day began to break the Heavenly Dove came into my heart, and now I can go out and be like Jesus.”

Months after, we met him at the General Conference. “O”, said he, “it is so different with me now! My wife says I am a new preacher; and my people say I am a new preacher, and I know I am a new preacher. God has given me a glorious revival. O, it is so blessed to be filled with the Holy Spirit!”

Yes, it is a **positive work**. It fills the soul

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with joy, victory and power. It makes people like unto Jesus. That is what the world most needs.

IX. Its result is **peace**. When a sinner comes to God for pardon, he surrenders his arms of rebellion, and makes peace **with** God. The rebellion ceases, the conflict is past. But when a Christian comes to his Heavenly Father for the baptism with the Holy Spirit, and receives it, he finds that he then has the **peace of God**, God's own peace, the "peace that passeth all understanding". The bishop said "there is a new quiet of heart, a new restfulness of soul." So many good Christians are hurrying around, always in a fluster, never quiet outside because they do not have the peace of God within. One will not do less service after this experience, but he will do better service, for it is true in the spiritual life as well as in Nature that "still waters run deep."

X. There is a **quick amen to all God's will**. That petition of the Lord's prayer, "Thy will be done", ceases to be a mere formality. It is a real prayer. To do that will on earth as it is done in heaven means to do it **immediately, constantly and gladly**. The bishop said he found a "new quickness of consent to all that I think to be the will of God." There was consent

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before, but it was not immediate at times. Sometimes it conflicted with the human will. Now, all conflict has ceased. It is a pleasure to mind God, a delight to say Amen to ALL His will.

XI. It is an experience **Worthy of a Testimony**. In altogether too great a degree the note of personal testimony has ceased in the church, both from the pulpit and the pew. This is always a sad state of affairs. The vision that John had on Patmos included a view of the victorious saints in heaven. He was told that they overcame the devil "through the Blood of the Lamb, and by the word of their testimony." A testifying church is always a live church. The value and power of a simple testimony is illustrated by this of Bishop Oldham's. It is not in any sense an attempt at theological exposition, but see how much truth it contains! And the great value of it lies in the fact that he gives God the glory for the work done in his heart. If this is not done, and others see our lives with these various attributes which we have described they will give us the credit instead of giving it to God, and they will think that the Gift of the Holy Spirit is not for such as them. One good, honest, earnest testimony like this is worth more than a thousand sermons on holiness if preached by a man who does not

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have the experience. Here is where we can all be preachers of the Word.

XII. This life is a **life of praise**. Notice how the bishop closes with a hallelujah to express the rising rapture of his soul. Well, friends, that "rising rapture" is not limited to bishops. It is for everyone who will meet God's conditions. Colonel Brengle says: "I proved this over 25 years ago, and ever since I have been walking in a day that has no setting sun, and everlasting joy and gladness have been on my head and in my heart. Glory to God!"

We thank thee, our Father, that thou art no respecter of persons, and that thou givest thy Best Gift to all who really hunger and thirst after righteousness. Help us not to limit thy working in our hearts by the acceptance of any false standards, but in true humility and with full consecration, let us receive the Holy Spirit, Now. For Jesus' sake. Amen.

Reader: "Have YOU received the Holy Spirit since you believed?"

CHAPTER VII

A GREAT PROPHET TESTIFIES

CHAPTER VII.

A GREAT PROPHET TESTIFIES.

In this testimony service we are conducting, we will now hear from Isaiah, the greatest of the ancient Hebrew prophets. His testimony is recorded in Isaiah 6. The dominant note of this testimony is that of definiteness. And in the first verse we note that this experience came at:

1.—A Definite Time.

It was in the year that King Uzziah died. That was a year of crisis for the young prophet, who was about twentyfive years old. Uzziah had been king of Judah for fifty years, and his reign had rivalled Solomon's in glory. It had given great promise of becoming the fulfillment of the ancient promises of Jehovah to Israel, and all the enthusiasm of the youthful prophet was thrown into his vision of hope for God's chosen people. He had his eyes upon the nation, and to a certain extent the nation was an end in itself. As that nation was a politico-religious organization, it held a place in Isaiah's affection and ideals similar to that which the

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organized church holds in the lives of many Christians today.

But in this particular year King Uzziah died, a leper, an outcast, with the condemnation and punishment of Jehovah upon him. And the young prophet saw his cherished ideals crashing about him as so many idols. It was well for him that in this time of soul crisis he had:

2.—A Definite Vision of God.

He says: **“I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.”** He does not mean that he saw God with his physical eyes, for no man has had such a vision. Seeing here means more than such sight. It means that this was the definite time when he saw that his faith should be placed in God alone, that it should be transferred from the nation, even that nation which was God’s chosen people, and fixed on God Himself. He **“saw the Lord high and lifted up”**. The tragedy of so many youth is that in a time of crisis like this they look around or down, and therefore do not see the Lord, for He is high and lifted up. Such wrong vision results in wasted lives of men and women who might otherwise have been true prophets of the Lord. If the church fails,

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or some individuals prove untrue, then there is no use of one's wasting his efforts any longer. Let him get into business and get something worth while out of life. Let him find comfort in material things. That is the devil's philosophy, and he finds altogether too many disciples among the Lord's youth. But Isaiah looked up. And what a vision he had!

It is indeed useless to preach a gospel of salvation to a people who do not believe they need it. But there is nothing that will bring on the conviction of that need in men's hearts so vividly as giving them a fresh sense of the divine holiness. That was the result in the heart of this prophet of God. He was a good man, a chosen prophet, a mouth-piece of Jehovah, but when he got a vision of the Divine holiness, he had another vision. That was:

3.—A Definite Vision of His Own Need.

“When amid rocking temple, and smoking altar, and answering voices, Isaiah, like Moses, is permitted to see the skirts of the Divine presence, his lips must be purified with a coal of fire before he is fit to be the kind of messenger God wanted.” The contrast between his own righteousness and the holiness of God is

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so excruciating that he cries out: "Woe is me, for I am undone, because I am a man of unclean lips." This uncleanness of lips is his way of expressing that condition of the heart which David mentions in the fiftyfirst Psalm; that crooked, warped moral condition with which he was born. That thing within him which responded to the outward temptation to evil, that same thing which Paul so vividly described in Romans VIII, when he cried out, "O wretched man that I am, who shall deliver me from the **body of this death?**" David cried to God, "**Create in me a clean heart**"; Isaiah cried, "**Woe is me**", and Paul cried out for deliverance from the "**body of death**". The presence of inbred sin in the heart, when revealed in contrast to God's own holiness, brings a cry for freedom from the evil thing. This was on Isaiah's part:

4.—A Definite Prayer.

While not put into the formal terms of an ordinary prayer, it was the heart cry of a desperate man, and that is God's standard for judging of the reality of our prayers. Beautiful words and high-sounding phrases do not count with Him. It is the soul's sincere desire that He looks at.

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Isaiah saw not only that he was a man of unclean lips, but that such a condition was universal. He said: "**I dwell in the midst of a people of unclean lips**". Having pronounced "woe" upon himself, he is able to pronounce "woe" upon them. The trouble with many preachers is that they do the latter without having done the former, and the results are distressing.

5.—A Definite Answer.

And God did not keep Isaiah waiting long. None of the struggles of many years' waiting here. None of the teaching that one must constantly fight against this unclean thing until physical death releases one. No. For Isaiah tells us that one of the seraphim **flew** to him. God wants to answer prayer instantaneously. He will do it just as soon as our hearts are in such condition as Isaiah's was when he cried out "**woe is me**".

And that fiery creature, the seraph, brought a **live** coal from God's own altar, a coal so hot that altho he himself was of the substance of fire, he had to handle it with the tongs. That is a striking figure of the fire of the Holy Spirit which He uses for the baptism of Christians. It is the hottest fire in the universe, the only

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fire hotter than hell fire. And such a fire is needed to burn from the heart the dreadful thing we know as sin.

6.—A Definite Result.

And the result of this touch with the live coal was definite, too. It was both internal and external. Internally, this uncleanness of soul was cleansed away. The seraph told him: "**Lo thine iniquity is taken away, and thy sin purged**". What a marvelous cleansing that is!..

And the external result was that he **also heard** the Lord calling for a messenger. Probably the Lord had been calling for some time, but because of the wax of carnality in his spiritual ears, he had not heard the call. Now, after his deliverance from carnality, he **also hears**. "His call to service is the authentication of the cleansing process. His interest is transferred from himself to God." This is what always happens to those who are definite in their experience with God's grace and cleansing power.

Gracious Heavenly Father; grant that I may avoid the misleading bypaths of indefiniteness, and may get into the middle of the

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highway of holiness with a definite vision of Thee and of myself and of my need, and may pray definitely, and receive definitely thy Holy Spirit's cleansing power in my heart at this definite time, Now. For Jesus' sake. Amen.

Reader: "Have You received the Holy Spirit since you believed?"

CHAPTER VIII
THE PENTECOSTAL EXPERIENCE
ITS NECESSITY

CHAPTER VIII.

THE PENTECOSTAL EXPERIENCE. ITS NECESSITY.

Let it be clearly understood that this Fulness of the Spirit is not something different in quality from the experience of a Christian who has not yet had his Pentecost. The difference is not in the quality, but in the quantity. Every Christian has the Holy Spirit in his life from the moment of conversion. But the emphasis of the New Testament is on the **fulness** of the Spirit, and the question a Christian should ask is not, "Have I the Holy Spirit in my life?", but rather, "Have I the Holy Spirit in His fulness?" Is He like a well of water to which others have to come and draw from it that which is needed to quench their thirst of soul? Or is He in our lives like a great, flowing river that ministers to life on both banks and blesses all with it comes into contact? Jesus wants us to have "**rivers of water**" flowing from us in spiritual power, and such is the effective figure He used on the great day of the Feast when He spoke of the Holy Spirit who was to be given in such fulness after Christ had ascended on high.

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1.—Needed for Growth.

In the past three chapters we have been stressing the testimonies of some who have received this wonderful fulness in their hearts. Jesus told His disciples that after the Holy Spirit came upon them they would be witnesses for Him. The fact is that in a very real sense we are already witnesses, whether we will or not. The danger is lest we should be witnesses without the power. Many have thought that spiritual power is a development which will increase by their own efforts and training, but the fact is that it is an **endowment**, a specific gift from God. After receiving this endowment we shall find that it is capable of great increase if we give it faithful use. But the first essential is that we shall have something which we can develop. And the pentecostal experience is a necessity in order that we may properly grow in grace and be efficient witnesses for Jesus Christ.

2.—Needed to Save Us From Backsliding.

This is simply the negative expression of the first mentioned need. For if we do not grow in grace, it is most certain we shall backslide in heart. There is no place for a stationary Chris-

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tian. He must move, either up or down, either forward or back.

Dr. S. A. Keen said: "Is it not usual, soon or late, after one has been born of the Spirit, that the flush of its new-found gladness, the sweetness of its new-born peace, the brightness of its clear acceptance, begin to fluctuate and to abate? The fine gold becomes dim; zeal loses its edge; prayer languishes; duty is a load, worship a task. All this, too, when there has been no conscious abatement of purpose, or lapse of faith, or intentional disobedience. What is the explanation of this not exceptional, but common experience? Making all due allowance for diversity of temperament, and that emotional states cannot continue long in a high key, and for the heaviness that severe, protracted temptation brings, yet none or all of these will account for the dulness, emptiness, and unfeelingness which seize the experience of the convert somewhere within twelve months of his new life in Christ." This is not backsliding, for it is usually when the convert is anxious about his own spiritual condition, but it is a critical time when there is grave danger that the soul will slip into a backslidden state, as all too many do. The secret cause of this trouble is the presence of **inbred sin** in the soul, which

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wars against the Spirit, so that we may not do the things that we would. Colonel Brengle, speaking about this period, says: "The Christian will find a big, dark something in him that wants to get mad when things are against him; something that will not be patient; is touchy and sensitive, wants to grumble and find fault; is proud and shuns the shame of the Cross, sometimes suggests hard thoughts against God, self-willed, ugly, sinful. He hates this in him and wants to get rid of it, and probably condemns himself for it."

A little boy only eight years of age had been soundly converted, and lived as he felt Jesus would have him. So true was he to his new Friend and Savior that his parents could not help noticing the difference even in the life of so young a child. What was the mother's surprise one day to hear this boy say to her: "Mama, I'm tired of living this way". "Why, darling, what's the matter now?" "I want to be good all the time", said George. "You tell me to do things, and I go and do them, but I feel angry inside. I want to be good all the time, on the inside as well as on the outside."

This is the desire of the truly regenerate heart, and unless there is deliverance from this cursed sin within, the convert will find at last

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that he is truly backslidden in heart, for he will be filled with a love for his own ways instead of God's ways, and in times of testing will be unwilling to obey God. At first, it will be only occasionally, but eventually he will habitually give way to inward sins and unholy desires and tempers. He will find also that that eager impulse of his newly regenerated soul to invite others to come to Jesus for salvation has declined, for his loyalty to Jesus has wavered and finally grown cold.

Now, if the convert be rightly instructed at this crisis, instead of reaching a backslidden condition of soul, he will learn that this deadening, hindering influence in his life which he fights so hard is a spiritual poison. But bad as is that poison, there is an antidote for it, and that is the Baptism with the Holy Spirit. If he accepts the application of the antidote, (and it must be an internal application), he will then know in very truth what Ezekiel meant when he told about the "new heart and the new spirit".

And why should we doubt His power in this regard? The great preacher, Charles H. Spurgeon, was once riding along a highway, laughing at the top of his voice. A friend met him and asked: "Why are you laughing so?" "O", said Mr. Spurgeon, "I was just thinking

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about "My grace is sufficient for thee', how big grace is and how little I am, and I could but laugh outright for joy."

Blessed Holy Spirit, come in and take complete possession of my life now. I have entertained Thee as a welcome Guest. Now I want Thee to be the Head of the house, and to control all, to abide permanently in my heart. Thy grace is sufficient for all my need. Come with all thy cleansing, quickening power. Remove that hindering sin, and fill its place with thine own gracious presence. For Jesus' sake. Amen.

Reader: "Have you received the Holy Spirit SINCE you believed?"

CHAPTER IX

**THE PENTECOSTAL EXPERIENCE.
ITS NECESSITY (Cont'd)**

CHAPTER IX.

THE PENTECOSTAL EXPERIENCE ITS NECESSITY (Cont'd).

In the previous chapter this pentecostal experience was considered a necessity, 1. For Growth, and 2. To keep us from backsliding. It is also a necessity from the standpoint of service.

3.—For the Best Service to Others.

It is truly marvellous how many opportunities one has to help others who are dissatisfied with their Christian experiences, when one has entered into this blessed Fullness of the Spirit. Many sincere Christians who are engaged all their time in Christian service in the homeland or in the foreign field, are hiding aching hearts and unsatisfied longings of soul under cover of a multitude of duties and in the midst of apparent success.

A bishop in India found a young woman missionary who, altho she had made an unconditional surrender of her life to God when she went to the mission-field, found that she had

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taken her bad temper along with her. He told her of this new life into which he had entered, and showed her how to receive the experience in her own heart. She entered, and some three months later the bishop received a letter from her in which were these words: "I wanted to write you at first, but I was afraid it would not last. But it has lasted, and now I must tell you about it. Just as an illustration of what I mean, do you know that for three months now, not only have I not slammed the door in the face of those stupid Indian servants that used to get on my nerves so, but **I have not even wanted to, not once in three months.**"

What a privilege this bishop had leading this harassed missionary into a place of such spiritual victory! For that is the miracle of Full Salvation, not merely abstaining from slamming the door, for politeness or self-control or shame may keep us from such an action, but the **not wanting to**, that is the miracle. But it is just the kind of miracle God is waiting to work in every believer's heart who is willing to let Him have His way.

When Bishop Oldham returned to the United States, he was giving his testimony in the course of an address to Christian workers at a special conference, and the editor of the Sunday

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School Times, one of the most influential religious periodicals of the country, went up to him after the meeting and asked for the privilege of a private conference. It was granted. Mr. Trumbull told the bishop that he had heard him speak that afternoon about a life where Christian victory was complete and constant. He said he was interested and wanted more light on the subject. Bishop Oldham showed him the way, and he entered. And what have the results been?

That paper has struck a new note of devotion and definite evangelism, and is being blessed by God to thousands of readers of all denominations in many countries. Not a week passes without some stress in article, editorial or illustration being placed on this life of victory. And out of the editor's experience and testimony has developed a demand for the establishment of Victory Life Conferences in different parts of the United States and Canada, and some requests are awaiting his ability to conduct such conferences in the foreign fields. One of these conferences is known as the Princeton Conference. That such meetings are not mis-named "Victory Life Conferences" is evidenced by the following testimony quoted from the report of one held at Princeton.

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A gray-haired physician past seventy years of age said to one of the workers, "I have come to Princeton for just one thing, **Victory**, and I've got to have it."

"Then you'll get it", said the other. "God will give it to you."

He noticed an odor of tobacco as he spoke to the man, and was a little surprised, because as a rule a man who has gotten to the place of hunger for this experience has passed the point of surrender to that filthy habit. But he said nothing about it. Early one morning, the doctor met him and said, "I had a great victory last night. I had been fighting the tobacco habit. Last night in our prayer group I pulled a cigar out of my pocket and laid it down before the doctor, and said, I'm fighting that, Doctor."

A little later another man said to me, "Why do you fight it?"

"Because I ought to give it up."

"I would not fight it if I were you." "Why not?", I asked in surprise.

"Because it is not a good thing to fight it. It's really distrusting God to fight tobacco. Why don't you just trust the whole thing to God?"

"Well, we three went down on our knees, and we talked very plainly to God about it. It's

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all over now. It's gone. I awoke for the first time in sixty years without even a desire for tobacco. And that is quite a wonderful thing when a man has been smoking from twelve to twenty cigars a day for over fifty years."

And so the good work goes on. The person who has found this fulness of the Spirit is able to tell others about it, and thus render to them the best possible service one can do for another. They in turn will tell others, and no one except God knows how far a simple testimony to His power for a victorious life may help in blessing other lives and in extending His Kingdom. For this "new wine" cannot be contained in the old bottles of national, racial, or denominational brands, but bursts them and runs out in blessing to all who will partake.

O Lord Jesus, help me to see my need of this Fulness of the Spirit in order that I may be of the largest possible service in thy Kingdom, that I may have something in my spiritual cupboard to give to the hungry wayfarer who asks me for bread. Both for his sake and for mine, but most of all for Thy sake, give me this Fulness of the Spirit, Now. Amen.

Reader: "Have YOU received the Holy Spirit since you believed?"

CHAPTER X
THE PENTECOSTAL EXPERIENCE.
ITS RESULTS.

1. A Life of Victory

CHAPTER X.

THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

1. A Life of Victory.

In the beginning of the Old Testament we read the story of the temptation of the first Adam, and in the beginning of the New Testament we find the story of the temptation of the second Adam. The first story is a story of defeat. Man preferred his own will rather than the will of God. His sin was not that of eating an apple nor any other kind of fruit. His sin consisted in his self-assertion, his selfishness. In other words, he did not love God sufficiently to obey Him.

A Condition Universally Recognized.

And in our lives this same sin has been repeated many times. St. Paul knew it well when he wrote that "because of the disobedience of one man the many were made sinners." The wise men of all ages, of all countries, and of all religions have recognized this universal condition. King David, whom the Bible calls "a

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man after God's own heart", prayed to God. "Create in me a clean heart". And the prophet Isaiah said: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips". And St. Paul in his epistle to the Romans, in describing this condition of the human heart, cried out: "O wretched man that I am! Who shall deliver me from the body of this death?"

And it has also been true that the teachers of the other religions of the world have demonstrated the necessity for the purification of the heart and have advised various ways of accomplishing it. Some persons make long pilgrimages to a temple or sanctuary; others give large sums of money for some religious building or monument; and others maltreat their bodies like the religious fakirs of India, some of which keep a hand raised in the air until they have lost the power to remove it, and the arm remains fixed in the uplifted position.

All these different classes of people think that such actions will help to relieve them of their sins, but neither these nor any other works of sacrifice are able to effect a purification of the heart. Still men prefer to do such things and even more than these rather than to have their own wills changed so that they will obey God's will at all times.

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A Sinful Nature.

This sinful nature within men's hearts manifests itself in anger, malice, lying, and unclean words and deeds. And it is manifested so early, too! Even children under two years of age show such a spirit many times. In them we see manifested this sort of anger, for example, when they do not receive their milk at once, or when someone refuses to give them some toy, or when they are deprived of some desired thing. Of course the little children are not morally responsible for such actions, but their nature is in itself sinful. The writer's little girl of only seven years of age asked her mama, "Mama, why is it easier to do naughty things than it is to do good things?" And she is a preacher's daughter, too!

This question of the little girl is also the question which bothers men as well. The story of man is a story of defeat from the time of Adam to that of Jesus Christ. Man met the devil and was defeated. And all his progress in the arts, in literature, in the sciences and in government did not change the sinful condition of his heart. On the contrary, these very things were often employed in the devil's service, and in the cities where material civilization was most

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advanced, such as in Athens, Corinth and Ephesus, the most horrible sins were made part of the religious worship of the people. It really looked as if the devil was the ruler of this world.

A More Attractive Picture.

But we do not have to look at only the picture of evil. There is a more attractive one for us in St. Mathew 4: 1-11. Here we read the story of the conflict between the devil and Jesus Christ.

It is true that when the devil tempted the first Adam in the garden, he defeated him, and in that fall, Adam dragged down the whole race with him. But when the devil tempted Jesus in the wilderness, he found a man whom he could not ruin. On the contrary, this second Adam ruined the devil. And we rejoice greatly because of this victory, because Jesus Christ is the head of the new race, and when He defeated the devil, he raised all the new race with Him, and we can have a part in His victory. We do not need to fear the devil now. But we may have constant and complete victory over him through the power of Christ, our Savior.

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The Temptations of Jesus.

Let us look for a moment at the temptations which Satan used with Jesus. Was He tempted as the Son of God or as the Son of Man? This question is an important one for us to have answered. If the devil had been conquered by infinite power; if Jesus had used His omnipotence to overcome him, then he would have been able to retire without shame; for who can resist omnipotent power? Not even the devil can do that, and his defeat under such circumstances would have no special value for us, for we are not sons of God as Jesus was, and do not have the omnipotent power which He was able to wield.

But if Jesus met the devil as the Son of Man, and got victory over him in that capacity, then we have reason to rejoice, for in such a victory there is much hope for us in our temptations.

Jesus was tempted during forty days, but the Bible refers to only three temptations in detail. However, those three are enough, for every class of temptation is included in them. In the first, the devil said: "**If thou art the Son of God, cause these stones to be made into bread.**" Jesus was very hungry after those forty days of fasting. So Satan tempted him

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in the realm of his bodily appetites, in relation to Himself.

The second temptation from the pinnacle of the temple was in the realm of religion, in His relation to God.

And the third temptation was in the realm of ambition, in His relation to others. These three relations, with one's self, with God, and with others, include all classes of temptation. But Jesus did not yield to a single one. How did he resist them?

You will recall that before He went to the desert, Jesus had been baptized, and as He came up out of the water, "behold the heavens were opened, and He saw the Spirit of God which descended like a dove, and rested upon Him. And behold a voice from the heavens which said: "This is my beloved Son, in whom I am well pleased." The devil tried to get Jesus to doubt this heavenly testimony. And he also tried to tempt Him as the Son of God. He said: "If thou art the Son of God; if thou art the Son of God". But Jesus was determined to conquer the devil not in His capacity as the Son of God but as the Son of Man. And in the conflict He used only such methods and means as men may use. Herein lies the importance for us of His victory over temptation. Let us ask

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again how He won, for this truth fills us with hope of victory over all our temptations.

Two Important Facts.

Of course the victory was a spiritual victory. It is not necessary to argue any further at this point. But there were two important facts connected with it. The first was that Jesus was baptized with the Holy Spirit, and that He resisted the devil and his temptations in the power of that experience. It is very important that we, too, follow the divine order. The baptism with the Holy Spirit is the first essential. You will recall that Jesus came not to baptize with water but with the Holy Spirit, and that His last commandment to His disciples was that they should not depart from Jerusalem until they had received the promise of the Father. And when St. Paul arrived at Ephesus, his first question was not about the amount of money in the treasury, or their new church or school, but **“Have ye received the Holy Spirit since ye believed?”** These and many other passages demonstrate that in the New Testament the Baptism with the Holy Spirit is of first importance.

The second fact is that Jesus used the “sword

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of the Spirit" to resist all the attacks of the devil. This "sword" is the "word of God". Jesus had and used only the words of the Old Testament, but we have those of the New Testament as well. When this "sword" is used by a man who is filled with the Holy Spirit, he will always gain victory over Satan and over sin.

An Inner Power.

The difference between the experience of a Christian who has not received the fullness of the Spirit and one who has is well illustrated by the story of Ulysses and the sirens. You will recall that the sirens were able to sing so sweetly that they enchanted all who heard them, so that men would leap into the sea and be destroyed by them. When Ulysses traveled by those islands, he filled the ears of his mariners with wax so that they would not be able to hear the fatal music, and then he had them tie him to the mast with knotted ropes. He told his mariners not to pay any attention to his commands when they were passing the islands and he was listening to the siren's music. When he heard them sing, he too wanted to jump into the sea and go to them as so many other

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victims had previously done. He commanded, and beseeched his sailors to loose him, but as they could not hear the entrancing music, they refused to obey him. And thus they passed the islands in safety. This is a good illustration of the life which is protected with good resolutions and laws, and has a real desire to do right, but still retains the sinful nature within.

But this life of victory, such as Jesus lived, is not like the experience of Ulysses with the sirens. It is more like the experience of Jason who also had to sail by those islands. But he obtained a real victory. He took Orpheus, the sweet singer, with him. And when they heard the entrancing music of the sirens, he told Orpheus to start singing. Orpheus sang so divinely that the sailors were enchanted with his music and listened to the sirens with disgust, for their songs could not even tempt them when Orpheus was near.

Ulysses and his crew overcame the temptation by means of outside forces which they imposed upon themselves, those of knotted cords and wax. But Jason and his companions conquered the same temptation by means of that which they had within them, for they had music within their ship which was more entrancing than the sirens were able to make.

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And thus it is in the kingdom of God. One does not need some exterior law, because the will of God reigns supremely by reason of the interior life. Behold the secret of the victorious Christian life! The joy of the Spirit exceeds all the joys and pleasures of the senses.

With such an experience a Christian is no longer tempted to attend the theater or the dance or play games of chance. He does not need any laws against such things, because he finds that they interrupt the most intimate communion with God, and he values that communion more than anything else in the world. He does not need the diversion of the theater, for he has the joy of the Spirit in his heart. He does not need to go to the dance, for the dance is in his heart rather than in his feet. He does not play the lotteries with the hope of receiving a great prize, for he already has the prize of Full Salvation, the greatest and most precious possession one may have.

But before he was baptized with the Holy Spirit things were somewhat different. Altho he loved Jesus and wished to do His will continually, he still had in his heart the desire for these wordly diversions as well. There were two loves in his heart, the love for Jesus Christ and the love for the things of the world, things

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which certainly do not aid in the development of the spiritual life. But now he has only one love, and that is his love for Christ. And like the mariners with Jason, such a Christian is so enchanted with the music which the Holy Spirit produces in his soul that he listens to the music of the worldly sirens with nothing but disdain.

Some Practical Questions.

How it is that the Holy Spirit is able to effect such complete victory in the life of a human being, I am not able to explain, neither do I know, but that He is able to do so I know well by reason of more than ten years of such a blessed experience which He gave to me some years after I was converted. What a marvelous and complete salvation this is! Why do we permit ourselves to be contented with anything less than that which we may possess, with anything less than God earnestly desires we should have?

Jesus said to His disciples that after this Spirit baptism they should be **“witnesses for Him in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth”**.

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The purpose of this baptism is to make us witnesses. What kind of witnesses are we? The people do not read the Bible very much, but they do read our lives. We are their Bible. What do they find? Do they see constant and glorious victory over all sin? Do they see in us such lives as attract them to Jesus Christ? The people know little or nothing about personal communion with God. Do they see the results of such a communion in our lives?

My friends and brethren in Christ: **“Have You received the Holy Spirit since you believed?”** Are you able to use the Sword of the Spirit with such effectiveness as to have complete victory? Is there only one love in your heart, the love for Jesus Christ? Or is God able to see within your life and in your heart some remains of sin or of selfishness? Are the temptations at times able to overcome you? Would you not like to have an experience which is full of constant and complete victory over all sin?

Let us ask the Lord now for the baptism with the Holy Spirit and fire so that our hearts may be cleansed by Him, and we may have that divine power in our lives which will enable us to lead others to Jesus Christ as their Savior.

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Dear Lord, Thou knowest how often I have been so miserably defeated in my conflicts with the evil one. Oh, my heart longs with intense longing for this life of complete and constant victory. Send thy Holy Spirit to baptize me now with cleansing fire so that my heart may be pure in thy sight, and to endue me with His own power and presence, so that I may be of help to other needy souls. For Jesus' sake, Amen.

“Have ye received the Holy Spirit since ye believed?”

CHAPTER XI

THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

2. A Life of Power

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THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

2. A Life of Power.

“That ye may know... the exceeding greatness of his power to usward who believe according to the working of his mighty power which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places.” Eph. 1:19-20.

“But ye shall receive power after that the Holy Spirit is come upon you.” Acts. 1:8.

In these two passages of Scripture we learn of the **degree** and of the **Source** of spiritual power. In the first we have a part of Paul's prayer for the Ephesian Christians, a prayer which needs to be offered for the Christians of today just as much as in that first century of the church.

A study of these and kindred passages will show the student that Paul is praying that the

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Ephesians may have the personal knowledge and experience of the same power which Jesus promised to His disciples after the Holy Spirit should come upon them. That power was sufficient to overcome death, to bring forth Jesus from the tomb, and to raise Him to the right hand of God. In other words the degree of power which is available in the life of a Christian is measured by the standards of the resurrection and ascension combined. One could not go further than this in expressing power.

But while we wish to realize this greatness of power to our utmost capacity, we must not allow ourselves to be carried away by any foolish winds of doctrine. The gift of the Holy Spirit does not make the Christian a miracle worker who will be able to astound the people with his wonders. Too many have their eyes upon the outward manifestations rather than the inward reality. The love for the spectacular is so strong as to exclude to some degree the reality of the spirit. For this reason some have strayed from the true faith and have emphasized noise, gifts of healings, the gift of tongues, and various other nonessentials. They forget that the gift of the Holy Spirit renders the Christian a wonder of divine grace, but such a wonder that the attention is to be focussed

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not on the Christian but on God who did the work.

Power for Witnessing.

Jesus said that we should be witnesses, — witnesses not for ourselves but for Him. And the Holy Spirit is that power for witnessing. Such witnessing is by word of mouth, such as can be expressed in personal testimony both in and out of church, by teaching others the way of holiness, by preaching, and by the printed message. It is also by the quiet, steady influence of a life “hid with Christ in God”. Instead of enduing the believer with a supernatural intellectual power by which he can prove the doctrinal and philosophical truth of Christianity by sheer force of argument, unanswerable because divine, the Holy Spirit endues him with a power for everyday living, a power to let men see and feel the living Christ. This is what Paul meant when he called the disciples “living epistles, known and read of all men”. This is what Mr. S. D. Gordon means when he calls such witnessing. “The Gospel according to You, bound in shoe-leather.” Such living in the power of the Holy Spirit is the best possible evidence of the reality and desirability of Christianity.

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Power for Service.

This life of power is a positive life. It has something on hand for others. It is not always living on the very edge of spiritual starvation or impotence. When the friend comes in the night, lost in the way, and asks for bread, he finds something in the cupboard. It means that in addition to possessing power over sin and self, in addition to enjoying a life of personal victory, such a Christian possesses as well power for service.

There are altogether too many people who seem to have the idea that Christianity is merely a method of escape from some dreadful hell in the hereafter, a sort of life-insurance or fire-insurance policy which will be worth having in a time of need, but beyond that personal safety there is no need for appropriating spiritual power in a personal way. All that needs to be done in the way of evangelizing the world and uplifting our fellowmen can be done by money. And with such a false, unspiritual, unchristian view of life, the church goes on repeating the Apostles' Creed in which she affirms in the most orthodox manner "I believe in the Holy Spirit", but she continues to depend upon her own efforts, inventions,

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organizations, campaigns, and finances as if there were no Holy Spirit. He is not taken into account at all.

In a certain section of Africa the missionary in charge had imported a gasoline engine for use in pumping water for his irrigation project. The people gazed in wonder at this machine doing the apparently supernatural work of bringing water where it was needed. The machine was left standing where it had been used. What was the surprise of the missionary some days later to return to his engine and find it surrounded by a large number of the natives who were worshipping it as a new god. We can see some excuse for the poor deluded Africans, but how sad it is when intelligent christians will continue to do obeisance to some church machine or religious machinery rather than get into touch with the Divine Power through the Holy Spirit's baptism! Oh, that we might know "the exceeding greatness of his power to usward that believe"! What could He not accomplish if His people were really living lives of power!

Blessed Heavenly Father, forgive me for my petty ideas of Thee and of thy power available for my own life. Forgive me for permitting any-

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thing to serve as a substitute for thy Holy Spirit as the source of power in my spiritual life. Cleanse the choked channels between my heart and Thee, and let the flood of thy gracious power come into my soul. Grant that I may really and personally and immediately know the exceeding greatness of thy power toward me, so that I may be able to worthily witness for Thee and serve Thee, for Jesus' sake, Amen.

“Have you received the Holy Spirit since you believed?”

CHAPTER XII

THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

3. A Life of Joy

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“To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of Joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isa. 41:3.

“Restore unto me the Joy of thy salvation. . . Then shall I teach transgressors thy ways, and sinners shall be converted unto Thee.” Psalm 51:12-13.

The result of divine joy in the heart of a believer is presented in these passages in the full-orbed glory of its two-fold blessedness. The possession of joy such as God alone can give results in God himself being glorified. Men recognize that such persons are truly “the planting of the Lord”, for the kind of joy they possess is different from that the world has.

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They are "trees of righteousness" such as the psalmist described in the first psalm, trees of the Lord's own planting, and the credit for their beauty and fruitfulness will be the divine Husbandman's.

The second result was expressed by David when he so logically connected his possession of the "Joy of Thy salvation" with his own success in teaching transgressors God's ways. Note how positive and assured he is that there shall be good results. "And sinners **shall be converted unto Thee**".

These are Old Testament foregleams which point directly to the full noontide glory of the Day of Pentecost, when the waiting disciples were so filled and thrilled with the Holy Spirit that the critics in the streets accused them of drunkenness. There always have been, and always will be critics of any spiritual manifestation on the part of Christians. But the interesting point about that Day of Pentecost is not the criticisms of the critics, but the fact that in spite of them and their cavilling spirit, over three thousand hungry souls found God. These two Old Testament passages, one from a prophet, and the other from a prophet-king, had a splendid fulfillment on that day. And God has continued to bless His people with billows of

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joy which often flood the soul at the time of the reception of the Holy Spirit in His fullness, or at some later period in the experience.

Not Mere Emotionalism.

But while we recognize and appreciate this latter fact, let us bear clearly in mind that the kind of joy which results in the most positive witness to God's grace, and helps to win others to Jesus Christ, is not the wonderful rapturous joy which at times carries people out of themselves, but it is rather that abiding joy that bubbles up like a fountain in the heart, that is not disturbed nor hindered by spiritual drought around it, for its source of supply is inexhaustible. Such joy sustains a Christian in the time of deepest sorrow or hardest stress of trial, temptation or privation. Men who see one sustained like this in spite of untoward circumstances wonder about its cause, and often inquire.

The Christian who has not received the pentecostal fullness has joy in his heart; a divine joy, too. But it is imperfect, and is often affected by unpleasant circumstances or outward conditions. But this perfected joy which is part of the fruit of the Spirit, abides and sustains. The Christian who is thus sustained has within him a source of power to help in other lives, a

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power all too rarely appropriated by God's people. For the world is not happy. All its weary, feverish round of pleasure is but an attempt to find happiness. God has made man to be happy, and has given him a capacity for happiness which can only be satisfied by divine grace manifesting itself in this perfected joy of the soul. And the Lord needs witnesses to His grace, while the world needs samples of His power walking about as living epistles of His truth of full salvation.

There are so many people who have the idea that religion is a sombre, funereal thing, to be associated with graveyards, to be mentioned with bated breath, and to be endured as a duty rather than enjoyed as a blessed privilege. We heard of an old sister who went to an altar when the call was given for those who were not satisfied with their Christian experience. The preacher asked her if she wanted more religion, and she replied, "What I have now gives me so much trouble, I do not know how I could endure it to have any more". These people act as if religion gives them a pain or a sort of spiritual dyspepsia. Is it any wonder that the people who do not know Jesus Christ as Savior are not attracted to Him through such representatives?

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On the other hand, Dr. Daniel Steele said: "If you are living in a dry and thirsty land, let me tell you that there is a place of "broad rivers and streams where grace not in rills but in cataracts rolls". And Rev. Joseph Cook described this joy as "the solar radiance of the soul". It is "the sun that goes no more down", and "the moon that does not withdraw itself," the "everlasting light".

Affects Work and Play.

But there is also a personal side to this spiritual joy which comes to abide in the heart with the baptism with the Holy Spirit. The believer finds that his tasks become less irksome. He finds it a holy delight to serve God. The old irksome friction has gone, and an eagerness and enthusiasm equalling and even surpassing that of youth characterizes the service which he renders. Some preachers who have felt the burden of preaching almost to the point of discouragement, find that in this new, deepened, perfected joy preaching has become a holy delight, and they look forward eagerly to the next opportunity to proclaim the unsearchable riches of such a wonderful salvation. In the petty daily duties of the average

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Christian, the new joy lightens every task with a similar glory. The believer has found the satisfaction which Paul knew when he wrote about the privilege of being "workers together with God."

And the Spirit-baptized Christian has recreation, too. It is not at all necessary for him to be in a prayermeeting all the time. The social side of his nature is blessed as well as the spiritual side. But play has ceased to be a dissipation, an end in itself. It has become real recreation, and without any long-faced attitude of heart or mind the Christian plays in order to have the temple of the Holy Spirit in the best condition. He has fun, but not folly. And who has a better right to be happy, really happy, than a Christian who has received the Holy Spirit as an abiding guest in his heart?

Can you imagine what would happen if every one who claims to be a Christian really possessed such joy as we have tried to describe, and had it as a constant possession in his life? Would there not be many hungry hearts asking the way into this secret of happiness which the Christians had found? It is not our creed so much as our crankiness that keeps the world from coming to Christ. Let us permit the blessed Holy Spirit to eliminate the crankiness, and

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fill our hearts with divine joy. "Then shall we be able to teach transgressors God's ways, and sinners shall be converted unto Him."

Blessed Heavenly Father, forgive me for my crankiness and sourness of disposition, for the sorry spectacle I have presented to the world of thy power to save. Restore unto me the Joy of thy salvation through the incomming of the blessed Holy Spirit, now. For the sake of others, as well as for myself, and above all for Jesus' sake, Amen.

"Have you received the Holy Spirit since you believed?"

CHAPTER XIII
THE PENTECOSTAL EXPERIENCE.
ITS RESULTS.

4. A Life of Faith.

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THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

4. A Life of Faith.

“The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.” Gal. 2:20.

“Looking unto Jesus, the author and perfecter of our faith”. Heb. 12:2.

“Christ dwells in our hearts by faith.” Eph. 3:17.

“This is the victory that overcometh the world, even your faith.” I. John 5:4.

The pentecostal experience comes by faith, continues in faith, and results in faith. It is indeed a life of faith.

When the Christian came as an unsaved sinner to Christ for pardon, he realized his need for mercy, and by faith he laid hold of the crucified Son of God as a sufficient cause for pleading for mercy. In response to that faith, God pardoned his sins, and took him into His own family.

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But when the Christian who aspires after a clean heart comes to God for the baptism with the Holy Spirit, his faith lays hold of the living Christ on the Throne. It is the power, the almightiness of Christ, in which he now is interested.

The first time his vision was of Calvary; now it is of the Day of Pentecost. At first he wanted the bad record of his past sins washed away, blotted out; now he wants the causative force of those sins cleansed from his heart. His first prayer was like that of the publican, "God be merciful to me a sinner." His present prayer is like that of Jesus, "Father, glorify thyself in me."

But in each case, it was his faith that made possible the Spirit's applying to him the pardoning or the cleansing efficacy of the atonement. His faith was not in any sense a "work" meriting God's grace. But it was the expression of his will surrendering or consecrating to God so that God might work in him. It is in this linking of ourselves to the power and mercy of God, this opening the channel to our hearts so that He may send His Holy Spirit like a great river to cleanse away the sin of our hearts and lives, that we are able to "cleanse ourselves from all filthiness of the flesh and spirit."

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And as this life was begun in faith, so it must be continued in faith. There is the same condition of heart, the same complete consecration, the same appropriating faith necessary for its continuance as was needed for its reception. Many people make a serious failure at this point. They seem to think that salvation or sanctification is like a person shooting a revolver. There may be some hesitancy while getting the aim, but finally it is shot with just one effort. Then it is over with. There is nothing more to be done about it. But such an idea is utterly false, and leads souls into darkness and apostasy. We need to live by faith.

Doubts vanish.

One of the most blessed results of the incoming of the Holy Spirit in His fullness is that He purges away the dross of unbelief from the heart. Faith becomes a temper of the soul. It is no longer self-operative but it is divinely operated. One can say with Paul that "the life I now live in the flesh I live by the faith of the Son of God." Faith is the very breath of this fullness of spiritual life, and is as natural to the sanctified soul as is breathing to the body.

This does not mean that all questions are

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settled, that there will not be any more intellectual difficulties or doubts of one's own opinions or of the opinions of others. But it means that there will be no more doubts about Christ or his power to save to the uttermost. The question of His divinity ceases to be a question, and becomes a spiritual verity. There is such a conscious fellowship with Him that there is no room in such an experience for any Unitarianism or so-called Christian Science. Christ is both the source and the aim of our faith. We cease to be interested in mere theories or doctrines about Him. Our faith is centred in a Person. And when centred in such a Person, faith makes life glorious.

And how could a person who has had that den of wild beasts, that cage of unclean birds, his heart, cleansed by the incoming and indwelling of the Third Person of the blessed Trinity, doubt the miracle of the Incarnation of Jesus Christ? It surely was far less of a miracle for the Son of God to dwell in a spotless, sinless human body than for the Holy Spirit to cleanse our foul natures, and then take up His abode there. In the presence of this living, conscious miracle, the doubts about the miracles of the Bible vanish like the fog mists before the sunshine.

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Faith in the Bible.

And so the sanctified believer finds the Bible opens to him with new power and clarified vision. As he reads its pages with the eye of faith, he sees God therein as never before. And he finds an ever-increasing love for this written revelation of the Father, Son and Holy Spirit. It comes to him alive with inspiration and thrills him with its power.

Dr. Keen said that a woman once came to him and confessed that altho she was an earnest worker in the church, and converted, she did not love to read her Bible. She said: "I haven't a relish for it. I find that I prefer to read the magazines and the best authors and current papers. There must be something wrong. I know I ought to love the Bible."

"There is something wrong", he replied. You need that baptism of the Holy Spirit that will unseal the book, and illuminate its pages so that your soul will exclaim, "How love I thy law!"

About two months after she came to him again, and said, "O, the Bible is a changed book to me now! O, it is a new book, such a precious book! I only wish I had more hours in which to linger over its pages!"

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When asked the cause of the change, she replied, "I went with it open before me on my knees one day, and I said; "Give me, Lord, a heart to love and delight in thy Word", and there came to me such a view of its truth, and completeness of faith in it, and ever since it has been a glorious enjoyment to me."

Faith not Feeling.

While we have stressed somewhat the fact of the consciousness of the presence of Christ in the soul, we must not close without a word of warning against that stratagem of the devil which seeks to make feeling the basis of faith. Many good people lose at this point. They think that the lack of a conscious sense of spiritual ecstasy is sure proof that they have lost the Holy Spirit from their hearts. And the devil is right at hand to whisper this lie into their souls.

But let us remember that this is a Life of Faith, not of mere feeling. One may be filled with the Holy Spirit when he does not feel filled. But so long as his soul is wholly given up to God, and his consecration is complete, and his faith is implicit in the efficacy of the precious Blood, his heart is filled with the

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Holy Spirit, no matter what absence of conscious ecstasy there may be. The life that we now live, we live by faith, not by feeling. Thank God for whatever of good feeling He may send us, but let us **“look away unto Jesus as the Author and Perfecter of our faith.”** Otherwise we shall be like those miserable specimens of Christianity who go about on the mountain-top of ecstasy one day, and are down in the valley of discouragement for many days following. They are a source of unhappiness to themselves, and are misrepresentatives of Christ.

Heavenly Father, help mine unbelief. Help me to look beyond the things of mere feeling unto the One who is waiting to meet my faith with this wondrous grace, and the infilling with the blessed Holy Spirit. Dear Lord, I do believe, I now believe, that thou canst do this gracious work in my soul. Help me to believe thou dost do it, Now, For Jesus' sake. Amen.

“Have you received the Holy Spirit since you believed?”

CHAPTER XIV
THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

5. A Life of Hope

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THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

5.—A Life of Hope.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Col. 1:27.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:13.

“Every man that hath this hope in him purifieth himself, even as he is pure.” I John 3:3.

It was the apostle Paul who valued the glory of the future life so highly that he wrote to one church, “if in this life only we have hope, we are of all men most miserable.”

The heathen religions have their golden age in the past, but it is the glory of Christianity that it looks forward to a time when God will establish a kingdom in righteousness. In the personal sense this finds expression in the glory of life after the resurrection. Active and

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successful as Paul was, he felt it would be very much better for him to depart this life and be with the Lord in that glory. Yet he was willing to stay for the sake of serving others.

In this fullness of the Holy Spirit, one realizes as never before the strength and joy of that blessed hope of the Christian. One's heart overflows with love, not merely to a church or other organization, nor even to Christianity as an institution, but to Jesus Christ Himself. The sanctified believer abounds in hope, through the power of the Holy Spirit.

The Object of Salvation.

In fact, the original Greek in Rom. 8:24 may be translated, "for hope we were saved," signifying that our salvation, in so far as it is past, is but to prepare us for what is to come.

One may well ask: "What is hope? How does it differ from faith?" A study of the use of these two words in the Scripture will show that it is not possible to make any clear and sharp distinction. **Hope is simply faith directed toward the future.**

The Object of Hope.

And this future towards which our hope is directed is a future filled with the presence of

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the personal object of our heart's undivided affection, Jesus Christ. Leaving aside all technical discussions of the manner and program connected with the second coming of Christ, the Christian who has received his pentecost finds welling up in his heart an eager hope, a loving expectancy of the return of his Lord.

For as Paul told the Colossian Christians, it is Christ in us, who is the hope of glory. His personal presence in our hearts by this Spirit-baptism gives us a foretaste of the glory He has prepared for us in the future. And every one who has realized that presence in its fullness is **“looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”**

An Incentive to Holiness.

But this is no mere day-dreaming, visionary ecstacy which keeps Christians with their eyes on the heavens while they neglect the great duties below. No; it is a most practical incentive to holy living. For **“every man that hath this hope in him purifieth himself, even as He is pure.”** He realizes the absolute necessity of a pure heart and life in Christ's presence. He wants that kind of life to be his when the Lord

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shall appear. And he realizes that the best way to be sure of such a spiritual condition at the Second Coming of Jesus is to be sure of it now. Then it matters not whether He comes at noon or at midnight, today or tomorrow or in a thousand tomorrows. His heart has already received Christ a second time. He has already subjectively experienced the Second Coming, and like John at Patmos he says: "Amen, come quickly, Lord Jesus."

It is true that some good people find this personal, abiding presence of Jesus so unspeakably precious that they cannot conceive of anything better being provided for them, and so they confuse the Second Blessing with the Second Coming. Others, with an unusually clear vision of the marvellous glories of that Second Coming and of what it will mean for the redeemed, feel it is impossible for one to experience such glory except under the conditions which will exist at the coming of Jesus.

But there is no need of our taking either exclusive position. It is just like the Lord in His mercy to give His people a foretaste of the glory He has prepared for them. And in a very real sense, the one who has made such a complete consecration as brings to his heart this pentecostal experience, has entered into the

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same sort of spiritual condition and the same sort of personal relation to his Lord as will be realized universally in the final Kingdom of God. Why should not such a life experience in a personal way some of the glory and blessing which will later be experienced in a Kingdom way? On the other hand, why should the soul which has realized this glory in the inner life, think of limiting God's grace to the merely personal, and insist that the subjective is an end in itself instead of a promise of the grand objective of all Divine Redemption, which is the establishment of the Kingdom of God?

With such a recognition of the full truth, and such an experience of the full power of God, the sanctified Christian will not even be tempted to waste time and energy in mere date-fixing or idle speculation about the non-essential details of the program connected with the Lord's return. He will rather be in the spirit described by Peter who tells us we should be "**looking for and hastening His coming**". The love in his own heart which cries out for the early return of his Lord, will also urge him to do every thing within his power to hasten the time when things can be so as to make possible that return. Hope will find expression in loving service, in earnest intercession, and in deep-

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ened communion with Christ. This pentecostal experience fills the life with hope, with that "blessed hope", and the experience itself is an earnest of the realization of that hope.

O blessed Lord Jesus; help me to get the upward look, to feel the forward pull, and to realize the inward joy which this hope of thy coming inspires in the heart. Cleanse my heart from all that would tend to keep my interests wholly of the earth and on earthly things, and make me now a full-fledged citizen of that final Kingdom of Thine, in which Thou reignest without a rival. My heart opens for such a rule, now. Come King Jesus and reign there alone. Amen.

"Have you received the Holy Spirit since you believed?"

CHAPTER XV

THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

6. A Life of Purity.

CHAPTER XV.

THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

6. A Life of Purity.

“Create in me a clean heart, O God.” Ps. 51:10.

“Blessed are the pure in heart, for they shall see God.” Matt. 5:8.

“And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.” Acts. 15:8, 9.

In these three texts we have the same truth expressed in the three different dispensations. The first is the prayer of David after the prophet Nathan went to him and convicted him of the double sin of murder and adultery. David realized that the source of these outward manifestations of evil was in the heart, that there was an unclean principle or spirit there which must be cleansed away. This prayer was made in the dispensation of the Father.

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The second text is that given by the Son of God during His dispensation. Here it is not a prayer but a definite truth with universal application. "Probably Jesus was not thinking primarily of the same specific manifestation of impurity as was David, but He was thinking of the same general cause of that and all other forms of impurity. For He realized that all perverse and wayward moods blind the spiritual eye, and it is only by having the soul's windows cleansed that men can keep their spiritual vision of God clear."

The third is the historical statement of that which had actually happened in the new dispensation of the Holy Spirit, our present dispensation. Peter is testifying to the cleansing power of the Holy Spirit when He enters a human soul. And he was glad to tell the Hebrew Christians in Jerusalem that God did not limit this marvellous cleansing to them, but had treated the Gentiles in like manner.

Although the Scripture is so definite about this condition of heart as both desirable and possible in this life, there are many good people who do not understand the need of any specific heart-cleansing. They think that the "washing of regeneration" has already accomplished all the cleansing that God has for them. They

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wonder if we are trying to minimize the effects of that experience.

Rev. Joseph H. Smith some years ago went to a certain city to preach in the Methodist Church for ten days. During that time he lived in the home of a college professor. When the preacher explained to the professor about the cleansing of the heart, the professor was able to understand what he meant, but not so his wife. Altho the preacher tried to explain to her in the most careful manner, he could not succeed in making her see the need of a second work of divine grace. She felt that a person who was completely forgiven needed no more.

One afternoon, when he was in his room studying, he heard the professor's wife say to her little boy, a lad about four years old; "James, you are all dressed up to go down town with me. We are going to buy some nice things. Sit here for a few minutes, and I will be right down as soon as I am dressed. Don't go out into the street and play, or you will get all dirty. Will you promise to mind me?"

James promised at once, and prepared to wait for his mother. But sometimes the "few minutes" of a woman who is getting dressed are rather long, and the little fellow soon got tired of waiting, forgot his promise, and went

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out into the street. He sat down in the dust, and was having a fine time throwing the dust over his head and letting it run down over him. Just then his mother appeared all dressed to go down town.

When James saw his mother, he remembered his promise and was afraid of a whipping. He began to cry, and his tears ran down his face making little mud-puddles with the dust. Here was real sorrow for his wrong-doing. And he said, "O mama, don't whip me this time, and I'll never do it again." This was certainly both confession and true repentance, as well as a prayer for forgiveness.

His mother, seeing the sincerity of his repentance, promised not to punish him that time. This was a real pardon from his mother. Then James dried his tears, and a smile appeared on his face. This smile was the evidence of his acceptance of the pardon, and the evidence of his faith in his mother's words, and the joy which comes as a result of received pardon.

Then the preacher saw his opportunity for teaching the lesson. He hurried down stairs and said to the professor's wife; "Why do you not take James to town with you right now?"

"Because he is not clean enough to go with me," she replied.

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“Why not? Have you not completely pardoned him? And hasn’t he believed in your word of pardon? What more does he need then?”

To which the mother replied, “He needs to have all his clothes changed and to take a bath besides. I cannot take him to the city while he looks like this.”

“Ah!” said the preacher, “are you not able now to see the truth about which I talked to you the other day, Sister? James is your own son, and he believes in your pardon, and because of that he smiles with joy. But you say you cannot take your own son with you to the city even though he is completely pardoned, until after he has had a bath and a complete change of clothing. The pardon you gave him is not enough. He needs cleansing as well. Do you not see the spiritual truth, now?”

The mother looked at him a moment, and then said, “Why, yes, I understand it now. How stupid I was!”

And so it is with us. God does not only pardon us, but He also wishes to cleanse us and to clothe us with the pure white linen of holiness, so that we may be able to accompany him, and He will not need to be ashamed of us.

The baptism with the Holy Spirit cleanses our hearts from sin. The resultant life is a life

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of purity. Purity of thought, purity of speech, purity of deed, purity of love, all these make possible the constant spiritual vision of the blessed Master.

O Lord Jesus, forgive me for my stupidity and my pride which have kept me from realizing and confessing my need of a complete cleansing from the inward sin that taints my soul. "Wash me, and I shall be whiter than snow". Amen.

"Have you received the Holy Spirit since you believed?"

CHAPTER XVI

THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

7. A Life of Love.

CHAPTER XVI

THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

7. A life of Love.

“There is no fear in love; but perfect love casteth out fear.”

“For this is the love of God, that we keep his commandments; and his commandments are not grievous.” I John 5: 3.

Many good people are very much afraid of that word “perfect”. They feel that to use it for describing the condition of the Christian’s life is to seriously fail in humility. The real cause of this attitude is their misconception of the meaning and use of the word. Inasmuch as Jesus commanded us to be perfect, (Matt. 5: 48), and John tells in the above text about perfect love, it is important for the true Christian to be intelligent about such a vital matter.

Five Kinds of Perfection.

There are five kinds of perfection known to us.

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1. There is the Divine perfection, which only God Himself possesses, a perfection of knowledge, power, and love. This is not for us, of course.

2. There is the perfection of the angels. We shall never be angels, and cannot expect to have their grade of perfection.

3. There is the grade of perfection of human powers, mental, physical and spiritual, which the first Adam possessed as he came fresh from the hand of God. We cannot have this kind of perfection, at least in this present life. Sin has left too deep a scar upon our human faculties for such a perfection to be ours here. What God may do for us hereafter will probably equal or exceed that Adamic perfection. But it is folly to consider it as either an ideal or necessity now.

4. There is that perfection of present human powers of which some people have conceived, a perfection which leaves no possibility of mistake in judgment, or action, or word, or spirit. Such a person would be incapable of sinning. He would be much more infallible than even the Romanists claim for their pope. A few extreme errorists have at various times made such claims, but they have been both unbiblical and nonsensical in doing so.

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5. But there is a perfection, called Christian perfection, which it is possible and desirable to possess in this life. This perfection is the perfection of love. The supreme result, the all-embracing result, of the baptism with the Holy Spirit is the perfecting of the Christian's love for God.

He loved God before, or he would not have been a Christian. But his love was mixed with selfishness, and with fear. Much of his Christian service was accomplished as a duty and not as an expression of a heart overflowing with love. He was not afraid of God, but there was fear of the judgement, fear of death, fear of failure, fear of what others would think of him. But the perfecting of his love casts out completely this fear and dread. The presence of such fear is sure evidence that love has not been perfected. **“He that feareth is not made perfect in love.”** (I John 4: 18b).

Four classes of persons.

The great Bengel, one of the foremost commentators of the Christian Church, grouped all mankind into four classes.

1. **Those who are without fear and without**

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love. These are the defiant sinners who cheerfully contemplate the possibility of the worst hell described rather than obey the will of God.

2. **Those who are with fear and without love.** These are those who dread the final judgment, but refuse to love and obey God.

3. **Those who are with fear and with love.** These are the Christians who have not been perfected in love through the Baptism with the Holy Spirit.

4. **Those who are without fear and with love.** These are those who have been made perfect in love, and therefore have had fear cast out of their hearts. Death, judgement, failure, criticism of men; none of these inspire fear in the heart which overflows with love to God and man. It is such souls that dare great things for God. It is such Christians who inspire in others a great hunger and thirst after righteousness. It is such persons who possess that Divine courage which enables them to be on the offensive in the Christian warfare, to attack the citadels and strongholds of sin, and to overcome the devil in Jesus' name and through His power. O that the Church of God had a mighty host of this fourth class! Why will not God's people move up to their privilege

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in Christ Jesus? The Holy Spirit is here to do the work in their hearts, if they will but give Him permission.

In the classification by Bengel of all persons into four classes, we have also an epigrammatic history of the individual soul who has passed from his original blindness and hardness of heart to the place of conviction for sin and fear of its consequences, and by accepting Jesus Christ as his Savior, received the Divine Love in his heart, and later has accepted the baptism with the Holy Spirit, which has purified his heart from all fear and from all sin, so that there remains only love. This is the perfect love about which John writes. Perfect means complete. One who has perfect love has complete love, or is complete with love, that is to say, there is naught else in his heart but love.

But this love is not a mere sentimental attitude toward God and man. St. John tells us very distinctly that **“this is the love of God, that we keep his commandments.”** It would appear at first sight that this is not a great advance over the old dispensation of the law and the prophets. But notice how he follows it with the statement, **“and his commandments are not grievous”**.

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Love knows no burdens.

Why are they not grievous? Just notice how many things God has commanded us to do. We are to evangelize the world, to succor the needy, to cooperate with good government, to give liberally, to teach, to exhort, to persuade, to study, to work, these and many other things which will demand all we have of energy, physical, mental and spiritual. Yet to one who is perfected in love, these commandments are indeed not grievous. Love knows no burdens. Jesus said that His yoke was light, and yet it is a yoke. Paul said, **“I can do all things in Him that strengtheneth me”**. (Phil. 4: 13).

Ian Maclaren told of meeting a little girl about eight years old one day in the hills of Scotland. She was climbing a hill and in her arms was carrying a boy almost as large as herself. He was a chubby fellow, and her flushed face showed that she was making a great physical effort to get him to the top of the hill. Mr. Maclaren said to her, “That is a pretty heavy load you are trying to carry”. And quick as a flash the girl replied, “Oh no, sir; he’s not heavy. He’s my brother”. She had early learned the lesson that love knows no burdens.

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Some Evidences of Perfect Love

And so it is with the Christian. One of the first evidences of the baptism with the Holy Spirit is the realization of a depth and degree of love in the heart never known before. One brother testified: "Well, brethren, I cannot tell it. I love everybody God loves, and everything God loves. There is nothing in my soul but love, and my heart is on fire with love; glory to God!" He had heaven in his soul.

And this love finds expression in a passionate desire for the salvation and the sanctification of souls. David Brainerd, the great missionary, said: "I care not where I go, or how I live, or what I endure, so that I may save souls. When I sleep, I dream of them; when I awake, they are first in my thoughts".

Dr. Keen has well said that in this experience "our love for souls is a miniature fac-simile of God's love for souls". In other words, such a knowledge and love for Jesus makes the christian in his measure like Jesus. This was well exhibited in the life of the apostle Paul. Note his love for his enemies, (Rom. 9: 1-3), his tenderness towards the spiritual babes, (I Thess. 2: 7, 8) his love for the backsliding

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Galatians, (Gal. 4: 15-19) and for Christian strangers, (Rom. 1: 9-12). Note, too, how free he was from covetousness, (Acts 20: 33) and from the love of human applause (Gal. 1: 10; I Thess. 2: 4), his self-abnegation (Phil. 3: 4-8, I Cor. 10: 33). Compare this picture with that of the Saul who breathed out threatenings against the Christians. Something had evidently occurred in his soul. Yet this love of his was not a soft, spineless thing. Note how stern he was in rebuking sin in the church, and in insisting upon strict discipline. No, love is not all honey; there is some sand in it. The very intensity and quality of love makes it stern when dealing with that which is sinful, even while loving the sinner.

One does not need to use his imagination to any great degree to realize what would happen in the carrying out of Christ's program for redeeming a lost world, if the Church which He died to sanctify would be perfected in love. The world would have demonstrated in the most vivid and effective way what God expects of men and what He is able to do in them.

But in the last analysis we have to get down to the single individual. For while it is entrancing to contemplate the possibilities of such a church-wide response to God's call, and

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acceptance of the fullness of the Holy Spirit, each Christian has to settle the matter for his own life. Can he make any reasonable objection to this kind of perfection, this perfection of love? Can he do other than gladly accept such a marvellous spiritual power in his life? What do you say, reader?

O Lord God, thou knowest how very far removed I am from any degree of human perfection. Thou knowest how I bungle things, how hard it is to think clearly, to be free from prejudices, and to act consistently. But I am so eager to have this one possible perfection in my life. Lord, grant me thy perfect love, now. Enter thou my heart and cast out all fear and the sin which is the cause of fear. "Give me a new, a perfect heart, a copy, Lord of thine." For Jesus' sake. Amen.

"Have you received the Holy Spirit since you believed?"

CHAPTER XVII

THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

8. A Life of Fellowship.

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“Sanctify them through thy truth; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” (John 17: 17a, 21).

“If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I John 1: 7).

“And this is his commandment. That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” (I John 3: 23, 24).

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.” (I John 4: 13).

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The reader will notice that all the above Scripture quotations are from John. This is not because there are no other references to this fellowship with Christ, but because John was best qualified to write about it. The "disciple whom Jesus loved" knew from a personal experience as well as from theory, what such fellowship means.

In the quotation from Jesus' prayer, we find Him praying for the sanctification of the disciples in order that there might be this oneness in fellowship, such a oneness as is only equalled by that of Jesus and the Father. Jesus was not praying for **uniformity** here, on dress, speech, action, mode of thinking, or even in creed. But He was praying for a **unity** of spirit, and such unity is the result of the sanctifying work of the Holy Spirit in believers' hearts.

And the reason He so earnestly desired this unity among his disciples was not merely for the ecstatic joy that would result from such a fellowship with Him and with one another. That seems to be thrown in as one of God's gracious by-products, one of the overflowing blessings, but not as the ultimate purpose of the unity. Jesus wanted and still wants this unity among His people in order that the

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world may believe that He is the Christ sent from God, and thereby might come to have eternal life through faith in His name. What a pity that his followers have not been willing to cooperate with Him in this! Has anything else so hindered the coming of the Kingdom of God? Will anything less than such unity of spirit ever be tolerated in the Kingdom of God?

An Ethical Fellowship.

It is significant that the apostle who was the most mystical in his faith was at the same time so strong in his emphasis upon the practical side of Christian living. In the same epistle in which he informs us that we may have a positive witness to the fact that we dwell in Him and He dwells in us by the Holy Spirit's own testimony to that fact within our souls, he insists that such fellowship is only a reality when **"we walk in the light as He is in the light"**, or in other words, **"he that keepeth his commandments dwelleth in Him, and He in him"**.

The Cause of Fanaticism.

In the old Hebrew law it was required that a person should be condemned only when his

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guilt had been established by the mouths of at least two witnesses. In this test so vital to the Christian, we find the two witnesses. The internal witness of the Spirit, which may find expression in feelings of ecstasy, both spiritual and physical, or simply in a sense of settled peace within the heart, is not sufficient. It is comparatively easy to counterfeit such feelings. The devil's supreme counterfeit for the presence of the Holy Spirit is called the spirits of alcohol, and under their influence, at a certain stage, the man or woman feels friendly towards all the world and is deceived into believing that he is enjoying a really spiritual fellowship, such as only divine grace can make possible. Others may work themselves up to a frenzied ecstasy through various hypnotic actions, and then imagine that the resultant feeling is caused by the Holy Spirit's presence. Many people have made this serious error, to the loss of their own souls. Dependence upon mere ecstasy leads to fanaticism. There needs to be another witness to establish the truth of His presence in the soul.

The Cause of Pharisaism.

That other witness is the witness of the ethical life, the life of one who is really walking in

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the light, even as He walks in the light, the evidence that we are keeping His commandments consistently and constantly. Such evidence is not of itself sufficient, any more than is the inward witness mentioned above. The Pharisees had some such evidence, and mere commandment-keeping always leads to Pharisaism. But the combined testimony of the inward, supernatural witness of the Holy Spirit and the outward ethical life in harmony with all the law of God, and walking in all the light of His truth as it is presented to us, is sufficient to establish the fact that we have this divine fellowship which Christ prayed for in the lives of his disciples. Such fellowship with Christ always results in a deeper, sweeter human fellowship in spiritual things than is possible in any other condition of life. There is something about this oneness with Christ which draws strangers together so closely that within an hour they feel as well acquainted and as friendly one with the other as if they had known each other for years.

A Spiritual Danger.

Of course, there is a danger in this very blessing, and some have not heeded the danger.

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As with all things of high value and usefulness, the degree of value is proportionate to the degree of danger, when used wrongly. But for the earnest Christian disciple who wishes to be as His Master, and recognizes this fellowship as but another sacred privilege and trust for which he is to be held responsible before God, this danger may be reduced to the minimum. The double witness we have mentioned will guard him from falling, if he will be always insistent that the two be clear in his life.

The Fellowship of Saviorhood.

Then there is one other fellowship possible to those who have received their Pentecost. That has been called the "fellowship of Saviorhood". This means that when a man has entered into this spiritual union with Christ, he ceases to feel selfishly indifferent to the sins and burdens of his brethren of all classes and of all nations. He finds that union with Christ has made him Christlike, has given him that for which Paul prayed, viz. "**The mind that was in Christ Jesus**", so that he looks upon the world now as Jesus looks upon it, and like Paul he feels that he is called upon to the best

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of his ability, strengthened by divine grace, to **“make up that which is lacking of the sufferings of Christ”** for the saving of men. Such an experience is the strongest incentive to missionary service, to a life of sacrifice for others for whom Christ died. It is indeed a life of fellowship, fellowship with Him, and with one another.

Lord Jesus, how much I have missed of my privilege for real fellowship with Thee, because I have harbored so long this unclean thing called sin! How much I have lost in the possible fellowship here which is a foretaste of the fellowship over there which God has prepared for them that love Him. Come, Lord Jesus, now. Enter the door of my heart, and let us sup together in that spiritual communion and oneness which is only possible when all sin is gone. Amen.

“Have you received the Holy Spirit since you believed?”

CHAPTER XVIII
THE PENTECOSTAL EXPERIENCE.
ITS RESULTS.

9. A Life of Stewardship.

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THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

9. A life of Stewardship.

“And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness... And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” (Malachi 3: 3, 5).

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold,

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and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4: 32, 34, 35).

In the first passage above-quoted the Lord is saying through his prophet that after the spiritual cleansing, so vividly expressed by the figure of refining gold and silver, He will be able to confound those workers of evil who exploit their fellowmen industrially, socially and morally. It is evident that the best instrument for successful social service for our fellowmen is the man with the heart cleansed from sin by this purifying process of Holy Ghost fire. Dean Charles R. Brown, of Yale University, says that "People filled with the Holy Spirit regard it as imperative that they should at once strive to make their industrial relations, their ordinary use of their property, and their whole attitude towards the less capable members of society, a direct expression of the will of God concerning them, and of the Spirit of Jesus Christ now resident within them".

And the second passage describes how this experience of Pentecost found expression among the disciples in those first days of the new church. The method they used has been found

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impracticable, and they themselves discarded it very soon, but no one can condemn the spirit which prompted its use. That spirit is the natural result of the incoming of the Holy Spirit in all the fullness of love. One's heart overflows with love for his fellowmen, but that love is not wasted in mere sentimentality. It takes a most practical interest in everything which means the uplift of others. Having reached the place in his own experience where he recognizes the complete personal dominion of God in his thought and life he considers that all he has in the way of material wealth, all he has of ability and influence, every value of his life, is to be administered for the benefit of others.

Entire Consecration needs Practical Expression

Such a life is a life of Christian Stewardship. The truly sanctified Christian does not speak about his "all being on the altar", and then dodge his responsibility of acknowledging that consecration by deed as well as by mouth by not paying at least a tenth of his income for specifically Kingdom purposes. Nor, having come to the place of making this material recognition of God's personal dominion in his

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life, and having become a cheerful tither, does he delude himself with the idea that after the payment of said tithe, he is released from further obligation in the administration of the remaining nine-tenths for the Lord. He recognizes that he is a steward under God for all he has or will have, and that he is to administer the larger part just as conscientiously as the smaller part, that every expenditure for his family, for the social body at large, for the state, and the world must pass the scrutiny of a true steward who is responsible to God for his stewardship. This is in no sense a slavery, a legalism like that of the old Jewish law. It is rather a grace that liberates from all such bondage and places a man in definite, continuous partnership with the Almighty, and God is the Senior Partner. A certain shoe-dealer in an American city is said to have the following motto over his desk. It well expresses the fundamental heart attitude of a true steward.

“God first,
Family second,
Shoes third.”

Such stewardship does not mean the expression of a mere sense of duty. It means rather intelligent worship motivated by the highest

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impulse possible to a man, that of the joyous recognition and expression of personal fellowship with God. The man has awakened to the fact that money is not "filthy lucre", but it is stored-up human power, and that his money represents so much of himself. Because of the handiness of money as a medium of exchange for such stored-up personality, it is possible for him to expend his energy in the uplift of people in China, India, Africa, or in any other field of service in whatever degree his interest makes such a service desirable.

The Christian's Most Important Task.

And because of this great trust which God has given him to administer, he rightly feels that his first task as a Christian is to spend his income rightly, and that such wise expenditure of the material things of life is more important to his own spiritual life and to the Kingdom of God than even his faithful attendance upon church and prayer-meeting services or his own private devotions. He knows full well that stewardship is in no way a substitute for these recognized means of grace, but he knows equally well that without such a spirit and expression of his stewardship, all his prayers and

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confessions and hallelujahs will be like saying "Lord, Lord", and not doing the will of the Father.

Of course, there are people who claim to have the Pentecostal experience who do not thus recognize their stewardship. Insofar as their failure in this regard is because of ignorance of their privilege and responsibility, we leave them to God's judgment, knowing that He can see the intent of the heart, and will judge by their spirit, even though their method may not be the best. But wherein it is not of ignorance, we only need to remember that in the same church with Barnabas there were Ananias and Sapphira, who wanted the credit for a complete consecration without paying the price for it. God has already passed judgment upon them and upon all who have their spirit. The thing for us to do is to recognize that this Pentecostal experience brings with it not only joy and peace and blessings unspeakable, but it also brings with it new and larger and more glorious responsibilities. It is a life of **stewardship**.

Dear Lord, forgive me for my grasping, selfish, pagan attitude toward property and value in the past. Thou knowest I did not realize it was so contrary to thy plan and will. Help me to accept

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in heart and express in action this philosophy of life which Jesus Christ Himself taught, viz. that all we have and are is not ours but thine, and we are thy stewards charged with the responsibility of administering it for thee, which means for the benefit of our fellowmen. Forgive me for the times I have glibly parroted the terms of entire consecration without expressing them in actual service. Purify me as silver and gold is refined, so that all the dross of selfishness may be removed, and the Refiner looking down into the molten metal of my heart may see His own image perfectly reflected therein. I gladly accept the terms of this wonderful partnership with thee. For Jesus' sake. Amen.

“Have you received the Holy Spirit since you believed?”

CHAPTER XIX
THE PENTECOSTAL EXPERIENCE.
ITS RESULTS.

10. A Life of Witnessing.

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THE PENTECOSTAL EXPERIENCE. ITS RESULTS.

10. A Life of Witnessing.

All the results of the Pentecostal Experience which have thus far been discussed are found in the truly regenerated life which has not yet received the Baptism with the Holy Spirit. As noted in a previous chapter, it is not a difference in quality so much as a difference in quantity. But the difference in quantity is decidedly marked. The sanctified life is so characterized by these qualities of victory, power, joy, faith, hope, purity, perfect love, fellowship, stewardship, etc., that people ask the cause of the difference between such a life and that of the average Christian.

Now, if we are true witnesses, we shall be very careful to give God the glory in this matter. For if we do not humbly but definitely testify that whatever there may be of power and peace and other graces in our hearts is due solely to the work of the Holy Spirit, inwrought as His response to our complete

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consecration and faith, the people will give us the glory and conclude that we have specially strong characters. One sad result of this is that they will be tempted to think that such an experience is not for them, but solely for people of special ability and strength.

Miss Frances Willard entered into this experience when she was a young woman. After she was called to take charge of an important school for women, she was advised that it would probably be better not to say much about this experience before the young women under her care, for fear they might misunderstand. Her own testimony given some time later speaks eloquently about the results of such a silence. She said: "I kept still till I soon found I had nothing in particular to keep still about. The experience left me. That sweet persuasiveness, that heaven in the soul which I came to know in Mrs. Palmer's meeting, I do not now feel."

Our Light is to Glorify Him.

You will recall that Jesus said to his disciples in the Sermon on the Mount: "**Let your light so shine before men that they may see your good works and glorify your Father**

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which is in heaven." This is evidence that our testimony is not to be merely by word of mouth, as some seem to have thought. It is also clear that the works we do are to be so done that the glory of them goes to the Father, and not to ourselves. The most practical way to accomplish this end is by the spoken testimony regarding the Source of the good works in our lives. The spoken word and the good deed should go together for the same purpose, that of glorifying Him.

Bishop Thoburn tells of a custom in India which illustrates what our position should be in this matter. He says that when a prince is going to his wedding on the royal elephant, the trip is made at night because of the extreme heat during the day. As the procession approaches, one can see the prince's face brightly illuminated by the torches held just above the elephant's back by men who are walking ahead and beside the animal. These men have the torches fastened at the ends of long poles. The lights clearly reveal the face of the prince in all his wedding grandeur, but the men who hold the torches cannot be seen, because the darkness below is accentuated by the lights which they hold aloft. This represents the office of the Holy Spirit. He is here to reveal, not

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Himself, but Jesus. And those who are filled with His power and presence will find their life-work is the same as His, that of revealing Jesus. They will be lost sight of, or will be forgotten because the lights they have held up before the face of the Prince of Peace have revealed Him as so altogether lovely that all else is forgotten. Like John the Baptist, their testimony will be: "He must increase but I must decrease".

The Witnessing not Merely Local.

But such witnessing for Jesus it not to be confined to the narrow locality of one's physical presence. It will shine brightest there, of course, but a heart filled with love cannot be satisfied with anything less than a witness for Christ to every last man, woman and child who has not yet heard of His power to save. The Holy Spirit works with us in this witnessing, and helps us to use any and all legitimate methods for bringing the light to these darkened minds and hearts. Dr. Daniel Steele has well expressed it in one of his books. He says: "It is not the office of the Holy Spirit, since the New Testament was completed, to reveal religious truth, but rather to apply and vitalize truth already revealed to a few to be by them communicated to all. Here

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comes in the grand incentive to Christian propagandism through sermons, books, schools, tracts, home and foreign missions, and personal testimony and effort everywhere and with everybody, to shed the light of gospel truth upon their minds and thus put the sword into the Spirit's hand for His most effective work. He is ready for aggression upon all the regions of sin." And so our witness, through the medium of the various forms of home and foreign missionary service, becomes world-wide in its application, and we become "workers together with God" in His program of world redemption.

The incentive to such witnessing will not be that of mere duty, altho it most decidedly is a duty, and an important one. But because "**out of the abundance of the heart the mouth speaketh**", the truly sanctified life will be a life of constant, humble, effective witnessing to the cleansing and sustaining power of the Holy Spirit in the life, when He has come in His Pentecostal fullness. What kind of witnesses will we be?

O Lord, forgive my cowardly and indifferent silences in the past. Help me to be a true and faithful witness for Thee in life and in word.

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Fill my heart to overflowing with thy love so that the overflow shall speak to others of thy wondrous grace. For Jesus' sake, Amen.

“Have you received the Holy Spirit since you believed?”

CHAPTER XX

THE PENTECOSTAL EXPERIENCE.

ITS RESULTS.

11. Fruit Bearing.

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The ten results thus far discussed in connection with the Pentecostal Experience are simply different phases of spiritual fruit-bearing. It is impossible within the limits of this book to do more than touch upon the most important results of this experience in the human heart. By no means do we claim this to be an exhaustive treatment. There are other phases just as important as these, and some will wonder why they have not been discussed or at least listed.

But our desire is simply to present the subject in such a way as to arouse interest and inspire in Christians a real desire to personally know the fullness of the Spirit. These ten are surely sufficiently suggestive, (even tho so briefly treated), to make souls hungry for the rich things of God's grace which He has so abundantly provided.

However, it will be worth while to conclude this part of our study by looking at the subject

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of fruit-bearing as a whole. No better authorities can be found than Jesus Christ and Paul. Jesus has left us a very definite statement of his desire for fruit in our lives. At the Last Supper in the upper room He used the figure of the Vine and the Branches as picturing the relation of Himself to us. We find the message in John XV. From this discussion of His we notice there are four classes of branches.

1. Those which bear **no** fruit. (15:2). These are taken away and burned in the fire.

2. Those which bear **some** fruit. (15:2). These are cleansed, in order that they might be in the third class.

3. Those which bear **more** fruit. (15:2.). These are to abide in Him, and as a result of such abiding, after they have been cleansed from all that hinders the best life, they are in the fourth class.

4. Those which bear **much** fruit. (15:5.). And the result of this last class of fruit-bearing is to glorify the Father. (15:8).

In these verses Jesus is not speaking about the **quality** of the fruit so much as its **quantity**. But in the 16th. verse he mentions one quality which He desires. He says: "**Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit**

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should abide.” And of course every true disciple wants to bear only that class of fruit which will abide. What are its qualities? How may he know when his fruit is of the abiding class?

In his letter to the churches in Galatia, Paul takes up the same figure of the bunch of grapes as representative of the spiritual fruit in a believer’s life, and says **“The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control.”**

Notice that Paul does not write about “fruits” of the Spirit. It is not his idea that one Christian can be meek but lacking in self-control, and another can be joyous but lacking in love, etc. The figure is not that represented by a certain evangelist who drew upon the blackboard a basket of different classes of fruit, including bananas, oranges, apples, peaches, grapes, etc., and said to his audience: “Now this fruit represents joy, and this other fruit represents peace, etc.” No; the figure is that of a bunch of grapes. The fruit of the Spirit is all the same fruit, simply different grapes on the same bunch.

And someone has called attention to the fact that this cluster of nine grapes separates into three different clusters of three each. The first three, “love, joy and peace,” make a cluster

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for God. The second three: "long-suffering, kindness, goodness," make a cluster for our neighbor; and the last three, "faithfulness, meekness, and self-control," make a cluster for ourselves. And this is the quality of fruit of which Jesus desires such a great quantity borne in our daily lives. It is not primarily giving, serving or doing for Him. It is **being** in the inner and outer life like Christ, the Vine from whom we draw our life. Soul-winning and all the other splendid service which He expects from us will come as by-products of such living as this. And let us remember that He said He chose us for just this purpose. This is the fruit which shall abide not only here but in the Day of Judgment.

And this is the kind of fruit that men are looking for in the lives of Christians. The sight of it makes them hungry for God's grace in their own lives. It is told about a German missionary named Bickel, who had for many years been working in Japan, that at the beginning of the Great War, the Japanese Government put two spies on his trail to watch him closely in word and in deed, for they feared that he might possibly be an agent of the German Government. Mr. Bickel did not know anything about these men nor did he realize that they

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were watching him. But as a result of that spying, the Japanese Government found nothing against Mr. Bickel as a German missionary, and one of the Japanese spies was converted to Christ.

Friends; are the people who are watching our lives and our words becoming interested in our Master in like manner? Are they finding us bearing so much of this supernatural quality of fruit that they are put under conviction of sin, and are seeking the Lord? Jesus counted such fruit-bearing the supreme value in a Christian's life. Do we place a similar judgment upon it?

If we bear **no** fruit, no matter how much we profess to be His followers and call Him "Lord, Lord", we shall be cast off and burned in the fire.

If we bear **some** fruit, as we certainly shall, if we are truly regenerated by His grace, He is pleased but not satisfied. For He wants to take such vines and purge from them the suckers which sap the vitality of the branch and lessen the quantity of the fruit. And He also wants to let out the sour sap within which spoils the quality and sweetness of the fruit. This purging is a splendid figure of the negative work of the Holy Spirit in the Pentecostal experience.

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And after such purging, we are able to bear **more** fruit. Continued growth in holiness, abiding in Him, results in the “**much** fruit” He so greatly desires. And this fruit blesses not only ourselves, but our neighbors as well, and is as a sweet-savor to God, for thereby we truly glorify Him, and the purpose of redemption is fulfilled in us.

Heavenly Father, purge me of all that spoils the quality or lessens the quantity of spiritual fruit, fruit that will abide, fruit that will glorify Thee. I submit to thee, Great Husbandman, while thou prunest and purgest me. For Jesus' sake, Amen.

CHAPTER XXI
**THE PENTECOSTAL EXPERIENCE.
SOME PRACTICAL QUESTIONS.**

CHAPTER XXI

THE PENTECOSTAL EXPERIENCE.

SOME PRACTICAL QUESTIONS.

1. Why Do I Need It?

All the discussion thus far has really been an attempt to answer this first question. And the average reader will probably need nothing further. But let us summarize briefly under this head.

1. It is God's will. **"For this is the will of God, your sanctification." I Thess. 4:3.**

2. Christ prayed for it and died to make it possible. **"Sanctify them through Thy truth". John 17:17. "Wherefore Jesus also, that He might sanctify the people, suffered without the gate." Hebrews 12:12.**

3. The Holy Spirit is here to do the work. It is His special mission during this dispensation.

4. I need this experience for the sake of others. Only with such an experience can I live the life and bear the fruit that Christ wants from His disciples. And only by such living on the part of His disciples can He have His

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kingdom extended among the people for whom He died.

5. I need it for myself. In order that life may be the sweetest, fullest, and best for myself as well as for others, it is necessary that the Holy Spirit come into my heart and cleanse it from all sin, and then permanently abide there to direct and control my thoughts, words and deeds.

2. Where May I Obtain It?

One may obtain this experience only at the altar. This does not necessarily mean at some railing or mourner's-bench in a church or camp-meeting, altho those things often become the altars at which hungry souls find that which satisfies their every need. But an altar means any place where the soul meets God. It may be in the home or on the street, in the office or at the school, in the crowd or when one is alone, during the day or at night. God is not limited by any of these human restrictions or conditions. He is willing and able to meet any soul and to meet it instantaneously with His blessing at any time and in any place. But there must be an altar set up in the heart, and the sacrifice upon it must be that which God demands, not

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that which we think is right. If you, Christian reader, really desire to have this wonderful Pentecostal Experience, you may get it right where you are, even as you read this paragraph, **if you will.**

3. How May I Obtain It?

Sanctification, even as Regeneration, is by faith, not by works. Many Protestants have rejected the Romanist doctrine of Justification by works, but have not yet taken the Bible truth that Sanctification is by faith as well, and that any teaching to the contrary is a relic of Romanism and heathenism. Let us understand clearly that it is not our consecration, nor our prayer, nor even our faith as virtue of itself which obtains this gracious incoming of the blessed Holy Spirit. This is Christ's baptism, which means that Christ does the baptizing. We cannot earn it or buy it, but we can and must meet His conditions in order to receive it. But even then, it is not our right; it is of His grace. But so gracious is He, and so anxious to have a **"people for His own possession, purified from all iniquity, and zealous of good works"** that we need not fear any capricious with-holding of the blessing after we have fully done our part.

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He is waiting for the opportunity to baptize us with the Holy Spirit.

But first, there must be on our part a complete consecration. This term is used so lightly that it has lost much of its significance. Yet there is no other to take its place. Let us see just what is meant by it. A complete consecration means a putting on the altar for God's absolute and undisputed control **all** that we **have**, **all** that we **may have**, **all** that we **are**; **all** that we **may be**; **all** that we **know**; **all** that we **may know**; and what is harder yet, **all** that we **think we know**; **all** our **ambitions**; **all** of our **influence**; **all** of our **friends and loved ones** and those who may become such; **all** of our **affections**; **all** of our **likes**; **all** of our **dislikes**; and along with all these **all** of **ourselves**. Anything less than such a consecration is not entire consecration, and God will not meet a partial consecration with His best blessing. This is not an arbitrary refusal on His part. But from the very nature of the thing, you can see that He simply could not fill a heart with Himself when there yet remained in that heart any selfishness or unwillingness to trust Him completely. So let us say it reverently, God **cannot** meet such a partial consecration with His Pentecostal experience.

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True it is that He will meet you with a blessing. He is so anxious to bless us that He will go just as far as He can, and will meet us at every advance in consecration we make. This is where many good people have made a mistake in claiming to have received the Pentecostal experience. It was not that they were hypocrites or liars. They told the truth when they described the marvellous blessing God gave them, but they did not receive **the** blessing, because they had not really consecrated completely.

So it is first of all necessary to make a complete consecration, one which we know God pronounces complete and satisfactory. And then we need to pray. It ought not to require much prayer at this point. God does not need to be teased. He is more willing to give the Holy Spirit to us that ask Him than we are to receive Him. Jesus himself told us this. But there must be a definite asking. And it must be an urgent, asking. If we are not definite enough nor urgent enough about this experience to pray for it in such a way as to convince God and ourselves that we desire it more than anything else on earth, how can we expect God to trust such a blessing to our indifferent hearts?

It is true that many people pray for long periods while seeking this experience, and they

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sometimes say that their consecration is complete. But it has been our experience in dealing with many such persons that in reality they were praying for strength and grace to make a complete consecration, or they were teasing God for the experience when deep down in their hearts they knew there was some pet thing held back from His control. Such prayer is not the kind needed at this point. Be sure your consecration meets His approval, and then pray **definitely, urgently, and expectantly.**

And with your consecration and prayer use faith. That means to let go of yourself and all you have and let God do what He wills in your heart. He wills your sanctification. Faith at this point is permitting him to sanctify your heart, to make it holy, to cleanse it from all sin, and to fill it with His Holy Spirit. As John Wesley used to say to the seekers during the first great Methodist Revival "Believe that He can do it; believe that He is willing to do it; and then believe that He **Doeth it, Now.**"

Friend: Is your consecration complete? Do you now ask God in simple but urgent prayer for this incoming of the Holy Spirit? Do you believe He is able to work such a great work in your poor heart? Do you believe He is willing

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to meet your consecration with His blessing? When? Next week or tomorrow? Or possibly just before death? Or at the next revival or campmeeting? Or do you believe that He is able and willing to do the work **now**? All right. **Does** your faith lay hold of Him, and standing on His promise, do you believe that He does sanctify your heart right **now**? Well, Glory to God! The work is done! Now praise Him for it, and testify to others what He has done. The Lord bless you and make you a blessing to others!

Dear Lord, I thank thee that I have received the Holy Spirit since I believed. Help me to so walk in Him as I have received Him. (Col. 2:6). For Jesus sake, Amen.

William Westmore 45



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