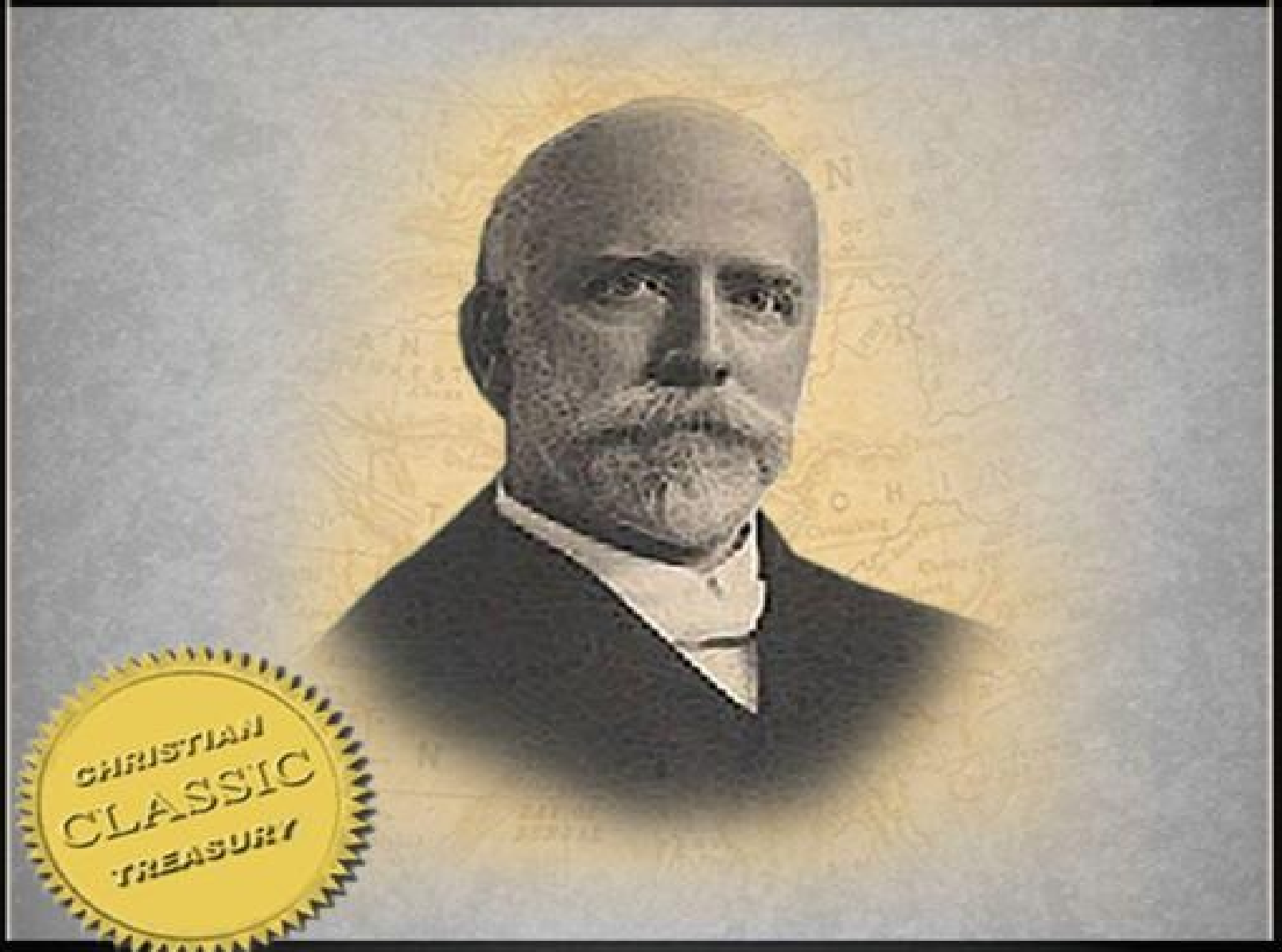
The R. A. Torrey Collection

Volume 1



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The R. A. TORREY Collection, Volume 1

FROM THE EDITOR

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TIMELINE OF R. A. TORREY'S LIFE:

1. WHY GOD USED D. L. MOODY

By R. A. Torrey
Close associate and friend of D. L. Moody

Introduction

Eighty-six years ago (February 5, 1837), there was born of poor parents in a humble farmhouse in Northfield, Massachusetts, a little baby who was to become the greatest man, as I believe, of his generation or of his century -- Dwight L. Moody. After our great generals, great statesmen, great scientists and great men of letters have passed away and been forgotten, and their work and its helpful influence has come to an end, the work of D. L. Moody will go on and its saving influence continue and increase, bringing blessing not only to every state in the Union but to every nation on earth. Yes, it will continue throughout the ages of eternity.

My subject is "Why God Used D. L. Moody," and I can think of no subject upon which I would rather speak. For I shall not seek to glorify Mr. Moody, but the God who by His grace, His entirely unmerited favor, used him so mightily, and the Christ who saved him by His atoning death and resurrection life, and the Holy Spirit who lived in him and wrought through him and who alone made him the mighty power that he was to this world. Furthermore: I hope to make it clear that the God who used D. L. Moody in his day is just as ready to use you and me, in this day, if we, on our part, do what D. L. Moody did, which was what made it possible for God to so abundantly use him.

The whole secret of why D. L. Moody was such a mightily used man you will find in Psalm 62:11: "God hath spoken once; twice have I heard this; that POWER BELONGETH UNTO GOD." I am glad it does. I am glad that power did not belong to D. L. Moody; I am glad that it did not belong to Charles G. Finney; I am glad that it did not belong to Martin Luther; I am glad that it did not belong to any other Christian man whom God has greatly used in this world's history. Power belongs to God. If D. L. Moody had any power, and he had great power, he got it from God.

But God does not give His power arbitrarily. It is true that He gives it to whomsoever He will, but He wills to give it on certain conditions, which are clearly revealed in His Word; and D. L. Moody met those conditions and God made him the most wonderful preacher of his generation; yes, I think the most wonderful man of his generation.

But how was it that D. L. Moody had that power of God so wonderfully manifested in his life? Pondering this question, it seemed to me that there were seven things in the life of D. L. Moody that accounted for God's using him so largely as He did.

1. A Fully Surrendered Man

The first thing that accounts for God's using D. L. Moody so mightily was that he was a fully surrendered man. Every ounce of that two-hundred-and-eighty -pound body of his belonged to God; everything he was and everything he had, belonged wholly to God. Now, I am not saying that Mr. Moody was perfect; he was not. If I attempted to, I presume I could point out some defects in his character. It does not occur to me at this moment what they were; but I am confident that I could think of some, if I tried real hard. I have never yet met a perfect man, not one. I have known perfect men in the sense in which the Bible commands us to be perfect, i.e., men who are wholly God's, out and out for God, fully surrendered to God, with no will but God's will; but I have never known a man in whom I could not see some defects, some places where he might have been improved.

No, Mr. Moody was not a faultless man. If he had any flaws in his character, and he had, I presume I was in a position to know them better than almost any other man, because of my very close association with him in the later years of his life; and furthermore, I suppose that in his latter days he opened his heart to me more fully than to anyone else in the world. I think He told me some things that he told no one else. I presume I knew whatever defects there were in his character as well as anybody. But while I recognized

such flaws, nevertheless, I know that he was a man who belonged wholly to God.

The first month I was in Chicago, we were having a talk about something upon which we very widely differed, and Mr. Moody turned to me very frankly and very kindly and said in defense of his own position: "Torrey, if I believed that God wanted me to jump out of that window, I would jump." I believe he would. If he thought God wanted him to do anything, he would do it. He belonged wholly, unreservedly, unqualifiedly, entirely, to God.

Henry Varley, a very intimate friend of Mr. Moody in the earlier days of his work, loved to tell how he once said to him: "It remains to be seen what God will do with a man who gives himself up wholly to Him." I am told that when Mr. Henry Varley said that, Mr. Moody said to himself: "Well, I will be that man." And I, for my part, do not think "it remains to be seen" what God will do with a man who gives himself up wholly to Him. I think it has been seen already in D. L. Moody.

If you and I are to be used in our sphere as D. L. Moody was used in his, we must put all that we have and all that we are in the hands of God, for Him to use as He will, to send us where He will, for God to do with us what He will, and we, on our part, to do everything God bids us do.

There are thousands and tens of thousands of men and women in Christian work, brilliant men and women, rarely gifted men and women, men and women who are making great sacrifices, men and women who have put all conscious sin out of their lives, yet who, nevertheless, have stopped short of absolute surrender to God, and therefore have stopped short of fullness of power. But Mr. Moody did not stop short of absolute surrender to God; he was a wholly surrendered man, and if you and I are to be used, you and I must be wholly surrendered men and women.

2. A Man of Prayer

The second secret of the great power exhibited in Mr. Moody's life was that Mr. Moody was in the deepest and most meaningful sense a man of prayer. People oftentimes say to me: "Well, I went many miles to see and to hear D. L. Moody and he certainly was a wonderful preacher." Yes, D. L. Moody certainly was a wonderful preacher; taking it all in all, the most wonderful preacher I have ever heard, and it was a great privilege to hear him preach as he alone could preach; but out of a very intimate acquaintance with him I wish to testify that he was a far greater pray-er than he was preacher.

Time and time again, he was confronted by obstacles that seemed insurmountable, but he always knew the way to surmount and to overcome all difficulties. He knew the way to bring to pass anything that needed to be brought to pass. He knew and believed in the deepest depths of his soul that "nothing was too hard for the Lord" and that prayer could do anything that God could do.

Often times Mr. Moody would write me when he was about to undertake some new work, saying: "I am beginning work in such and such a place on such and such a day; I wish you would get the students together for a day of fasting and prayer" And often I have taken those letters and read them to the students in the lecture room and said: "Mr. Moody wants us to have a day of fasting and prayer, first for God's blessing on our own souls and work, and then for God's blessing on him and his work."

Often we were gathered in the lecture room far into the night -- sometimes till one, two, three, four or even five o'clock in the morning, crying to God, just because Mr. Moody urged us to wait upon God until we received His blessing. How many men and women I have known whose lives and characters have been transformed by those nights of prayer and who have wrought mighty things in many lands because of those nights of prayer!

One day Mr. Moody drove up to my house at Northfield and said: "Torrey, I want you to take a ride with me." I got into the carriage and we drove out toward Lover's Lane, talking about some great and

unexpected difficulties that had arisen in regard to the work in Northfield and Chicago, and in connection with other work that was very dear to him.

As we drove along, some black storm clouds lay ahead of us, and then suddenly, as we were talking, it began to rain. He drove the horse into a shed near the entrance to Lover's Lane to shelter the horse, and then laid the reins upon the dashboard and said: "Torrey, pray"; and then, as best I could, I prayed, while he in his heart joined me in prayer. And when my voice was silent, he began to pray. Oh, I wish you could have heard that prayer! I shall never forget it, so simple, so trustful, so definite and so direct and so mighty. When the storm was over and we drove back to town, the obstacles had been surmounted, and the work of the schools, and other work that was threatened, went on as it had never gone on before, and it has gone on until this day.

As we drove back, Mr. Moody said to me: "Torrey, we will let the other men do the talking and the criticizing, and we will stick to the work that God has given us to do, and let Him take care of the difficulties and answer the criticisms."

On one occasion Mr. Moody said to me in Chicago: "I have just found, to my surprise, that we are twenty thousand dollars behind in our finances for the work here and in Northfield, and we must have that twenty thousand dollars, and I am going to get it by prayer." He did not tell a soul who had the ability to give a penny of the twenty thousand dollars' deficit, but looked right to God and said: "I need twenty thousand dollars for my work; send me that money in such a way that I will know it comes straight from Thee." And God heard that prayer. The money came in such a way that it was clear that it came from God in direct answer to prayer.

Yes, D. L. Moody was a man who believed in the God who answers prayer, and not only believed in Him in a theoretical way but believed in Him in a practical way. He was a man who met every difficulty that stood in his way -- by prayer. Everything he undertook was backed up by prayer, and in everything, his ultimate dependence was upon God.

3. A Deep and Practical Student of the Bible

The third secret of Mr. Moody's power, or the third reason why God used D. L. Moody, was because he was a deep and practical student of the Word of God. Nowadays it is often said of D. L. Moody that he was not a student. I wish to say that he was a student; most emphatically, he was a student. He was not a student of psychology; he was not a student of anthropology -- I am very sure he would not have known what that word meant; he was not a student of biology; he was not a student of philosophy; he was not even a student of theology, in the technical sense of the term; but he was a student, a profound and practical student of the one Book that is more worth studying than all other books in the world put together; he was a student of the Bible.

Every day of his life, I have reason for believing, he arose very early in the morning to study the Word of God, way down to the close of his life. Mr. Moody used to rise about four o'clock in the morning to study the Bible. He would say to me: "If I am going to get in any study, I have got to get up before the other folks get up"; and he would shut himself up in a remote room in his house, alone with his God and his Bible.

I shall never forget the first night I spent in his home. He had invited me to take the superintendency of the Bible Institute and I had already begun my work; I was on my way to some city in the East to preside at the International Christian Workers' Convention. He wrote me saying: "Just as soon as the Convention is over, come up to Northfield." He learned when I was likely to arrive and drove over to South Vernon to meet me. That night he had all the teachers from the Mount Hermon School and from the Northfield Seminary come together at the house to meet me, and to talk over the problems of the two schools. We

talked together far on into the night, and then, after the principals and teachers of the schools had gone home, Mr. Moody and I talked together about the problems a while longer.

It was very late when I got to bed that night, but very early the next morning, about five o'clock, I heard a gentle tap on my door. Then I heard Mr. Moody's voice whispering: "Torrey, are you up?" I happened to be; I do not always get up at that early hour but I happened to be up that particular morning. He said: "I want you to go somewhere with me," and I went down with him. Then I found out that he had already been up an hour or two in his room studying the Word of God.

Oh, you may talk about power; but, if you neglect the one Book that God has given you as the one instrument through which He imparts and exercises His power, you will not have it. You may read many books and go to many conventions and you may have your all-night prayer meetings to pray for the power of the Holy Ghost; but unless you keep in constant and close association with the one Book, the Bible, you will not have power. And if you ever had power, you will not maintain it except by the daily, earnest, intense study of that Book.

Ninety-nine Christians in every hundred are merely playing at Bible study; and therefore ninety-nine Christians in every hundred are mere weaklings, when they might be giants, both in their Christian life and in their service.

It was largely because of his thorough knowledge of the Bible, and his practical knowledge of the Bible, that Mr. Moody drew such immense crowds. On "Chicago Day," in October 1893, none of the theaters of Chicago dared to open because it was expected that everybody in Chicago would go on that day to the World's Fair; and, in point of fact, something like four hundred thousand people did pass through the gates of the Fair that day. Everybody in Chicago was expected to be at that end of the city on that day. But Mr. Moody said to me: "Torrey, engage the Central Music Hall and announce meetings from nine o'clock in the morning till six o'clock at night." "Why," I replied, "Mr. Moody, nobody will be at this end of Chicago on that day; not even the theaters dare to open; everybody is going down to Jackson Park to the Fair; we cannot get anybody out on this day."

Mr. Moody replied: "You do as you are told"; and I did as I was told and engaged the Central Music Hall for continuous meetings from nine o'clock in the morning till six o'clock at night. But I did it with a heavy heart; I thought there would be poor audiences. I was on the program at noon that day. Being very busy in my office about the details of the campaign, I did not reach the Central Music Hall till almost noon. I thought I would have no trouble in getting in. But when I got almost to the Hall I found to my amazement that not only was it packed but the vestibule was packed and the steps were packed, and there was no getting anywhere near the door; and if I had not gone round and climbed in a back window they would have lost their speaker for that hour. But that would not have been of much importance, for the crowds had not gathered to hear me; it was the magic of Mr. Moody's name that had drawn them. And why did they long to hear Mr. Moody? Because they knew that while he was not versed in many of the philosophies and fads and fancies of the day, he did know the one Book that this old world most longs to know -- the Bible.

I shall never forget Moody's last visit to Chicago. The ministers of Chicago had sent me to Cincinnati to invite him to come to Chicago and hold a meeting. In response to the invitation, Mr. Moody said to me: "If you will hire the Auditorium for weekday mornings and afternoons and have meetings at ten in the morning and three in the afternoon, I will go. " I replied: "Mr. Moody, you know what a busy city Chicago is, and how impossible it is for businessmen to get out at ten o'clock in the morning and three in the afternoon on working days. Will you not hold evening meetings and meetings on Sunday?" "No," he replied, "I am afraid if I did, I would interfere with the regular work of the churches."

I went back to Chicago and engaged the Auditorium, which at that time was the building having the

largest seating capacity of any building in the city, seating in those days about seven thousand people; I announced weekday meetings, with Mr. Moody as the speaker, at ten o'clock in the mornings and three o'clock in the afternoons.

At once protests began to pour in upon me. One of them came from Marshall Field, at that time the business king of Chicago. "Mr. Torrey," Mr. Field wrote, "we businessmen of Chicago wish to hear Mr. Moody, and you know perfectly well how impossible it is for us to get out at ten o'clock in the morning and three o'clock in the afternoon; have evening meetings." I received many letters of a similar purport and wrote to Mr. Moody urging him to give us evening meetings. But Mr. Moody simply replied: "You do as you are told," and I did as I was told; that is the way I kept my job.

On the first morning of the meetings, I went down to the Auditorium about half an hour before the appointed time, but I went with much fear and apprehension; I thought the Auditorium would be nowhere nearly full. When I reached there, to my amazement I found a queue of people four abreast extending from the Congress Street entrance to Wabash Avenue, then a block north on Wabash Avenue, then a break to let traffic through, and then another block, and so on. I went in through the back door, and there were many clamoring for entrance there. When the doors were opened at the appointed time, we had a cordon of twenty policemen to keep back the crowd; but the crowd was so great that it swept the cordon of policemen off their feet and packed eight thousand people into the building before we could get the doors shut. And I think there were as many left on the outside as there were in the building. I do not think that anyone else in the world could have drawn such a crowd at such a time.

Why? Because though Mr. Moody knew little about science or philosophy or literature in general, he did know the one Book that this old world is perishing to know and longing to know; and this old world will flock to hear men who know the Bible and preach the Bible as they will flock to hear nothing else on earth.

During all the months of the World's Fair in Chicago, no one could draw such crowds as Mr. Moody. Judging by the papers, one would have thought that the great religious event in Chicago at that time was the World's Congress of Religions. One very gifted man of letters in the East was invited to speak at this Congress. He saw in this invitation the opportunity of his life and prepared his paper, the exact title of which I do not now recall, but it was something along the line of "New Light on the Old Doctrines." He prepared the paper with great care, and then sent it around to his most trusted and gifted friends for criticisms. These men sent it back to him with such emendations as they had to suggest. Then he rewrote the paper, incorporating as many of the suggestions and criticisms as seemed wise. Then he sent it around for further criticisms. Then he wrote the paper a third time, and had it, as he trusted, perfect. He went on to Chicago to meet this coveted opportunity of speaking at the World's Congress of Religions.

It was at eleven o'clock on a Saturday morning (if I remember correctly) that he was to speak. He stood outside the door of the platform waiting for the great moment to arrive, and as the clock struck eleven he walked on to the platform to face a magnificent audience of eleven women and two men! But there was not a building anywhere in Chicago that would accommodate the very same day the crowds that would flock to hear Mr. Moody at any hour of the day or night.

Oh, men and women, if you wish to get an audience and wish to do that audience some good after you get them, study, study, STUDY the one Book, and preach, preach, PREACH the one Book, and teach, teach, TEACH the one Book, the Bible, the only Book that is God's Word, and the only Book that has power to gather and hold and bless the crowds for any great length of time.

4. A Humble Man

The fourth reason why God continuously, through so many years, used D. L. Moody was because he was a humble man. I think D. L. Moody was the humblest man I ever knew in all my life. He loved to quote the words of another; "Faith gets the most; love works the most; but humility keeps the most. "

He himself had the humility that keeps everything it gets. As I have already said, he was the most humble man I ever knew, i.e., the most humble man when we bear in mind the great things that he did, and the praise that was lavished upon him. Oh, how he loved to put himself in the background and put other men in the foreground. How often he would stand on a platform with some of us little fellows seated behind him and as he spoke, he would say: "There are better men coming after me." As he said it, he would point back over his shoulder with his thumb to the "little fellows. " I do not know how he could believe it, but he really did believe that the others that were coming after him were really better than he was. He made no pretense to a humility he did not possess. In his heart of hearts, he constantly underestimated himself, and overestimated others.

He really believed that God would use other men in a larger measure than he had been used. Mr. Moody loved to keep himself in the background. At his conventions at Northfield, or anywhere else, he would push the other men to the front and, if he could, have them do all the preaching -- McGregor, Campbell Morgan, Andrew Murray, and the rest of them. The only way we could get him to take any part in the program was to get up in the convention and move that we hear D. L. Moody at the next meeting. He continually put himself out of sight.

Oh, how many a man has been full of promise and God has used him, and then the man thought that he was the whole thing and God was compelled to set him aside! I believe more promising workers have gone on the rocks through self-sufficiency and self-esteem than through any other cause. I can look back for forty years, or more, and think of many men who are now wrecks or derelicts who at one time the world thought were going to be something great. But they have disappeared entirely from the public view. Why? Because of overestimation of self. Oh, the men and women who have been put aside because they began to think that they were somebody, that they were "IT," and therefore God was compelled to set them aside.

I remember a man with whom I was closely associated in a great movement in this country. We were having a most successful convention in Buffalo, and he was greatly elated. As we walked down the street together to one of the meetings one day, he said to me: "Torrey, you and I are the most important men in Christian work in this country," or words to that effect. I replied: "John, I am sorry to hear you say that; for as I read my Bible I find man after man who had accomplished great things whom God had to set aside because of his sense of his own importance." And God set that man aside also from that time. I think he is still living, but no one ever hears of him, or has heard of him for years.

God used D. L. Moody, I think, beyond any man of his day; but it made no difference how much God used him, he never was puffed up. One day, speaking to me of a great New York preacher, now dead, Mr. Moody said: "He once did a very foolish thing, the most foolish thing that I ever knew a man, ordinarily so wise as he was, to do. He came up to me at the close of a little talk I had given and said: 'Young man, you have made a great address tonight.'" Then Mr. Moody continued: "How foolish of him to have said that! It almost turned my head." But, thank God, it did not turn his head, and even when pretty much all the ministers in England, Scotland and Ireland, and many of the English bishops were ready to follow D. L. Moody wherever he led, even then it never turned his head one bit. He would get down on his face before God, knowing he was human, and ask God to empty him of all self-sufficiency. And God did.

Oh, men and women! especially young men and young women, perhaps God is beginning to use you; very likely people are saying: "What a wonderful gift he has as a Bible teacher, what power he has as a preacher, for such a young man!" Listen: get down upon your face before God. I believe here lies one of the most dangerous snares of the Devil. When the Devil cannot discourage a man, he approaches him on

another tack, which he knows is far worse in its results; he puffs him up by whispering in his ear: "You are the leading evangelist of the day. You are the man who will sweep everything before you. You are the coming man. You are the D. L. Moody of the day"; and if you listen to him, he will ruin you. The entire shore of the history of Christian workers is strewn with the wrecks of gallant vessels that were full of promise a few years ago, but these men became puffed up and were driven on the rocks by the wild winds of their own raging self-esteem.

5. His Entire Freedom from the Love of Money

The fifth secret of D. L. Moody's continual power and usefulness was his entire freedom from the love of money. Mr. Moody might have been a wealthy man, but money had no charms for him. He loved to gather money for God's work; he refused to accumulate money for himself. He told me during the World's Fair that if he had taken, for himself, the royalties on the hymnbooks which he had published, they would have amounted, at that time, to a million dollars. But Mr. Moody refused to touch the money. He had a perfect right to take it, for he was responsible for the publication of the books and it was his money that went into the publication of the first of them.

Mr. Sankey had some hymns that he had taken with him to England and he wished to have them published. He went to a publisher (I think Morgan & Scott) and they declined to publish them, because, as they said, Philip Phillips had recently been over and published a hymnbook and it had not done well. However, Mr. Moody had a little money and he said that he would put it into the publication of these hymns in cheap form; and he did. The hymns had a most remarkable and unexpected sale; they were then published in book form and large profits accrued. The financial results were offered to Mr. Moody, but he refused to touch them. "But," it was urged on him, "the money belongs to you"; but he would not touch it.

Mr. Fleming H. Revell was at the time treasurer of the Chicago Avenue Church, commonly known as the Moody Tabernacle. Only the basement of this new church building had been completed, funds having been exhausted. Hearing of the hymnbook situation Mr. Revell suggested, in a letter to friends in London, that the money be given for completion of this building, and it was. Afterwards, so much money came in that it was given, by the committee into whose hands Mr. Moody put the matter, to various Christian enterprises.

In a certain city to which Mr. Moody went in the latter years of his life, and where I went with him, it was publicly announced that Mr. Moody would accept no money whatever for his services. Now, in point of fact, Mr. Moody was dependent, in a measure, upon what was given him at various services; but when this announcement was made, Mr. Moody said nothing, and left that city without a penny's compensation for the hard work he did there; and, I think, he paid his own hotel bill. And yet a minister in that very city came out with an article in a paper, which I read, in which he told a fairy tale of the financial demands that Mr. Moody made upon them, which story I knew personally to be absolutely untrue. Millions of dollars passed into Mr. Moody hands, but they passed through; they did not stick to his fingers.

This is the point at which many an evangelist makes shipwreck, and his great work comes to an untimely end. The love of money on the part of some evangelists has done more to discredit evangelistic work in our day, and to lay many an evangelist on the shelf, than almost any other cause.

While I was away on my recent tour, I was told by one of the most reliable ministers in one of our eastern cities of a campaign conducted by one who has been greatly used in the past. (Do not imagine, for a moment, that I am speaking of Billy Sunday, for I am not; this same minister spoke in the highest terms of Mr. Sunday and of a campaign which he conducted in a city where this minister was a pastor.) This evangelist of whom I now speak came to a city for a united evangelistic campaign and was supported by fifty-three churches. The minister who told me about the matter was himself chairman of the Finance

Committee.

The evangelist showed such a longing for money and so deliberately violated the agreement he had made before coming to the city and so insisted upon money being gathered for him in other ways than he had himself prescribed in the original contract, that this minister threatened to resign from the Finance Committee. He was, however, persuaded to remain to avoid a scandal. "As the total result of the three weeks' campaign there were only twenty-four clear decisions," said my friend; "and after it was over the ministers got together and by a vote with but one dissenting voice, they agreed to send a letter to this evangelist telling him frankly that they were done with him and with his methods of evangelism forever, and that they felt it their duty to warn other cities against him and his methods and the results of his work." Let us lay the lesson to our hearts and take warning in time.

6. His Consuming Passion for the Salvation of the Lost

The sixth reason why God used D. L. Moody was because of his consuming passion for the salvation of the lost. Mr. Moody made the resolution, shortly after he himself was saved, that he would never let twenty-four hours pass over his head without speaking to at least one person about his soul. His was a very busy life, and sometimes he would forget his resolution until the last hour, and sometimes he would get out of bed, dress, go out and talk to someone about his soul in order that he might not let one day pass without having definitely told at least one of his fellow-mortals about his need and the Savior who could meet it.

One night Mr. Moody was going home from his place of business. It was very late, and it suddenly occurred to him that he had not spoken to one single person that day about accepting Christ. He said to himself: "Here's a day lost. I have not spoken to anyone today and I shall not see anybody at this late hour." But as he walked up the street, he saw a man standing under a lamppost. The man was a perfect stranger to him, though it turned out afterwards the man knew who Mr. Moody was. He stepped up to this stranger and said: "Are you a Christian?" The man replied: "That is none of your business, whether I am a Christian or not. If you were not a sort of a preacher I would knock you into the gutter for your impertinence." Mr. Moody said a few earnest words and passed on.

The next day that man called upon one of Mr. Moody's prominent business friends and said to him: "That man Moody of yours over on the North Side is doing more harm than he is good. He has got zeal without knowledge. He stepped up to me last night, a perfect stranger, and insulted me. He asked me if I were a Christian, and I told him it was none of his business and if he were not a sort of a preacher I would knock him into the gutter for his impertinence. He is doing more harm than he is good. He has got zeal without knowledge." Mr. Moody's friend sent for him and said: "Moody, you are doing more harm than you are good; you've got zeal without knowledge: you insulted a friend of mine on the street last night. You went up to him, a perfect stranger, and asked him if he were a Christian, and he tells me if you had not been a sort of a preacher he would have knocked you into the gutter for your impertinence. You are doing more harm than you are good; you have got zeal without knowledge."

Mr. Moody went out of that man's office somewhat crestfallen. He wondered if he were not doing more harm than he was good, if he really had zeal without knowledge. (Let me say, in passing, it is far better to have zeal without knowledge than it is to have knowledge without zeal. Some men and women are as full of knowledge as an egg is of meat; they are so deeply versed in Bible truth that they can sit in criticism on the preachers and give the preachers pointers, but they have so little zeal that they do not lead one soul to Christ in a whole year.)

Weeks passed by. One night Mr. Moody was in bed when he heard a tremendous pounding at his front door. He jumped out of bed and rushed to the door. He thought the house was on fire. He thought the man would break down the door. He opened the door and there stood this man. He said: "Mr. Moody, I have

not had a good night's sleep since that night you spoke to me under the lamppost, and I have come around at this unearthly hour of the night for you to tell me what I have to do to be saved." Mr. Moody took him in and told him what to do to be saved. Then he accepted Christ, and when the Civil War broke out, he went to the front and laid down his life fighting for his country.

Another night, Mr. Moody got home and had gone to bed before it occurred to him that he had not spoken to a soul that day about accepting Christ. "Well," he said to himself, "it is no good getting up now; there will be nobody on the street at this hour of the night." But he got up, dressed and went to the front door. It was pouring rain. "Oh," he said, "there will be no one out in this pouring rain. Just then, he heard the patter of a man's feet as he came down the street, holding an umbrella over his head. Then Mr. Moody darted out and rushed up to the man and said: "May I share the shelter of your umbrella?" "Certainly," the man replied. Then Mr. Moody said: "Have you any shelter in the time of storm?" and preached Jesus to him. Oh, men and women, if we were as full of zeal for the salvation of souls as that, how long would it be before the whole country would be shaken by the power of a mighty, God-sent revival?

One day in Chicago -- the day after the elder Carter Harrison was shot, when his body was lying in state in the City Hall -- Mr. Moody and I were riding up Randolph Street together in a streetcar right alongside of the City Hall. The car could scarcely get through because of the enormous crowds waiting to get in and view the body of Mayor Harrison. As the car tried to push its way through the crowd, Mr. Moody turned to me and said: "Torrey, what does this mean?" "Why," I said, "Carter Harrison's body lies there in the City Hall and these crowds are waiting to see it."

Then he said: "This will never do, to let these crowds get away from us without preaching to them; we must talk to them. You go and hire Hooley's Opera House (which was just opposite the City Hall) for the whole day." I did so. The meetings began at nine o'clock in the morning, and we had one continuous service from that hour until six in the evening, to reach those crowds.

Mr. Moody was a man on fire for God. Not only was he always "on the job" himself but he was always getting others to work as well. He once invited me down to Northfield to spend a month there with the schools, speaking first to one school and then crossing the river to the other. I was obliged to use the ferry a great deal; it was before the present bridge was built at that point.

One day he said to me: "Torrey, did you know that that ferryman that ferries you across every day was unconverted?" He did not tell me to speak to him, but I knew what he meant. When some days later it was told him that the ferryman was saved, he was exceedingly happy.

Once, when walking down a certain street in Chicago, Mr. Moody stepped up to a man, a perfect stranger to him, and said: "Sir, are you a Christian?" "You mind your own business," was the reply. Mr. Moody replied: "This is my business." The man said, "Well, then, you must be Moody." Out in Chicago they used to call him in those early days "Crazy Moody," because day and night he was speaking to everybody he got a chance to speak to about being saved.

One time he was going to Milwaukee, and in the seat that he had chosen sat a traveling man. Mr. Moody sat down beside him and immediately began to talk with him. " Where are you going?" Mr. Moody asked. When told the name of the town he said: "We will soon be there; we'll have to get down to business at once. Are you saved?" The man said that he was not, and Mr. Moody took out his Bible and there on the train showed him the way of salvation. Then he said: "Now, you must take Christ." The man did; he was converted right there on the train.

Most of you have heard, I presume, the story President Wilson used to tell about D. L. Moody. Ex-President Wilson said that he once went into a barber shop and took a chair next to the one in which D. L. Moody was sitting, though he did not know that Mr. Moody was there. He had not been in the chair very

long before, as ex-President Wilson phrased it, he "knew there was a personality in the other chair," and he began to listen to the conversation going on; he heard Mr. Moody tell the barber about the Way of Life, and President Wilson said, "I have never forgotten that scene to this day." When Mr. Moody was gone, he asked the barber who he was; when he was told that it was D. L. Moody, President Wilson said: "It made an impression upon me I have not yet forgotten."

On one occasion in Chicago Mr. Moody saw a little girl standing on the street with a pail in her hand. He went up to her and invited her to his Sunday school, telling her what a pleasant place it was. She promised to go the following Sunday, but she did not do so. Mr. Moody watched for her for weeks, and then one day he saw her on the street again, at some distance from him. He started toward her, but she saw him too and started to run away. Mr. Moody followed her. Down she went one street, Mr. Moody after her; up she went another street, Mr. Moody after her, through an alley, Mr. Moody still following; out on another street, Mr. Moody after her; then she dashed into a saloon and Mr. Moody dashed after her. She ran out the back door and up a flight of stairs, Mr. Moody still following; she dashed into a room, Mr. Moody following; she threw herself under the bed and Mr. Moody reached under the bed and pulled her out by the foot, and led her to Christ.

He found that her mother was a widow who had once seen better circumstances, but had gone down until now she was living over this saloon. She had several children. Mr. Moody led the mother and all the family to Christ. Several of the children were prominent members of the Moody Church until they moved away, and afterwards became prominent in churches elsewhere. This particular child, whom he pulled from underneath the bed, was, when I was the pastor of the Moody Church, the wife of one of the most prominent officers in the church.

Only two or three years ago, as I came out of a ticket office in Memphis, Tennessee, a fine-looking young man followed me. He said: "Are you not Dr. Torrey?" I said, "Yes." He said: "I am so and so." He was the son of this woman. He was then a traveling man, and an officer in the church where he lived. When Mr. Moody pulled that little child out from under the bed by the foot he was pulling a whole family into the Kingdom of God, and eternity alone will reveal how many succeeding generations he was pulling into the Kingdom of God.

D. L. Moody's consuming passion for souls was not for the souls of those who would be helpful to him in building up his work here or elsewhere; his love for souls knew no class limitations. He was no respecter of persons; it might be an earl or a duke or it might be an ignorant colored boy on the street; it was all the same to him; there was a soul to save and he did what lay in his power to save that soul.

A friend once told me that the first time he ever heard of Mr. Moody was when Mr. Reynolds of Peoria told him that he once found Mr. Moody sitting in one of the squatters' shanties that used to be in that part of the city toward the lake, which was then called, "The Sands," with a colored boy on his knee, a tallow candle in one hand and a Bible in the other, and Mr. Moody was spelling out the words (for at that time the boy could not read very well) of certain verses of Scripture, in an attempt to lead that ignorant colored boy to Christ.

Oh, young men and women and all Christian workers, if you and I were on fire for souls like that, how long would it be before we had a revival? Suppose that tonight the fire of God falls and fills our hearts, a burning fire that will send us out all over the country, and across the water to China, Japan, India and Africa, to tell lost souls the way of salvation!

7. Definitely Endued with Power from on High

The seventh thing that was the secret of why God used D. L. Moody was that he had a very definite

enduement with power from on High, a very clear and definite baptism with the Holy Ghost. Moody knew he had "the baptism with the Holy Ghost"; he had no doubt about it. In his early days he was a great hustler; he had a tremendous desire to do something, but he had no real power. He worked very largely in the energy of the flesh.

But there were two humble Free Methodist women who used to come over to his meetings in the Y.M.C.A. One was "Auntie Cook" and the other, Mrs. Snow. (I think her name was not Snow at that time.) These two women would come to Mr. Moody at the close of his meetings and say: "We are praying for you." Finally, Mr. Moody became somewhat nettled and said to them one night: "Why are you praying for me? Why don't you pray for the unsaved?" They replied: "We are praying that you may get the power." Mr. Moody did not know what that meant, but he got to thinking about it, and then went to these women and said: "I wish you would tell me what you mean"; and they told him about the definite baptism with the Holy Ghost. Then he asked that he might pray with them and not they merely pray for him.

Auntie Cook once told me of the intense fervor with which Mr. Moody prayed on that occasion. She told me in words that I scarcely dare repeat, though I have never forgotten them. And he not only prayed with them, but he also prayed alone.

Not long after, one day on his way to England, he was walking up Wall Street in New York; (Mr. Moody very seldom told this and I almost hesitate to tell it) and in the midst of the bustle and hurry of that city his prayer was answered; the power of God fell upon him as he walked up the street and he had to hurry off to the house of a friend and ask that he might have a room by himself, and in that room he stayed alone for hours; and the Holy Ghost came upon him, filling his soul with such joy that at last he had to ask God to withhold His hand, lest he die on the spot from very joy. He went out from that place with the power of the Holy Ghost upon him, and when he got to London (partly through the prayers of a bedridden saint in Mr. Lessey's church), the power of God wrought through him mightily in North London, and hundreds were added to the churches; and that was what led to his being invited over to the wonderful campaign that followed in later years.

Time and again Mr. Moody would come to me and say: "Torrey, I want you to preach on the baptism with the Holy Ghost." I do not know how many times he asked me to speak on that subject. Once, when I had been invited to preach in the Fifth Avenue Presbyterian Church, New York (invited at Mr. Moody's suggestion; had it not been for his suggestion the invitation would never have been extended to me), just before I started for New York, Mr. Moody drove up to my house and said: "Torrey, they want you to preach at the Fifth Avenue Presbyterian Church in New York. It is a great big church, cost a million dollars to build it." Then he continued: "Torrey, I just want to ask one thing of you. I want to tell you what to preach about. You will preach that sermon of yours on 'Ten Reasons Why I Believe the Bible to Be the Word of God' and your sermon on 'The Baptism With the Holy Ghost.'"

Time and again, when a call came to me to go off to some church, he would come up to me and say: "Now, Torrey, be sure and preach on the baptism with the Holy Ghost." I do not know how many times he said that to me. Once I asked him: "Mr. Moody, don't you think I have any sermons but those two: 'Ten Reasons Why I Believe the Bible to Be the Word of God' and 'The Baptism With the Holy Ghost'?" "Never mind that," he replied, "you give them those two sermons.

Once he had some teachers at Northfield -- fine men, all of them, but they did not believe in a definite baptism with the Holy Ghost for the individual. They believed that every child of God was baptized with the Holy Ghost, and they did not believe in any special baptism with the Holy Ghost for the individual. Mr. Moody came to me and said: "Torrey, will you come up to my house after the meeting tonight and I will get those men to come, and I want you to talk this thing out with them."

Of course, I very readily consented, and Mr. Moody and I talked for a long time, but they did not altogether see eye to eye with us. And when they went, Mr. Moody signaled me to remain for a few moments. Mr. Moody sat there with his chin on his breast, as he so often sat when he was in deep thought; then he looked up and said: "Oh, why will they split hairs? Why don't they see that this is just the one thing that they themselves need? They are good teachers, they are wonderful teachers, and I am so glad to have them here; but why will they not see that the baptism with the Holy Ghost is just the one touch that they themselves need?"

I shall never forget the eighth of July, 1894, to my dying day. It was the closing day of the Northfield Students' Conference -- the gathering of the students from the eastern colleges. Mr. Moody had asked me to preach on Saturday night and Sunday morning on the baptism with the Holy Ghost. On Saturday night I had spoken about, "The Baptism With the Holy Ghost: What It Is; What It Does; the Need of It and the Possibility of It." On Sunday morning I spoke on "The Baptism With the Holy Spirit: How to Get It." It was just exactly twelve o'clock when I finished my morning sermon, and I took out my watch and said: "Mr. Moody has invited us all to go up to the mountain at three o'clock this afternoon to pray for the power of the Holy Spirit. It is three hours to three o'clock. Some of you cannot wait three hours. You do not need to wait. Go to your rooms; go out into the woods; go to your tent; go anywhere where you can get alone with God and have this matter out with Him."

At three o’clock, we all gathered in front of Mr. Moody's mother's house (she was then still living), and then began to pass down the lane, through the gate, up on the mountainside. There were four hundred and fifty-six of us in all; I know the number because Paul Moody counted us as we passed through the gate.

After a while Mr. Moody said: "I don't think we need to go any further; let us sit down here." We sat down on stumps and logs and on the ground. Mr. Moody said: "Have any of you students anything to say?" I think about seventy-five of them arose, one after the other, and said: "Mr. Moody, I could not wait till three o'clock; I have been alone with God since the morning service, and I believe I have a right to say that I have been baptized with the Holy Spirit."

When these testimonies were over, Mr. Moody said: "Young men, I can't see any reason why we shouldn't kneel down here right now and ask God that the Holy Ghost may fall upon us just as definitely as He fell upon the apostles on the Day of Pentecost. Let us pray." And we did pray, there on the mountainside. As we had gone up the mountainside heavy clouds had been gathering, and just as we began to pray, those clouds broke and the raindrops began to fall through the overhanging pines. But there was another cloud that had been gathering over Northfield for ten days, a cloud big with the mercy and grace and power of God; and as we began to pray, our prayers seemed to pierce that cloud and the Holy Ghost fell upon us. Men and women, that is what we all need: the Baptism with the Holy Ghost.

2. THE PERSON AND WORK OF THE HOLY SPIRIT

As Revealed in the Scriptures

And in Personal Experience

By

R. A. Torrey

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Act. U. S.

Chapter 1. The Personality of the Holy Spirit.

Before one can correctly understand the work of the Holy Spirit, he must first of all know the Spirit Himself. A frequent source of error and fanaticism about the work of the Holy Spirit is the attempt to study and understand His work without first of all coming to know Him as a Person.

It is of the highest importance from the standpoint of worship that we decide whether the Holy Spirit is a Divine Person, worthy to receive our adoration, our faith, our love, and our entire surrender to Himself, or whether it is simply an influence emanating from God or a power or an illumination that God imparts to us. If the Holy Spirit is a person, and a Divine Person, and we do not know Him as such, then we are robbing a Divine Being of the worship and the faith and the love and the surrender to Himself which are His due.

It is also of the highest importance from the practical standpoint that we decide whether the Holy Spirit is merely some mysterious and wonderful power that we in our weakness and ignorance are somehow to get hold of and use, or whether the Holy Spirit is a real Person, infinitely holy, infinitely wise, infinitely mighty and infinitely tender who is to get hold of and use us. The former conception is utterly heathenish, not essentially different from the thought of the African fetish worshipper who has his god whom he uses. The latter conception is sublime and Christian. If we think of the Holy Spirit as so many do as merely a power or influence, our constant thought will be, “How can I get more of the Holy Spirit,” but if we think of Him in the Biblical way as a Divine Person, our thought will rather be, “How can the Holy Spirit have more of me?” The conception of the Holy Spirit as a Divine influence or power that we are somehow to get hold of and use, leads to self-exaltation and self-sufficiency. One who so thinks of the Holy Spirit and who at the same time imagines that he has received the Holy Spirit will almost inevitably be full of spiritual pride and strut about as if he belonged to some superior order of Christians. One frequently hears such persons say, “I am a Holy Ghost man,” or “I am a Holy Ghost woman.” But if we once grasp the thought that the Holy Spirit is a Divine Person of infinite majesty, glory and holiness and power, who in marvelous condescension has come into our hearts to make His abode there and take possession of our lives and make use of them, it will put us in the dust and keep us in the dust. I can think of no thought more humbling or more overwhelming than the thought that a person of Divine majesty and glory dwells in my heart

and is ready to use even me.

It is of the highest importance from the standpoint of experience that we know the Holy Spirit as a person. Thousands and tens of thousands of men and women can testify to the blessing that has come into their own lives as they have come to know the Holy Spirit, not merely as a gracious influence (emanating, it is true, from God) but as a real Person, just as real as Jesus Christ Himself, an ever-present, loving Friend and mighty Helper, who is not only always by their side but dwells in their heart every day and every hour and who is ready to undertake for them in every emergency of life. Thousands of ministers, Christian workers and Christians in the humblest spheres of life have spoken to me, or written to me, of the complete transformation of their Christian experience that came to them when they grasped the thought (not merely in a theological, but in an experimental way) that the Holy Spirit was a Person and consequently came to know Him.

There are at least four distinct lines of proof in the Bible that the Holy Spirit is a person.

I. *All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.*

What are the distinctive characteristics, or marks, of personality? Knowledge, feeling or emotion, and will. Any entity that thinks and feels and wills is a person. When we say that the Holy Spirit is a person, there are those who understand us to mean that the Holy Spirit has hands and feet and eyes and ears and mouth, and so on, but these are not the characteristics of personality but of corporeity. All of these characteristics or marks of personality are repeatedly ascribed to the Holy Spirit in the Old and New Testaments. We read in 1 Cor. ii. 10, 11, “But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” Here knowledge is ascribed to the Holy Spirit. We are clearly taught that the Holy Spirit is not merely an influence that illuminates our minds to comprehend the truth but a Being who Himself knows the truth.

In 1 Cor. xii. 11, we read, “But all these worketh that one and the selfsame Spirit, dividing to every man severally as *He will*.” Here will is ascribed to the Spirit

and we are taught that the Holy Spirit is not a power that we get hold of and use according to our will but a Person of sovereign majesty, who uses us according to His will. This distinction is of fundamental importance in our getting into right relations with the Holy Spirit. It is at this very point that many honest seekers after power and efficiency in service go astray. They are reaching out after and struggling to get possession of some mysterious and mighty power that they can make use of in their work according to their own will. They will never get possession of the power they seek until they come to recognize that there is not some Divine power for them to get hold of and use in their blindness and ignorance but that there is a Person, infinitely wise, as well as infinitely mighty, who is willing to take possession of them and use them according to His own perfect will. When we stop to think of it, we must rejoice that there is no Divine power that beings so ignorant as we are, so liable to err, to get hold of and use. How appalling might be the results if there were. But what a holy joy must come into our hearts when we grasp the thought that there is a Divine Person, One who never errs, who is willing to take possession of us and impart to us such gifts as He sees best and to use us according to His wise and loving will.

We read in Rom. viii. 27, "And He that searcheth the hearts knoweth what is *the mind of the Spirit*, because He maketh intercession for the saints according to the will of God." In this passage mind is ascribed to the Holy Spirit. The Greek word translated "mind" is a comprehensive word, including the ideas of thought, feeling and purpose. It is the same that is used in Rom. viii. 7 where we read that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So then in this passage we have all the distinctive marks of personality ascribed to the Holy Spirit.

We find the personality of the Holy Spirit brought out in a most touching and suggestive way in Rom. xv. 30, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the *love of the Spirit*, that ye strive together with me in your prayers to God for me." Here we have "*love*" ascribed to the Holy Spirit. The reader would do well to stop and ponder those five words, "*the love of the Spirit*." We dwell often upon the love of God the Father. It is the subject of our daily and constant thought. We dwell often upon the love of Jesus Christ the Son. Who would think of calling himself a Christian who passed a day without meditating on the love of his Saviour, but how often have we meditated upon "*the love of the Spirit*"? Each day of our lives, if we are living as Christians ought, we kneel down in the presence of God the Father and look up into His face and say, "I thank Thee, Father, for Thy great love that led Thee to give

Thine only begotten Son to die upon the cross of Calvary for me." Each day of our lives we also look up into the face of our Lord and Saviour, Jesus Christ, and say, "Oh, Thou glorious Lord and Saviour, Jesus Thou Son of God, I thank Thee for Thy great love that led Thee not to count it a thing to be grasped to be on equality with God but to empty Thyself and forsaking all the glory of heaven, come down to earth with all its shame and to take my sins upon Thyself and die in my place upon the cross of Calvary." But how often do we kneel and say to the Holy Spirit, "Oh, Thou eternal and infinite Spirit of God, I thank Thee for Thy great love that led Thee to come into this world of sin and darkness and to seek me out and to follow me so patiently until Thou didst bring me to see my utter ruin and need of a Saviour and to reveal to me my Lord and Saviour, Jesus Christ, as just the Saviour whom I need." Yet we owe our salvation just as truly to the love of the Spirit as we do to the love of the Father and the love of the Son. If it had not been for the love of God the Father looking down upon me in my utter ruin and providing a perfect atonement for me in the death of His own Son on the cross of Calvary, I would have been in hell to-day. If it had not been for the love of Jesus Christ, the eternal Word of God, looking upon me in my utter ruin and in obedience to the Father, putting aside all the glory of heaven for all the shame of earth and taking my place, the place of the curse, upon the cross of Calvary and pouring out His life utterly for me, I would have been in hell to-day. But if it had not been for the love of the Holy Spirit, sent by the Father in answer to the prayer of the Son (John xiv. 16) leading Him to seek me out in my utter blindness and ruin and to follow me day after day, week after week, and year after year, when I persistently turned a deaf ear to His pleadings, following me through paths of sin where it must have been agony for that holy One to go, until at last I listened and He opened my eyes to see my utter ruin and then revealed Jesus to me as just the Saviour that would meet my every need and then enabled me to receive this Jesus as my own Saviour; if it had not been for this patient, long-suffering, never-tiring, infinitely-tender love of the Holy Spirit, I would have been in hell to-day. Oh, the Holy Spirit is not merely an influence or a power or an illumination but is a Person just as real as God the Father or Jesus Christ His Son.

The personality of the Holy Spirit comes out in the Old Testament as truly as in the New, for we read in Neh. ix. 20, "Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst." Here both intelligence and goodness are ascribed to the Holy Spirit. There are some who tell us that while it is true the personality of the Holy Spirit is found in the New Testament, it is not found in the Old. But it is

certainly found in this passage. As a matter of course, the doctrine of the personality of the Holy Spirit is not as fully developed in the Old Testament as in the New. But the doctrine is there.

There is perhaps no passage in the entire Bible in which the personality of the Holy Spirit comes out more tenderly and touchingly than in Eph. iv. 30, “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Here grief is ascribed to the Holy Spirit. The Holy Spirit is not a blind, impersonal influence or power that comes into our lives to illuminate, sanctify and empower them. No, He is immeasurably more than that, He is a holy Person who comes to dwell in our hearts, One who sees clearly every act we perform, every word we speak, every thought we entertain, even the most fleeting fancy that is allowed to pass through our minds; and if there is anything in act, or word or deed that is impure, unholy, unkind, selfish, mean, petty or untrue, this infinitely holy One is deeply grieved by it. I know of no thought that will help one more than this to lead a holy life and to walk softly in the presence of the holy One. How often a young man is kept back from yielding to the temptations that surround young manhood by the thought that if he should yield to the temptation that now assails him, his holy mother might hear of it and would be grieved by it beyond expression. How often some young man has had his hand upon the door of some place of sin that he is about to enter and the thought has come to him, “If I should enter there, my mother might hear of it and it would nearly kill her,” and he has turned his back upon that door and gone away to lead a pure life, that he might not grieve his mother. But there is One who is holier than any mother, One who is more sensitive against sin than the purest woman who ever walked this earth, and who loves us as even no mother ever loved, and this One dwells in our hearts, if we are really Christians, and He sees every act we do by day or under cover of the night; He hears every word we utter in public or in private; He sees every thought we entertain, He beholds every fancy and imagination that is permitted even a momentary lodgment in our mind, and if there is anything unholy, impure, selfish, mean, petty, unkind, harsh, unjust, or in anywise evil in act or word or thought or fancy, He is grieved by it. If we will allow those words, “Grieve not the Holy Spirit of God,” to sink into our hearts and become the motto of our lives, they will keep us from many a sin. How often some thought or fancy has knocked for an entrance into my own mind and was about to find entertainment when the thought has come, “The Holy Spirit sees that thought and will be grieved by it” and that thought has gone.

II. *Many acts that only a Person can perform are ascribed to the Holy Spirit.*

If we deny the personality of the Holy Spirit, many passages of Scripture become meaningless and absurd. For example, we read in 1 Cor. ii. 10, “But God hath revealed them unto us by His Spirit: for *the Spirit searcheth* all things, yea, the deep things of God.” This passage sets before us the Holy Spirit, not merely as an illumination whereby we are enabled to grasp the deep things of God, but a Person who Himself searches the deep things of God and then reveals to us the precious discoveries which He has made.

We read in Rev. ii. 7, “He that hath an ear, let him hear what *the Spirit saith* unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Here the Holy Spirit is set before us, not merely as an impersonal enlightenment that comes to our mind but a Person who speaks and out of the depths of His own wisdom, whispers into the ear of His listening servant the precious truth of God.

In Gal. iv. 6 we read, “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, *crying*, Abba, Father.” Here the Holy Spirit is represented as crying out in the heart of the individual believer. Not merely a Divine influence producing in our own hearts the assurance of our sonship but one who cries out in our hearts, who bears witness together with our spirit that we are sons of God. (See also Rom. viii. 16.)

The Holy Spirit is also represented in the Scripture as one who prays. We read in Rom. viii. 26, R. V., “And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but *the Spirit Himself maketh intercession* for us with groanings which cannot be uttered.” It is plain from this passage that the Holy Spirit is not merely an influence that moves us to pray, not merely an illumination that teaches us how to pray, but a Person who Himself prays in and through us. There is wondrous comfort in the thought that every true believer has two Divine Persons praying for him, Jesus Christ, the Son who was once upon this earth, who knows all about our temptations, who can be touched with the feeling of our infirmities and who is now ascended to the right hand of the Father and in that place of authority and power ever lives to make intercession for us (Heb. vii. 25; 1 John ii. 1); and another Person, just as Divine as He, who walks by our side each day, yes, who dwells in the innermost depths of our being and knows our needs, even as we do not know them ourselves, and

from these depths makes intercession to the Father for us. The position of the believer is indeed one of perfect security with these two Divine Persons praying for him.

We read again in John xv. 26, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *He shall testify* of Me.” Here the Holy Spirit is set before us as a Person who gives His testimony to Jesus Christ, not merely as an illumination that enables the believer to testify of Christ, but a Person who Himself testifies; and a clear distinction is drawn in this and the following verse between the testimony of the Holy Spirit and the testimony of the believer to whom He has borne His witness, for we read in the next verse, “And *ye also* shall bear witness because ye have been with Me from the beginning.” So there are two witnesses, the Holy Spirit bearing witness to the believer and the believer bearing witness to the world.

The Holy Spirit is also spoken of as a teacher. We read in John xiv. 26, “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He shall teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you.” And in a similar way, we read in John xvi. 12-14, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, *He will guide* you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you.” And in the Old Testament, Neh. ix. 20, “Thou gavest also Thy good Spirit to instruct them.” In all these passages it is perfectly clear that the Holy Spirit is not a mere illumination that enables us to apprehend the truth, but a Person who comes to us to teach us day by day the truth of God. It is the privilege of the humblest believer in Jesus Christ not merely to have his mind illumined to comprehend the truth of God, but to have a Divine Teacher to daily teach him the truth he needs to know (cf. 1 John ii. 20, 27). The Holy Spirit is also represented as the Leader and Guide of the children of God. We read in Rom. viii. 14, “For as many as are *led by the Spirit* of God they are the sons of God.” He is not merely an influence that enables us to see the way that God would have us go, nor merely a power that gives us strength to go that way, but a Person who takes us by the hand and gently leads us on in the paths in which God would have us walk.

The Holy Spirit is also represented as a Person who has authority to command

men in their service of Jesus Christ. We read of the Apostle Paul and his companions in Acts xvi. 6, 7, “Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.” Here it is a Person who takes the direction of the conduct of Paul and his companions and a Person whose authority they recognized and to whom they instantly submit.

Further still than this the Holy Spirit is represented as the One who is the supreme authority in the church, who calls men to work and appoints them to office. We read in Acts xiii. 2, “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work where unto I have called them.” And in Acts xx. 28, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.” There can be no doubt to a candid seeker after truth that it is a Person, and a person of Divine majesty and sovereignty, who is here set before us.

From all the passages here quoted, it is evident that many acts that only a person can perform are ascribed to the Holy Spirit.

III. *An office is predicated of the Holy Spirit that can only be predicated of a person.*

Our Saviour says in John xiv. 16, 17, “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.” Our Lord had announced to the disciples that He was about to leave them. An awful sense of desolation took possession of them. Sorrow filled their hearts (John xvi. 6) at the contemplation of their loneliness and absolute helplessness when Jesus should thus leave them alone. To comfort them the Lord tells them that they shall not be left alone, that in leaving them He was going to the Father and that He would pray the Father and He would give them another Comforter to take the place of Himself during His absence. Is it possible that Jesus Christ could have used such language if the other Comforter who was coming to take His place was only an impersonal influence or power? Still more, is it possible that Jesus could have said as He did in John xvi. 7, “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," if this Comforter whom He was to send was simply an impersonal influence or power? No, one Divine Person was going, another Person just as Divine was coming to take His place, and it was expedient for the disciples that the One go to represent them before the Father, for another just as Divine and sufficient was coming to take His place. This promise of our Lord and Saviour of the coming of the other Comforter and of His abiding with us is the greatest and best of all for the present dispensation. This is *the* promise of the Father (Acts i. 4), the promise of promises. We shall take it up again when we come to study the names of the Holy Spirit.

IV. *A treatment is predicated to the Holy Spirit that could only be predicated of a Person.*

We read in Isa. lxiii. 10, R. V., "But they *rebelled and grieved* His Holy Spirit: therefore He was turned to be their enemy, and He fought against them." Here we are told that the Holy Spirit is rebelled against and grieved (cf. Eph. iv. 30). Only a person can be rebelled against and only a person of authority. Only a person can be grieved. You cannot grieve a mere influence or power. In Heb. x. 29, we read, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath *done despite unto* the Spirit of grace?" Here we are told that the Holy Spirit is "done despite unto" ("treated with contumely"—Thayer's Greek-English Lexicon of the New Testament). There is but one kind of entity in the universe that can be treated with contumely (or insulted) and that is a person. It is absurd to think of treating an influence or a power or any kind of being except a person with contumely. We read again in Acts v. 3, "But Peter said, Ananias, why hath Satan filled thine heart *to lie to* the Holy Ghost, and to keep back part of the price of the land?" Here we have the Holy Spirit represented as one who can be lied to. One cannot lie to anything but a person.

In Matt. xii. 31, 32, we read, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Here we are told that the Holy Spirit is blasphemed against. It is impossible to blaspheme anything but a person. If the Holy Spirit is not a person,

it certainly cannot be a more serious and decisive sin to blaspheme Him than it is to blaspheme the Son of man, our Lord and Saviour, Jesus Christ Himself.

Here then we have four distinctive and decisive lines of proof *that the Holy Spirit is a Person*. Theoretically most of us believe this but do we, in our real thought of Him and in our practical attitude towards Him treat Him as if He were indeed a Person? At the close of an address on the Personality of the Holy Spirit at a Bible conference some years ago, one who had been a church-member many years, a member of one of the most orthodox of our modern denominations, said to me, "I never thought of *It* before as a Person." Doubtless this Christian woman had often sung:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

Doubtless she had often sung:

"Glory be to the Father, and to the Son, and to the Holy Ghost,
As it was in the beginning, is now, and ever shall be,
World without end, Amen."

But it is one thing to sing words; it is quite another thing to realize the meaning of what we sing. If this Christian woman had been questioned in regard to her doctrine, she would doubtless have said that she believed that there were three Persons in the Godhead, Father, Son and Holy Spirit, but a theological confession is one thing, a practical realization of the truth we confess is quite another. So the question is altogether necessary, no matter how orthodox you may be in your creedal statements, Do you regard the Holy Spirit as indeed as real a Person as Jesus Christ, as loving and wise and strong, as worthy of your confidence and love and surrender as Jesus Christ Himself? The Holy Spirit came into this world to be to the disciples of our Lord after His departure, and to us, what Jesus Christ had been to them during the days of His personal companionship with them (John xiv. 16, 17). Is He that to you? Do you know Him? Every week in your life you hear the apostolic benediction, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all" (2 Cor. xiii. 14), but while you hear it, do you take in the significance of it? Do you know the communion of the Holy Ghost? The fellowship of the Holy Ghost? The partnership of the Holy Ghost? The comradeship of the Holy Ghost? The intimate personal friendship of the Holy

Ghost? Herein lies the whole secret of a real Christian life, a life of liberty and joy and power and fullness. To have as one's ever-present Friend, and to be conscious that one has as his ever-present Friend, the Holy Spirit and to surrender one's life in all its departments entirely to His control, this is true Christian living. The doctrine of the Personality of the Holy Spirit is as distinctive of the religion that Jesus taught as the doctrines of the Deity and the atonement of Jesus Christ Himself. But it is not enough to believe the doctrine—one must know the Holy Spirit Himself. The whole purpose of this chapter (God help me to say it reverently) is to introduce you to my Friend, the Holy Spirit.

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Chapter 2. The Deity of the Holy Spirit.

In the preceding chapter we have seen clearly that the Holy Spirit is a Person. But what sort of a Person is He? Is He a finite person or an infinite person? Is He God? This question also is plainly answered in the Bible. There are in the Scriptures of the Old and New Testaments five distinct and decisive lines of proof of the Deity of the Holy Spirit.

I. *Each of the four distinctively Divine attributes is ascribed to the Holy Spirit.*

What are the distinctively Divine attributes? Eternity, omnipresence, omniscience and omnipotence. All of these are ascribed to the Holy Spirit in the Bible.

We find *eternity* ascribed to the Holy Spirit in Heb. ix. 14, "How much more shall the blood of Christ, who through the *eternal* Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

Omnipresence is ascribed to the Holy Spirit in Ps. cxxxix. 7-10, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

Omniscience is ascribed to the Holy Spirit in several passages. For example, we read in 1 Cor. ii. 10, 11, "But God hath revealed them unto us by His Spirit: for the Spirit *searcheth all things*, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? *Even so the things of God knoweth no man, but the Spirit of God.*" Again in John xiv. 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." Still further we read in John xvi. 12, 13, R. V., "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He shall *guide you into all the truth*: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come."

We find *omnipotence* ascribed to the Holy Spirit in Luke i. 35, "And the angel

answered and said unto her, The Holy Ghost shall come upon thee, and the *power of the Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

II. *Three distinctively Divine works are ascribed to the Holy Spirit.*

When we think of God and His work, the first work of which we always think is that of creation. In the Scriptures creation is ascribed to the Holy Spirit. We read in Job xxxiii. 4, "The Spirit of God *hath made me*, and the *breath of the Almighty* hath given me life." We read still again in Ps. civ. 30, "Thou sendest forth Thy Spirit, *they are created*: and Thou renewest the face of the earth." In connection with the description of creation in the first chapter of Genesis, the activity of the Spirit is referred to (Gen. i. 1-3).

The impartation of life is also a Divine work and this is ascribed in the Scriptures to the Holy Spirit, We read in John vi. 6, A. R. V., "It is the Spirit that giveth life: the flesh profiteth nothing." We read also in Rom. viii. 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies *by His Spirit* that dwelleth in you." In the description of the creation of man in Gen. ii. 7, it is the breath of God, that is the Holy Spirit, who imparts life to man, and man becomes a living soul. The exact words are, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils *the breath of life*; and man became a living soul." The Greek word which is rendered "spirit" means "breath" and though the Holy Spirit as a Person does not come out distinctly in this early reference to Him in Gen. ii. 7, nevertheless, this passage interpreted in the light of the fuller revelation of the New Testament clearly refers to the Holy Spirit.

The authorship of Divine prophecies is also ascribed to the Holy Spirit. We read in 2 Pet. i. 21, R. V., "For no prophecy ever came by the will of man: but men spake from God, *being moved by the Holy Ghost*." Even in the Old Testament, there is a reference to the Holy Spirit as the author of prophecy. We read in 2 Sam. xxiii. 2, 3, "*the Spirit of the LORD spake* by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

So we see that the three distinctly Divine works of creation, the impartation of life, and prophecy are ascribed to the Holy Spirit.

III. *Statements which in the Old Testament distinctly name the LORD or Jehovah as their subject are applied to the Holy Spirit in the New Testament, i. e., the Holy Spirit occupies the position of Deity in New Testament thought.*

A striking illustration of this is found in Isa. vi. 8-10, “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.” In verse five we are told that it was Jehovah (whenever the word LORD is spelled in capitals in the Old Testament, it stands for Jehovah in the Hebrew and is so rendered in the American Revision) whom Isaiah saw and who speaks. But in Acts xxviii. 25-27 there is a reference to this statement of Isaiah's and whereas in Isaiah we are told it is Jehovah who speaks, in the reference in Acts we are told that it was the Holy Spirit who was the speaker. The passage in Acts reads as follows, “And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” So we see that what is distinctly ascribed to Jehovah in the Old Testament is ascribed to the Holy Spirit in the New: *i. e.*, the Holy Spirit is identified with Jehovah. It is a noteworthy fact that in the Gospel of John, the twelfth chapter and the thirty-ninth to forty-first verses where another reference is made to this passage in Isaiah, this same passage is ascribed to Christ (note carefully the forty-first verse). So in different parts of Scripture, we have the same passage referred to Jehovah, referred to the Holy Spirit, and referred to Jesus Christ. May we not find the explanation of this in the threefold “Holy” of the seraphic cry in Isaiah vi. 3, where we read, “And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory.” In this we have a distinct suggestion of the tri-personality of the Jehovah of Hosts, and hence the propriety of the threefold application of the vision. A further suggestion of this tri-personality of Jehovah of Hosts is found in the eighth verse of the chapter where the Lord is represented as saying, “Whom shall I send, and who will go for *us*?”

Another striking illustration of the application of passages in the New Testament to the Holy Spirit which in the Old Testament distinctly name Jehovah as their subject is found in Ex. xvi. 7. Here we read, “And in the morning, then ye shall see the glory of the LORD; for that He heareth your murmurings against the LORD: and what are we that ye murmur against us?” Here the murmuring of the children of Israel is distinctly said to be against Jehovah. But in Heb. iii. 7-9, where this instance is referred to, we read, “Wherefore, *as the Holy Ghost saith*, To-day if ye will hear His voice, harden not your hearts, and in the provocation, in the day of temptation in the wilderness: When your fathers tempted *Me*, proved *Me*, and saw My works forty years.” The murmurings which Moses in the Book of Exodus says were against Jehovah, we are told in the Epistle to the Hebrews were against the Holy Spirit. This leaves it beyond question that the Holy Spirit occupies the position of Jehovah (or Deity) in the New Testament (cf. also Ps. xcv. 8-11).

IV. *The name of the Holy Spirit is coupled with that of God in a way it would be impossible for a reverent and thoughtful mind to couple the name of any finite being with that of the Deity.*

We have an illustration of this in 1 Cor. xii. 4-6, “Now there are diversities of gifts, but the *same Spirit*. And there are differences of administrations, but the *same Lord*. And there are diversities of operations, but it is the *same God* which worketh all in all.” Here we find God, and the Lord and the Spirit associated together in a relation of equality that would be shocking to contemplate if the Spirit were a finite being. We have a still more striking illustration of this in Matt. xxviii. 19, “Go ye therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.” Who, that had grasped the Bible conception of God the Father, would think for a moment of coupling the name of the Holy Spirit with that of the Father in this way if the Holy Spirit were a finite being, even the most exalted of angelic beings? Another striking illustration is found in 2 Cor. xiii. 14, “The grace of *the Lord Jesus Christ*, and the love of *God*, and the communion of *the Holy Ghost*, be with you all. Amen.” Can anyone ponder these words and catch anything like their real import without seeing clearly that it would be impossible to couple the name of the Holy Spirit with that of God the Father in the way in which it is coupled in this verse unless the Holy Spirit were Himself a Divine Being?

V. *The Holy Spirit is called God.*

The final and decisive proof of the Deity of the Holy Spirit is found in the fact that He is called God in the New Testament. We read in Acts v. 3, 4, “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but *unto God*.” In the first part of this passage we are told that Ananias lied to the Holy Spirit. When this is further explained, we are told it was not unto men but unto God that he had lied in lying to the Holy Spirit, *i. e.*, the Holy Spirit to whom he lied is called God.

To sum it all up, by the ascription of all the distinctively Divine attributes, and several distinctly Divine works, by referring statements which in the Old Testament clearly name Jehovah, the Lord, or God as their subject to the Holy Spirit in the New Testament, by coupling the name of the Holy Spirit with that of God in a way that would be impossible to couple that of any finite being with that of Deity, by plainly calling the Holy Spirit God, in all these unmistakable ways, God in His own Word distinctly proclaims that the Holy Spirit is a Divine Person.

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Chapter 3. The Distinction of the Holy Spirit from the Father and from His Son, Jesus Christ.

We have seen thus far that the Holy Spirit is a Person and a Divine Person. And now another question arises, Is He as a Person separate and distinct from the Father and from the Son? One who carefully studies the New Testament statements cannot but discover that beyond a question He is. We read in Luke iii. 21, 22, "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Here the clearest possible distinction is drawn between Jesus Christ, who was on earth, and the Father who spoke to Him from heaven as one person speaks to another person, and the Holy Spirit who descended in a bodily form as a dove from the Father, who was speaking, to the Son, to whom He was speaking, and rested upon the Son as a Person separate and distinct from Himself. We see a clear distinction drawn between the name of the Father and that of the Son and that of the Holy Spirit in Matt, xxviii. 19, where we read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, *and* of the Son, *and* of the Holy Ghost." The distinction of the Holy Spirit from the Father and the Son comes out again with exceeding clearness in John xiv. 16. Here we read, "And *I* will pray *the Father*, and He shall give you *another Comforter*, that He may abide with you forever." Here we see the one Person, the Son, praying to another Person, the Father, and the Father to whom He prays giving another Person, another Comforter, in answer to the prayer of the second Person, the Son. If words mean anything, and certainly in the Bible they mean what they say, there can be no mistaking it, that the Father and the Son and the Spirit are three distinct and separate Persons.

Again in John xvi. 7, a clear distinction is drawn between Jesus who goes away to the Father and the Holy Spirit who comes from the Father to take His place. Jesus says, "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." A similar distinction is drawn in Acts ii. 33, where we read, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." In this passage, the clearest possible distinction is drawn between the Son exalted to the right hand of the Father and the Father to whose right hand He is exalted, and the Holy Spirit whom the Son receives from the

Father and sheds forth upon the Church.

To sum it all up, again and again the Bible draws the clearest possible distinction between the three Persons, the Holy Spirit, the Father and the Son. They are three separate personalities, having mutual relations to one another, acting upon one another, speaking of or to one another, applying the pronouns of the second and third persons to one another.

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Chapter 4. The Subordination of the Spirit to the Father and to the Son.

From the fact that the Holy Spirit is a Divine Person, it does not follow that the Holy Spirit is in every sense equal to the Father. While the Scriptures teach that in Jesus Christ dwelt all the fullness of the Godhead in a bodily form (Col. ii. 9) and that He was so truly and *fully* Divine that He could say, “I and the Father are one” (John x. 30) and “He that hath seen Me hath seen the Father” (John xiv. 9), they also teach with equal clearness that Jesus Christ was not equal to the Father in every respect, but subordinate to the Father in many ways. In a similar way, the Scriptures teach us that though the Holy Spirit is a Divine Person, He is subordinate to the Father and to the Son. In John xiv. 26, we are taught that the Holy Spirit is sent by the Father and in the name of the Son. Jesus declares very clearly, “But the Comforter, which is the Holy Ghost, whom *the Father will send* in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” In John xv. 26 we are told that it is Jesus who sends the Spirit from the Father. The exact words are, “But when the Comforter is come, *whom I will send* unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.” Just as we are elsewhere taught that Jesus Christ was sent by the Father (John vi. 29; viii. 29, 42), we are here taught that the Holy Spirit in turn is sent by Jesus Christ.

The subordination of the Holy Spirit to the Father and the Son comes out also in the fact that He derives some of His names from the Father and from the Son. We read in Rom. viii. 9, “But ye are not in the flesh, but in the Spirit, if so be that *the Spirit of God* dwell in you. Now if any man have not *the Spirit of Christ*, he is none of His.” Here we have two names of the Spirit, one derived from His relation to the Father, “the Spirit of God,” and the other derived from His relation to the Son, “the Spirit of Christ.”

In Acts xvi. 7, R. V., He is spoken of as “the Spirit of Jesus.”

The subordination of the Spirit to the Son is also seen in the fact that the Holy Spirit speaks “not from Himself but speaks the words which He hears.” We read in John xvi. 13, R. V., “Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He *shall not speak from Himself*; but *what things soever He shall hear*, these shall He speak: and He shall declare unto you the things that are to come.” In a similar way, Jesus said of Himself, “My teaching is

not Mine, but His that sent Me." (John vii. 16; viii. 26, 40).

The subordination of the Spirit to the Son comes out again in the clearly revealed fact that it is the work of the Holy Spirit not to glorify Himself but to glorify Christ. Jesus says in John xvi. 14, "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." In a similar way, Christ sought not His own glory, but the glory of Him that sent Him, that is the Father (John vii. 18).

From all these passages, it is evident that the Holy Spirit in His present work, while possessed of all the attributes of Deity, is subordinated to the Father and to the Son. On the other hand, we shall see later that in His earthly life, Jesus lived and taught and worked in the power of the Holy Spirit.

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Chapter 5. The Person and Work of the Holy Spirit as Revealed in His Names.

At least twenty-five different names are used in the Old and New Testaments in speaking of the Holy Spirit. There is the deepest significance in these names. By the careful study of them, we find a wonderful revelation of the Person and work of the Holy Spirit.

I. *The Spirit.*

The simplest name by which the Holy Spirit is mentioned in the Bible is that which stands at the head of this paragraph—"*The Spirit*." This name is also used as the basis of other names, so we begin our study with this. The Greek and Hebrew words so translated mean literally, "Breath" or "Wind." Both thoughts are in the name as applied to the Holy Spirit.

1. The thought of breath is brought out in John xx. 22 where we read, "And when He had said this, *He breathed on them*, and saith unto them, Receive ye the Holy Ghost." It is also suggested in Gen. ii. 7, "And the LORD God formed man of the dust of the ground, and *breathed* into his nostrils the breath of life; and man became a living soul." This becomes more evident when we compare with this Ps. civ. 30, "Thou sendest forth *Thy Spirit*, they are created: and Thou renewest the face of the earth." And Job xxxiii. 4, "*The Spirit of God hath made me*, and *the breath* of the Almighty hath given me life." What is the significance of this name from the standpoint of these passages? It is that the Spirit is the outbreathing of God, His inmost life going forth in a personal form to quicken. When we receive the Holy Spirit, we receive the inmost life of God Himself to dwell in a personal way in us. When we really grasp this thought, it is overwhelming in its solemnity. Just stop and think what it means to have the inmost life of that infinite and eternal Being whom we call God, dwelling in a personal way in you. How solemn and how awful and yet unspeakably glorious life becomes when we realize this.

2. The thought of the Holy Spirit as "the Wind" is brought out in John iii. 6-8, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In the Greek, it is the same word that is translated in one part of this passage "Spirit"

and the other part of the passage “wind.” And it would seem as if the word ought to be translated the same way in both parts of the passage. It would then read, “That which is born of the flesh is flesh and that which is born of the ‘Wind’ is wind. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the ‘Wind.’ ” The full significance of this name as applied to the Holy Spirit (or Holy Wind) it may be beyond us to fathom, but we can see at least this much of its meaning:

(1) The Spirit like the wind is *sovereign*. “The wind bloweth where it listeth” (John iii. 8). You cannot dictate to the wind. It does as it wills. Just so with the Holy Spirit—He is sovereign—we cannot dictate to Him. He “divides to each man” severally even “*as He will*” (1 Cor. xii. 11, R. V.). When the wind is blowing from the north you may long to have it blow from the south, but cry as clamorously as you may to the wind, “Blow from the south” it will keep right on blowing from the north. But while you cannot dictate to the wind, while it blows as it will, you may learn the laws that govern the wind's motions and by bringing yourself into harmony with those laws, you can get the wind to do your work. You can erect your windmill so that whichever way the wind blows from the wheels will turn and the wind will grind your grain, or pump your water. Just so, while we cannot dictate to the Holy Spirit we can learn the laws of His operations and by bringing ourselves into harmony with those laws, above all by submitting our wills absolutely to His sovereign will, the sovereign Spirit of God will work through us and accomplish His own glorious work by our instrumentality.

(2) The Spirit like the wind is *invisible but none the less perceptible and real and mighty*. You hear the sound of the wind (John iii. 8) but the wind itself you never see. You hear the voice of the Spirit but He Himself is ever invisible. (The word translated “sound” in John iii. 8 is the word which elsewhere is translated “voice.” See R. V.) We not only hear the voice, of the wind but we see its mighty effects. We feel the breath of the wind upon our cheeks, we see the dust and the leaves blowing before the wind, we see the vessels at sea driven swiftly towards their ports; but the wind itself remains invisible. Just so with the Spirit; we feel His breath upon our souls, we see the mighty things He does, but Himself we do not see. He is invisible, but He is real and perceptible. I shall never forget a solemn hour in Chicago Avenue Church, Chicago. Dr. W. W. White was making a farewell address before going to India to work among the students there. Suddenly, without any apparent warning, the place was filled with an awful and

glorious Presence. To me it was very real, but the question arose in my mind, “Is this merely subjective, just a feeling of my own, or is there an objective Presence here?” After the meeting was over, I asked different persons whether they were conscious of anything and found that at the same point in the meeting they, too, though they saw no one, became distinctly conscious of an overwhelming Presence, the Presence of the Holy Spirit. Though many years have passed, there are those who speak of that hour to this day. On another occasion in my own home at Chicago, when kneeling in prayer with an intimate friend, as we prayed it seemed as if an unseen and awful Presence entered the room. I realized what Eliphaz meant when he said, “Then a spirit passed before my face; the hair of my flesh stood up” (Job iv. 15). The moment was overwhelming, but as glorious as it was awful. These are but two illustrations of which many might be given. None of us have seen the Holy Spirit at any time, but of His presence we have been distinctly conscious again and again and again. His mighty power we have witnessed and His reality we cannot doubt. There are those who tell us that they do not believe in anything which they cannot see. Not one of them has ever seen the wind but they all believe in the wind. They have felt the wind and they have seen its effects, and just so we, beyond a question, have felt the mighty presence of the Spirit and witnessed His mighty workings.

(3) The Spirit like the wind is *inscrutable*. “Thou canst not tell whence it cometh and whither it goeth.” Nothing in nature is more mysterious than the wind. But more mysterious still is the Holy Spirit in His operations. We hear of how suddenly and unexpectedly in widely separated communities He begins to work His mighty work. Doubtless there are hidden reasons why He does thus begin His work, but often-times these reasons are completely undiscoverable by us. We know not whence He comes nor whither He goes. We cannot tell where next He will display His mighty and gracious power.

(4) The Spirit, like the wind, is *indispensable*. Without wind, that is “air in motion,” there is no life and so Jesus says, “Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” If the wind should absolutely cease to blow for a single hour, most of the life on this earth would cease to be. Time and again when the health reports of the different cities of the United States are issued, it has been found that the five healthiest cities in the United States were five cities located on the great lakes. Many have been surprised at this report when they have visited some of these cities and found that they were far from being the cleanest cities, or most sanitary in their general arrangement, and yet year after year this report has been

returned. The explanation is simply this, it is the wind blowing from the lakes that has brought life and health to the cities. Just so when the Spirit ceases to blow in any heart or any church or any community, death ensues, but when the Spirit blows steadily upon the individual or the church or the community, there is abounding spiritual life and health.

(5) Closely related to the foregoing thought, like the wind the Holy Spirit is *life giving*. This thought comes out again and again in the Scriptures. For example, we read in John vi. 63, A. R. V., “It is the Spirit that giveth life,” and in 2 Cor. iii. 6, we read, “The letter killeth, but the Spirit giveth life.” Perhaps the most suggestive passage on this point is Ezek. xxxvii. 8, 9, 10, “And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was *no breath* in them. Then said He unto me, Prophesy unto *the wind*, prophesy, son of man, and say to *the wind*, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and *the breath came into them, and they lived*, and stood upon their feet, an exceeding great army” (cf. John iii. 5). Israel, in the prophet's vision, was only bones, very many and very dry (vs. 2, 11), until the prophet proclaimed unto them the word of God; then there was a noise and a shaking and the bones came together, bone to his bone, and the sinews and the flesh came upon the bones, but still there was no life, but when the wind blew, the breath of God's Spirit, then “they stood up upon their feet an exceeding great army.” All life in the individual believer, in the teacher, the preacher, and the church is the Holy Spirit's work. You will sometimes make the acquaintance of a man, and as you hear him talk and observe his conduct, you are repelled and disgusted. Everything about him declares that he is a dead man, a moral corpse and not only dead but rapidly putrefying. You get away from him as quickly as you can. Months afterwards you meet him again. You hesitate to speak to him; you want to get out of his very presence, but you do speak to him, and he has not uttered many sentences before you notice a marvelous change. His conversation is sweet and wholesome and uplifting; everything about his manner is attractive and delightful. You soon discover that the man's whole conduct and life has been transformed. He is no longer a putrefying corpse but a living child of God. What has happened? The Wind of God has blown upon him; he has received the Holy Spirit, the Holy Wind. Some quiet Sabbath day you visit a church. Everything about the outward appointments of the church are all that could be desired. There is an attractive meeting-house, an expensive organ, a gifted choir, a scholarly preacher. The service is well arranged but you have not been long at the gathering before you are forced to see that there is no life, that it

is all form, and that there is nothing really being accomplished for God or for man. You go away with a heavy heart. Months afterwards you have occasion to visit the church again; the outward appointments of the church are much as they were before but the service has not proceeded far before you note a great difference. There is a new power in the singing, a new spirit in the prayer, a new grip in the preaching, everything about the church is teeming with the life of God. What has happened? The Wind of God has blown upon that church; the Holy Spirit, the Holy Wind, has come. You go some day to hear a preacher of whose abilities you have heard great reports. As he stands up to preach you soon learn that nothing too much has been said in praise of his abilities from the merely intellectual and rhetorical standpoint. His diction is faultless, his style beautiful, his logic unimpeachable, his orthodoxy beyond criticism. It is an intellectual treat to listen to him, and yet after all as he preaches you cannot avoid a feeling of sadness, for there is no real grip, no real power, indeed no reality of any kind, in the man's preaching. You go away with a heavy heart at the thought of this waste of magnificent abilities. Months, perhaps years, pass by and you again find yourself listening to this celebrated preacher, but what a change! The same faultless diction, the same beautiful style, the same unimpeachable logic, the same skillful elocution, the same sound orthodoxy, but now there is something more, there is reality, life, grip, power in the preaching. Men and women sit breathless as he speaks, sinners bowed with tears of contrition, pricked to their hearts with conviction of sin; men and women and boys and girls renounce their selfishness, and their sin and their worldliness and accept Jesus Christ and surrender their lives to Him. What has happened? The Wind of God has blown upon that man. He has been filled with the Holy Wind.

(6) Like the wind, the Holy Spirit is *irresistible*. We read in Acts i. 8, “But *ye shall receive power*, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” When this promise of our Lord was fulfilled in Stephen, we read, “And they were *not able to resist* the wisdom *and the Spirit* by which he spake.” A man filled with the Holy Spirit is transformed into a cyclone. What can stand before the wind? When St. Cloud, Minn., was visited with a cyclone years ago, the wind picked up loaded freight cars and carried them away off the track. It wrenched an iron bridge from its foundations, twisted it together and hurled it away. When a cyclone later visited St. Louis, Mo., it cut off telegraph poles a foot in diameter as if they had been pipe stems. It cut off enormous trees close to the root, it cut off the corner of brick buildings where it passed as though they had been cut by a knife; nothing could stand before it;

and so, nothing can stand before a Spirit-filled preacher of the Word. None can resist the wisdom and the Spirit by which he speaks. The Wind of God took possession of Charles G. Finney, an obscure country lawyer, and sent him through New York State, then through New England, then through England, mowing down strong men by his resistless, Spirit-given logic. One night in Rochester, scores of lawyers, led by the justice of the Court of Appeals, filed out of the pews and bowed in the aisles and yielded their lives to God. The Wind of God took possession of D. L. Moody, an uneducated young business man in Chicago, and in the power of this resistless Wind, men and women and young people were mowed down before his words and brought in humble confession and renunciation of sin to the feet of Jesus Christ, and filled with the life of God they have been the pillars in the churches of Great Britain and throughout the world ever since. The great need to-day in individuals, in churches and in preachers is that the Wind of God blow upon us.

Much of the difficulty that many find with John iii. 5, “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” would disappear if we would only bear in mind that “Spirit” means “Wind” and translate the verse literally all through, “Except a man be born of water and Wind (there is no ‘the’ in the original), he cannot enter the kingdom of God.” The thought would then seem to be, “Except a man be born of the cleansing and quickening power of the Spirit (or else of the cleansing Word—cf. John xv. 3; Eph. v. 26; Jas. i. 18; 1 Pet. i. 23—and the quickening power of the Holy Spirit).”

II. *The Spirit of God.*

The Holy Spirit is frequently spoken of in the Bible as the Spirit of God. For example we read in 1 Cor. iii. 16, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.” In this name we have the same essential thought as in the former name, but with this addition, that His Divine origin, nature and power are emphasized. He is not merely “The Wind” as seen above, but “The Wind *of God*.”

III. *The Spirit of Jehovah.*

This name is used of the Holy Spirit in Isa. xi. 2, A. R. V., “And the Spirit of Jehovah shall rest upon him.” The thought of the name is, of course, essentially the same as the preceding with the exception that God is here thought of as the

Covenant God of Israel. He is thus spoken of in the connection in which the name is found; and, of course, the Bible, following that unerring accuracy that it always exhibits in its use of the different names for God, in this connection speaks of the Spirit as the Spirit of Jehovah and not merely as the Spirit of God.

IV. *The Spirit of the Lord Jehovah.*

The Holy Spirit is called the Spirit of the Lord Jehovah in Isa. lxi. 1-3, A. R. V., "The Spirit of the Lord Jehovah is upon Me; because Jehovah hath anointed Me to preach good tidings to the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, etc." The Holy Spirit is here spoken of, not merely as the Spirit of Jehovah, but the Spirit of the Lord Jehovah because of the relation in which God Himself is spoken of in this connection, as not merely Jehovah, the covenant God of Israel, but as Jehovah Israel's Lord as well as their covenant-keeping God. This name of the Spirit is even more expressive than the name "The Spirit of God."

V. *The Spirit of the Living God.*

The Holy Spirit is called "*The Spirit of the living God*" in 2 Cor. iii. 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with *the Spirit of the living God*; not in tables of stone, but in fleshy tables of the heart." What is the significance of this name? It is made clear by the context. The Apostle Paul is drawing a contrast between the Word of God written with ink on parchment and the Word of God written on "tables that are hearts of flesh" (R. V.) by the Holy Spirit, who in this connection is called "the Spirit of the living God," because He makes God a living reality in our personal experience instead of a mere intellectual concept. There are many who believe in God, and who are perfectly orthodox in their conception of God, but after all God is to them only an intellectual theological proposition. It is the work of the Holy Spirit to make God something vastly more than a theological notion, no matter how orthodox; He is the Spirit *of the living God*, and it is His work to make God a living God to us, a Being whom we know, with whom we have personal acquaintance, a Being more real to us than the most intimate human friend we have. Have you a real God? Well, you may have. The Holy Spirit is the Spirit of the living God, and He is able and ready to give to you a living God, to make God real in your personal experience. There are many who have a God who once lived and acted and spoke, a God who lived and acted at the creation of the universe, who perhaps lived and acted in the days of Moses

and Elijah and Jesus Christ and the Apostles, but who no longer lives and acts. If He exists at all, He has withdrawn Himself from any active part in nature or the history of man. He created nature and gave it its laws and powers and now leaves it to run itself. He created man and endowed him with his various faculties but has now left him to work out his own destiny. They may go further than this: they may believe in a God, who spoke to Abraham and to Moses and to David and to Isaiah and to Jesus and to the Apostles, but who speaks no longer. We may read in the Bible what He spoke to these various men but we cannot expect Him to speak to us. In contrast with these, it is the work of the Holy Spirit, the Spirit *of the living God*, to give us to know a God who lives and acts and speaks to-day, a God who is ready to come as near to us as He came to Abraham, to Moses or to Isaiah, or to the Apostles or to Jesus Himself. Not that He has any new revelations to make, for He guided the Apostles into all the truth (John xvi. 13, R. V.): but though there has been a complete revelation of God's truth made in the Bible, still God lives to-day and will speak to us as directly as He spoke to His chosen ones of old. Happy is the man who knows the Holy Spirit as the Spirit of the living God, and who, consequently, has a real God, a God who lives to-day, a God upon whom he can depend to-day to undertake for him, a God with whom he enjoys intimate personal fellowship, a God to whom he may raise his voice in prayer and who speaks back to him.

VI. *The Spirit of Christ.*

In Rom. viii. 9, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not *the Spirit of Christ*, he is none of His.” The Holy Spirit is called *the Spirit of Christ*. The Spirit of Christ in this passage does not mean a Christlike spirit. It means something far more than that, it means that which lies back of a Christlike spirit; it is a name of the Holy Spirit. Why is the Holy Spirit called *the Spirit of Christ*? For several reasons:

(1) *Because He is Christ's gift.* The Holy Spirit is not merely the gift of the Father, but the gift of the Son as well. We read in John xx. 22 that Jesus “breathed on them and saith unto them, Receive ye the Holy Ghost.” The Holy Spirit is therefore the breath of Christ, as well as the breath of God the Father. It is Christ who breathes upon us and imparts to us the Holy Spirit. In John xiv. 15 and the following verses Jesus teaches us that it is in answer to His prayer that the Father gives to us the Holy Spirit. In Acts ii. 33 we read that Jesus “Being by the right hand of God exalted and having received of the Father the promise of the Holy Spirit,” shed Him forth upon believers; that is, that Jesus, having been

exalted to the right hand of God, in answer to His prayer, receives the Holy Spirit from the Father and sheds forth upon the Church Him whom He hath received from the Father. In Matt. iii. 11 we read that it is Jesus who baptizes with the Holy Spirit. In John vii. 37-39 Jesus bids all that are thirsty to *come unto Him* and drink, and the context makes it clear that the water that He gives is the Holy Spirit, who becomes in those who receive Him a source of life and power flowing out to others. It is the glorified Christ who gives to the Church the Holy Spirit. In the fourth chapter of John and the tenth verse Jesus declares that He is the One who gives the living water, the Holy Spirit. In all these passages, Christ is set forth as the One who gives the Holy Spirit, so the Holy Spirit is called "the Spirit of Christ."

(2) But there is a deeper reason why the Holy Spirit is called "the Spirit of Christ," *i. e., because it is the work of the Holy Spirit to reveal Christ to us*. In John xvi. 14, R. V., we read, "He (that is the Holy Spirit) shall glorify Me: for He shall take of Mine, and shall declare it unto you." In a similar way in John xv. 26, R. V., it is written, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me." This is the work of the Holy Spirit to bear witness of Christ and reveal Jesus Christ to men. And as the revealer of Christ, He is called "the Spirit of Christ."

(3) But there is a still deeper reason yet why the Holy Spirit is called the Spirit of Christ, and that is *because it is His work to form Christ as a living presence within us*. In Eph. iii. 16, 17, the Apostle Paul prays to the Father that He would grant to believers according to the riches of His glory to be strengthened with might by His Spirit in the inner man, that Christ may dwell in their hearts by faith. This then is the work of the Holy Spirit, to cause Christ to dwell in our hearts, to form the living Christ within us. Just as the Holy Spirit literally and physically formed Jesus Christ in the womb of the Virgin Mary (Luke i. 35) so the Holy Spirit spiritually but really forms Jesus Christ within our hearts to-day. In John xiv. 16-18, Jesus told His disciples that when the Holy Spirit came that He Himself would come, that is, the result of the coming of the Holy Spirit to dwell in their hearts would be the coming of Christ Himself. It is the privilege of every believer in Christ to have the living Christ formed by the power of the Holy Spirit in his own heart and therefore the Holy Spirit who thus forms Christ within the heart is called the Spirit of Christ. How wonderful! How glorious is the significance of this name. Let us ponder it until we understand it, as far as it is possible to understand it, and until we rejoice exceedingly in the glory of it.

VII. *The Spirit of Jesus Christ.*

The Holy Spirit is called *the Spirit of Jesus Christ* in Phil. i. 19, "For I know that this shall turn to my salvation through your prayer, and the supply of *the Spirit of Jesus Christ*." The Spirit is not merely the Spirit of the eternal Word but the Spirit of the Word incarnate. Not merely the Spirit of Christ, but the Spirit *of Jesus Christ*. It is the Man Jesus exalted to the right hand of the Father who receives and sends the Spirit. So we read in Acts ii. 32, 33, "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 Ghost, He hath shed forth this, which ye now see and hear."

VIII. *The Spirit of Jesus.*

The Holy Spirit is called *the Spirit of Jesus* in Acts xvi. 6, 7, R. V., "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the *Spirit of Jesus* suffered them not." By the using of this name, "*The Spirit of Jesus*" the thought of the relation of the Spirit to the *Man Jesus* is still more clear than in the name preceding this, the Spirit of Jesus Christ.

IX. *The Spirit of His Son.*

The Holy Spirit is called *the Spirit of His Son* in Gal. iv. 6, "And because ye are sons, God hath sent forth *the Spirit of His Son* into your hearts, crying, Abba, Father." We see from the context (vs. 4, 5) that this name is given to the Holy Spirit in special connection with His testifying to the sonship of the believer. It is "*the Spirit of His Son*" who testifies to our sonship. The thought is that the Holy Spirit is a filial Spirit, a Spirit who produces a sense of sonship in us. If we receive the Holy Spirit, we no longer think of God as if we were serving under constraint and bondage but we are sons living in joyous liberty. We do not fear God, we trust Him and rejoice in Him. When we receive the Holy Spirit, we do not receive a Spirit of bondage again to fear but a Spirit of adoption whereby we cry, Abba, Father (Rom. viii. 15). This name of the Holy Spirit is one of the most suggestive of all. We do well to ponder it long until we realize the glad fullness of its significance. We shall take it up again when we come to study the work of the Holy Spirit.

X. *The Holy Spirit.*

This name is of very frequent occurrence, and the name with which most of us are most familiar. One of the most familiar passages in which the name is used is Luke xi. 13, “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?” This name emphasizes the essential moral character of the Spirit. He is *holy* in Himself. We are so familiar with the name that we neglect to weigh its significance. Oh, if we only realized more deeply and constantly that He is the *Holy* Spirit. We would do well if we, as the seraphim in Isaiah's vision, would bow in His presence and cry, “Holy, holy, holy.” Yet how thoughtlessly oftentimes we talk about Him and pray for Him. We pray for Him to come into our churches and into our hearts but what would He find if He should come there? Would He not find much that would be painful and agonizing to Him? What would we think if vile women from the lowest den of iniquity in a great city should go to the purest woman in the city and invite her to come and live with them in their disgusting vileness with no intention of changing their evil ways. But that would not be as shocking as for you and me to ask the Holy Spirit to come and dwell in our hearts when we have no thought of giving up our impurity, or our selfishness, or our worldliness, or our sin. It would not be as shocking as it is for us to invite the Holy Spirit to come into our churches when they are full of worldliness and selfishness and contention and envy and pride, and all that is unholy. But if the denizens of the lowest and vilest den of infamy should go to the purest and most Christlike woman asking her to go and dwell with them with the intention of putting away everything that was vile and evil and giving to this holy and Christlike woman the entire control of the place, she would go. And as sinful and selfish and imperfect as we may be, the infinitely Holy Spirit is ready to come and take His dwelling in our heart if we will surrender to Him the absolute control of our lives, and allow Him to bring everything in thought and fancy and feeling and purpose and imagination and action into conformity with His will. The infinitely Holy Spirit is ready to come into our churches, however imperfect and worldly they may be now, if we are willing to put the absolute control of everything in His hands. But let us never forget that He is *the Holy* Spirit, and when we pray for Him let us pray for Him as such.

XI. *The Holy Spirit of Promise.*

The Holy Spirit is called *the Holy Spirit of promise* in Eph. i. 13, R. V., “In

whom ye also, having heard the Word of truth, the Gospel of your salvation,—in whom, having also believed, ye were sealed with *the Holy Spirit of promise*." We have here the same name as that given above with the added thought that this Holy Spirit is the great promise of the Father and of the Son. The Holy Spirit is God's great all-inclusive promise for the present dispensation; the one thing for which Jesus bade the disciples wait after His ascension before they undertook His work was "the promise of the Father," that is the Holy Spirit (Acts i. 4, 5). The great promise of the Father until the coming of Christ was the coming atoning Saviour and King, but when Jesus came and died His atoning death upon the cross of Calvary and arose and ascended to the right hand of the Father, then the second great promise of the Father was the Holy Spirit to take the place of our absent Lord. (See also Acts ii. 33.)

XII. *The Spirit of Holiness.*

The Holy Spirit is called *the Spirit of holiness* in Rom. i. 4, "And declared to be the Son of God with power, according to *the Spirit of holiness*, by the resurrection from the dead." At the first glance it may seem as if there were no essential difference between the two names the Holy Spirit and the Spirit of holiness. But there is a marked difference. The name of the Holy Spirit, as already said, emphasizes the essential moral character of the Spirit as holy, but the name of *the Spirit of holiness* brings out the thought that the Holy Spirit is not merely holy in Himself but He imparts holiness to others. The perfect holiness which He Himself possesses He imparts to those who receive Him (cf. 1 Pet. i. 2).

XIII. *The Spirit of Judgment.*

The Holy Spirit is called *the Spirit of judgment* in Isa. iv. 4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by *the Spirit of judgment*, and by the Spirit of burning." There are two names of the Holy Spirit in this passage; first, *the Spirit of judgment*. The Holy Spirit is so called because it is His work to bring sin to light, to convict of sin (cf. John xvi. 7-9). When the Holy Spirit comes to us the first thing that He does is to open our eyes to see our sins as God sees them. He judges our sin. (We will go into this more at length in studying John xvi. 7-11 when considering the work of the Holy Spirit.)

XIV. *The Spirit of Burning.*

This name is used in the passage just quoted above. (See XIII.) This name emphasizes His searching, refining, dross-consuming, illuminating and energizing work. The Holy Spirit is like a fire in the heart in which He dwells; and as fire tests and refines and consumes and illuminates and warms and energizes, so does He. In the context, it is the cleansing work of the Holy Spirit which is especially emphasized (Isa. iv. 3, 4).

XV. *The Spirit of Truth.*

The Holy Spirit is called *the Spirit of truth* in John xiv. 17, "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you" (cf. John xv. 26; xvi. 13). The Holy Spirit is called the Spirit of truth because it is the work of the Holy Spirit to communicate truth, to impart truth, to those who receive Him. This comes out in the passage given above, and, if possible, it comes out even more clearly in John xvi. 13, R. V., "Howbeit when He, *the Spirit of truth*, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." All truth is from the Holy Spirit. It is only as He teaches us that we come to know the truth.

XVI. *The Spirit of Wisdom and Understanding.*

The Holy Spirit is called the Spirit of wisdom and understanding in Isa. xi. 2, "And the Spirit of the LORD shall rest upon him, *the Spirit* of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD." The significance of the name is so plain as to need no explanation. It is evident both from the words used and from the context that it is the work of the Holy Spirit to impart wisdom and understanding to those who receive Him. Those who receive the Holy Spirit receive the Spirit "of power" and "of love" and "*of a sound mind*" or sound sense (2 Tim. i. 7).

XVII. *The Spirit of Counsel and Might.*

We find this name used of the Holy Spirit in the passage given under the preceding head. The meaning of this name too is obvious, the Holy Spirit is called "the Spirit of counsel and of might" because He gives us counsel in all our plans and strength to carry them out (cf. Acts viii. 29; xvi. 6, 7; i. 8). It is our privilege to have God's own counsel in all our plans and God's strength in all the

work that we undertake for Him. We receive them by receiving the Holy Spirit, the Spirit of counsel and might.

XVIII. *The Spirit of Knowledge and of the Fear of the Lord.*

This name also is used in the passage given above (Isa. xi. 2). The significance of this name is also obvious. It is the work of the Holy Spirit to impart knowledge to us and to beget in us a reverence for Jehovah, that reverence that reveals itself above all in obedience to His commandments. The one who receives the Holy Spirit finds his delight in the fear of the LORD. (See Isa. xi. 3, R. V.) The three suggestive names just given refer especially to the gracious work of the Holy Spirit in the servant of the Lord, that is Jesus Christ (Isa. xi. 1-5).

XIX. *The Spirit of Life.*

The Holy Spirit is called *the Spirit of life* in Rom. viii. 2, "For the law of *the Spirit of life* in Christ Jesus hath made me free from the law of sin and death." The Holy Spirit is called the Spirit of life because it is His work to impart life (cf. John vi. 63, R. V.; Ezek. xxxvii. 1-10). In the context in which the name is found in the passage given above, beginning back in the seventh chapter of Romans, seventh verse, Paul is drawing a contrast between the law of Moses outside a man, holy and just and good, it is true, but impotent, and the living Spirit of God in the heart, imparting spiritual and moral life to the believer and enabling him thus to meet the requirements of the law of God, so that what the law alone could not do, in that it was weak through the flesh, the Spirit of God imparting life to the believer and dwelling in the heart enables him to do, so that the righteousness of the law is fulfilled in those who walk not after the flesh but after the Spirit. (See Rom. viii. 2-4.) The Holy Spirit is therefore called "the Spirit of life," because He imparts spiritual life and consequent victory over sin to those who receive Him.

XX. *The Oil of Gladness.*

The Holy Spirit is called the "oil of gladness" in Heb. i. 9, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the *oil of gladness* above thy fellows." Someone may ask what reason have we for supposing that "the oil of gladness" in this passage is a name of the Holy Spirit. The answer is found in a comparison of Heb. i. 9, with Acts x. 38

and Luke iv. 18. In Acts x. 38 we read “how God anointed Jesus of Nazareth with the Holy Ghost and with power,” and in Luke iv. 18, Jesus Himself is recorded as saying, “*The Spirit of the Lord is upon* Me, because He hath *anointed* Me to preach the Gospel to the poor,” etc. In both of these passages, we are told it was *the Holy Spirit with which Jesus was anointed* and as in the passage in Hebrews we are told that *it was with the oil of gladness that He was anointed*; so, of course, the only possible conclusion is that the oil of gladness means the Holy Spirit. What a beautiful and suggestive name it is for Him whose fruit is, first, “love” then “joy” (Gal. v. 22). The Holy Spirit becomes a source of boundless joy to those who receive Him; He so fills and satisfies the soul, that the soul who receives Him does not thirst forever (John iv. 14). No matter how great the afflictions with which the believer receives the Word, still he will have “*the joy of the Holy Ghost*” (1 Thess. i. 6). On the Day of Pentecost, when the disciples were baptized with the Holy Spirit, they were so filled with ecstatic joy that others looking on them thought they were intoxicated. They said, “These men are full of new wine.” And Paul draws a comparison between abnormal intoxication that comes through excess of wine and the wholesome exhilaration from which there is no reaction that comes through being filled with the Spirit (Eph. v. 18-20). When God anoints one with the Holy Spirit, it is as if He broke a precious alabaster box of oil of gladness above their heads until it ran down to the hem of their garments and the whole person was suffused with joy unspeakable and full of glory.

XXI. *The Spirit of Grace.*

The Holy Spirit is called “the Spirit of grace” in Heb. x. 29, “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto *the Spirit of grace*?” This name brings out the fact that it is the Holy Spirit's work to administer and apply the grace of God: He Himself is gracious, it is true, but the name means far more than that, it means that He makes ours experimentally the manifold grace of God. It is only by the work of the Spirit of grace in our hearts that we are enabled to appropriate to ourselves that infinite fullness of grace that God has, from the beginning, bestowed upon us in Jesus Christ. It is ours from the beginning, as far as belonging to us is concerned, but it is only ours experimentally as we claim it by the power of the Spirit of grace.

XXII. *The Spirit of Grace and of Supplication.*

The Holy Spirit is called “the Spirit of grace and of supplication” in Zech. xii. 10, R. V., “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, *the Spirit of grace and of supplication*; and they shall look unto Me whom they have pierced: and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for his first-born.” The phrase, “the Spirit of grace and of supplication” in this passage is beyond a doubt a name of the Holy Spirit. The name “the Spirit of grace” we have already had under the preceding head, but here there is a further thought of that operation of grace that leads us to pray intensely. The Holy Spirit is so called because it is He that teaches to pray because all true prayer is in the Spirit (Jude 20). We of ourselves know not how to pray as we ought, but it is the work of the Holy Spirit of intercession to make intercession for us with groanings which cannot be uttered and to lead us out in prayer according to the will of God (Rom. viii. 26, 27). The secret of all true and effective praying is knowing the Holy Spirit as “the Spirit of grace and of supplication.”

XXIII. *The Spirit of Glory.*

The Holy Spirit is called “the Spirit of glory” in 1 Pet. iv. 14, “If ye be reproached for the name of Christ, happy are ye; for *the Spirit of glory* and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.” This name does not merely teach that the Holy Spirit is infinitely glorious Himself, but it rather teaches that He imparts the glory of God to us, just as the Spirit of truth imparts truth to us, and as the Spirit of life imparts life to us, and as the Spirit of wisdom and understanding and of counsel and might and knowledge and of the fear of the LORD imparts to us wisdom and understanding and counsel and might and knowledge and the fear of the LORD, and as the Spirit of grace applies and administers to us the manifold grace of God, so the Spirit of glory is the administrator to us of God's glory. In the immediately preceding verse we read, “But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy.” It is in this connection that He is called the Spirit of glory. We find a similar connection between the sufferings which we endure and the glory which the Holy Spirit imparts to us in Rom. viii. 16, 17, “The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God and joint-heirs with Christ; *if so be that we suffer with* Him, that we may *be also glorified with Him*.” The Holy Spirit is the administrator of glory as well as of grace, or rather of the grace that culminates in glory.

XXIV. *The Eternal Spirit.*

The Holy Spirit is called “the eternal Spirit” in Heb. ix. 14, “How much more shall the blood of Christ, who through *the eternal Spirit* offered Himself without spot to God, purge your conscience from dead works to serve the living God.” The eternity and the Deity and infinite majesty of the Holy Spirit are brought out by this name.

XXV. *The Comforter.*

The Holy Spirit is called “the Comforter” over and over again in the Scriptures. For example in John xiv. 26, we read, “But *the Comforter* which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” And in John xv. 26, “But when *the Comforter* is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.” (See also John xvi. 27.) The word translated “Comforter” in these passages means that, but it means much more beside. It is a word difficult of adequate translation into any one word in English. The translators of the Revised Version found difficulty in deciding with what word to render the Greek word so translated. They have suggested in the margin of the Revised Version “advocate” “helper” and a simple transference of the Greek word into English, “Paraclete.” The word translated “Comforter” means literally, “one called to another's side,” the idea being, one right at hand to take another's part. It is the same word that is translated “advocate” in 1 John ii. 1, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have *an advocate* with the Father, Jesus Christ the righteous.” But “advocate,” as we now understand it, does not give the full force of the Greek word so rendered. Etymologically “advocate” means nearly the same thing. Advocate is Latin (“advocatus”) and it means “one called to another to take his part,” but in our modern usage, the word has acquired a restricted meaning. The Greek word translated “Comforter” (Parakleetos) means “one called alongside,” that is one called to stand constantly by one's side and who is ever ready to stand by us and take our part in everything in which his help is needed. It is a wonderfully tender and expressive name for the Holy One. Sometimes when we think of *the Holy Spirit*, He seems to be so far away, but when we think of the Parakleetos, or in plain English our “Stand-byer” or our “part-taker,” how near He is. Up to the time that Jesus made this promise to the disciples, He Himself had been their Parakleetos. When they were

in any emergency or difficulty they turned to Him. On one occasion, for example, the disciples were in doubt as to how to pray and they turned to Jesus and said, “Lord, teach us to pray.” And the Lord taught them the wonderful prayer that has come down through the ages (Luke xi. 1-4). On another occasion, Peter was sinking in the waves of Galilee and he cried, “Lord, save me,” and immediately Jesus stretched forth His hand and caught him and saved him (Matt. xiv. 30, 31). In every extremity they turned to Him. Just so now that Jesus is gone to the Father, we have another Person, just as Divine as He is, just as wise as He, just as strong as He, just as loving as He, just as tender as He, just as ready and just as able to help, who is always right by our side. Yes, better yet, who dwells in our heart, who will take hold and help if we only trust Him to do it.

If the truth of the Holy Spirit as set forth in the name “Parakleetos” once gets into our heart and abides there, it will banish all loneliness forever; for how can we ever be lonely when this best of all Friends is ever with us? In the last eight years, I have been called upon to endure what would naturally be a very lonely life. Most of the time I am separated from wife and children by the calls of duty. For eighteen months consecutively, I was separated from almost all my family by many thousands of miles. The loneliness would have been unendurable were it not for the one all-sufficient Friend, who was always with me. I recall one night walking up and down the deck of a storm-tossed steamer in the South Seas. Most of my family were 18,000 miles away; the remaining member of my family was not with me. The officers were busy on the bridge, and I was pacing the deck alone, and the thought came to me, “Here you are all alone.” Then another thought came, “I am not alone; by my side as I walk this deck in the loneliness and the storm walks the Holy Spirit” and He was enough. I said something like this once at a Bible conference in St. Paul. A doctor came to me at the close of the meeting and gently said, “I want to thank you for that thought about the Holy Spirit always being with us. I am a doctor. Oftentimes I have to drive far out in the country in the night and storm to attend a case, and I have often been so lonely, but I will never be lonely again. I will always know that by my side in my doctor's carriage, the Holy Spirit goes with me.”

If this thought of the Holy Spirit as the ever-present Paraclete once gets into your heart and abides there, it will banish all fear forever. How can we be afraid in the face of any peril, if this Divine One is by our side to counsel us and to take our part? There may be a howling mob about us, or a lowering storm, it matters not. He stands between us and both mob and storm. One night I had promised to

walk four miles to a friend's house after an evening session of a conference. The path led along the side of a lake. As I started for my friend's house, a thunder-storm was coming up. I had not counted on this but as I had promised, I felt I ought to go. The path led along the edge of the lake, oftentimes very near to the edge, sometimes the lake was near the path and sometimes many feet below. The night was so dark with the clouds one could not see ahead. Now and then there would be a blinding flash of lightning in which you could see where the path was washed away, and then it would be blacker than ever. You could hear the lake booming below. It seemed a dangerous place to walk but that very week, I had been speaking upon the Personality of the Holy Spirit and about the Holy Spirit as an ever-present Friend, and the thought came to me, "What was it you were telling the people in the address about the Holy Spirit as an ever-present Friend?" And then I said to myself, "Between me and the boiling lake and the edge of the path walks the Holy Spirit," and I pushed on fearless and glad. When we were in London, a young lady attended the meeting one afternoon in the Royal Albert Hall. She had an abnormal fear of the dark. It was absolutely impossible for her to go into a dark room alone, but the thought of the Holy Spirit as an ever-present Friend sank into her mind. She went home and told her mother what a wonderful thought she had heard that day, and how it had banished forever all fear from her. It was already growing very dark in the London winter afternoon and her mother looked up and said, "Very well, let us see if it is real. Go up to the top of the house and shut yourself alone in a dark room." She instantly sprang to her feet, bounded up the stairs, went into a room that was totally dark and shut the door and sat down. All fear was gone, and as she wrote the next day, the whole room seemed to be filled with a wonderful glory, the glory of the presence of the Holy Spirit.

In the thought of the Holy Spirit as the Paraclete there is also a cure for insomnia. For two awful years, I suffered from insomnia. Night after night I would go to bed apparently almost dead for sleep; it seemed as though I must sleep, but I could not sleep; oh, the agony of those two years! It seemed as if I would lose my mind if I did not get relief. Relief came at last and for years I went on without the suggestion of trouble from insomnia. Then one night I retired to my room in the Institute, lay down expecting to fall asleep in a moment as I usually did, but scarcely had my head touched the pillow when I became aware that insomnia was back again. If one has ever had it, he never forgets it and never mistakes it. It seemed as if insomnia were sitting on the foot-board of my bed, grinning at me and saying, "I am back again for another two years." "Oh," I thought, "two more awful years of insomnia." But that very morning, I

had been lecturing to our students in the Institute about the Personality of the Holy Spirit and about the Holy Spirit as an ever-present Friend, and at once the thought came to me, “What were you talking to the students about this morning? What were you telling them?” and I looked up and said, “Thou blessed Spirit of God, Thou art here. I am not alone. If Thou hast anything to say to me, I will listen,” and He began to open to me some of the deep and precious things about my Lord and Saviour, things, that filled my soul with joy and rest, and the next thing I knew I was asleep and the next thing I knew it was to-morrow morning. So whenever insomnia has come my way since, I have simply remembered that the Holy Spirit was there and I have looked up to Him to speak to me and to teach me and He has done so and insomnia has taken its flight.

In the thought of the Holy Spirit as the Paraclete there is a cure for a breaking heart. How many aching, breaking hearts there are in this world of ours, so full of death and separation from those we most dearly love. How many a woman there is, who a few years ago, or a few months or a few weeks ago, had no care, no worry, for by her side was a Christian husband who was so wise and strong that the wife rested all responsibility upon him and she walked care-free through life and satisfied with his love and companionship. But one awful day, he was taken from her. She was left alone and all the cares and responsibilities rested upon her. How empty that heart has been ever since; how empty the whole world has been. She has just dragged through her life and her duties as best she could with an aching and almost breaking heart. But there is One, if she only knew it, wiser and more loving than the tenderest husband, One willing to bear all the care and responsibilities of life for her, One who is able, if, she will only let Him, to fill every nook and corner of her empty and aching heart; that One is the Paraclete. I said something like this in St. Andrews' Hall in Glasgow. At the close of the meeting a sad-faced Christian woman, wearing a widow's garb, came to me as I stepped out of the hall into the reception room. She hurried to me and said, “Dr. Torrey, this is the anniversary of my dear husband's death. Just one year ago to-day he was taken from me. I came to-day to see if you could not speak some word to help me. You have given me just the word I need. I will never be lonesome again.” A year and a half passed by. I was on the yacht of a friend on the lochs of the Clyde. One day a little boat put out from shore and came alongside the yacht. One of the first to come up the side of the yacht was this widow. She hurried to me and the first thing she said was, “The thought that you gave me that day in St. Andrews' Hall on the anniversary of my husband's leaving me has been with me ever since, and the Holy Spirit does satisfy me and fill my heart.”

But it is in our work for our Master that the thought of the Holy Spirit as the Paraclete comes with greatest helpfulness. I think it may be permissible to illustrate it from my own experience. I entered the ministry because I was literally forced to. For years I refused to be a Christian, because I was determined that I would not be a preacher, and I feared that if I surrendered to Christ I must enter the ministry. My conversion turned upon my yielding to Him at this point. The night I yielded, I did not say, “I will accept Christ” or “I will give up sin,” or anything of that sort, I simply cried, “Take this awful burden off my heart, and I will preach the Gospel.” But no one could be less fitted by natural temperament for the ministry than I. From early boyhood, I was extraordinarily timid and bashful. Even after I had entered Yale College, when I would go home in the summer and my mother would call me in to meet her friends, I was so frightened that when I thought I spoke I did not make an audible sound. When her friends had gone, my mother would ask, “Why didn't you say something to them?” And I would reply that I supposed I had, but my mother would say, “You did not utter a sound.” Think of a young fellow like that entering the ministry. I never mustered courage even to speak in a public prayer-meeting until after I was in the theological seminary. Then I felt, if I was to enter the ministry, I must be able to at least speak in a prayer-meeting. I learned a little piece by heart to say, but when the hour came, I forgot much of it in my terror. At the critical moment, I grasped the back of the settee in front of me and pulled myself hurriedly to my feet and held on to the settee. One Niagara seemed to be going up one side and another down another; my voice faltered. I repeated as much as I could remember and sat down. Think of a man like that entering the ministry. In the early days of my ministry, I would write my sermons out in full and commit them to memory, stand up and twist a button until I had repeated it off as best I could and would then sink back into the pulpit chair with a sense of relief that that was over for another week. I cannot tell you what I suffered in those early days of my ministry. But the glad day came when I came to know the Holy Spirit as the Paraclete. When the thought got possession of me that when I stood up to preach, there was Another who stood by my side, that while the audience saw me God saw Him, and that the responsibility was all upon Him, and that He was abundantly able to meet it and care for it all, and that all I had to do was to stand back as far out of sight as possible and let Him do the work. I have no dread of preaching now; preaching is the greatest joy of my life, and sometimes when I stand up to speak and realize that He is there, that all the responsibility is upon Him, such a joy fills my heart that I can scarce restrain myself from shouting and leaping. He is just as ready to help us in all our work; in our Sunday-school classes; in our personal work and in every other line of

Christian effort. Many hesitate to speak to others about accepting Christ. They are afraid they will not say the right thing; they fear that they will do more harm than they will good. You certainly will if *you* do it, but if you will just believe in the Paraclete and trust Him to say it and to say it in His way, you will never do harm but always good. It may seem at the time that you have accomplished nothing, but perhaps years after you will find out you have accomplished much and even if you do not find it out in this world, you will find it out in eternity.

There are many ways in which the Paraclete stands by us and helps us of which we will speak at length when we come to study His work. He stands by us when we pray (Rom. viii. 26, 27); when we study the Word (John xiv. 26; xvi. 12-14); when we do personal work (Acts viii. 29); when we preach or teach (1 Cor. ii. 4); when we are tempted (Rom. viii. 2); when we leave this world (Acts vii. 54-60). Let us get this thought firmly fixed now and for all time that the Holy Spirit is One called to our side to take our part.

"Ever present, truest Friend,
Ever near, Thine aid to lend."

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Chapter 6. The Work of the Holy Spirit in the Material Universe.

There are many who think of the work of the Holy Spirit as limited to man. But God reveals to us in His Word that the Holy Spirit's work has a far wider scope than this. We are taught in the Bible that the Holy Spirit has a threefold work in the material universe.

I. The creation of the material universe and of man is effected through the agency of the Holy Spirit.

We read in Ps. xxxiii. 6, “By the word of the LORD were the heavens made; and all the host of them *by the breath of His mouth*.” We have already seen in our study of the names of the Holy Spirit that the Holy Spirit is the breath of JEHOVAH, so this passage teaches us that all the hosts of heaven, all the stellar worlds, were made by the Holy Spirit. We are taught explicitly in Job xxxiii. 4, that the creation of man is the Holy Spirit's work. We read, “*The Spirit of God* hath made me, and *the breath of the Almighty* hath given me life.” Here both the creation of the material frame and the impartation of life are attributed to the agency of the Holy Spirit. In other passages of Scripture we are taught that creation was in and through the Son of God. For example we read in Col. i. 16, R. V., “For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him.” In a similar way we read in Heb. i. 2, that God “hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, *through whom* also He made the worlds (ages).” In the passage given above (Ps. xxxiii. 6), the Word as well as the Spirit are mentioned in connection with creation. In the account of the creation and the rehabilitation of this world to be the abode of man, Father, Word and Holy Spirit are all mentioned (Gen. i. 1-3). It is evident from a comparison of these passages that the Father, Son and Holy Spirit are all active in the creative work. The Father works *in* His Son, *through* His Spirit.

II. Not only is the original creation of the material universe attributed to the agency of the Holy Spirit in the Bible but *the maintenance of living creatures* as well.

We read in Ps. civ. 29, 30, “Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou *sendest forth Thy*

Spirit, they are created: and Thou *renewest* the face of the earth." The clear indication of this passage is that not only are things brought into being through the agency of the Holy Spirit, but that they are maintained in being by the Holy Spirit. Not only is spiritual life maintained by the Spirit of God but material being as well. Things exist and continue by the presence of the Spirit of God in them. This does not mean for a moment that the universe is God, but it does mean that the universe is maintained in its being by the immanence of God in it. This is the great and solemn truth that lies at the foundation of the awful and debasing perversions of Pantheism in its countless forms.

III. But not only is the universe created through the agency of the Holy Spirit and maintained in its existence through the agency of the Holy Spirit, but *the development of the earlier, chaotic, undeveloped states of the material universe into higher orders of being is effected through the agency of the Holy Spirit*.

We read in Gen, i. 2, 3, "And the earth was (or became) without form and void; and darkness was upon the face of the deep. And *the Spirit of God moved* upon the face of the waters. And God said, Let there be light: and there was light." We may take this account to refer either to the original creation of the universe, or we may take it as the deeper students of the Word are more and more inclining to take it, as the account of the rehabilitation of the earth after its plunging into chaos through sin after the original creation described in v. 1. In either case we have set before us here the development of the earth from a chaotic and unformed condition into its present highly developed condition through the agency of the Holy Spirit. We see the process carried still further in Gen. ii. 7, "And the LORD God formed man of the dust of the ground, *and breathed* into his nostrils the breath of life; and man became a living soul." Here again it is through the agency of the breath of God, that a higher thing, human life, comes into being. Naturally, as the Bible is the history of man's redemption it does not dwell upon this phase of truth, but seemingly each new and higher impartation of the Spirit of God brings forth a higher order of being. First, inert matter; then motion; then light; then vegetable life; then animal life; then man; and, as we shall see later, then the new man; and then Jesus Christ, the supreme Man, the completion of God's thought of man, the Son of Man. This is the Biblical thought of development from the lower to the higher by the agency of the Spirit of God as distinguished from the godless evolution that has been so popular in the generation now closing. It is, however, only hinted at in the Bible. The more important phases of the Holy Spirit's work, His work in redemption, are those that are emphasized and iterated and reiterated. The Word of God is even more

plainly active in each state of progress of creation. God *said* occurs ten times in the first chapter of Genesis.

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Chapter 7. The Holy Spirit Convicting the World of Sin, of Righteousness and of Judgment.

Our salvation begins experimentally with our being brought to a profound sense that we need a Saviour. The Holy Spirit is the One who brings us to this realization of our need. We read in John xvi. 8-11, R. V., “And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged.”

I. We see in this passage that *it is the work of the Holy Spirit to convict men of sin*. That is, to so convince of their error in respect to sin as to produce a deep sense of personal guilt. We have the first recorded fulfillment of this promise in Acts ii. 36, 37, “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, *they were pricked in their heart, and said* unto Peter and to the rest of the apostles, Men and brethren, *what shall we do*?” The Holy Spirit had come just as Jesus had promised that He would and when He came He convicted the world of sin: He pricked them to their heart with a sense of their awful guilt in the rejection of their Lord and their Christ. If the Apostle Peter had spoken the same words the day before Pentecost, no such results would have followed; but now Peter was filled with the Holy Spirit (v. 4) and the Holy Spirit took Peter and his words and through the instrumentality of Peter and his words convicted his hearers. The Holy Spirit is the only One who can convince men of sin. The natural heart is “deceitful above all things and desperately wicked,” and there is nothing in which the inbred deceitfulness of our hearts comes out more clearly than in our estimations of ourselves. We are all of us sharp-sighted enough to the faults of others but we are all blind by nature to our own faults. Our blindness to our own shortcomings is oftentimes little short of ludicrous. We have a strange power of exaggerating our imaginary virtues and losing sight utterly of our defects. The longer and more thoroughly one studies human nature, the more clearly will he see how hopeless is the task of convincing other men of sin. We cannot do it, nor has God left it for us to do. He has put this work into the hands of One who is abundantly able to do it, the Holy Spirit. One of the worst mistakes that we can make in our efforts to bring men to Christ is to try to convince them of sin in any power of our own. Unfortunately, it is one of the commonest mistakes. Preachers will stand in the pulpit and argue and reason with men to make them see and realize that they are sinners. They make it as

plain as day; it is a wonder that their hearers do not see it; but they do not. Personal workers sit down beside an inquirer and reason with him, and bring forward passages of Scripture in a most skillful way, the very passages that are calculated to produce the effect desired and yet there is no result. Why? Because we are trying to do the Holy Spirit's work, the work that He alone can do, convince men of sin. If we would only bear in mind our own utter inability to convince men of sin, and cast ourselves upon Him in utter helplessness to do the work, we would see results.

At the close of an inquiry meeting in our church in Chicago, one of our best workers brought to me an engineer on the Pan Handle Railway with the remark, “I wish that you would speak to this man. I have been talking to him two hours with no result.” I sat down by his side with my open Bible and in less than ten minutes that man, under deep conviction of sin, was on his knees crying to God for mercy. The worker who had brought him to me said when the man had gone out, “That is very strange.” “What is strange?” I asked. “Do you know,” the worker said, “I used exactly the same passages in dealing with that man that you did, and though I had worked with him for two hours with no result, in ten minutes with the same passages of Scripture, he was brought under conviction of sin and accepted Christ.” What was the explanation? Simply this, for once that worker had forgotten something that she seldom forgot, namely, that the Holy Spirit must do the work. She had been trying to convince the man of sin. She had used the right passages; she had reasoned wisely; she had made out a clear case, but she had not looked to the only One who could do the work. When she brought the man to me and said, “I have worked with him for two hours with no result,” I thought to myself, “If this expert worker has dealt with him for two hours with no result, what is the use of my dealing with him?” and in a sense of utter helplessness I cast myself upon the Holy Spirit to do the work and He did it.

But while we cannot convince men of sin, there is One who can, the Holy Spirit. He can convince the most hardened and blinded man of sin. He can change men and women from utter carelessness and indifference to a place where they are overwhelmed with a sense of their need of a Saviour. How often we have seen this illustrated. Some years ago, the officers of the Chicago Avenue Church were burdened over the fact that there was so little profound conviction of sin manifested in our meetings. There were conversions, a good many were being added to the church, but very few were coming with an apparently overwhelming conviction of sin. One night one of the officers of the church said,

“Brethren, I am greatly troubled by the fact that we have so little conviction of sin in our meetings. While we are having conversions and many accessions to the church, there is not that deep conviction of sin that I like to see, and I propose that we, the officers of the church, meet from night to night to pray that there may be more conviction of sin in our meetings.” The suggestion was taken up by the entire committee. We had not been praying many nights when one Sunday evening I saw in the front seat underneath the gallery a showily dressed man with a very hard face. A large diamond was blazing from his shirt front. He was sitting beside one of the deacons. As I looked at him as I preached, I thought to myself, “That man is a sporting man, and Deacon Young has been fishing to-day.” It turned out that I was right. The man was the son of a woman who kept a sporting house in a Western city. I think he had never been in a Protestant service before. Deacon Young had got hold of him that day on the street and brought him to the meeting. As I preached the man's eyes were riveted upon me. When we went down-stairs to the after meeting, Deacon Young took the man with him. I was late dealing with the anxious that night. As I finished with the last one about eleven o'clock, and almost everybody had gone home, Deacon Young came over to me and said, “I have a man over here I wish you would come and speak with.” It was this big sporting man. He was deeply agitated. “Oh,” he groaned, “I don't know what is the matter with me. I never felt this way before in all my life,” and he sobbed and shook like a leaf. Then he told me this story: “I started out this afternoon to go down to Cottage Grove Avenue to meet some men and spend the afternoon gambling. As I passed by the park over yonder, some of your young men were holding an open air meeting and I stopped to listen. I saw one man testifying whom I had known in a life of sin, and I waited to hear what he had to say. When he finished I went on down the street. I had not gone far when some strange power took hold of me and brought me back and I stayed through the meeting. Then this gentleman spoke to me and brought me over to your church, to your Yoke Fellows' Meeting. I stayed to supper with them and he brought me up to hear you preach, then he brought me down to this meeting.” Here he stopped and sobbed, “Oh, I don't know what is the matter with me. I feel awful. I never felt this way before in all my life,” and his great frame shook with emotion. “I know what is the matter with you,” I said. “You are under conviction of sin; the Holy Spirit is dealing with you,” and I pointed him to Christ, and he knelt down and cried to God for mercy, to forgive his sins for Christ's sake.

Not long after, one Sunday night I saw another man sitting in the gallery almost exactly above where this man had sat. A diamond flashed also from this man's

shirt front. I said to myself, “There is another sporting man.” He turned out to be a travelling man who was also a sporting man. As I preached, he leaned further and further forward in his seat. In the midst of my sermon, without any intention of giving out the invitation, simply wishing to drive a point home, I said, “Who will accept Jesus Christ to-night?” Quick as a flash the man sprang to his feet and shouted, “I will.” It rang through the building like the crack of a revolver. I dropped my sermon and instantly gave out the invitation; men and women and young people rose all over the building to yield themselves to Christ. God was answering prayer and the Holy Spirit was convincing men of sin. The Holy Spirit can convince men of sin. We need not despair of any one, no matter how indifferent they may appear, no matter how worldly, no matter how self-satisfied, no matter how irreligious, the Holy Spirit can convince men of sin. A young minister of very rare culture and ability once came to me and said, “I have a great problem on my hands. I am the pastor of the church in a university town. My congregation is largely made up of university professors and students. They are most delightful people. They have very high moral ideals and are living most exemplary lives. Now,” he continued, “if I had a congregation in which there were drunkards and outcasts and thieves, I could convince them of sin, but my problem is how to make people like that, the most delightful people in the world, believe that they are sinners, how to convict them of sin.” I replied, “It is impossible. You cannot do it, but the Holy Spirit can.” And so He can. Some of the deepest manifestations of conviction of sin I have ever seen have been on the part of men and women of most exemplary conduct and attractive personality. But they were sinners and the Holy Spirit opened their eyes to the fact.

While it is the Holy Spirit who convinces men of sin, He does it through us. This comes out very clearly in the context of the passage before us. Jesus says in the seventh verse, R. V., of the chapter, “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 go, I will send Him *unto you*.” Then He goes on to say, “And when He is come (*unto you*), He will convict the world of sin.” That is, our Lord Jesus sends the Holy Spirit unto us (unto believers), and when He is come unto us believers, through us to whom He has come, He convinces the world. On the Day of Pentecost, it was the Holy Spirit who convinced the 3,000 of sin, but the Holy Spirit came to the group of believers and through them convinced the outside world. As far as the Holy Scriptures definitely tell us, the Holy Spirit has no Way of getting at the unsaved world except through the agency of those who are already saved. Every conversion recorded in the Acts of the Apostles was through the agency of men or women already saved. Take, for example, the

conversion of Saul of Tarsus. If there ever was a miraculous conversion, it was that. The glorified Jesus appeared visibly to Saul on his way to Damascus, but before Saul could come out clearly into the light as a saved man, human instrumentality must be brought in. Saul prostrate on the ground cried to the risen Christ asking what he must do, and the Lord told him to go into Damascus and there it would be told him what he must do. And then Ananias, "a certain disciple," was brought on the scene as the human instrumentality through whom the Holy Spirit should do His work (cf. Acts ix. 17; xxii. 16). Take the case of Cornelius. Here again was a most remarkable conversion through supernatural agency. "*An angel*" appeared to Cornelius, but the angel did not tell Cornelius what to do to be saved. The angel rather said to Cornelius, "Send men to Joppa, and *call for Simon*, whose surname is Peter, who shall tell thee words whereby *thou and all thy house shall be saved*" (Acts xi. 13, 14). So we may go right through the record of the conversions in the Acts of the Apostles and we will see they were all effected through human instrumentality. How solemn, how almost overwhelming, is the thought that the Holy Spirit has no way of getting at the unsaved with His saving power except through the instrumentality of us who are already Christians. If we realized that, would we not be more careful to offer to the Holy Spirit a more free and unobstructed channel for His all-important work? The Holy Spirit needs human lips to speak through. He needs yours, and He needs lives so clean and so utterly surrendered to Him that He can work through them.

Notice of which sin it is that the Holy Spirit convinces men—the sin of unbelief in Jesus Christ, "Of sin because they believe not on Me," says Jesus. Not the sin of stealing, not the sin of drunkenness, not the sin of adultery, not the sin of murder, but the sin of unbelief in Jesus Christ. The one thing that the eternal God demands of men is that they believe on Him whom He hath sent (John vi. 29). And the one sin that reveals men's rebellion against God and daring defiance of Him is the sin of not believing on Jesus Christ, and this is the one sin that the Holy Spirit puts to the front and emphasizes and of which He convicts men. This was the sin of which He convicted the 3,000 on the Day of Pentecost. Doubtless, there were many other sins in their lives, but the one point that the Holy Spirit brought to the front through the Apostle Peter was that the One whom they had rejected was their Lord and Christ, attested so to be by His resurrection from the dead (Acts ii. 22-36). "And *when they heard this* (namely, that He whom they had rejected was Lord and Christ) they were pricked in their hearts." This is the sin of which the Holy Spirit convinces men to-day. In regard to the comparatively minor moralities of life, there is a wide difference among men,

but the thief who rejects Christ and the honest man who rejects Christ are alike condemned at the great point of what they do with God's Son, and this is the point that the Holy Spirit presses home. The sin of unbelief is the most difficult of all sins of which to convince men. The average unbeliever does not look upon unbelief as a sin. Many an unbeliever looks upon his unbelief as a mark of intellectual superiority. Not infrequently, he is all the more proud of it because it is the only mark of intellectual superiority that he possesses. He tosses his head and says, “I am an agnostic;” “I am a skeptic;” or, “I am an infidel,” and assumes an air of superiority on that account. If he does not go so far as that, the unbeliever frequently looks upon his unbelief as, at the very worst, a misfortune. He looks for pity rather than for blame. He says, “Oh, I wish I could believe. I am so sorry I cannot believe,” and then appeals to us for pity because he cannot believe, but when the Holy Spirit touches a man's heart, he no longer looks upon unbelief as a mark of intellectual superiority; he does not look upon it as a mere misfortune; he sees it as the most daring, decisive and damning of all sins and is overwhelmed with a sense of his awful guilt in that he had not believed on the name of the only begotten Son of God.

II. But the Holy Spirit not only convicts of sin, *He convicts in respect of righteousness*.

He convicts the world in respect of righteousness because Jesus Christ has gone to the Father, that is He convicts (convinces with a convincing that is self-condemning) the world of Christ's righteousness attested by His going to the Father. The coming of the Spirit is in itself a proof that Christ has gone to the Father (cf. Acts ii. 33) and the Holy Spirit thus opens our eyes to see that Jesus Christ, whom the world condemned as an evil-doer, was indeed the righteous One. The Father sets the stamp of His approval upon His character and claims by raising Him from the dead and exalting Him to His own right hand and giving to Him a name that is above every name. The world at large to-day claims to believe in the righteousness of Christ but it does not really believe in the righteousness of Christ: it has no adequate conception of the righteousness of Christ. The righteousness which the world attributes to Christ is not the righteousness which God attributes to Him, but a poor human righteousness, perhaps a little better than our own. The world loves to put the names of other men that it considers good alongside the name of Jesus Christ. But when the Spirit of God comes to a man, He convinces him of the righteousness of Christ; He opens his eyes to see Jesus Christ standing absolutely alone, not only far

above all men but “far above all principality and power and might and dominion, and every name that is named, not only in this world but also in that which is to come” (Eph. i. 21).

III. The Holy Spirit also convicts the world of judgment.

The ground upon which the Holy Spirit convinces men of judgment is upon the ground of the fact that “the Prince of this world hath been judged” (John xvi. 11). When Jesus Christ was nailed to the cross, it seemed as if He were judged there, but in reality it was the Prince of this world who was judged at the cross, and, by raising Jesus Christ from the dead, the Father made it plain to all coming ages that the cross was not the judgment of Christ, but the judgment of the Prince of darkness. The Holy Spirit opens our eyes to see this fact and so convinces us of judgment. There is a great need to-day that the world be convinced of judgment. Judgment is a doctrine that has fallen into the background, that has indeed almost sunken out of sight. It is not popular to-day to speak about judgment, or retribution, or hell. One who emphasizes judgment and future retribution is not thought to be quite up to date; he is considered “medieval” or even “archaic,” but when the Holy Spirit opens the eyes of men, they believe in judgment. In the early days of my Christian experience, I had great difficulties with the Bible doctrine of future retribution. I came again and again up to what it taught about the eternal penalties of persistent sin. It seemed as if I could not believe it: it must not be true. Time and again I would back away from the stern teachings of Jesus Christ and the Apostles concerning this matter. But one night I was waiting upon God that I might know the Holy Spirit in a fuller manifestation of His presence and His power. God gave me what I sought that night and with this larger experience of the Holy Spirit's presence and power, there came such a revelation of the glory, the infinite glory of Jesus Christ, that I had no longer any difficulties with what the Book said about the stern and endless judgment that would be visited upon those who persistently rejected this glorious Son of God. From that day to this, while I have had many a heartache over the Bible doctrine of future retribution, I have had no intellectual difficulty with it. I have believed it. The Holy Spirit has convinced me of judgment.

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Chapter 8. The Holy Spirit Bearing Witness to Jesus Christ.

When our Lord was talking to His disciples on the night before His crucifixion of the Comforter who after His departure was to come to take His place, He said, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me: and ye also bear witness, because ye have been with Me from the beginning” (John xv. 26, 27, R. V.), and the Apostle Peter and the other disciples when they were strictly commanded by the Jewish Council not to teach in the name of Jesus said, “We are witnesses of these things, and so is also the Holy Ghost” (Acts v. 32). It is clear from these words of Jesus Christ and the Apostles that it is the work of the Holy Spirit to bear witness concerning Jesus Christ. We find the Holy Spirit's testimony to Jesus Christ in the Scriptures, but beside this the Holy Spirit bears witness directly to the individual heart concerning Jesus Christ. He takes His own Scriptures and interprets them to us and makes them clear to us. All truth is from the Spirit, for He is “the Spirit of truth,” but it is especially His work to bear witness to Him who is the truth, that is Jesus Christ (John xiv. 6). It is only through the testimony of the Holy Spirit directly to our hearts that we ever come to a true, living knowledge of Jesus Christ (cf. 1 Cor. xii. 3). No amount of mere reading the written Word (in the Bible) and no amount of listening to man's testimony will ever bring us to a living knowledge of Christ. It is only when the Holy Spirit Himself takes the written Word, or takes the testimony of our fellow man, and interprets it directly to our hearts that we really come to see and know Jesus as He is. On the day of Pentecost, Peter gave all his hearers the testimony of the Scriptures regarding Christ and also gave them his own testimony; he told them what he and the other Apostles knew by personal observation regarding His resurrection, but unless the Holy Spirit Himself had taken the Scriptures which Peter had brought together and taken the testimony of Peter and the other disciples, the 3,000 would not on that day have seen Jesus as He really was and received Him and been baptized in His name. The Holy Spirit added His testimony to that of Peter and that of the written Word. Mr. Moody used to say in his terse and graphic way that when Peter said, “Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (Acts ii. 36), the Holy Spirit said, ‘Amen’ and the people saw and believed.” And it is certain that unless the Holy Spirit had come that day and through Peter and the other Apostles borne His direct testimony to the hearts of their hearers, there would have been no saving vision of Jesus on the part of the people. If you wish men to

get a true view of Jesus Christ, such a view of Him that they may believe and be saved, it is not enough that you give them the Scriptures concerning Him; it is not enough that you give them your own testimony, you must seek for them the testimony of the Holy Spirit and put yourself into such relations with God that the Holy Spirit may bear His testimony through you. Neither your testimony, nor even that of the written Word alone will effect this, though it is your testimony, or that of the Word that the Holy Spirit uses. But unless your testimony and that of the Word is taken up by the Holy Spirit and He Himself testifies, they will not believe. This explains something which every experienced worker must have noticed. We sit down beside an inquirer and open our Bibles and give him those Scriptures which clearly reveal Jesus as his atoning Saviour on the cross, a Saviour from the guilt of sin, and as his risen Saviour, a Saviour from the power of sin. It is just the truth the man needs to see and believe in order to be saved, but he does not see it. We go over these Scriptures which to us are as plain as day again and again, and the inquirer sits there in blank darkness; he sees nothing, he grasps nothing. Sometimes we almost wonder if the inquirer is stupid that he cannot see it. No, he is not stupid, except with that spiritual blindness that possesses every mind unenlightened by the Holy Spirit (1 Cor. ii. 14). We go over it again and still he does not see it. We go over it again and his face lightens up and he exclaims, “I see it. I see it,” and he sees Jesus and believes and is saved and knows he is saved there on the spot. What has happened? Simply this, the Holy Spirit has borne His testimony and what was dark as midnight before is as clear as day now. This explains also why it is that one who has been long in darkness concerning Jesus Christ so quickly comes to see the truth when he surrenders his will to God and seeks light from Him. When he surrenders his will to God, he has put himself into that attitude towards God where the Holy Spirit can do His work (Acts v. 32). Jesus says in John vii. 17, R. V., “If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” When a man wills to do the will of God, then the conditions are provided on which the Holy Spirit works and He illuminates the mind to see the truth about Jesus and to see that His teaching is the very Word of God. John writes in John xx. 31, “But these are written (these things in the Gospel of John) that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John wrote his Gospel for this purpose, that men might see Jesus as the Christ, the Son of God, through what he records, and that they might believe that He is the Christ, the Son of God, and that thus believing they might have life through His name. The best book in the world to put into the hands of one who desires to know about Jesus and to be saved is the Gospel of John. And yet many a man has read the Gospel

of John over and over and over again and not seen and believed that Jesus is the Christ, the Son of God. But let the same man surrender his will absolutely to God and ask God for light as he reads the Gospel and promise God that he will take his stand on everything in the Gospel that He shows him to be true and before the man has finished the Gospel he will see clearly that Jesus is the Christ, the Son of God, and will believe and have eternal life. Why? Because he has put himself into the place where the Holy Spirit can take the things written in the Gospel and interpret them and bear His testimony. I have seen this tested and proven time and time again all around the world. Men have come to me and said to me that they did not believe that Jesus is the Christ, the Son of God, and many have gone farther and said they were agnostics and did not even know whether there was a personal God. Then I have told them to read the Gospel of John, that in that Gospel John presented the evidence that Jesus was the Christ, the Son of God. Oftentimes they have told me they have read it over and over again, and yet were not convinced that Jesus was the Christ, the Son of God. Then I have said to them, "You have not read it the right way," and I have got them to surrender their will to God (or in case where they were not sure there was a God, have got them to take their stand upon the right to follow it wherever it might carry them). Then I have had them agree to read the Gospel of John slowly and thoughtfully, and each time before they read to look up to God, if there were any God, to help them to understand what they were to read and to promise Him that they would take their stand upon whatever He showed them to be true, and follow it wherever it would carry them. And in every instance before they had finished the Gospel they had come to see that Jesus was the Christ, the Son of God, and have believed and been saved. They had put themselves in that position where the Holy Spirit could bear His testimony to Jesus Christ and He had done it and through His testimony they saw and believed.

If you wish men to see the truth about Christ, do not depend upon your own powers of expression and persuasion, but cast yourself upon the Holy Spirit and seek for them His testimony and see to it that they put themselves in the place where the Holy Spirit can testify. This is the cure for both skepticism and ignorance concerning Christ. If you yourself are not clear concerning the truth about Jesus Christ, seek for yourself the testimony of the Holy Spirit regarding Christ. Read the Scriptures, read especially the Gospel of John but do not depend upon the mere reading of the Word, but before you read it, put yourself in such an attitude towards God by the absolute surrender of your will to Him that the Holy Spirit may bear His testimony in your heart concerning Jesus Christ. What we all most need is a clear and full vision of Jesus Christ and this comes through

the testimony of the Holy Spirit. One night a number of our students came back from the Pacific Garden Mission in Chicago and said to me, “We had a wonderful meeting at the mission to-night. There were many drunkards and outcasts at the front who accepted Christ.” The next day I met Mr. Harry Monroe, the superintendent of the mission, on the street, and I said, “Harry, the boys say you had a wonderful meeting at the mission last night.” “Would you like to know how it came about?” he replied. “Yes.” “Well,” he said, “I simply held up Jesus Christ and it pleased the Holy Spirit to illumine the face of Jesus Christ, and men saw and believed.” It was a unique way of putting it but it was an expressive way and true to the essential facts in the case. It is our part to hold up Jesus Christ, and then look to the Holy Spirit to illumine His face or to take the truth about Him and make it clear to the hearts of our hearers and He will do it and men will see and believe. Of course, we need to be so walking towards God that the Holy Spirit may take us as the instruments through whom He will bear His testimony.

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Chapter 9. The Regenerating Work of the Holy Spirit.

The Apostle Paul in Titus iii. 5, R. V., writes, “Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and *renewing of the Holy Ghost*.” In these words we are taught that *the Holy Spirit renews men, or makes men new*, and that through this renewing of the Holy Spirit, we are saved. Jesus taught the same in John iii. 3-5, “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of the Spirit*, he cannot enter into the kingdom of God.”

What is regeneration? *Regeneration is the impartation of life, spiritual life, to those who are dead, spiritually dead, through their trespasses and sins* (Eph. ii. 1, R. V.). It is the Holy Spirit who imparts this life. It is true that the written Word is the instrument which the Holy Spirit uses in regeneration. We read in 1 Pet. i. 23, “Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth forever.” We read in James i. 18, “Of His own will begat He us with *the Word of truth*, that we should be a kind of first fruits of His creatures.” These passages make it plain that the Word is the instrument used in regeneration, but it is only as the Holy Spirit uses the instrument that the new birth results. “It is the Spirit that giveth life” (John vi. 63, A. R. V.). In 2 Cor. iii. 6, we are told that “the letter killeth, but the Spirit giveth life.”[i] This is sometimes interpreted to mean that the literal interpretation of Scripture, the interpretation that takes it in its strict grammatical sense and makes it mean what it says, kills; but that some spiritual interpretation, an interpretation that “gives the spirit of the passage,” by making it mean something it does not say, gives life; and those who insist upon Scripture meaning exactly what it says are called “deadly literalists.” This is a favourite perversion of Scripture with those who do not like to take the Bible as meaning just what it says and who find themselves driven into a corner and are looking about for some convenient way of escape. If one will read the words in their context, he will see that this thought was utterly foreign to the mind of Paul. Indeed, one who will carefully study the epistles of Paul will find that he himself was a literalist of the literalists. If literalism is deadly, then the teachings of Paul are among the most deadly ever written. Paul will build an argument upon the

turn of a word, upon a number or a tense. What does the passage mean? The way to find out what any passage means is to study in their context the words used. Paul is drawing a contrast between the Word of God outside of us, written with ink upon parchment or graven on tables of stone, and the Word of God written within us in tables that are hearts of flesh with the Spirit of the living God (v. 3) and he tells us that if we merely have the Word of God outside us in a Book or on parchment or on tables of stone, that it will kill us, that it will only bring condemnation and death, but that if we have the Word of God made a living thing in our hearts, written upon our hearts by the Spirit of the living God, that it will bring us life.[ii] No number of Bibles upon our tables or in our libraries will save us, but the truth of the Bible written by the Spirit of the living God in our hearts will save us.

To put the matter of regeneration in another way; *regeneration is the impartation of a new nature, God's own nature to the one who is born again* (2 Pet. i. 4). Every human being is born into this world with a perverted nature; his whole intellectual, affectional and volitional nature perverted by sin. No matter how excellent our human ancestry, we come into this world with a mind that is blind to the truth of God. ("The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.) With affections that are alienated from God, loving the things that we ought to hate and hating the things that we ought to love. ("Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. v. 19, 20, 21.) With a will that is perverted, set upon pleasing itself, rather than pleasing God. ("Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. viii. 7, R. V.) In the new birth a new intellectual, affectional and volitional nature is imparted to us. We receive the mind that sees as God sees, thinks God's thoughts after Him (1 Cor. ii. 12-14); affections in harmony with the affections of God. ("The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v. 22, 23); a will that is in harmony with the will of God, that delights to do the things that please Him. (Like Jesus we say, "My meat is to do the will of Him that sent Me, and to finish His work." John iv. 34; cf. John vi. 38; Gal i. 10.) It is the Holy Spirit who creates in us this new nature, or imparts this new nature to us. No amount of preaching, no matter how orthodox it may be, no amount of mere study of the Word will regenerate unless the Holy Spirit works. It is He and

He alone who makes a man a new creature.

The new birth is compared in the Bible to growth from a seed. The human heart is the soil, the Word of God is the seed (Luke viii. 11; cf. 1 Pet. i. 23; Jas. i. 18; 1 Cor. iv. 15), every preacher or teacher of the Word is a sower, but the Spirit of God is the One who quickens the seed that is thus sown and the Divine nature springs up as the result. There is abundant soil everywhere in which to sow the seed, in the human hearts that are around about us upon every hand. There is abundant seed to be sown, any of us can find it in the granary of God's Word; and there are to-day many sowers: but there may be soil and seed and sowers, but unless as we sow the seed, the Spirit of God quickens it and the heart of the hearer closes around it by faith, there will be no harvest. Every sower needs to see to it that he realizes his dependence upon the Holy Spirit to quicken the seed he sows and he needs to see to it also that he is in such relation to God that the Holy Spirit may work through him and quicken the seed he sows.

The Holy Spirit does regenerate men. He has power to raise the dead. He has power to impart life to those who are morally both dead and putrefying. He has power to impart an entirely new nature to those whose nature now is so corrupt that to men they appear to be beyond hope. How often I have seen it proven. How often I have seen men and women utterly lost and ruined and vile come into a meeting scarcely knowing why they came, and as they have sat there the Word was spoken, the Spirit of God has quickened the Word thus sown in their hearts and in a moment that man or woman, by the mighty power of the Holy Spirit, has become a new creation. I know a man who seemed as completely abandoned and hopeless as men ever become. He was about forty-five years of age. He had gone off in evil courses in early boyhood. He had run away from home, had joined the navy and afterwards the army, and learned all the vices of both. He had been dishonourably discharged from the army because of his extreme dissipation and disorderliness. He had found his companionships among the lowest of the low and the vilest of the vile. When he would go up the street of a Western town at night, and merchants would hear his yell, they would close their doors in fear. But this man went one night into a revival meeting in a country church out of curiosity. He made sport of the meeting that night with a boon companion who sat by his side, but he went again the next night. The Spirit of God touched his heart. He went forward and bowed at the altar. He arose a new creation. He was transformed into one of the noblest, truest, purest, most unselfish, most gentle and most Christlike men I have ever known. I am sometimes asked, “Do you believe in sudden conversion?” I believe in

something far more wonderful than sudden conversion. I believe in sudden regeneration. Conversion is merely an outward thing, the turning around. Regeneration goes down to the deepest depths of the inmost soul, transforming thoughts, affections, will, the whole inward man. I believe in sudden regeneration because the Bible teaches it and because I have seen it times without number. I believe in sudden regeneration because I have experienced it. We are sometimes told that "the religion of the future will not teach sudden miraculous conversion." If the religion of the future does not teach sudden miraculous conversion, if it does not teach something far more meaningful, sudden, miraculous regeneration by the power of the Holy Spirit, then the religion of the future will not be in conformity with the facts of experience and so will not be scientific. It will miss one of the most certain and most glorious of all truths. Man-devised religions in the past have often missed the truth and man-devised religions in the future will doubtless do the same. But the religion God has revealed in His Word and the religion that God confirms in experience teaches sudden regeneration by the mighty power of the Holy Spirit. If I did not believe in regeneration by the power of the Holy Spirit, I would quit preaching. What would be the use in facing great audiences in which there were multitudes of men and women hardened and seared, caring for nothing but the things of the world and the flesh, with no high and holy aspirations, with no outlook beyond money and fame and power and pleasure, if it were not for the regenerating power of the Holy Spirit? But with the regenerating power of the Holy Spirit, there is every use; for the preacher can never tell where the Spirit of God is going to strike and do His mighty work. There sits before you a man who is a gambler, or a drunkard, or a libertine. There does not seem to be much use in preaching to him, but you can never tell but that very night, the Spirit of God will touch that man's heart and transform him into one of the holiest and most useful of men. It has often occurred in the past and will doubtless often occur in the future. There sits before you a woman, who is a mere butterfly of fashion. She seems to have no thought above society and pleasure and adulation. Why preach to her? Without the regenerating power of the Holy Spirit, it would be foolishness and a waste of time; but you can never tell, perhaps this very night the Spirit of God will shine in that darkened heart and open the eyes of that woman to see the beauty of Jesus Christ and she may receive Him and then and there the life of God be imparted by the power of the Holy Spirit to that trifling soul.

The doctrine of the regenerating power of the Holy Spirit is a glorious doctrine. It sweeps away false hopes. It comes to the one who is trusting in education and

culture and says, “Education and culture are not enough. You must be born again.” It comes to the one who is trusting in mere external morality, and says, “External morality is not enough, you must be born again.” It comes to the one who is trusting in the externalities of religion, in going to church, reading the Bible, saying prayers, being confirmed, being baptized, partaking of the Lord's supper, and says, “The mere externalities of religion are not enough, you must be born again.” It comes to the one who is trusting in turning over a new leaf, in outward reform, in quitting his meanness; it says, “Outward reform, quitting your meanness is not enough. You must be born again.” But in place of the vague and shallow hopes that it sweeps away, it brings in a new hope, a good hope, a blessed hope, a glorious hope. It says, “You may be born again.” It comes to the one who has no desire higher than the desire for things animal or selfish or worldly and says, “You may become a partaker of the Divine nature, and love the things that God loves and hate the things that God hates. You may become like Jesus Christ. You may be born again.”

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Chapter 10. The Indwelling Spirit Fully and Forever Satisfying.

The Holy Spirit takes up His abode in the one who is born of the Spirit. The Apostle Paul says to the believers in Corinth in 1 Cor. iii. 16, R. V., "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" This passage refers, not so much to the individual believer, as to the whole body of believers, the Church. The Church as a body is indwelt by the Spirit of God. But in 1 Cor. vi. 19, R. V., we read, "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" It is evident in this passage that Paul is not speaking of the body of believers, of the Church as a whole, but of the individual believer. In a similar way, the Lord Jesus said to His disciples on the night before His crucifixion, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and *shall be in you*" (John xiv. 16, 17). The Holy Spirit dwells in every one who is born again. We read in Rom. viii. 9, "If any man have not the Spirit of Christ (the Spirit of Christ in this verse, as we have already seen, does not mean merely a Christlike spirit, but is a name of the Holy Spirit) he is none of His." One may be a very imperfect believer but if he really is a believer in Jesus Christ, if he has really been born again, the Spirit of God dwells in him. It is very evident from the First Epistle to the Corinthians that the believers in Corinth were very imperfect believers; they were full of imperfection and there was gross sin among them. But nevertheless Paul tells them that they are temples of the Holy Spirit, even when dealing with them concerning gross immoralities. (See 1 Cor. vi. 15-19.) *The Holy Spirit dwells in every child of God.* In some, however, He dwells way back of consciousness in the hidden sanctuary of their spirit. He is not allowed to take possession as He desires of the whole man, spirit, soul and body. Some therefore are not distinctly conscious of His indwelling, but He is there none the less. What a solemn, and yet what a glorious thought, that in me dwells this august Person, the Holy Spirit. If we are children of God, we are not so much to pray that the Spirit may come and dwell in us, for He does that already, we are rather to recognize His presence, His gracious and glorious indwelling, and give to Him complete control of the house He already inhabits, and strive to so live as not to grieve this holy One, this Divine Guest. We shall see later, however, that it is right to pray for the filling or baptism with the Spirit. What a thought it gives of the hallowedness and sacredness of the body, to think of the Holy Spirit dwelling within us. How considerately we ought to treat these bodies and how

sensitively we ought to shun everything that will defile them. How carefully we ought to walk in all things so as not to grieve Him who dwells within us.

This indwelling Spirit is a source of full and everlasting satisfaction and life. Jesus says in John iv. 14, R. V., "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto (better 'into' as in A. V.) eternal life." Jesus was talking to the woman of Samaria by the well at Sychar. She had said to Him, "Art Thou greater than our father Jacob, who gave us the well and drank thereof himself, and his children and his cattle?" Then Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again." How true that is of every earthly fountain. No matter how deeply we drink we shall thirst again. No earthly spring of satisfaction ever fully satisfies. We may drink of the fountain of wealth as deeply as we may, it will not satisfy long. We shall thirst again. We may drink of the fountain of fame as deeply as any man ever drank, the satisfaction is but for an hour. We may drink of the fountain of worldly pleasure, of human science and philosophy and of earthly learning, we may even drink of the fountain of human love, none will satisfy long; we shall thirst again. But then Jesus went on to say, "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." The water that Jesus Christ gives is the Holy Spirit. This John tells us in the most explicit language in John vii. 37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of *living water*. (But this *spake He of the Spirit*, which they that believe on Him should receive.)" The Holy Spirit fully and forever satisfies the one who receives Him. He becomes within him a well of water springing up, ever springing up, into everlasting life. It is a great thing to have a well that you can carry with you; to have a well that is within you; to have your source of satisfaction, not in the things outside yourself, but in a well within and that is always within, and that is always springing up in freshness and power; to have our well of satisfaction and joy within us. We are then independent of our environment. It matters little whether we have health or sickness, prosperity or adversity, our source of joy is within and is ever springing up. It matters comparatively little even whether we have our friends with us or are separated from them, separated even by what men call death, this fountain within is always gushing up and our souls are satisfied. Sometimes this fountain within gushes up with greatest power and fullness in the days of deepest bereavement. At such a time all earthly

satisfactions fail. What satisfaction is there in money, or worldly pleasure, in the theatre or the opera or the dance, in fame or power or human learning, when some loved one is taken from us? But in the hours when those that we loved dearest upon earth are taken from us, then it is that the spring of joy of the indwelling Spirit of God bursts forth with fullest flow, sorrow and sighing flee away and our own spirits are filled with peace and ecstasy. We have beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness (Isa. lxi. 3). If the experience were not too sacred to put in print, I could tell of a moment of sudden and overwhelming bereavement and sorrow, when it seemed as if I would be crushed, when I cried aloud in an agony that seemed unendurable, when suddenly and instantly this fountain of the Holy Spirit within burst forth and I knew such a rest and joy as I had rarely known before, and my whole being was suffused with the oil of gladness.

The one who has the Spirit of God dwelling within as a well springing up into everlasting life is independent of the world's pleasures. He does not need to run after the theatre and the opera and the dance and the cards and the other pleasures without which life does not seem worth living to those who have not received the Holy Spirit. He gives these things up, not so much because he thinks they are wrong, as because he has something so much better. He loses all taste for them.

A lady once came to Mr. Moody and said, “Mr. Moody, I do not like you.” He asked, “Why not?” She said, “Because you are too narrow.” “Narrow! I did not know that I was narrow.” “Yes, you are too narrow. You don't believe in the theatre; you don't believe in cards; you don't believe in dancing.” “How do you know I don't believe in the theatre?” he asked. “Oh,” she said, “I know you don't.” Mr. Moody replied, “I go to the theatre whenever I want to.” “What,” cried the woman, “you go to the theatre whenever you want to?” “Yes, I go to the theatre whenever I want to.” “Oh,” she said, “Mr. Moody, you are a much broader man than I thought you were. I am so glad to hear you say it, that you go to the theatre whenever you want to.” “Yes, I go to the theatre whenever I want to. I don't want to.” Anyone who has really received the Holy Spirit, and in whom the Holy Spirit dwells and is unhindered in His working will not want to. Why is it then that so many professed Christians do go after these worldly amusements? For one of two reasons; either because they have never definitely received the Holy Spirit, or else because the fountain is choked. It is quite possible for a fountain to become choked. The best well in one of our inland cities was choked and dry for many months because an old rag carpet had been

thrust into the opening from which the water flowed. When the rag was pulled out, the water flowed again pure and cool and invigorating. There are many in the Church to-day who once knew the matchless joy of the Holy Spirit, but some sin or worldly conformity, some act of disobedience, more or less conscious disobedience, to God has come in and the fountain is choked. Let us pull out the old rags to-day that this wondrous fountain may burst forth again, springing up every day and hour into everlasting life.

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Chapter 11. The Holy Spirit Setting the Believer Free From the Power of Indwelling Sin.

In Rom. viii. 2 the Apostle Paul writes, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” What the law of sin and death is we learn from the preceding chapter, the ninth to the twenty-fourth verses. Paul tells us that there was a time in his life when he was “alive apart from the law” (v. 9). But the time came when he was brought face to face with the law of God; he saw that this law was holy and the commandment holy and just and good. And he made up his mind to keep this holy and just and good law of God. But he soon discovered that beside this law of God outside him, which was holy and just and good, that there was another law inside him directly contrary to this law of God outside him. While the law of God outside him said, “This good thing” and “this good thing” and “this good thing” and “this good thing thou shalt do,” the law within him said, “You cannot do this good thing that you would;” and a fierce combat ensued between this holy and just and good law without him which Paul himself approved after the inward man, and this other law in his members which warred against the law of his mind and kept constantly saying, “You cannot do the good that you would.” But this law in his members (the law that the good that he would do, he did not, but the evil that he would not he constantly did, v. 19) gained the victory. Paul's attempt to keep the law of God resulted in total failure. He found himself sinking deeper and deeper into the mire of sin, constrained and dragged down by this law of sin in his members, until at last he cried out, “Oh, wretched man that I am, who shall deliver me out of the body of this death?” (v. 24, R. V.). Then Paul made another discovery. He found that in addition to the two laws that he had already found, the law of God without him, holy and just and good, and the law of sin and death within him, the law that the good he would he could not do and the evil he would not, he must keep on doing, there was a third law, “the law of the Spirit of life in Christ Jesus,” and this third law read this way, “The righteousness which you cannot achieve in your own strength by the power of your own will approving the law of God, the righteousness which the law of God without you, holy and just and good though it is, cannot accomplish in you, in that it is weak through your flesh, the Spirit of life in Christ Jesus can produce in you so that the righteousness that the law requires may be fulfilled in you, if you will not walk after the flesh but after the Spirit.” In other words when we come to the end of ourselves, when we fully realize our own inability to keep the law of God and in utter helplessness look up to the Holy Spirit in Christ Jesus to do for us that which we cannot do for ourselves, and surrender our every thought and every

purpose and every desire and every affection to His absolute control and thus walk after the Spirit, the Spirit does take control and set us free from the power of sin that dwells in us and brings our whole lives into conformity to the will of God. *It is the privilege of the child of God in the power of the Holy Spirit to have victory over sin every day and every hour and every moment.*

There are many professed Christians to-day living in the experience that Paul described in Rom. vii. 9-24. Each day is a day of defeat and if at the close of the day, they review their lives they must cry, "Oh, wretched man that I am, who shall deliver me out of the body of this death?" There are some who even go so far as to reason that this is the normal Christian life, but Paul tells us distinctly that this was "when the commandment came" (v. 9), not when the Spirit came; that it is the experience under law and not in the Spirit. The pronoun "I" occurs twenty-seven times in these fifteen verses and the Holy Spirit is not found once, whereas in the eighth chapter of Romans the pronoun "I" is found only twice in the whole chapter and the Holy Spirit appears constantly. Again Paul tells us in the fourteenth verse that this was his experience as "carnal, sold under sin." Certainly, that does not describe the normal Christian experience. On the other hand in Rom. viii. 9 we are told how not to be in the flesh but in the Spirit. In the eighth chapter of Romans we have a picture of the true Christian life, the life that is possible to each one of us and that God expects from each one of us. Here we have a life where not merely the commandment comes but the Spirit comes, and works obedience to the commandment and brings us complete victory over the law of sin and death. Here we have life, not in the flesh, but in the Spirit, where we not only see the beauty of the law (Rom. vii. 22) but where the Spirit imparts power to keep it (Rom. viii. 4). We still have the flesh but we are not in the flesh and we do not live after the flesh. We "through the Spirit do mortify the deeds of the body" (v. 13). The desires of the body are still there, desires which if made the rule of our life, would lead us into sin, but we day by day by the power of the Spirit do put to death the deeds to which the desires of the body would lead us. We walk by the Spirit and therefore do not fulfill the lusts of the flesh (Gal. v. 16, R. V.). We have crucified the flesh with the passions and lusts thereof (Gal. v. 24, R. V.). It would be *going too far to say we had still a carnal nature*, for a carnal nature is a nature governed by the flesh; *but we have the flesh*, but in the Spirit's power, it is our privilege to get daily, hourly, constant victory over the flesh and over sin. But this victory is not in ourselves, nor in any strength of our own. Left to ourselves, deserted of the Spirit of God, we would be as helpless as ever. It is still true that in us, that is in our flesh, dwelleth no good thing (Rom. vii. 18). It is all in the power of the indwelling Spirit, but the Spirit's power may

be in such fullness that one is not even conscious of the presence of the flesh. It seems as if it were dead and gone forever, but it is only kept in place of death by the Holy Spirit's power. If for one moment we were to get our eyes off from Jesus Christ, if we were to neglect the daily study of the Word and prayer, down we would go. We must live in the Spirit and walk in the Spirit if we would have continuous victory (Gal. v. 16, 25). The life of the Spirit within us must be maintained by the study of the Word and prayer. One of the saddest things ever witnessed is the way in which some people who have entered by the Spirit's power into a life of victory become self-confident and fancy that the victory is in themselves, and that they can safely neglect the study of the Word and prayer. The depths to which such sometimes fall is appalling. Each of us needs to lay to heart the inspired words of the Apostle, "Wherefore, let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). I once knew a man who seemed to make extraordinary strides in the Christian life. He became a teacher of others and was greatly blessed to thousands. It seemed to me that he was becoming self-confident and I trembled for him. I invited him to my room and we had a long heart to heart conversation. I told him frankly that it seemed as if he were going perilously near exceedingly dangerous ground. I said that I found it safer at the close of each day not to be too confident that there had been no failures nor defeats that day but to go alone with God and ask Him to search my heart and show me if there was anything in my outward or inward life that was displeasing to Him, and that very often failures were brought to light that must be confessed as sin. "No," he replied, "I do not need to do that. Even if I should do something wrong, I would see it at once. I keep very short accounts with God, and I would confess it at once." I said it seemed to me as if it would be safer to take time alone with God for God to search us through and through, that while we might not know anything against ourselves, God might know something against us (1 Cor. iv. 4, R. V.), and He would bring it to light and our failure could be confessed and put away. "No," he said, "he did not feel that that was necessary." Satan took advantage of his self-confidence. He fell into most appalling sin, and though he has since confessed and professed repentance, he has been utterly set aside from God's service.

In John viii. 32 we read, "Ye shall know the truth and *the truth shall set you free*." In this verse it is the truth, or the Word of God, that sets us free from the power of sin and gives us victory. And in Ps. cxix. 11 we read, "*Thy Word* have I hid in my heart, that I might not sin against Thee." Here again it is the indwelling Word that keeps us free from sin. In this matter as in everything else what in one place is attributed to the Holy Spirit is elsewhere attributed to the

Word. The explanation, of course, is that the Holy Spirit works through the Word, and it is futile to talk of the Holy Spirit dwelling in us if we neglect the Word. If we are not feeding on the Word, we are not walking after the Spirit and we shall not have victory over the flesh and over sin.

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Chapter 12. The Holy Spirit Forming Christ Within Us.

It is a wonderful and deeply significant prayer that Paul offers in Eph. iii. 16-19 for the believers in Ephesus and for all believers who read the Epistle. Paul writes, “For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God” (R. V.). We have here an advance in the thought over that which we have just been studying in the preceding chapter. It is the carrying out of the former work to its completion. Here the power of the Spirit manifests itself, not merely in giving us victory over sin but in four things:

I. *In Christ dwelling in our hearts.* The word translated “dwell” in this passage is a very strong word. It means literally, “to dwell down,” “to settle,” “to dwell deep.” It is the work of the Holy Spirit to form the living Christ within us, dwelling deep down in the deepest depths of our being. We have already seen that this was a part of the significance of the name sometimes used of the Holy Spirit, “the Spirit of Christ.” In Christ on the cross of Calvary, made an atoning sacrifice for sin, bearing the curse of the broken law in our place, we have *Christ for us*. But by the power of the Holy Spirit bestowed upon us by the risen Christ we have *Christ in us*. Herein lies the secret of a Christlike life. We hear a great deal in these days about doing as Jesus would do. Certainly we ought as Christians to live like Christ. “He that saith he abideth in Him, ought himself so to walk even as He walked” (1 John ii. 6). But any attempt on our part to imitate Christ in our own strength will only result in utter disappointment and despair. There is nothing more futile that we can possibly attempt than to imitate Christ in the power of our own will. If we fancy that we succeed it will be simply because we have a very incomplete knowledge of Christ. The more we study Him, and the more perfectly we understand His conduct, the more clearly will we see how far short we have come from imitating Him. But God does not demand of us the impossible, He does not demand of us that we imitate Christ in our own strength. He offers to us something infinitely better, He offers to form Christ in us by the power of His Holy Spirit. And when Christ is thus formed in us by the Holy Spirit's power, all we have to do is to let this indwelling Christ

live out His own life in us, and then we shall be like Christ without struggle and effort of our own. A woman, who had a deep knowledge of the Word and a rare experience of the fullness that there is in Christ, stood one morning before a body of ministers as they plied her with questions. “Do you mean to say, Mrs. H ——,” one of the ministers asked, “that you are holy?” Quickly but very meekly and gently, the elect lady replied, “Christ in me is holy.” No, we are not holy. To the end of the chapter in and of ourselves we are full of weakness and failure, but the Holy Spirit is able to form within us the Holy One of God, the indwelling Christ, and He will live out His life through us in all the humblest relations of life as well as in those relations of life that are considered greater. He will live out His life through the mother in the home, through the day-labourer in the pit, through the business man in his office—everywhere.

II. *In our being rooted and grounded in love* (v. 17). Paul multiplies figures here. The first figure is taken from the tree shooting its roots down deep into the earth and taking fast hold upon it. The second figure is taken from a great building with its foundations laid deep in the earth on the rock. Paul therefore tells us that by the strengthening of the Spirit in the inward man we send the roots of our life down deep into the soil of love and also that the foundations of the superstructure of our character are built upon the rock of love. Love is the sum of holiness, the fulfilling of the law (Rom. xiii. 10); love is what we all most need in our relations to God, to Jesus Christ and to one another; and it is the work of the Holy Spirit to root and ground our lives in love. There is the most intimate relation between Christ being formed within us, or made to dwell in us, and our being rooted and grounded in love, for Jesus Christ Himself is the absolutely perfect embodiment of divine love.

III. *In our being made strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge.* It is not enough that we love, we must know the love of Christ, but that love passeth knowledge. It is so broad, so long, so high, so deep, that no one can comprehend it. But we can “apprehend” it, we can lay hold upon it; we can make it our own; we can hold it before us as the object of our meditation, our wonder, and our joy. But it is only in the power of the Holy Spirit that we can thus apprehend it. The mind cannot grasp it at all, in its own native strength. A man untaught and unstrengthened by the Spirit of God may talk about the love of Christ, he may write poetry about it, he may go into rhapsodies over it, but it is only words, words, words. There is no real apprehension. But the Spirit of God makes us strong to really apprehend it in all its breadth, in all its length, in all its

depth, and in all its height.

IV. *In our being "filled unto ALL the fullness of God."* There is a very important change between the Authorized and Revised Version. The Authorized Version reads "Filled *with* all the fullness of God." The Revised Version reads more exactly "filled *unto* all the fullness of God." It is no wonder that the translators of the Authorized Version staggered at what Paul said and sought to tone down the full force of his words. To be filled *with* all the fullness of God would not be so wonderful, for it is an easy matter to fill a pint cup with all the fullness of the ocean, a single dip will do it. But it would be an impossibility indeed to fill a pint cup *unto* all the fullness of the ocean, until all the fullness that there is in the ocean is in that pint cup. But it is seemingly a more impossible task that the Holy Spirit undertakes to do for us, to fill us "unto all the fullness" of the infinite God, to fill us until all the intellectual and moral fullness that there is in God is in us. But this is the believer's destiny, we are "heirs of God and joint-heirs with Jesus Christ" (Rom. viii. 17), *i. e.*, we are heirs of God to the extent that Jesus Christ is an heir of God; that is, we are heirs to all God is and all God has. It is the work of the Holy Spirit to apply to us that which is already ours in Christ. It is His work to make ours experimentally all God has and all God is, until the work is consummated in our being "*filled unto all the fullness of God*." This is not the work of a moment, nor a day, nor a week, nor a month, nor a year, but the Holy Spirit day by day puts His hand, as it were, into the fullness of God and conveys to us what He has taken therefrom and puts it into us, and then again He puts His hand into the fullness that there is in God and conveys to us what is taken therefrom, and puts it into us, and this wonderful process goes on day after day and week after week and month after month, and year after year, and never ends until we are "filled *unto* all the fullness of God."

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Chapter 13. The Holy Spirit Bringing Forth in the Believer Christlike Graces of Character.

There is a singular charm, a charm that one can scarcely explain, in the words of Paul in Gal. v. 22, 23, R. V., “The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.” What a catalogue we have here of lovely moral characteristics. Paul tells us that they are the fruit of the Spirit, that is, if the Holy Spirit is given control of our lives, this is the fruit that He will bear. All real beauty of character, all real Christlikeness in us, is the Holy Spirit's work; it is His fruit; He produces it; He bears it, not we. It is well to notice that these graces are not said to be the fruits of the Spirit but the fruit, *i. e.*, if the Spirit is given control of our life, He will not bear one of these as fruit in one person and another as fruit in another person, but this will be the one fruit of many flavours that He produces in each one. There is also a unity of origin running throughout all the multiplicity of manifestation. It is a beautiful life that is set forth in these verses. Every word is worthy of earnest study and profound meditation. Think of these words one by one; “love”—“joy”—“peace”—“longsuffering”—“kindness”—“goodness”—“faith” (or “faithfulness,” R. V.; faith is the better translation if properly understood. The word is deeper than faithfulness. It is a real faith that results in faithfulness) —“meekness”—“temperance” (or a life under perfect control by the power of the Holy Spirit). We have here a perfect picture of the life of Jesus Christ Himself. Is not this the life that we all long for, the Christlike life? But this life is not natural to us and is not attainable by us by any effort of what we are in ourselves. The life that is natural to us is set forth in the three preceding verses: “Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings and such like” (Gal. v. 21, R. V.). All these works of the flesh will not manifest themselves in each individual; some will manifest themselves in one, others in others, but they have one common source, the flesh, and if we live in the flesh, this is the kind of a life that we will live. It is the life that is natural to us. But when the indwelling Spirit is given full control in the one He inhabits, when we are brought to realize the utter badness of the flesh and give up in hopeless despair of ever attaining to anything in its power, when, in other words, we come to the end of ourselves, and just give over the whole work of making us what we ought to be to the indwelling Holy Spirit, then and only then, these holy graces of character, which are set forth in Gal. v. 22, 23, are His fruit in our lives. Do you wish these graces

in your character and life? Do you really wish them? Then renounce self utterly and all its strivings after holiness, give up any thought that you can ever attain to anything really morally beautiful in your own strength and let the Holy Spirit, who already dwells in you (if you are a child of God) take full control and bear His own glorious fruit in your daily life.

We get very much the same thought from a different point of view in the second chapter and twentieth verse, A. R. V., "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."

We hear a great deal in these days about "Ethical Culture," which usually means the cultivation of the flesh until it bears the fruit of the Spirit. It cannot be done; no more than thorns can be made to bear figs and the bramble bush grapes (Luke vi. 44; Matt. xii. 33). We hear also a great deal about "character building." That may be all very well if you bear constantly in mind that the Holy Spirit must do the building, and even then it is not so much building as fruit bearing. (See, however, 2 Pet. i. 5-7.) We hear also a great deal about "cultivating graces of character," but we must always bear it clearly in mind that the way to cultivate true graces of character is by submitting ourselves utterly to the Spirit to do His work and bear His fruit. This is "sanctification *of the Spirit*" (1 Pet. i. 2; 2 Thess. ii. 13). There is a sense, however, in which cultivating graces of character is right: viz., we look at Jesus Christ to see what He is and what we therefore ought to be; then we look to the Holy Spirit to make us this that we ought to be and thus, "reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii. 18, R. V.). Settle it, however, clearly and forever that the flesh can never bear this fruit, that you can never attain to these things by your own effort that they are "*the fruit of the Spirit*."

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Chapter 14. The Holy Spirit Guiding the Believer Into a Life as a Son.

The Apostle Paul writes in Rom. viii. 14, R. V., “For as many as are *led by the Spirit of God*, these are the sons of God.” In this passage we see the Holy Spirit taking the conduct of the believer's life. A true Christian life is a personally conducted life, conducted at every turn by a Divine Person. It is the believer's privilege to be absolutely set free from all care and worry and anxiety as to the decisions which we must make at any turn of life. The Holy Spirit undertakes all that responsibility for us. A true Christian life is not one governed by a long set of rules without us, but led by a living and ever-present Person within us. It is in this connection that Paul says, “For ye received not the spirit *of bondage* again *to fear*.” A life governed by rules without one is a life of *bondage*. There is always *fear* that we haven't made quite rules enough, and always the dread that in an unguarded moment we may have broken some of the rules which we have made. The life that many professed Christians lead is one of awful bondage; for they have put upon themselves a yoke more grievous to bear than that of the ancient Mosaic law concerning which Peter said to the Jews of his time, that neither they nor their fathers had been able to bear it (Acts xv. 10). Many Christians have a long list of self-made rules, “Thou shalt do this,” and “Thou shalt do this,” and “Thou shalt do this,” and “Thou shalt not do that,” and “Thou shalt not do that,” and “Thou shalt not do that”; and if by any chance they break one of these self-made rules, or forget to keep one of them, they are at once filled with an awful dread that they have brought upon themselves the displeasure of God (and they even sometimes fancy that they have committed the unpardonable sin). This is not Christianity, this is legalism. “We have not received the spirit of bondage again to fear,” we have received the Spirit who gives us the place of sons (Rom. viii. 15). Our lives should not be governed by a set of rules without us but by the loving Spirit of Adoption within us. We should believe the teaching of God's Word that the Spirit of God's Son dwells within us and we should surrender the absolute control of our life to Him and look to Him to guide us at every turn of life. He will do it if we only surrender to Him to do it and trust Him to do it. If in a moment of thoughtlessness, we go our own way instead of His, we will not be filled with an overwhelming sense of condemnation and of fear of an offended God, but we will go to God as our Father, confess our going astray, believe that He forgives us fully because He says so (1 John i. 9) and go on light and happy of heart to obey Him and be led by His Spirit.

Being led by the Spirit of God does not mean for a moment that we will do

things that the written Word of God tells us not to do. The Holy Spirit never leads men contrary to the Book of which He Himself is the Author. And if there is some spirit which is leading us to do something that is contrary to the explicit teachings of Jesus, or the Apostles, we may be perfectly sure that this spirit who is leading us is not the Holy Spirit. This point needs to be emphasized in our day, for there are not a few who give themselves over to the leading of some spirit, whom they say is the Holy Spirit, but who is leading them to do things explicitly forbidden in the Word. We must always remember that many false spirits and false prophets are gone out into the world (1 John iv. 1). There are many who are so anxious to be led by some unseen power that they are ready to surrender the conduct of their lives to any spiritual influence or unseen person. In this way, they open their lives to the conduct and malevolent influence of evil spirits to the utter wreck and ruin of their lives.

A man who made great professions of piety once came to me and said that the Holy Spirit was leading him and "a sweet Christian woman," whom he had met, to contemplate marriage. "Why," I said, in astonishment, "you already have one wife." "Yes," he said, "but you know we are not congenial, and we have not lived together for years." "Yes," I replied, "I know you have not lived together for years, and I have looked into the matter, and I believe that the blame for that lies largely at your door. In any event, she is your wife. You have no reason to suppose she has been untrue to you, and Jesus Christ explicitly teaches that if you marry another while she lives you commit adultery" (Luke xvi. 18). "Oh, but," the man said, "the Spirit of God is leading us to love one another and to see that we ought to marry one another." "You lie, and you blaspheme," I replied. "Any spirit that is leading you to disobey the plain teaching of Jesus Christ is not the Spirit of God but some spirit of the devil." This perhaps was an extreme case, but cases of essentially the same character are not rare. Many professed Christians seek to justify themselves in doing things which are explicitly forbidden in the Word by saying that they are led by the Spirit of God. Not long ago, I protested to the leaders in a Christian assembly where at each meeting many professed to speak with tongues in distinct violation of the teaching of the Holy Spirit through the Apostle Paul in 1 Cor. xiv. 27, 28 (that not more than two or at the most, three, shall speak in a tongue in one gathering and that not even one shall speak unless there was an interpreter, and that no two shall speak at the same time). The defense that they made was that the Holy Spirit led them to speak several at a time and many in a single meeting and that they must obey the Holy Spirit, and in such a case as this were not subject to the Word. The Holy Spirit never contradicts Himself. He never leads the individual to do that which

in the written Word He has commanded us all not to do. Any leading of the Spirit must be tested by that which we know to be the leading of the Spirit in the Word. But while we need to be on our guard against the leading of false spirits, it is our privilege to be led by the Holy Spirit, and to lead a life free from the bondage of rules and free from the anxiety that we shall not go wrong, a life as children whose Father has sent an unerring Guide to lead them all the way.

Those who are thus led by the Spirit of God are "*sons* of God," that is, they are not merely *children* of God, born it is true of the Father, but immature, but they are the grown children, the mature children of God; they are no longer babes but sons. The Apostle Paul draws a contrast in Gal. iv. 1-7 between the babe under the tutelage of the law and differing nothing from a servant, and the full grown son who is no more a servant but a son walking in joyous liberty. It sometimes seems as if comparatively few Christians to-day had really thrown off the bondage of law, rules outside themselves, and entered into the joyous liberty of sons.

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Chapter 15. The Holy Spirit Bearing Witness to our Sonship.

One of the most precious passages in the Bible regarding the work of the Holy Spirit is found in Rom. viii. 15, 16, R. V., “For ye received not the spirit of bondage again to fear; but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God.” There are two witnesses to our sonship, first, our own spirit, taking God at His Word (“As many as received Him, to them gave He power to become the sons of God,” John i. 12), bears witness to our sonship. Our own spirit unhesitatingly affirms that what God says is true that we are sons of God because God says so. But there is another witness to our sonship, namely, the Holy Spirit. He bears witness *together with* our spirit. “Together with” is the force of the Greek used in this passage. It does not say that He bears witness *to* our spirit but “*together* with” it. How He does this is explained in Gal iv. 6, “Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” When we have received Jesus Christ as our Saviour and accepted God's testimony concerning Christ that through Him we have become sons, the Spirit of His Son comes into our hearts filling them with an overwhelming sense of sonship, and crying through our hearts, “Abba, Father.” The natural attitude of our hearts towards God is not that of sons. We may call Him Father with our lips, as when for example we repeat in a formal way, the prayer that Jesus taught us, “Our Father, which art in heaven,” but there is no real sense that He is our Father. Our calling Him so is mere words. We do not really trust Him. We do not love to come into His presence; we do not love to look up into His face with a sense of wonderful joy and trust because we are talking to our Father. We dread God. We come to Him in prayer because we think we ought to and perhaps we are afraid of what might happen if we did not. But when the Spirit of His Son bears witness together with our spirit to our sonship, then we are filled and thrilled with the sense that we are sons. We trust Him as we never even trusted our earthly Father. There is even less fear of Him than there was of our earthly father. Reverence there is, awe, but oh! such a sense of wonderful childlike trust.

Notice when it is that the Spirit bears witness with our spirit that we are the children of God. We have the order of experience in the order of the verses in Rom. viii. First we see the Holy Spirit setting us free from the law of sin and death, and consequently, the righteousness of the law fulfilled in us who walk not after the law but after the Spirit (vs. 2-4); then we have the believer not

minding the things of the flesh but the things of the Spirit (v. 5); then we have the believer day by day through the Spirit putting to death the deeds of the body (v. 13); then we have the believer led by the Spirit of God; then and only then, we have the Spirit bearing witness to our sonship. There are many seeking the witness of the Spirit to their sonship in the wrong place. They practically demand the witness of the Spirit to their sonship before they have even confessed their acceptance of Christ, and certainly before they have surrendered their lives fully to the control of the indwelling Spirit of God. No, let us seek things in their right order. Let us accept Jesus Christ as our Saviour, and surrender to Him as our Lord and Master, because God commands us to do so; let us confess Him before the world because God commands that (Matt. x. 32, 33; Rom. x. 9, 10); let us assert that our sins are forgiven, that we have eternal life, that we are sons of God because God says so in His Word and we are unwilling to make God a liar by doubting Him (Acts x. 43; xiii. 38, 39; 1 John v. 10-13; John v. 24; John i. 12); let us surrender our lives to the control of the Spirit of Life, looking to Him to set us free from the law of sin and death; let us set our minds, not upon the things of the flesh but the things of the Spirit; let us through the Spirit day by day put to death the deeds of the body; let us give our lives up to be led by the Spirit of God in all things; and *then* let us simply trust God to send the Spirit of His Son into our hearts filling us with a sense of sonship, crying, “Abba, Father,” and He will do it.

God, our Father, longs that we shall know and realize that we are His sons. He longs to hear us call Him Father from hearts that realize what they say, and that trust Him without a fear or anxiety. He is our Father, He alone in all the universe realizes the fullness of meaning that there is in that wonderful word “Father,” and it brings joy to Him to have us realize that He is our Father and to call Him so.

Some years ago there was a father in the state of Illinois, who had a child who had been deaf and dumb from her birth. It was a sad day in that home when they came to realize that that little child was deaf and would never hear and, as they thought, would never speak. The father heard of an institution in Jacksonville, Ill., where deaf children were taught to talk. He took this little child to the institution and put her in charge of the superintendent. After the child had been there some time, the superintendent wrote telling the father that he would better come and visit his child. A day was appointed and the child was told that her father was coming. As the hour approached, she sat up in the window, watching the gate for her father to pass through. The moment he entered the gate she saw

him, ran down the stairs and ran out on the lawn, met him, looked up into his face and lifted up her hands and said, “Papa.” When that father heard the dumb lips of his child speak for the first time and frame that sweet word “Papa,” such a throb of joy passed through his heart that he literally fell to the ground and rolled upon the grass in ecstasy. But there is a Father who loves as no earthly father, who longs to have His children realize that they are children, and when we look up into His face and from a heart which the Holy Spirit has filled with a sense of sonship call Him “Abba” (papa), “Father,” no language can describe the joy of God.

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Chapter 16. The Holy Spirit as a Teacher.

Our Lord Jesus in His last conversation with His disciples before His crucifixion said, “But the Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John xiv. 26).

Here we have a twofold work of the Holy Spirit, teaching and bringing to remembrance the things which Christ had already taught. We will take them in the reverse order.

I. *The Holy Spirit brings to remembrance the words of Christ.*

This promise was made primarily to the Apostles and is the guarantee of the accuracy of their report of what Jesus said; but the Holy Spirit does a similar work with each believer who expects it of Him, and who looks to Him to do it. The Holy Spirit brings to our mind the teachings of Christ and of the Word just when we need them for either the necessities of our life or of our service. Many of us could tell of occasions when we were in great distress of soul or great questioning as to duty or great extremity as to what to say to one whom we were trying to lead to Christ or to help, and at that exact moment the very Scripture we needed—some passage it may be we had not thought of for a long time and quite likely of which we had never thought in this connection—was brought to mind. Who did it? The Holy Spirit did it. He is ready to do it even more frequently, if we only expect it of Him and look to Him to do it. It is our privilege every time we sit down beside an inquirer to point him to the way of life to look up to the Holy Spirit and say, “Just what shall I say to this inquirer? Just what Scripture shall I use?” There is a deep significance in the fact that in the verse immediately following this precious promise Jesus says, “Peace I leave with you, My peace I give unto you.” It is by the Spirit bringing His words to remembrance and teaching us the truth of God that we obtain and abide in this peace. If we will simply look to the Holy Spirit to bring to mind Scripture just when we need it, and just the Scripture we need, we shall indeed have Christ's peace every moment of our lives. One who was preparing for Christian work came to me in great distress. He said he must give up his preparation for he could not memorize the Scriptures. “I am thirty-two years old,” he said, “and have been in business now for years. I have gotten out of the habit of study and I cannot memorize anything.” The man longed to be in his Master's service and

the tears stood in his eyes as he said it. “Don't be discouraged,” I replied. “Take your Lord's promise that the Holy Spirit will bring His words to remembrance, learn one passage of Scripture, fix it firmly in your mind, then another and then another and look to the Holy Spirit to bring them to your remembrance when you need them.” He went on with his preparation. He trusted the Holy Spirit. Afterwards he took up work in a very difficult field, a field where all sorts of error abounded. They would gather around him on the street like bees and he would take his Bible and trust the Holy Spirit to bring to remembrance the passages of Scripture that he needed and He did it. His adversaries were filled with confusion, as he met them at every point with the sure Word of God, and many of the most hardened were won for Christ.

II. *The Holy Spirit will teach us all things.*

There is a still more explicit promise to this effect two chapters further on in John xvi. 12, 13, 14, R. V. Here Jesus says, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify Me: for He shall take of Mine, and shall declare it unto you.” This promise was made in the first instance to the Apostles, but the Apostles themselves applied it to all believers (1 John ii. 20, 27).

It is the privilege of each believer in Jesus Christ, even the humblest, to be “taught of God.” Each humblest believer is independent of human teachers—“Ye need not that any teach you” (1 John ii. 27, R. V.). This, of course, does not mean that we may not learn much from others who are taught of the Holy Spirit. If John had thought that he would never have written this epistle to teach others. The man who is the most fully taught of God is the very one who will be most ready to listen to what God has taught others. Much less does it mean that when we are taught of the Spirit, we are independent of the written Word of God; for the Word is the very place to which the Spirit, who is the Author of the Word, leads His pupils and the instrument through which He instructs them (Eph. vi. 17; John vi. 33; Eph. v. 18, 19; cf. Col. iii. 16). But while we may learn much from men, we are not dependent upon them. We have a Divine Teacher, the Holy Spirit.

We shall never truly know the truth until we are thus taught directly by the Holy

Spirit. No amount of mere human teaching, no matter who our teachers may be, will ever give us a correct and exact and full apprehension of the truth. Not even a diligent study of the Word either in the English or in the original languages will give us a real understanding of the truth. We must be taught directly by the Holy Spirit and we may be thus taught, each one of us. The one who is thus taught will understand the truth of God better even if he does not know one word of Greek or Hebrew, than the one who knows Greek and Hebrew thoroughly and all the cognate languages as well, but who is not taught of the Spirit.

The Spirit will guide the one whom He thus teaches "into all the truth." The whole sphere of God's truth is for each one of us, but the Holy Spirit will not guide us into all the truth in a single day, nor in a week, nor in a year, but step by step. There are two especial lines of the Spirit's teaching mentioned:

(1) "He shall declare unto you the things that are to come." There are many who say we can know nothing of the future, that all our thoughts on that subject are guesswork. It is true that we cannot know everything about the future. There are some things which God has seen fit to keep to Himself, secret things which belong to Him (Deut. xxix. 29). For example, we cannot "know the times, or the seasons" of our Lord's return (Acts i. 7), but there are many things about the future which the Holy Spirit will reveal to us.

(2) "He shall *glorify Me* (that is, Christ) for He shall take of Mine and shall declare it unto you." This is the Holy Spirit's especial line of teaching with the believer, as with the unbeliever, Jesus Christ. It is His work above all else to reveal Jesus Christ and to glorify Him. His whole teaching centers in Christ. From one point of view or the other, He is always bringing us to Jesus Christ. There are some who fear to emphasize the truth about the Holy Spirit lest Christ Himself be disparaged and put in the background, but there is no one who magnifies Christ as the Holy Spirit does. We shall never understand Christ, nor see His glory until the Holy Spirit interprets Him to us. No amount of listening to sermons and lectures, no matter how able, no amount of mere study of the Word even, would ever give us to see "the things of Christ"; the Holy Spirit must show us and He is willing to do it and He can do it. He is longing to do it. The Holy Spirit's most intense desire is to reveal Jesus Christ to men. On the day of Pentecost when Peter and the rest of the company were "filled with the Holy Spirit," they did not talk much about the Holy Spirit, they talked about Christ. Study Peter's sermon on that day; Jesus Christ was his one theme, and Jesus Christ will be our one theme, if we are taught of the Spirit; Jesus Christ will

occupy the whole horizon of our vision. We will have a new Christ, a glorious Christ. Christ will be so glorious to us that we will long to go and tell everyone about this glorious One whom we have found. Jesus Christ is so different when the Spirit glorifies Him by taking of His things and showing them unto us.

III. *The Holy Spirit reveals to us the deep things of God which are hidden from and are foolishness to the natural man.*

We read in 1 Cor. ii. 9-13, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But *God hath revealed them unto us by His Spirit*: for *the Spirit searcheth all things, yea, the deep things of God*. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” This passage, of course, refers primarily to the Apostles but we cannot limit this work of the Spirit to them. The Spirit reveals to the individual believer the deep things of God, things which human eye hath not seen, nor ear heard, things which have not entered into the heart of man, the things which God hath prepared for them that love Him. It is evident from the context that this does not refer solely to heaven, or the things to come in the life hereafter. The Holy Spirit takes the deep things of God which God hath prepared for us, even in the life that now is, and reveals them to us.

IV. *The Holy Spirit interprets His own revelation. He imparts power to discern, know and appreciate what He has taught.*

In the next verse to those just quoted we read, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. iii. 14). Not only is the Holy Spirit the Author of revelation, the written Word of God: He is also the Interpreter of what He has revealed. Any profound book is immeasurably more interesting and helpful when we have the author of the book right at hand to interpret it to us, and it is always our privilege to have the author of the Bible right at hand when we study it. The Holy Spirit is the Author of the Bible and He stands ready to interpret its meaning to every believer every time he opens the Book. To understand the Book, we must look to Him, then the darkest places

become clear. We often need to pray with the Psalmist of old, “Open Thou mine eyes, that I may behold wondrous things out of Thy law” (Ps. cxix. 18). It is not enough that we have the revelation of God before us in the written Word to study, we must also have the inward illumination of the Holy Spirit to enable us to apprehend it as we study. It is a common mistake, but a most palpable mistake, to try to comprehend a spiritual revelation with the natural understanding. It is the foolish attempt to do this that has landed so many in the bog of so-called “Higher Criticism.” In order to understand art a man must have esthetic sense as well as the knowledge of colours and of paint, and a man to understand a spiritual revelation must be taught of the Spirit. A mere knowledge of the languages in which the Bible was written is not enough. A man with no esthetic sense might as well expect to appreciate the Sistine Madonna, because he is not colour blind, as a man who is not filled with the Spirit to understand the Bible, simply because he understands the vocabulary and the laws of grammar of the languages in which the Bible was written. We might as well think of setting a man to teach art because he understood paints as to set a man to teach the Bible because he has a thorough understanding of Greek and Hebrew. In our day we need not only to recognize the utter insufficiency and worthlessness before God of our own righteousness, which is the lesson of the opening chapters of the Epistle to the Romans, but also the utter insufficiency and worthlessness in the things of God of our own wisdom, which is the lesson of the First Epistle to the Corinthians, especially the first to the third chapters. (See for example 1 Cor. i. 19-21, 26, 27.)

The Jews of old had a revelation by the Spirit but they failed to depend upon the Spirit Himself to interpret it to them, so they went astray. So Christians to-day have a revelation by the Spirit and many are failing to depend upon the Holy Spirit to interpret it to them and so they go astray. The whole evangelical church recognizes theoretically at least the utter insufficiency of man's own righteousness. What it needs to be taught in the present hour, and what it needs to be made to feel, is the utter insufficiency of man's wisdom. That is perhaps the lesson which this twentieth century of towering intellectual conceit needs most of any to learn. To understand God's Word, we must empty ourselves utterly of our own wisdom and rest in utter dependence upon the Spirit of God to interpret it to us. We do well to lay to heart the words of Jesus Himself in Matt. xi. 25, “I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” A number of Bible students were once discussing the best methods of Bible study and one man, who was in point of fact a learned and scholarly man, said, “I think the best

method of Bible study is the baby method." When we have entirely put away our own righteousness, then and only then, we get the righteousness of God (Phil. iii. 4-7, 9; Rom. x. 3). And when we have entirely put away our own wisdom, then, and only then, we get the wisdom of God. "Let no man deceive himself," says the Apostle Paul. "If any man among you seemeth to be wise in this world, *let him become a fool*, that he may be wise" (1 Cor. iii. 18). And the emptying must precede filling, the self-poured out that God may be poured in.

We must daily be taught by the Spirit to understand the Word. We cannot depend to-day on the fact that the Spirit taught us yesterday. Each new time that we come in contact with the Word, it must be in the power of the Spirit for that specific occasion. That the Holy Spirit once illumined our mind to grasp a certain truth is not enough. He must do it each time we confront that passage. Andrew Murray has well said, "Each time you come to the Word in study, in hearing a sermon, or reading a religious book, there ought to be as distinct as your communion with the external means, the definite act of self-abnegation, denying your own wisdom and yielding yourself in faith to the Divine teacher" ("The Spirit of Christ," page 221).

V. *The Holy Spirit enables the believer to communicate to others in power the truth he himself has been taught.*

Paul says in 1 Cor. ii. 1-5, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." In a similar way in writing to the believers in Thessalonica in 1 Thess. i. 5, "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." We need not only the Holy Spirit to reveal the truth to chosen apostles and prophets in the first place, and the Holy Spirit in the second place to interpret to us as individuals the truth He has thus revealed, but in the third place, we need the Holy Spirit to enable us to effectually communicate to others the truth which He Himself has interpreted to us. We need Him all along the line. One great cause of real failure in the ministry, even when there is seeming success, and not only in the regular ministry but in all forms of service as well, comes from the attempt to

teach by “enticing words of man's wisdom” (that is, by the arts of human logic, rhetoric, persuasion and eloquence) what the Holy Spirit has taught us. What is needed is Holy Ghost power, “demonstration of the Spirit and of power.” There are three causes of failure in preaching to-day. First, Some other message is taught than the message which the Holy Spirit has revealed in the Word. (Men preach science, art, literature, philosophy, sociology, history, economics, experience, etc., and not the simple Word of God as found in the Holy Spirit's Book,—the Bible.) Second, The Spirit-taught message of the Bible is studied and sought to be apprehended by the natural understanding, that is, without the Spirit's illumination. How common that is, even in institutions where men are being trained for the ministry, even institutions which may be altogether orthodox. Third, The Spirit-given message, the Word, the Bible studied and apprehended under the Holy Ghost's illumination is given out to others with “enticing words of man's wisdom,” and not in “demonstration of the Spirit and of power.” We need, and we are absolutely dependent upon the Spirit all along the line. He must teach us how to speak as well as what to speak. His must be the power as well as the message.

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Chapter 17. Praying, Returning Thanks, Worshipping in the Holy Spirit.

Two of the most deeply significant passages in the Bible on the subject of the Holy Spirit and on the subject of prayer are found in Jude 20 and Eph. vi. 18. In Jude 20 we read, "But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost*," and in Eph. vi. 18, "*Praying* always with all prayer and supplication *in the Spirit*, and watching thereunto with all perseverance and supplication for all saints."

These passages teach us distinctly that *the Holy Spirit guides the believer in prayer*. The disciples did not know how to pray as they ought so they came to Jesus and said, "Lord, teach us to pray" (Luke xi. 1). We to-day do not know how to pray as we ought—we do not know what to pray for, nor how to ask for it—but there is One who is always at hand to help (John xiv. 16, 17) and He knows what we should pray for. He helps our infirmity in this matter of prayer as in other matters (Rom. viii. 26, R. V.). He teaches us to pray. True prayer is prayer in the Spirit (*i. e.*, the prayer that the Holy Spirit inspires and directs). The prayer in which the Holy Spirit leads us is the prayer "according to the will of God" (Rom. viii. 27). When we ask anything according to God's will, we know that He hears us and we know that He has granted the things that we ask (1 John v. 14, 15). We may know it is ours at the moment when we pray just as surely as we know it afterwards when we have it in our actual possession. But how can we know the will of God when we pray? In two ways: First of all, by what is written in His Word; all the promises in the Bible are sure and if God promises anything in the Bible, we may be sure it is His will to give us that thing; but there are many things that we need which are not specifically promised in the Word and still even in that case it is our privilege to know the will of God, for it is the work of the Holy Spirit to teach us God's will and lead us out in prayer along the line of God's will. Some object to the Christian doctrine of prayer; for they say that it teaches that we can go to God in our ignorance and change His will and subject His infinite wisdom to our erring foolishness. But that is not the Christian doctrine of prayer at all; the Christian doctrine of prayer is that it is the believer's privilege to be taught by the Spirit of God Himself to know what the will of God is and not to ask for the things that our foolishness would prompt us to ask for but to ask for things that the never-erring Spirit of God prompts us to ask for. True prayer is prayer "in the Spirit," that is, the prayer which the Spirit inspires and directs. When we come into God's presence, we should recognize our infirmity, our ignorance of what is best for us, our ignorance of what we should

pray for, our ignorance of how we should pray for it and in the consciousness of our utter inability to pray aright look up to the Holy Spirit to teach us to pray, and cast ourselves utterly upon Him to direct our prayers and to lead out our desires and guide our utterance of them. There is no place where we need to recognize our ignorance more than we do in prayer. Rushing heedlessly into God's presence and asking the first thing that comes into our minds, or that some other thoughtless one asks us to pray for, is not praying "in the Holy Spirit" and is not true prayer. We must wait for the Holy Spirit and surrender ourselves to the Holy Spirit. The prayer that God, the Holy Spirit, inspires is the prayer that God, the Father, answers.

The longings which the Holy Spirit begets in our hearts are often too deep for utterance, too deep apparently for clear and definite comprehension on the part of the believer himself in whom the Spirit is working—"The Spirit Himself maketh intercession for us *with groanings which cannot be uttered*" (Rom. viii. 26, R. V.). God Himself "must search the heart" to know what is "the mind of the Spirit" in these unuttered and unutterable longings. But God does know what is the mind of the Spirit; He does know what these Spirit-given longings which we cannot put into words mean, even if we do not, and these longings are "according to the will of God," and God grants them. It is in this way that it comes to pass that God is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us (Eph. iii. 20). There are other times when the Spirit's leadings are so clear that we pray with the Spirit and with the understanding also (1 Cor. xiv. 15). We distinctly understand what it is that the Holy Spirit leads us to pray for.

II. *The Holy Spirit inspires the believer and guides him in thanksgiving* as well as in prayer. We read in Eph. v. 18-20, R. V., "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; *giving thanks always* for all things in the name of our Lord Jesus Christ to God, even the Father." Not only does the Holy Spirit teach us to pray, He also teaches us to render thanks. One of the most prominent characteristics of the Spirit-filled life is thanksgiving. On the Day of Pentecost, when the disciples were filled with the Holy Spirit, and spoke as the Spirit gave them utterance, we hear them telling the wonderful works of God (Acts ii. 4, 11), and to-day when any believer is filled with the Holy Spirit, he always becomes filled with thanksgiving and praise. True thanksgiving is "*to* God, even the Father," *through*, or "in the name of" our Lord Jesus Christ, *in* the Holy Spirit.

III. *The Holy Spirit inspires worship* on the part of the believer. We read in Phil. iii. 3, R. V., "For we are the circumcision, who *worship by the Spirit of God*, and glory in Christ Jesus, and have no confidence in the flesh." Prayer is not worship; thanksgiving is not worship. Worship is a definite act of the creature in relation to God. Worship is bowing before God in adoring acknowledgment and contemplation of Himself and the perfection of His being. Someone has said, "In our prayers, we are taken up with our needs; in our thanksgiving we are taken up with our blessings; in our worship, we are taken up with Himself." There is no true and acceptable worship except that which the Holy Spirit prompts and directs. "God is a Spirit and they that worship Him must worship Him *in Spirit* and truth; for such doth the Father seek to be His worshippers" (John iv. 24, 23). The flesh seeks to intrude into every sphere of life. The flesh has its worship as well as its lusts. The worship which the flesh prompts is an abomination unto God. In this we see the folly of any attempt at a congress of religions where the representatives of radically different religions attempt to worship together.

Not all earnest and honest worship is worship in the Spirit. A man may be very honest and very earnest in his worship and still not have submitted himself to the guidance of the Holy Spirit in the matter and so his worship is in the flesh. Oftentimes even when there is great loyalty to the letter of the Word, worship may not be "in the Spirit," *i. e.*, inspired and directed by Him. To worship aright, as Paul puts it, we must have "no confidence in the flesh," that is, we must recognize the utter inability of the flesh (our natural self as contrasted to the Divine Spirit that dwells in and should mold everything in the believer) to worship acceptably. And we must also realize the danger that there is that the flesh intrude itself into our worship. In utter self-distrust and self-abnegation we must cast ourselves upon the Holy Spirit to lead us aright in our worship. Just as we must renounce any merit in ourselves and cast ourselves upon Christ and His work for us upon the cross for justification, just so we must renounce any supposed capacity for good in ourselves and cast ourselves utterly upon the Holy Spirit and His work in us, in holy living, knowing, praying, thanking and *worshipping* and all else that we are to do.

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Chapter 18. The Holy Spirit Sending Men Forth to Definite Lines of Work.

We read in Acts xiii. 2-4, "As they ministered to the Lord, and fasted, *the Holy Ghost said, Separate Me* Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being *sent forth by the Holy Ghost*, departed into Seleucia; and from thence they sailed to Cyprus." It is evident from this passage that *the Holy Spirit calls men into definite lines of work and sends them forth into the work*. He not only calls men in a general way into Christian work, but selects the specific work and points it out. Many a one is asking to-day, and many another ought to ask, "Shall I go to China, to Africa, to India?" There is only one Person who can rightly settle that question for you and that Person is the Holy Spirit. You cannot settle the question for yourself, much less can any other man settle it rightly for you. Not every Christian man is called to go to China; not every Christian man is called to go to Africa; not every Christian man is called to go to the foreign field at all. God alone knows whether He wishes you in any of these places, but He is willing to show you. In a day such as we live in, when there is such a need of the right men and the right women on the foreign field, every young and healthy and intellectually competent Christian man and woman should definitely offer themselves to God for the foreign field and ask Him if He wants them to go. But they ought not to go until He, by His Holy Spirit, makes it plain.

The great need in all lines of Christian work to-day is men and women whom the Holy Ghost calls and sends forth. We have plenty of men and women whom men have called and sent forth. We have plenty of men and women who have called themselves, for there are many to-day who object strenuously to being sent forth by men, by any organization of any kind, but, in fact, are what is immeasurably worse, sent forth by themselves and not by God.

How does the Holy Spirit call? The passage before us does not tell us how the Holy Spirit spoke to the group of prophets and teachers in Antioch, telling them to separate Barnabas and Saul to the work to which He had called them. It is presumably purposely silent on this point. Possibly it is silent on this point lest we should think that the Holy Spirit must always call in precisely the same way. There is nothing whatever to indicate that He spoke by an audible voice, much less is there anything to indicate that He made His will known in any of the fantastic ways in which some in these days profess to discern His leading—as

for example, by twitchings of the body, by shuddering, by opening of the Bible at random and putting his finger on a passage that may be construed into some entirely different meaning than that which the inspired author intended by it. The important point is, He made His will clearly known, and He is willing to make His will clearly known to us to-day. Sometimes He makes it known in one way and sometimes in another, but He will make it known.

But *how shall we receive the Holy Spirit's call*? First of all, by desiring it; second, by earnestly seeking it; third, by waiting upon the Lord for it; fourth, by expecting it. The record reads, "As they *ministered to the Lord, and fasted*." They were waiting upon the Lord for His direction. For the time being they had turned their back utterly upon worldly cares and enjoyments, even upon those things which were perfectly proper in their place. Many a man is saying to-day in justification for his staying home from the foreign field, "I have never had a call." But how do you know that? Have you been listening for a call? God usually speaks in a still small voice and it is only the listening ear that can catch it. Have you ever definitely offered yourself to God to send you where He will? While no man or woman ought to go to China or Africa or other foreign field unless they are clearly and definitely called, they ought each to offer themselves to God for this work and be ready for the call and be listening sharply that they may hear the call if it comes. Let it be borne distinctly in mind that a man needs no more definite call to Africa than to Boston, or New York, or London, or any other desirable field at home.

The Holy Spirit not only calls men and sends them forth into definite lines of work, but He also *guides in the details of daily life and service as to where to go and where not to go, what to do and what not to do*. We read in Acts viii. 27-29, R. V., "And he (Philip) arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. *And the Spirit said* unto Philip, Go near, and join thyself to this chariot." Here we see the Spirit guiding Philip in the details of service into which He had called him. In a similar way, we read in Acts xvi. 6, 7, R. V., "And they went through the region of Phrygia and Galatia, *having been forbidden of the Holy Ghost to speak the word in Asia*; and when they were come over against Mysia, they assayed to go into Bithynia; and *the Spirit of Jesus suffered them not*." Here we see the Holy Spirit directing Paul where not to go. It is possible for us to have the unerring guidance of the Holy Spirit at every turn of life. Take, for example, our personal work. It is

manifestly not God's intention that we speak to every one we meet. To attempt to do so would be to attempt the impossible, and we would waste much time in trying to speak to people where we could do no good that might be used in speaking to people where we could accomplish something. There are some to whom it would be wise for us to speak. There are others to whom it would be unwise for us to speak. Time spent on them would be taken from work that would be more to God's glory. Doubtless as Philip journeyed towards Gaza, he met many before he met the one of whom the Spirit said, “Go near, and join thyself to this chariot.” The Spirit is as ready to guide us as He was to guide Philip. Some years ago, a Christian worker in Toronto had the impression that he should go to the hospital and speak to someone there. He thought to himself, “Whom do I know at the hospital at this time?” There came to his mind one whom he knew was at the hospital, and he hurried to the hospital, but as he sat down by his side to talk with him, he realized it was not for this man that he was sent. He got up to lift a window. What did it all mean? There was another man lying across the passage from the man he knew and the thought came to him that this might be the man to whom he should speak. And he turned and spoke to this man and had the privilege of leading him to Christ. There was apparently nothing serious in the man's case. He had suffered some injury to his knee and there was no thought of a serious issue, but that man passed into eternity that night. Many instances of a similar character could be recorded and prove from experience that the Holy Spirit is as ready to guide those who seek His guidance to-day as He was to guide the early disciples. But He is ready to guide us, not only in our more definite forms of Christian work but in all the affairs of life, business, study, everything we have to do. There is no promise in the Bible more plainly explicit than James i. 5-7, R. V., “But if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord.” This passage not only promises God's wisdom but tells us specifically just what to do to obtain it. There are really five steps stated or implied in the passage:

1. That we “lack wisdom.” We must be conscious of and fully admit our own inability to decide wisely. Here is where oftentimes we fail to receive God's wisdom. We think we are able to decide for ourselves or at least we are not ready to admit our own utter inability to decide. There must be an entire renunciation of the wisdom of the flesh.

2. *We must really desire to know God's way and be willing at any cost to do God's will.* This is implied in the word "*ask*." The asking must be sincere, and if we are not willing to do God's will, whatever it may be, at any cost, the asking is not sincere. This is a point of fundamental importance. There is nothing that goes so far to make our minds clear in the discernment of the will of God as revealed by His Spirit as an absolutely surrendered will. Here we find the reason why men oftentimes do not know God's will and have the Spirit's guidance. They are not willing to do whatever the Spirit leads at any cost. It is he that "*willeth to* do His will" who shall know, not only of the doctrine, but he shall know his daily duty. Men oftentimes come to me and say, "I cannot find out the will of God," but when I put to them the question, "Are you willing to do the will of God at any cost?" they admit that they are not. The way that is very obscure when we hold back from an absolute surrender to God becomes as clear as day when we make that surrender.

3. *We must definitely "ask" guidance.* It is not enough to desire; it is not enough to be willing to obey; we must *ask,* definitely ask, God to show us the way.

4. *We must confidently expect guidance.* "Let him ask in faith nothing doubting," There are many and many who cannot find the way, though they ask God to show it to them, simply because they have not the absolutely undoubting expectation that God will show them the way. God promises to show it if we expect it confidently. When you come to God in prayer to show you what to do, know for a certainty that He will show you. In what way He will show you, He does not tell, but He promises that He will show you and that is enough.

5. *We must follow step by step as the guidance comes.* As said before, just how it will come, no one can tell, but it will come. Oftentimes only a step will be made clear at a time; that is all we need to know—the next step. Many are in darkness because they do not know and cannot find what God would have them do next week, or next month or next year. A college man once came to me and told me that he was in great darkness about God's guidance, that he had been seeking, to find the will of God and learn what his life's work should be, but he could not find it. I asked him how far along he was in his college course. He said his sophomore year. I asked, "What is it you desire to know?" "What I shall do when I finish college." "Do you know that you ought to go through college?" "Yes." This man not only knew what he ought to do next year but the year after but still he was in great perplexity because he did not know what he ought to do when these two years were ended. God delights to lead His children a step at a

time. He leads us as He led the children of Israel. “And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses” (Num. ix. 17-23).

Many who have given themselves up to the leading of the Holy Spirit get into a place of great bondage and are tortured because they have leadings which they fear may be from God but of which they are not sure. If they do not obey these leadings, they are fearful they have disobeyed God and sometimes fancy that they have grieved away the Holy Spirit, because they did not follow His leading. This is all unnecessary. Let us settle it in our minds that God's guidance is *clear* guidance. “God is light, and in Him is no darkness at all” (1 John i. 5). And any leading that is not perfectly clear is not from Him. That is, if our wills are absolutely surrendered to Him. Of course, the obscurity may arise from an unsurrendered will. But if our wills are absolutely surrendered to God, we have the right as God's children to be sure that any guidance is from Him before we obey it. We have a right to go to our Father and say, “Heavenly Father, here I am. I desire above all things to do Thy will. Now make it clear to me, Thy child. If this thing that I have a leading to do is Thy will, I will do it, but make it clear as day if it be Thy will.” If it is His will, the heavenly Father will make it as clear as day. And you need not, and ought not to do that thing until He does make it clear, and you need not and ought not to condemn yourself because you did not do it. God does not want His children to be in a state of condemnation before Him. He wishes us to be free from all care, worry, anxiety and self-condemnation. Any earthly parent would make the way clear to his child that

asked to know it and much more will our heavenly Father make it clear to us, and until He does make it clear, we need have no fears that in not doing it, we are disobeying God. We have no right to dictate to God *how* He shall give His guidance—as, for example, by asking Him to shut up every way, or by asking Him to give a sign, or by guiding us in putting our finger on a text, or in any other way. It is ours to seek and to expect wisdom but it is not ours to dictate how it shall be given. The Holy Spirit divides to "each man severally *as He will*" (1 Cor. xii. 11).

Two things are evident from what has been said about the work of the Holy Spirit. First, how utterly dependent we are upon the work of the Holy Spirit at every turn of Christian life and service. Second, how perfect is the provision for life and service that God has made. How wonderful is the fullness of privilege that is open to the humblest believer through the Holy Spirit's work. It is not so much what we are by nature, either intellectually, morally, physically, or even spiritually, that is important. The important matter is, what the Holy Spirit can do for us and what we will let Him do. Not infrequently, the Holy Spirit takes the one who seems to give the least natural promise and uses him far beyond those who give the greatest natural promise. Christian life is not to be lived in the realm of natural temperament, and Christian work is not to be done in the power of natural endowment, but Christian life is to be lived in the realm of the Spirit, and Christian work is to be done on the power of the Spirit. The Holy Spirit is willing and eagerly desirous of doing for each one of us His whole work, and He will do in each one of us all that we will let Him do.

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Chapter 19. The Holy Spirit and the Believer's Body.

The Holy Spirit does a work for our bodies as well as for our minds and hearts. We read in Rom. viii. 11, R. V., “But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead *shall quicken also your mortal bodies through His Spirit* that dwelleth in you.”

The Holy Spirit quickens the mortal body of the believer. It is very evident from the context that this refers to the future resurrection of the body (vs. 21-23). The resurrection of the body is the Holy Spirit's work. The glorified body is from Him; it is “a spiritual body.” At the present time, we have only the first fruits of the Spirit and are waiting for the full harvest, the redemption of our body (v. 23).

There is, however, a sense in which the Holy Spirit even now quickens our bodies. Jesus tells us in Matt. xii. 28 that He cast out devils by the Spirit of God. And we read in Acts x. 38, “How God anointed Jesus of Nazareth *with the Holy Ghost* and with power, who went about doing good *and healing* all that were oppressed of the devil.” In James v. 14, the Apostle writes, “Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.” The oil in this passage (as elsewhere) is the type of the Holy Spirit, and the truth is set forth that the healing is the Holy Spirit's work. God by His Holy Spirit does impart new health and vigour to these mortal bodies in the present life. To go to the extremes that many do and take the ground that the believer who is walking in fellowship with Christ need never be ill is to go farther than the Bible warrants us in going. It is true that the redemption of our bodies is secured by the atoning work of Christ but until the Lord comes, we only enjoy the first fruits of that redemption; and we are waiting and sometimes groaning for our full place as sons manifested in the redemption of our body (Rom. viii. 23). But while this is true, it is the clear teaching of Scripture and a matter of personal experience on the part of thousands that the life of the Holy Spirit does sweep through these bodies of ours in moments of weakness and of pain and sickness, imparting new health to them, delivering from pain and filling them with abounding life. It is our privilege to know the quickening touch of the Holy Spirit in these bodies as well as in our minds and affections and will. It would be a great day for the Church and for the glory of Jesus Christ, if Christians would renounce forever all the devil's counterfeits of the Holy Spirit's work, Christian Science, Mental Healing, Emmanuelism, Hypnotism and the various other forms of occultism and depend

upon God by the power of His Holy Spirit to work that in these bodies of ours which He in His unerring wisdom sees that we most need.

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Chapter 20. The Baptism With the Holy Spirit.

One of the most deeply significant phrases used in connection with the Holy Spirit in the Scriptures is “baptized with the Holy Ghost.” John the Baptist was the first to use this phrase. In speaking of himself and the coming One he said, “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 Ghost and with fire*” (Matt. iii. 11). The second “with” in this passage is in italics. It is not found in the Greek. There are not two different baptisms spoken of, the one with the Holy Ghost and one with fire, but one baptism with the Holy Wind and Fire. Jesus afterwards used the same expression. In Acts i. 5, He says, “For John truly baptized with water; but ye shall be *baptized with the Holy Ghost* not many days hence.” When this promise of John the Baptist and of our Lord was fulfilled in Acts ii. 3, 4, R. V., we read, “And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit.” Here we have another expression “*filled with the Holy Spirit*” used synonymously with “baptized with the Holy Spirit.”

We read again in Acts x. 44-46, “While Peter yet spake these words, *the Holy Ghost fell on* all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was *poured out the gift of the Holy Ghost*. For they heard them speak with tongues, and magnify God.” Peter himself afterwards describing this experience in Jerusalem tells the story in this way, “And as I began to speak, *the Holy Ghost fell on them*, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but *ye shall be baptized with the Holy Ghost*. Forasmuch then as *God gave them the like gift as He did unto us* who believed on the Lord Jesus Christ; what was I, that I could withstand God?” (Acts xi. 15-17). Here Peter distinctly calls the experience which came to Cornelius and his household, being *baptized with the Holy Ghost*, so we see that the expression “the Holy Ghost fell” and “the gift of the Holy Ghost” are practically synonymous expressions with “baptized with the Holy Ghost.” Still other expressions are used to describe this blessing, such as “receive the Holy Ghost” (Acts ii. 38; xix. 2-6); “the Holy Ghost came on them” (Acts xix. 2-6); “gift of the Holy Ghost” (Heb. ii. 4; 1 Cor. xii. 4, 11, 13); “I send the promise of My Father upon you;” and “endued with power from on high”

(Luke xxiv. 49).

What is the baptism with the Holy Spirit?

In the first place *the baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not*. This is evident from our Lord's command to His disciples in Luke xxiv. 49 and in Acts i. 4, that they should not depart from Jerusalem to undertake the work which He had commissioned them to do until they had received this promise of the Father. It is also evident from the eighth chapter of Acts, fifteenth and sixteenth verses, where we are distinctly told, "*the Holy Spirit had not as yet fallen upon any of them*." It is evident also from the nineteenth chapter of the Acts of the Apostles, the second verse, R. V., where Paul put to the little group of disciples at Ephesus the definite question, "Did ye receive the Holy Ghost when ye believed?" It is evident that the receiving of the Holy Ghost was an experience so definite that one could answer yes or no to the question whether they had received the Holy Spirit. In this case the disciples definitely answered, "No," that they did not so much as hear whether the Holy Ghost was given. They did not say what our Authorized Version makes them say, that they did not so much as hear whether there was any Holy Ghost. They knew that there was a Holy Ghost; they knew furthermore that there was a definite promise of the baptism with the Holy Ghost, but they had not heard that that promise had been as yet fulfilled. Paul told them that it had and took steps whereby they were definitely baptized with the Holy Spirit before that meeting closed. It is equally evident from Gal. iii. 2 that the baptism with the Holy Spirit is a definite experience of which one may know whether he has received it or not. In this passage Paul says to the believers in Galatia, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Their receiving the Spirit had been so definite as a matter of personal consciousness, that Paul could appeal to it as a ground for his argument. In our day there is much talk about the baptism with the Holy Spirit and prayer for the baptism with the Spirit that is altogether vague and indefinite. Men arise in meeting and pray that they may be baptized with the Holy Spirit, and if you should go afterwards to the one who offered the prayer and put to him the question, "Did you receive what you asked? Were you baptized with the Holy Spirit?" it is quite likely that he would hesitate and falter and say, "I hope so"; but there is none of this indefiniteness in the Bible. The Bible is clear as day on this, as on every other point. It sets forth an experience so definite and so real, that one may know whether or not he has received the baptism with the Holy Spirit, and can answer yes or no to the question, "Have

you received the Holy Ghost?"

In the second place it is evident that *the baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and additional to His regenerating work*. This is evident from Acts i. 5, "For John truly baptized with water; but ye *shall be* baptized with the Holy Ghost *not many days hence*." It is clear then that the disciples had not as yet been baptized with the Holy Ghost, that they were to be thus baptized not many days hence. But the men to whom Jesus spoke these words were already regenerate men. They had been so pronounced by our Lord Himself. He had said to them in John xv. 3, "Now ye are *clean through the word* which I have spoken unto you." But what does clean through the word mean? 1 Peter i. 23 answers the question, "*Being born again*, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." A little earlier on the same night Jesus had said to them in John xiii. 10, R. V., "He that is bathed needeth not save to wash his feet, but is clean every whit: and *ye are clean but not all*." The Lord Jesus had pronounced that apostolic company clean —*i. e.*, regenerate men—with the exception of the one who never was a regenerate man, Judas Iscariot who should betray Him (see verse 11). The remaining eleven Jesus Christ had pronounced regenerate men. Yet He tells these same men in Acts i. 5, that the baptism with the Holy Spirit was an experience that they had not as yet realized, that still lay in the future. So it is evident that it is one thing to be born again by the Holy Spirit through the Word and something distinct from this and additional to it to be baptized with the Holy Spirit. The same thing is evident from Acts viii. 12, R. V., compared with the fifteenth and sixteenth verses of the same chapter. In the twelfth verse we read that a large company of disciples had believed the preaching of Philip concerning the kingdom of God *and the name of Jesus Christ*, and "had been baptized into the name of the Lord Jesus" (v. 16, R. V.). Certainly in this company of baptized believers there were at least some regenerate persons. Whatever the true form of water baptism may be, they undoubtedly had been baptized by the true form, for the baptizing had been done by a Spirit-commissioned man, but in the fifteenth and sixteenth verses we read, "When they (that is Peter and John) were come down, they prayed for them, that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they had been baptized into the name of the Lord Jesus." Baptized believers they were; baptized into the name of the Lord Jesus they had been; regenerate men some of them most assuredly were, and yet not one of them as yet had received, or been baptized with, the Holy Ghost. So again, it is evident that the baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and additional to His regenerating

work. A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration, there is the impartation of life by the Spirit's power, and the one who receives it is saved: in the baptism with the Holy Spirit, there is the impartation of power, and the one who receives it is fitted for service. The baptism with the Holy Spirit, however, may take place at the moment of regeneration. It did, for example, in the household of Cornelius. We read in Acts x. 43, that while Peter was preaching, he came to the point where he said concerning Jesus, “To Him bear all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins,” and at that point Cornelius and his household believed and we read immediately, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.” The moment they believed the testimony about Jesus, they were baptized with the Holy Ghost, even before they were baptized with water. Regeneration and the baptism with the Holy Spirit took place practically at the same moment, and so they do in many an experience to-day. It would seem as if in a normal condition of the church, this would be the usual experience. But the church is not in a normal condition to-day. A very large part of the church is in the place where the believers in Samaria were before Peter and John came down, and where the disciples in Ephesus were before Paul came and told them of their larger privilege—baptized believers, baptized into the name of the Lord Jesus, baptized unto repentance and remission of sins, but not as yet baptized with the Holy Ghost. Nevertheless *the baptism with the Holy Spirit is the birthright of every believer*. It was purchased for us by the atoning death of Christ, and when He ascended to the right hand of the Father, He received the promise of the Father and shed Him forth upon the church, and if anyone to-day has not the baptism with the Holy Spirit as a personal experience, it is because he has not claimed his birthright. Potentially, every member of the body of Christ is baptized with the Holy Spirit (1 Cor. xii. 13), “For in one Spirit, *we were all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” But there are many believers with whom that which is potentially theirs has not become a matter of real, actual, personal experience. All men are potentially justified in the atoning death of Jesus Christ on the cross, that is justification is provided for them and belongs to them (Rom. v. 18, R. V.), but what potentially belongs to every man, each man must appropriate to himself by faith in Christ; then justification is actually and experimentally his and just so, while the baptism with the Holy Spirit is potentially the possession of every believer, each individual believer

must appropriate it for himself before it is experimentally his. We may go still further than this and say that it is only by the baptism with the Holy Spirit that one becomes in the fullest sense a member of the body of Christ, because it is only by the baptism with the Spirit that he receives power to perform those functions for which God has appointed him as a part of the body.

As we have already seen every true believer has the Holy Spirit (Rom. viii. 9), but not every believer has the baptism with the Holy Spirit (though every believer may have as we have just seen). It is one thing to have the Holy Spirit dwelling within us, perhaps dwelling within us way back in some hidden sanctuary of our being, back of definite consciousness, and something far different, something vastly more, to have the Holy Spirit taking complete possession of the one whom He inhabits. There are those who press the fact that every believer potentially has the baptism with the Spirit, to such an extent that they clearly teach that every believer has the baptism with the Spirit as an actual experience. But unless the baptism with the Spirit to-day is something radically different from what the baptism with the Spirit was in the early church, indeed unless it is something not at all real, then either a very large proportion of those whom we ordinarily consider believers are not believers, or else one may be a believer and a regenerate man without having been baptized with the Holy Spirit. Certainly, this was the case in the early church. It was the case with the Apostles before Pentecost; it was the case with the church in Ephesus; it was the case with the church in Samaria. And there are thousands to-day who can testify to having received Christ and been born again, and then afterwards, sometimes long afterwards, having been baptized with the Holy Ghost as a definite experience. This is a matter of great practical importance, for there are many who are not enjoying the fullness of privilege that they might enjoy because by pushing individual verses in the Scriptures beyond what they will bear and against the plain teaching of the Scriptures as a whole, they are trying to persuade themselves that they have already been baptized with the Holy Spirit when they have not. And if they would only admit to themselves that they had not, they could then take the steps whereby they would be baptized with the Holy Spirit as a matter of definite, personal experience.

The next thing which is clear from the teaching of Scripture is that *the baptism with the Holy Spirit is always connected with, and primarily for the purpose of testimony and service*.

Our Lord in speaking of this baptism which they were so soon to receive in Luke

xxiv. 49 said, “And behold I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be *endued with power from on high*.” And again He said in Acts i. 5, 8, “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.... But *ye shall receive power* after that the Holy Ghost is come upon you: and *ye shall be witnesses unto Me*, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” In the record of the fulfillment of this promise of our Lord in Acts ii. 4, we read, “And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.” Then follows the detailed account of what Peter said and of the result. The result was that Peter and the other Apostles spoke with such power that three thousand persons that day were convicted of sin, renounced their sin and confessed their acceptance of Jesus Christ in baptism and continued steadfastly in the Apostles' doctrine and fellowship and in the breaking of bread and in prayers ever afterwards. In the fourth chapter of Acts, the thirty-first to the thirty-third verses, we read that when the Apostles on another occasion were filled with the Holy Spirit, the result was that they “*spake the word of God with boldness*” and that “*with great power gave the Apostles their witness to the resurrection of the Lord Jesus*.” And in the ninth chapter of the Acts of the Apostles, we have a description of Paul's being baptized with the Holy Spirit. We read in the seventeenth to the twentieth verses, “And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and *be filled with the Holy Ghost*. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.... And *straightway, he preached Christ* in the synagogues, that He is the Son of God,” and in the twenty-second verse we read that he “confounded the Jews which dwelt at Damascus, proving that this is the Christ” (R. V.). In 1 Cor. xii. we have the fullest discussion of the baptism with the Holy Spirit found in any passage in the Bible. This is the classical passage on the whole subject. And the results there recorded are gifts for service. The baptism with the Holy Spirit is not primarily intended to make believers happy, but to make them useful. It is not intended merely for the ecstasy of the individual believer, it is intended primarily for his efficiency in service. I do not say that the baptism with the Holy Spirit will not make the believer happy; for as part of the fruit of the Spirit is “joy,” if one is baptized with the Holy Spirit, joy must inevitably result. I have never known one to be baptized with the Holy Spirit into whose life there did not come, sooner or later, a new joy, a higher and purer and fuller joy than he had ever known before.

But this is not the prime purpose of the baptism nor the most important and prominent result. Great emphasis needs to be laid upon this point, for there are many Christians who in seeking the baptism with the Spirit are seeking personal ecstasy and rapture. They go to conventions and conferences for the deepening of the Christian life and come back and tell what a wonderful blessing they have received, referring to some new ecstasy that has come into their heart, but when you watch them, it is difficult to see that they are any more useful to their pastors or their churches than they were before, and one is compelled to think that whatever they have received, they have not received the real baptism with the Holy Spirit. Ecstasies and raptures are all right in their places. When they come, thank God for them—the writer knows something about them—but in a world such as we live in to-day where sin and self-righteousness and unbelief are so triumphant, where there is such an awful tide of men, women and young people sweeping on towards eternal perdition, I would rather go through my whole life and never have one touch of ecstasy but have power to witness for Christ and win others for Christ and thus to save them, than to have raptures 365 days in the year but no power to stem the awful tide of sin and bring men, women and children to a saving knowledge of my Lord and Saviour, Jesus Christ.

The purpose of the baptism with the Holy Spirit is not primarily to make believers individually holy. I do not say that it is not the work of the Holy Spirit to make believers holy, for as we have already seen, He is “the Spirit of Holiness,” and the only way we shall ever attain unto holiness is by His power. I do not even say that the baptism with the Holy Spirit will not result in a great spiritual transformation and uplift and cleansing, for the promise is, “He shall baptize you with the Holy Spirit *and fire*” (and the thought of fire as used in this connection is the thought of searching, refining, cleansing, consuming). A wonderful transformation took place in the Apostles at Pentecost, and a wonderful transformation has taken place in thousands who have been baptized with the Holy Spirit since Pentecost, *but the primary purpose of the baptism with the Holy Spirit is efficiency in testimony and service*. It has to do rather with gifts for service than with graces of character. It is the impartation of spiritual power or gifts in service and sometimes one may have rare gifts by the Spirit's power and yet manifest few of the graces of the Spirit. (See 1 Cor. xiii. 1-3; Matt. vii. 22, 23.) In every passage in the Bible in which the baptism with the Holy Spirit is mentioned, it is connected with testimony or service.

We shall perhaps get a clearer idea of just what the baptism with the Holy Spirit is, if we stop to consider what are the results of the baptism with the Holy Spirit.

WHAT ARE THE RESULTS OF THE BAPTISM WITH THE HOLY SPIRIT?

1. *The specific manifestations of the baptism with the Holy Spirit are not precisely the same in all persons.* This appears very clearly from 1 Cor. xii. 4-13, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Here we see one baptism but a great variety of manifestations of the power of that baptism. There are diversities of gifts, but the same Spirit. The gifts vary with the different lines of service to which God calls different persons. The church is a body, and different members of the body have different functions and the Spirit imparts to the one who is baptized with the Spirit those gifts which fit him for the service to which God has called him. It is very important to bear this in mind. Through the failure to see this, many have gone entirely astray on the whole subject. In my early study of the subject, I noticed the fact that in many instances those who were baptized with the Holy Spirit spake with tongues (*e. g.*, Acts ii. 4; x. 46; xix. 6) and I wondered if everyone who was baptized with the Holy Spirit would not speak with tongues. I did not know of anyone who was speaking with tongues to-day and so I wondered still further whether the baptism with the Holy Spirit were for the present age. But one day I was studying 1 Cor. xii. and noticed how Paul said to the believers in that wonderfully gifted church in Corinth, all of whom had been pronounced in the thirteenth verse to be baptized with the Spirit, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gift of healing? *Do all speak with tongues?* Do all interpret?" So I saw it was clearly taught in the Scriptures that one might be baptized with the Holy Spirit and still not have the gift of tongues. I saw furthermore that the gift

of tongues, according to the Scripture, was the last and the least important of all the gifts, and that we were urged to desire earnestly the greater gifts (1 Cor. xiii. 31; 1 Cor. xiv. 5, 12, 14, 18, 19, 27, 28). A little later I was tempted to fall into another error, more specious but in reality just as unscriptural as this, namely, that if one were baptized with the Holy Spirit, he would receive the gift of an evangelist. I had read the story of D. L. Moody, of Charles G. Finney and of others who were baptized with the Holy Spirit, and of the power that came to them as evangelists, and the thought was suggested that if anyone is baptized with the Holy Spirit will not he also obtain power as an evangelist? But this was also unscriptural. If God has called a man to be an evangelist and he is baptized with the Holy Spirit, he will receive power as an evangelist, but if God has called him to be something else, he will receive power to become something else. Three great evils come from the error of thinking that everyone who is baptized with the Holy Spirit will receive power as an evangelist.

(1) The evil of disappointment. There are many who seek the baptism with the Holy Spirit expecting power as an evangelist, but God has not called them to that work, and though they really meet the conditions of receiving the baptism with the Spirit, and do receive the baptism with the Spirit, power as an evangelist does not come. In many cases this results in bitter disappointment and sometimes even in despair. The one who has expected the power of an evangelist and has not received it sometimes even questions whether he is a child of God. But if he had properly understood the matter, he would have known that the fact that he had not received power as an evangelist is no proof that he has not received the baptism with the Spirit, and much less is it a proof that he is not a child of God.

(2) The second evil is graver still, namely, the evil of presumption. A man whom God has not called to the work of an evangelist or a minister oftentimes rushes into it because he has received, or imagines he has received, the baptism with the Holy Spirit. He thinks all a man needs to become a preacher is the baptism with the Holy Spirit. This is not true. In order to succeed as a minister a man needs a call to that specific work, and furthermore, he needs that knowledge of God's Word that will prepare him for the work. If a man is called to the ministry and studies the Word until he has something to preach, if then he is baptized with the Holy Spirit, he will have success as a preacher, but if he is not called to that work, or if he has not the knowledge of the Word of God that is necessary, he will not succeed in the work, even though he receives the baptism with the Holy Spirit.

(3) The third evil is greater still, namely, the evil of indifference. There are many who know that they are not called to the work of preaching. If then they think that the baptism with the Holy Spirit simply imparts power as an evangelist, or power to preach, the matter of the baptism with the Holy Spirit is one of no personal concern to them. For example, here is a mother with a large family of children. She knows perfectly well, or at least it is hoped that she knows, that she is not called to do the work of an evangelist. She knows that her duty lies with her children and her home. If she reads or hears about the baptism with the Holy Spirit, and gets the impression that the baptism with the Holy Spirit simply imparts power to do the work of an evangelist, or to preach, she will think "The evangelist needs this blessing, my minister needs this blessing, but it is not for me"; but if she understands the matter as it is taught in the Bible, that while the baptism with the Spirit imparts power, the way in which the power will be manifested depends entirely upon the line of work to which God calls us, and that no efficient work can be done without it, and sees still further that there is no function in the church of Jesus Christ to-day more holy and sacred than that of sanctified motherhood, she will say, "The evangelist may need this baptism, my minister may need this baptism; but I must have it to bring up my children in the nurture and admonition of the Lord."

2. *While there are diversities of gifts and manifestations of the baptism with the Holy Spirit, there will be some gift to every one thus baptized.* We read in 1 Cor. xii. 7, R. V., "But to *each one* is given the manifestation of the Spirit to profit withal." Every most insignificant member of the body of Christ has some function to perform in that body. The body grows by that "which every joint supplieth" (Eph. iv. 16), and to each least significant joint, the Holy Spirit imparts power to perform the function that belongs to him.

3. *It is the Holy Spirit who decides how the baptism with the Spirit shall manifest itself in any given case.* As we read in 1 Cor. xii. 11, "But all these worketh the one and the selfsame Spirit dividing to each one severally, *even as He will*." The Holy Spirit is absolutely sovereign in deciding how, that is, in what special gift, operation, or power, the baptism with the Holy Spirit shall manifest itself. It is not for us to pick out some field of service and then ask the Holy Spirit to qualify us for that service. It is not for us to select some gift and then ask the Holy Spirit to impart to us this self-chosen gift. It is for us to simply put ourselves entirely at the disposal of the Holy Spirit to send us where He will, to select for us what kind of service He will and to impart to us what gift He will. He is absolute sovereign and our position is that of unconditional surrender to

Him. I am glad that this is so. I rejoice that He, in His infinite wisdom and love, is to select the field of service and the gifts, and that this is not to be left to me in my short-sightedness and folly. It is because of the failure to recognize this absolute sovereignty of the Spirit that many fail of the blessing and meet with disappointment. They are trying to select their own gift and so get none. I once knew an earnest child of God in Scotland, who hearing of the baptism with the Holy Spirit and the power that resulted from it, gave up at a great sacrifice his work as a ship-plater, for which he was receiving large wages. He heard that there was a great need of ministers in the northwest in America. He came to the northwest. He met the conditions of the baptism with the Holy Spirit and I believe was really baptized with the Holy Spirit, but God had not chosen him for the work of an evangelist, and the power as an evangelist did not come to him. No field seemed to open, and he was in great despondency. He even questioned his acceptance before God. One morning he came into our church in Minneapolis and heard me speak upon the baptism with the Holy Spirit, and as I pointed out that the baptism with the Holy Spirit manifested itself in many different ways, and the fact that one had not power as an evangelist was no proof that he had not received the baptism with the Holy Spirit, light came into his heart. He put himself unreservedly into God's hands for Him to choose the field of labour and the gifts. An opening soon came to him as a Sunday-school missionary, and then, when he had given up choosing for himself and left it with the Holy Spirit to divide to him as He would, a strange thing happened; he did receive power as an evangelist and went through the country districts in one of our northwestern states with mighty power as an evangelist.

4. *While the power may be of one kind in one person and of another kind in another person, there will always be power, the very power of God, when one is baptized with the Holy Spirit.* We read in Acts i. 5, 8, “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.... But *ye shall receive power,* after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” As truly as anyone who reads these pages, who has not already received the baptism with the Holy Spirit, seeks it in God's way, he will obtain it, and there will come into his service a power that was never there before, power for the very work to which God has called him. This is not only the teaching of Scripture; it is the teaching of religious experience throughout the centuries. Religious biographies abound in instances of men who have worked along as best they could, until one day they were led to see that there was such an experience as the baptism with the Holy Spirit and to

seek it and obtain it and, from that hour, there came into their service a new power that utterly transformed its character. In this matter, one thinks first of such men as Finney, and Moody, and Brainerd, but cases of this character are not confined to the few exceptional men. They are common. The writer has personally met and corresponded with hundreds and thousands of persons around the globe, who could testify definitely to the new power that God has granted them through the baptism with the Holy Spirit. These thousands of men and women were in all branches of Christian service; some of them are ministers of the Gospel, some evangelists, some mission workers, some Y. M. C. A. secretaries, Sunday-school teachers, fathers, mothers, personal workers. Nothing could possibly exceed the clearness and the confidence and the joyfulness of many of these testimonies.

I shall not soon forget a minister whom I met some years ago at a State Convention of the Young People's Society of Christian Endeavour at New Britain, Conn. I was speaking upon the subject of personal work and as I drew the address to a close, I said that in order to do effective personal work, we must be baptized with the Holy Spirit, and in a very few sentences explained what I meant by that. At the close of the address, this minister came to me on the platform and said, “I have not this blessing you have been speaking about, but I want it. Will you pray for me?” I said, “Why not pray right now?” He said, “I will.” We put two chairs side by side and turned our backs upon the crowd as they passed out of the Armoury. He prayed and I prayed that he might be baptized with the Holy Spirit. Then we separated. Some weeks after, one who had witnessed the scene came to me at a convention in Washington and told me how this minister had gone back to his church a transformed man, that now his congregations filled the church, that it was largely composed of young men, and that there were conversions at every service. Some years after, this minister was called to another field of service. His most spiritually-minded friends advised him not to go, as all the ruling elements in the church to which he had been called were against aggressive evangelistic work, but for some reason or other, he felt it was the call of God and accepted it. In six months, there were sixty-nine conversions, and thirty-eight of them were business men of the town.

After attending in Montreal some years ago an Inter-provincial Convention of the Young Men's Christian Association of the Provinces of Canada, I received a letter from a young man. He wrote, “I was present at your last meeting in Montreal. I heard you speak upon the Baptism with the Holy Spirit. I went to my rooms and sought that baptism for myself and received it. I am chairman of the

Lookout Committee of the Christian Endeavour Society of our church. I called together the other members of the committee. I found that two of them had been at the meeting and had already been baptized with the Holy Spirit. Then we prayed for the other members of the committee and they were baptized with the Holy Spirit. Now we are going out into the church and the young people of the church are being brought to Christ right along."

A lady and gentleman once came to me at a convention and told me how, though they had never seen me before, they had read the report of an address on the Baptism with the Holy Spirit delivered in Boston at a Christian Workers' Convention and that they had sought this baptism and had received it. The man then told me the blessing that had come into his service as superintendent of the Sunday-school. When he had finished, his wife broke in and said, "Yes, and the best part of it is, I have been able to get into the hearts of my own children, which I was never able to do before." Here were three distinctly different lines of service, but there was power in each case. The results of that power may not, however, be manifest at once in conversions. Stephen was filled with the Holy Spirit, but as he witnessed in the power of the Holy Spirit for his risen Lord, he saw no conversions at the time. All he saw was the gnashing of the teeth, the angry looks and the merciless rocks, and so it may be with us. But there was a conversion, even in that case, though it was a long time before it was seen, and that conversion, the conversion of Saul of Tarsus, was worth more than hundreds of ordinary conversions.

5. Another result of the baptism with the Holy Spirit will be *boldness in testimony and service*. We read in Acts iv. 31, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they *spake the word of God with boldness*." The baptism with the Holy Spirit imparts to those who receive it new liberty and fearlessness in testimony for Christ. It converts cowards into heroes. Peter upon the night of our Lord's crucifixion proved himself a craven coward. He denied with oaths and curses that he knew the Lord. But after Pentecost, this same Peter was brought before the very council that had condemned Jesus to death, and he himself was threatened, but filled with the Holy Ghost, he said, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified*, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you

builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 8-12). A little later when the council commanded him and his companion, John, not to speak or teach in the name of Jesus, they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv. 19, 20). On a still later occasion, when they were threatened and commanded not to speak and when their lives were in jeopardy, Peter told the council to their faces, "We ought to obey God rather than men. The God of our fathers raised up Jesus, *whom ye slew and hanged on a tree*. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts v. 29-32). The natural timidity of many a man to-day vanishes when he is filled with the Holy Spirit, and with great boldness and liberty, with utter fearlessness of consequences, he gives his testimony for Jesus Christ.

6. *The baptism with the Holy Spirit causes the one who receives it to be occupied with God and Christ and spiritual things.* In the record of the day of Pentecost, we read, "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. And they were all amazed and marveled, saying one to another, Behold, are not these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Cretes and Arabians, we do hear them speak in our tongues *the wonderful works of God*" (Acts ii. 4, 7, 8, 11). Then follows Peter's sermon, a sermon that from start to finish is entirely taken up with Jesus Christ and His glory. On a later day we read, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they *spake the word of God* with boldness. And with great power gave the Apostles *witness of the resurrection of the Lord Jesus*: and great grace was upon them all.... Then Peter, *filled with the Holy Ghost*, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that *by the name of Jesus of Nazareth*, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole" (Acts iv. 31, 33, 8-10). We read of Saul of Tarsus, that when he had been filled with the Holy Spirit, "Straightway in the synagogues *he proclaimed Jesus*" (Acts ix. 17, 20, R. V.). We read of the household of Cornelius, "While Peter yet spake these words, the Holy Ghost fell on them who

heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and *magnify God*." Here we see the whole household of Cornelius as soon as they were filled with the Holy Spirit magnifying God. In Eph. v. 18, 19, we are told that the result of being *filled with the Spirit* is that those who are thus filled will speak to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts *to the Lord*. Men who are filled with the Holy Spirit will not be singing sentimental ballads, not comic ditties, nor operatic airs while the power of the Holy Ghost is upon them. If the Holy Ghost should come upon any one while listening to one of the most innocent of the world's songs, he would not enjoy it, he would long to hear something about Christ. Men who are baptized with the Holy Spirit do not talk much about self but much about God, and especially much about Christ. This is necessarily so, as it is the Holy Spirit's office to bear witness to the glorified Christ (John xv. 26; xvi. 14).

To sum up everything that has been said about the results of the baptism with the Holy Spirit; *the baptism with the Holy Spirit is the Spirit of God coming upon the believer, filling his mind with a real apprehension of truths, especially of Christ, taking possession of his faculties, imparting to him gifts not otherwise his but which qualify him for the service to which God has called him.*

THE NECESSITY OF THE BAPTISM WITH THE SPIRIT.

The New Testament has much to say about the necessity for the baptism with the Holy Spirit. When our Lord was about to leave His disciples to go to be with the Father, He said, "And, behold, I send the promise of My Father upon you: but *tarry ye in the city of Jerusalem, until ye be endued with power from on high*" (Luke xxiv. 49). He had just commissioned them to be His witnesses to all nations, beginning at Jerusalem (vs. 47, 48), but He here tells them that before they undertake this witnessing, they must wait until they receive the promise of the Father, and were thus endued with power from on high for the work of witnessing which they were to undertake. There is no doubt as to what Jesus meant by "the promise of My Father," for which they were to wait before beginning the ministry that He had laid upon them; for in Acts i. 4, 5, we read, "And being assembled together with them (He), commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." It is evident then that

“the promise of the Father” through which the enduement of power was to come was the baptism with the Holy Spirit. He went on to tell His disciples “Ye shall receive power *after that* the Holy Ghost shall come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts i. 8). Now who were the men to whom Jesus said this? The disciples whom He Himself had trained for the work. For more than three years, they had lived in the closest intimacy with Himself; they had been eye-witnesses of His miracles, of His death, of His resurrection, and in a few moments were to be eye-witnesses of His ascension as He was taken up right before their eyes into heaven. And what were they to do? Simply to go and tell the world what their own eyes had seen and what their own ears had heard from the lips of the Son of God. Were they not equipped for the work? With our modern ideas of preparation for Christian work, we should say that they were thoroughly equipped. But Jesus said, “No, you are not equipped. There is another preparation in addition to the preparation already received, so absolutely necessary for effective work that you must not stir one step until you receive it. This other preparation is the promise of the Father, the baptism with the Holy Spirit.” If the Apostles with their altogether exceptional fitting for the work which they were to undertake needed this preparation for work, how much more do we? In the light of what Jesus required of His disciples before undertaking the work, does it not seem like the most daring presumption for any of us to undertake to witness and work for Christ until we also have received the promise of the Father, the baptism with the Holy Spirit? There was apparently imperative need that something be done at once. The whole world was perishing and they alone knew the saving truth, nevertheless Jesus strictly charged them “wait.” Could there be a stronger testimony to the absolute necessity and importance of the baptism with the Holy Spirit as a preparation for work that should be acceptable to Christ?

But this is not all. In Acts x. 38 we read, “How *God anointed Jesus of Nazareth with the Holy Ghost and power*; who went about doing good, and healing all that were oppressed of the devil; for God was with Him.” To what does this refer in the recorded life of Jesus Christ? If we will turn to Luke iii. 21, 22, and Luke iv. 1, 4, 17, 18, we will get our answer. In Luke iii. 21, 22, R. V., we read that after Jesus had been baptized and was praying, “The heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son; in Thee I am well pleased.” Then the next thing that we read, with nothing intervening but the human genealogy of Jesus, is “And Jesus, *full of the Holy Spirit,* returned from the Jordan, and was

led by the Spirit in the wilderness" (Luke iv. 1). Then follows the story of His temptation; then in the fourteenth verse we read, "And Jesus returned *in the power of the Spirit* into Galilee: and a fame went out concerning Him through all the region round about." And in the seventeenth and eighteenth verses, "And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written, The Spirit of the Lord is upon Me, because *He hath anointed Me to preach*, etc." Evidently then, it was at the Jordan in connection with His baptism that Jesus was anointed with the Holy Spirit and power, and He did not enter upon His public ministry until He was thus baptized with the Holy Spirit. And who was Jesus? It is the common belief of Christendom that He had been supernaturally conceived through the Holy Spirit's power, that He was the only begotten Son of God, that He was Divine, very God of very God, and yet truly man. If such an One "leaving us an example that we should follow His steps" did not venture upon His ministry, for which the Father had sent Him, until thus definitely baptized with the Holy Spirit, what is it for us to dare to do it? If in the light of these recorded facts we dare to do it, does it not seem like the most unpardonable presumption? Doubtless it has been done in ignorance by many of us, but can we plead ignorance any longer? It is evident that the baptism with the Holy Spirit is an absolutely necessary preparation for effective work for Christ along every line of service. We may have a very clear call to service, as clear it may be as the Apostles had, but the charge is laid upon us as upon them, that before we begin that service we must tarry until we are clothed with power from on high. This enduement of power is through the baptism with the Holy Spirit.

But this is not all even yet. We read in Acts vii. 14-16, "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, *prayed for them, that they might receive the Holy Ghost* (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus)." There was a great company of happy converts in Samaria, but when Peter and John came down to inspect the work, they evidently felt that there was something so essential that these young disciples had not received that before they did anything else, they must see to it that they received it. In a similar way we read in Acts xix. 1, 2, R. V., "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed?" When he found that they had not received the Holy Spirit, the first thing that he saw to was that they should receive the Holy Spirit. He did not go

on with the work with the outsiders until that little group of twelve disciples had been equipped for service. So we see that when the Apostles found believers in Christ, the first thing that they always did was to demand whether they had received the Holy Spirit as a definite experience and if not, they saw to it at once that the steps were taken whereby they should receive the Holy Spirit. It is evident then that *the baptism with the Holy Spirit is absolutely necessary in every Christian for the service that Christ demands and expects of him*. There are certainly few greater mistakes that we are making to-day in our various Christian enterprises than that of setting men to teach Sunday-school classes and do personal work and even to preach the Gospel, because they have been converted and received a certain amount of education, including it may be a college and seminary course, but have not as yet been baptized with the Holy Spirit. We think that if a man is hopefully pious and has had a college and seminary education and comes out of it reasonably orthodox, he is now ready that we should lay our hands upon him and ordain him to preach the Gospel. But Jesus Christ says, “No.” There is another preparation so all essential that a man must not undertake this work until he has received it. “Tarry ye (literally ‘sit ye down’) until ye be endued with power from on high.” A distinguished theological professor has said that the question ought to be put to every candidate for the ministry, “Have you met God?” Yes, but we ought to go farther than this and be even more definite; to every candidate for the ministry we should put the question, “Have you been baptized with the Holy Spirit?” and if not, we should say to him as Jesus said to the first preachers of the Gospel, “Sit down until you are endued with power from on high.”

But not only is this true of ordained ministers, it is true of every Christian, for all Christians are called to ministry of some kind. Any man who is in Christian work, who has not received the baptism with the Holy Spirit, ought to stop his work right where he is and not go on with it until he has been “clothed with power from on high.” But what will our work do while we are waiting? The question can be answered by asking another, “What did the world do during these ten days while the early disciples were waiting?” They knew the saving truth, they alone knew it; yet in obedience to the Lord's command they were silent. The world was no loser. Beyond a doubt, when the power came, they accomplished more in one day than they would have accomplished in years if they had gone on in self-confident defiance and disobedience to Christ's command. We too after that we have received the baptism with the Spirit will accomplish more of real work for our Lord in one day than we ever would in years without this power. Even if it were necessary to spend days in waiting,

they would be well spent, but we shall see later that there is no need that we spend days in waiting, that the baptism with the Holy Spirit may be received to-day. Someone may say that the Apostles had gone on missionary tours during Christ's lifetime, even before they were baptized with the Holy Spirit. This is true, but that was before the Holy Spirit was given, and before the command was given, “Tarry ye until ye be clothed with power from on high.” After that it would have been disobedience and folly and presumption to have gone forth without this enduement, and we are living to-day after the Holy Spirit has been given and after the charge has been given to tarry until clothed.

WHO CAN BE BAPTIZED WITH THE HOLY SPIRIT?

We come now to the question of first importance, namely, Who can be baptized with the Holy Spirit? At a convention some years ago, a very intelligent Christian woman, a well-known worker in educational as well as Sunday-school work, sent me this question, “You have told us of the necessity of the baptism with the Holy Spirit, but who can have this baptism? The church to which I belong teaches that the baptism with the Holy Spirit was confined to the apostolic age. Will you not tell us who can have the baptism with the Holy Spirit?” Fortunately this question is answered in the most explicit terms in the Bible. We read in Acts ii. 38, 39, R. V., “And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.” What is the promise to which Peter refers in the thirty-ninth verse? There are two interpretations of the passage; one is that the promise of this verse is the promise of salvation; the other is that the promise of this verse is the promise of the gift of the Holy Spirit (or the baptism with the Holy Spirit; a comparison of Scripture passages will show that the two expressions are synonymous). Which is the correct interpretation? There are two laws of interpretation universally recognized among Bible scholars. These two laws are the law of usage (or “usus loquendi” as it is called) and the law of context. Many a verse in the Bible standing alone might admit of two or three or even more interpretations, but when these two laws of interpretation are applied, it is settled to a certainty that only one of the various possible interpretations is the true interpretation. The law of usage is this, that when you find a word or phrase in any passage of Scripture and you wish to know what it means, do not go to a dictionary but go to the Bible itself, look up the various passages in which the word is used and especially how the particular writer being studied

uses it, and especially how it is used in that particular book in which the passage is found. Thus you can determine what the precise meaning of the word or phrase is in the passage in question. The law of context is this; that when you study a passage, you should not take it out of its connection but should look at what goes before it and what comes after it; for while it might mean various things if it stood alone, it can only mean one thing in the connection in which it is found. Now let us apply these two laws to the passage in question. First of all, let us apply the law of usage. We are trying to discover what the expression "the promise" means in Acts ii. 39. Turning back to Acts i. 4, 5, R. V., we read, "He charged them not to depart from Jerusalem, but to wait for *the promise of the Father*, which, said He, ye heard from Me: for John indeed baptized with water, but ye *shall be baptized with the Holy Ghost not many days hence*." It is evident then, that here the promise of the Father means the baptism with the Holy Spirit. Turn now to the second chapter and the thirty-third verse, R. V., "Being therefore by the right hand of God exalted, and having received *of the Father the promise of the Holy Ghost*, He hath poured forth this, which ye see and hear." In this passage we are told in so many words that the promise is the promise of the Holy Spirit. If this peculiar expression means the baptism with the Holy Spirit in Acts i. 4, 5, and the same thing in Acts ii. 33, by what same law of interpretation can it possibly mean something entirely different six verses farther down in Acts ii. 39? So the law of usage establishes it that the promise of Acts ii. 39 is the promise of the baptism with the Holy Spirit. Now let us apply the law of context, and we shall find that, if possible, this is even more decisive. Turn back to the thirty-eighth verse, "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and *ye shall receive the gift of the Holy Ghost; for the promise* is unto you, etc." So it is evident here that the promise is the promise of the gift or baptism with the Holy Spirit. It is settled then by both laws that the promise of Acts ii. 39 is that of the gift of the Holy Spirit, or baptism with the Holy Spirit. Let us then read the verse in that way, substituting this synonymous expression for the expression "the promise," "For the baptism with the Spirit is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call." "*It is unto you*," says Peter, that is to the crowd assembled before him. There is nothing in that for us. We were not there, and that crowd were all Jews and we are not Jews; but Peter did not stop there, he goes further and says, "And *to your children*," that is to the next generation of Jews, or all future generations of Jews. Still there is nothing in it for us, for we are not Jews; but Peter did not stop even there, he went further and said, "And *to all them that are afar off*." That does take us in. We are the Gentiles who were once "afar off," but now "made nigh by the blood

of Christ" (Eph. ii. 13, 17). But lest there be any mistake about it whatever, Peter adds "even as many as the Lord our God shall call unto Him." So on the very day of Pentecost, Peter declares that the baptism with the Holy Spirit is for every child of God in every coming age of the church's history. Some years ago at a ministerial conference in Chicago, a minister of the Gospel from the Southwest came to me after a lecture on the Baptism with the Holy Spirit and said, "The church to which I belong teaches that the baptism with the Holy Spirit was for the apostolic age alone." "I do not care," I replied, "what the church to which you belong teaches, or what the church to which I belong teaches. The only question with me is, What does the Word of God teach?" "That is right," he said. I then handed him my Bible and asked him to read Acts ii. 39, and he read, "For the promise is unto you, and unto your children and to all them that are afar off even as many as the Lord our God shall call unto Him" (R. V.). "Has He called you?" I asked. "Yes, He certainly has." "Is the promise for you then?" "Yes, it is." He took it and the result was a transformed ministry. Some years ago at a students' conference, the gatherings were presided over by a prominent Episcopalian minister, a man greatly honoured and loved. I spoke at this conference on the Baptism with the Holy Spirit, and dwelt upon the significance of Acts ii. 39. That night as we sat together after the meetings were over, this servant of God said to me, "Brother Torrey, I was greatly interested in what you had to say to-day on the Baptism with the Holy Spirit. If your interpretation of Acts ii. 39 is correct, you have your case, but I doubt your interpretation of Acts ii. 39. Let us talk it over." We did talk it over. Several years later, in July, 1894, I was at the students' conference at Northfield. As I entered the back door of Stone Hall that day, this Episcopalian minister entered the front door. Seeing me he hurried across the hall and held out his hand and said, "You were right about Acts ii. 39 at Knoxville, and I believe I have a right to tell you something better yet, that I have been baptized with the Holy Spirit." I am glad that I was right about Acts ii. 39, not that it is of any importance that I should be right, but the truth thus established is of immeasurable importance. Is it not glorious to be able to go literally around the world and face audiences of believers all over the United States, in the Sandwich Islands, in Australia and Tasmania and New Zealand, in China and Japan and India, in England and Scotland, Ireland, Germany, France and Switzerland and to be able to tell them, and to know that you have God's sure Word under your feet when you do tell them, "You may all be baptized with the Holy Spirit"? But that unspeakably joyous and glorious thought has its solemn side. If we may be baptized with the Holy Spirit then we *must* be. If we are baptized with the Holy Spirit then souls will be saved through our instrumentality who will not be saved if we are not thus baptized. If then we

are not willing to pay the price of this baptism and therefore are not thus baptized we shall be responsible before God for every soul that might have been saved who was not saved because we did not pay the price and therefore did not obtain the blessing. I often tremble for myself and for my brethren in the ministry, and not only for my brethren in the ministry but for my brethren in all forms of Christian work, even the most humble and obscure. Why? Because we are preaching error? No, alas, there are many in these dark days who are doing that, and I do tremble for them; but that is not what I mean now. Do I mean that I tremble because we are not preaching the truth? for it is quite possible not to preach error and yet not preach the truth; many a man has never preached a word of error in his life, but still is not preaching the truth, and I do tremble for them; but that is not what I mean now. I mean that I tremble for those of us who are preaching the truth, the very truth as it is in Jesus, the truth as it is recorded in the written Word of God, the truth in its simplicity, its purity and its fullness, but who are preaching it in "persuasive words of man's wisdom" and not "in demonstration of the Spirit and of power" (1 Cor. ii. 4, R. V.). Preaching it in the energy of the flesh and not in the power of the Holy Spirit. There is nothing more death dealing than the Gospel without the Spirit's power. "The letter killeth, but the Spirit giveth life." It is awfully solemn business preaching the Gospel either from the pulpit or in more quiet ways. It means death or life to those that hear, and whether it means death or life depends very largely on whether we preach it with or without the baptism with the Holy Spirit.

WE MUST BE BAPTIZED WITH THE HOLY SPIRIT.

Even after one has been baptized with the Holy Spirit, no matter how definite that baptism may be, he needs to be filled again and again with the Spirit. This is the clear teaching of the New Testament. We read in Acts ii. 4, "*They were all filled* with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Now one of those who was present on this occasion and who therefore was filled at this time with the Holy Spirit was Peter. Indeed, he stands forth most prominently in the chapter as a man baptized with the Holy Spirit. But we read in Acts iv. 8, "Then Peter, *filled with the Holy Ghost*, said unto them, etc." Here we read again that Peter was filled with the Holy Ghost. Further down in the chapter we read, in the thirty-first verse, that being assembled together and praying, they were "*all filled with the Holy Ghost*, and they spake the Word of God with boldness." We are expressly told in the context that two of those present were John and Peter. Here then was *a third instance in which Peter was filled with the Holy Spirit*. It is not enough that one be filled

with the Holy Spirit once. We, need a new filling for each new emergency of Christian service. The failure to realize this need of constant refillings with the Holy Spirit has led to many a man who at one time was greatly used of God, being utterly laid aside. There are many to-day who once knew what it was to work in the power of the Holy Spirit who have lost their unction and their power. I do not say that the Holy Spirit has left them—I do not believe He has—but the manifestation of His presence and power has gone. One of the saddest sights among us to-day is that of the men and women who once toiled for the Master in the mighty power of the Holy Spirit who are now practically of no use, or even a hindrance to the work, because they are trying to go in the power of the blessing received a year or five years or twenty years ago. For each new service that is to be conducted, for each new soul that is to be dealt with, for each new work for Christ that is to be performed, for each new day and each new emergency of Christian life and service, we should seek and obtain a new filling with the Holy Spirit. We must not "neglect" the gift that is in us (1 Tim. iv. 14), but on the contrary "kindle anew" or "stir into flame" this gift (1 Tim. i. 6, R. V., margin). Repeated fillings with the Holy Spirit are necessary to continuance and increase of power.

The question may arise, "Shall we call these new fillings with the Holy Spirit 'fresh baptisms' with the Holy Spirit?" To this we would answer, the expression "baptism" is never used in the Scriptures of a second experience and there is something of an initiatory character in the very thought of baptism, so if one wishes to be precisely Biblical, it would seem to be better not to use the term "baptism" of a second experience but to limit it to the first experience. On the other hand "*filled* with the Holy Spirit" is used in Acts ii. 4, to describe the experience promised in Acts i. 5, where the words used are "Ye shall be *baptized with the Holy Ghost*." And it is evident from this and from other passages that the two expressions are to a large extent practically synonymous. However, if we confine the expression "baptism with the Holy Spirit" to our first experience, we shall be more exactly Biblical and it would be well to speak of one baptism but many fillings. But I would a great deal rather that one should speak about new or fresh baptisms with the Holy Spirit, standing for the all-important truth that we need repeated fillings with the Holy Spirit, than that he should so insist on exact phraseology that he would lose sight of the truth that repeated fillings are needed, *i. e.*, I would rather have the right experience by a wrong name, than the wrong experience by the right name. This much is as clear as day, that we need to be filled again and again and again with the Holy Spirit. I am sometimes asked, "Have you received *the second blessing*?" Yes, and the

third and the fourth and the fifth and hundreds beside, and I am looking for a new blessing to-day.

We come now to the question of first practical importance, namely, WHAT MUST ONE DO IN ORDER TO OBTAIN THE BAPTISM WITH THE HOLY SPIRIT? This question is answered in the plainest and most positive way in the Bible. A plain path is laid down in the Bible consisting of a few simple steps that anyone can take, and it is absolutely certain that anyone who takes these steps will enter into the blessing. This is, of course, a very positive statement, and we would not dare be so positive if the Bible were not equally positive. But what right have we to be uncertain when the Word of God is positive? There are seven steps in this path:

1. The first step is that we *accept Jesus Christ as our Saviour and Lord*. We read in Acts ii. 38, R. V., "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Is not this statement as positive as that which we made above? Peter says that if we do certain things, the result will be, "Ye *shall receive* the gift of the Holy Ghost." All seven steps are in this passage, but we shall refer later to other passages as throwing light upon this. The first two steps are in the word "repent." "*Repent* ye," said Peter. What does it mean to repent? The Greek word for repentance means "an afterthought" or "change of mind." To repent then means to change your mind. But change your mind about what? About three things; about God, about Jesus Christ, about sin. What the change of mind is about in any given instance must be determined by the context. As determined by the context in the present case, the change of mind is primarily about Jesus Christ. Peter had just said in the thirty-sixth verse, R. V., "Let all the house of Israel know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified. When they heard this, they were pricked in their heart," as well they might be, "and said unto Peter and the rest of the Apostles, Brethren, what shall we do?" Then it was that Peter said, "Repent ye," "Change your mind about Jesus, change your mind from that attitude of mind that rejected Him and crucified Him to that attitude of mind that accepts Him as Lord and King and Saviour." This then is the first step towards receiving the baptism with the Holy Spirit; receive Jesus as Saviour and Lord; first of all receive Him as your Saviour. Have you done that?

What does it mean to receive Jesus as Saviour? It means to accept Him as the One who bore our sins in our place on the cross (Gal. iii. 13; 2 Cor. v. 21) and to

trust God to forgive us because Jesus Christ died in our place. It means to rest all our hope of acceptance before God upon the finished work of Christ upon the cross of Calvary. There are many who profess to be Christians who have not done this. When you go to many who call themselves Christians and ask them if they are saved, they reply, “Yes.” Then if you put to them the question “Upon what are you resting as the ground of your salvation?” they will reply something like this, “I go to church; I say my prayers, I read my Bible, I have been baptized, I have united with the church, I partake of the Lord's supper, I attend prayer-meeting, and I am trying to live as near right as I know how.” If these things are what you are resting upon as the ground of your acceptance before God, then you are not saved, for all these things are your own works (all proper in their places but still your own works) and we are distinctly told in Rom. iii. 20, R. V., that “By the works of the law shall no flesh be justified in His sight.” But if you go to others and ask them if they are saved, they will reply “Yes.” And then if you ask them upon what they are resting as the ground of their acceptance before God, they will reply something to this effect, “I am not resting upon anything I ever did, or upon anything I am ever going to do; I am resting upon what Jesus Christ did for me when He bore my sins in His own body on the cross. I am resting in His finished work of atonement.” If this is what you are really resting upon, then you are saved, you have accepted Jesus Christ as your Saviour and you have taken the first step towards the baptism with the Holy Spirit.

The same thought is taught elsewhere in the Bible, for example in Gal. iii. 2. Here Paul asks of the believers in Galatia, “Received ye the Holy Spirit by the works of the law, or *by the hearing of faith*?” Just what did he mean? On one occasion when Paul was passing through Galatia, he was detained there by some physical infirmity. We are not told what it was, but at all events, he was not so ill but that he could preach to the Galatians the Gospel, or glad tidings, that Jesus Christ had redeemed them from the curse of the law by becoming a curse in their place, by dying on the cross of Calvary. These Galatians believed this testimony; this was the hearing of faith, and God set the stamp of His endorsement upon their faith by giving them as a personal experience the Holy Spirit. But after Paul had left Galatia, certain Judaizers came down from Jerusalem, men who were substituting the law of Moses for the Gospel and taught them that it was not enough that they simply believe on Jesus Christ but in addition to this they must keep the law of Moses, especially the law of Moses regarding circumcision, and that without circumcision they could not be saved—*i. e.*, they could not be saved by simple faith in Jesus (cf. Acts xv. 1). These young converts in Galatia

became all upset. They did not know whether they were saved or not; they did not know what they ought to do, and all was confusion. It was just as when modern Judaizers come around and get after young converts and tell them that in addition to believing in Jesus Christ, they must keep the Mosaic Seventh Day Sabbath, or they cannot be saved. This is simply the old controversy breaking out at a new point. When Paul heard what had happened in Galatia, he was very indignant and wrote the Epistle to the Galatians simply for the purpose of exposing the utter error of these Judaizers. He showed them how Abraham himself was justified before he was circumcised by simply believing God (Gal. iii. 6), and how he was circumcised after he was justified as a seal of the faith which he already had while he was in uncircumcision. But in addition to this proof of the error of the Judaizers, Paul appeals to their own personal experience. He says to them, “You received the Holy Spirit, did you not?” “Yes.” “How did you receive the Holy Spirit, by keeping the law of Moses, or by the hearing of faith, the simple accepting of God's testimony about Jesus Christ that your sins were laid upon Him, and that you are thus justified and saved?” The Galatians had had a very definite experience of receiving the Holy Spirit and Paul appeals to it, and recalls to their mind how it was by the simple hearing of faith that they had received the Holy Spirit. The gift of the Holy Spirit is God's seal upon the simple acceptance of God's testimony about Jesus Christ, that our sins were laid upon Him, and thus trusting God to forgive us and justify us. This then is the first step towards receiving the Holy Spirit. But we must not only receive Jesus as Saviour, we must also receive Him as Lord. Of this we shall speak further in connection with another passage in the fourth step.

2. The second step in the path that leads into the blessing of being baptized with the Holy Spirit is *renunciation of sin*. Repentance as we have seen is a change of mind about sin as well as a change of mind about Christ; a change of mind from that attitude of mind that loves sin and indulges sin to that attitude of mind that hates sin and renounces sin. This then is the second step—renunciation of sin. The Holy Spirit is a *Holy* Spirit and we cannot have both Him and sin. We must make our choice between the Holy Spirit and unholy sin. We cannot have both. He that will not give up sin cannot have the Holy Spirit. It is not enough that we renounce one sin or two sins or three sins or many sins, we must *renounce all sin*. If we cling to one single known sin, it will shut us out of the blessing. Here we find the cause of failure in many people who are praying for the baptism with the Holy Spirit, going to conventions and hearing about the baptism with the Holy Spirit, reading books about the baptism with the Holy Spirit, perhaps spending whole nights in prayer for the baptism with the Holy Spirit, and yet

obtaining nothing. Why? Because there is some sin to which they are clinging. People often say to me, or write to me, “I have been praying for the baptism with the Holy Spirit for a year (five years, ten years, one man said twenty years). Why do I not receive?” In many such cases, I feel led to reply, “It is sin, and if I could look down into your heart this moment as God looks into your heart, I could put my finger on the specific sin.” It may be what you are pleased to call a small sin, but there are no small sins. There are sins that concern small things, but every sin is an act of rebellion against God and therefore no sin is a small sin. A controversy with God about the smallest thing is sufficient to shut one out of the blessing. Mr. Finney tells of a woman who was greatly exercised about the baptism with the Holy Spirit. Every night after the meetings, she would go to her rooms and pray way into the night and her friends were afraid she would go insane, but no blessing came. One night as she prayed, some little matter of head adornment, a matter that would probably not trouble many Christians to-day, but a matter of controversy between her and God, came up (as it had often come up before) as she knelt in prayer. She put her hand to her head and took the pins out of her hair and threw them across the room and said, “There go!” and instantly the Holy Ghost fell upon her. It was not so much the matter of head adornment as the matter of controversy with God that had kept her out of the blessing.

If there is anything that always comes up when you get nearest to God, that is the thing to deal with. Some years ago at a convention in a Southern state, the presiding officer, a minister in the Baptist Church, called my attention to a man and said, “That man is the pope of our denomination in ——; everything he says goes, but he is not at all with us in this matter, but I am glad to see him here.” This minister kept attending the meetings. At the close of the last meeting where I had spoken upon the conditions of receiving the baptism with the Holy Spirit, I found this man awaiting me in the vestibule. He said, “I did not stand up on your invitation to-day.” I replied, “I saw you did not.” “I thought you said,” he continued, “that you only wanted those to stand who could say they had absolutely surrendered to God?” “That is what I did say,” I replied. “Well, I could not say that.” “Then you did perfectly right not to stand. I did not want you to lie to God.” “Say,” he continued, “you hit me pretty hard to-day. You said if there was anything that always comes up when you get nearest to God, that is the thing to deal with. Now there is something that always comes up when I get nearest to God. I am not going to tell you what it is. I think you know.” “Yes,” I replied. (I could smell it.) “Well, I simply wanted to say this to you.” This was on Friday afternoon. I had occasion to go to another city, and returning through that city the following Tuesday morning, the minister who had presided at the

meeting was at the station. “I wish you could have been in our Baptist ministers' meeting yesterday morning,” he said; “that man I pointed out to you from the north part of the state was present. He got up in our meeting and said, ‘Brethren, we have been all wrong about this matter,’ and then he told what he had done. He had settled his controversy with God, had given up the thing which had always come up when he got nearest to God, then he continued and said, ‘Brethren, I have received a more definite experience than I had when I was converted.’ ” Just such an experience is waiting many another, both minister and layman, just as soon as he will judge his sin, just as soon as he will put away the thing that is a matter of controversy between him and God, no matter how small the thing may seem. If anyone sincerely desires the baptism with the Holy Spirit, he should go alone with God and ask God to search him and bring to light anything in his heart or life that is displeasing to Him, and when He brings it to light, he should put it away. If after sincerely waiting on God, nothing is brought to light, then we may proceed to take the other steps. But there is no use praying, no use going to conventions, no use in reading books about the baptism with the Holy Spirit, no use in doing anything else, until we judge our sins.

3. The third step is *an open confession of our renunciation of sin and our acceptance of Jesus Christ*. After telling his hearers to repent in Acts ii. 38, Peter continues and tells them to be “baptized every one of you in the name of Jesus Christ unto the remission of your sins.” Heart repentance alone was not enough. There must be an open confession of that repentance, and God's appointed way of confession of repentance is baptism. None of those to whom Peter spoke had ever been baptized, and, of course, what Peter meant in that case was water baptism. But suppose one has already been baptized, what then? Even in that case, there must be that for which baptism stands, namely, an open confession of our renunciation of sin and our acceptance of Jesus Christ. The baptism with the Spirit is not for the secret disciple, but for the open confessed disciple. There are many doubtless to-day who are trying to be Christians in their hearts, many who really believe that they have accepted Jesus as their Saviour and their Lord and have renounced sin, but they are not willing to make an open confession of their renunciation of sin and their acceptance of Christ. Such an one cannot have the baptism with the Holy Spirit. Someone may ask, “Do not the Friends (‘Quakers’), who do not believe in water baptism, give evidence of being baptized with the Holy Spirit?” Doubtless many of them do, but this does not alter the teaching of God's Word. God doubtless condescends in many instances where people are misled as to the teaching of His Word to their ignorance, if they are sincere, but that fact does not alter His Word, and even with a member

of the congregation of Friends, who sincerely does not believe in water baptism, there must be before the blessing is received that for which baptism stands, namely, the open confession of our acceptance of Christ and of our renunciation of sin.

4. The fourth step is *absolute surrender to God*. This comes out in what has been already said, namely, that we *must accept Jesus as Lord* as well as Saviour. It is stated explicitly in Acts v. 32, "And we are His witnesses of these things; and so is also *the Holy Ghost, whom God hath given to them that obey Him*." That is the fourth step, "obey Him," obedience. But what does obedience mean? Someone will say, doing as we are told. Right, but doing how much that we are told? Not merely one thing or two things or three things or four things, but all things. The heart of obedience is in the will, the essence of obedience is the surrender of the will to God. It is going to God our heavenly Father and saying, "Heavenly Father, here I am. I am Thy property. Thou hast bought me with a price. I acknowledge Thine ownership, and surrender myself and all that I am absolutely to Thee. Send me where Thou wilt; do with me what Thou wilt; use me as Thou wilt." This is in most instances the decisive step in receiving the baptism with the Holy Spirit. In the Old Testament types it was when the whole burnt offering was laid upon the altar, nothing kept back within or without the sacrificial animal, that the fire came forth from the Holy Place where God dwelt and accepted and consumed the gift upon the altar. And so it is to-day, in the fulfillment of the type, when we lay ourselves, a whole burnt offering, upon the altar, keeping nothing within or without back, that the fire of God, the Holy Spirit, descends from the real Holy Place, heaven (of which the Most Holy Place in the tabernacle was simply a type), and accepts the gift upon the altar. When we can truly say, "My *all* is on the altar," then we shall not have long to wait for the fire. The lack of this absolute surrender is shutting many out of the blessing to-day. People turn the keys of almost every closet in their heart over to God, but there is some small closet of which they wish to keep the key themselves, and the blessing does not come.

At a convention in Washington, D. C., on the last night, I had spoken on How to Receive the Baptism with the Holy Spirit. The Spirit Himself was present in mighty power that night. The chaplain of one of the houses had said to me at the close of the meeting, "It almost seemed as if I could see the Holy Spirit in this place to-night." There were many to be dealt with. About two hours after the meeting closed, about eleven o'clock, a worker came to me and said, "Do you

see that young woman over to the right with whom Miss W—— is speaking?" "Yes." "Well, she has been dealing with her for two hours and she is in awful agony. Won't you come and see if you can help?" I went into the seat back of this woman in distress and asked her her trouble. "Oh," she said, "I came from Baltimore to receive the baptism with the Holy Spirit, and I cannot go back to Baltimore until I have received Him." "Is your will laid down?" I asked. "I am afraid not." "Will you lay it down now?" "I cannot." "Are you willing that God should lay it down for you?" "Yes." "Ask Him to do it." She bowed her head in prayer and asked God to empty her of her will, to lay it down for her, to bring it into conformity to His will, in absolute surrender to His own. When the prayer was finished, I said, "Is it laid down?" She said, "It must be. I have asked something according to His will. Yes, it is done." I said, "Ask Him for the baptism with the Holy Spirit." She bowed her head again in brief prayer and asked God to baptize her with the Holy Spirit and in a few moments looked up with peace in her heart and in her face. Why? Because she had surrendered her will. She had met the conditions and God had given the blessing.

5. The fifth step is *an intense desire for the baptism with the Holy Spirit*. Jesus says in John vii. 37-39, "If any man *thirst*, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." Here again we have *belief on Jesus* as the condition of receiving the Holy Spirit but we have also this, "If any man thirst." Doubtless when Jesus spake these words He had in mind the Old Testament promise in Isa. xliv. 3, "For I will pour water upon him that is *thirsty*, and floods upon the dry ground: I will pour *My Spirit* upon thy seed, and My blessing upon thine offspring." In both these passages thirst is the condition of receiving the Holy Spirit. What does it mean to thirst? When a man really thirsts, it seems as if every pore in his body had just one cry, "Water! Water! Water!" Apply this to the matter in question; when a man thirsts spiritually, his whole being has but one cry, "The Holy Spirit! The Holy Spirit! The Holy Spirit!" As long as one fancies he can get along somehow without the baptism with the Holy Spirit, he is not going to receive that baptism. As long as one is casting about for some new kind of church, machinery, or new style of preaching, or anything else, by which he hopes to accomplish what the Holy Spirit only can accomplish, he will not receive the baptism with the Holy Spirit. As long as one tries to find some subtle system of exegesis to read out of the New Testament what God has put into it, namely, the absolute necessity that each believer receive the baptism with the Holy Spirit as a definite experience, he is not going to receive the baptism with

the Holy Spirit. As long as a man tries to persuade himself that he has received the baptism with the Holy Spirit when he really has not, he is not going to receive the baptism with the Holy Spirit. But when one gets to the place where he sees the absolute necessity that he be baptized with the Holy Spirit as a definite experience and desires this blessing at any cost, he is far on the way towards receiving it. At a state Young Men's Christian Association Convention, where I had spoken on the Baptism with the Holy Spirit, two ministers went out of the meeting side by side. One said to the other, “That kind of teaching leads either to fanaticism or despair.” He did not attempt to show that it was unscriptural. He felt condemned and was not willing to admit his lack and seek to have it supplied, and so he tried to avoid the condemnation that came from the Word by this bright remark, “that kind of teaching leads either to fanaticism or despair.” Such a man will not receive the baptism with the Holy Spirit until he is brought to himself and acknowledges honestly his need and intensely desires to have it supplied. How different another minister of the same denomination who came to me one Sunday morning at Northfield. I was to speak that morning on How to Receive the Baptism with the Holy Spirit. He said to me, “I have come to Northfield from —— for just one purpose, to receive the baptism with the Holy Spirit, and I would rather die than go back to my church without receiving it.” I said, “My brother, you are going to receive it.” The following morning he came very early to my house. He said, “I have to go away on the early train but I came around to tell you before I went that I have received the baptism with the Holy Spirit.”

6. The sixth step *is definite prayer for the baptism with the Holy Spirit*. Jesus says in Luke xi. 13, “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*.” This is very explicit. Jesus teaches us that the Holy Spirit is given in answer to definite prayer—just ask Him. There are many who tell us that we should not pray for the Holy Spirit, and they reason it out very speciously. They say that the Holy Spirit was given as an abiding gift to the church at Pentecost, and why pray for what is already given? To this the late Rev. Dr. A. J. Gordon well replied that Jesus Christ was given as an abiding gift to the world at Calvary (John iii. 16), but what was given to the world as a whole each individual in the world must appropriate to himself; and just so the Holy Spirit was given to the church as an abiding gift at Pentecost, but what was given to the church as a whole each individual in the church must appropriate to himself, and God's way of appropriation is prayer. But those who say we should not pray for the Holy Spirit go further still than this. They tell us that every

believer already has the Holy Spirit (which we have already seen is true in a sense), and why pray for what we already have? To this the very simple answer is, that it is one thing to have the Holy Spirit dwelling way back of consciousness in some hidden sanctuary of the being and something quite different, and vastly more, to have Him take possession of the whole house that He inhabits. But against all these specious arguments we place the simple word of Jesus Christ, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." It will not do to say, as has been said, that "this promise was for the time of the earth life of our Lord, and to go back to the promise of Luke xi. 13 is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit;" for we find that after Pentecost as well as before, the Holy Spirit was given to believers in answer to definite prayer. For example, we read in Acts iv. 31, R. V., "*When they had prayed*, the place was shaken wherein they were gathered together, and *they were all filled with the Holy Ghost*, and they spake the Word of God with boldness." Again in Acts viii. 15, 16, we read that when Peter and John were come down and saw the believers in Samaria they "*prayed for them that they might receive the Holy Ghost*, for *as yet He was fallen upon none of them*, only they were baptized in the name of the Lord Jesus." Again in the Epistle of Paul to the Ephesians, Paul tells the believers in Ephesus that he was praying for them that they might be strengthened with power through His Spirit (Eph. iii. 16). So right through the New Testament after Pentecost, as well as before, by specific teaching and illustrative example, we are taught that the Holy Spirit is given in answer to definite prayer. At a Christian workers' convention in Boston, a brother came to me and said, "I notice that you are on the program to speak on the Baptism with the Holy Spirit." "Yes." "I think that is the most important subject on the program. Now be sure and tell them not to pray for the Holy Spirit." I replied, "My brother, I will be sure and not tell them that: for Jesus says, 'How much more shall your heavenly Father give the Holy Spirit to them that ask Him?' " "Yes, but that was before Pentecost." "How about Acts iv. 31, R. V., was that before Pentecost or after?" He said, "It was certainly after." "Well," I said, "take it and read it." "And when they had prayed, the place where they were gathered together was shaken, and they were all filled with the Holy Ghost and spake the Word of God with boldness." "How about Acts viii. 15, 16, was that before Pentecost or after?" "Certainly, it was after." "Take it and read it." "Who when they were come down prayed for them that they might receive the Holy Spirit, for as yet He was fallen on none of them, only they were baptized in the name of Jesus." He had nothing more to say. What was there more to say? But with me, it is not a matter of mere exegesis, that the Holy Spirit is given in answer to

definite prayer. It is a matter of personal and indubitable experience. I know just as well that God gives the Holy Spirit in answer to prayer as I know that water quenches thirst and food satisfies hunger. In my first experience of being baptized with the Holy Spirit, it was while I waited upon God in prayer that I was thus baptized. Since then time and again as I have waited on God in prayer, I have been definitely filled with the Holy Spirit. Often as I have knelt in prayer with others, as we prayed the Holy Spirit has fallen upon us just as perceptibly as the rain ever fell upon and fructified the earth. I shall never forget one experience in our church in Chicago. We were holding a noon prayer-meeting of the ministers at the Y. M. C. A. Auditorium, preparatory to an expected visit to Chicago of Mr. Moody. At one of these meetings a minister sprang to his feet and said, “What we need in Chicago is an all-night meeting of the ministers.” “Very well,” I said. “If you will come up to Chicago Avenue Church Friday night at ten o'clock, we will have a prayer-meeting and if God keeps us all night, we will stay all night.” At ten o'clock on Friday night four or five hundred people gathered in the lecture-rooms of the Chicago Avenue Church. They were not all ministers. They were not all men. Satan made a mighty attempt to ruin the meeting. First of all three men got down by the door and knelt down by chairs and pounded and shouted until some of our heads seemed almost splitting, and some felt they must retire from the meeting; and when a brother went to expostulate with them and urge them that things be done decently and in order, they swore at the brother who made the protest. Still later a man sprang up in the middle of the room and announced that he was Elijah. The poor man was insane. But these things were distracting, and there was more or less of confusion until nearly midnight, and some thought they would go home. But it is a poor meeting that the devil can spoil, and some of us were there for a blessing and determined to remain until we received it. About midnight God gave us complete victory over all the discordant elements. Then for two hours there was such praying as I have rarely heard in my life. A little after two o'clock in the morning a sudden hush fell upon the whole gathering; we were all on our knees at the time. No one could speak; no one could pray, no one could sing; all you could hear was the subdued sobbing of joy, unspeakable and full of glory. The very air seemed tremulous with the presence of the Spirit of God. It was now Saturday morning. The following morning, one of my deacons came to me and said, with bated breath, “Brother Torrey, I shall never forget yesterday morning until the latest day of my life.” But it was not by any means all emotion. There was solid reality that could be tested by practical tests. A man went out of that meeting in the early morning hours, took a train for Missouri. When he had transacted his business in the town that he visited, he asked the proprietor of the hotel if there

was any meeting going on in the town at the time. He said, “Yes, there is a protracted meeting going on at the Cumberland Presbyterian Church.” The man was himself a Cumberland Presbyterian. He went to the church and when the meeting was opened he arose in his place and asked the minister if he could speak. Permission was granted, and with the power of the Holy Spirit upon him, he so spoke that fifty-eight or fifty-nine persons professed to accept Christ on the spot. A young man went out of the meeting in the early morning hours and took a train for a city in Wisconsin, and I soon received word from that city that thirty-eight young men and boys had been converted while he spoke. Another young man, one of our students in the Institute, went to another part of Wisconsin, and soon I began to receive letters from ministers in that neighbourhood inquiring about him and telling how he had gone into the school-houses and churches and Soldiers' Home and how there were conversions wherever he spoke. In the days that followed men and women from that meeting went out over the earth and I doubt if there was any country that I visited in my tour around the world, Japan, China, Australia, New Zealand, India, etc., in which I did not find someone who had gone out from that meeting with the power of God upon them. For me to doubt that God fills men with the Holy Spirit in answer to prayer would be thoroughly unscientific and irrational. I know He does. And in a matter like this, I would rather have one ounce of believing experience than ten tons of unbelieving exegesis.

7. The seventh and last step is *faith*. We read in Mark xi. 24, “Therefore I say unto you, What things soever ye desire, when ye pray, *believe that ye receive them* and ye shall have them.” No matter how definite God's promises are, we only realize these promises experimentally when we believe. For example we read in James i. 5, R. V., “But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.” Now that promise is as positive as a promise can be but we read in the following verses, “But let him *ask in faith nothing doubting*: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.” The baptism with the Spirit, as we have already seen, is for those believers in Christ, who have put away all sin and surrendered absolutely to God, who ask for it, but even though we ask there will be no receiving if we do not believe. There are many who have met the other conditions of receiving the baptism with the Holy Spirit and yet do not receive, simply because they do not believe. They do not expect to receive and they do not receive. But there is a faith that goes beyond expectation, a faith that puts out its hand and takes what it

asks on the spot. This comes out in the Revised Version of Mark xi. 24, "Therefore I say unto you, All things whatsoever ye pray and ask for, *believe that ye have received them* and ye *shall have* them." When we pray for the baptism with the Holy Spirit we should believe that we have received (that is that God has granted our prayer and therefore it is ours) and then we shall have the actual experience of that which we have asked. When the Revised Version came out, I was greatly puzzled about the rendering of Mark xi. 24. I had begun at the beginning of the New Testament and gone right through comparing the Authorized Version with the Revised and comparing both with the best Greek text, but when I reached this passage, I was greatly puzzled. I read the Authorized Version, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them," and that seemed plain enough. Then I turned to the Revised Version and read, "All things whatsoever ye pray and ask for believe that *ye have received* them and ye *shall have* them." And I said to myself, "What a confusion of the tenses. Believe that ye have already received (past), and ye shall have afterwards (future). What nonsense." Then I turned to my Greek Testament and I found whether sense or nonsense, the Revised Version was the correct rendering of the Greek, but what it meant I did not know for years. But one time I was studying and expounding to my church the First Epistle of John. I came to the fifth chapter, the fourteenth and fifteenth verses (R. V.) and I read, "And this is the boldness which we have towards Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." Then I understood Mark xi. 24. Do you see it? If not, let me explain it a little further. When we come to God in prayer, the first question to ask is, Is that which I have asked of God according to His will? If it is promised in His Word, of course, we know it is according to His will. Then we can say with 1 John v. 14, I have asked something according to His will and I know He hears me. Then we can go further and say with the fifteenth verse, Because I know He hears what I ask, I know I have the petition which I asked of Him. I may not have it in actual possession but I know it is mine because I have asked something according to His will and He has heard me and granted that which I have asked, and what I thus believe I have received because the Word of God says so, I shall afterwards have in actual experience. Now apply this to the matter before us. When I ask for the baptism with the Holy Spirit, I have asked something according to His will, for Luke xi. 13 and Acts ii. 39 say so, therefore I know my prayer is heard, and still further I know because the prayer is heard that I have the petition which I have asked of Him, *i. e.*, I know I have the baptism with the Holy Spirit. I may not feel it yet but I have received, and what I

thus count mine resting upon the naked word of God, I shall afterwards have in actual experience. Some years ago I went to the students' conference at Lake Geneva, Wisconsin, with Mr. F. B. Meyer, of London. Mr. Meyer spoke that night on the Baptism with the Holy Spirit. At the conclusion of his address, he said, “If any of you wish to speak with Mr. Torrey or myself after the meeting is over, we will stay and speak with you.” A young man came to me who had just graduated from one of the Illinois colleges. He said, “I heard of this blessing thirty days ago and have been praying for it ever since but do not receive. What is the trouble?” “Is your will laid down?” I asked. “No,” he said, “I am afraid it is not.” “Then,” I said, “there is no use praying until your will is laid down. Will you lay down your will?” He said, “I cannot.” “Are you willing that God should lay it down for you?” “I am.” “Let us kneel and ask Him to do it.” We knelt side by side and I placed my Bible open at 1 John v. 14, 15 on the chair before him. He asked God to lay down his will for him and empty him of his self-will and to bring his will into conformity with the will of God. When he had finished the prayer, I said, “Is it done?” He said, “It must be. I have asked something according to His will and I know He hears me and I know I have the petition I have asked. Yes, my will is laid down.” “What is it you desire?” “The baptism with the Holy Spirit.” “Ask for it.” Looking up to God he said, “Heavenly Father, baptize me with the Holy Spirit now.” “Did you get what you asked?” I asked. “I don't feel it,” he replied. “That is not what I asked you,” I said. “Read the verse before you,” and he read, “This is the boldness which we have towards Him that if we ask anything according to His will He heareth us.” “What do you know?” I asked. He said, “I know if I ask anything according to His will He hears me.” “What did you ask?” “I asked for the baptism with the Holy Spirit.” “Is that according to His will?” “Yes, Acts ii. 39 says so.” “What do you know then?” “I know He has heard me.” “Read on.” “And if we know that if He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.” “What do you know?” I asked. “I know I have the petition I asked of Him.” “What was the petition you asked of Him?” “The baptism with the Holy Spirit.” “What do you know?” “I know I have the baptism with the Holy Spirit. I don't feel it, but God says so.” We arose from our knees and after a short conversation separated. I left Lake Geneva the next morning, but returned in a few days. I met the young man and asked if he had really received the baptism with the Holy Spirit. He did not need to answer. His face told the story, but he did answer. He went into a theological seminary the following autumn, was given a church his junior year in the seminary, had conversions from the outset, and the next year on the Day of Prayer for Colleges, largely through his influence there came a mighty outpouring of the Spirit upon the seminary of

which the president of the seminary wrote to a denominational paper, that it was a veritable Pentecost, and it all came through this young man who received the baptism with the Holy Spirit through simple faith in the Word of God. Anyone who will accept Jesus as their Saviour and their Lord, put away all sin out of their life, publicly confess their renunciation of sin and acceptance of Jesus Christ, surrender absolutely to God, and ask God for the baptism with the Holy Spirit, and take it by simple faith in the naked Word of God, can receive the baptism with the Holy Spirit right now. There are some who so emphasize the matter of absolute surrender that they ignore, or even deny, the necessity of prayer. It is always unfortunate when one so emphasizes one side of truth that he loses sight of another side which may be equally important. In this way, many lose the blessing which God has provided for them.

The seven steps given above lead with absolute certainty into the blessing. But several questions arise:

1. *Must we not wait until we know we have received the baptism with the Holy Spirit before we take up Christian work?* Yes, but how shall we know? There are two ways of knowing anything in the Christian life. First, by the Word of God; second, by experience or feeling. God's order is to know things first of all by the Word of God. How one may know by the Word of God that they have received the baptism with the Holy Spirit has just been told. We have a right when we have met the conditions and have definitely asked for the baptism with the Holy Spirit to say, “It is mine,” and to get up and go on in our work leaving the matter of experience to God's time and place. We get assurance that we have received the baptism with the Holy Spirit in precisely the same way that we get assurance of our salvation. When an inquirer comes to you, whom you have reason to believe really has received Jesus but who lacks assurance, what do you do with him? Do you tell him to kneel down and pray until he gets assurance? Not if you know how to deal with a soul. You know that true assurance comes through the Word of God, that it is through what is “written” that we are to know that we have eternal life (1 John v. 13). So you take the inquirer to the written Word. For example, you take him to John iii. 36. You tell him to read it. He reads, “He that believeth on the Son hath everlasting life.” You ask him, “Who has everlasting life?” He replies from the passage before him, “He that believeth on the Son.” “How many who believe on the Son have everlasting life?” “Every one that believes on the Son.” “Do you know this to be true?” “Yes.” “Why?” “Because God says so.” “What does God say?” “God says, ‘He that believeth on the Son hath everlasting life.’ ” “Do you believe on the Son?” “Yes.” “What have you

then?" He ought to say, "Everlasting life," but quite likely he will not. He may say, "I wish I had everlasting life." You point him again to the verse and by questions bring out what it says, and you hold him to it until he sees that he has everlasting life; sees that he has everlasting life simply because God says so. After he has assurance on the ground of the Word, he will have assurance by personal experience, by the testimony of the Spirit in his heart. Now you should deal with yourself in precisely the same way about the baptism with the Holy Spirit. Hold yourself to the word found in 1 John v. 14, 15, and know that you have the baptism with the Spirit simply because God says so in His Word, whether you feel it or not. Afterwards you will know it by experience. God's order is always: first, His Word; second, belief in His Word; third, experience, or feeling. We desire to change God's order, and have first, His Word, then feeling, then we will believe. But God demands that we believe on His naked Word. "Abraham *believed God* and it was accounted to him for righteousness" (Gal. iii. 6; cf. Gen. xv. 6). Abraham had as yet no feeling in his body of new life and power. He just believed God and feeling came afterwards. God demands of us to-day, as He did Abraham of old, that we simply take Him at His Word and count the thing ours which He has promised, simply because He has promised it. Afterwards we get the feeling and the realization of that which He has promised.

2. The second question that some will ask is, "*Will there be no manifestation of the baptism with the Spirit which we receive?* Will everything be just as it was before, and if it will, where is the reality and use of the baptism?" Yes, there will be manifestation, very definite manifestation, but bear in mind *what the character* of the manifestation will be, *and when* the manifestation is to be expected. When is the manifestation to be expected? After we believe. After we have received on simple faith in the naked Word of God. And what will be the character of the manifestation? Here many go astray. They have read the wonderful experiences of Charles G. Finney, John Wesley, D. L. Moody and others. These men tell us that when they were baptized with the Holy Spirit they had wonderful sensations. Finney, for example, describes it as like great waves of electricity sweeping over him, so that he was compelled to ask God to withhold His hand, lest he die on the spot. Mr. Moody, on rare occasions, described a similar experience. That these men had such experiences, I do not for a moment question. The word of such men as Charles G. Finney, D. L. Moody and others is to be believed, and there is another reason why I cannot question the reality of these experiences, but while these men doubtless had these experiences, there is not a passage in the Bible that describes such an experience. I am inclined to think the Apostles had them, but if they had, they

kept them to themselves and it is well that they did, for if they had put them on record, that is what we would be looking for to-day. But what are the manifestations that actually occurred in the case of the Apostles and the early disciples? New power in the Lord's work. We read at Pentecost that they were all filled with the Holy Ghost and *began to speak with other tongues as the Spirit gave them utterance* (Acts ii. 4). Similar accounts are given of what occurred in the household of Cornelius and what occurred in Ephesus. All we read in the case of the Apostle Paul is that Ananias came in and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Then Ananias baptized him, and the next thing we read is that Paul went straight down to the synagogue and preached Christ so mightily in the power of the Spirit that he "confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts ix. 17-22). So right *through the New Testament, the manifestation that we are taught to expect, and the manifestation that actually occurred was new power in Christian work*, and that is the manifestation that we may expect to-day and we need not look too carefully for that. The thing for us to do is to claim God's promise and let God take care of the mode of manifestation.

3. The third question that will arise with some is, *May we not have to wait for the baptism with the Holy Spirit?* Did not the Apostles have to wait ten days, and may we not have to wait ten days or even more? No, there is no necessity that we wait. We are told distinctly in the Bible why the Apostles had to wait ten days. In Acts ii. 1, we read, "And when the day of Pentecost was fully come" (literally "When the day of Pentecost was being fulfilled," R. V., margin). Way back in the Old Testament types, and back of that in the eternal counsels of God, the day of Pentecost was set for the coming of the Holy Spirit and the gathering of the church, and the Holy Spirit could not be given until the day of Pentecost was fully come, therefore the Apostles had to wait until the day of Pentecost was fulfilled, but there was no waiting after Pentecost. There was no waiting for example in Acts iv. 31; scarcely had they finished the prayer when the place where they were gathered together was shaken and "they were all filled with the Holy Ghost." There was no waiting in the household of Cornelius. They were listening to their first Gospel sermon and Peter said as the climax of his argument "to Him (that is Jesus) bear all the prophets witness that through His name every one that believeth on Him shall receive remission of sins" (R. V.), and no sooner had Peter spoken these words than they believed and "the Holy Ghost fell on them which heard the word." There was no waiting in Samaria

after Peter and John came down and told them about the baptism with the Holy Spirit and prayed with them. There was no waiting in Ephesus after Paul came and told them that there was not only the baptism of John unto repentance, but the baptism of Jesus in the Holy Spirit. It is true that they had been waiting some time until then, but it was simply because they did not know that there was such a baptism for them. And many may wait to-day because they do not know that there is the baptism with the Spirit for them, or they may have to wait because they are not resting in the finished work of Christ, or because they have not put away sin, or because they have not surrendered fully to God, or because they will not definitely ask and believe and take; but the reason for the waiting is not in God, it is in ourselves. Anyone who will, can lay this book down at this point, take the steps which have been stated and immediately receive the baptism with the Holy Spirit. I would not say a word to dissuade men from spending much time in waiting upon God in prayer for "They that wait upon the Lord shall renew their strength" (Isa. xl. 31). There are few of us indeed in these days who spend as many hours as we should in waiting upon God. The writer can bear joyful testimony to the manifest outpourings of the Spirit that have come time and again as he has waited upon God through the hours of the night with believing brethren, but the point I would emphasize is that the baptism with the Holy Spirit may be had at once. The Bible proves this; experience proves it. There are many waiting for feeling who ought to be claiming by faith. In these days we hear of many who say they are "waiting for their Pentecost"; some have been waiting weeks, some have been waiting months, some have been waiting years. This is not Scriptural and it is dishonouring to God. These brethren have an unscriptural view of what constitutes Pentecost. They have fixed it in their minds that certain manifestations are to occur and as these particular manifestations, which they themselves have prescribed, do not come, they think they have not received the Holy Spirit. There are many who have been led into the error, already confuted in this book, that the baptism with the Holy Spirit always manifests itself in the gift of tongues. They have not received the gift of tongues and therefore they conclude that they have not received the baptism with the Holy Spirit. But as already seen, one may receive the baptism with the Holy Spirit and not receive the gift of tongues. Others still are waiting for some ecstatic feeling. We do not need to wait at all. We may meet the conditions, we may claim the blessing at once on the ground of God's sure Word. There was a time in the writer's ministry when he was led to say that he would never enter his pulpit again until he had been definitely baptized with the Holy Spirit and knew it, or until God in some way told him to go. I shut myself up in my study and day by day waited upon God for the baptism with the Holy Spirit. It was a time of

struggle. The thought would arise, “Suppose you do not receive the baptism with the Holy Spirit before Sunday. How it will look for you to refuse to go into your pulpit,” but I held fast to my resolution. I had a more or less definite thought in my mind of what might happen when I was baptized with the Holy Spirit, but it did not come that way at all. One morning as I waited upon God, one of the quietest and calmest moments of my life, it was just as if God said to me, “The blessing is yours. Now go and preach.” If I had known my Bible then as I know it now, I might have heard that voice the very first day speaking to me through the Word, but I did not know it and God in His infinite condescension, looking upon my weakness, spoke it directly to my heart. There was no particular ecstasy or emotion, simply the calm assurance that the blessing was mine. I went into my work and God manifested His power in that work. Some time passed, I do not remember just how long, and I was sitting in that same study. I do not remember that I was thinking about this subject at all, but suddenly it was just as if I had been knocked out of my chair on to the floor, and I lay upon my face crying, “Glory to God! Glory to God!” I could not stop. Some power, not my own, had taken possession of my lips and my whole person. The writer is not of an excitable, hysterical or even emotional temperament, but I lost control of myself absolutely. I had never shouted before in my life, but I could not stop. When after a while I got control of myself, I went to my wife and told her what had happened. I tell this experience, not to magnify it, but to say that the time when this wonderful experience (which I cannot really fully describe) came was not the moment when I was baptized with the Holy Spirit. The moment when I was baptized with the Holy Spirit was in that calm hour when God said, “It is yours. Now go and preach.”

There is an afternoon that I shall never forget. It was the eighth day of July, 1894. It was at the Northfield Students' Convention. I had spoken that morning in the church on How to Receive the Baptism with the Holy Spirit. As I drew to a close, I took out my watch and noticed that it was exactly twelve o'clock. Mr. Moody had invited us to go up on the mountain that afternoon at three o'clock to wait upon God for the baptism with the Holy Spirit. As I looked at my watch, I said, “Gentlemen, it is exactly twelve o'clock. Mr. Moody has invited us to go up on the mountain at three o'clock to wait upon God for the baptism with the Holy Spirit. It is three hours until three o'clock. Some of you cannot wait three hours, nor do you need to wait. Go to your tent, go to your room in the hotel or in the buildings, go out into the woods, go anywhere, where you can get alone with God, meet the conditions of the baptism with the Holy Spirit and claim it at once.” At three o'clock we gathered in front of Mr. Moody's mother's house; four

hundred and fifty-six of us in all, all men from the eastern colleges. (I know the number because Mr. Paul Moody counted us as we passed through the gates down into the lots.) We commenced to climb the mountainside. After we had gone some distance, Mr. Moody said, “I do not think we need to go further. Let us stop here.” We sat down and Mr. Moody said, “Have any of you anything to say?” One after another, perhaps seventy-five men, arose and said words to this effect, “I could not wait until three o'clock. I have been alone with God and I have received the baptism with the Holy Spirit.” Then Mr. Moody said, “I can see no reason why we should not kneel right down here now and ask God that the Holy Spirit may fall on us as definitely as He fell on the Apostles at Pentecost. Let us pray.” We knelt down on the ground; some of us lay on our faces on the pine-needles. As we had gone up the mountainside, a cloud had been gathering over the mountain, and as we began to pray the cloud broke and the rain-drops began to come down upon us through the overhanging pine trees, but another cloud, big with mercy, had been gathering over Northfield for ten days and our prayers seemed to pierce that cloud and the Holy Ghost fell upon us. It was a wonderful hour. There are many who will never forget it. But anyone who reads this book may have a similar hour alone by himself now. He can take the seven steps one by one and the Holy Spirit will fall upon him.

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Chapter 21. The Work of the Holy Spirit in Prophets and Apostles.

The work of the Holy Spirit in apostles and prophets is an entirely distinctive work. He imparts to apostles and prophets an especial gift for an especial purpose.

We read in 1 Cor. xii. 4, 8-11, 28, 29, R. V., "Now there are diversities of gifts, but the same Spirit.... For to one is given through the Spirit wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to *another prophecy*; and to another discerning of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each severally even as He will.... And God hath set some in the church, *first apostles*, *secondly prophets*, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues. *Are all apostles? Are all prophets?* Are all teachers? Are all workers of miracles? Have all gifts of healings? Do all speak with tongues? Do all interpret?" It is evident from these verses that the work of the Holy Spirit in apostles and prophets is of a distinctive character.

The doctrine is becoming very common and very popular in our day that the work of the Holy Spirit in preachers and teachers and in ordinary believers, illuminating them and guiding them into the truth and opening their minds to understand the Word of God is the same in kind and differs only in degree from the work of the Holy Spirit in prophets and apostles. It is evident from the passage just cited that this doctrine is thoroughly unscriptural and untrue. It overlooks the fact so clearly stated and carefully elucidated that while there is "the same Spirit" there are "diversities of gifts" "diversities of administrations" "diversities of workings" (1 Cor. xii. 4-6) and that "not all are prophets" and "not all are apostles" (1 Cor. xii. 29). A very scholarly and brilliant preacher seeking to minimize the difference between the work of the Holy Spirit in apostles and prophets and His work in other men calls attention to the fact that the Bible says that Bezaleel was to be "filled with the Spirit of God" to devise the work of the tabernacle (Ex. xxxi. 1-11). He gives this as a proof that the inspiration of the prophet does not differ from the inspiration of the artist or architect, but in doing this, he loses sight of the fact that the tabernacle was to be built after the "pattern shown to Moses in the Mount" (Ex. xxv. 9, 40) and that therefore it was itself a prophecy and an exposition of the truth of God. It was not mere architecture. It

was the Word of God done into wood, gold, silver, brass, cloth, skin, etc. And Bezaleel needed as much special inspiration to reveal the truth in wood, gold, silver, brass, etc., as the apostle or prophet needs it to reveal the Word of God with pen and ink on parchment. There is much reasoning in these days about inspiration that appears at first sight very learned, but that will not bear much rigid scrutiny or candid comparison with the exact statements of the Word of God. There is nothing in the Bible more inspired than the tabernacle, and if the Destructive Critics would study it more, they would give up their ingenious but untenable theories as to the composite structure of the Pentateuch.

2. *Truth hidden from man for ages and which they had not discovered and could not discover by the unaided processes of human reasoning has been revealed to apostles and prophets in the Spirit.*

We read in Eph. iii. 3-5, R. V., "*By revelation* was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, *as it hath now been revealed unto His holy Apostles and prophets in the Spirit*." The Bible contains truth that men had never discovered before the Bible stated it. It contains truth that men never could have discovered if left to themselves. Our heavenly Father, in great grace, has revealed this truth to us His children *through* His servants, *the apostles and the prophets*. The Holy Spirit is the agent of this revelation. There are many who tell us to-day that we should test the statements of Scripture by the conclusions of human reasoning or by the "Christian consciousness." The folly of all this is evident when we bear in mind that the revelation of God transcends human reasoning, and that any consciousness that is not the product of the study and absorption of Bible truth is not really a Christian consciousness. The fact that the Bible does contain truth that man never had discovered we know not merely because it is so stated in the Scriptures, but we know it also as a matter of fact. There is not one of the most distinctive and precious doctrines taught in the Bible that men have ever discovered apart from the Bible. If our consciousness differs from the statements of this Book, which is so plainly God's Book, it is not yet fully Christian and the thing to do is not to try to pull God's revelation down to the level of our consciousness but to tone our consciousness up to the level of God's Word.

3. *The revelation made to the prophets was independent of their own thinking. It was made to them by the Spirit of Christ which was in them. And was a subject*

of inquiry to their own mind as to its meaning. It was not their own thought, but His.

We read in 1 Peter i. 10, 11, 12, R. V., "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: *searching what time or what manner of time the Spirit of Christ which was in them did point unto,* when it (He) testified beforehand the sufferings of Christ, and the glories that should follow them. *To whom it was revealed,* that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the Gospel unto you *by the Holy Ghost* sent forth from heaven; which things angels desire to look into." These words make it plain that a Person in the prophets, and independent of the prophets, and that Person the Holy Spirit, revealed truth which was independent of their own thinking, which they did not altogether understand themselves, and regarding which it was necessary that they make diligent search and study. Another Person than themselves was thinking and speaking and they were seeking to comprehend what He said.

4. *No prophet's utterance was of the prophet's own will, but he spoke from God, and the prophet was carried along in his utterance by the Holy Spirit.*

We read in 2 Peter i. 21, R. V., "For *no prophecy ever came by the will of man*: but men spake *from God, being moved by the Holy Ghost*." Clearly then, the prophet was simply an instrument in the hands of another, as the Spirit of God carried him along, so he spoke.

5. *It was the Holy Spirit who spoke in the prophetic utterances. It was His word that was upon the prophet's tongue.*

We read in Heb. iii. 7, "Wherefore *as the Holy Ghost saith,* To-day if ye will hear His voice." Again we read in Heb. x. 15, 16, "Whereof *the Holy Ghost also is a witness* to us: for *after that He had said* before, This is the covenant that I will make with them after those days, saith the Lord. I will put My laws into their hearts, and in their minds will I write them."

We read again in Acts xxviii. 25, R. V., "And when they agreed not among themselves, they departed, after that Paul had spoken the word, '*Well spake the Holy Ghost* by Isaiah the prophet unto your fathers saying, etc.' " Still again we

read in 2 Sam. xxiii. 2, R. V., "The *Spirit of the Lord spake by me,* and *His word* was upon my tongue." Over and over again in these passages we are told that it was the Holy Spirit who was the speaker in the prophetic utterances and that it was His word, not theirs, that was upon the prophet's tongue. The prophet was simply the mouth by which the Holy Spirit spoke. As a man, that is except as the Spirit taught him and used him, the prophet might be as fallible as other men are but when the Spirit was upon him and he was taken up and borne along by the Holy Spirit, he was infallible in his teachings; for his teachings in that case were not his own, but the teachings of the Holy Spirit. When thus borne along by the Holy Spirit it was God who was speaking and not the prophet. For example, there can be little doubt that Paul had many mistaken notions about many things but when he taught as an Apostle in the Spirit's power, he was infallible—or rather the Spirit, who taught through him was infallible and the consequent teaching was infallible—as infallible as God Himself. We do well therefore to carefully distinguish what Paul may have thought as a man and what he actually did teach as an Apostle. In the Bible we have the record of what he taught as an Apostle. There are those who think that in 1 Cor. vii. 6, 25, "But I speak this by permission, not of commandment ... yet I give my judgment as one that hath obtained mercy of the Lord," Paul admits that he was not sure in this case that he had the word of the Lord. If this be the true interpretation of the passage (which is more than doubtful) we see how careful Paul was when he was not sure to note the fact and this gives us additional certainty in all other passages. It is sometimes said that Paul taught in his early ministry that the Lord would return during his lifetime, and that in this he was, of course, mistaken. But Paul never taught anywhere that the Lord would return in his lifetime. It is true he says in 1 Thess. iv. 17, "*Then we which are alive and remain,* shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord." As he was still living when he wrote the words, he naturally and properly did not include himself with those who had already fallen asleep in speaking of the Lord's return. But this is not to assert that he would remain alive until the Lord came. Quite probably at this period of his ministry he entertained the hope that he might remain alive and consequently lived in an attitude of expectancy, but the attitude of expectancy is the true attitude in all ages for each believer. It is quite probable that Paul expected that he would be alive to the coming of the Lord, but if he did so expect, he did not so teach. The Holy Spirit kept him from this as from all other errors in his teachings.

6. *The Holy Spirit in the Apostle taught not only the thought (or "concept") but the words in which the thought was to he expressed.* We read in 1 Cor. ii. 13, A.

R. V., “Which things also we speak not *in words* which man's wisdom teacheth, but which the Spirit teacheth combining spiritual things with *spiritual words*.” This passage clearly teaches that the words, as well as the thought, were chosen and taught by the Holy Spirit. This is also a necessary inference from the fact that thought is conveyed from mind to mind by words and it is the words which express the thought, and if the words were imperfect, the thought expressed in these words would necessarily be imperfect and to that extent be untrue. Nothing could be plainer than Paul's statement “*in words* which the Spirit teacheth.” The Holy Spirit has Himself anticipated all the modern ingenious and wholly unbiblical and false theories regarding His own work in the Apostles. The more carefully and minutely we study *the wording* of the statements of this wonderful Book, the more we will become convinced of the marvelous accuracy of the words used to express the thought. Very often the solution of an apparent difficulty is found in studying the exact words used. The accuracy, precision and inerrancy of the exact words used is amazing. To the superficial student, the doctrine of verbal inspiration may appear questionable or even absurd; any regenerated and Spirit-taught man, who *ponders the words* of the Scripture day after day and year after year, will become convinced that the wisdom of God is in the very words, as well as in the thought which the words endeavour to convey. A change of a word, or letter, or a tense, or case, or number, in many instances would land us into contradiction or untruth, but taking *the words exactly* as written, difficulties disappear and truth shines forth. The Divine origin of nature shines forth more clearly in the use of a microscope as we see the perfection of form and adaptation of means to end of the minutest particles of matter. In a similar manner, the Divine origin of the Bible shines forth more clearly under the microscope as we notice the perfection with which the turn of a word reveals the absolute thought of God.

But someone may ask, “If the Holy Spirit is the author of the words of Scripture, how do we account for variations in style and diction? How do we explain for instance that Paul always used Pauline language and John Johannean language, etc.?” The answer to this is very simple. If we could not account at all for this fact, it would have but little weight against the explicit statement of God's Word with anyone who is humble enough and wise enough to recognize that there are a great many things which he cannot account for at all which could be easily accounted for if he knew more. But these variations are easily accounted for. The Holy Spirit is quite wise enough and has quite facility enough in the use of language in revealing truth to and through any given individual, to use words, phrases and forms of expression and idioms in that person's vocabulary and

forms of thought, and to make use of that person's peculiar individuality. Indeed, it is a mark of the Divine wisdom of this Book that the same truth is expressed with absolute accuracy in such widely variant forms of expression.

7. *The utterances of the Apostles and the prophets were the Word of God. When we read these words, we are listening not to the voice of man, but to the voice of God.*

We read in Mark vii. 13, “Making *the word of God* of none effect, through your tradition, which ye have delivered; and many such like things do ye.” Jesus had been setting the law given through Moses over against the Pharisaic traditions, and in doing this, He expressly says in this passage that the law given through Moses was “*the word of God*.” In 2 Sam. xxiii. 2, we read, “The Spirit of the Lord spake by me, and *His word* was in my tongue.” Here again we are told that the utterance of God's prophet was the word of God. In a similar way God says in 1 Thess. ii. 13, “For this cause also thank we God without ceasing, because, when ye *received the word of God which ye heard of us*, ye received it not as the word of men, but as it is *in truth, the word of God*, which effectually worketh also in you that believe.” Here Paul declares that the word which he spoke, taught by the Spirit of God, was *the very word of God*.

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Chapter 22. The Work of the Holy Spirit In Jesus Christ.

Jesus Christ Himself is the one perfect manifestation in history of the complete work of the Holy Spirit in man.

1. *Jesus Christ was begotten of the Holy Spirit.* We read in Luke i. 35, R. V., "And the angel answered and said unto her, The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God." As we have already seen, in regeneration the believer is begotten of God, but Jesus Christ was begotten of God in His original generation. He is the only begotten Son of God (John iii. 16). It was entirely by the Spirit's power working in Mary that the Son of God was formed within her. The regenerated man has a carnal nature received from his earthly father and a new nature imparted by God. Jesus Christ had only the one holy nature, that which in man is called the new nature. Nevertheless, He was a real man as He had a human mother.

2. *Jesus Christ led a holy and spotless life and offered Himself without spot to God through the working of the Holy Spirit.* We read in Heb. ix. 14, "How much more shall the blood of Christ, who *through the eternal Spirit offered Himself without spot to God*, purge your conscience from dead works to serve the living God." Jesus Christ met and overcame temptations as other men may meet and overcome them, in the power of the Holy Spirit. He was tempted and suffered through temptation (Heb. iii. 18), He was tempted in all points like as we are (Heb. iv. 15), but never once in any way did He yield to temptation. He was tempted entirely apart from sin (Heb. iv. 15), but He won His victories in a way that is open for all of us to win victory, in the power of the Holy Spirit.

3. *Jesus Christ was anointed and fitted for service by the Holy Spirit.* We read in Acts x. 38, "How God anointed Jesus of Nazareth *with the Holy Ghost and with power*: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." In a prophetic vision of the coming Messiah in the Old Testament we read in Isa. lxi. 1, "*The Spirit of the Lord God is upon me*, because the LORD hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." In Luke's record of the earthly life of our Lord in Luke iv. 14, we read "And Jesus returned *in the power of the Spirit* into Galilee, and there went out a fame of Him through all the

region round about." In a similar way Jesus said of Himself when speaking in the synagogue in Nazareth, "*The Spirit* of the Lord is upon Me, because He hath anointed Me to preach good tidings unto the poor; He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke iv. 18, 19, R. V.). All these passages contain the one lesson, that it was by the especial anointing with the Holy Spirit that Jesus Christ was qualified for the service to which God had called Him. As He stood in the Jordan after His baptism, "The Holy Ghost descended in a bodily shape like a dove upon Him," and it was then and there that He was anointed with the Holy Spirit, baptized with the Holy Spirit, and equipped for the service that lay before Him. Jesus Christ received His equipment for service in the same way that we receive ours by a definite baptism with the Holy Spirit.

4. *Jesus Christ was led by the Holy Spirit in His movements here upon earth.* We read in Luke iv. 1, R. V., "And Jesus full of the Holy Ghost returned from Jordan and *was led by the Spirit* in the wilderness." Living as a man here upon earth and setting an example for us, each step of His life was under the Holy Spirit's guidance.

5. *Jesus Christ was taught by the Spirit who rested upon Him. The Spirit of God was the source of His wisdom in the days of His flesh.* In the Old Testament prophecy of the coming Messiah we read in Isa. xi. 2, 3, "*And the Spirit of the LORD shall rest upon Him*, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. And shall make Him of quick understanding in the fear of the LORD: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears." Further on in Isa. xlii. 1, R. V., we read, "Behold My servant, whom I uphold; My chosen in whom My soul delighteth; *I have put My Spirit upon Him*; He shall bring forth judgment to the Gentiles, etc." Matthew tells us in Matt. xii. 17, 18, that this prophecy was fulfilled in Jesus of Nazareth.

6. *The Holy Spirit abode upon Jesus in all His fullness and the words He spoke in consequence were the very words of God.* We read in John iii. 34, R. V., "For He whom God hath sent *speaketh the words of God*: for He giveth not the Spirit by measure."

7. *After His resurrection, Jesus Christ gave commandment unto His Apostles whom He had chosen through the Holy Spirit.* We read in Acts i. 2, "Until the

day in which He was taken up, after that He *through the Holy Ghost had given commandment* unto the Apostles whom He had chosen." This relates to the time after His resurrection and so we see Jesus still working in the power of the Holy Spirit even after His resurrection from the dead.

8. *Jesus Christ wrought His miracles here on earth in the power of the Holy Spirit.* In Matt. xii. 28, we read, "I cast out devils by the power of the Spirit of God." It is through the Spirit that miracle working power was given to some in the church after our Lord's departure from this earth (1 Cor. xii. 9, 10), and in the power of the same Spirit, Jesus Christ wrought His miracles.

9. *It was by the power of the Holy Spirit that Jesus Christ was raised from the dead.* We read in Rom. viii. 11, "But if the Spirit of *Him that raised up Jesus from the dead* dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The same Spirit who is to quicken our mortal bodies and is to raise us up in some future day raised up Jesus.

Several things are plainly evident from this study of the work of the Holy Spirit in Jesus Christ:

First of all, we see the completeness of His humanity. He lived and He thought, He worked, He taught, He conquered sin and won victories for God in the power of that very same Spirit whom it is our privilege also to have.

In the second place, we see our own utter dependence upon the Holy Spirit. If it was in the power of the Holy Spirit that Jesus Christ, the only begotten Son of God, lived and worked, achieved and triumphed, how much more dependent are we upon Him at every turn of life and in every phase of service and every experience of conflict with Satan and sin.

The third thing that is evident is the wondrous world of privilege, blessing and victory and conquest that is open to us. The same Spirit by which Jesus was originally begotten, is at our disposal for us to be begotten again of Him. The same Spirit by which Jesus offered Himself without spot to God is at our disposal that we also may offer ourselves without spot to Him. The same Spirit by which Jesus was anointed for service is at our disposal that we may be anointed for service. The same Spirit who led Jesus Christ in His movements here on earth is ready to lead us to-day. The same Spirit who taught Jesus and

imparted to Him wisdom and understanding, counsel and might, and knowledge and the fear of the Lord is here to teach us. Jesus Christ is our pattern (1 John ii. 6), “the first born among many brethren” (Rom. viii. 29). Whatever He realized through the Holy Spirit is for us to realize also to-day.

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3. HOW TO OBTAIN FULLNESS OF POWER

R. A. TORREY (1856-1928)

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1. The Power of the Word of God

"Power belongeth unto God." -Psalm 62:11

THE GREAT RESERVOIR OF THE POWER that belongs to God is His own Word- the Bible. If we wish to make it ours, we must go to that Book. Yet people abound in the church who are praying for power and neglecting the Bible. Men are longing to have power for fruit-bearing in their own lives and yet forget that Jesus has said:

"The seed is the Word of God." (Luke 8:11)

They are longing to have power to melt the cold heart and break the stubborn will, and yet forget that God has said:

"Is not my Word like as a fire? ...and like a hammer that breaketh the rock in pieces?" (Jer. 23:29)

If we are to obtain fullness of power in life and service, we must feed upon the Word of God. There is no other food so strengthening. If we will not take time to study the Bible, we cannot have power, any more than we can have physical power if we will not take time to eat nutritious food. Let us see what the word of God has power to do.

1. First of all, the Word of God has power to convict of sin. In Acts 2:37 we read,

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?"

If we look back and see what it was they heard and that produced this deep conviction, we find that it was simply the Word of God. If you will read Peter's sermon, you will find it one of the most biblical sermons ever preached. It was Scripture from beginning to end. It was, then, the word of God, carried home by the spirit of God, that pricked them to their heart. If you wish to produce conviction, you must give men the Word of God. I heard a man pray some time

ago this prayer, "O God, convict us of sin," a very good prayer, but unless you bring your soul in contact with that instrument which God has appointed for the conviction of sin, you will not have conviction of sin. If you wish to produce conviction in others, you must use the word to do it.

Not long ago a fine looking young man came into our inquiry-room. I said to him,

"Are you a Christian?"

"No, sir."

"Why not?"

"I think Christianity is a first-rate thing, but I have not much feeling about this."

"But," I said, "do you not know that you are a sinner?"

He said: "Yes, sir, I suppose I am; but I am not very much of a sinner. I am a pretty good sort of a fellow."

I replied: "So, my friend, you have not very much conviction of sin. I have something in my hand that is a divinely-appointed instrument to produce conviction of sin." I opened my Bible to Matthew 22:37, 38 and asked him to read it. He read, *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."*

"What commandment is that?" I asked.

He replied: "The first and great commandment."

"In the light of that, what must be the first and great sin?"

He replied: "It must be to neglect to keep that commandment."

"Have you kept it?"

The Spirit of God took it home to his heart then and there. It was not long before we were kneeling, and he was asking God for mercy through Christ.

2. In the next place, the Word of God has power to regenerate. In 1 Peter 1:23 we read,

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

In James 1:18 we read,

"Of His own will He begat us with the Word of Truth, that we should be a kind of first-fruits of His creatures."

If you wish to be born again, the way is very simple. Take the Word of God concerning Christ crucified and risen, and drop it into your heart by meditation upon it. Look to God by His Holy Spirit to quicken it, believe it with the heart, and the work is done. If you wish to see someone else born again, give him the Word of God. The process of regeneration on our side is the simplest thing in the world. On God's side it is mysterious, but with that we have nothing to do. The process is simply this: the human heart is the soil; you and I are sowers; the word of God is the seed which we drop into that soil. God quickens it by His Holy Spirit and gives the increase (1 Cor. 3:6). The heart closes around the Word by faith, and the new life is the product. The new birth is simply the impartation of a new nature, the impartation of God's nature.

But how are we made partakers of God's nature? Read 2 Peter 1:4 (R.V.) and the context: *"That through these (exceeding great and precious promises) ye may become partakers of the divine nature." That is all there is to it. The word of God is the seed out of which the divine nature springs up in the human soul.*

3. Again, the word of God has power to produce faith. In Romans 10:17 we read,

"So then faith cometh by hearing, and hearing by the Word of God."

You can never get faith by merely praying; you can never get it by any effort of the will; you can never get it by trying to pump it up in any way. Faith is the product of a certain cause, and that cause is the Word of God. It is so, for example, with saving faith. Suppose you want a man to have saving faith. Simply give him something definite from God's Word upon which he can rest.

The Philippian jailer asked, *"Sirs, what must I do to be saved?"* (Acts 16:30), and Paul answered, *"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"* (Acts 16:31). But Paul did not stop there. Read verse 32, *"And they spake unto him the Word of the Lord, and to all that were in his house."* They did not merely tell the Philippian jailer to believe on the Lord Jesus Christ, and then leave him there floundering in the dark without giving him something to believe, or something for his faith to rest upon. They gave that which God has ordained to produce faith.

It is at this point that we often make a mistake. We tell people, "Believe, believe, believe," but do not show them how, do not give them anything definite to believe. The biblical way and the intelligent way is, when you tell a man to believe, to give him something to believe. Give him, for example, Isaiah 53:6, and thus hold up Christ crucified; or, give him 1 Peter 2:24. Here he has something for his faith to rest upon. Faith must have a foundation. Faith cannot float in thin air. It is pitiable to see men told to believe, to believe, to believe- and then give nothing for their faith to rest upon.

Not only saving faith comes from the Word of God, but prevailing faith in prayer does also. Suppose I read Mark 11:24, *"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."* I used to say, "The way to get anything I want is to believe I am going to get it." I would kneel down and pray and try to believe, but I did not get the things that I asked for. I had no real faith. Real faith must have a warrant. Before I can truly believe I am to receive what I ask, I must have a definite promise of God's Word, or a definite leading of the Holy Spirit, to rest my faith upon.

What, then, shall we do? We come into God's presence. There is something we desire. Now the question is, Is there any promise in God's Word regarding this which we desire? We look into the Word of God and find the promise. All we have to do is to spread that promise out before God. For example, we say: "Heavenly Father, we desire the Holy Spirit. Thou hast said in thy Word, *'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?'* And thou hast said again in Acts 2:39 that *'the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'* I am a called man; I am a saved man. And here I have Your Word for it. You have promised it. I ask Thee now to fulfill me with the Holy Spirit." We then take 1 John 5:14, 15, and say, "Father, this is the confidence I have in Thee, that, if I

ask anything according to Thy will- and I know that this is according to Thy will- Thou hearest me, and, if I know that Thou hearest me, I know that I have the petition that I asked of Thee." Then I rise up, standing upon this promise of God, and say, "It is mine." And it will be mine. The only way to have a faith that prevails in prayer is to study your Bible, and know the promises, and lay them before God when you pray. George Mueller is one of the mightiest men of prayer in this century. But he always prepares for prayer by studying the Word (John 15:7).

It is just the same with the faith that we desire instead of doubt. This also comes by the Word of God. Suppose you have a skeptic to deal with, and you wish that man to have faith. What will you do with him? Give him a book on Christian evidences? I have nothing to say against books on Christian evidences. But there is an inspired Book on Christian evidences, and it is worth all the libraries ever written on this subject. Turn to John 20:31, *"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."* The Gospel of John is an inspired Book on Christian evidences. What, then, shall we do with ourselves if we are skeptics? What shall we do with others? First, find out whether their will is surrendered or not. *"If any man willed to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself"* (John 7:17 R.V.). After the will is surrendered, just say, "Take this Book and read it thoughtfully and honestly and come back and tell me the result." The result is absolutely sure.

There is no man, agnostic, infidel, or whatever you please, whose will is surrendered to the truth, who will take this Book of God and ask Him to give him light, who will not come out believing that Jesus is the Christ, the Son of God. I have tried this with I know not how many men and women, and there has never been one exception to the rule laid down by Christ. It has always come out the same way.

The faith that gets the victory over the world, the flesh, and the devil; the faith that wins mighty victories for God, is also through the Word (1 John 5:4; Ephesians 6:16; Hebrews 11:33, 34).

Very early in my ministry I read a sermon by Mr. Moody. In it there was something to the effect that a man would not amount to anything if he had not faith. I said, "That sermon is true. I must have faith." I went to work and tried to work up faith. I did not succeed a bit. The more I tried to work up faith, the less I

had. But one day I ran across this text, *"So then faith cometh by hearing, and hearing by the Word of God"* (Romans 10:17), and I had learned the great secret of faith, one of the greatest secrets I have ever learned. I commenced to feed my faith on the Word of God; and as I have thus fed it, it has kept on growing from that day to this. So in every aspect we see that faith cometh by hearing, and hearing by the Word of God. If we are to have faith- and if we are to have power for God, we must have faith- we must feed steadily, largely, daily upon the Word of God.

4. In the next place, the Word of God has power to cleanse. In Ephesians 5:25, 26, we read,

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word."

The Word of God has the power not only to take impurity out of the heart, but to cleanse the outward life as well. If you wish to clean outward life, you must wash often by bringing your life in contact with the word of God. If one lives in a city whose atmosphere is polluted with smoke, when he goes into the street his hands will become black. He must wash frequently if he wishes to keep clean. We all live in a world whose atmosphere is polluted, a very dirty world. As we go out from day to day and come in contact with this dirty world, there is absolutely only one way to keep clean, and that is by taking frequent baths in the Word of God. You must bathe every day, and take plenty of time to do it. A daily, prolonged, thoughtful bath in the Word of God is the only thing that will keep a life clean (Psalm 119:9).

5. In the next place, the Word of God has power to build up. In Acts 20:32 we read,

"I commend you to God, and to the Word of His grace, which is able to build you up."

We hear a great deal in these days about character building. The Word of God is that by which we must carry it on if it is to be done right. In 2 Peter 1:5-7 we have a picture of a seven-story-and basement Christian. The great trouble today is that we have so many one-story Christians, and the reason is neglect of the Word.

In 1 Peter 2:2, we have a similar thought expressed under a different figure, *"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby."* If we are to grow, we must have wholesome, nutritious food and plenty of it. The only spiritual food that contains all the elements necessary for symmetrical Christian growth is the Word of God. A Christian can no more grow as he ought without feeding frequently, regularly, and largely upon the Word of God, than a baby can grow as he ought without proper nutriment.

6. In the next place, the Word of God has power to make wise. Psalm 119:130 is worthy of the most careful attention,

"The entrance of Thy words giveth light; it giveth understanding unto the simple."

There is more wisdom in the Bible than there is in all the other literature of the ages. The one who studies the Bible, if he does not study any other book, will know more of real wisdom- wisdom that counts for eternity as well as time, wisdom that this perishing world needs to know, wisdom for which hungry hearts are starving today- than the man who reads every other book and neglects his Bible. The man who studies his Bible and neglects all other books will be wiser than the man who studies all other books and neglects his Bible. The man who studies his Bible will have more to say that is worth saying, and that wise people wish to hear, than any man who studies everything else and neglects the one Book.

This has been illustrated over and over again in the history of the church. The men who have greatly affected the spiritual history of this world, the men who have brought about great reformations in morals and doctrine, the men whom others have flocked to hear and upon whose words people have hung, have been Bible men in every instance, and in many cases they knew little besides the Bible. I have seen men and women without culture, who have had almost no advantages in school, but who knew their Bibles; and I would rather sit at their feet and learn the wisdom that falls from their lips, than listen to the man who knows much about philosophy and science and theology even, and does not know anything about the Word of God. There is wonderful force in the words of Paul to Timothy, *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly* (the revised version says

"completely") *furnished unto all good works"* (2 Timothy 3:16, 17) Through what? Through the study of the Book.

7. The Word of God has power to give assurance of eternal life. In 1 John 5:13, R.V., we read,

"These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe in the name of the Son of God."

That is, the assurance of eternal life comes through what is "written". Suppose one has not assurance of salvation, what shall we do? Tell him to pray until he gets it? Not at all. Take him to such a passage as John 3:36: *"He that believeth on the Son hath everlasting life."* Hold him right to that point until he takes God's Word for it, and then is sure that he has everlasting life because he believes on the Son, and because God says that *"he that believeth on the Son HATH everlasting life."*

8. The Word of God has power to bring peace into the heart. In Psalm 85:8 we read,

"I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints."

There are many people looking for peace today, longing for peace, praying for peace. But deep peace of heart comes from study of the Word of God. There is, for example, one passage in the Bible which, if we feed upon it daily until it really gets into out hearts and gets hold of us, will banish all anxiety forever. It is Romans 8:28, *"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."* Nothing can come to us that is not one of the "all things." If we really believe this passage, and it really takes hold upon us, whatever comes, it will not disturb our peace.

9.The Word of God has power to produce joy. Jeremiah says in chapter 15, verse 16,

"Thy Words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."

And Jesus said in John 15:11,

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Clearly, then, fullness of joy comes through the Word of God. There is no joy on this earth from any worldly source like the joy that kindles and glows in the heart of a believer in Jesus Christ as he feeds upon the Word of God, and as the Word of God is brought home to his heart by the power of the Holy Spirit.

10. Patience, comfort, and hope also come through the Word of God. Romans 15:4,

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

11. Finally, the Word of God has power to protect from error and sin. In Acts 20:29-32, the apostle Paul warned the elders at Ephesus of the errors that would creep in among them, and he commended them, in closing, *"to God and to the Word of His grace."* In a similar way, Paul, writing to Timothy, the bishop of the same church, said:

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."- 2 Timothy 3:13-15.

The one who feeds constantly on the Word of God is proof against the multiplying errors of the day. It is simple neglect of the Word that has left so many a prey to the many false doctrines that the devil, in his subtlety, is endeavoring to insinuate into the church of Christ today. And the Word of God has not only power to protect from error, but from sin as well. In Psalm 119:11 we read: *"Thy Word have I hid in mine heart, that I might not sin against thee."* The man who feeds daily on the Word of God will be proof against the temptations of the devil. Any day we neglect to feed on the Word of God, we leave an open door through which satan is sure to enter into our hearts and lives. Even the Son of God Himself met and overcame the temptations of the adversary by the Scriptures. To each of satan's temptations, He replied, "It is written" (Matt. 4:4, 7, 10). Satan left the field completely vanquished.

It is evident from what has been said that the first step toward obtaining fullness of power in Christian life and service is the study of the Word. There can be no fullness of power in life and service if the Bible is neglected. In much that is now written on power, also in much that is said in conventions, this fact is overlooked. The work of the Holy Spirit is magnified, but the instrument through which the Holy Spirit works is largely forgotten. The result is transient enthusiasm and activity, but no steady continuance and increase in power and usefulness.

We cannot obtain power, and we cannot maintain power, in our own lives, and in our work for others, unless there is deep and frequent meditation upon the Word of God. If our leaf is not to wither and whatsoever we do is to prosper, our delight must be in the law of the Lord and we must meditate therein day and night (Psalm 1:2, 3). Of course, it is much easier, and therefore much more agreeable to out spiritual laziness, to go to a convention or revival meeting, and claim a "filling with the Holy Spirit," than it is to peg along day after day, month after month, year after year, digging into the Word of God. But a "filling with the Spirit" that is not maintained by persistent study of the Word will soon vanish. It is well to bear in mind that precisely the results which Paul in one place ascribes to being "filled with the Spirit" (Ephesians 5:18-22), he in another place ascribes to letting "the Word of Christ dwell in you richly" (Col. 3:16-18). Evidently Paul knew of no filling of the Holy Spirit divorced from deep and constant meditation upon the Word. To sum all up, anyone who wishes to obtain and maintain fullness of power in Christian life and service must feed constantly upon the Word of God.

2. The Power of the Blood of Christ

"POWER BELONGETH UNTO GOD." It is therefore at man's disposal. But there is one thing that separates between man and God, that is, sin. We read in Isaiah, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear" (Isa.59:1,2). Before we can know God's power in our lives and service, sin must be put away from God and us. It is the blood that puts away sin (Heb. 9:26). We must know the power of the blood if we are to know the power of God. Our knowing experimentally the power of the Word, the power of the Holy Spirit, and the power of prayer, is dependent upon our knowing the power of the blood of Christ. Let us see what the blood of Christ has power to do:

1. First of all, the blood of Christ is a propitiation for sin. In Romans 3:25, R.V., we read,

Whom God set forth to be a propitiation, through faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God."

In the earlier verses of this chapter Paul has proven all men to be sinners, "every mouth is stopped," all the world is seen to be "guilty before God." But God is holy, a God who hates sin. God's hatred of sin is no play hatred. It is real, it is living, it is active. It must make itself manifest somehow. God's wrath at sin must strike somewhere. What hope then is there for any of us; for we "all have sinned, and come short of the glory of God"? In verse 25, God gives us His own answer to this tremendously important question. There is hope for us because God Himself has provided a propitiation, the shed blood of Christ. God has 'set forth Christ to be a propitiation, through faith, by His blood.' The wrath of God at sin strikes on Him instead of striking on us. Of this great truth the Prophet Isaiah got a glimpse several hundred years before the birth of Christ. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid [literally, made to strike] on Him the iniquity of us all" (Isa. 53:6).

The first power of Christ's blood is the propitiation for sin, affording a mark for

and satisfying God's holy wrath at sin. He is "our passover" (I Cor. 5:7) and when God sees His blood, He will pass over and spare us, sinners though we are. (Compare Exod. 12:13, 23.)

This propitiation is chiefly for the believer, "a propitiation, through faith." All of God's wrath at the believer's sins is fully appeased of satisfied in the blood of Christ. What a wonderfully comforting thought it is, when we think how often and how greatly we have sinned, and then think how infinitely holy God is, how He hates sin, to think that God's wrath has already been fully appeased in the shed blood of His own Son, the propitiation which He Himself provided!

The blood of Christ in a certain measure avails for all, for unbelievers as well as for believers, for the vilest sinner and the most stubborn unbeliever and blasphemer. In I John 2:2, R.V., we read, *"And He is the propitiation for our sins; and not for ours only, but also for the whole world."* By the shed blood of Christ a basis is provided upon which God can deal in mercy with the whole world. All of God's dealings in mercy with man are on the ground of the shed blood of Christ. God's dealings with those who ridicule the doctrine of the Atonement, God's dealings with Voltaire, Tom Paine and Colonel Ingersoll, are all on the ground of that shed blood. All of God's dealings in mercy with any man since the fall of Adam are on the ground of that shed blood. If it had not been for the shed blood, God could never have dealt in mercy with a sinner, but must have at once cut him off in his sin.

If anyone asks, How then could God have dealt in mercy with sinners before Christ came and died?- the answer is simple. Jesus is the Lamb that hath been "slain from the foundation of the world" (Rev. 13:8). From the moment sin entered into the world, God had His eyes upon that sacrifice which He Himself had prepared from the foundation of the world. And in the very Garden of Eden the blood of sacrifices that pointed forward as types to the true sacrifice began to flow. It is the power of the blood which has secured to men all the merciful things God has wrought for them since sin entered. The most determined rejecter of Christ owes all he has that is good to the blood of Christ.

2. Again in Ephesians 1:7, R.V., we read,

"...We have our redemption through His blood, the forgiveness or our trespasses...."

Through the blood of Christ we have our redemption, the forgiveness of sins. Forgiveness of sin is not something the believer in Christ is to look forward to in the future; it is something he already has. "We have," says Paul, "the forgiveness of our trespasses." The forgiveness of sin is not something we are to do something to secure. It is something which the blood of Christ has already secured, and which our faith simply appropriates and enjoys. Forgiveness has already been secured for every believer in Christ by the power of the blood.

You have heard of the old woman who lay dying. Her rector heard of it and called upon her. "They tell me," he said, "that you are dying."

"Yes," she replied.

"And have you made your peace with God?"

"No," came the answer.

"And are you not afraid to meet God without making your peace with Him?"

"Not at all," was the answer and startled the minister.

The minister grew earnest. "Woman, do you realize that you have but a short time to live and that you must soon meet a holy God?"

"Yes, I realize it perfectly."

"And you are not afraid?"

"Not at all."

"And you have not made your peace with God?"

"No."

"What do you mean?" cried the astonished rector.

A smile passed over the features of the dying woman. "I have not made my peace with God because I do not need to. Christ made peace more than eighteen hundred years ago by the blood of His cross (Col.1:20), and I am simply resting

in the peace he made."

Oh, blessed is the one who has learned to rest in the peace Christ made, who counts his sins forgiven because Christ's blood was shed and God says so! "...We have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace" (Eph. 1:7, R.V.).

3. There is a third passage very akin to this, that brings out the power of Christ's blood. It is I John 1:7,

"But 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."

This brings out the completeness of the forgiveness we get through the blood. The blood of Christ has power to cleanse the believer from all sin. It continually "cleanseth," is cleansing, keeping him clean every day and hour, and every minute. The cleansing here is from the guilt of sin. When cleansing is mentioned in the Bible in connection with the blood, it is always cleansing from guilt. Cleansing from the power of sin and the presence of sin is by the Word of God, the Holy Spirit, and the living and indwelling Christ, not the crucified Christ. Christ on the cross saves from the guilt of sin; Christ on the throne saves from the power of sin; and Christ coming again will save from the presence of sin. But the blood of Christ cleanses from all the guilt of sin, when one is walking in the light, submitting to the light, and walking in Christ who is the light. The blood of Christ cleanses from all sin. His past may be as bad as a past can be. There may have been countless enormous sins, but they are all, every one, the greatest and the smallest, washed away. His record is absolutely white in God's sight. As white as the record of Jesus Christ Himself. His sins which were as scarlet are as white as snow, though they were red like crimson, they are as wool (Isa. 1:18).

The blood of Christ has power to wash the blackest record white. Some of us may have had a black past. We all have had; for if we could see our past as God sees it before it is washed, the record of the best of us would be black, black, black. But if we are walking in the light, submitting to the truth of God, believing in the light, in Christ, our record today is white as Christ's garments were when the disciples saw Him on the Mount of Transfiguration (Matt. 17:2, Mark 9:3, Luke 9:29). No one can lay anything to the charge of God's elect (Rom. 8:33): there is no condemnation to them who are in Christ Jesus (Rom. 8:1).

4. Again in Romans 5:9, we read,

"Much more then, being now justified by His blood, we shall be saved from wrath through Him."

The blood of Christ has power to justify. Every believer in Christ is already justified in Christ's blood. Justified means more than forgiven and cleansed. Forgiveness, as glorious as it is, is a negative thing. It means merely that our sins are put away and we are regarded as if we had not sinned. But justification is positive. It means that we are reckoned positively righteous; that positive and perfect righteousness, even the perfect righteousness of Christ, is put to our account.

It is a good thing to be stripped of vile and filthy rags, but it is far better to be clothed with garments of glory and beauty. In forgiveness we are stripped of the vile and stinking rags of our sins; in justification we are clothed upon with the glory and beauty of Christ. It is the power of the blood which secures this. In shedding His blood as a penalty for sin, Christ took our place, and when we believed in Him, we step into His place. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (II Cor. 5:21, R.V.).

5. Let us now look at Hebrews 9:14, R.V.,

"How much more shall the blood of Christ, who through the eternal spirit offered Himself without blemish unto God, cleanse your conscious from dead works to serve the living God?"

The blood of Christ has power to cleanse the conscious from dead works to serve the living God. Do you understand what that means? It is a glorious truth and I will try to make it plain. When a man is wakened up to the fact that he is a sinner and that God is holy, he feels that he must do something to please God and atone for sin. He must "do penances," "keep Lent," or give away money, or do something else, to atone for his sins. Now all these self-efforts to please God and atone for sins are "dead works." they can never accomplish what they aim at, and can never bring peace.

How many weary years Martin Luther sought peace in this way and found it not.

But when we see the power of the blood, how it has already perfectly atoned for sin, how it has already washed away our sins and justified us before God, how we are already pleasing and acceptable in God's sight by reason of that shed blood, then our consciences are not only relieved from the burden of guilt, but also from the burden of these self-efforts, and we are now at liberty to serve the living God, not in the slavery of fear, but in the liberty of the freedom and joy of those who know they are accepted and beloved sons. It is the blood that delivers us from the awful bondage of thinking we must do something to atone for sins and please God. The blood shows us that it is already done.

A friend of mine once said to another who was seeking peace by doing, "You have a religion of two letters. My religion is a religion of four letters."

"How is that?" asked the other.

"Your religion is do. My religion is done. You are trying to rest in what you do. I am resting in what Christ has done."

There are many Christians today who have not permitted the blood of Christ to cleanse their consciences from dead works. They are constantly feeling they must do something to atone for sin. Oh, my brother, my sister, look at what God looks at, the blood, and see that it is all done, already done! God is satisfied, sin is atoned for, you are justified. Now don't do dead works to commend yourself to God; but, realizing that you are already commended by the blood, serve Him in the freedom of gratitude and love, and not in the bondage of fear.

There are three classes of men. First, those who are not burdened by sin, but love it. That is wholly bad. Second, those who are burdened by sin and seek to get rid of it by self-effort. That is better, but there is something infinitely better yet. Third, those who see the hideousness of sin, and were burdened for it, but who have been brought to see the power of the blood, settling sin forever, putting it away (Heb. 9:26), and so are no longer burdened, but now work not to commend themselves to God, but out of joyous gratitude to Him who perfectly justifies the ungodly through the shed blood.

6. In Acts 20:28, we read,

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath

purchased with His own blood."

And in revelation 5:9, R.V.,

"And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation."

The blood of Christ has power to purchase us unto God, to make us God's own. The blood of Christ makes me God's own property. That thought brings to me a feeling of responsibility. If I belong to God, I must serve Him wholly; body, soul, and spirit, must be surrendered wholly to Him. But the thought that I am God's property brings also a feeling of security. God can and will take care of His own property. The blood of Christ has power to make me eternally secure.

7. We learn still more about the power of the blood in Hebrews 10:19, 20, R.V.,

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, the flesh."

The blood of Christ has power to give the believer boldness to enter into the holy place, to approach into the very presence of God. In the old Jewish days of the tabernacle and temple God manifested Himself in the most holy place. This was the place to meet God. But into this holy place only one Jew in all the nation was allowed to enter, the high priest; and he only once a year, on the day of atonement; and then only with blood. God was teaching the Jews, and through them the world, three great truths-- God's unapproachable holiness, man's sinfulness, and that sinful man could approach a holy God only through atoning blood, that "without shedding of blood" there could be "no remission," and consequently no approach to God (Heb. 9:22). But the blood of the Old Testament sacrifices was only a figure of the true sacrifice, Jesus Christ; and, by reason of His shed blood, the vilest sinner who believes on Him has the right to approach God-- come into His very presence, when he will, without fear, "in full assurance of faith," "with boldness."

Oh, the wondrous power of the blood of Christ to take all fear away when I draw near to that God who is holy and is a "consuming fire"! God is holy? Yes. And I am a sinner? Yes-- but by that wondrous offering of Christ "once and for all" my

sin is forever put away, I am "perfected" and "justified," and, on the ground of that blood so precious and satisfying to God, I can march boldly into the very presence of God.

But the blood of Christ has still further power. Read Revelation 22:14, R.V.,

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

By comparing this verse with chapter 7 and verse 14, we see that it is in the blood of Christ that robes are washed. The blood of Christ then has power to give those who believe in Him a right to the tree of life and entrance into the city of God. Sin in the first place shut men away from the tree of life and out of Eden (Gen. 3:22-24). The shed blood of Christ opens to us again the way to the tree of life and to the New Jerusalem. The blood of Christ regains for us all that Adam lost by sin, and brings us much more than we lost.

We see something of the power of the blood of Christ. Have you appreciated that blood? Have you let it have power in your life that it ought to have? There are some today who are trying to devise a theology that leaves out the blood of Christ. Poor fools! Christianity without atoning blood is a Christianity without mercy for the sinner, without settled peace for the conscience, without genuine forgiveness, without justification, without cleansing, without boldness in approaching God, without power. It is not Christianity, but the devil's own counterfeit. If we would know fullness and power in Christian life and service, we must first of all know the power of the blood of Christ, for it is that which brings us pardon, justification, and boldness in our approach to God. We cannot know the power of the Spirit unless we first know the power of the blood. We certainly cannot know the power of prayer unless we know the power of that blood by which alone we can approach unto God.

There are some teachers of "the higher life" who ignore the fundamental truth about the blood. They are trying to build a lofty superstructure without a firm foundation. It is bound to tumble. We must begin with the blood, if we are to go on to the "holy of holies." The brazen altar where blood was shed first met every priest who would enter into the holy place. There is no other way of entrance there. If we do not learn the lesson of this chapter, it is vain for us to try to learn the lessons of chapters 3 and 4. To everyone who wishes to know the power of the Spirit we first put the question, "Do you know the power of the blood?"

3. The Power of the Holy Spirit

"Power belongeth unto God." The Holy Spirit is the person who imparts to the individual believer the power that belongs to God. This is the Holy Spirit's work in the believer, to take what belongs to God and make it ours. All the manifold power of God belongs to the children of God as their birthright in Christ. "All things are yours" (I Cor. 3:21). But all that belongs to us as our birthright in Christ becomes ours in actual and experimental possession through the Holy Spirit's work in us as individuals. To the extent that we understand and claim for ourselves the Holy Spirit's work, to that extent do we obtain for ourselves the fullness of power in Christian life and service that God has provided for us in Christ. A very large portion of the church knows and claims for itself a very small part of that which God has made possible for them in Christ, because they know so very little of what the Holy Spirit can do for us, and longs to do for us. Let us study the Word, then, to find out what the Holy Spirit has power to do in men.

We shall not go far before we discover that the same work which we see ascribed in one place to the power of the Word of God is in other places ascribed to the Holy Spirit. The explanation to this is simple. The Word of God is the instrument through which the Holy Spirit does his work. The Word of God is "the sword of the Spirit" (Eph. 6:17). The Word of God is also the seed the Spirit sows and quickens (Luke 8:11; I Peter 1:23). The Word of God is the instrument of all the manifold operations of the Holy Spirit, as seen in Chapter 1.

If, therefore, we wish the Holy Spirit to do His work in our hearts, we must study the Word. If we wish Him to do His work in the hearts of others, we must give them the Word. But the bare Word will not do the work alone. The Spirit must Himself use the Word. It is when the Spirit Himself uses His own sword that it manifests its real temper, keenness and power. God's work is accomplished by the Word and the Spirit, or rather by the Spirit through the Word. The secret of effectual living is knowing the power of the Spirit through the Word. The secret of effectual service is using the Word in the power of the Spirit. There are some who seek to magnify the Spirit but neglect the Word. This will not do at all. Fanaticism, baseless enthusiasm, wildfire are the result. Others seek to magnify the Word, but largely ignore the Spirit. Neither will this do. It

leads to dead orthodoxy, truth without life and power. The true course is to recognize the instrumental power of the Word through which the Holy Spirit works, and the living, personal power of the Holy Spirit who acts through the Word.

But let us come directly to the consideration of our subject: What has the Holy Spirit power to do?

1. Turn to I Corinthians 12:3,

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, But by the Holy Ghost"

The Holy Spirit has power to reveal Jesus Christ and His glory to man. When Jesus spoke of The Spirit's coming, He said: "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me" (John 15:26). And it is only as He does testify of Christ that men will ever come to a true knowledge of Christ. You send men to the Word to get a knowledge of Christ; but it is only as the Spirit takes the Word and illuminates it, that men ever get a real living knowledge of Christ. *"No man can say that Jesus is the Lord, but by the Holy Ghost."* If you wish men to get a true knowledge of Jesus Christ, such a view that they will believe on Him and be saved, you must seek for them the testimony of the Holy Spirit. Neither your testimony nor that of the Word alone will suffice, though it is your testimony, or that of the Word, which the Spirit uses.

But unless your testimony is taken up by the Holy Spirit and He Himself testifies, they will not believe. It was not merely Peter's words about Christ that convinced the Jews at Pentecost. It was the Spirit Himself bearing witness. If you wish men to see the truth about Jesus, do not depend upon your own powers of exposition and persuasion, but cast yourself upon the Holy Ghost and seek His testimony. If you wish yourself to know Jesus with a true and living knowledge, seek the witness of the Spirit through the Word. Many a man has a correct doctrinal conception of Christ, through a study of the Word, long before he has a true personal knowledge of Christ through the testimony of the living Spirit.

2. Now let us turn to John 16:8-11:

"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me; Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the prince of this world is judged."

The Holy Spirit has power to convict the world of sin. This is closely connected with the preceding; for, it is by showing Jesus and His glory and His righteousness that the Holy Spirit convicts of sin, and of righteousness and of judgment. Note the sin of which the Holy Spirit convicts, "Of sin, because they believe not on Me." It was so at Pentecost, as we see in Acts 2:36, 37. You can never convict any man of sin because that is the work of the Holy Spirit. You can reason and reason, and you will fail. The Holy Spirit can do it very quickly. Did you never have this experience? You have shown a man passage after passage of Scripture, and he was unmoved, and you have wondered why the man did not break down. Suddenly it has occurred to you, "Why, I am not looking in my helplessness to the mighty Spirit of God to convict this man of sin, but I am trying the man of sin myself." Then you have cast yourself upon the Spirit of God for Him to do the work, and conviction came. The Spirit can convince the most careless, as experience has proven again and again.

But it is through us that the Spirit produces conviction. In John 16:7, 8, we read, "...I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." It was the Spirit who was sent to Peter and the rest, who convicted the three thousand through Peter and the others on the day of Pentecost. It is ours to preach the Word and to look to the Holy Spirit to produce conviction (See Acts 2:4-37).

3. In Titus 3:5, we read,

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The Holy Spirit has power to renew men or to make men new, to regenerate.

Regeneration is the Holy Spirit's work. He can take a man dead in trespasses and sins, and make him alive. He can take a man whose mind is blind to the truth of God, whose will is at enmity with God and set on sin, whose affections are corrupt and vile, and transform that man, impart to him God's nature, so that he thinks God's thoughts, wills what God wills, loves what God loves, and hates what God hates.

I never despair of any man when I think of the power of the Holy Spirit to make new, as I have seen it manifested again and again in the most hardened and hopeless cases. It is through us that the Holy Spirit regenerates others (I Cor. 4:15). As we have seen in Chapter 1, the Word has power to regenerate; but it is not the bare Word, but the Word made a living thing in the heart by the power of the Holy Spirit. No amount of preaching, no matter how orthodox it is, and no amount of mere study of the Word will regenerate, unless the Holy Spirit works. Just as we are utterly dependent on the work of Christ for us in justification, so we are utterly dependent upon the work of the Holy Spirit in us in regeneration.

When one is born of the Spirit, the Spirit takes up His own abode in him (I Cor. 3:16; 6:19). The Holy Spirit dwells in everyone who belongs to Christ (Ro. 8:9). We may not have surrendered our lives very fully to this indwelling Spirit; we may be very far from being "full of the Spirit"; we may be very imperfect Christians, but, if we have been born again, the Spirit dwells in us, just as Paul said to the Corinthians, who were certainly very far from perfect Christians, that He did in them. What a glorious thought it is that the Holy Spirit dwells in me! But it is also a very solemn thought. If my body is the temple of the Holy Spirit, I certainly ought not to defile it, as many professed Christians do. Bearing in mind that our bodies are the temples of the Holy Spirit would solve many problems that perplex young Christians.

4. We find a further thought about the power of the Holy Spirit in John 4:14,

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"

You may not see at first that this verse has anything to do with the Holy Spirit, but compare John7:37, 39, and it will be evident that the water here means the Holy Spirit. The Holy Spirit, then, has power to give abiding and everlasting

satisfaction. The world can never satisfy. Of every worldly joy it must be said, "Whosoever drinketh of this water shall thirst again." But the Holy Spirit has power to satisfy every longing of the soul. The Holy Spirit and He alone can satisfy the human heart. If you give yourself up to the Holy Spirit's inflowing, or rather upspringing, in your heart, you will never thirst. You will not long for the theatre, or the ballroom, or the card party, or worldly gain, or honor. Oh, with what joy unutterable and satisfaction indescribable the Holy Spirit has poured forth His living water in many souls! Have you this living fountain within? Is the spring unchoked? Is it springing up into everlasting life? In Romans 8:2, we read,

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Holy Spirit has power to set us free from the law of sin and death. What the law of sin and death is we see in the preceding chapter (Romans 7:9-24). Read this description carefully. We all know this law of sin and death. We have all been in bondage to it. Some of us are still in bondage to it, but we do not need to be. God has provided a way of escape. That way is by the Holy Spirit's power. When we give up the hopeless struggle of trying to overcome the law of sin and death, of trying to live right in our own strength, in the power of the flesh; and in utter helplessness surrender to the Holy Spirit to do all for us; when we live after Him and walk in His blessed power; then He sets us free from the law of sin and death.

There are many professed Christians today living in Romans 7. Some go so far as to maintain that this is the normal Christian life, that one must live this life of constant defeat. This would be true, if we were left to ourselves; for in ourselves we are "carnal, sold under sin." But we are not left to ourselves. The Holy Spirit undertakes for us what we have failed to do ourselves (Romans 8:2-4). In Romans 8 we have the picture of the true Christian life, the life that is possible to us, and that God expects from each one of us; the life where not merely the commandment comes, as in chapter 7, but where the mighty Spirit comes also, and works obedience and victory. The flesh is still in us, but we are not in the flesh (Romans 8:12,13, compare v.9). We do not live after it. We "live after the Spirit." We, "through the Spirit do mortify the deeds of the body." We "walk in the Spirit,"; and do "not fulfill the lust of the flesh" (Gal. 5:16). It is our privilege, in the Spirit's power, to get daily, hourly, and constant victory over the flesh and over sin. But the victory is not in ourselves, not in any strength of our

own. Left to ourselves, deserted of the Spirit of God, we would be as helpless as ever. It is all in the Spirit's power. If we try to take one step in our own strength, we shall fail.

Has the Holy Spirit set you free from the law of sin and death? Will you let Him do it now? Simply give up all self-effort to be free from "the law of sin and death", to give up sinning; believe in the divine power of the Holy Spirit to set you free; and cast yourself upon Him to do it. He will do it. Then you can triumphantly cry with Paul, *"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8:2, R.V.).*

6. We find a closely allied but larger thought about the Holy Spirit's power in Ephesians 3:16, R.V.,

"That He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man."

The Holy Spirit strengthens the believer with power in the inward man. The result in this strengthening is seen in verses 17 to 19. Here the power of the Spirit manifests itself not merely in giving us victory over sin, but (a) in Christ's dwelling in our hearts; (b) our being "rooted and grounded in love"; (c) our being made "strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge..." (Ephesians 3:18, 19). It all ultimates in our being "filled unto all the fullness of God."

7. We find a still further thought about the Holy Spirit's power in Romans 8:14, R.V.,

"For as many as are led by the Spirit of God, these are sons of God."

The Holy Spirit has power to lead us into a holy life, a life as "sons of God", a godlike life. Not merely does the Holy Spirit gives us power to live a holy life, a life well-pleasing to God when we have discovered what that life is: He takes us by the hand, as it were, and leads us into that life. Our whole part is simply to surrender ourselves utterly to Him to lead and to mould us. Those who do this are not merely God's offspring, which all men are (Acts 17:28); neither are we

merely God's children: "These are sons of God."

8. Further down in the chapter there is a new thought. Romans 8:16, R.V.,

"The Spirit Himself beareth witness with our spirit, that we are the children of God."

The Holy Spirit bears witness with the spirit of the believer that he is a child of God. Note that Paul does not say that the Spirit bears witness to our spirit, but with it--"together with our spirit," is the exact force of the words used. That is, there are two who bears witness to our sonship: First, our spirit bears witness that we are children of God; second, the Holy Spirit bears witness together with our spirit that we are children of God.

How does the Holy Spirit bear His testimony to this fact? Galatians 4:6 answers this question, "And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (R.V.). The Holy Spirit Himself enters into our hearts and cries, "Abba, Father." Note the order of the Spirit's work in Romans 8:2,4,13,14,16. It is only when "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (v.2), and so "the righteousness of the law might be fulfilled" in me "who walk not after the flesh, but after the Spirit" (v.4), and I "through the Spirit of God do mortify the deeds of the body" (v. 13), and when I am surrendered to the Spirit's leading (v.14), it is then, and only then, that I can expect verse 16 to be realized in my experience, and that I have the clear assurance of sonship that comes from the Spirit of God testifying together with my spirit, that I am a child of God. There are many seeking this testimony of the Holy Spirit in the wrong place; namely, as a condition of their surrendering wholly to God, and confessing the crucified and risen Lord as their Saviour and Lord. The testimony of the Holy Spirit to our sonship comes after all this is done.

9. An exceedingly important thought about the Holy Spirit's power is found in Galatians 5:22,23,

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The Holy Spirit brings forth in the believer Christlike graces of character (Compare Romans 5:5; 14:17; 15:13). All real beauty of character, all real Christlikeness in us, is the Holy Spirit's work. It is His "fruit." He bears it; not we. Note that these graces are not said to be the fruits of the Spirit; they are the "fruit." There is a unity of origin running all through the multiplicity of manifestation; and not some of these graces, but all, will appear in everyone in whom the Holy Spirit is given full control.

It is a beautiful life that is set forth in these verses. Every word is worthy of earnest study and profound meditation: "Love," "joy," "peace," "longsuffering," "gentleness," "goodness," "faith," "meekness," "self-control." Is not this the life we all long for, the Christ life? Is it not natural to us, and it is not attainable by an effort of the "flesh," or nature. The life that is natural for us is set forth in the three preceding verses (19-21). But when the indwelling Spirit is given full control in the one He inhabits; when we are brought to realize the utter badness of the flesh, and give up in helpless despair of ever attaining to anything really good in its power; when, in other words, we come to the end of self, and just give over the whole work of making us what we ought to be to the indwelling HOLY SPIRIT, then, and only then, these holy graces of character are His "fruit."

Do you wish these graces in your character and life? Renounce self utterly, and all it's strivings after holiness; and let the Holy Spirit, who dwells in you, take full control and bear His own glorious fruit. We get the same essential truth from another point of view in Galatians 2:20 (R.V., Am. App.), " I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

Settle it clearly and forever that the flesh can never bear this fruit, that you can never attain these things by your own effort, that they are "the fruit of the Spirit." We hear a good deal in these days about "ethical culture," which usually means a cultivation of the flesh until it bears the fruit of the Spirit. It cannot be done, until thorns can be made to beat figs, and a bramblebush, grapes (Matt. 12:33, Luke 6:44). We hear also a good deal about "character building." That is all very well, if you let the Holy Spirit do the building, and then it is not so much building as fruit-bearing. (See, however, II Pet. 1:5-7.) We hear also about "cultivating graces of character," but we must always bear in mind that the way to cultivate true graces of character is by submitting ourselves utterly to the Spirit to do His

work. This is "sanctification of the Spirit" (I Pet. 1:2; II Thess. 2:13).

We turn now to the Holy Spirit in a different direction.

10. John 16:13, R.V.:

"Howbeit when he, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come."

The Holy Spirit has power to guide the believer "into all the truth." This promise was made in the first instance to the apostles, but the apostles themselves applied it to all believers (I John 2:20, 27). It is the privilege of each of us to be "taught of God." Each believer is independent of human teachers. "Ye need not that any man teach you." This does not mean, of course, that we may not learn much from others, who are taught by the Holy Spirit. If John had thought that, he would never have written this epistle to teach others. The man who is most fully taught of God is the very one who will be most ready to listen to what God has taught others. Much less does it mean that when we are taught of God we are independent of the Word of God. For the Word is the very place where the Spirit leads His pupils, and the instrument through which He teaches them (John 6:63; Eph. 6:17; Eph. 5:18, 19; Comp. Col. 3:16). But, while we may learn much from men, we are not dependent upon them. We have a divine teacher, the Holy Spirit.

We shall never truly know the truth until we are thus taught. No amount of mere human teaching, no matter who our teachers may be, will give us a correct apprehension of the truth. Not even a diligent study of the Word, either in the English or original languages, will give us a real understanding of the truth. We must be taught of the Holy Spirit. And we may be thus taught, each one of us. The one who is thus taught, even if he does not know a word of Greek or Hebrew, will understand the truth of God better than the one who knows the Greek, the Hebrew, and all "the cognate languages," and is not taught of the Spirit. The Spirit will guide the one He teaches "into all the truth," not in a day, or in a week, or in a year, but step by step.

There are two especial lines of the Spirit's teaching mentioned. (a) "He shall declare unto you the things that are to come." Many say we can know nothing of the future, that all our thoughts on that subject are guesswork. Anyone taught of

the Spirit knows better than that. (b) "He shall glorify me [i.e., Christ]: for He shall take of mine, and shall declare it unto you." This is the Holy Spirit's especial line, with the believer as well as the unbeliever, to declare unto them the things of Christ and glorify Him.

Many fear to emphasize the truth about the Holy Spirit, lest Christ be disparaged. But no one magnifies Christ as the Holy Spirit does. We will never understand Christ, nor see His glory, until the Holy Spirit interprets Him to us. The mere listening to sermons and lectures, the mere study of the word even, will never give you to see the things of Christ. The Holy Spirit must show you, and He is willing to do it. He is longing to do it. I suppose the Holy Spirit's inmost desire is to reveal Jesus Christ to men. Let Him do it. Christ is so different when the Holy Spirit glorifies Him by taking of the things of Christ and showing them unto us.

11. Turning to John 14:26, R.V., we find again the Holy Spirit's power to teach, but with an added thought,

"But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you."

The Holy Spirit has power to bring to remembrance the words of Christ. This promise was made primarily to the apostles, and is the guarantee of the accuracy of their report of what Jesus said. But the Holy Spirit does a similar work with each believer who expects it of Him and looks to Him to do it. He brings to mind the teachings of Christ, and the words of Christ, just when we need them, for either the necessities of our own life or of our service.

How many of us could tell of occasions when we were in great distress of soul, of great questioning concerning our duty, or great extremity as to what to say to one whom we were trying to lead to Christ, or to help; and just the scripture we needed, some passage we had not thought of for a long time, and, perhaps, never thought of in this connection, was brought to mind. It was the Holy Spirit who did this, and He is ready to do it even more, when we expect it of Him.

It is without significance, that in the next verse after making this great promise, Jesus says: "Peace I leave with you; My peace I give unto you"? Look to the

Holy Spirit to bring the right words to remembrance at the right time, and you will have peace. This is the way to remember Scripture, just when you need it, and just the Scripture you need.

12. Closely akin to what has been said in the two preceding sections is the power of the Holy Spirit as seen in I Corinthians 2:10-14, R.V.:

"But unto us God revealed them through the Spirit: for the Spirit searcheth all thing, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged".

In these verses we have a twofold work of the Spirit:(a) The Holy Spirit reveals to us the deep things of God, which are hidden from and are foolishness to the natural man. It is pre-eminently to the apostles that He does this, but we cannot limit this work of the Spirit to them. (b) The Holy Spirit interprets His own revelation, or imparts power to discern, know, and appreciate what He has taught.

Not only is the Holy Spirit the author of Revelation--the written Word of God. He is also the interpreter of what He has revealed. How much more interesting and helpful any deep book becomes when we have the author of the book right at hand to interpret it to us! This is what we always may have when we study the Bible. The author-- the Holy Spirit-- is right at hand to interpret. To understand the book we must look to Him. Then the darkest places become clear. We need to pray often with the psalmist, *"Open Thou mine eyes, that I may behold wondrous things out of thy law"* (Psa. 119:18).

It is not enough that we have the objective revelation in the written Word; we must also have the inward illumination of the Holy Spirit to enable us to comprehend it. It is a great mistake to try to comprehend a spiritual revelation with the natural understanding. It is the foolish attempt to do this that has landed

so many in the bog of higher criticism. A man with no aesthetic sense might as well expect to appreciate the Sistine Madonna, because he is not color blind, as an unspiritual man to understand the Bible, simply because he understands the laws of grammar of the vocabulary of the language in which the Bible was written. I would as soon think of setting a man to teach art merely because he understood paints, as to set him to teach the Bible merely because he understood Greek or Hebrew.

We all need to recognize the utter insufficiency and worthlessness of our own righteousness, which is the lesson of the opening chapters of the epistle to the Romans, but also the utter insufficiency and worthlessness in the things of God, in our own wisdom, which is the lesson of the first epistle to the Corinthians, especially the first to the third chapters (see e.g. I Cor. 1:19-21, 26, 27).

The Jews had a revelation by the Spirit but they failed to depend upon Him to interpret it to them, so they went astray. The whole evangelical church realizes the utter insufficiency of man's righteousness, theoretically at least. Now it needs to be taught, and made to feel, the utter insufficiency of man's wisdom. That is perhaps the lesson this nineteenth century of overweening intellectual conceit needs most of any.

To understand God's Word, we must empty ourselves utterly of our own wisdom and rest in utter dependence upon the Spirit of God to interpret it for us (Matt. 11:25). When we put away our own righteousness, then, and only then, we get the righteousness of God (Phil. 3:4-7, 9; Rom. 10:13). When we put away our own wisdom, then, and only then, we get the wisdom of God (Matt. 11:25; I Cor. 3:18; I Cor. 1:25-28). When we put away our own strength, then, and only then, we get the strength of God (Is. 40:29; II Cor. 12:9; I Cor. 1:27,28). Emptying must precede filling- self poured out that Christ may be poured in. We must be daily taught of the Spirit to understand the Word.

I cannot depend today on the fact that the Spirit taught me yesterday. Each new contact with the Word must be in the power of the Spirit. That the Holy Spirit once illumined our mind to grasp a certain passage is not enough. He must do so each time we confront that passage.

Andrew Murray has put this truth well. He says, "Each time you come to the Word in study, in hearing a sermon or reading a religious book, there ought to be as distinct as your connection with the external means, a definite act or self-

abnegation, denying your own wisdom and yielding yourself in faith to the divine teacher" (The Spirit of Christ, p. 221).

13. The Holy Spirit has not only power to teach us the truth, but also to impart power to us in communicating that truth to others. We see this brought out again and again.

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."- I Cor. 2:1-5, R.V.

"Our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (I Thess. 1:5).

"But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

The Holy Spirit enables the believer to communicate to others in "power" the truth he himself has been taught. We not only need the Holy Spirit to reveal the truth in the first place; and the Holy Spirit in the second place to interpret to us as individuals the truth He has revealed; but in the third place we also need the Holy Spirit to enable us to effectually communicate to others the truth He Himself has interpreted to us. We need Him all along the line. One great cause of real failure in the ministry, even when there is seeming success, and not only in the ministry but in all forms of service by Christian men and women, is from the attempt to teach by "enticing words of man's wisdom," i.e., by the arts of human logic, rhetoric or eloquence, what the Holy Spirit has taught us. What is needed is Holy Ghost power, "demonstration of the Spirit and of power."

There are three causes of failure of Christian work. First, some other message is taught than the message which the Holy Spirit has revealed in the Word. Men preach science, art, philosophy, sociology, history, experience, etc., etc., and not the simple Word of God as found in the Holy Spirit's Book-- the Bible. Second, the Spirit-taught message, the Bible, is studied and sought to be comprehended

by the natural understanding, i.e., without the Spirit's illumination. Third, the Spirit-given message, the Word, the Bible, studied and comprehended under the Holy Spirit's illumination, is given out to others with "enticing words of man's wisdom" and not "in demonstration of the Spirit and of power." We need, we are absolutely dependent upon, the Holy Spirit all along the line. He must teach us how to speak as well as what to speak. He must be the power as well as the message.

14. The Holy Spirit has power to teach us how to pray. In Jude 20, R.V., we read,

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit."

Again in Ephesians, 6:18, R.V.,

"Praying at all seasons in the Spirit."

The Holy Spirit guides the believer in prayer. The disciples did not know how to pray as they ought, so they came to Jesus and said, "Lord, teach us to pray" (Luke 11:1). "We know not how to pray as we ought," but we have another helper right at hand to help us (John 14:16, 17). "The Spirit also helpeth our infirmity" (Romans 8:26 R.V.). He teacheth us to pray. True prayer is prayer "in the Spirit," i.e., the prayer in which the Spirit inspires and directs. When we come into God's presence to pray, we should recognize our infirmity, our ignorance of what we should pray for or how we should pray, and, in the consciousness of our utter inability to pray aright, look up to the Holy Spirit and cast ourselves utterly upon Him to direct our prayers, to lead out our desires, and guide our utterance of them. Rushing heedlessly into God's presence, and asking the first thing that comes into our minds, or that some thoughtless one asks us to pray for, is not "praying in the Holy Ghost," and is not true prayer. We must wait for the Holy Spirit, and surrender ourselves to the Holy Spirit. The prayer that God and the Holy Spirit inspires is the prayer that God the Father answers. From Romans 8:26, 27, we learn that the longings which the Holy Spirit begets in our hearts are often too deep for utterance; too deep, apparently, for clear and definite comprehension on the part of the believer himself, in whom the Holy Spirit is working. God Himself must "search the heart," to know "what is the mind of the Spirit" in these unuttered and unutterable longings. But God does know "what is the mind of the Spirit." He does know what those Spirit-given

longings mean, even if we do not, and these longings are "according to the will of God," and He grants them. So it comes that He is "able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20). There are other times when the Spirit's leadings in prayer are so plain that we 'pray with the Spirit and with the understanding also' (I Cor. 14:15).

15. The Holy Spirit has also power to lead out our hearts in acceptable thanksgiving to God. Paul says,

"...Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." Ephesians 5:18-20, R.V.

Not only does the Spirit teach us to pray, He also teaches us to render thanks. One of the most prominent characteristics of the "Spirit-filled life" is thanksgiving. True thanksgiving is "to God, even the Father," "in the name of our Lord Jesus Christ," "in the Holy Spirit."

16. The Holy Spirit has power to inspire in the heart of the believer in Christ worship that is acceptable to God.

"For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Phil. 3:3, R.V.

Prayer is not worship, thanksgiving is not worship. Worship is a definite act of the creature in relation to God. Worship is bowing before God in adoring acknowledgment and contemplation of Himself. Someone has said, "In our prayers we are taken up with our needs; in our thanksgiving we are taken up with our blessings; in our worship we are taken up with Himself." There is no true and acceptable worship except that which the Holy Spirit prompts and directs. *"Such doth the Father seek to be His worshipers"* (John 4:23, R.V.).

The flesh seeks to enter every sphere of life. It has its worship as well as its lust. The worship which the flesh prompts is an abomination to God. Not all earnest and honest worship is worship in the Spirit. A man may be very honest and very

earnest in his worship, and still not have submitted himself to the guidance of the Holy Spirit in the matter, and so his worship is in the flesh. Even where there is great loyalty to the letter of the Word, worship may not be "in the Spirit," i.e., inspired and directed by Him. To worship aright we must "have no confidence in the flesh." We must recognize the utter inability of the flesh, i.e., our natural self as contrasted with the divine Spirit who dwells in and should mould everything in the believer, to worship acceptably. We must realize also the danger there is that the flesh, self, intrude itself into our worship. In utter self-distrust and self-abnegation we must cast ourselves upon the Holy Spirit to lead us aright in our worship. Just as we must renounce any merit in ourselves, and cast ourselves utterly upon Christ and His work for us for justification; just so we must renounce any capacity for good in ourselves, and cast ourselves utterly upon the Holy Spirit, and His work in us, in living, praying, thanking, and worshiping, and all else we are to do.

17. Let us next consider the Holy Spirit's power as a guide. In Acts 13:2-4, we read:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

The Holy Spirit calls men and sends them forth to definite lines of work. The Holy Spirit not only calls men in a general way into Christian work, but He also selects the specific work and paints it out. "Shall I go to China, to Africa, to India?" many a one is asking, and many another ought to ask. You cannot rightly settle that question for yourselves, neither can any other man settle it rightly for you. Not every Christian man is called to China or Africa or any other foreign field. God alone knows whether He wishes you to go to any of these places. He is willing to show you.

How does the Holy Spirit call? The passage before us does not tell. It is presumably purposely silent on this point, lest, perhaps, we think that He must always call precisely the same way. There is nothing to indicate that He spoke by an audible voice, much less that He made His will known in any of the fantastic ways in which some profess to discern His leadings, e.g., by some twitching of

the body, or by opening the Bible at random, and putting the finger on a passage that may be construed into some entirely different meaning than that which the inspired writer intended by it. But the important point is that He made His will clearly known. He is as willing to make His will clearly known to us today. The great need in Christian work today is men and women whom the Holy Spirit calls and sends forth. We have plenty of men and women whom men have called and sent forth; we have far too many who have called themselves. There are many today who object strenuously to being sent forth by men, by any organization of any kind, who are, what is immeasurably worse than that, sent forth by themselves, not by God. How shall we receive the Holy Spirit's call? By desiring it, seeking it, waiting upon the Lord for it, and expecting it. "As they ministered to the Lord, and fasted," the record reveals.

Many a man is saying, in self-justification for staying out of the ministry, or for staying home from the foreign field: "I have never had a call." How do you know that? Have you been listening for it? God speaks often in a still small voice. Only the listening ear can catch it. Have you definitely offered yourself to God to send you where He will? While no man ought to go to China or Africa unless he is clearly and definitely called, he ought to definitely offer himself to God for this work, and be ready for a call, and listening sharply that he may hear it when it comes. No educated Christian man or woman has a right to rest easy out of the foreign field until they have definitely offered themselves to God for that work, and it is clear no call from God has come. Indeed, a man needs no more definite call to Africa than to Boston, or New York, or Chicago.

18. We learn something further about the Holy Spirit's power to guide in Acts 8:27-29. First, we have the story of Philip:

"And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Isaiah the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot."

Second, the second word is about Paul and his missionary party:

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the Word in Asia; and when they were come

over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." --Acts 16:6, 7, R.V.

The Holy Spirit guides in the details of daily life and service as to where to go and where not to go, what to do and what not to do. It is possible for us to have the unerring guidance of the Holy Spirit at every turn in our lives. For example, in personal work it is manifestly not God's intention that we speak to everyone we meet. There are some to whom we ought not to speak. Time spent on them would be time taken from work which would be more to the glory of God. Doubtless Philip met many as he journeyed toward Gaza, before he met the one of whom the Spirit said: "God near and join thyself to this chariot." In the same way is He ready to guide us in all the affairs of life: business, study, social life--everything. We can have God's wisdom, if we will, at every turn of life. There is no promise more plain and explicit than James 1:5: "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."* How shall we gain this wisdom? James 1:5-7 answers. Here are really five steps.

First: That we lack wisdom. We must be conscious of and fully admit our own inability to decide wisely. Not only the sinfulness but the wisdom of the flesh must be renounced.

Second: We must really desire to know God's way, and be willing to do God's will. This is implied in the asking, if the asking be sincere. This is a point of fundamental importance. Here we find the reason why men oft times do not know God's will, and have not the Spirit's guidance. They are not really willing to do whatever the Spirit leads. It is the "meek" whom He guides in judgment, and the meek to whom "He will teach His way" (Psalm 25:9). It is he who "willeth to do His will" who "shall know" (John 7:17, R.V.).

Third: We must ask, definitely ask guidance.

Forth: We must confidently expect guidance. "Let him ask in faith, nothing doubting" (vs. 6 and 7, R.V.).

Fifth: We must follow step by step as the guidance comes. Just how it will come no one can tell. But it will come. It may come with only a step made clear at a time. That is all that we need to know--the next step. Many are in darkness because they do not know what God will have them to do next week, or next

month, or next year. Do you know the next step? That is enough. Take it, and then He will show you the next. (See Numbers 9:17-23). God's guidance is clear guidance (I John 1:5). Many are tortured by leadings which they fear may be from God, but which they are not sure about. You have a right, as God's child, to be sure. Go to God and say: "Here I am, heavenly Father; I am willing to do Thy will, but make it clear. If this is Thy will, I will do it; but make it clear if it is." He will do it, if it is His will and you are willing to do it. You need not and ought not to do that thing until He does make it clear. We have no right to dictate to God how He shall give His guidance, as, e.g. by "shutting up every other way," or by a sign, or by letting us put a finger on a text. It is ours to seek and expect wisdom, but it is not ours to dictate how it shall be given (I Cor. 12:11).

19. In one more direction has the Holy Spirit power. Read Acts 4:31; 13:9, 10,

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the Word of God with boldness."

The Holy Spirit has power to give us boldness in testimony for Christ. Many are naturally timid. They long to do something for Christ, but they are afraid. The Holy Spirit can make you bold if you will look to Him and trust Him to do it. It was He who turned the craven Peter into the one who fearlessly faced the Sanhedrin and rebuked their sin. (See Acts 4:8-12.)

Two things are manifest from what has been said about the power of the Holy Spirit in the believer: First, how utterly dependent we are upon the Holy Spirit at every turn of Christian life and service. Second, how perfect is the provision for life and service that God has made, and what the fullness of privilege that is open to the humblest believer, through the Holy Spirit's work. It is not so much what we are by nature either intellectually, morally, spiritually, or even physically that is important; but what the Holy Spirit can do for us, and what we will let Him do. The Holy Spirit often takes the one who gives the least natural promise and uses him far more than those who give the greatest natural promise. Christian life is not to be lived in the realm of natural temperament, and Christian work is not to be done in the power of natural endowment but Christian life is to be lived in the realm of the Spirit, and Christian work is to be done in the power of the Holy Ghost. The Holy Spirit is eagerly desirous to do for each of us His whole work. He will do for each of us all we will let Him do.

4. The Power of Prayer

"POWER BELONGETH UNTO GOD," but all that belongs to God we can have for the asking. God holds out His full hands and says: " Ask, and it shall be given unto you . . . if ye, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? " (Matt. 7: 7, 11.) The poverty and powerlessness of the average Christian finds its explanation in the words of the apostle James: "Ye have not, because ye ask not." (Jas. 4: 2.) " Why is it," many a Christian is asking, " that I make such poor progress in my Christian life?" "Neglect of prayer," God answers. " You have not because you ask not."

" Why is it there is so little fruit in my ministry? " asks many a discouraged minister. , "Neglect of prayer," God answers again. " You have not because you ask not." " Why is it," many, both ministers and laymen, are asking, " that there is so little power in my life and service? " And again God answers: "Neglect of prayer. Yon have not because you ask not," God has provided for a life of power, and a work of power on the part of every child of His. He has put His own infinite power at our disposal, and has proclaimed over and over again, in a great variety of ways in His Word, " Ask and ye shall receive." Thousands upon thousands have taken God at His word in this matter, and have always found it true. The first Christians were men of tremendous power. What power Peter and John, for example, had in their lives. What power they had in their work! There was opposition in those days, — most determined, bitter and relentless opposition; opposition in comparison with which that which we encounter is but as child's play, — but the work went right on. We constantly read such statements as these:

"The Lord added to the church daily such as should be saved." (Acts 2: 47.) "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." (Acts 4: 4.) "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 14.) The apostles themselves explain the secret of their resistless power when they say: "We will give ourselves continually to prayer and to the ministry of the Word." (Acts 6: 4.) But it was not only the leaders who had power in life and service; so had the

rank and file of that early church. What a beautiful picture we have of the abounding love and fruitfulness of that early church! (Acts 2: 44-47; 4: 32-37; 8: 4; 11: 19, 21.) The secret of this fullness of power in life and service is found in Acts 2: 42: " They continued steadfastly . . . in prayers." God delights to answer prayer: "Call upon me," He cries, " I will deliver thee, and thou shalt glorify me." (Ps. 50: 15.) There is a place where strength can always be renewed; that place is the presence of the Lord: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Is. 40: 31.) How little time the average Christian spends in prayer! We are too busy to pray, and so we are too busy to have power. We have a great deal of activity but we accomplish little; many services but few conversions; much machinery but few results. The power of God is lacking in our lives and in our work. We have not because we ask not. Many professed Christians confessedly do not believe in the power of prayer. It is quite the fashion with some to contemptuously contrast the prayers with the doers — forgetting that in the history of the Church the real doers have been prayers, that the men who have made the glorious part of the Church's history have been without exception men of prayer. Of those who do believe theoretically in the power of prayer, not one in a thousand realizes its power. How much time 'does the average Christian spend daily in prayer? How much time do you spend daily in prayer? It was a master-stroke of the devil when he got the Church and the ministry so generally to lay aside the mighty weapon of prayer. The devil is perfectly willing that the Church should multiply its organizations and its deftly contrived machinery for the conquest of the world for Christ, if it will only give up praying. He laughs softly, as he looks at the Church of today, and says under his breath: " You can have your Sunday-schools, and your Y. M. C. A's, and your Y. W. C. A's, and your Boys' Brigades, and your Institutional Churches, and your Men's Clubs, and your grand choirs, and your fine organs, and your brilliant preachers, and your revival efforts, even, if you do not bring into them the power of Almighty God, sought and obtained by earnest, persistent, believing, mighty prayer." The devil is not afraid of machinery; he is only afraid of God, and machinery without prayer is machinery without God. Our day is characterized by the multiplication of man's machinery and the diminution of God's power sought and obtained by prayer. But when men and women arise who believe in prayer, and who pray in the way the Bible teaches us to pray, prayer accomplishes as much as it ever did. Prayer can do today as much as it ever could. Prayer can do anything God can do; for the arm of God responds to the touch of prayer. All the infinite resources of God are at the command of prayer. Prayer is the key that opens wide the inexhaustible

storehouses of divine grace and power. "Ask and it shall be given you," cries our Heavenly Father, as He swings wide open the doors of the divine treasure-house. There is only one limit to what prayer can do; that is what God can do. But all things are possible to God; therefore prayer is omnipotent. Christian history and Christian biography demonstrate the truth of what the Word of God teaches about prayer. All through the history of the Church, men and women have arisen in all ranks of life who believed with simple, childlike faith what the Bible teaches about prayer and they have asked and they have received. But what are some of the definite things that prayer has power to do?

1. Prayer has power to bring a true knowledge of ourselves and our needs. There is nothing more necessary than that we know ourselves, our weakness, our sinfulness, our selfishness; how that in us, that is to say in our flesh, dwelleth no good thing. (Rom. 7: 18.) Lives of power have usually begun with a revelation of the utter powerlessness and worthlessness of self. So it was with Isaiah. In the year that king Uzziah died, he was brought face to face with God, and saw himself, and cried out: " Woe is me! for I am undone; because I am a man of unclean lips." (Is. 6: 1-5.) Then a life of power began for Isaiah and God sent him forth to a mighty work. (Is. 6: 8, 9.) It was so with Moses. He met God at the burning bush, and was emptied of his former self-confidence, saw his utter unfitness for the Lord's work, and then the Lord sent him as a mighty man of power, (Ex. 3: 2, 5, 11; Ex. 2: 11-15.) It was so with Job. It was after Job met God, and cried concerning himself: " I abhor myself, and repent in dust and ashes," that the Lord turned the captivity of Job, and that he received power to intercede for his friends, and- to bear abundant fruit. (Job 42: 5, 6, 10, 12.) It is needful if we are to have fullness of power, that we get a view of ourselves as we are by nature. It is in prayer that we get it. If we sincerely pray the Psalmist's prayer: "Search me, O God, and know my heart; try me and know my thoughts " (Ps. 139: 23), He will do it. There will come a true revelation of self as God sees us, a consequent utter emptying of self, and room will be made for the incoming of the power of God. It is not enough to pray this prayer once for all. It needs to be repeated daily.

2. Prayer has power to cleanse our hearts from sin; from secret sin and from known sin. (Ps. 19, 12, 13.) In answer to David's prayer after his disastrous fall, God washed him thoroughly from his iniquity, and cleansed him from his sin (Ps. 51:2). Many a man has fought for days and months and years against some sin that has been marring his life, and sapping his spiritual power, and at last has gone unto God in prayer, and held on to God, and would not let Him go until He

blessed him; and has come out of the place of prayer a victor. In this way sins that seem unconquerable have been laid in the dust. In this way the secret sin that the sinner himself scarce discerned, but that has robbed him of power, has been discovered in all its real hideousness, and rooted out. Of course, as seen in the previous chapter, it is the Holy Spirit who sets us free from sin's power, but the Holy Spirit works in our lives in answer to our prayers. (Luke 11: 13.)

3. Prayer has power to hold us up in our goings, and give us victory over temptation. " Hold up my goings in thy paths, that my footsteps slip not," cried David. (Ps. 17: 5.) That is a prayer God is ever ready to hear. Jesus himself said to His disciples, as the hour of trial drew nigh: " Pray that ye enter not into temptation." (Luke 22: 40.) But the disciples did not heed the warning. They slept when they should have prayed, and when the temptation came in a few hours, they failed utterly. But Jesus Himself spent that night in prayer, and when the next day the fiercest temptations that ever beset a son of man swept down upon Him, He came off gloriously triumphant. We can come off victorious over every temptation, if we will prepare for it, and meet it by prayer. Many of us are led into defeat and denial of our Lord, as Peter was, by sleeping when we ought to be praying.

4. Prayer has power to govern our tongues. Many a Christian who has desired fullness of power in Christian life and service, has found himself kept from it by an unruly tongue. He has learned by bitter experience the truth of the words of James: "The tongue can no man tame." (Jas. 3: 8.) But while no man can tame it, God can and will, in answer to believing prayer. If one will earnestly and believingly pray with David: " Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141: 3), God will do it. Many and many an unruly tongue has been brought into subjection in this way. Tongues that were as sharp as the piercings of a sword, have learned to speak words of gentleness and grace. True prayer can tame the unruliest tongue by which man or woman was ever cursed, because true prayer brings into play the power of Him with whom nothing is impossible.

5. Prayer has power to bring us wisdom. The word of God is very explicit on this point: " If any of you lacks wisdom, let him ask of, God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1: 6.) No promise could be more explicit than that. We can have wisdom, the wisdom of God himself, at every turn of life. God does not intend that His children shall grope in darkness. He puts His own infinite wisdom at our disposal. All He asks is that we ask, and ask in faith. (Jas. 1: 6-7.) Many of us are stumbling on in our own

foolishness, instead of walking on in His wisdom, simply because we do not ask. He greatly desires us to know His way, and is willing to make it known upon out asking. Oh, the joy of knowing and walking in God's way! And we can all have this joy for the asking. (Ps. 86: 11; 25: 4; 143: 10; 119: 33.)

6. Prayer has power to open our eyes to behold wondrous things out of God's word. (Ps. 119:18.) It is wonderful how the Bible opens up to one who looks to God in earnest believing prayer to interpret it to him. Difficulties vanish, obscure passages become clear as day, and old familiar portions become luminous with new meaning, and living with new power. Prayer will do more than a theological education to make the Bible an open book. Only the man of prayer can understand the Bible.

7. Prayer has power to bring the Holy Spirit in all His blessed power and manifold gracious operations into our hearts and lives. “If ye then being evil," says Jesus, " 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.) It was after the first disciples had “continued in prayer and supplication" (Acts 1:14), that " they were all filled with the Holy Ghost." (Acts 2:4.) On another occasion " when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." (Acts 4:31.) When Peter and John came down to Samaria and found a company of young converts who had not yet experienced the fullness of the Holy Spirit's power, " they prayed for them, that they might receive the Holy Ghost." "And they received the Holy Ghost." (Acts 8:15, 17.) It was in answer to prayer that Paul expected the saints in Ephesus " to be strengthened with might by his Spirit in the inner man" (Eph. 3:14, 16), and that "the God of our Lord Jesus Christ, the Father of glory," would give them " the spirit of wisdom and revelation in the knowledge of him." (Eph. 1:16, 17.) It is manifestly prayer that brings the fullness of the Spirit's power into our hearts and lives. One great reason why so many of us have so little of the Holy Spirit's power in our lives and service, is because we spend so little time and thought in prayer. We u have not, because we ask not."

Every precious spiritual blessing in our own lives is given by our Heavenly Father in answer to true prayer. Prayer promotes our own spiritual growth and our likeness to Christ as almost nothing else can. The more time we spend in real, true prayer, other things being equal, the more we shall grow in likeness to our Master. One of the saintliest, and most Christlike men that ever lived was John Welch, the son-in-law of John Knox, the great Scotch reformer. He is said

to have given one-third of his time to prayer, and often to have spent a whole night in prayer. One who knew him well, speaking of him after his departure to be with Christ, said of him: " He was a type of Christ." Many illustrations could be given of the power of prayer to bring our lives into conformity with Christ's. In prayer we gaze into the face of God, and "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." (2 Cor. 3: 18, R. V.)

8. But prayer has not only power to promote our own spiritual growth into the likeness of Christ; prayer has also power to bring the fullness of God's power into our work. When the apostolic church saw themselves confronted by obstacles that they could not surmount " they lifted up their voice to God with one accord." (Acts 4: 24.) "And when they had prayed " the power came that swept all obstacles before it. (Acts 4: 31-33; 5: 14.) Do you desire the power of God in your Sunday School class, in your personal work, in your preaching, in your training of your children? Pray for it. Hold on to God until you get it. " Men ought always to pray, and not to faint." (Luke 18: 1.) I shall never forget a sight I once witnessed. A woman of limited experience in public speaking was called upon to address an audience filling the old Tremont Temple in Boston. It was a notable audience in its makeup as well as in numbers. Many of the leading clergymen of all evangelical denominations were there, also many men prominent in philanthropic and political affairs. As the woman spoke the audience was hushed, swayed, melted and moulded. Tears coursed down cheeks unwonted to them. The impression made upon many was not only salutary, but permanent. It was an address of marvellous power. The secret of it all lay in the fact, known only to a few, that that woman had spent the whole of the previous night on her face before God in prayer. It is related of John Livingstone that he spent a night with a few like-minded in prayer and religious converse. On the next day he preached in the Kirk of Shotts with such power that 500 persons dated their conversion or some definite uplift in their spiritual life from that sermon. A mother once came to me in great distress about her boy, one of the most incorrigible children I ever knew. "What shall I do? " she cried. " Pray." She did with a new definiteness and earnestness and faith. The change came soon, if not immediately, and the change continues to this day. We can all have power in our work, if we will only believe God's promises regarding prayer, and meet the conditions of prevailing prayer, and lay hold upon God with an importunity, a holy boldness, that will not take no for an answer.

9. But the man of prayer can not only have power in his own life and service, he

can have power in the life and service of others. Prayer has power to bring salvation to others. " If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." (1 John. 5:16.) Prayer avails for the salvation of others where every effort' for their salvation fails. There is little doubt that Saul of Tarsus, the most dangerous human enemy the church of Christ ever had, became Paul the apostle in answer to prayer. There have been countless instances where men and women seemingly past all hope have been converted in most direct and unmistakable answer to prayer.

Prayer will bring blessing upon a church. It will settle church quarrels, allay misunderstandings, root out heresy and bring down gracious revivals from God. Dr. Spencer tells, in his "Pastor's Sketches," how a great revival was brought down upon his church by the prayers of a godly old man who was shut up in his room by lameness. In Philadelphia during the pastorate of Dr. Thomas Skinner, three men of God came together in his study to pray. " They literally wrestled in prayer." From this meeting sprang up a powerful revival in that city. One of the most notable, widespread and enduring revivals ever known in this land, according to the account given by Mr. Finney, arose from the prayers of a humble woman who had never seen a revival, but was led to lay hold of God for this. One of the greatest needs of the hour is that some of God's children should devote themselves to calling upon God until He visits this land again with a mighty outpouring of His Spirit. There have been in times past great revivals without very much preaching, and with almost no machinery. There has never been a great and true revival without much prayer. Many modern so-called revivals are gotten up by man's machinery. Genuine revivals are brought down by prayer.

Prayer will bring wisdom and power to ministers of the gospel. Paul was a matchless preacher and worker, but he so deeply felt the need of the prayers of God's people, that he asked for them from every church to which he wrote save one (the backslidden church in Galatia). It has been demonstrated again and again that prayer can transform a poor preacher into a good one. If you are not satisfied with your pastor, pray for him. Keep on praying for him and you will soon have a better minister. If you think your present minister a pretty good one, you can make him far better by more prayer. Little do many Christians realize how much they have to do with the powerful or powerless preaching their pastor gives them by their prayer or neglect of prayer.

But the power of prayer reaches across the sea and around the earth. We can

contribute to the conversion of the heathen and the evangelization of the world by our prayers. The prayers of believers in America have brought down the power of the Spirit in India and China. Doubtless more men and more money are needed for foreign mission work, but the greatest need of foreign mission work is prayer. It is a sad fact that much money given to foreign mission work has been largely wasted. There has not been enough intelligent prayer back of the giving.

There is mighty power in prayer. It has much to do with our obtaining fullness of power in Christian life and service. The one who will not take time for prayer may as well resign all hope of obtaining the fullness of power God has for him. It is "they that wait upon the Lord" who " shall renew their strength." (Is. 40: 31.) Waiting upon the Lord means something more than spending a few minutes at the beginning and close of each day running through some stereotyped form of request. " Wait upon the Lord." True prayer takes time and thought, but it is the great time-saver At all events if we are to know fullness of power we must be men and women of prayer.

5. The Power of A Surrendered Life

*"*POWER BELONGETH UNTO GOD*"* (Psa. 62:11), but there is one condition upon which that power is bestowed upon us. That condition is absolute surrender to Him. In Romans 6:13, we read,

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Again in Romans 6:22 we read, *"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."*

The great secret of blessedness and power is found in these verses. *"Yield yourselves unto God"* – the whole secret is found in those words. The word translated "yield" in the Authorized Version is rendered "present" in the Revised Version. It means to put at one's disposal. "Put yourselves at God's disposal" is the thought. In other words, surrender yourselves absolutely to God, to be His property, for Him to do with you what He will, and use you as He will. That is the wisest thing anyone can do with himself. By that act he has secured all the blessedness that is possible to man, and day by day, and year by year, it will be bestowed upon him in ever-increasing measure.

If anyone asks, "What is the one thing for me to do if I wish to know all that God has for me?" the answer is very simple. Surrender absolutely to God. Say to Him, "Heavenly Father, henceforth I have no will of my own. Thy will be done in me, through me, by me, and regarding me, in all things. I put myself unreservedly in Thy hands – now do with me just what Thou wilt." When one does that, God, Who is infinite love, and infinite wisdom, and infinite power, does the very best thing with that one. We may not see at once that it is the best thing, but it is, and sooner or later it will be seen. Sooner or later God floods the heart of him who surrenders absolutely to Him with light, and joy, and fills his life with power. Absolute surrender to God is the secret of blessedness and power. Let us look at some of the things that are definitely said in the Bible to come from absolute surrender.

1. A Surrendered Will Brings Knowledge of Truth

The first of these you will find in John 7:17, R.V.: *"If any man willeth to do His will, he shall know of the teaching…"*
Knowledge of the truth comes with surrender of the will. Nothing so clears the spiritual vision as surrender to the will of God. *"God is light, and in Him is no darkness at all"* (1 John 1:5). Surrender to Him opens our eyes to the light which He Himself is. It brings us at once into harmony with all truth.

Nothing so blinds the spiritual vision as self-will or sin. I have seen questions which bothered men for years solved in a very short time when those men simply surrendered to God. What was dark as night before has become light as day.

An unsurrendered will lies back of almost all the scepticism in the world. Oh you who are filled with doubts and questions, would you have certainty instead of doubt? Yield your-selves to God, Oh you who are floundering in the mire, would you get your feet on the solid rock? Yield yourselves to God. Oh you who are trying to feel your way in the dark, would you see your path plain before you? Yield yourselves to God. The greatest truths, the truths of most significance for time and for eternity, cannot be learned by mere investigation and study. They cannot be reasoned out. They must be seen. The only one who can see them is the one whose eye is cleared by absolute surrender to God.

"If therefore thine eye be single," says Jesus, *"thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness…"* (Matt. 6:22-23).

A surrendered life and will is the secret of light and knowledge. Many a man has confided to me how he was wandering in the dark, not knowing what he believed, and not quite sure if he believed anything. To such I have put the questions: "Will you surrender your will to God? Will you give yourself up to God, for Him to do what He will with you?" And not a single one who has done it but has soon said, "My doubts are gone, my uncertainties have gone, my darkness is gone. It is all light now."

2. A Surrendered Will Brings Power in Prayer

The next result of a surrendered will and life is power in prayer. The greatest secret of prevailing prayer is that which John records from his own joyous

experience in 1 John 3:22:

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Note those wonderful words, *"Whatsoever we ask, we receive of Him."* Think of it! Not one prayer, great or small, that fails to get what is sought. Then note the reason: *"Because we keep His commandments, and do those things that are pleasing in His sight."* Just note those wonderful words "whatsoever we ask we receive of Him." Think of it! Not one prayer, great or small, that fails to get what is sought. Then note the reason: "because we keep His commandments, and do those things that are pleasing in His sight." A life entirely surrendered to the doing of God's will as revealed in His Word, and to doing the things that are pleasing in His sight – a life wholly surrendered to God's will and pleasure, a life wholly at God's disposal – this is the secret of prevailing prayer.

Do you ask why you do not get what you ask, why you cannot say like John, "Whatsoever I ask I get?" It is not because he was an apostle and you are just an everyday Christian. It was because he could say, "I keep His commandments, and do those things (and them only) which are pleasing in His sight." And you cannot say that. It was because his life was entirely surrendered to God, and yours is not.

There are many people greatly puzzled because their prayers never seem to reach the ear of God, but fall back powerless to earth. There is no mystery about it. It is because you have not met the one great fundamental condition of prevailing prayer – a surrendered will, a surrendered life.

It is when we make God's will ours that He makes our will His. *"Delight thyself also in the Lord; and He shall give thee the desires of thine heart"* (Psa. 37:4).

Jesus said to the Father, *"Thou hearest Me always"* (John 11:42). But why? "Oh," you say, "because He was His only begotten Son." Not at all, but because Jesus could say, *"I came down from heaven, not to do Mine own will, but the will of Him that sent Me"* (John 6:38). And again, *"My meat is to do the will of Him that sent Me..."* (John 4:34). And again, *"Lo, I come...to do Thy will, O God"* (Heb. 10:7).

A surrendered will and a surrendered life is the great secret of prevailing

prayer. George Müller perhaps stands out as one man who, above all others has wrought things by prayer. Why? Because many years ago he set out to be and do just what God would have him to be and to do, and to daily and deeply ponder God's Word that he might know His will. He yielded himself to God. There is not one of us who cannot become a mighty prince of God if we will do the same thing.

3. A Surrendered Will Brings Fullness of Joy

The next result of a surrendered will is a heart overflowing with joy. In the face of awful trial and agony through which He was to pass, Jesus said to His disciples:

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy may be in you, and that your joy may be full" (John 15:10-11).

Jesus had found joy in keeping His Father's commandments, by complete surrender to His will, and now, if they would follow on in that path, His joy would be in them, and their joy would be "fulfilled," or filled full. This is the only way to find fullness of joy – complete, unconditional surrender to God. *"Yield yourselves unto God."* There is no very great measure of joy in a half-hearted Christian life.

Many so-called Christians have just enough religion to make them miserable. They can no longer enjoy the world, and they have not entered into the *"joy of the Lord."* There they stand, deprived of the *"leeks and the onions and the garlic"* of Egypt, and without the milk and honey and the finest of the wheat of Canaan. That is a wretched place to be in. The way out is simple, absolute surrender to God. Then your joy will be fulfilled.

I have known so many who have entered into this fullness of joy. Sometimes it has been after a great struggle. They were so afraid to yield absolutely to God, so afraid to say: "O God, I put myself unreservedly into Thy hands. Do with me what You please."

They were afraid God would ask some hard thing, afraid God might whisper "China," "India," or "Africa," and sometimes He has. Sometimes there has been what to the world seemed great sacrifice, the giving up of cherished ambitions,

the giving up of those dearly loved, the giving up of very much money, perhaps all one had. But there has been joy, joy "fulfilled," joy filled full.

In one case I have in mind there was great pain, as one lay upon his back with a broken leg in a cast, but there was joy, such overflowing joy that the sufferer lay there with dancing eyes and radiant face and throbbing heart shouting, "Glory, glory, glory!"

There is but one way to find that fullness of joy – a surrendered life. A will and life completely surrendered to the God of love will bring joy under all circumstances. In the olden days one who was thus surrendered to God was led out to be burned at the stake, and he threw his arms around the stake, and cried out, "Welcome, cross of Christ! Welcome eternal life!"

4. A Surrendered Will Brings Christ to Us

The next result of a surrendered life is Christ manifesting Himself to us. On the night in which Jesus was betrayed, He said to His disciples:

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21).

A surrender of self to Christ brings Christ to us. The full manifestation of Jesus lies, it is true, in that future glad day when *"the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God…"* (1 Thes. 4:16). But there is a present manifestation of Jesus to us now, when the Son and the Father come to us and make Their abode with us (John 14:23).

He will manifest Himself to us. "I do not know what that means," some will say. Have you yielded yourself to Him, are you keeping His commandments, not asking which commandment is great and which is small, which is important, and which is unimportant, but only asking which commandment is His, and keeping that? If you are, you will know what it is to have Him manifest Himself to you, and that is joy.

We are told in one place, *"Then were the disciples glad, when they saw the Lord"* (John 20:20). You will be glad, when you see the Lord, and you will see Him when you go to Him and say: "I will surrender my life absolutely to Thee,

now show me Thyself."

5. A Surrendered Will Brings the Holy Spirit Upon Us

Finally, one more result of the surrendered will and life is the great secret of receiving the Holy Ghost. Peter tells it in Acts 5:32, *"…The Holy Ghost, Whom God hath given to them that obey Him."*

The surrendered will and life is the great secret of receiving the Holy Ghost. It all turns upon surrender. We may deal with individual sins, and we may cry to God for the filling of the Holy Ghost, but unless there is total surrender to God at the center of our being, unless we yield ourselves to God – nothing is likely to come of it.

Oh, how many have longed and prayed, and agonized that the Holy Spirit might come upon them, but He came not. There was no complete surrender, there was no yielding of self to God.

And then they have yielded to God. They have bowed their faces and said: "O God, I yield, I give myself up utterly to Thee. I place myself unreservedly at Thy disposal. I hold nothing back, and I hold back from nothing that Thou biddest," and as they have bowed, the Holy Ghost has fallen upon them.

Perhaps it was with great surging waves of power and joy; perhaps in a gentle calm that stole over their whole being; perhaps in a still small voice that whispered: *"…If we ask any thing according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him"* (1 John 5:14-15).

But whatever way He came, He came. And when He came, power came. The great secret of power for God is the Holy Ghost upon us (Acts 1:8). And the great secret of the Holy Ghost coming upon us is the surrendered will, a yielded life. Oh, how wondrous, how blessed, how glorious is the Holy Spirit's power!

Will you have it, my brother? Will you have it, my sister?...*"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God"* (Rom. 6:13). Will you do it? Will you do it now? Will you yield? We have seen in previous chapters the Power of the Word of God, the Power of the Holy Spirit, the Power of Prayer, but the one great condition of obtaining the power of each and all in our own life and service

is a surrendered will, a life surrendered absolutely, unreserved, totally to God. Will you yield?

Oh, how foolish, how utterly foolish, are those who will not yield, or who hesitate to yield themselves unto God! You are robbing yourself of all that makes life really worth living, and that makes eternity rosy and golden with gladness, beauty, and glory. Will you yield today?

How To Pray

And “**Why God Used D. L. Moody**”

By

R. A. Torrey

4. HOW TO PRAY

1. The Importance of Prayer

In the 6th chapter of Ephesians in the 18th verse we read words which put the tremendous importance of prayer with startling and overwhelming force:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

When we stop to weigh the meaning of these words, then note the connection in which they are found, the intelligent child of God is driven to say,

"I must pray, pray, pray. I must put all my energy and all my heart into prayer. Whatever else I do, I must pray."

The Revised Version is, if possible, stronger than the Authorized:

"With all prayer and supplication praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints."

Note the ALLS: "with ALL prayer," "at ALL seasons," "in ALL perseverance," "for ALL the saints." Note the piling up of strong words, "prayer," "supplication," "perseverance." Note once more the strong expression, "watching thereunto," more literally, "being sleepless thereunto." Paul realized the natural slothfulness of man, and especially his natural slothfulness in prayer. How seldom we pray things through! How often the church and the individual get right up to the verge of a great blessing in prayer and just then let go, get drowsy, quit. I wish that these words "being sleepless unto prayer" might burn into our hearts. I wish the whole verse might burn into our hearts.

But why is this constant, persistent, sleepless, overcoming prayer so needful?

1. First of all, BECAUSE THERE IS A DEVIL. He is cunning, he is mighty, he never rests, he is ever plotting the downfall of the child of God; and if the child of God relaxes in prayer, the devil will succeed in ensnaring him.

This is the thought of the context. The 12th verse reads: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (R.V.) Then comes the 13th verse: "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (R.V.) Next follows a description of the different parts of the Christian's armor, which we are to put on if we are to stand against the devil and his mighty wiles. Then Paul brings all to a climax in the 18th verse, telling us that to all else we must add prayer -- constant, persistent, untiring, sleepless prayer in the Holy Spirit, or all else will go for nothing.

2. A second reason for this constant, persistent, sleepless, overcoming prayer is that PRAYER IS GOD'S APPOINTED WAY FOR OBTAINING THINGS, AND THE GREAT SECRET OF ALL LACK IN OUR EXPERIENCE, IN OUR LIFE AND IN OUR WORK IS NEGLECT OF PRAYER.

James brings this out very forcibly in the 4th chapter and 2nd verse of his epistle: "Ye have not because ye ask not." These words contain the secret of the poverty and powerlessness of the average Christian -- neglect of prayer.

"Why is it," many a Christian is asking, "I make so little progress in my Christian life?"

"Neglect of prayer," God answers. "You have not because you ask not."

"Why is it," many a minister is asking, "I see so little fruit from my labors?"

Again God answers, "Neglect of prayer. You have

not because you ask not."

"Why is it," many a Sunday-School teacher is asking, "that I see so few converted in my Sunday-School class?"

Still God answers, "Neglect of prayer. You have not because you ask not."

"Why is it," both ministers and churches are asking, "that the church of Christ makes so little headway against unbelief and error and sin and worldliness?"

Once more we hear God answering, "Neglect of prayer. You have not because you ask not."

3. The third reason for this constant, persistent, sleepless, overcoming prayer is that THOSE MEN WHOM GOD SET FORTH AS A PATTERN OF WHAT HE EXPECTED CHRISTIANS TO BE -- THE APOSTLES -- REGARDED PRAYER AS THE MOST IMPORTANT BUSINESS OF THEIR LIVES.

When the multiplying responsibilities of the early church crowded in upon them, they "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER and to the ministry of the Word." It is evident from what Paul wrote to the churches and to individuals about praying for them, that very much of his time and strength and thought was given to prayer. (Rom. 1:9, R.V.; Eph. 1:15,16; Col. 1:9, R.V.;

1_Thess. 3:10; 2_Tim. 1:3, R.V.)

All the mighty men of God outside the Bible have been men of prayer. They have differed from one another in many things, but in this they have been alike.

4. But there is a still weightier reason for this constant, persistent, sleepless, overcoming prayer. It is, PRAYER OCCUPIED A VERY PROMINENT PLACE AND PLAYED A VERY IMPORTANT PART IN THE EARTHLY LIFE OF OUR LORD.

Turn, for example, to Mark 1:35. We read, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The preceding day had been a very busy and exciting one, but Jesus shortened the hours of needed sleep that He might arise early and give Himself to more sorely needed prayer.

Turn again to Luke 6:12, where we read, "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God." Our Savior found it necessary on occasion to take a whole night for prayer.

The words "pray" and "prayer" are used at least twenty-five times in connection with our Lord in the brief record of His life in the four Gospels, and His praying is mentioned in places where the words are not used. Evidently prayer took much of the time and strength of Jesus, and a man or woman who does not spend much time in prayer, cannot properly be called a follower of Jesus Christ.

5. There is another reason for constant, persistent, sleepless,

overcoming prayer that seems if possible even more forcible than this, namely, PRAYING IS THE MOST IMPORTANT PART OF THE PRESENT MINISTRY OF OUR RISEN LORD.

> Christ's ministry did not close with His death. His atoning work was finished then, but when He rose and ascended to the right hand of the Father, He entered upon other work for us just as important in its place as His atoning work. It cannot be divorced from His atoning work; it rests upon that as its basis, but it is necessary to our complete salvation.
>
> What that great present work is, by which He carries our salvation on to completeness, we read in Heb. 7:25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing HE EVER LIVETH TO MAKE INTERCESSION FOR THEM." This verse tells us that Jesus is able to save us unto the uttermost, not merely FROM the uttermost, but UNTO the uttermost, unto entire completeness, absolute perfection, because He not merely died, but because He also "ever liveth." The verse also tells us for what purpose He now lives, "TO MAKE INTERCESSION FOR US," to pray. Praying is the principal thing He is doing in these days. It is by His prayers that He is saving us.
>
> The same thought is found in Paul's remarkable, triumphant challenge in Rom. 8:34 -- "Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, WHO ALSO MAKETH INTERCESSION FOR US." (R.V.)
>
> If we then are to have fellowship with Jesus Christ in His present work, we must spend much time in prayer; we must give ourselves to earnest,

constant, persistent, sleepless, overcoming prayer. I know of nothing that has so impressed me with a sense of the importance of praying at all seasons, being much and constantly in prayer, as the thought that that is the principal occupation at present of my risen Lord. I want to have fellowship with Him, and to that end I have asked the Father that whatever else He may make me, to make me at all events an intercessor, to make me a man who knows how to pray, and who spends much time in prayer.

This ministry of intercession is a glorious and a mighty ministry, and we can all have part in it. The man or the woman who is shut away from the public meeting by sickness can have part in it; the busy mother; the woman who has to take in washing for a living can have part -- she can mingle prayers for the saints, and for her pastor, and for the unsaved, and for foreign missionaries, with the soap and water as she bends over the washtub, and not do the washing any more poorly on that account; the hard driven man of business can have part in it, praying as he hurries from duty to duty. But of course we must, if we would maintain this spirit of constant prayer, take time -- and take plenty of it -- when we shall shut ourselves up in the secret place alone with God for nothing but prayer.

6. The sixth reason for constant, persistent, sleepless, overcoming prayer is that PRAYER IS THE MEANS THAT GOD HAS APPOINTED FOR OUR RECEIVING MERCY, AND OBTAINING GRACE TO HELP IN TIME OF NEED.

Heb. 4:16 is one of the simplest and sweetest verses in the Bible, -- "Let us therefore come

boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." These words make it very plain that God has appointed a way by which we shall seek and obtain mercy and grace. That way is prayer; bold, confident, outspoken approach to the throne of grace, the most holy place of God's presence, where our sympathizing High Priest, Jesus Christ, has entered in our behalf. (Verses 14, 15.)

Mercy is what we need, grace is what we must have, or all our life and effort will end in complete failure. Prayer is the way to get them. There is infinite grace at our disposal, and we make it ours experimentally by prayer. Oh, if we only realized the fullness of God's grace, that is ours for the asking, its height and depth and length and breadth, I am sure that we would spend more time in prayer. The measure of our appropriation of grace is determined by the measure of our prayers.

Who is there that does not feel that he needs more grace? Then ask for it. Be constant and persistent in your asking. Be importunate and untiring in your asking. God delights to have us "shameless" beggars in this direction; for it shows our faith in Him, and He is mightily pleased with faith. Because of our "shamelessness" He will rise and give us as much as we need (Luke 11:8). What little streams of mercy and grace most of us know, when we might know rivers overflowing their banks!

7. The next reason for constant, persistent, sleepless, overcoming prayer is that PRAYER IN THE NAME OF JESUS CHRIST IS THE WAY JESUS CHRIST HIMSELF HAS APPOINTED FOR HIS DISCIPLES TO OBTAIN FULLNESS OF JOY.

He states this simply and beautifully in John 16:24, "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be fulfilled." "Made full" is the way the Revised Version reads. Who is there that does not wish his joy filled full? Well, the way to have it filled full is by praying in the name of Jesus. We all know people whose joy is filled full, indeed, it is just running over, is shining from their eyes, bubbling out of their very lips, and running off their finger tips when they shake hands with you. Coming in contact with them is like coming in contact with an electrical machine charged with gladness. Now people of that sort are always people that spend much time in prayer.

Why is it that prayer in the name of Christ brings such fullness of joy? In part, because we get what we ask. But that is not the only reason, nor the greatest. It makes God real. When we ask something definite of God, and He gives it, how real God becomes! He is right there! It is blessed to have a God who is real, and not merely an idea. I remember how once I was taken suddenly and seriously sick all alone in my study. I dropped upon my knees and cried to God for help. Instantly all pain left me -- I was perfectly well. It seemed as if God stood right there, and had put out His hand and touched me. The joy of the healing was not so great as the joy of meeting God.

There is no greater joy on earth or in heaven, than communion with God, and prayer in the name of Jesus brings us into communion with Him. The Psalmist was surely not speaking only of future blessedness, but also of present blessedness when he said, "In Thy presence is fullness of joy." (Ps. 16.11.) O the unutterable joy of those moments when in our prayers we really press into the

presence of God!

Does some one say. "I have never known any such joy as that in prayer"?

Do you take enough leisure for prayer to actually get into God's presence? Do you really give yourself up to prayer in the time which you do take?

8. The eighth reason for constant, persistent, sleepless, overcoming prayer is that PRAYER, IN EVERY CARE AND ANXIETY AND NEED OF LIFE, WITH THANKSGIVING, IS THE MEANS THAT GOD HAS APPOINTED FOR OBTAINING FREEDOM FROM ALL ANXIETY, AND THE PEACE OF GOD WHICH PASSETH ALL UNDERSTANDING.

"Be careful for nothing," says Paul, "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6,7.) To many this seems at the first glance, the picture of a life that is beautiful, but beyond the reach of ordinary mortals; not so at all. The verse tells us how the life is attainable by every child of God: "Be careful for nothing," or as the Revised Version reads, "In nothing be anxious." The remainder of the verse tells us how, and it is very simple: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." What could be plainer or more simple than that? Just keep in constant touch with God, and when any trouble or vexation, great or small, comes up, speak to Him about it, never forgetting to return thanks for what He has already done. What will the result be? "The peace of God which

passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." (R.V.)

That is glorious, and as simple as it is glorious! Thank God, many are trying it. Don't you know any one who is always serene? Perhaps he is a very stormy man by his natural make-up, but troubles and conflicts and reverses and bereavements may sweep around him, and the peace of God which passeth all understanding guards his heart and his thoughts in Christ Jesus.

We all know such persons. How do they manage it?

Just by prayer, that is all. Those persons who know the deep peace of God, the unfathomable peace that passeth all understanding, are always men and women of much prayer.

Some of us let the hurry of our lives crowd prayer out, and what a waste of time and energy and nerve force there is by the constant worry! One night of prayer will save us from many nights of insomnia. Time spent in prayer is not wasted, but time invested at big interest.

9. The ninth reason for constant, persistent, sleepless, overcoming prayer is that PRAYER IS THE METHOD THAT GOD HIMSELF HAS APPOINTED FOR OUR OBTAINING THE HOLY SPIRIT.

Upon this point the Bible is very plain. Jesus says, "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.) Men are telling us in these days, very good men too, "You must not pray

for the Holy Spirit," but what are they going to do with the plain statement of Jesus Christ, "How much more will your heavenly Father give the Holy Spirit TO THEM THAT ASK HIM?"

Some years ago when an address on the baptism with the Holy Spirit was announced, a brother came to me before the address and said with much feeling,

"Be sure and tell them not to pray for the Holy Spirit."

"I will surely not tell them that, for Jesus says, 'How much more shall your heavenly Father give the Holy Spirit to them that ask Him'."

"Oh, yes," he replied, "but that was before Pentecost."

"How about Acts 4:31? was that before Pentecost, or after?"

"After, of course."

"Read it."

"'And when they had prayed, the place was shaken where they were assembled together; and they were all FILLED WITH THE HOLY GHOST, and they spake the Word of God with boldness.'"

"How about Acts 8:15? was that before Pentecost or after?"

"After."

"Please read."

"'Who, when they were come down PRAYED for them, that they might receive the Holy Ghost.'"

He made no answer. What could he answer? It is plain as day in the Word of God that before Pentecost and after, the first baptism and the subsequent fillings with the Holy Spirit were received in answer to definite prayer. Experience also teaches this.

Doubtless many have received the Holy Spirit the moment of their surrender to God before there was time to pray, but how many there are who know that their first definite baptism with the Holy Spirit came while they were on their knees or faces before God, alone or in company with others, and who again and again since that have been filled with the Holy Spirit in the place of prayer!

I know this as definitely as I know that my thirst has been quenched while I was drinking water. Early one morning in the Chicago Avenue Church prayer room, where several hundred people had been assembled a number of hours in prayer, the Holy Spirit fell so manifestly, and the whole place was so filled with His presence, that no one could speak or pray, but sobs of joy filled the place. Men went out of that room to different parts of the country, taking trains that very morning, and reports soon came back of the out-pouring of God's Holy Spirit in answer to prayer. Others went out into the city with the blessing of God upon them. This is only one instance among many that might be cited from personal experience.

If we would only spend more time in prayer, there would be more fullness of the Spirit's power in our work. Many and many a man who once worked unmistakably in the power of the Holy Spirit is

now filling the air with empty shoutings, and beating it with his meaningless gesticulations, because he has let prayer be crowded out. we must spend much time on our knees before God, if we are to continue in the power of the Holy Spirit.

10. The tenth reason for constant, persistent, sleepless, overcoming prayer is that PRAYER IS THE MEANS THAT CHRIST HAS APPOINTED WHEREBY OUR HEARTS SHALL NOT BECOME OVERCHARGED WITH SURFEITING AND DRUNKENNESS AND CARES OF THIS LIFE, AND SO THE DAY OF CHRIST'S RETURN COME UPON US SUDDENLY AS A SNARE.

One of the most interesting and solemn passages upon prayer in the Bible is along this line. (Luke 21:34-36) "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell in the face of the whole earth. Watch ye therefore, and PRAY ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." According to this passage there is only one way in which we can be prepared for the coming of the Lord when He appears, that is, through much prayer.

The coming again of Jesus Christ is a subject that is awakening much interest and much discussion in our day; but it is one thing to be interested in the Lord's return, and to talk about it, and quite another thing to be prepared for it. We live in an atmosphere that has a constant tendency to unfit us for Christ's coming. The world tends to draw us down by its gratifications and by its cares. There is only one way by which we can rise triumphant

> above these things--by constant watching unto prayer, that is, by sleeplessness unto prayer. "Watch" in this passage is the same strong word used in Eph. 6:18, and "always" the same strong phrase "in every season." The man who spends little time in prayer, who is not steadfast and constant in prayer, will not be ready for the Lord when He comes. But we may be ready. How? Pray! Pray! Pray!

11. There is one more reason for constant, persistent, sleepless, overcoming prayer, and it is a mighty one: BECAUSE OF WHAT PRAYER ACCOMPLISHES. Much has really been said upon that already, but there is much also that should be added.

> (1) Prayer promotes our spiritual growth as almost nothing else, indeed as nothing else but Bible study; and true prayer and true Bible study go hand in hand.

It is through prayer that my sin is brought to light, my most hidden sin. As I kneel before God and pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me," (Ps.139:23,24), God shoots the penetrating rays of His light into the innermost recesses of my heart, and the sins I never suspected are brought to view. In answer to prayer, God washes me from mine iniquity and cleanses me from my sin (Ps. 51:2). In answer to prayer my eyes are opened to behold wondrous things out of God's Word (Ps. 119:18). In answer to prayer I get wisdom to know God's way (Jas. 1:5) and strength to walk in it. As I meet God in prayer and gaze into His face, I am changed into His own image from glory to glory (2_Cor. 3:18). Each day of true prayer life finds me liker to my glorious Lord.

John Welch, son-in-law to John Knox, was one of the most faithful men of prayer this world ever saw. He counted that day ill-spent in which seven or eight hours were not used alone with God in prayer and the study of His Word. An old man speaking of

him after his death said, "He was a type of Christ."

How came he to be so like his Master?

His prayer life explains the mystery.

(2) Prayer brings power into our work.

If we wish power for any work to which God calls us, be it preaching, teaching, personal work, or the rearing of our children, we can get it by earnest prayer.

A woman with a little boy who was perfectly incorrigible, once came to me in desperation and said:

"What shall I do with him?"

I asked, "Have you ever tried prayer?"

She said that she had prayed for him, she thought. I asked if she had made his conversion and his character a matter of definite, expectant prayer. She replied that she had not been definite in the matter. She began that day, and at once there was a marked change in the child, and he grew up into Christian manhood.

How many a Sunday-school teacher has taught for months and years, and seen no real fruit from his labors, and then has learned the secret of intercession, and by earnest pleading with God, has seen his scholars brought one by one to Christ! How many a poor preacher has become a mighty man of God by casting away his confidence in his own ability and gifts, and giving himself up to God to wait upon Him for the power that comes from on high! John Livingstone spent a night, with some others likeminded, in prayer to God and religious conversation, and when he preached next day in the Kirk of Shotts five hundred people were converted, or dated some definite uplift in their life to that occasion. Prayer and power are inseparable.

(3) Prayer avails for the conversion of others. There are few converted in this world unless in

> connection with some one's prayers. I formerly thought that no human being had anything to do with my own conversion, for I was not converted in church or Sunday-school, or in personal conversation with any one. I was awakened in the middle of the night and converted. As far as I can remember I had not the slightest thought of being converted, or of anything of that character, when I went to bed and fell asleep; but I was awakened in the middle of the night and converted probably inside of five minutes. A few minutes before I was about as near eternal perdition as one gets. I had one foot over the brink and was trying to get the other one over. I say I thought no human being had anything to do with it, but I had forgotten my mother's prayers, and I afterward learned that one of my college classmates had chosen me as one to pray for until I was saved.

Prayer often avails where everything else fails. How utterly all of Monica's efforts and entreaties failed with her son, but her prayers prevailed with God, and the dissolute youth became St. Augustine, the mighty man of God. By prayer the bitterest enemies of the Gospel have become its most valiant defenders, the greatest scoundrels the truest sons of God, and the vilest women the purest saints. Oh, the power of prayer to reach down, down, down, where hope itself seems vain, and lift men and women up, up, up into fellowship with and likeness to God. It is simply wonderful! How little we appreciate this marvelous weapon!

(4) Prayer brings blessings to the church.

The history of the church has always been a history of grave difficulties to overcome. The devil hates the church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities,

obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the church, local or universal, has seemed beyond hope, believing men and believing women have met together and cried to God and the answer has come.

It was so in the days of Knox, it was so in the days of Wesley and Whitfield, it was so in the days of Edwards and Brainerd, it was so in the days of Finney, it was so in the days of the great revival of 1857 in this country and of 1859 in Ireland, and it will be so again in your day and mine. Satan has marshalled his forces. Christian science with its false Christ-- a woman--lifts high its head. Others making great pretensions of apostolic methods, but covering the rankest dishonesty and hypocrisy with these pretensions, speak with loud assurance. Christians equally loyal to the great fundamental truths of the Gospel are glowering at one another with a devil-sent suspicion. The world, the flesh and the devil are holding high carnival. It is now a dark day, BUT--now "it is time for Thee, Lord, to work; for they have made void Thy law." (Ps. 199:126). And He is getting ready to work, and now He is listening for the voice of prayer. Will He hear it? Will He hear it from you? Will He hear it from the church as a body? I believe He will.

2. Praying Unto God

We have seen something of the tremendous importance and the resistless power of prayer, and now we come directly to the question- -how to pray with power.

1. In the 12th chapter of the Acts of the Apostles we have the record of a prayer that prevailed with God, and brought to pass great results. In the 5th verse of this chapter, the manner and method of this prayer is described in few words:

"Prayer was made without ceasing of the church UNTO GOD for him."

The first thing to notice in this verse is the brief expression "unto God." The prayer that has power is the prayer that is offered unto God.

But some will say, "Is not all prayer unto God?"

No. Very much of so-called prayer, both public and private, is not unto God. In order that a prayer should be really unto God, there must be a definite and conscious approach to God when we pray; we must have a definite and vivid realization that God is bending over us and listening as we pray. In very much of our prayer there is really but little thought of God. Our mind is taken up with the thought of what we need, and is not occupied with the thought of the mighty and loving Father of whom we are seeking it. Oftentimes it is the case that we are occupied neither with the need nor with the One to whom we are praying, but our mind is wandering here and there throughout the world. There is no power in that sort of prayer. But when we really come into God's presence, really meet Him face to face in the place of prayer, really seek the things that we desire FROM HIM, then there is power.

If, then, we would pray aright, the first thing that we should do is to see to it that we really get an audience with God, that we really get into His very presence. Before a word of petition is offered,

we should have the definite and vivid consciousness that we are talking to God, and should believe that He is listening to our petition and is going to grant the thing that we ask of Him. This is only possible by the Holy Spirit's power, so we should look to the Holy Spirit to really lead us into the presence of God, and should not be hasty in words until He has actually brought us there.

One night a very active Christian man dropped into a little prayer-meeting that I was leading. Before we knelt to pray, I said something like the above, telling all the friends to be sure before they prayed, and while they were praying, that they really were in God's presence, that they had the thought of Him definitely in mind, and to be more taken up with Him than with their petition. A few days after I met this same gentleman, and he said that this simple thought was entirely new to him, that it had made prayer an entirely new experience to him.

If then we would pray aright, these two little words must sink deep into our hearts, "UNTO GOD."
2. The second secret of effective praying is found in the same verse, in the words "WITHOUT CEASING."

In the Revised Version, "without ceasing" is rendered "earnestly." Neither rendering gives the full force of the Greek. The word means literally "stretched-out-ed-ly." It is a pictorial word, and wonderfully expressive. It represents the soul on a stretch of earnest and intense desire. "Intensely" would perhaps come as near translating it as any English word. It is the word used of our Lord in Luke 22:44 where it is said, "He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

We read in Heb. 5:7 that "in the days of His flesh" Christ "offered up prayers and supplications with strong crying and tears." In Rom. 15:30, Paul beseeches the saints in Rome to STRIVE together with him in their prayers. The word translated "strive" means primarily to contend as in athletic games or in a fight. In other words, the prayer that prevails with God is the prayer into which we put our whole soul, stretching out toward God in

intense and agonizing desire. Much of our modern prayer has no power in it because there is no heart in it. We rush into God's presence, run through a string of petitions, jump up and go out. If someone should ask us an hour afterward for what we prayed, oftentimes we could not tell. If we put so little heart into our prayers, we cannot expect God to put much heart into answering them.

We hear much in our day of the rest of faith, but there is such a thing as the fight of faith in prayer as well as in effort. Those who would have us think that they have attained to some sublime height of faith and trust because they never know any agony of conflict or of prayer, have surely gotten beyond their Lord, and beyond the mightiest victors for God, both in effort and prayer, that the ages of Christian history have known. When we learn to come to God with an intensity of desire that wrings the soul, then shall we know a power in prayer that most of us do not know now.

But how shall we attain to this earnestness in prayer?

Not by trying to work ourselves up into it. The true method is explained in Rom. 8:26, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." (R.V.) The earnestness that we work up in the energy of the flesh is a repulsive thing. The earnestness wrought in us by the power of the Holy Spirit is pleasing to God. Here again, if we would pray aright, we must look to the Spirit of God to teach us to pray.

It is in this connection that fasting comes. In Dan. 9:3 we read that Daniel set his face "unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." There are those who think that fasting belongs to the old dispensation; but when we look at Acts 14:23, and Acts 13:2,3, we find that it was practised by the earnest men of the apostolic day.

If we would pray with power, we should pray with fasting. This

of course does not mean that we should fast every time we pray; but there are times of emergency or special crisis in work or in our individual lives, when men of downright earnestness will withdraw themselves even from the gratification of natural appetites that would be perfectly proper under other circumstances, that they may give themselves up wholly to prayer. There is a peculiar power in such prayer. Every great crisis in life and work should be met in that way. There is nothing pleasing to God in our giving up in a purely Pharisaic and legal way things which are pleasant, but there is power in that downright earnestness and determination to obtain in prayer the things of which we sorely feel our need, that leads us to put away everything, even the things in themselves most right and necessary, that we may set our faces to find God, and obtain blessings from Him.

3. A third secret of right praying is also found in this same verse, Acts 12:5. It appears in the three words "OF THE CHURCH."

There is power in UNITED PRAYER. Of course there is power in the prayer of an individual, but there is vastly increased power in united prayer. God delights in the unity of His people, and seeks to emphasize it in every way, and so He pronounces a special blessing upon united prayer. We read in Matt. 18:19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." This unity, however, must be real. The passage just quoted does not say that if two shall agree in asking, but if two shall agree AS TOUCHING anything they shall ask. Two persons might agree to ask for the same thing, and yet there be no real agreement as touching the thing they asked. One might ask it because he really desired it, the other might ask it simply to please his friend. But where there is real agreement, where the Spirit of God brings two believers into perfect harmony as concerning that which they may ask of God, where the Spirit lays the same burden on two hearts; in all such prayer there is absolutely irresistible power.

3. Obeying and Praying

1. One of the most significant verses in the Bible on prayer is 1 John 3:22. John says, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

What an astounding statement! John says in so many words, that everything he asked for he got. How many of us can say this: "Whatsoever I ask I receive"? But John explains why this was so, "Because we keep His commandments, and do those things that are pleasing in His sight." In other words, the one who expects God to do as he asks Him, must on his part DO WHATEVER GOD BIDS HIM. If we give a listening ear to all God's commands to us, He will give a listening ear to all our petitions to Him. If, on the other hand, we turn a deaf ear to His precepts, He will be likely to turn a deaf ear to our prayers. Here we find the secret of much unanswered prayer. We are not listening to God's Word, and therefore He is not listening to our petitions.

I was once speaking to a woman who had been a professed Christian, but had given it all up. I asked her why she was not a Christian still. She replied, because she did not believe the Bible. I asked her why she did not believe the Bible.

"Because I have tried its promises and found them untrue."

"Which promises?"

"The promises about prayer."

"Which promises about prayer?"

"Does it not say in the Bible, 'Whatsoever ye ask believing ye shall receive'?"

"It says something nearly like that."

"Well, I asked fully expecting to get and did not receive, so the promise failed."

"Was the promise made to you?"

"Why, certainly, it is made to all Christians, is it not?"

"No, God carefully defines who the 'ye's' are, whose believing prayers He agrees to answer."

I then turned her to 1_John 3:22, and read the description of those whose prayers had power with God.

"Now," I said, "were you keeping His commandments and doing those things which are pleasing in His sight?"

She frankly confessed that she was not, and soon came to see that the real difficulty was not with God's promises, but with herself. That is the difficulty with many an unanswered prayer to-day: the one who offers it is not obedient.

If we would have power in prayer, we must be earnest students of His Word to find out what His will regarding us is, and then having found it, do it. One unconfessed act of disobedience on our part will shut the ear of God against many petitions.
2. But this verse goes beyond the mere keeping of God's commandments. John tells us that we must DO THOSE THINGS THAT ARE PLEASING IN HIS SIGHT.

There are many things which it would be pleasing to God for us to do which He has not specifically commanded us. A true child is not content with merely doing those things which his father specifically commands him to do. He studies to know his father's will, and if he thinks that there is any thing that he can do that would please his father, he does it gladly, though his father has never given him any specific order to do it. So it is with the true child of God. He does not ask merely whether certain things are commanded or certain things forbidden. He studies to know his

Father's will in all things.

There are many Christians to-day who are doing things that are not pleasing to God, and leaving undone things which would be pleasing to God. When you speak to them about these things they will confront you at once with the question, "Is there any command in the Bible not to do this thing?" And if you cannot show them some verse in which the matter in question is plainly forbidden, they think they are under no obligation whatever to give it up; but a true child of God does not demand a specific command. If we make it our study to find out and to do the things which are pleasing to God, He will make His study to do the things which are pleasing to us. Here again we find the explanation of much unanswered prayer: We are not making it the study of our lives to know what would please our Father, and so our prayers are not answered.

Take as an illustration of questions that are constantly coming up, the matter of theater going, dancing and the use of tobacco. Many who are indulging in these things will ask you triumphantly if you speak against them, "Does the Bible say, 'Thou shalt not go to the theater'?" "Does the Bible say,'Thou shalt not dance'?" "Does the Bible say,'Thou shalt not smoke'?" That is not the question. The question is, Is our heavenly Father well pleased when He sees one of His children in the theater, at the dance, or smoking? That is a question for each to decide for himself, prayerfully, seeking light from the Holy Spirit. "Where is the harm in these things?" many ask. It is aside from our purpose to go into the general question, but beyond a doubt there is this great harm in many a case; they rob our prayers of power.

3. Psalm 145:18 throws a great deal of light on the question of how to pray: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

That little expression "in truth" is worthy of study. If you will take your concordance and go through the Bible, you will find that this expression means "in reality," "in sincerity." The prayer that God answers is the prayer that is real, the prayer that asks for something that is sincerely desired.

Much prayer is insincere. People ask for things which they do not wish. Many a woman is praying for the conversion of her husband, who does not really wish her husband to be converted. She thinks that she does, but if she knew what would be involved in the conversion of her husband, how it would necessitate an entire revolution in his manner of doing business, and how consequently it would reduce their income and make necessary an entire change in their method of living, the real prayer of her heart would be, if she were to be sincere with God:

"O God, do not convert my husband."

She does not wish his conversion at so great cost.

Many a church is praying for a revival that does not really desire a revival. They think they do, for to their minds a revival means an increase of membership, an increase of income, an increase of reputation among the churches, but if they knew what a real revival meant, what a searching of hearts on the part of professed Christians would be involved, what a radical transformation of individual, domestic and social life would be brought about, and many other things that would come to pass if the Spirit of God was poured out in reality and power; if all this were known, the real cry of the church would be:

"O God, keep us from having a revival."

Many a minister is praying for the baptism with the Holy Spirit who does not really desire it. He things he does, for the baptism with the Spirit means to him new joy, new power in preaching the Word, a wider reputation among men, a larger prominence in the church of Christ. But if he understood what a baptism with the Holy Spirit really involved, how for example it would necessarily bring him into antagonism with the world, and with unspiritual Christians, how it would cause his name to be "cast out as evil," how it might necessitate his leaving a good comfortable living and going down to work in the slums, or even in some foreign land; if he understood all this, his prayer quite likely would be--if

he were to express the real wish of his heart,--

"O God, save me from being baptized with the Holy Ghost."

But when we do come to the place where we really desire the conversion of friends at any cost, really desire the outpouring of the Holy Spirit whatever it may involve, really desire the baptism with the Holy Ghost come what may, where we desire anything "in truth" and then call upon God for it "in truth," God is going to hear.

4. Praying in the Name of Christ and According To The Will of God

1. It was a wonderful word about prayer that Jesus spoke to His disciples on the night before His crucifixion, "Whatsoever ye shall ask IN MY NAME, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

Prayer in the name of Christ has power with God. God is well pleased with His Son Jesus Christ. He hears Him always, and He also hears always the prayer that is really in His name. There is a fragrance in the name of Christ that makes acceptable to God every prayer that bears it.

But what is it to pray in the name of Christ?

Many explanations have been attempted that to ordinary minds do not explain. But there is nothing mystical or mysterious about this expression. If one will go through the Bible and examine all the passages in which the expression "in My name" or "in His name" or synonymous expressions are used, he will find that it means just about what it does in modern usage. If I go to a bank and hand in a check with my name signed to it, I ask of that bank IN MY OWN NAME. If I have money deposited in that bank, the check will be cashed; if not, it will not be. If, however, I go to a bank with somebody else's name signed to the check, I am asking IN HIS NAME, and it does not matter whether I have money in that bank or any other, if the person whose name is signed to the check has money there, the check will be cashed.

If, for example, I should go to the First National Bank of Chicago, and present a check which I had signed for $50.00, the paying teller would say to me:

"Why, Mr. Torrey, we cannot cash that. You have no money in this bank."

But if I should go to the First National Bank with a check for $5,000.00 made payable to me, and signed by one of the large depositors in that bank, they would not ask whether I had money in that bank or in any bank, but would honor the check at once.

So it is when I go to the bank of heaven, when I go to God in prayer. I have nothing deposited there, I have absolutely no credit there, and if I go in my own name I will get absolutely nothing; but Jesus Christ has unlimited credit in heaven, and He has granted to me the privilege of going to the bank with His name on my checks, and when I thus go, my prayers will be honored to any extent.

To pray then in the name of Christ is to pray on the ground, not of my credit, but His; to renounce the thought that I have any claims on God whatever, and approach Him on the ground of God's claims. Praying in the name of Christ is not merely adding the phrase "I ask these things in Jesus' name" to my prayer. I may put that phrase in my prayer and really be resting in my own merit all the time. But when I really do approach God, not on the ground of my merit, but on the ground of Christ's merit, not on the ground of my goodness, but on the ground of the atoning blood (Heb. 10:19), God will hear me. Very much of our modern prayer is vain because men approach God imagining that they have some claim upon God whereby He is under obligations to answer their prayers.

Years ago when Mr. Moody was young in Christian work, he visited a town in Illinois. A judge in the town was an infidel. This judge's wife besought Mr. Moody to call upon her husband, but Mr. Moody replied:

"I cannot talk with your husband. I am only an uneducated young Christian, and your husband is a book infidel."

But the wife would not take no for an answer, so Mr. Moody made the call. The clerks in the outer office tittered as the young salesman from Chicago went in to talk with the scholarly judge.

The conversation was short. Mr. Moody said:

"Judge, I can't talk with you. You are a book infidel, and I have no learning, but I simply want to say if you are ever converted, I want you to let me know."

The judge replied: "Yes, young man, if I am ever converted I will let you know. Yes, I will let you know."

The conversation ended. The clerks tittered still louder when the zealous young Christian left the office, but the judge was converted within a year. Mr. Moody visiting the town again asked the judge to explain how it came about. The judge said:

"One night, when my wife was at prayer meeting, I began to grow very uneasy and miserable. I did not know what was the matter with me, but finally retired before my wife come home. I could not sleep all that night. I got up early, told my wife that I would eat no breakfast, and went down to the office. I told the clerks they could take a holiday, and shut myself up in the inner office. I kept growing more and more miserable, and finally I got down and asked God to forgive my sins, but I would not say `for Jesus' sake,' for I was a Unitarian and I did not believe in the atonement. I kept praying 'God forgive my sins'; but no answer came. At last in desperation I cried, 'O God, for Christ's sake forgive my sins,' and found peace at once."

The judge had no access to God until he came in the name of Christ, but when he thus came, he was heard and answered at once.

2. Great light is thrown upon the subject "How to Pray" by 1_John 5:14,15: "And this is the boldness which we have toward Him, that if we ask anything ACCORDING TO HIS WILL, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." (R.V.)

This passage teaches us plainly that if we are to pray aright, we must pray according to God's will, then will we beyond a

peradventure get the thing we ask of Him.

But can we know the will of God? Can we know that any specific prayer is according to His will?

We most surely can.

How?

> (1) First by the Word. God has revealed His will in His Word. When anything is definitely promised in the Word of God, we know that it is His will to give that thing. If then when I pray, I can find some definite promise of God's Word and lay that promise before God, I know that He hears me, and if I know that He hears me, I know that I have the petition that I have asked of Him. For example, when I pray for wisdom I know that it is the will of God to give me wisdom, for He says so in James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So when I ask for wisdom I know that the prayer is heard, and that wisdom will be given me. In like manner when I pray for the Holy Spirit I know from Luke 11:13 that it is God's will, that my prayer is heard, and that I have the petition that I have asked of Him: "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?"

Some years ago a minister came to me at the close of an address on prayer at a Y.M.C.A. Bible school, and said,

"You have produced upon those young men the impression that they can ask for definite things and get the very things that they ask."
I replied that I did not know whether that was the impression that

I produced or not, but that was certainly the impression that I desired to produce.

"But," he replied, "that is not right. We cannot be sure, for we don't know God's will."

I turned him at once to James 1:5, read it and said to him, "Is it not God's will to give us wisdom, and if you ask for wisdom do you not know that you are going to get it?"

"Ah!" he said, "we don't know what wisdom is." I said, "No, if we did, we would not need to ask; but whatever wisdom may be, don't you know that you will get it?"

Certainly it is our privilege to know. When we have a specific promise in the Word of God, if we doubt that it is God's will, or if we doubt that God will do the thing that we ask, we make God a liar.

Here is one of the greatest secrets of prevailing prayer: To study the Word to find what God's will is as revealed there in the promises, and then simply take these promises and spread them out before God in prayer with the absolutely unwavering expectation that He will do what He has promised in His Word.

> (2) But there is still another way in which we may know the will of God, that is, by the teaching of His Holy Spirit. There are many things that we need from God which are not covered by any specific promise, but we are not left in ignorance of the will of God even then. In Rom. 8:26,27 we are told, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the spirit, because He maketh intercession for the saints ACCORDING TO THE WILL OF GOD." (R.V.) Here we are distinctly told that the Spirit of God prays in us, draws out

> our prayer, in the line of God's will. When we are thus led out by the Holy Spirit in any direction, to pray for any given object, we may do it in all confidence that it is God's will, and that we are to get the very thing we ask of Him, even though there is no specific promise to cover the case. Often God by His Spirit lays upon us a heavy burden of prayer for some given individual. We cannot rest, we pray for him with groanings which cannot be uttered. Perhaps the man is entirely beyond our reach, but God hears the prayer, and in many a case it is not long before we hear of his definite conversion.

The passage 1_John 5:14,15 is one of the most abused passages in the Bible: "This is THE CONFIDENCE that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." The Holy Spirit beyond a doubt put it into the Bible to encourage our faith. It begins with "This is THE CONFIDENCE that we have in Him," and closes with "WE KNOW that we have the petitions that we desired of Him;" but one of the most frequent usages of this passage, which was so manifestly given to beget confidence, is to introduce an element of uncertainty into our prayers. Oftentimes when one waxes confident in prayer, some cautious brother will come and say:

"Now, don't be too confident. If it is God's will He will do it. You should put in, `If it be Thy will.'"

Doubtless there are many times when we do not know the will of God, and in all prayer submission to the excellent will of God should underlie it; but when we know God's will, there need be no "ifs"; and this passage was not put into the Bible in order that we might introduce "ifs" into all our prayers, but in order that we might throw our "ifs" to the wind, and have "CONFIDENCE" and "KNOW that we have the petitions which we have asked of

Him."

5. Praying in the Spirit

1. Over and over again in what has already been said, we have seen our dependence upon the Holy Spirit in prayer. This comes out very definitely in Eph. 6:18, "Praying always with all prayer and supplication IN THE SPIRIT," and in Jude 20, "Praying IN THE HOLY GHOST." Indeed the whole secret of prayer is found in these three words, "in the Spirit." It is the prayer that God the Holy Spirit inspires that God the Father answers.

The disciples did not know how to pray as they ought, so they came to Jesus and said, "Lord teach us to pray." We know not how to pray as we ought, but we have another Teacher and Guide right at hand to help us (John 14:16,17), "The Spirit helpeth our infirmity" (Rom. 8:26, R.V.). He teaches us how to pray. True prayer is prayer in the Spirit; that is, the prayer the Spirit inspires and directs. When we come into God's presence we should recognize "our infirmity," our ignorance of what we should pray for or how we should pray for it, and in the consciousness of our utter inability to pray aright we should look up to the Holy Spirit, casting ourselves utterly upon Him to direct our prayers, to lead out our desires and to guide our utterance of them.

Nothing can be more foolish in prayer than to rush heedlessly into God's presence, and ask the first thing that comes into our mind, or that some thoughtless friend has asked us to pray for. When we first come into God's presence we should be silent before Him. We should look up to Him to send His Holy Spirit to teach us how to pray. We must wait for the Holy Spirit, and surrender ourselves to the Spirit, then we shall pray aright.

Oftentimes when we come to God in prayer, we do not feel like praying. What shall one do in such a case? cease praying until he does feel like it? Not at all. When we feel least like praying is the time when we most need to pray. We should wait quietly before God and tell Him how cold and prayerless our hearts are, and look up to Him and trust Him and expect Him to send the Holy

Spirit to warm our hearts and draw them out in prayer. It will not be long before the glow of the Spirit's presence will fill our hearts, and we will begin to pray with freedom, directness, earnestness and power. Many of the most blessed seasons of prayer I have ever known have begun with a feeling of utter deadness and prayerlessness, but in my helplessness and coldness I have cast myself upon God, and looked to Him to send His Holy Spirit to teach me to pray, and He has done it.

When we pray in the Spirit, we will pray for the right things and in the right way. There will be joy and power in our prayer.

2. If we are to pray with power we must pray WITH FAITH. In Mark 11:24 Jesus says, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." No matter how positive any promise of God's Word may be, we will not enjoy it in actual experience unless we confidently expect its fulfillment in answer to our prayer. "If any of you lack wisdom," says James, "let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." Now that promise is as positive as a promise can be, but the next verse adds, "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." (R.V.) There must then be confident unwavering expectation. But there is a faith that goes beyond expectation, that believes that the prayer is heard and the promise granted. This comes out in the Revised Version of Mark 11:24, "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye HAVE received them, and ye shall have them."

But how can one get this faith?

Let us say with all emphasis, it cannot be pumped up. Many a one reads this promise about the prayer of faith, and then asks for things that he desires and tries to make himself believe that God has heard the prayer. This ends only in disappointment, for it is not real faith and the thing is not granted. It is at this point that many people make a collapse of faith altogether by trying to work

up faith by an effort of their will, and as the thing they made themselves believe they expected to get is not given, the very foundation of faith is oftentimes undermined.

But how does real faith come?

Rom 10:17 answers the question: "So then faith cometh by hearing, and hearing BY THE WORD OF GOD." If we are to have real faith, we must study the Word of God and find out what is promised, then simply believe the promises of God. Faith must have a warrant. Trying to believe something that you want to believe is not faith. Believing what God says in His Word is faith. If I am to have faith when I pray, I must find some promise in the Word of God on which to rest my faith. Faith furthermore comes through the Spirit. The Spirit knows the will of God, and if I pray in the Spirit, and look to the Spirit to teach me God's will, He will lead me out in prayer along the line of that will, and give me faith that the prayer is to be answered; but in no case does real faith come by simply determining that you are going to get the thing that you want to get.

If there is no promise in the Word of God, and no clear leading of the Spirit, there can be no real faith, and there should be no upbraiding of self for lack of faith in such a case. But if the thing desired is promised in the Word of God, we may well upbraid ourselves for lack of faith if we doubt; for we are making God a liar by doubting His Word.

6. Always Praying and Not Fainting

In two parables in the Gospel of Luke, Jesus teaches with great emphasis the lesson that men ought always to pray and not to faint. The first parable is found in Luke 11:5-8, and the other in Luke 18:1-8.

"And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him: 'Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?' And he from within shall answer and say: 'Trouble me not: the door is now shut, and my children are with me in bed. I cannot rise and give thee.' I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." (Luke 11:5-8)

"And He spake a parable unto them to this end, that men always ought to pray and not to faint, saying: There was in a city a judge which feared not God, neither regarded man; and there was a widow in that city; and she came to him, saying:

"'Avenge me of mine adversary.'

"And he would not for a while; but afterward he said within himself: 'Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.'

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:1-8)

In the former of these two parables Jesus sets forth the necessity of importunity in prayer in a startling way. The word rendered "importunity" means literally "shamelessness," as if Jesus would have us understand that God would have us draw nigh to Him with a determination to obtain the things we seek that will not be put to shame by any seeming refusal or delay on God's part. God delights in the holy boldness that will not take "no" for an answer. It is an expression of great faith, and nothing pleases God more than faith.

Jesus seemed to put the Syro-Phoenician woman away almost with rudeness, but she would not be put away, and Jesus looked upon her shameless importunity with pleasure, and said, "O woman, great is thy faith; be it unto thee even as thou wilt." (Matt. 15:28) God does not always let us get things at our first effort. He would train us and make us strong men by compelling us to work hard for the best things. So also He does not always give us what we ask in answer to the first prayer; He would train us and make us strong men of prayer by compelling us to pray hard for the best things. He makes us PRAY THROUGH.

I am glad that this is so. There is no more blessed training in prayer than that that comes through being compelled to ask again and again and again even through a long period of years before one obtains that which he seeks from God. Many people call it submission to the will of God when God does not grant them their requests at the first or second asking, and they say:

"Well, perhaps it is not God's will."

As a rule this is not submission, but spiritual laziness. We do not call it submission to the will of God when we give up after one or two efforts to obtain things by action; we call it lack of strength of character. When the strong man of action starts out to accomplish a thing, if he does not accomplish it the first, or second or one hundredth time, he keeps hammering away until he does accomplish it; and the strong man of prayer when he starts to pray for a thing keeps on praying until he prays it through, and obtains what he seeks. We should be careful about what we ask from God, but when we do begin to pray for a thing we should never give up praying for it until we get it, or until God makes it very clear and very definite to us that it is not His will to give it.

Some would have us believe that it shows unbelief to pray twice for the same thing, that we ought to "take it" the first time that we ask. Doubtless there are times when we are able through faith in the Word or the leading of the Holy Spirit to CLAIM the first time that which we have asked of God; but beyond question there are other times when we must pray again and again and again for the same thing before we get our answer. Those who have gotten beyond praying twice for the same thing have gotten beyond their Master, (Matt. 26:44). George Muller prayed for two men daily for upwards of sixty years. One of these men was converted shortly before his death, I think at the last service that George Muller held, the other was converted within a year after his death. One of the

great needs of the present day is men and women who will not only start out to pray for things, but pray on and on and on until they obtain that which they seek from the Lord.

7. Abiding in Christ

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) The whole secret of prayer is found in these words of our Lord. Here is prayer that has unbounded power: "Ask WHAT YE WILL, and it shall be done unto you."

There is a way then of asking and getting precisely what we ask and getting all we ask. Christ gives two conditions of this all- prevailing prayer:

1. The first condition is, "If ye abide in Me."

What is it to abide in Christ?

Some explanations that have been given of this are so mystical or so profound that to many simple-minded children of God they mean practically nothing at all; but what Jesus meant was really very simple.

He had been comparing Himself to a vine, His disciples to the branches in the vine. Some branches continued in the vine, that is, remained in living union with the vine, so that the sap or life of the vine constantly flowed into these branches. They had no independent life of their own. Everything in them was simply the outcome of the life of the vine flowing into them. Their buds, their leaves, their blossoms, their fruit, were really not theirs, but the buds, leaves, blossoms and fruit of the vine. Other branches were completely severed from the vine, or else the flow of the sap or life of the vine into them was in some way hindered. Now for us to abide in Christ is for us to bear the same relation to Him that the first sort of branches bear to the vine; that is to say, to abide in Christ is to renounce any independent life of our own, to give up trying to think our thoughts, or form our resolutions, or cultivate our feelings, and simply and constantly look to Christ to think His thoughts in us, to form His purposes in us, to feel His emotions and affections in us. It is to renounce all life independent of Christ, and constantly to look to Him for the inflow of His life into us, and the outworking of His life through us. When we do

this, and in so far as we do this, our prayers will obtain that which we seek from God.

This must necessarily be so, for our desires will not be our own desires, but Christ's, and our prayers will not in reality be our own prayers, but Christ praying in us. Such prayers will always be in harmony with God's will, and the Father heareth Him always. When our prayers fail it is because they are indeed our prayers. We have conceived the desire and framed the petition of ourselves, instead of looking to Christ to pray through us.

To say that one should be abiding in Christ in all his prayers, looking to Christ to pray through Him rather than praying himself, is simply saying in another way that one should pray "in the Spirit." When we thus abide in Christ, our thoughts are not our own thoughts, but His, our joys are not our own joys, but His, our fruit is not our own fruit, but His; just as the buds, leaves, blossoms and fruit of the branch that abides in the vine are not the buds, leaves, blossoms and fruit of the branch, but of the vine itself whose life is flowing into the branch and manifests itself in these buds, leaves, blossoms and fruit.

To abide in Christ, one must of course already be in Christ through the acceptance of Christ as an atoning Savior from the guilt of sin, a risen Savior from the power of sin, and a Lord and Master over all his life. Being in Christ, all that we have to do to abide (or continue) in Christ is simply to renounce our self-life--utterly renouncing every thought, every purpose, every desire, every affection of our own, and just looking day by day and hour by hour for Jesus Christ to form His thoughts, His purposes, His affections, His desires in us. Abiding in Christ is really a very simple matter, though it is a wonderful life of privilege and of power.

2. But there is another condition stated in this verse, though it is really involved in the first: "And My words abide in you."

If we are to obtain from God all that we ask from Him, Christ's words must abide or continue in us. We must study His words, fairly devour His words, let them sink into our thought and into

our heart, keep them in our memory, obey them constantly in our life, let them shape and mold our daily life and our every act.

This is really the method of abiding in Christ. It is through His words that Jesus imparts Himself to us. The words He speaks unto us, they are spirit and they are life. (John 6:33) It is vain to expect power in prayer unless we meditate much upon the words of Christ, and let them sink deep and find a permanent abode in our hearts. There are many who wonder why they are so powerless in prayer, but the very simple explanation of it all is found in their neglect of the words of Christ. They have not hidden His words in their hearts; His words do not abide in them. It is not by seasons of mystical meditation and rapturous experiences that we learn to abide in Christ; it is by feeding upon His word, His written word as found in the Bible, and looking to the Holy Spirit to implant these words in our hearts and to make them a living thing in our hearts. If we thus let the words of Christ abide in us, they will stir us up in prayer. They will be the mold in which our prayers are shaped, and our prayers will be necessarily along the line of God's will, and will prevail with Him. Prevailing prayer is almost an impossibility where there is neglect of the study of the Word of God.

Mere intellectual study of the Word of God is not enough; there must be meditation upon it. The Word of God must be revolved over and over and over in the mind, with a constant looking to God by His Spirit to make that Word a living thing in the heart. The prayer that is born of meditation upon the Word of God is the prayer that soars upward most easily to God's listening ear.

George Muller, one of the mightiest men of prayer of the present generation, when the hour for prayer came would begin by reading and meditating upon God's Word until out of the study of the Word a prayer began to form itself in his heart. Thus God Himself was a real author of the prayer, and God answered the prayers which He Himself had inspired.

The Word of God is the instrument through which the Holy Spirit works, it is the sword of the Spirit in more senses than one; and

the one who would know the work of the Holy Spirit in any direction must feed upon the Word. The one who would pray in the Spirit must meditate much upon the Word, that the Holy Spirit may have something through which He can work. The Holy Spirit works His prayers in us through the Word, and neglect of the Word makes praying in the Holy Spirit an impossibility. If we would feed the fire of our prayers with the fuel of God's Word, all our difficulties in prayer would disappear.

8. Praying With Thanksgiving

There are two words often overlooked in the lesson about prayer which Paul gives us in Phil. 4:6,7, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (R.V.) The two important words often overlooked are, "WITH THANKSGIVING."

In approaching God to ask for new blessings, we should never forget to return thanks for blessings already granted. If any one of us would stop and think how many of the prayers which we have offered to God have been answered, and how seldom we have gone back to God to return thanks for the answers thus given, I am sure we would be overwhelmed with confusion. We should be just as definite in returning thanks as we are in prayer. We come to God with most specific petitions, but when we return thanks to Him, our thanksgiving is indefinite and general.

Doubtless one reason why so many of our prayers lack power is because we have neglected to return thanks for blessings already received. If any one were to constantly come to us asking help from us, and should never say "Thank you" for the help thus given, we would soon tire of helping one so ungrateful. Indeed, regard for the one we were helping would hold us back from encouraging such rank ingratitude. Doubtless our heavenly Father out of a wise regard for our highest welfare oftentimes refuses to answer petitions that we send up to Him in order that we may be brought to a sense of our ingratitude and taught to be thankful.

God is deeply grieved by the thanklessness and ingratitude of which so many of us are guilty. When Jesus healed the ten lepers and only one came back to give Him thanks, in wonderment and pain He exclaimed,

"Were not the ten cleansed? but where are the nine?" (Luke 17:17, R.V.)

How often must He look down upon us in sadness at our forgetfulness of His repeated blessings, and His frequent answer to our prayers.

Returning thanks for blessings already received increases our faith and enables us to approach God with new boldness and new assurance. Doubtless the reason so many have so little faith when they pray, is because they take so little time to meditate upon and thank God for blessings already received. As one meditates upon the answers to prayers already granted, faith waxes bolder and bolder, and we come to feel in the very depths of our souls that there is nothing too hard for the Lord. As we reflect upon the wondrous goodness of God toward us on the one hand, and upon the other hand upon the little thought and strength and time that we ever put into thanksgiving, we may well humble ourselves before God and confess our sin.

The mighty men of prayer in the Bible, and the mighty men of prayer throughout the ages of the church's history have been men who were much given to thanksgiving and praise. David was a mighty man of prayer, and how his Psalms abound with thanksgiving and praise. The apostles were mighty men of prayer; of them we read that "they were continually in the temple, praising and blessing God." Paul was a mighty man of prayer, and how often in his epistles he bursts out in definite thanksgiving to God for definite blessings and definite answers to prayers. Jesus is our model in prayer as in everything else. We find in the study of His life that His manner of returning thanks at the simplest meal was so noticeable that two of His disciples recognized Him by this after His resurrection.

Thanksgiving is one of the inevitable results of being filled with the Holy Spirit and one who does not learn "in everything to give thanks" cannot continue to pray in the Spirit. If we would learn to pray with power we would do well to let these two words sink deep into our hearts: "WITH THANKSGIVING."

9. Hindrances To Prayer

We have gone very carefully into the positive conditions of prevailing prayer; but there are some things which hinder prayer. These God has made very plain in His Word.

1. The first hindrance to prayer we will find in James 4:3, "Ye ask and receive not BECAUSE YE ASK AMISS, THAT YE MAY SPEND IT IN YOUR PLEASURES."

A selfish purpose in prayer robs prayer of power. Very many prayers are selfish. These may be prayers for things for which it is perfectly proper to ask, for things which it is the will of God to give, but the motive of the prayer is entirely wrong, and so the prayer falls powerless to the ground. The true purpose in prayer is that God may be glorified in the answer. If we ask any petition merely that we may receive something to use in our pleasures or in our own gratification in one way or another, we "ask amiss" and need not expect to receive what we ask. This explains why many prayers remain unanswered.

For example, many a woman is praying for the conversion of her husband. That certainly is a most proper thing to ask; but many a woman's motive in asking for the conversion of her husband is entirely improper, it is selfish. She desires that her husband may be converted because it would be so much more pleasant for her to have a husband who sympathized with her; or it is so painful to think that her husband might die and be lost forever. For some such selfish reason as this she desires to have her husband converted. The prayer is purely selfish. Why should a woman desire the conversion of her husband? First of all and above all, that God may be glorified; because she cannot bear the thought that God the Father should be dishonored by her husband trampling underfoot the Son of God.

Many pray for a revival. That certainly is a prayer that is pleasing to God, it is along the line of His will; but many prayers for revivals are purely selfish. The churches desire revivals in order

that the membership may be increased, in order that the church may have a position of more power and influence in the community, in order that the church treasury may be filled, in order that a good report may be made at the presbytery or conference or association. For such low purposes as these, churches and ministers oftentimes are praying for a revival, and oftentimes too God does not answer the prayer. Why should we pray for a revival? For the glory of God, because we cannot endure it that God should continue to be dishonored by the worldliness of the church, by the sins of unbelievers, by the proud unbelief of the day; because God's Word is being made void; in order that God may be glorified by the outpouring of His Spirit on the Church of Christ. For these reasons first of all and above all, we should pray for a revival.

Many a prayer for the Holy Spirit is a purely selfish prayer. It certainly is God's will to give the Holy Spirit to them that ask Him--He has told us so plainly in His Word (Luke 11:13), but many a prayer for the Holy Spirit is hindered by the selfishness of the motive that lies back of the prayer. Men and women pray for the Holy Spirit in order that they may be happy, or in order that they may be saved from the wretchedness of defeat in their lives, or in order that they may have power as Christian workers, or for some other purely selfish motive. Why should we pray for the Spirit? In order that God may no longer be dishonored by the low level of our Christian lives and by our ineffectiveness in service, in order that God may be glorified in the new beauty that comes into our lives and the new power that comes into our service.

2. The second hindrance to prayer we find in Is. 59:1,2: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But YOUR INIQUITIES HAVE SEPARATED BETWEEN YOU AND YOUR GOD, and YOUR SINS HAVE HID HIS FACE FROM YOU, THAT HE WILL NOT HEAR."...

Sin hinders prayer. Many a man prays and prays and prays, and gets absolutely no answer to his prayer. Perhaps he is tempted to think that it is not the will of God to answer, or he may think that the days when God answered prayer, if He ever did, are over. So

the Israelites seem to have thought. They thought that the Lord's hand was shortened, that it could not save, and that His ear had become heavy that it could no longer hear.

"Not so," said Isaiah, "God's ear is just as open to hear as ever, His hand just as mighty to save; but there is a hindrance. That hindrance is your own sins. Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear."

It is so to-day. Many and many a man is crying to God in vain, simply because of sin in his life. It may be some sin in the past that has been unconfessed and unjudged, it may be some sin in the present that is cherished, very likely is not even looked upon as sin, but there the sin is, hidden away somewhere in the heart or in the life, and God "will not hear."

Any one who finds his prayers ineffective should not conclude that the thing which he asks of God is not according to His will, but should go alone with God with the Psalmist's prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139:23,24), and wait before Him until He puts His finger upon the thing that is displeasing in His sight. Then this sin should be confessed and put away.

I well remember a time in my life when I was praying for two definite things that it seemed that I must have, or God would be dishonored; but the answer did not come. I awoke in the middle of the night in great physical suffering and great distress of soul. I cried to God for these things, reasoned with Him as to how necessary it was that I get them, and get them at once; but no answer came. I asked God to show me if there was anything wrong in my own life. Something came to my mind that had often come to it before, something definite but which I was unwilling to confess as sin. I said to God, "If this is wrong I will give it up"; but still no answer came. In my innermost heart, though I had never admitted it, I knew it was wrong.

At last I said:

"This is wrong. I have sinned. I will give it up."

I found peace. In a few moments I was sleeping like a child. In the morning I woke well in body, and the money that was so much needed for the honor of God's name came.

Sin is an awful thing, and one of the most awful things about it is the way it hinders prayer, the way it severs the connection between us and the source of all grace and power and blessing. Any one who would have power in prayer must be merciless in dealing with his own sins. "If I regard iniquity in my heart, the Lord will not hear me."(Ps. 66:18) So long as we hold on to sin or have any controversy with God, we cannot expect Him to heed our prayers. If there is anything that is constantly coming up in your moments of close communion with God, that is the thing that hinders prayer: put it away.

3. The third hindrance to prayer is found in Ez. 14:3, "Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?"(R.V.) IDOLS IN THE HEART CAUSE GOD TO REFUSE TO LISTEN TO OUR PRAYERS.

What is an idol? An idol is anything that takes the place of God, anything that is the supreme object of our affection. God alone has the right to the supreme place in our hearts. Everything and

everyone else must be subordinate to Him.

Many a man makes an idol of his wife. Not that a man can love his wife any too much, but he can put her in the wrong place, he can put her before God; and when a man regards his wife's pleasure before God's pleasure, when he gives her the first place and God the second place, his wife is an idol, and God cannot hear his prayers.

Many a woman makes an idol of her children. Not that we can love our children too much. The more dearly we love Christ, the

more dearly we love our children; but we can put our children in the wrong place, we can put them before God, and their interests before God's interests. When we do this our children are our idols.

Many a man makes an idol of his reputation or his business. Reputation or business is put before God. God cannot hear the prayers of such a man.

One great question for us to decide, if we would have power in prayer is, Is God absolutely first? Is He before wife, before children, before reputation, before business, before our own lives? If not, prevailing prayer is impossible.

God often calls our attention to the fact that we have an idol, by not answering our prayers, and thus leading us to inquire as to why our prayers are not answered, and so we discover the idol, put it away, and God hears our prayers.

4. The fourth hindrance to prayer is found in Prov. 21:13, "WHOSO STOPPETH HIS EARS AT THE CRY OF THE POOR, HE ALSO SHALL CRY HIMSELF, BUT SHALL NOT BE HEARD."

There is perhaps no greater hindrance to prayer than stinginess, the lack of liberality toward the poor and toward God's work. It is the one who gives generously to others who receives generously from God. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6:38, R.V.) The generous man is the mighty man of prayer. The stingy man is the powerless man of prayer.

One of the most wonderful statements about prevailing prayer (already referred to) 1_John 3:22, "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight," is made in direct connection with generosity toward the needy. In the context we are told that it is when we love, not in word or in tongue, but in deed and in truth, when we open our hearts toward the brother in need, it is

then and only then we have confidence toward God in prayer.

Many a man and woman who is seeking to find the secret of their powerlessness in prayer need not seek far; it is nothing more nor less than downright stinginess. George Muller, to whom reference has already been made, was a mighty man of prayer because he was a mighty giver. What he received from God never stuck to his fingers; he immediately passed it on to others. He was constantly receiving because he was constantly giving. When one thinks of the selfishness of the professing church to-day, how the orthodox churches of this land do not average $1.oo per year per member for foreign missions, it is no wonder that the church has so little power in prayer. If we would get from God, we must give to others. Perhaps the most wonderful promise in the Bible in regard to God's supplying our need is Phil. 4:19, "And my God shall fulfill every need of yours according to His riches in glory in Christ Jesus." (R.V.) This glorious promise was made to the Philippian church, and made in immediate connection with their generosity.

5. The fifth hindrance to prayer is found in Mark 11:25, "And when ye stand praying, FORGIVE, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."

An unforgiving spirit is one of the commonest hindrances to prayer. Prayer is answered on the basis that our sins are forgiven; and God cannot deal with us on the basis of forgiveness while we are harboring ill-will against those who have wronged us. Any one who is nursing a grudge against another has fast closed the ear of God against his own petition. How many there are crying to God for the conversion of husband, children, friends, and wondering why it is that their prayer is not answered, when the whole secret is some grudge that they have in their hearts against some one who has injured them, or who they fancy has injured them. Many and many a mother and father are allowing their children to go down to eternity unsaved, for the miserable gratification of hating somebody.

6. The sixth hindrance to prayer is found in 1_Peter 3:7, "Ye husbands, in like manner, dwell with your wives according to

knowledge, giving honor unto the woman, as unto the weaker vessel as being also joint-heirs of the grace of life; to the end that your prayers be not hindered." (R.V.) Here we are plainly told that A WRONG RELATION BETWEEN HUSBAND AND WIFE IS A HINDRANCE TO PRAYER.

In many and many a case the prayers of husbands are hindered because of their failure of duty toward their wives. On the other hand, it is also doubtless true that the prayers of wives are hindered because of their failure in duty toward their husbands. If husbands and wives should seek diligently to find the cause of their unanswered prayers, they would often find it in their relations to one another.

Many a man who makes great pretentions to piety, and is very active in Christian work, shows but little consideration in his treatment of his wife, and is oftentimes unkind, if not brutal; then he wonders why it is that his prayers are not answered. The verse that we have just quoted explains the seeming mystery. On the other hand, many a woman who is very devoted to the church, and very faithful in attendance upon all services, treats her husband with the most unpardonable neglect, is cross and peevish toward him, wounds him by the sharpness of her speech, and by her ungovernable temper; then wonders why it is that she has no power in prayer.

There are other things in the relations of husbands and wives which cannot be spoken of publicly, but which doubtless are oftentimes a hindrance in approaching God in prayer. There is much of sin covered up under the holy name of marriage that is a cause of spiritual deadness, and of powerlessness in prayer. Any man or woman whose prayers seem to bring no answer should spread their whole married life out before God, and ask Him to put His finger upon anything in it that is displeasing in His sight.

7. The seventh hindrance to prayer is found in James 1:5-7, "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask IN FAITH, NOTHING DOUBTING: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let

not that man think that he shall receive anything of the Lord." (R.V.)

Prayers are hindered by unbelief. God demands that we shall believe His Word absolutely. To question it is to make Him a liar. Many of us do that when we plead His promises, and is it any wonder that our prayers are not answered? How many prayers are hindered by our wretched unbelief! We go to God and ask Him for something that is positively promised in His Word, and then we do not more than half expect to get it. "Let not that man think that he shall receive anything of the Lord."

10. When To Pray

If we would know the fulness of blessing that there is in the prayer life, it is important not only that we pray in the right way, but also that we pray at the right time. Christ's own example is full of suggestiveness as to the right time for prayer.

1. In the 1st chapter of Mark, the 35th verse, we read, "And IN THE MORNING, rising up A GREAT WHILE BEFORE DAY, He went out, and departed into a solitary place, and there prayed."

JESUS CHOSE THE EARLY MORNING HOUR FOR PRAYER. Many of the mightiest men of God have followed the Lord's example in this. In the morning hour the mind is fresh and at its very best. It is free from distraction, and that absolute concentration upon God which is essential to the most effective prayer is most easily possible in the early morning hours. Furthermore, when the early hours are spent in prayer, the whole day is sanctified, and power is obtained for overcoming its temptations, and for performing its duties. More can be accomplished in prayer in the first hours of the day than at any other time during the day. Every child of God who would make the most out of his life for Christ, should set apart the first part of

the day to meeting God in the study of His Word and in prayer. The first thing we do each day should be to go alone with God and face the duties, the temptations, and the service of that day, and get strength from God for all. We should get victory before the hour of trial, temptation or service comes. The secret place of prayer is the place to fight our battles and gain our victories.
2. In the 6th chapter of Luke in the 12th verse, we get further light upon the right time to pray. We read, "And it came to pass in those days, that He went out into a mountain to pray, and continued ALL NIGHT in prayer to God."

Here we see Jesus praying in the night, spending the entire night in prayer. Of course we have no reason to suppose that this was the constant practice of our Lord, nor do we even know how common this practice was, but there were certainly times when the whole night was given up to prayer. Here too we do well to follow in the footsteps of the Master.

Of course there is a way of setting apart nights for prayer in which there is no profit; it is pure legalism. But the abuse of this practice is no reason for neglecting it altogether. One ought not to say, "I am going to spend a whole night in prayer," with the thought that there is any merit that will win God's favor in such an exercise; that is legalism. But we oftentimes do well to say, "I am going to set apart this night for meeting God, and obtaining His blessing and power; and if necessary, and if He so leads me, I will give the whole night to prayer." Oftentimes we will have prayed things through long before the night has passed, and we can retire and find more refreshing and invigorating sleep than if we had not spent the time in prayer. At other times God doubtless will keep us in communion with Himself away into the morning, and when He does this in His infinite grace, blessed indeed are these hours of night prayer!

Nights of prayer to God are followed by days of power with men. In the night hours the world is hushed in slumber, and we can easily be alone with God and have undisturbed communion with Him. If we set apart the whole night for prayer, there will be no hurry, there will be time for our own hearts to become quiet

before God, there will be time for the whole mind to be brought under the guidance of the Holy Spirit, there will be plenty of time to pray things through. A night of prayer should be put entirely under God's control. We should lay down no rules as to how long we will pray, or as to what we shall pray about, but be ready to wait upon God for a short time or a long time as He may lead, and to be led out in one direction or another as He may see fit.

3. Jesus Christ prayed BEFORE ALL THE GREAT CRISES IN HIS EARTHLY LIFE.

He prayed before choosing the twelve disciples; before the sermon on the mount; before starting out on an evangelistic tour; before His anointing with the Holy Spirit and His entrance upon His public ministry; before announcing to the twelve His approaching death; before the great consummation of His life at the cross. (Luke 6:12,13; Luke 9:18,21,22; Luke 3:21,22; Mark 1:35-38; Luke 22:39 -46.) He prepared for every important crisis by a protracted season of prayer. So ought we to do also. Whenever any crisis of life is seen to be approaching, we should prepare for it by a season of very definite prayer to God. We should take plenty of time for this prayer.

4. Christ prayed not only before the great events and victories of His life, but He also prayed AFTER ITS GREAT ACHIEVEMENTS AND IMPORTANT CRISES.

When He had fed the five thousand with the five loaves and two fishes, and the multitude desired to take Him and make Him king, having sent them away He went up into the mountain apart to pray, and spent hours there alone in prayer to God (Matt. 14:23; Jn. 6:15). So He went on from victory to victory.

It is more common for most of us to pray before the great events of life than it is to pray after them, but the latter is as important as the former. If we would pray after the great achievements of life, we might go on to still greater; as it is we are often either puffed up or exhausted by the things that we do in the name of the Lord, and so we advance no further. Many and many a man in answer to prayer has been endued with power and thus has wrought great things in the name of the Lord, and when these great things were

accomplished, instead of going alone with God and humbling himself before Him, and giving Him all the glory for what was achieved, he has congratulated himself upon what has been accomplished, has become puffed up, and God has been obliged to lay him aside. The great things done were not followed by humiliation of self, and prayer to God, and so pride has come in and the mighty man has been shorn of his power.

5. Jesus Christ gave a special time to prayer WHEN LIFE WAS UNUSUALLY BUSY. He would withdraw at such a time from the multitudes that thronged about Him, and go into the wilderness and pray. For example, we read in Luke 5:15,16, "But so much the more went abroad the report concerning Him: and great multitudes came together to hear, and to be healed of their infirmities. But He withdrew Himself in the deserts and prayed." (R.V.)

Some men are so busy that they find no time for prayer. Apparently the busier Christ's life was, the more He prayed. Sometimes He had no time to eat (Mark 3:20), sometimes He had no time for needed rest and sleep (Mark 6:31,33,46), but He always took time to pray; and the more the work crowded the more He prayed.

Many a mighty man of God has learned this secret from Christ, and when the work has crowded more than usual they have set an unusual amount of time apart for prayer. Other men of God, once mighty, have lost their power because they did not learn this secret, and allowed increasing work to crowd out prayer.

Years ago it was the writer's privilege, with other theological students, to ask questions of one of the most useful Christian men of the day. The writer was led to ask,

"Will you tell us something of your prayer life?"

The man was silent a moment, and then, turning his eyes earnestly upon me, replied:

"Well, I must admit that I have been so crowded with work of late

that I have not given the time I should to prayer."

Is it any wonder that that man lost power, and the great work that he was doing was curtailed in a very marked degree? Let us never forget that the more the work presses on us, the more time must we spend in prayer.

6. Jesus Christ prayed BEFORE THE GREAT TEMPTATIONS OF HIS LIFE.

As He drew nearer and nearer to the cross, and realized that upon it was to come the great final test of His life, Jesus went out into the garden to pray. He came "unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder." (Matt. 26:36) The victory of Calvary was won that night in the garden of Gethsemane. The calm majesty of His bearing in meeting the awful onslaughts of Pilate's Judgment Hall and of Calvary, was the outcome of the struggle, agony and victory of Gethsemane. While Jesus prayed the disciples slept, so He stood fast while they fell ignominiously.

Many temptations come upon us unawares and unannounced, and all that we can do is to lift a cry to God for help then and there; but many of the temptations of life we can see approaching from the distance, and in such cases the victory should be won before the temptation really reaches us.

7. In 1 Thess. 5:17 we read, "Pray WITHOUT CEASING," and in Eph. 6:18, R.V., "praying AT ALL SEASONS."

Our whole life should be a life of prayer. We should walk in constant communion with God. There should be a constant upward looking of the soul to God. We should walk so habitually in His presence that even when we awake in the night it would be the most natural thing in the world for us to speak to Him in thanksgiving or in petition.

11. The Need of a General Revival

If we are to pray aright in such a time as this, much of our prayer should be for a general revival. If there was ever a time in which there was need to cry unto God in the words of the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Ps. 85:6) it is this day in which we live. It is surely time for the Lord to work, for men have made void His law (Ps. 199:126). The voice of the Lord given in the written Word is set at naught both by the world and the church. Such a time is not a time for discouragement--the man who believes in God and believes in the Bible can never be discouraged; but it is a time for Jehovah Himself to step in and work. The intelligent Christian, the wide-awake watchman on the walls of Zion, may well cry with the Psalmist of old, "It is time for Jehovah to work, for they have made void Thy law." (Ps. 119:126, Am.R.V.)

The great need of the day is a general revival.

Let us consider first of all what a general revival is.

A revival is a time of quickening or impartation of life. As God alone can give life, a revival is a time when God visits His people and by the power of His Spirit imparts new life to them, and through them imparts life to sinners dead in trespasses and sins. We have religious excitements gotten up by the cunning methods and hypnotic influence of the mere professional evangelist; but these are not revivals and are not needed. They are the devil's imitations of a revival. NEW LIFE FROM GOD--that is a revival. A general revival is a time when this new life from God is not confined to scattered localities, but is general throughout Christendom and the earth.

The reason why a general revival is needed is that spiritual dearth and desolation and death is general. It is not confined to any one country, though it may be more manifest in some countries than in others. It is found in foreign mission fields as well as in home fields. We have had local revivals. The life-giving Spirit of God has breathed upon this minister and that, this church and that, this community and that; but we need, we sorely need, a revival that shall be widespread and general.

Let us look for a few moments at the results of a revival. These results are

apparent in ministers, in the church and in the unsaved.

1. The results of a revival in a minister are:

(1) The minister has a new love for souls. We ministers as a rule have no such love for souls as we ought to have, no such love for souls as Jesus had, no such love for souls as Paul had. But when God visits His people the hearts of ministers are greatly burdened for the unsaved. They go out in great longing for the salvation of their fellow men. They forget their ambition to preach great sermons and for fame, and simply long to see men brought to Christ.

(2) When true revivals come ministers get a new love for God's Word and a new faith in God's Word. They fling to the winds their doubts and criticisms of the Bible and of the creeds, and go to preaching the Bible and especially Christ crucified. Revivals make ministers who are loose in their doctrines orthodox. A genuine wide-sweeping revival would do more to turn things upside down and thus get them right side up than all the heresy trials ever instituted.

(3) Revivals bring to ministers new liberty and power in preaching. It is no week-long grind to prepare a sermon, and no nerve-consuming effort to preach it after it has been prepared. Preaching is a joy and a refreshment, and there is power in it in times of revival.

2. The results of a revival on Christians generally are as marked as its results upon the ministry.

(1) In times of revival Christians come out from the world and live separated lives. Christians who have been dallying with the world, who have been playing cards and dancing and going to the theater

and indulging in similar follies, give them up. These things are found to be incompatible with increasing life and light.

(2) In times of revival Christians get a new spirit of prayer. Prayer-meetings are no longer a duty, but become the necessity of a hungry, importunate heart. Private prayer is followed with new zest. The voice of earnest prayer to God is heard day and night. People no longer ask, "Does God answer prayer?" They know He does, and besiege the throne of grace day and night.

(3) In times of revival Christians go to work for lost souls. They do not go to meeting simply to enjoy themselves and get blessed. They go to meeting to watch for souls and to bring them to Christ. They talk to men on the street and in the stores and in their homes. The cross of Christ, salvation, heaven and hell become the subjects of constant conversation. Politics and the weather and new bonnets and the latest novels are forgotten.

(4) In times of revival Christians have new joy in Christ. Life is joy, and new life is new joy. Revival days are glad days, days of heaven on earth.

(5) In times of revival Christians get a new love for the Word of God. They want to study it day and night. Revivals are bad for saloons and theaters, but they are good for bookstores and Bible agencies.

3. But revivals also have a decided influence on the unsaved world.

(1) First of all, they bring deep conviction of sin. Jesus said that when the Spirit was come He would convince the world of sin (Jn. 16:7,8). Now we

have seen that a revival is a coming of the Holy Spirit, and therefore there must be a new conviction of sin, and there always is. If you see something men call a revival, and there is no conviction of sin, you may know at once that it is bogus. It is a sure mark.

(2) Revivals bring also conversion and regeneration. When God refreshes His people, He always converts sinners also. The first result of Pentecost was new life and power to the one hundred and twenty disciples in the upper room; the second result was three thousand conversions in a single day. It is always so. I am constantly reading of revivals here and there, where Christians were greatly helped but there were no conversions. I have my doubts about that kind. If Christians are truly refreshed, they will get after the unsaved by prayer and testimony and persuasion, and there will be conversions.

WHY A GENERAL REVIVAL IS NEEDED

We see what a general revival is, and what it does; let us now face the question why it is needed at the present time.

I think that the mere description of what it is and what it does shows that it is needed, sorely needed, but let us look at some specific conditions that exist to-day that show the need of it. In showing these conditions one is likely to be called a pessimist. If facing the facts is to be called a pessimist, I am willing to be called a pessimist. If in order to be an optimist one must shut his eyes and call black white, and error truth, and sin righteousness, and death life, I don't want to be called an optimist. But I am an optimist all the same. Pointing out the real condition will lead to a better condition.

1. Look first at the ministry.

(1) Many of us who are professedly orthodox ministers are practically infidels. That is plain speech, but it is also indisputable fact. There is no

> essential difference between the teachings of Tom Paine and Bob Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it; they phrase it in more elegant and studied sentences; but it means the same. Much of the so-called new learning and higher criticism is simply Tom Paine infidelity sugar-coated. Prof. Howard Osgood, who is a real scholar and not a mere echo of German infidelity, once read a statement of some positions, and asked if they did not fairly represent the scholarly criticism of to-day, and when it was agreed that they did, he startled his audience by saying:

"I am reading from Tom Paine's `Age of Reason.'"

There is little new in the higher criticism. Our future ministers oftentimes are being educated under infidel professors, and being immature boys when they enter the college or seminary, they naturally come out infidels in many cases, and then go forth to poison the church.

> (2) Even when our ministers are orthodox--as thank God so very many are!--they are oftentimes not men of prayer. How many modern ministers know what it is to wrestle in prayer, to spend a good share of a night in prayer? I do not know how many, but I do know that many do not.
>
> (3) Many of us who are ministers have no love for souls. How many preach because they MUST preach, because they feel that men every where are perishing, and by preaching they hope to save some? And how many follow up their preaching as Paul did, by beseeching men everywhere to be reconciled to God?

Perhaps enough has been said about us ministers; but it is evident that a revival is needed for our sake or some of us will have to stand before God overwhelmed with confusion in an awful day of reckoning that is surely coming.

2. Look now at the church:

(1) Look at the doctrinal state of the church. It is bad enough. Many do not believe in the whole Bible. The book of Genesis is a myth, Jonah is an allegory, and even the miracles of the Son of God are questioned. The doctrine of prayer is old-fashioned, and the work of the Holy Spirit is sneered at. Conversion is unnecessary, and hell is no longer believed in. Then look at the fads and errors that have sprung up out of this loss of faith, Christian Science, Unitarianism, Spiritualism, Universalism, Babism, Metaphysical Healing, etc., etc., a perfect pandemonium of doctrines of devils.

(2) Look at the spiritual state of the church. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any when they have gotten it.

Prayerlessness abounds among church members on every hand. Some one has said that Christians on the average do not spend more than five minutes a day in prayer.

Neglect of the Word of God goes hand in hand with neglect of prayer to God. Very many Christians spend twice as much time every day wallowing through the more of the daily papers as they do bathing in the cleansing laver of God's Holy Word. How many Christians average an hour a day spent in Bible study?

Along with neglect of prayer and neglect of the Word of God goes a lack of generosity. The churches are rapidly increasing in wealth, but the treasuries of the missionary societies are empty. Christians do not average a dollar a year for foreign missions. It is simply appalling.

Then there is the increasing disregard for the Lord's Day. It is fast

becoming a day of worldly pleasure, instead of a day of holy service. The Sunday newspaper with its inane twaddle and filthy scandal takes the place of the Bible; and visiting and golf and bicycle, the place of the Sunday-school and church service.

Christians mingle with the world in all forms of questionable amusements. The young man and young woman who does not believe in dancing with its rank immodesties, the card table with its drift toward gambling, and the theater with its ever-increasing appeal to lewdness, is counted an old fogy.

Then how small a proportion of our membership has really entered into fellowship with Jesus Christ in His burden for souls! Enough has been said of the spiritual state of the church.

3. Now look at the state of the world.

(1) Note how few conversions there are. The Methodist church, which has led the way in aggressive work has actually lost more members than it has gained the last year. Here and there a church has a large number of accessions upon confession of faith, but these churches are rare exceptions; and where there are such accessions, in how few cases are the conversions deep, thorough and satisfactory.

(2) There is lack of conviction of sin. Seldom are men overwhelmed with a sense of their awful guilt in trampling under foot the Son of God. Sin is regarded as a "misfortune" or as "infirmity," or even as "good in the making"; seldom as enormous wrong against a holy God.

(3) Unbelief is rampant. Many regard it as a mark of intellectual superiority to reject the Bible, and even faith in God and immortality. It is about the only mark of intellectual superiority many possess, and perhaps that is the reason they cling to it so tenaciously.

> (4) Hand in hand with this widespread infidelity goes gross immorality, as has always been the case. Infidelity and immorality are Siamese twins. They always exist and always grow and always fatten together. This prevailing immorality is found everywhere.

Look at the legalized adultery that we call divorce. Men marry one wife after another, and are still admitted into good society; and women do likewise. There are thousands of supposedly respectable men in America living with other men's wives, and thousands of supposedly respectable women living with other women's husbands.

This immorality is found in the theater. The theater at its best is bad enough, but now "Sapphos," and the "Degenerates," and all the unspeakable vile accessories of the stage rule the day, and the women who debauch themselves by appearing in such plays are defended in the newspapers and welcomed by supposedly respectable people.

Much of our literature is rotten, but decent people will read books as bad as "Trilby" because it is the rage. Art is oftentimes a mere covering for shameless indecency. Women are induced to cast modesty to the winds that the artist may perfect his art and defile his morals.

Greed for money has become a mania with rich and poor. The multi-millionaire will often sell his soul and trample the rights of his fellow men under foot in the mad hope of becoming a billionaire, and the laboring man will often commit murder to increase the power of the union and keep up wages. Wars are waged and men shot down like dogs to improve commerce, and to gain political prestige for unprincipled politicians who parade as statesmen.

The licentiousness of the day lifts its serpent head everywhere. You see it in the newspapers, you see it on the bill- boards, you see it on the advertisements of cigars, shoes, bicycles, patent

medicines, corsets and everything else. You see it on the streets at night. You see it just outside the church door. You find it not only in the awful cesspools set apart for it in the great cities, but it is crowding further and further up our business streets and into the residence portions of our cities. Alas! now and then you find it, if you look sharp, in supposedly respectable homes; indeed it will be borne to your ears by the confessions of broken- hearted men and women. The moral condition of the world in our day is disgusting, sickening, appalling.

We need a revival, deep, widespread, general, in the power of the Holy Ghost. It is either a general revival or the dissolution of the church, of the home, of the state. A revival, new life from God, is the cure, and the only cure. That will stem the awful tide of immorality and unbelief. Mere argument will not do it; but a sign from heaven, a new outpouring of the Spirit of God, It was not discussion but the breath of God that relegated Tom Paine, Voltaire, Volney and other of the old infidels to the limbo of forgetfulness; and we need a new breath from God to send the Wellhausens and the Kuenens and the Grafs and the parrots they have trained to occupy chairs and pulpits in England and America to keep them company. I believe that breath from God is coming.

The great need of to-day is a general revival. The need is clear. It admits of no honest difference of opinion. What then shall we do? Pray. Take up the Psalmist's prayer, "Revive us again, that Thy people may rejoice in Thee." Take up Ezekiel's prayer, "Come from the four winds, O breath (breath of God), and breathe upon these slain that they may live." Hark, I hear a noise! Behold a shaking! I can almost feel the breeze upon my cheek. I can almost see the great living army rising to their feet. Shall we not pray and pray and pray and pray, till the Spirit comes, and God revives His people?

12. The Place of Prayer Before and During Revivals

No treatment of the subject How to Pray would be at all complete if it did not consider the place of prayer in revivals.

The first great revival of Christian history had its origin on the human side in a ten-days' prayer-meeting. We read of that handful of disciples, "These all with one accord continued steadfastly in prayer." (Acts 1:14, R.V.) The result of that prayer- meeting we read of in the 2nd chapter of the Acts of the Apostles, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (v.4) Further on in the chapter we read that "there were added unto them in that day about three thousand souls." (v.41,R.V.) This revival proved genuine and permanent. The converts "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (v.42,R.V.) "And the Lord added to them day by day those that were being saved." (v.47,R.V.)

Every true revival from that day to this has had its earthly origin in prayer. The great revival under Jonathan Edwards in the 18th century began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in the days and nights that Brainerd spent before God in prayer for an enduement of power from on high for this work.

A most remarkable and widespread display of God's reviving power was that which broke out at Rochester, New York, in 1830, under the labors of Charles G. Finney. It not only spread throughout the State but ultimately to Great Britain as well. Mr. Finney himself attributed the power of this work to the spirit of prayer that prevailed. He describes it in his autobiography in the following words:
"When I was on my way to Rochester, as we passed through a village, some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal-boat, jumped aboard to have a little conversation with me, intending to ride but a little way and return. He, however, became interested in conversation, and upon finding where I was going, he made up his mind to keep on and go with me to Rochester. We had been there but a few days when this minister became so convinced that he could not help weeping aloud at one time as we passed along the street. The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed together, I was struck with his faith in

regard to what the Lord was going to do there. I recollect he would say, `Lord, I do not know how it is; but I seem to know that Thou art going to do a great work in this city.' The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching.

"And here I must introduce the name of a man, whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of a very excellent man, and an elder of the church where I was converted. He was converted in the same revival in which I was. He had been licensed to preach; but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are who have that powerful spirit of prayer.

"The first I knew of his being in Rochester, a gentleman who lived about a mile west of the city, called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. 'Well,' he said, 'he is at my house, and has been there for some time, and I don't know what to think of him.' I said, 'I have not seen him at any of our meetings.' 'No,' he replied, 'he cannot go to meeting, he says. He prays nearly all the time, day and night, and in such agony of mind that I do not know what to make of it. Sometimes he cannot even stand on his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.' I said to the brother, 'I understand it: please keep still. It will all come out right; he will surely prevail.'

"I knew at the time a considerable number of men who were exercised in the same way. A Deacon P---, of Camden, Oneida county; a Deacon T---, of Rodman, Jefferson county; a Deacon B---, of Adams, in the same county; this Mr. Clary and many others among the men, and a large number of women partook of the same spirit, and spent a great part of their time in prayer. Father Nash, as we called him, who in several of my fields of labor came to me and aided me, was another of those men that had such a powerful spirit of prevailing prayer. This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer.

"I think it was the second Sabbath that I was at Auburn at this time, I observed in the congregation the solemn face of Mr. Clary. He looked as if he was borne down with an agony of prayer. Being well acquainted with him, and knowing the great gift of God that was upon him, the spirit of prayer, I was very glad to see him there. He sat in the pew with his brother, the doctor, who was also a professor of religion, but who had nothing by experience, I should think, of his brother Abel's great power with God.

"At intermission, as soon as I came down from the pulpit, Mr. Clary, with his brother, met me at the pulpit stairs, and the doctor invited me to go home with him and spend the intermission and get some refreshments. I did so.

"After arriving at his house we were soon summoned to the dinner table. We gathered about the table, and Dr. Clary turned to his brother and said, 'Brother Abel, will you ask the blessing?' Brother Abel bowed his head and began, audibly, to ask a blessing. He had uttered but a sentence or two when he broke instantly down, moved suddenly back from the table, and fled to his chamber. The doctor supposed he had been taken suddenly ill, and rose up and followed him. In a few moments he came down and said, 'Mr. Finney, brother Abel wants to see you.' Said I, 'What ails him?' Said he, 'I do not know but he says, you know. He appears in great distress, but I think it is the state of his mind.' I understood it in a moment, and went to his room. He lay groaning upon the bed, the Spirit making intercession for him, and in him, with groanings that could not be uttered. I had barely entered the room, when he made out to say, 'Pray, brother Finney.' I knelt down and helped him in prayer, by leading his soul out for the conversion of sinners. I continued to pray until his distress passed away, and then I returned to the dinner table.

"I understood that this was the voice of God. I saw the spirit of prayer was upon him, and I felt his influence upon myself, and took it for granted that the work would move on powerfully. It did so. The pastor told me afterward that he found that in the six weeks that I was there, five hundred souls had been converted."

Mr. Finney in his lectures on revivals tells of other remarkable awakenings in answer to the prayers of God's people. He says in one place, "A clergyman in W----n told me of a revival among his people, which commenced with a zealous and devoted woman in the church. She became anxious about sinners, and went to praying for them; she prayed, and her distress increased; and she finally came to her minister, and talked with him, and asked him to appoint an anxious

meeting, for she felt that one was needed. The minister put her off, for he felt nothing of it. The next week she came again, and besought him to appoint an anxious meeting, she knew there would be somebody to come, for she felt as if God was going to pour out His Spirit. He put her off again. And finally she said to him, 'If you do not appoint an anxious meeting I shall die, for there is certainly going to be a revival.' The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers."

In still another place he says, "The first ray of light that broke in upon the midnight which rested on the churches in Oneida county, in the fall of 1825, was from a woman in feeble health, who, I believe had never been in a powerful revival. Her soul was exercised about sinners. She was in agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy and exclaimed, 'God has come! God has come! There is no mistake about it, the work is begun, and is going over all the region!' And sure enough the work began, and her family were almost all converted, and the work spread all over that part of the country."

The great revival of 1857 in the United States began in prayer and was carried on by prayer more than by anything else. Dr. Cuyler in an article in a religious newspaper some years ago said, "Most revivals have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During all my own long ministry, nearly every work of grace had a similar beginning. One commenced in a meeting gathered at a few hour's notice in a private house. Another commenced in a group gathered for Bible study by Mr. Moody in our mission chapel. Still another--the most powerful of all--was kindled on a bitter January evening at a meeting of young Christians under my roof. Dr. Spencer, in his `Pastor's Sketches', (the most suggestive book of its kind I have ever read), tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness. That profound Christian, Dr. Thomas H. Skinner, of the Union Theological Seminary, once gave me an account of a remarkable coming together of three earnest men in his study when he was the pastor of the Arch Street Church in Philadelphia. They literally wrestled in prayer. They made a clean breast in confession of sin, and humbled themselves before God. One and another church officer came in and

joined them. The heaven-kindled flame soon spread through the whole congregation in one of the most powerful revivals ever known in that city."

In the early part of the seventeenth century there was a great religious awakening in Ulster, Ireland. The lands of the rebel chiefs which had been forfeited to the British crown, were settled up by a class of colonists who for the most part were governed by a spirit of wild adventure. Real piety was rare. Seven ministers, five from Scotland and two from England, settled in that country, the earliest arrivals being in 1613. Of one of these ministers named Blair it is recorded by a contemporary, "He spent many days and nights in prayer, alone and with others, and was vouchsafed great intimacy with God." Mr. James Glendenning, a man of very meager natural gifts, was a man similarly minded as regards prayer. The work began under this man Glendenning. The historian of the time says, "He was a man who never would have been chosen by a wise assembly of ministers nor sent to begin a reformation in this land. Yet this was the Lord's choice to begin with him the admirable work of God which I mention on purpose that all may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was 'not by might, nor by power, nor by man's wisdom, but by My Spirit, saith the Lord.'" In his preaching at Oldstone multitudes of hearers felt in great anxiety and terror of conscience. They looked on themselves as altogether lost and damned, and cried out, "Men and brethren, what shall we do to be saved?" They were stricken into a swoon by the power of His Word. A dozen in one day were carried out of doors as dead. These were not women, but some of the boldest spirits of the neighborhood; "some who had formerly feared not with their swords to put a whole market town into a fray." Concerning one of them, then a mighty strong man, now a mighty Christian, say that his end in coming into church was to consult with his companions how to work some mischief."

This work spread throughout the whole country. By the year 1626 a monthly concert of prayer was held in Antrim. The work spread beyond the bounds of Down and Antrim to the churches of the neighboring counties. So great became the religious interest that Christians would come thirty or forty miles to the communions, and continue from the time they came until they returned without wearying or making use of sleep. Many of them neither ate nor drank, and yet some of them professed that they "went away most fresh and vigorous, their souls so filled with the sense of God."

This revival changed the whole character of northern Ireland.

Another great awakening in Ireland in 1859 had a somewhat similar origin. By many who did not know, it was thought that this marvelous work came without warning and preparation, but Rev. William Gibson, the moderator of the General Assembly of the Presbyterian Church in Ireland in 1860, in his very interesting and valuable history of the work tells how there had been preparation for two years. There had been constant discussion in the General Assembly of the low estate of religion, and of the need of a revival. There had been special sessions for prayer. Finally four young men, who became leaders in the origin of the great work, began to meet together in an old schoolhouse in the neighborhood of Kells. About the spring of 1858 a work of power began to manifest itself. It spread from town to town, and from county to county. The congregations became too large for the buildings, and the meetings were held in the open air, oftentimes attended by many thousands of people. Many hundreds of persons were frequently convicted of sin in a single meeting. In some places the criminal courts and jails were closed for lack of occupation. There were manifestations of the Holy Spirit's power of a most remarkable character, clearly proving that the Holy Spirit is as ready to work to-day as in apostolic days, when ministers and Christians really believe in Him and begin to prepare the way by prayer.

Mr. Moody's wonderful work in England and Scotland and Ireland that afterwards spread to America had its origin on the manward side in prayer. Mr. Moody made little impression until men and women began to cry to God. Indeed his going to England at all was in answer to the importunate cries to God of a bed-ridden saint. While the spirit of prayer continued the revival abode in strength, but in the course of time less and less was made of prayer and the work fell off very perceptibly in power. Doubtless one of the great secrets of the unsatisfactoriness and superficiality and unreality of many of our modern so-called revivals, is that more dependence is put upon man's machinery than upon God's power, sought and obtained by earnest, persistent, believing prayer. We live in a day characterized by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work, new organizations, new methods, new machinery; the great need of our day is prayer. It was a master stroke of the devil when he got the church so generally to lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ if it will only give up praying. He laughs as he looks at the church to-day and says to himself:

"You can have your Sunday-schools and your Young People's Societies, your Young Men's Christian Associations and your Women's Christian Temperance Unions, your Institutional Churches and your Industrial Schools, and your Boy's Brigades, your grand choirs and your fine organs, your brilliant preachers and your revival efforts too, if you don't bring the power of Almighty God into them by earnest, persistent, believing, mighty prayer."

Prayer could work as marvelous results today as it ever could, if the church would only betake itself to it.

There seem to be increasing signs that the church is awakening to this fact. Here and there God is laying upon individual ministers and churches a burden of prayer that they have never known before. Less dependence is being put upon machinery and more dependence upon God. Ministers are crying to God day and night for power. Churches and portions of churches are meeting together in the early morning hours and the late night hours crying to God for the latter rain. There is every indication of the coming of a mighty and widespread revival. There is every reason why, if a revival should come in any country at this time, it should be more widespread in its extent than any revival of history. There is the closest and swiftest communication by travel, by letter, and by cable between all parts of the world. A true fire of God kindled in America would soon spread to the uttermost parts of the earth. The only thing needed to bring this fire is prayer.

It is not necessary that the whole church get to praying to begin with. Great revivals always begin first in the hearts of a few men and women whom God arouses by His Spirit to believe in Him as a living God, as a God who answers prayer, and upon whose heart He lays a burden from which no rest can be found except in importunate crying unto God.

May God use this book to arouse many others to pray that the greatly-needed revival may come, and come speedily.

LET US PRAY

End

5. HOW TO BRING MEN TO CHRIST

BY

R. A. TORREY

Superintendent Chicago Bible Institute

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PREFACE

This book is written because it seems to be needed. The author has been repeatedly requested by Ministers, Y. M. C. A. Secretaries, Christian Workers, and his own students to put into a permanent and convenient shape the substance of what he has said at Conventions, Summer Schools and in the classroom on personal work. The time has come to yield to these requests. Never before in the history of the Church were there so many who desire to win others to Christ. The good work done by the Young People's Society of Christian Endeavor is in no other direction so evident as in the many thousands of young people in this land who to-day are on fire with a desire to win souls. But while they desire to do this work, many do not know how. This little book aims to tell them. There are several well-known and valuable manuals of texts to be used with inquirers, but this book is intended not only to point out passages to be used but to show how to use them, illustrating this use by cases from actual experience. It is hoped that from a careful study of these pages any earnest Christian can learn how to do efficient work in bringing others to the Saviour.

Chapter 1: THE GENERAL CONDITIONS OF SUCCESS IN BRINGING MEN TO CHRIST

There are certain general conditions, the fulfilment of which is absolutely essential to real success in bringing men to Christ. These conditions, fortunately, are few and simple and such as anyone can meet.

1. *The one who would have real success in bringing others to Christ must himself be A THOROUGHLY CONVERTED PERSON*. Jesus said to Peter, "When thou art converted strengthen thy brethren." He was in no position to help his brethren until he himself, after his cowardly denial, had turned again to his Lord with his whole heart. If we would bring others to Christ we must turn away from all sin, and worldliness and selfishness with our whole heart, yielding to Jesus the absolute lordship over our thoughts, purposes and actions. If there is any direction in which we are seeking to have our own way and not letting Him have His own way in our lives, our power will be crippled and men lost that we might have saved. The application of this principle to the numerous questions that come up in the life of every young Christian as to whether he should do this or that, each individual can settle for himself if Christ's honor and not his own pleasure is uppermost in his mind and if he looks honestly to God to guide him.

2. *The one who would have real success in bringing others to Christ must have a LOVE FOR SOULS, i. e. a longing for the salvation of the lost*. If we have no love for souls, our efforts will be mechanical and powerless. We may know how to approach men and what to say to them, but there will be no power in what we say and it will not touch the heart. But if like Paul we have "great heaviness and unceasing pain in our hearts" for the unsaved, there will be an earnestness in our tone and manner that will impress the most careless. Furthermore if we have a love for souls we will be on the constant watch for opportunities to speak with the unsaved and will find opportunities on the street, in the store, in the home, on the cars and everywhere that would otherwise have entirely escaped our notice.

But how is one to get a love for souls? This question is easily answered. First of all, a love for souls like every other grace of Christian character, is the work of the Holy Spirit. If then we are conscious that we do not have that love for souls that we should have, the first thing to do is to go to God and humbly confess this lack in our lives and ask Him by His Holy Spirit to supply that which we so sorely need and expect Him to do it (i. Jno. v. 14, 15; Phil. iv. 19). In the second place Jesus Christ had an intense love for souls (Matt, xxiii. 37; Luke xix. 10), and intimate and constant companionship with Him will impart to our lives this grace which was so prominent in His. In the third place feelings are the outcome of thoughts. If we desire any given feeling in our lives we should dwell upon the thoughts which are adapted to produce that feeling. If any saved person will dwell long enough upon the peril and wretchedness of any man out of Christ and the worth of his soul in God's sight as seen in the death of God's Son to save him, a feeling of intense desire for that man's salvation is almost certain to follow. In the fourth place, reflection upon our own ruined and unhappy condition without Christ and the great sacrifice that Christ made to save us, is sure to fill our hearts with a desire to bring others to the Saviour we have found.

3. *The one who would have real success in bringing men to Christ, must have a working KNOWLEDGE OF THE BIBLE*. The Word of God is the sword of the Spirit (Eph vi. 17). It is the instrument God uses to convict of sin, to reveal Christ and to regenerate men. If we would work together with God, the Bible is the

instrument upon which we must rely and which we must use in bringing men to Christ. We must know how to use the Bible so as (1) to showmen their need of a Saviour, (2) to show them Jesus as the Saviour they need (3) to show them how to make this Saviour their own Saviour (4) to meet the difficulties that stand in the way of their accepting Christ. A large part of the following pages will be devoted to imparting this knowledge.

4 *The one who would have real success in bringing men to Christ must PRAY MUCH*. Solid work in soul winning must be accompanied by prayer at every step. (1). We must pray God to lead us to the right persons to approach. God does not intend that we speak to everyone we meet. If we try to do it, we will waste much valuable time in speaking to those whom we cannot help, nor do good, that we might have used in speaking to those to whom we could have done much good. God alone knows the one to whom He intends us to speak, and we must ask Him to point him out to us, and, expect Him to do it. (Acts viii. 29). (2). We must pray God to show us just what to say to those to whom He leads us. After all our study of the passages to be used in dealing with the various classes of men, we shall need God's guidance in each specific case. Every experienced worker will testify to the many instances in which God has led them to use some text of Scripture that they would not otherwise have used but which proved to be just the one needed. (3). We must pray God to give power to that which He has given us to say. We need not only a message from God but power from God to send the message home. Most workers have to learn this lesson by humiliating experiences. They sit down beside an unsaved man and reason and plead and bring forth texts from the word of God, but the man does not accept Christ. At last it dawns upon them that they are trying to convert the man in their own strength and then they lift an humble and earnest prayer to God tor his strength, and God hears and in a short time this "very difficult case" has settled the matter and is rejoicing in Christ. (4). We must pray God to carry on the work after our work has come to an end. After having done that which seems to have been our whole duty in any given instance, whatever may have been the apparent issue of our work, whether successful or unsuccessful, we should definitely commit the case to God in prayer. If there is anything the average worker in this hurrying age needs to have impressed upon him, it is the necessity of more prayer. By praying more we will not work any less and we will accomplish vastly more.

5. *The one who would have real success in bringing men to Christ must be "BAPTIZED WITH THE HOLY GHOST."* "Ye shall receive power after that the Holy Ghost, is come upon you," said Jesus to his disciples after having given them the great commission to go out and bring men to Himself. The supreme condition of soul winning power is the same today: "after that the Holy Ghost is come upon you." A later chapter will be given to a study of what "the Baptism of the Holy Ghost" is and how any Christian can obtain it.

Chapter 2: HOW TO BEGIN

When God has led us to think that He wishes us to make an effort to lead some given individual to Christ, the first question that confronts us is, "How shall I begin?" If the person has gone into an inquiry room, or remained to an after-meeting, or even if they are merely present at prayer-meeting, Sunday-school or other ordinary service of the church, it is comparatively easy. You can then ask him if he is a Christian, or if he would not like to be a Christian, or why he is not a Christian or some other direct and simple question that will lead inevitably to a conversation along this line. But if the person is one in whom you have become interested outside the religious meeting and who is perhaps an entire stranger, it does not at first sight appear so simple, and yet it is not so very difficult. The person can be engaged in conversation on some general topic or on something suggested by passing events, and soon brought around to the great subject. Christ's conversation with the woman of Samaria in the 4th chapter of John is a very instructive illustration of this. Oftentimes even in dealing with entire strangers it is well to broach the subject at once and ask them if they are Christians or if they are saved or some similar question. If this is done courteously and earnestly it will frequently set even careless people to thinking and result in their conversion. It is astonishing how often one who undertakes this work in humble dependence upon God and under His direction, finds the way prepared and how seldom he receives any rebuff. One day the writer met a man on one of the most crowded streets of Chicago. As I passed him the impulse came to speak to him about the Saviour. Stopping a moment and asking God to show me if the impulse was from Him, I turned around and followed the man. I overtook him in the middle of the street, laid my hand upon his shoulder and said: "My friend, are you a Christian." He started and said: "That's a strange question to ask a man." I said, "I know it, and I do not ask that question of every stranger, but God put it into my heart to ask it of you." He then told me that his cousin was a minister and had been urging this very matter upon him, that he himself was a graduate of Amherst college, but had been ruined by drink. After further conversation we separated but later the man accepted Christ as his Saviour.

It is often best to win a person's confidence and affection before broaching the subject. It is well to select someone and then lay your plans to win him to Christ. Cultivate his acquaintance, show him many attentions and perform many acts of kindness great and small and at last when the fitting moment arrives take up the great question. An old and thorough going infidel in Chicago was in this way won to Christ by a young woman, who found him sick and alone. She called day after day and showed him many kindnesses and as the consumption fastened itself more firmly upon him she spoke to him of the Saviour and had the joy of seeing him accept Christ.

A wisely chosen tract placed in the hand of the one with whom you wish to speak will often lead easily and naturally to the subject. One day I was riding on a train and praying that God would use me to lead someone to His Son. A young lady, daughter of a minister, with whom I had had some conversation on this subject came in with a friend and took the seat immediately in front of me. I took out a little bundle of tracts and selected one that seemed adapted for the purpose and handed it to her and asked her to read it. As she read, I prayed. When she had finished, I leaned over and asked her what she thought about it. She was deeply moved and I asked her if she would not accept Christ right there. Her difficulties were soon met and answered and she accepted Christ. As she left the train she thanked me very heartily for what I had done for her.

You will often meet someone whose face tells the story of unhappiness or discontent: in such a case it is easy to ask the person if he is happy and when he answers "no" you can say, "I can tell you of one who will make you happy if you will only take Him." Skill in beginning a conversation will come with practice. One may be rather awkward about it at first but as we go on we will acquire facility.

When the subject is once opened the first thing to find out is where the person with whom you are dealing stands; then you will know how to wisely treat his case. In the chapters immediately following this all the classes of men one is likely to meet will be given, and the first point to be ascertained is to which class any given individual belongs. But how can we find out to which class any person belongs? First. By asking him questions. Such questions as "Are you a Christian?" "Are you saved?" "Do you know that your sins are forgiven?" "Have you eternal life?" "Are you confessing Christ openly before the world?" "Are you a friend of Jesus?" "Have you been born again?" One may answer these questions untruthfully, either through ignorance or a desire to mislead you. Nevertheless, their answers and the manner of them will show you a great deal about their real state. Second. By watching his face. A man's face will often reveal that which his words try to conceal. Anyone who cultivates the study of the faces of those with whom he deals will soon be able to tell in many instances the exact state of those with whom they are dealing irrespective of anything they may say. Third. By the Holy Spirit. The Holy Spirit if we only look to Him to do it will often flash into our minds a view of the man's position, and just the scripture he needs.

When we have learned where the person with whom we are dealing stands, the next thing to do is to lead him as directly as we can to accept Jesus Christ, as his personal Savior and Master. We must always bear in mind that the primary purpose of our work, is not to get persons to join the church or to give up their bad habits or to do anything else than this, to accept Jesus Christ, as their Saviour — the one who bore their sins in his own body on the tree and through whom they can have immediate and entire forgiveness, — and as their Master to whom they surrender absolutely the guidance of their thoughts, feelings, purposes and actions. Having led anyone to thus accept Christ the next step will be to show him from God's word that he has forgiveness of sins and eternal life. Acts x, 43, xiii, 39; Jno. iii, 36; v. 24, will answer for this purpose. The next step will be to show him how to make a success of the Christian life upon which he has entered. How to do this will be told later. Each person is to be led to accept Christ through a use of the word of God. In the chapters that immediately follow this we will try to show what specific portions of the word to use in given cases and how to use them.

Chapter 3: DEALING WITH THE INDIFFERENT OR CARELESS

One of the classes of men most frequently met with, is The Indifferent, or Careless. There are several ways of dealing with them. One is to show them their need of a Saviour. A good verse to use for this purpose is Romans iii, 23. Get the person with whom you are dealing to read the verse, "For all have sinned and come short of the glory of God." Then say to him: "Who have sinned?" "All". "Who does that include?" and keep up the questioning until he says, "It includes me." Then ask him what it is that he has done, and keep at it until he comes out plainly and says: "I have sinned and come short of the glory of God." This is likely to make him feel his need of a Saviour. Another good verse to use is Isaiah liii: 6. After the verse has been read, ask him who it is that has gone astray and by a series of questions bring him to the point where he will say, "I have gone astray." Then ask him what kind of a sheep one is that has gone astray" and hold him to it until he says "a lost sheep." "What are you then?" "Lost." Then ask him what the Lord has done with his sin, and hold him to that point until he sees the truth of the verse, that God has laid his sin on Jesus Christ. Now, he is in a position for you to put to him the direct question: "Will you accept this Saviour upon whom the Lord has laid your sin?" Still another verse to use is Psalms cxxx. 3. When the verse has been read, ask him, "If the Lord marked iniquities could you stand?" In dealing with this class of men I use Matthew xxii. 37, 38 more frequently than any other passage of Scripture. Before having the person read the verse, it is well to ask him, "Do you know that you have committed the greatest sin that a man can commit." In all probability he will answer, "No, I have not." Then ask him what he thinks the greatest sin a man can commit. When he has answered, say to him, Now let us see what God considers the greatest sin. Read the verses and ask him, "What is the first and greatest of the commandments." Then ask him, "What then is the greatest sin." He will soon answer that the violation of the first and greatest of the commandments must be the greatest sin. Ask him if he has kept that commandment and when he confesses, as sooner or later he must, that he has not, ask him of what he is guilty in the sight of God, and hold him to that point until he admits that he is guilty of committing the greatest sin that a man can commit. An illustration from life may help to make the use of this verse clear. I was dealing with a very bright young man who evidently had no deep sense of sin nor of his need of a Saviour. In fact when I asked if he was a Christian he said promptly that he always had been; but there was something in his manner that showed that he had no clear understanding of what it meant to be a Christian. I then asked if he had been born again and he did not even understand what I was talking about. I next asked if he knew he had committed the greatest sin that a man could possibly commit and he at once answered, "No, I never did in my life." I asked what he considered the greatest sin, and he replied "murder." I took my Bible and opened it to Matthew xxii. 37, 38, and asked him to read the verses, which he did. I then asked him, "If this is the first and greatest commandment, what must be the greatest sin." He answered, "I suppose the breaking of that commandment." I then asked if he had always kept that commandment, if he had always loved God with all his heart, with all his soul, and with all his mind. If he had always put God first in everything. He replied that he had not. I then asked him, "Of what then are you guilty?" The Spirit of God carried the text home and with the greatest earnestness he replied, "I have committed the greatest sin that a man can commit, but I never saw it before in my life." Another verse that can be used with effect is John viii. 34. After the man has read the verse, "Whosoever committeth sin is the servant of sin," ask him "what is one who commits sin?" Then ask him if he commits sin. Then put to him the direct question, "What are you then," and hold him to it until he says "the servant of sin." Then ask him if he does not desire to be delivered from that awful bondage. Hold him to this point until he sees his need of Jesus Christ as a Deliverer from the slavery of sin. The Holy Spirit has used Isaiah lvii. 21 to the salvation of many men who have been indifferent to the claims of the Gospel. After the verse, "There is no peace saith my God to the wicked," has been read slowly, thoughtfully, and earnestly, ask him who it is that says this. Then ask him if it is true; then ask him if it is true in his case. "Have you peace?"

One night a careless young man was going out of one of our tents in Chicago and as he passed by me I took him by the hand and said to him, "You need the Saviour." He wanted to know why I thought so. I replied, "Because you have no peace." He said, "Yes I have." "No you have not." He then asked me how I knew that. I told him God said so and quoted the above passage. He tried to laugh it off and say the verse was not true in his case. Then he became angry and went out of the tent in a rage, but the next night I saw him kneeling with one of our workers in prayer and when he arose from his knees, the worker came over and said he wished to speak with me. As I approached him he held out his hand and said, "I wanted to beg your pardon for what I said last night; what you said was true, I didn't have peace." I asked him if he had now accepted the Saviour. He said he had.

Galatians iii. 10 is a verse which we very frequently use in our work in dealing with the Indifferent. After the one with whom you are dealing has read the verse, "For as many as are of the works of the law are under the curse; for it is written cursed is everyone that continueth not in all things which are written in the book of the law to do them" ask him the question, "What is everyone that continueth not in all things which are written in the book of the law to do them?" When he answers, "Cursed," ask him if he has continued in all things which are written in the book of the law to do them and when he replies, "No, I have not," put to him the direct question, "What are you then?" and hold him to that point until he says, "I am under the curse." In very many cases the inquirer will be ready at once to be led to the thirteenth verse of the same chapter which shows how he may be saved from that curse under which he rests. Romans vi. 23 can often be used with good effect. "For the wages of sin is death." Ask "what are the wages of sin?" Then, "who earns those wages?" Then, "Are you a sinner?" "What wages then have you earned?" "Do you wish to take your wages." John iii. 36 is a verse which can be used in a similar way. Ask the question, "Upon whom is it that the wrath of God abides?" Then, "Do you believe on the Son?" "What then abides upon you?" Then put the decisive question, "Are you willing to go away with the wrath of God abiding upon you?" II Thes. i. 7-9, and John viii. 24, Rev. xx. 15; xxi. 8; xiv. 10-11, set forth in a most impressive way the awful consequences of sin. If these verses are used they should be read with the deepest earnestness and solemnity and dwelt upon until the person with whom you are dealing realizes their terrible import.

There is another way to arouse a man from his indifference, and that is by showing what Jesus has done for him. I have found Isaiah liii. 5-6 more effectual for this purpose then any other passage in the Bible. An incident from life will illustrate its use. A lady had asked prayers for her daughter, a young woman about twenty years of age. At the close of the services I stepped up to the daughter and asked her if she would not accept Jesus Christ as her Saviour at once. She stamped her foot in anger and said, "My mother should have known better than to do that; she knows it will only make me worse." I asked her if she would not sit down for a few minutes and as soon as we were seated I opened my Bible to this passage and began to read, "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." I made no comment upon the verses whatever, but the Spirit of God carried them home and tears began to roll down the cheeks of the young woman. She did not come out as a Christian that night but did shortly afterward. It is well in using these verses, whenever it is possible, to get the inquirer to change the pronoun from the plural to the singular. "He was wounded for my transgressions; he was bruised for my iniquities, etc." John iii. 16 can be used in a similar way. I was talking one night to one who was apparently most indifferent and hardened. She told me the story of her sin, with seemingly very little sense of shame, and when I urged her to accept Christ, she simply refused. I put a Bible in her hands and asked her to read this verse. She began to read, "God so loved the world that He gave His only begotten Son," and before she had finished reading the verse she had broken into tears, softened by the thought of God's wondrous love to her. First Peter ii. 24 is a verse of similar character. Ask the inquirer whose sins they were that Jesus bore in his own body on the tree, and hold him to it until he says, "My sins." I Peter i. 18-19, Luke xxii. 44, Matt, xxvii. 46, are useful as bringing out in detail what Christ has suffered for us.

There is still another way to arouse indifferent persons, and that is by showing them that the one damning sin is that of which they themselves are guilty — the sin of rejecting Jesus Christ. Heb x. 28-29 is very effective for this purpose. John xvi. 9; iii. 18, 19, 20, and Acts ii. 36 can also be used.

Oftentimes you will meet one who is not willing to sit down and let you deal with him in this deliberate way. In that case the only thing to do is to look .up to God for guidance and power and give him some pointed verse in great earnestness, such for example as Heb. x. 28-29, Romans vi. 23, John iii. 36, Isaiah lvii. 21, and leave it for the Spirit of God to carry the truth home to his heart. A passing shot of this kind has often resulted in the salvation of a soul. The passages given above can be wisely used with one who is not altogether indifferent or careless but who has not a sufficiently deep sense of sin and need to be ready to accept the Gospel.

Chapter 4: DEALING WITH THOSE WHO ARE ANXIOUS TO BE SAVED BUT DO NOT KNOW HOW

There is a very large class of persons who are anxious to be saved but simply do not know how. It is not difficult to lead this class of persons to Christ. Perhaps no other passage in the Bible is more used for this purpose than Isaiah liii. 6. It makes the way of salvation very plain. Read the first part of the verse to the inquirer, "All we like sheep have gone astray, we have turned everyone to his own way." Then ask, "Is that true of you," and when he has thought it over and said "yes," then say to him, "Now let us see what God has done with your sins," and read the remainder of the verse, "And the Lord hath laid on him the iniquity of us all." "What then is it necessary for you to do to be saved?" Very soon he can be led to see that all that it is necessary for him to do is to accept the sin bearer whom God has provided. Some years ago I noticed in a meeting a white-haired man who did not stand up with the Christians. At the close of the service I walked down to him and said, "Are you not a Christian?" He said he was not. I was sure he was interested, so I put to him the direct question, "Would you become a Christian to-night if I would show you the way?" and he replied that he would. We sat down together and I opened my Bible to Isaiah liii. 6 and read the first part of the verse, "All we like sheep have gone astray, we have turned everyone to his own way." I then said to him, "Is that true of you?" and he answered "yes." "Now," I said, "let us read the rest of the verse, 'And the Lord hath laid on him the iniquity of us all.'" "What has the Lord done," I said, "with your sins?" He thought a moment and said "he has laid them on Christ." "What then" I said "is all that you have to do to be saved?" and he replied quite promptly, "Accept him." "Well," I said, "will you accept him to-night?" He said, "I will." "Let us then kneel down and tell God so." We knelt down and I led in prayer and he followed in a very simple way telling God that he was a sinner but that he believed that He had laid his sins upon Jesus Christ, and asked God for Christ's sake to forgive his sins. When he had finished I asked him if he thought God had heard his prayer and that his sins were forgiven, and he said "yes." I then asked him if he would begin to lead a Christian life at once, set up the family altar and openly confess Christ before the world, and he replied that he would. Some months after I met his pastor and made inquiries about him and found that he had gone to his home in a distant village, set up the family altar and united with the church together with his son, the only remaining member of the family out of Christ. Apparently all that this man was waiting for was for someone to make the way of salvation plain to him. I sometimes put it this way in using this verse: "There are two things which a man needs to know and one thing he needs to do in order to be saved. What he needs to know is, first, that he is a lost sinner and this verse tells him that; second, that Christ is an all-sufficient Saviour and this verse tells him that. What he needs to do is simply to accept this all-sufficient Saviour whom God has provided." John i. 12 brings out this thought very clearly, "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." After the verse has been read you can ask the one with whom you are dealing, "To whom is it that God gives the power to become the sons of God." "As many as receive him." What must you then do to become a son of God? "Receive him." Well, will you receive him as your Saviour and as your master now? Isaiah lv. 7, Acts xvi. 31, John iii. 16 and iii. 36 are all useful in making the way of salvation plain. John iii. 14 compared with Numbers xxi. 8 and the following verses, can often be used with good effect. When they are used you should lead the inquirer to see just what the serpent-bitten Israelite had to do to be saved — that he had simply to look at the brazen serpent lifted up upon the pole — then show him that the sin-bitten man has to do simply the same thing — look at Chirst lifted up on the Cross for his sins. Romans i. 16 is another excellent verse to use. It makes the way of salvation very clear. You can ask the inquirer whom it is, according to his verse, that the Gospel saves, and he will see that it is "everyone that believeth." Then ask him, "What then is all that is necessary for one to do in order to be saved," and he will see that it is simply to believe. Then ask him "believe what," and the answer is "the Gospel." The next question that naturally

arises is, what is the Gospel. This is answered by I Cor. xv; 1-4. These verses show what the Gospel is, "that Christ died for our sins according to the Scriptures; that he was buried and that he rose the third day according to the scriptures" and this is what he must believe in order to be saved. He must believe from his heart that Christ died for his sins and that he rose again. Then ask the inquirer, "do you believe that Christ died for your sins? do you believe that he rose again?" If he says that he does, ask him if he will make this a heart faith and get down and ask God for Christ's sake, to forgive his sins and believe he does it because he says so, and then trust in the living Saviour to save him day by day from the power of sin. Romans x. 9-10 also makes the way of salvation clear to many minds where other verses fail. Romans x. 13 makes it, if possible, more simple still. This shows that all that a man has to do to be saved is to call upon the name of the Lord. You can ask the inquirer "Are you ready now and here to get down and call upon the name of the Lord for salvation and to believe that God saves you because he says he will." The way of salvation can be made plain by the use of Exodus xii. 7, 13, 23. These verses show that it was the blood that made the Israelites safe and just so it is to-day the blood that makes us safe, and when God sees the blood he passes over us. The only thing for us to do is to get behind the blood. Then show the inquirer that the way to be behind the blood is by simple faith in Jesus Christ. Luke xviii. 10-14 is exceedingly useful in showing what a man may have and yet be lost (the Pharisee) and what a man may lack and yet be saved (the Publican) and all that a man has to do to be saved is simply to do as the Publican did — that is take the sinner's place and cry to God for mercy and then he will go down to his house justified. This passage can be used in the following manner to make the meaning more clear. Ask the inquirer, "Which one of these two (the Pharisee or the Publican) went down to his house justified?" Then ask him, "What did the Publican do that the Pharisee did not do, that brought him the forgiveness of his sins while the Pharisee went out of the Temple unforgiven?" When he studies the passage he will soon see that what the Publican did was simply to take the sinner's place before God and cry for mercy and that as soon as he did this he was "justified" or forgiven. Then you can ask him, "What is all that it is necessary for you to do to find forgiveness." Then ask him, "Will you do it now and here," and when he has done so ask him if he believes God's word and if he is going down to his house justified. What saving faith is, is beautifully illustrated by Luke vii. 48-50. The fiftieth verse tells us that this woman had saving faith. Now ask the inquirer, "What was the faith she had," and show him that her faith was simply such faith that Jesus could and would forgive her sins, that she came to him to do it. This is saving faith. Galatians iii. 10-13 also makes the way of salvation very simple. The tenth verse shows the sinner's position before accepting Christ — under the curse. The thirteenth verse shows what Christ has done — has been made a curse for us What the sinner had to do is, evidently, simply to accept Christ.

Chapter 5: DEALING WITH THOSE WHO ARE ANXIOUS TO BE SAVED AND KNOW HOW, BUT WHO HAVE DIFFICULTIES

A very large number of persons whom we try to lead to Christ, we will find are really anxious to be saved and know how, but are confronted with difficulties which they deem insurmountable.

I. One of the difficulties is, *"I am too great a sinner*." I Tim., I. 15 meets this fully. One Sunday morning a man who had led a wild and wandering life and who had recently lost $35,000 and been separated from his wife, said to me in response to my question, why he was not Christian, "I am too great a sinner to be saved." I turned at once to Tim. 1:15. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He quickly replied, "well, I am the chief of sinners." "Well," I said, "that verse means you then." He replied, "It is a precious promise." I said, "Will you accept it now?" and he said, "I will." Then I said let us kneel down and tell God so, and we knelt down and he

confessed to God his sins, and asked God for Christ's sake to forgive him his sins. I asked him if he had really accepted Christ and he said he had. I asked him if he really believed that he was saved and he said he did. He took an early opportunity of confessing Christ. He left the city in a short time but I was able to follow him. He became a most active Christian, working at his business day times but engaged in some form of Christian work every night in the week. He was reunited to his wife and adopted a little child out of an orphan asylum and had a happy Christian home. Luke xix, 10 is also a very useful passage to use in dealing with this class of men; especially useful when a man says, "I am lost." You can say, "I have a passage intended expressly for you. If you really mean what you say, you are just the man Jesus is seeking. "For the Son of man is come to seek and save that which was lost." Romans v: 6-8 is a very effective passage. I stopped a man one night as he was hurrying out of a meeting. Laying my hand on his shoulder I said "Did you not hold your hand up to-night for prayers?" He said "yes." I said, "Why then are you hurrying away? Do you know God loves you?" He replied, "You do not know who you are talking to." "I do not care who I am talking to but I know God loves you." He said: "I am the meanest thief in Minneapolis." I said "If you are the meanest thief in Minneapolis, then I know God loves you," and I opened my Bible to Romans v: 8. "But God commendeth his love toward us in that while we were yet sinners Christ died for us." "Now," I said, "If you are the meanest thief in Minneapolis, you are a sinner, and this verse tells that God loves sinners." The man broke down and going into another room with me told me his story. He was just out of confinement for crime; had started out that very night to commit what he said would have been one of the most daring burglaries ever committed in the city of Minneapolis; with his two companions in crime he was passing a corner where he happened to hear an open air meeting going on and stopped a few minutes to hear and in spite of the protests and oaths of his companions stayed through the meeting and went with us to the Mission. After telling me his story we kneeled in prayer. Through tears he cried to God for mercy, having been led by God's precious promise to believe that God loved a sinner even as vile as he. Matt, ix: 12, M3; Romans x: 13, (Emphasize "whosoever"); John iii: 16 (Emphasize the "whosoever"); Isaiah i: 18; I John iv: 14; John ii: 1-2; Isaiah xliv 22; Isaiah xliii: 25 are also useful passages in dealing with this class of men. Isaiah i: 18 and Ps. Ii: 14 are especially useful in dealng with men who have committed murder. Never tell anyone that his sins are not great. It is well sometimes to say to these men, "Yes, your sins are great, greater than you think, but they have all been settled" and show them Isaiah liii: 6; I Peter ii: 24. A woman once came to me in great agitation. After many ineffectual attempts she was at last able to unburden her heart. Fourteen years before she had killed a man and had borne the memory of the act upon her conscience until it had almost driven her crazy. When she told the story to another Christian and myself, we turned to Isaiah liii: 6. After reading the verse very carefully to her, I asked her what the Lord had done with her sin. After a few moments deep and anxious thought she said, "He has laid it on Christ," I took a book in my hand. "Now" I said "let my right hand represent you, and my left hand Christ, and this book your sin. I laid the book upon my right hand and I said: "Where is your sin now?" She said "On me." "Now," I said, "what has God done with it?" She said "Laid it on Christ," and I laid the book over on the other hand. "Where is your sin now?" I asked. It was long before she could summon courage to answer, and then with a desperate effort she said, "On Christ." I said, "then is it on you any longer?" Slowly the light came into her face and she burst out with a cry, "No, it is on Him, it is on Christ." John i: 29. Acts x: 43, Heb. vii: 25, are also helpful texts in dealing with this class of men.

2. Another difficulty we frequently meet with, is that "*I can't hold out*" or "*I am afraid of failure*." I Peter i: 5 is useful in showing that we are not to keep ourselves but are "kept by the power of God." John x: 28, 29 shows that the safety of the one who accepts Christ does not depend upon his "holding out" but upon the keeping power of the Father and the Son. II Tim. i: 12 shows that it is Christ's business and not ours to keep that which is entrusted to him and that he is able to do it. Isaiah xli: 10, 13 are also helpful. Jude 24 shows that whether we can keep from falling or not, that Christ is able to keep us from falling. II Chr. xxxii: 7, 8; Romans xiv: 4; II Thes. iii: 3, are also good texts to use. I Cor x: 13 is especially useful when one is afraid

that some great temptation will overtake him and he will fall.

3. Another difficulty very similar to the preceding one, is "*I am too weak*." With such a person, use II Cor. xii: 9, 10. Ask him "where is it that Christ's strength is made perfect?" When he answers "in weakness," tell him then "the weaker you are in your own strength the better." Philippians iv: 13 shows that however weak we may be, we can do all things through Christ which strengtheneth us. I Cor. x: 13 will show that God knows all about our weakness and will not permit us to be tempted above our strength.

4. "*I cannot give up my evil ways or bad* habits." Gal. vi: 7, 8, will show them that they must give them up or perish. Philippians iv: 13 will show them that they can give them up in Christ's strength. It is an excellent plan to point the one who fears that he cannot give up his bad habits to Christ, as a risen Saviour, I Cor. xv, 3, 4. A man once came to me and said: "I come to you to know if there is any way I can get power to overcome my evil habits." He told me his story; he had been converted in childhood but had come to Chicago, fallen in with evil companions and gone down, and now could not breakaway from his sins. I said to him: "You know only half the gospel, the gospel of a crucified Saviour. Through trusting in the crucified Saviour you found pardon. But Jesus Christ is also arisen Saviour, i Cor xv, 4, 'All power is given unto Him,' Matt, xxviii: 18 He has power to give you victory over your evil habits. Do you believe that?" He said, "yes". "You trusted." 1 continued, "in the crucified Christ and found pardon, did you not." "Yes," he replied. "Now," I said, "will you trust the risen Christ to save you from the power of your sins?" "Yes, 1 will." "Let us kneel down then, and tell him so." We knelt and talked it all over with the Saviour. When he arose his very countenance was changed. "I am so glad I came" he said. Some time after I received a letter from him telling me how he found constant victory through trusting in the risen Christ.

5. "*I will be persecuted if I become a Christian*." Never tell anyone that he will not be persecuted, but show him from such passages as II Tim. ii: 12; II Tim. iii: 12; Matt v:io, 11, 12; Mark viii : 35; Acts xiv.22, that persecution is the only path to Glory. Show them from Romans viii: 18 that the sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us. Show them from Acts v:4i, 1 Peter ii: 20, 21, that it is a privilege to be persecuted for Christ's sake. Heb. xii: 3, 3 is useful in showing them where to look for victory in persecution.

6. "*It will hurt my business* " or "*I can't be a Christian in my present* business ." Point such an one to Mark viii: 36, this will show him that it is better to lose his business than to lose his soul. After this thought has been sufficiently impressed upon his mind, show him Matt vi:32, 33 which contains God's promise that if we put God and His kingdom, first, that He will provide for all our real temporal needs. Matt xvi: 24-27; Luke xii: 16-21; 16:2426 are also very effective passages to use with this class.

7. "*Too much to give up*" Mark viii: 36 will show them that they had better give up everything than to lose their soul. Philippians iii: 7, 8; Ps. xvi: 11 will show them that what they give up is nothing compared with what they get. Ps. 'lxxxiv: 1 1; Romans viii: 32 will show them that God will not ask them to give up any good thing; in other words, that the only things God asks them to give up are the things that are hurting them. A young woman once refused to come to the Saviour saying, "There is too much to give up." "Do you think God loves you?" I answered. "Certainly." "How much do you think he loves you?" She thought a

moment and answered, "Enough to give his son to die for me." "Do you think, if God loved you enough to give his son to die for you, he will ask you to give up anything it is for your good to keep?" "No." "Do you wish to keep anything that it is not for your good to keep?" "No." "Then you had better come to Christ at once." And she did. I John ii:17, Luke xii: 16-21 will show them how worthless are the things to which they are trying to hold.

8. "*The Christian life is too hard*." Say to the inquirer, "Let me show you from God's word that you are mistaken about the Christian life being hard." Then turn him to Matt, xi: 30; Prov. iii: 17; Ps. xvi:11; I John v: 3, and show him that a Christian life is not hard but exceedingly pleasant. Then turn him to Prov. xiii: 5, and show him that it is the sinner's life that is hard.

9. "*I am afraid of my ungodly companions;"* or *"I will lose my friends if I take* Christ. " Pro v. xxix: 2 5 will show them the consequence of yielding to the fear of man and the security of the one who trusts in the Lord. Prov. xiii:20 will show them the result of holding on to their companions, and Ps. i:i will show the blessedness of giving up evil companions. I John 1:3 shows how much better companionship one gets than he loses by coming to Christ.

10. "*My heart is too hard*." Ezek. xxxvi. 26,27, will show them that though their hearts are hard as stone, that will make no difference because God will give them a new heart.

11. "*I have no feeling*." Ask the inquirer what kind of feeling he thinks he must have before he comes to Christ. If it is the peace of which Christians speak, show him from Gal. v. 22; Eph. i. 13; Acts v. 32; I Peter i. 8; Matt. x. 32, that this feeling is the result of accepting Christ and confessing Him, and that he cannot expect it until he accepts and confesses Christ. If the feeling which he thinks he must have is the feeling that he is a sinner, then show him by Is. lv.7 that it is not the feeling that we are sinners that God demands, but a turning away from sin. Or, from Acts xvi: 31; John i: 12; that God does not ask us to feel that we are sinners but to confess that we are sinners and trust in Christ as a Saviour. Is. lv. 1; Rev. xxii. 17, will show the inquirer that all the feeling he needs is a desire for salvation.

It is often, times well, however, with this class of inquirers to show them the passages for "The Indifferent" until they do feel that they are sinners.

12. "*I am seeking Christ, but cannot find Him*."

Jer. xxix. 13, shows that when we seek him with the whole heart we shall find him. Speaking with a woman one evening in an after-meeting she said to me, "I have been seeking Christ two years and cannot find Him." I replied, "I can tell you when you will find him." She looked at me in surprise and I turned to Jer. xxix. 13, and read "And ye shall seek me, and find me, when ye shall search for me with all your heart." "There," I said, "that shows you when you will find Christ. You will find him when you search for him with all your heart. Have you done that?" After a little thought she answered "No." "Well, then," I said, "let us kneel right down here now." She did this and in a few moments she was rejoicing in Christ. You can point one who has this difficulty to Luke xv. 1-10,; xix. 10. These passages show that Jesus is seeking the sinner and you can say, "if you are really seeking Christ it will not take a seeking Saviour and a seeking sinner

very long to find each other."

13. "*I cannot believe*."

In most cases where one says this the real difficulty which lies back of their inability to believe is unwillingness to forsake sin. John v. 44, is a good passage to use with such a one, or Is. lv. 7. In the use of the latter passage, hold the man's attention to the fact that all God asks of him is that he turn away from sin and turn to Him.

14. "*God won't receive me*" or *"I have sinned away the day of grace*" or "*I am afraid I have committed the unpardonable sin*."

The people who honestly say this, are as a rule about the most difficult class to deal with of any that you will meet. John vi. 37, is the great text to use with them for it shows that Jesus will receive anyone who will come to him. Hold him continually to that point, "Him that cometh to me I will in no wise cast out" and if they keep saying "He won't receive me" repeat the text, looking to the Spirit of God to carry the truth home. Many an' utterly despondent soul has found light and peace through this verse in God's word. Rev. xxii. 17, is also useful as it shows that anyone who will can have the water of life freely. Is. lv. 1, shows that anyone who desires salvation can have it. Is. i. 18, shows that no matter how great a man's sins may be still here is pardon. Acts x. 43, and John iii. 16, that "whosoever" will believe upon Christ will find pardon and eternal life. Romans x. 13, shows that anyone, no matter who or what he is, who will "call upon the name of the Lord shall be saved." It is well sometimes to turn to Heb. vi. 4-6, and Matt. xii. 31-32, and show the inquirer just what the unpardonable sin is and what its results are. Matt. xii. 31, 32, shows that it is blasphemy against the Holy Ghost and put it squarely to him, "have you ever blasphemed against the Holy Ghost?" Heb. vi. 4-6, shows that the difficulty is not in God's unwillingness to forgive, but in the man's unwillingness to repent and that anyone who is concerned about his salvation evidently has not committed the unpardonable sin nor sinned away his day of grace. A little instruction along this line is often times all that is needed.

15. "*It is too late*."

When an inquirer says this, it is of ten times well to use 2 Cor. vi. 2, and tell him that God says, it is just the time. Luke xxiii. 39-43, is useful as showing that even at the last hour Jesus will harken to" the sinner's cry. II Peter iii. 9, will show that His will is that none should perish, but that He is delaying the judgment that He may save as many as will come. Deut. iv. 30, 31, is an especially helpful passage as it says "Even in the latter days" if thou turn to the Lord he will be merciful. Is. i. 18, and Rev. xxii. 17, can also be used here.

Chapter 6: DEALING WITN THOSE WHO ENTERTAIN FALSE HOPES

I. Among those who entertain false hopes, perhaps the largest class are *those who expect to be saved by their righteous lives*. These persons are easily known by such sayings as these, "I am doing the best I can." "I do more good than evil." "I am not a great sinner." "I have never done anything very bad." Gal. iii. 10, is an excellent passage to use, for it shows that all those who are trusting in their works are under the curse of the law and that there is no hope on the ground of the law for anyone who does not "continue in all things which are written in the book of the law to do them." James ii. 10 is also useful. Gal. ii. 16, and Romans iii. 19, 20 are very directive by showing that by the deeds of the law there shall no flesh be justified in God's sight. Matt. v. 20 — All these passages show the kind of righteousness God demands and that no man's righteousness comes up to God's standard, and that if a man wishes to be saved he must find some other means of salvation than by his own deeds. It is sometimes well in using these passages to say to the inquirer: "You do not understand the kind of righteousness that God demands or you would not talk as you do. Now let us turn to His word and see what kind of righteousness it is that God demands." There is another way of dealing with this class, by the use of such passages as Luke xvi : 1 5; Rom. ii : 1 6, 7; I Sam.xvi:7. These passages show that God L . looks at the heart. Hold the inquirer right to that point. Every man when brought face to face with that, must tremble because he knows that whatever his outward life may be, his heart will not stand the scrutiny of God's eye. No matter how self-righteous a man is, we need not be discouraged for somewhere in the depths of every man's heart is the consciousness of sin and all we have to do is to work away until we touch that point. Every man's conscience is on our side. Matt. » xxii. 37, 38 can be used when a man says "I am doing the best I can, or doing more good than evil." Say to him, "You are greatly mistaken about that; so far from doing more good than evil, do you know that you have broken the first and greatest of God's laws?" Then show him the passage. Heb. xi. 6, John vi. 29, show that the one thing that God demands is faith and that without that it is impossible to please God, and John xvi. 9, shows that unbelief in Christ is the greatest sin. John iii. 36, shows that the question of eternal life depends solely upon a man's accepting or rejecting Jesus Christ, and Heb. x. 28, 29, that the sin which brings the heaviest punishment is that of treading under-foot the Son of God. Before using this latter passage, it would be well to say, "You think you are very good, but do you know that you are committing the most awful sin in God's sight which a man can commit?" If he replies, "No", then say "Well, let me show you from God's word that you are;" then turn to this passage and read it with great solemnity and earnestness.

2. Another class of those who entertain false hopes, are those who think "*God is too good to damn anyone*."

When anyone says this, you can reply, "We know nothing of God's goodness but what we learn from the Bible, and we must go to that book to find out the character of God's goodness. Let us turn to Romans ii. 2. 4, 5." Having read the verses, you can say something like this, "Now, my friend, you see that the purpose of God's goodness is to lead you to repentance, not to encourage you in sin and when we trample upon his goodness, then we are treasuring up wrath against the day of wrath and revelation of the righteous judgment of God." John viii. 21, 24 and iii. 36, will show the man that however good God may be that he will reject all who reject His Son. Still another way to deal with these men is by showing them from John v. 40, II Peter iii. 911 or Ezek. xxxiii. 11, that it is not so much God who damns men as men who damn themselves in spite of God's goodness because they will not come to Christ and accept the life freely offered. You can say "God is not willing that any should perish and he offers life freely to you, but there is one difficulty in the way. Let us turn to John v. 40, and see what the difficulty is ." Then read the passage: "Ye will not come to me that ye might have life," and say, "My friend here is the difficulty, you won't come; life is freely

offered to you but if you will not accept it, you must perish." II Peter ii.4-6,9; Luke xiii. 3, show how the "good" God deals with persons who persist in sin. Sometimes this last passage can be effectively used in this way: "You say God is too good to damn anyone. Now let us see what God Himself says in his word." Then turn to the passage and read, "Except ye repent, ye shall all likewise perish." Repeat the passage over and over again until it has been driven home.

3. A third class of those who entertain false hopes, are those who say "*I am trying to be a Christian*.'" John i. 12, will show them that it is not "trying" to be a Christian or "trying" to live a better life or "trying" to do anything that God asks of us, but simply to receive Jesus Christ, who did it all, and you can ask the inquirer, "will you now stop your trying and simply receive Jesus as Saviour? Acts xvi. 31, shows that God does not ask us to try what we can do but trust Jesus and what He has done and will do. Romans iii. 23-25, shows that we are not to be justified by trying to do, "but freely by His grace, through the redemption that is in Christ Jesus" on the simple condition of faith.

4. Still another class of those who entertain false hopes are those who say, "*I feel I am going to Heaven*" or "*I feel I am saved*. " Show them from John iii, 36 that it is not a question of what they feel but what God says, and what God says distinctly in his word is that, "He that believeth not on the Son, shall not see life, but the wrath of God abideth on him." One afternoon I was talking with a lady who a few weeks before had lost her only child. At the time of the child's death she had been deeply interested, but her serious impressions had largely left her. I put to her the question, "Do you not wish to go where your little one has gone?" She replied at once "I expect to." "What makes you think you will?" I said. She replied, "I feel so, I feel that I will go to heaven when I die." I then asked her, if there was anything she could point to in the word of God which gave her a reason for believing that she was going to heaven when she died. "No," she said, "there is not." Then she turned and questioned me, saying, "Do you expect to go to heaven when you die?" "Yes", I replied, "I know I shall." How do you know it?" she said. "Have you any word from God for it?" "Yes, "I answered and turned her to John iii. 36, She was thus led to see the difference between a faith that rested upon her feelings and a faith that rested upon the word of God.

Luke xviii. 9-14, can also be used in the following way; you can say "there was a man in the Bible who felt he was all right, but was all wrong. Let me read you about him." Then read about the Pharisee who was so sure that he was all right, but who was all the time an unforgiven sinner and make the inquirer see how untrustworthy our feelings are and what the ground of assurance, is viz: God's word. Prov. xiv. 12 can also be used as showing that "there is a way which seemeth right unto a man but the end thereof are the ways of death."

5. The last class of those who entertain false hopes, are those who say they are saved though they are leading sinful lives. In the case of many forms of sin, a good passage to use is I Cor. vi: 9-10. I John ii: 29 will also in many cases sweep away this false hope. I John v: 4-5 is useful as showing that one who is really born of God overcomes the world and the fact that they are living in sin and are not overcoming the world is evidence that they have not been born of God.

Chapter 7:DEALING WITH THOSE WHO LACK ASSURANCE AND WITH BACKSLIDERS

1. Those who Lack Assurance.

Those who lack assurance may be divided into two classes.

I . *Those who lack assurance because of ignorance*. I John v:13, will show all such that we may know that we have eternal life. Often times when you ask people if they know they are saved, or if they know their sins are forgiven, or if they know they have eternal life, they will reply, "Why no one knows that." You can say to them, "Yes the Bible says that all who believe may know it," and then show them I John v:i3. John i:i2 shows that Christ gives to as many as receive Him, power to become the Sons of God. A good way to use this verse is to ask the inquirer questions regarding it. "What does everyone who receives Him receive power to become?" The inquirer if he is attentively looking at the verse will answer, "A son of God." Then ask the next question, "Have you received Him? If he replies "Yes," then ask him, "What are you then?" It will probably be necessary to go over it several times but at last the inquirer will see it and say "I am a son of God." John iii: 36 can be used in a similar way. Ask the inquirer "who do these verses say has everlasting life?" "He that believeth on the Son." "Do you believe on the Son?" "What have you then?" In a little while he will see it and say "Everlasting life." Then have him say over and over again "I have everlasting life," and have him kneel down and thank God for giving him everlasting life. One night I found a young man upon his knees at the close of the service in great distress. I showed him from the Bible how Jesus Christ had borne his sins and asked him if he would accept Christ as his Saviour; he said he would; but he seemed to get no light and went out of the meeting in deep distress. The next night he was there again, professing to have accepted Christ but with no assurance that his sins were forgiven. I tried to show him from God's word what God said of those who accepted the Saviour, but the light did not come. Finally he rose to leave the meeting. I had just shown him from John iii 136 that God said that "He that believeth on the Son hath everlasting life." As he turned to leave me, he said, "Will you pray for me?" I said "Yes." He walked a little way down the aisle and I called to him and said, "Do you believe I will pray for you?" He turned with a look of astonishment and replied, "Yes, of course." "Why do you think I will pray for you?" I then asked. "Because you said so," he replied. I said "Isn't God's word as good as mine?" He saw it at once, that while he had been willing to believe my word, he had not been willing to believe God's word, and he received assurance on the spot and knew that he had everlasting life. John v:24 and I John v:i2 can be used in a similar way.

Acts xiii: 39 is very useful in dealing with this class of persons. Ask the inquirer: "What does this verse say that all who believe are?" "Justified". Then ask him, "Do you believe?" "What are you then?" It will probably take two or three times going over it before he sees it and when he answers "I am justified," tell him to thank God for justifying him and confess Christ, and see to it that he does so. Many inquirers of this class stumble over the fact that they have not the witness of the Holy Spirit. Show them from I John v: 10 that the witness of the word to their acceptance is sufficient, and that, if they believe not this witness of God in His word, they make Him a liar. Show them further from Eph. i, 13. that it is after we believe the testimony of the word that we are "sealed with the Holy Spirit of promise." The natural order in assurance is this: First, assurance of our justification, resting on the " Word of God." Second, public confession of Christ, "with the mouth". Romans x, 10. Third, the witness of the Holy Spirit. The trouble with many is that they wish to invert this order and have the witness of the Holy Spirit before they confess Christ with the

mouth. From Matt. x. 32, 33, we learn that when we confess Christ before men, then He confesses us before the Father. We cannot reasonably expect the witness of the Spirit from the Father until we are confessed before the Father. So confession of Christ logically precedes the witness of the Spirit.

It is very important in using these texts to make clear what saving faith is; because many may say that they believe when they do not, in the sense of these texts, and so get a false assurance and entertain false hopes and never find deliverance. There is a great deal of careless dealing with those who lack assurance. Workers are so anxious to have inquirers come out clearly that they urge them on to assurance when they have no right to have assurance of salvation as they have not really accepted Christ.

John i: 12, and II Tim. i: 12, make very clear what believing is — receiving Jesus or committing to Jesus. Romans x: 10, will serve a similar purpose by showing that it "is with the heart man believeth unto righteousness."

2. *Those who lack assurance because of sin*. The trouble often with those who lack assurance is that there is some sin or questionable practice which they ought to confess and give up. John viii: 12, Is. lv: 7, Prov. xxviii: 13, Ps. xxxii: 1-5, are useful passages in dealing with this class of men, for they show that it is when sin is confessed and forsaken and we follow Christ, that we receive pardon, light and assurance. Often times it is well when one lacks assurance to put the question squarely to him: "Do you know of any sin on to which you are holding or anything in your life which your conscience troubles you about?"

2. Back-sliders.
There are two classes of back-sliders and they should be dealt with in different ways.

I. *Careless back-sliders; those who have no great desire to come back to the Saviour*. With such persons use Jer. ii: 5 , drive the question right home, "What iniquity have you found in the Lord?" Show them the base ingratitude and folly of forsaking such a Saviour and Friend. Very likely they have wandered away because of unkind treatment by professed Christians, but hold them right to the point of how the Lord treated them and how they are now treating Him. Use also Jer. ii: 13, and show them what they have forsaken and for what. Have them read the verse and ask them, "is not that verse true? When you forsook the Lord did you not forsake the ' fountain of living waters' and turn to 'broken cisterns that can hold no water?'" Illustrate the text by showing how foolish it would be to turn from a fountain of pure living water to broken cisterns or muddy pools. God has greatly honored this verse in bringing back back-sliders to himself. Use Jer. ii. 19, when they have read it ask them whether they have not found it "an evil thing and bitter" having forsaken the Lord their God. Prov. xiv: 14; I Kings xi:9, and Luke xv: 13-17, can often times be used with effect with an impenitent back-slider, showing him the result of his wandering. I have a friend who always uses Amos, iv: 11, 12, and often times with good results.

2. *Back-sliders who are sick of their wanderings and sin and desire to come back to the Lord*. These are perhaps as easy a class to deal with as we ever find. Jer. iii: 12, 13, and 22, will show them how ready the Lord is to receive them back and that all he asks of them is that they acknowledge their sin and return to him. Hos. xiv: 1-4, is full of tender invitation to penitent back-sliders and also shows the way back to God. Is xliii: 22, 24, 25, and Is. xliv: 20-22; Jer. xxix: 1113, Deut. iv: 28-31; II. Chron. vii: 14; I John i: 9; ii: 1-2, set forth God's unfailing love for the back-slider and His willingness to receive him back. Mark xvi: 7; II. Chron. xv:4; xxxiii: 1-9, 12, 13, give illustrations of great back-sliders who returned to the Lord and how lovingly He received them, I John i:9, Jer. iii: 12-13; II Chron. xv: 12,15; vii:14, show just what steps the

back-slider must take to come back to the Lord and be restored to his favor, viz: humble himself, confess his sins and turn from his sin. Luke xv: 11-24, is perhaps the most useful passage of all in dealing with a backslider who wishes to return for it has both the steps which the back-slider must take and the kind of reception he will receive.

When a back-slider has returned he should always be given instructions as to how to live so as not to back-slide again. The sort of instruction to be given will be found in Chapter xii. sec. 1 6.

Chapter 8: DEALING WITH PROFESSED SKEPTICS AND INFIDELS

There are various classes of sceptics and the same methods of dealing will not answer for all.

1. *Skeptics who are mere triflers*. With such use I. Cor. i: 18. If a man says the Bible is foolishness to him, you can say "Yes, that is just what the Bible itself says." He will probably be surprised at this reply and then you can show him I Cor. i: 18; "the preaching of the cross is to them that perish foolishness." Then you can say to him, "You see that the Bible says that it is foolishness to some — them that perish — and the reason it is foolishness to you is because you are perishing." I Cor. ii: 14, can be used in a similar way. A worker was one night dealing with a man who said to him when he was trying to persuade him to come to Christ, "all that you are saying is foolishness to me." The worker quickly replied, "Yes, that is just what the Bible says." The man looked at him in astonishment and said: "What?" "You said all that I have been saying to you was foolishness to you, and that is just what the Bible says." The man was more astonished then than ever and the worker turned him to I Cor. ii: 14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." The man said "I never saw that before; I never thought of it in that light before." II Cor. iv: 3, 4, is very useful in showing the trifler that he is lost and that his skepticism arises from the fact that the "god of this world hath blinded his mind." II Thes. ii: 10-12, is useful in showing the origin of skepticism, "because they received not the love of the truth" and the consequences of skepticism — delusion and damnation. John viii: 21, 24, is also very searching in dealing with this class of skeptics, showing the terrible consequences of unbelief. John v: 44, iii. 18, 19, 20 expose the origin of scepticism. Ps. xiv: 1, is useful in some cases though one needs to be guarded in its use, using only it when it can be done with earnestness and tenderness. II Thes. i: 7, 8 can also be used with good results.

2. *Serious minded skeptics*. There is a large class of men and women in our day who are really desirous of knowing the truth but who are in an utter fog of skepticism. John vii: 17 is a very helpful passage in dealing with such. It shows the way out of skepticism to faith. Get the skeptic to act along the line of that verse. Put to him the question, "Will you surrender your will to God and promise to search honestly and earnestly to find out what God's will is that you may do it, to ask God to show you whether you need a Saviour and whether Jesus is a Divine Saviour, the Son of God; and will you promise that, if God will show you that Jesus is the Son of God, to accept Him as your Saviour and confess Him before the world?" Have him make his promise definite, by putting it down in black and white. If you get him to do this, his skepticism will soon take wings.

One evening at the close of a service I asked a gentleman why he was not a Christian. He replied: "I will tell you. I do not talk much about it; for I am not proud of it as some are, but I am a skeptic. I have lain awake nights thinking about this matter." "Do you believe there is a God?" "Yes, I never gave up my faith that there was a God." "Well, if there is a God you ought to obey him. Will you to-night take your stand upon the will of God to follow it wherever it carries you even if it carries you over the Niagara Falls?" "I try to do as near right as I know how." "That is not what I asked; will you take your stand on the will of God to follow it wherever it carries you?" "I have never put it that way." "Will you put it that way to-night?" "I will." "Do you believe God answers prayer?" "I don't know; I am afraid not." "You don't know that he does not?" "No." "Well, here is a possible clue to the truth, will you follow it, will you ask God to show you whether Jesus is His Son; and what your duty concerning him is?" "I will." Not long after that the man came into a meeting with a new look in his face. He arose and said: "I was all in a mist. I believed nothing." Then

he told us what he had done. He had done just as he promised. "And now," he continued, "my doubts are all gone. I don't know where they have gone but they are gone." If the skeptic will not act in this way you can "stop his mouth" by showing him that he is not an honest skeptic and that the trouble with him is not his skepticism but his sin. If the man does not believe there is a God, you can begin one step further back. Ask him if he believes there is an absolute difference between right and wrong (if he does not he is a mere trifler). If he says he does, ask him if he will take his stand upon the right and follow it wherever it carries him. He may try to put you off by saying "What is right?" or that he is doing the right as nearly as he knows how. Get him to promise that he will take his stand upon the right, whatever he may find it to be and follow it whatever the consequence may be. Then show him that if he is honest in this promise, he will try to find out what the right is. Next say to him. "You do not know whether God answers prayer or not. I know He does, and you will admit that here is a possible clue to knowledge. If you are honest in your desire to know the truth, you will follow this possible clue. You can get down and at least pray, 'O my God, if there be a God, teach me thy will and I will do it. Show me whether Jesus is thy son or not. If you show that he is, I will accept Him as my Saviour and confess Him before the world." Then tell the man to begin reading the Gospel of John, reading slowly and thoughtfully, only a few verses at a time, asking God for light each time before reading and promising God that he will follow the light as fast as He makes it clear. If the man will follow this rational course, it will result in every case in the skeptic coming out into the clear light of faith in the Bible, as the word of God, and Jesus Christ as the Son of God. If the man is not an honest skeptic, this course of treatment will reveal the fact and then you can show him that the difficulty is not with his skepticism but with his rebellious heart.

If the man says that he does not know whether there is an absolute difference between right and wrong, then you can set it down at once that he is bad and turn upon him kindly and earnestly and say to him, "My friend, there is something wrong in your life; no man that is living right doubts that there is a difference between right and wrong. Now you probably know what is wrong and the trouble is not with your skepticism, but with you, sin." One afternoon after I had given out an invitation for any skeptic or anyone else who wished to talk with me, to remain after the meeting, a young man with whom I had dealt some months before stayed. I asked him what his trouble was.

He replied, "The same trouble that I told you in the spring, I cannot believe that there is a God." I asked him if he had done as I had advised him to do in our former conversation; if he had taken his stand upon the right to follow it wherever it carried him. He replied that he did not know that there was any difference between right and wrong. "I do not know that there is such a thing as right." I looked him right in the eyes and said, "Is there some sin your life?"

He said "Yes." I said "what is it?" He replied, "The same that I told you last spring." I said, "You promised to give it up, have you given it up?" He said "No, I have not." "Well," I said, "there is the difficulty, not with your skepticism. Give up that sin and your skepticism will take care of itself." In some confusion he replied, "I guess that is the trouble."

3. *Those who doubt the existence of God.*

The passages under 1 and 2 can also be used with this class and generally it is wise to use them before those given under this head. There are however, three passages that are often times effective with this specific class of skeptics. Ps. xiv: 1; before using this passage you can say to the man, "Let me read you from God's own word what he says about those who deny his existence." Often times it is well to leave the passage to do its own work. Sometimes, however, it is wise to dwell a little upon it. Call the man's attention to the fact

that it is "in his heart" that the fool says "there is no God." He does not believe there is a God because he does not wish to. You can add that the folly of saying in one's heart that there is no God is seen in two points; first, there is a God and it is folly to say there is not one, and second, the doctrine that there is not a God always brings misery and wretchedness. Put it right to the man, and ask him if he ever knew a happy atheist. Ps. xix: I, 2, Romans i: 19-22, are also effective passages.

4. *Those who doubt that the Bible is the word of God*.

Romans iii: 3, 4, is useful in showing that questioning the fact does not alter the fact. Matt, xxiv: 35, is often used by the Spirit to carry to the heart of the skeptic the certainty and immutability of God's word. Mark vii: 13; Matt. v:i8; John x:35; Luke xxiv:27, 44, are useful as giving Christ's testimony that the Old Testament is the Word of God. They are especially helpful in dealing with those who say that they accept the authority of Christ but not that of the' Old Testament, for in them Christ sets His seal to the Old Testament Scriptures and they show conclusively that if we accept His authority we must accept that of the Old Testament also. Along the same line John xiv:26, and xvi:i2, 13, are useful as containing Christ's endorsement of the New Testament.

I Thes. ii : 1 3, can be used with good effect to meet the statement which is often made, that Paul nowhere claims that his teaching is the word of God. II Peter i: 2 1 , John viii: 47; Luke xvi:30 31, can also be used in dealing with this class. II John v:io, is very effective in showing the guilt of those who believe not the record that God has* given. Before using this last passage you can say, "You doubt, do you, that the Bible is the Word of God? Now let us see what God says about those that believe not His testimony;" then turn them to the passage and have them read it.

5. *Those who doubt a future existence*. I Cor. xv: 35-36; Jno. v: 28-29, Dan. xii:2.

6. *Those who doubt the doctrine of future punishment, or the conscious, endless suffering of the lost*. Rev. xxi: 8, defines what "death" means when used in the scriptures. Rev. xvii:8, compared with Rev. xix:20, shows what perdition or destruction means in the scriptures. Rev. xix: 20, compared with Rev. xx: 10 shows that "the lake of fire" is not a place where those consigned to it cease to exist, for we find in the latter passage the beast and false prophet are still there at the end of a thousand years and that they, so far from being annihilated or losing conscious existence are tormented night and day forever and ever. Rev. xiii:7-8 show that those who are subjected to the terrible retribution here described are those whose names are not written in the Book of Life. Matt. x:28 shows that there is destruction for the soul apart from the destruction of the body. Luke xii: 5, shows that after one is killed and is of course dead, there is a punishment in "hell". Mark iii: 28-29 (R. V.) shows that there is such a thing as eternal sin. Luke xvi: 23-26, shows that the condition of the wicked dead is one of conscious torment. Mark xiv:2i, shows that the retribution visited upon the wicked is of so stern a character that it would be better for him upon whom it is visited if he had never been born.

II Peter ii:4, Jude 6, show that hell is not a place where the inhabitants cease to exist, but where they are reserved alive, for the purpose of God. Heb. x: 28-29, show that while the punishment of transgression of the Mosaic law was death, that sorer punishment awaits those who have "trodden underfoot the Son of God." Matt. xxv:41 gives further light upon the subject. It shows that the wicked go to the same place with the Beast and False Prophet and the Devil mentioned in Rev. xix:20, and xx:10, and share the same endless, conscious torment.

6 *Those who doubt the divinity of Christ*.

a. In Acts x:36, I Cor. ii:8, compare Ps. xxiv:8-10, Heb. i:8, John xx:28, Rom. ix: 5, Rev. i: 17, compared Is. xliv: 6, we find several divine titles applied to Christ, the same titles being applied to Christ in the New Testament that are applied to Jehovah in the old.

b. In Heb. 1:10, 13, we find divine offices attributed to Christ.

c. In John v: 22-23, compare Rev. v. 13 : Heb. i:6, Phil, ii: 10, we find it taught that Jesus Christ should be worshiped as God.

d. In John v: 22-23 we find Jesus claiming the same honor as his Father, and either He was Divine or the most blasphemous impostor that ever lived. Drive it home that the one who denies Christ's Divinity puts Him in the place of a blasphemous imposter. Mark xiv: 61-62, can be used in a similar way.

e. 1 Jno. ii: 22-23, compared with I Jno. v:i~5, shows that the one who denies the Divinity of Christ, no matter who he may be, is a liar and an antichrist. I Jno. v:io-i2, shows that he who does not believe that Jesus is divine makes God a liar, "Because he believeth not the record that God gave of His Son." Heb. x: 28-29, shows the folly, guilt and punishment of rejecting Christ as the Son of God. John viii:24, shows beyond a question that no one who does not believe in the Divinity of Jesus Christ will be saved. Jno. xx:3i, shows that we have life through believing that Jesus is the Christ, the son of God.

(Note. It is best as a rule before taking up specific difficulties to deal with the inquirer with the passage under the head of "skeptics who are triflers," or those under "Serious minded skeptics.")

Often times there is no need to take up specific questions as for example about future punishment until the inquirer has first settled the matter whether he will accept Christ as his Saviour.

Chapter 9: DEALING WITH THE COMPLAINING.

I. THOSE WHO COMPLAIN OF GOD.

Many that you wish to lead to Christ will say something to the effect that God is unjust and cruel, Job. xl:2, and Romans ix:20, are very pointed passages to use with inquirers of this class and need no comment. It might be well to preface the reading of the passages with some remark like this; "Do you know of how enormous a sin you are guilty in accusing God of being unjust and cruel? Let me read what God says about it in His Word." Then read the passages. Romans xi:33 will serve to show the complaining that the reason God's ways seem unjust and cruel is because they are so deep and unsearchable; and that the trouble is not with God's ways but the limitation of their understanding. Heb. xii:5-7-io-n are especially useful in cases where the. inquirer complains because of his own misfortunes or sorrows. Is. lv.8-9 will often times prove helpful. Not infrequently you will meet with one who will say that "God is unjust to create men and then damn them." Turn such an one to Ezek. xxxiii:11. This passage meets this complaint by showing that God has no pleasure in the death of the wicked, but desires their welfare and that the wicked bring damnation upon themselves by their stubborn refusal to repent.

I Tim. ii:3~4, shows that God, so far from creating man to damn him, desires that all men be saved. II Peter iii: 9, teaches that God is not willing that any should perish and is delaying His purposes in order that all may come to repentance. John v:40, and Matt. xxiii: 37, show that the whole cause of man's damnation is his own willful and persistent refusal to come to Christ. John iii: 36, and iii: 16, are also helpful in many cases.

2. THOSE WHO COMPLAIN OF THE BIBLE. Man will often times say, "The Bible is contradictory and absurd;" or "the Bible seems foolish to me." Two classes of passages can be used in dealing with such inquirers.

a. I Cor. i:i8, ii: 14, II Cor. iv:3~4, Dan. xii:io, Rom. xi: 33-34 and in extreme cases II Thes. ii: 10-11-12.

b. Jno. vii: 1 7, Ps. xxv.14, Matt, xi: 25, (see remarks under Serious Minded Skeptics and Skeptics who are Triflers.) Sometimes the best thing to do with a man who says the Bible is full of contradictions, is to hand him your Bible and ask him to show you one. In most cases he will not attempt to do it; as people who complain about the Bible, as a rule know nothing about its contents. One day a man was brought to me to deal with and when I asked him why he was not a Christian he replied, "The Bible is full of contradictions." I at once asked him to show me one. "Oh!" he said, "it's full of them." I said, "If it is full of them you ought to be able to show me one." He said, "Well, there is one in Psalms." I said, "Show it to me." He commenced looking in the back of the New Testament for the book of Psalms. I said, "You are not looking in the right part of the Bible for Psalms. Let me find it for you." I found him the book of Psalms and handed it to him. After fumbling around he said, "I could find it, if I had my own Bible here." "Well," I said, "Will you bring your Bible to-night?" He promised he would and agreed to meet me at a certain place in the church. The appointed hour came, but he did not. Some months afterwards in another series of meetings in the same church one of the workers stopped me and said, "Here's a man I wish you would deal with; he is a skeptic." I looked at him and recognized him as the same man. "Oh!" I said, "you are the man that lied to me here;" and with much confusion he admitted that he was, but he was still playing his old game of saying that the Bible was full of contradictions. In nine cases out of ten, men who say this, know nothing about the Bible, and when you ask them to show you a contradiction in the Bible they are filled with confusion.

3. THOSE WHO COMPLAIN OF GOD'S WAY OF SALVATION.

A great many men will say, "I do not see why God could not save men in some other way than by the death of His son." Is. lv: 8, 9, Romans xi:33 are useful in dealing with such. I have used Romans ix: 20 with effect with men of this sort. A young student said to me one night, when I asked why he was not a Christian, that he did not see why it was necessary for Christ to die for him; why God did not save him in some other way. I opened my Bible and read to him Romans ix:20, and put the question right to him, "Who art thou that repliest against God?" and then said to him, "Do you realize what you are doing, that you are condemning God?" The young man very much confused said "I did not mean to do that." "Well," I said; "that is what you are doing." "If that is so," he replied, "I will take it back." A good way to do with such men is to show them by the use of passages given under the chapter "Dealing with the Indifferent" that they are lost sinners. When anyone is led to see this, God's way of salvation will approve itself as just the thing.

4. THOSE WHO COMPLAIN OF CHRISTIANS. Very frequently when we try to persuade men to accept Christ as their Saviour, they reply; "There are too many hypocrites in church." Romans xiv: 4 and 12, especially the latter verse, are exceedingly effective in dealing with such.

Romans ii:i, and Matt, vii: 1-5, are also excellent. Jno. xxi:2i,22 is useful in showing the objector that he is solely responsible for his own relation to Christ and that what others do is none of his affairs. Sometimes the inquirer will complain of the way Christian people have treated him. In such a case turn the attention of the inquirer from the way in which Christian people have treated him to the way in which God has treated him. For this purpose use Jer. ii : 5 . Is. liii : 5; Romans v:6-8. Then ask him if the fact that Christians have treated him badly is any excuse for his treatment of a Heavenly Father who has treated him so well. One night turning to an aged man I asked him if he was a Christian. He replied that he was not, that he was a back-slider. I asked him why he back-slid. He replied that Christian people had treated him badly. I opened my Bible and read Jer. ii : 5, to him, "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain?" I said, "Did you find any iniquity in God? Did God not use you well." With a good deal of feeling the man admitted that God had not treated him badly and I held him right to this point of God's treatment of him, and not man's treatment, and his treatment of God. Matt. xviii:23-35, Eph. iv: 30-32, Matt, vi: 14-15, are also useful as showing the absolute necessity of our forgiving men.

Chapter 10: DEALING WITH THOSE WHO WISH TO PUT OFF A DECISION UNTIL SOME OTHER TIME.

I. There are several classes of those who wish to put off a decision. One of the largest is composed of those who say "*I want to wait*," or "*Not to-night*." or "*I will think about it*" or "*I will come to-morrow night*" or some such thing. Use Is. lv:6. The inquirer having read the passage, ask him when it is that he is to seek the Lord, and when he answers "While he may be found," ask him when that is and then drive it home. Ask him if he is sure that he can find Him to-morrow if he does not seek Him to-day. Or you can use Prov. xxix:i. It is well after he has read this verse to ask the one with whom you are dealing what becomes of the one who "being often reproved hardeneth his neck" and when he answers "He shall be destroyed," ask him how he shall be destroyed, and when he answers "Suddenly," ask him if he is willing to run the risk. Or you can use Matt, xxv: 10-12. 83

Ask him who it was that went into the marriage? and when he answers "They that were ready" ask him if he is ready. Then ask him what happened after those who were ready went in." Then ask him where "those who were not ready" were. Then put it to him, "Are you willing to be on the out -side?" Or you can use Luke xii:i9, 20. Ask the inquirer for how long a time this man thought he had made provision. Then ask him: "If God should call you to-night would you be ready?" Matt. xxiv:44, is especially effective in dealing with those who say "I am not ready." I Kings xviii: 21, can be used with good effect. An excellent way to use this verse is by asking the person whether he would be willing to wait a year and not have an opportunity under any circumstances, no matter what came up, of accepting Christ. When he answers, "No, I might die within a year," ask him if he would be willing to wait a month. Then bring it down to a week and finally to a day, and ask him if he would like God and the Holy Spirit and all Christians to leave him alone for a day and he not have an opportunity, under any circumstances of accepting Christ? Almost any thoughtful person will say, "No." Then tell him that if that is the case he had better accept Christ at once. Dr. Chalmers was the first one to use this method and it has been followed by many others with great success. Prov. Xxvii:1, James iv: 13, 14; Job. xxxvi: 18; Luke xiii:24-28; xii: 19,20; John viii: 2 1; xii: 35; vii: 33-34, can also be used with this class.

2. Those who say "*I must get fixed in business first, then I will become a Christian*." Or "I must do something else first. "Matt. vi:33, is the great passage to use in such cases; for it shows that we must seek the kingdom of God first.

3. Those who say "*I am waiting God' s time*." If one says this, ask him if he will accept Christ in God's time if you will show him when God's time is. Then turn to n Cor. vi:2, or Heb. iii : 1 5

4. Those who say "*I am too young*" or "I want to wait until I am older." Ecc. xii: 1, is an all sufficient answer to such. Matt, xix: 14, and xviii:.3, are also good passages to use as they show that youth is the best time to come to Christ and that all must become children, even if they are old, before they can enter into the kingdom of Heaven. It is often times wise in dealing with persons who wish to put off a decision until sometime in the future to use the passages given for "The Indifferent," until such a deep impression is made of their need of Christ that they will not be willing to postpone accepting Christ.

In dealing with those under "i" above, it is best to use only one passage and drive that home by constant repetition. One night I was dealing with a man who was quite interested but who kept saying "I cannot decide tonight." I quoted Prov. xxix:i. To every answer he made I would come back to this passage. I must have repeated it a great many times in the course of the talk until the man was made to feel not only his need of Christ but the danger of delaying and the necessity of a prompt decision. He tried to get away from the passage but I held him to this one point. The passage lingered with him and it was emphasized by the providence of God; for that very night he was assaulted and quite seriously injured, and he came the next night with his head bandaged and accepted Christ. The pounding which he received from his assailant would probably have done him little good if the text of scripture had not been pounded into his mind.

Chapter 11: DEALING WITH THE WILLFUL AND THE DELUDED.

THE WILLFUL.

i. There are several varieties of the Willful. There are those for example who say "*I do not wish you to talk to me*." In such a case it is usually best to give some pointed passage of scripture and let it talk for itself and then leave the person alone to reflect upon it. Romans vi:23; Heb. x:28,29 Heb. xi;25; Mark xvi: 16; Prov. xxix:i, and Prov. r.24, 33, are passages which are good for this purpose.

Then there are those who say "*I cannot forgive*." Matt. vi:i5 and xviii: 23-35, are good to use as showing that they must forgive or be lost. Phil. iv:i3, and Ezek. xxxvi: 26, will show how them they can forgive. There are a great many people who are kept from Christ by an unforgiving spirit. Some times this difficulty can be removed by getting the person to kneel in prayer and ask God to take away their unforgiving spirit. I reasoned a long time once with an inquirer who was under deep conviction, but was held back from accepting Christ by a hatred in her heart toward someone who had wronged her. She kept insisting that she could not forgive. Finally I said, "let us get down and tell God about this matter. To this she consented and scarcely had we knelt when she burst into a flood of tears, and the difficulty was removed and she accepted Christ immediately.

There are those again who say "I love the world too much." Mark viii: 36, is the great text to use with this class. Luke xiv:33, will show the absolute necessity that the world be given up. Luke xii: 16-20. 1 Jno. ii : 15, 16, 17, will show the folly of holding on to the world and Ps. lxxxiv:ii, Romans viii: 32, will show that the Lord will hold back no good thing from them.

There are those who say "I cannot acknowledge a wrong that I have done." Prov. xxviii: 13, will show the wretchedness and woe that is sure to follow unless the wrong is acknowledged. Others will say U I do not want to make a public confession.' 1 " Romans x:10. Matt.x: 32,33, will show that God will accept nothing else. Mark viii 138, Jno. xii 142,43, and Prov. xxix:25, will show the peril of not making it. There are those who say U 'I want to have my own way." Is. lxv:8-9. will show how much better God's way is, and Prov. xiv:i2, shows the consequences of having our own way. Finally there are those who say "/ neither accept Christ nor reject Him" Matt. xii:30, will show that they must do one or the other. This verse has been to the conviction of a great many.

2. THE DELUDED

a. Under this head come the ***Roman Catholics***. A good way to deal with a Roman Catholic is to show him the necessity of the new birth and what the new birth is. Jno. iii:3,5,7,shows the necessity of the new birth. What the new birth is, is shown in Ezek xxxvi:2 5-27; 11 Cor. v:i7; 11 Peter i:4. Many Roman Catholics understand the new birth to mean baptism, but it can be easily shown them that the language used does not fit baptism. Further than this, in 1 Cor. iv:15, Paul says to the Corinthian Christians he had begotten them again through the gospel. If the new birth meant baptism he must have baptized them, but in 1 Cor. i: 14, he declares he had not baptized them. Acts viii: 13, 21, 23, shows that a man may be baptized, and yet his heart not be "right in the sight of God" so he has "neither part nor lot in this matter." It is well to take a step further and show the inquirer what the evidences of the new birth are. 1 Jno. ii: 29; iii. 9,14-17; v:1-4, give

the Biblical evidences of the new birth. The next question that will arise is "How to be born again." This question is answered in Jno. 1:12; 1 Peter i: 23; Jas. i: 18.

Acts iii: 1 9, is a good text to use with Roman Catholics as it shows the necessity of repentance and conversion. What repentance is, will be shown by Is. lv:7, Jonah iii: 10. Still another way of dealing with Roman Catholics is by showing them that it is the believer's privilege to know that he has eternal life. Roman Catholics almost always lack assurance. They do not know that they are forgiven, but hope to be forgiven some day. If you can show them that we may know that we are forgiven and that we have eternal life, it will awaken in a great many of them a desire for this assurance. 1 John v: 13, shows that it is the believer's privilege to know. Acts, xiii: 38,39; x:43, John iii: 36, are very useful in leading them into this assurance. Still another way of dealing with them (but it is not best to use it until you have already made some progress with them) is to show them the advantage of Bible study. Good texts for this purpose are John v.39; 1 Peter ii: 1,2; 11 Tim. iir.13-17, Jas. i:2i,22; Ps. i: 1,2; Josh. i:8; Mark vii: 7,8,13, Matt. xxii:29. These texts, excepting the one in 1 Peter ii: 1,2, are all practically the same in the "Douay" or Roman Catholic Bible as they are in the Protestant Bible and it is well oftentimes in dealing with a Catholic to use the Catholic Bible.

Still another way of dealing with a Roman Catholic is to use the same method that you would in dealing with an impenitent sinner — that is to awaken a sense that he is a sinner and needs Christ. For this purpose use Matt. xxii:37,38; Gal.iii: 10, 13, Is. liii:6.

Many people think that there is no use of talking with Roman Catholics, that they cannot be brought to Christ. This is a great mistake. Many of them are longing for something they do not find in the Roman Catholic church, and, if you can show them from the word of God how to find it, they come along very easily and they make very earnest Christians. Do not attack the Roman Catholic church. Give them the truth, and the errors in time will take care of themselves. Often times our attacks only expose our ignorance.

There is one point at which we always have the advantage in dealing with a Roman Catholic; that is that there is peace and power in Christianity as we know it that there is not in Christianity as they know it, and they appreciate the difference.

b. Jews.

The best way to deal with a Jew is to show him that his own Bible points to Christ. The most helpful passages to use are Is. liii; Dan. ix:26; Zech. xii:10. There are also useful passages in the New Testament; the whole book of Hebrews, especially the ninth and tenth chapters and the seventh chapter, 25th to 28th verses, and the whole Gospel of Matthew. A great many Jews to-day are inquiring into the claims of Jesus of Nazareth, and are open to approach upon this subject. The great difficulty in the way of the Jew coming out as a Christian is the terrific persecution which he must endure if he does. This difficulty can be met by the passages already given under the head of "Those Who are Afraid of Persecution."

(Note. There are a number of good tracts for Jews which can be had from the Mildmay Mission to the Jews, 79 Mildmay Road, London.)

c. Spiritualists

Lev. xix:3i; xx:6; Deut. xviii: 10-12; 11 Kings xxi: 1,2,6; 1 Chron. x: 13; Is. viii: 19,20; 1 John iv 11-3; 1 1 Thes. ii: 9-12, are passages to be used with this class.

In dealing with all classes of deluded people it is well to begin by using Jno. vii: 17, and bring them to a place where they heartily desire to know the truth. There is no hope of bringing a man out of his delusion, unless he desires to know the truth.

Chapter 12: SOME HINTS AND SUGGESTIONS.

There are a few general suggestions to be made that will prove helpful to the worker.

I. *As a rule choose persons to deal with of your own sex and about your own age*. There are exceptions to this rule. One should be always looking to the Holy Spirit for his guidance as to whom to approach, and He may lead us to one of the opposite sex, but unless there is clear guidance in the matter, it is quite commonly agreed among those who have had large experience in Christian work that men do, on the whole, most satisfactory work with men, and women with women. Especially is this true of the young. Many unfortunate complications oftentimes arise when young men try to lead young women to Christ or vice versa. Of course, an elderly motherly woman may do excellent work with a young man or boy, and an elderly, fatherly man may do good work with a young woman or girl. It is not wise ordinarily for a young and inexperienced person to approach one very much older and maturer and wiser than themselves on this subject.

2. *Whenever it is possible, get the person with whom you are dealing alone*. No one likes to open his heart freely to another on this most personal and sacred of all subjects when there are others present. Many will from pride defend themselves in a false position when several are present, who would fully admit their error or sin or need, if they were alone with you. As a rule it is far better for a single worker to deal with a single unconverted person, than for several workers to deal with a single inquirer or for a single worker to deal with several inquirers at once. If you have several to deal with take them one by one. Workers often find that when they have made no headway while talking to several at once, by taking individuals off by themselves they soon succeed in leading them one by one to Christ.

3. *Let your reliance be wholly in the Spirit of God and the Word of God*.

4. *Do not content yourself with merely reading passages from the Bible — much less in merely quoting them y but have the one with whom you are dealing read them himself that the truth may find entrance into the heart through the eye as well as the ear*.

5. *It is oft times well to use but a single passage of scripture, drive that home and clinch it* so that the one with whom you have been dealing cannot forget it, but will hear it ringing in his memory long after you have ceased talking. Dr. Ichabod Spencer once in dealing with a young man who had many difficulties kept continually quoting the passage "now is the accepted time, behold now is the day of salvation." The young man tried to get Dr. Spencer on to something else, but over and over again he rang out the words. The next day the young man returned rejoicing in Christ and thanking the doctor that he had "hammered" him with that text. The words kept ringing in his ears during the night and he could not rest until he had settled the matter by accepting Christ. It is a good thing when a person can point to some definite verse in the word of God and say "I know on the authority of that verse that my sins are forgiven and I am a child of God." There are times, however when a powerful effect is produced by a piling up of passages along some line until the mind is convinced and the heart conquered.

6. *Always hold the person with whom you are dealing to the main point of accepting Christ*. If he wishes to discuss the claims of various denominations, or the question of baptism, or theories of future punishment or any other question other than the central one of his need of a Saviour and Christ the Saviour he needs; tell him that those questions are proper to take up in their right place and time, but the time to settle them is after he has settled the first and fundamental question of accepting or rejecting Christ. Many a case has been lost by an inexperienced worker allowing himself to be involved in a discussion of some side issue which it is utter folly to discuss with an unregenerated person.

7. *Be courteous*. Many well-meaning but indiscreet Christians by their rudeness and impertinence repel those whom they would win to Christ. It is quite possible to be at once perfectly frank and perfectly courteous. You can point out to men their awful sin and need without insulting them. Your words may be very searching, while your manner is very gentle and winning. Indeed, the more gentle and winning our manner is, the deeper our words will go, for they will not stir up the opposition of those with whom we deal.

Some zealous workers approach those with whom they wish to deal in such a manner that the latter at once assume the defensive and clothe themselves with an armor that it is impossible to penetrate.

8. *Be dead in earnest*. Only the earnest man can make the unsaved man feel the truth of God's word. It is well to let the passages that we would use with others first sink into our own souls. I know of a very successful worker who for a long time used the one passage, "prepare to meet thy God," with everyone with whom she dealt, but that passage had taken such complete possession of her heart and mind that she used it with tremendous effect. A few passages that have mastered us are better than many passages that we have mastered from some text book.

The reader of this book is advised to ponder, upon his knees, such of the passages suggested in it as he decides to use until he himself feels their power. We read of Paul that he "ceased not to warn everyone night and day, with tears." (Acts xx:3i,) Genuine earnestness will go farther than any skill learned in a training class or from the study of such a book as this.

9. *Never lose your temper when trying to lead a soul to Christ*. Some persons are purposely exasperating, but even such may be won, by patience, forbearance and gentleness. They certainly cannot be won if you lose your temper. Nothing delights them more, or gives them more comfort in their sins. The more extremely irritating they are in their words and actions the more impressed they will be if you return insults with kindness. Often times the one who has been most insufferable will come back in penitence. One of the most insulting men I ever met afterwards became one of the most patient, persistent and effective of workers.

10. *Never have a heated argument with one whom you would lead to Christ*. This always comes from the flesh and not from the spirit. (Gal. v:20, 22,23.) It arises from pride and unwillingness to let the other person get the best of you in argument. Refuse to argue. If the one with whom you are talking has mistaken notions that must be removed before they can be led to Christ quietly and pleasantly show them their error.

If the error is not essential refuse to discuss it and hold the person to the main question.

11 . *Never interrupt anyone else who is dealing with a soul*. You may think he is not doing it in the wisest way, but if you can do it any better, bide your time and you will have the opportunity. Many an unskilled worker has had someone at the very point of decision when some meddler has broken in and upset the whole work. On the other hand, do not let others, if you can help it, interrupt you. Just a little word plainly but courteously spoken will usually prevent it.

12. *Don't be in a hurry*. One of the great faults of Christian work to-day is haste. We are too anxious for immediate results and so do superficial work. It is very noticeable how many of those with whom Christ dealt came out slowly. Nicodemus, Joseph, Peter and even Paul — though the final step in his case seems very sudden — are cases in point. It was three days even after the personal appearance of Jesus to Paul on the way to Damascus before the latter came out into the light and openly confessed Christ. (Acts xxii: 1 6.) One man with whom slow but thorough work has been done, and who at last has been brought out clearly for Christ, is better than a dozen with whom hasty work has been done, who think they have accepted Christ when in reality they have not. It is often a wise policy to plant a truth in a man's heart and leave it to work. The seed on rocky ground springs up quickly but withers as quickly.

13. *Whenever it is possible and wise, get the person with whom you are dealing on his knees before God.* It is wonderful how many difficulties disappear in prayer, and how readily stubborn people yield when they are brought into the very presence of God himself. I remember talking with a young woman, in an inquiry room, for perhaps two hours and making no apparent headway; but, when at last we knelt in prayer, in less than five minutes she was rejoicing in her Saviour.

14 *Whenever you seem to fail in any given case go home and pray over it and study it to see why you failed*. If you have been at a loss as to what scripture to use, study that portion of this book that describes the different classes we meet and how to deal with them and see where this case belongs and how you ought to have treated it. Then go back if you can and try again. In any case you will be better prepared next time. The greatest success in this work comes through many apparent defeats. It will be well to frequently study these hints and suggestions to see if your failures come through neglect of them.

15 . *Before parting from the one who has accepted Christ, be sure to give him definite instructions as to how to succeed in the Christian life*. The following are points that should be always insisted upon, (a.) Confess Christ with the mouth before men every opportunity you get. Rom. x:g, 10. Matt, x: 32,33. (b.) Be baptized and partake regularly of the Lord's supper, (d.) Acts ii 138-42; Luke xxii:i9; 1 Cor. xi 124-26. (c.) Study the Word of God daily. 1 Pet ii:2; Acts xx:32; 1 1 Tim. iii: 13-17. Acts xvii:11. (d.) Pray daily, often and in every time of temptation. Luke xi: 9-13; xxii:40. 1 Thes. v:17. (e.) Put away out of your life every sin, even the smallest, and everything you have doubts about, and obey every word of Christ 1 Jno. i:6, 7; Rom. xiv:23; Jno. xiv:23. (f.) Seek the society of Christians. Eph. iv: 12-16; Acts ii: 42, 47; Heb. x:24,25; (g.) Go to work for Christ. Matt, xxv : 14-29. (h.) When you fall into sin don't be discouraged, but confess it at once, believe it is forgiven because God says so and get up and go on. 1 Jno. i: 9; Phil. iii: 13-14. It would be well to give these instructions in some permanent form to the one whom you have led to Christ. You can

write them out or get a little tract called the "Christian Life Card" published by Jno. C. Collins, Bureau of Supplies, New Haven, Conn. This contains them and some other matter.

16. *When you have led anyone to Christ, follow him up and help him in the development of his Christian life*. Many are led to Christ and then neglected and get on very poorly. This is a great mistake. The work of following up those who are converted is as important as the work of leading them to Christ, and as a rule no one can do it so well as the person whom God used in their conversion.

Chapter 13: THE BAPTISM OF THE HOLY SPIRIT.

There is one condition of success in bringing men to Christ that is of such cardinal importance, and so little understood, that it demands a separate chapter. I refer to the Baptism of the Holy Spirit. In Acts i5; Luke xxiv.49 (comp. Acts i. 8), and Acts ii.4, ws have three expressions; "baptized with the Holy Spirit", "endured with power from on high" and "filled with the Holy Spirit," By a careful comparison of these and related passages we will find that these various expressions refer to one and the same experience. This experience we shall see as we proceed in the study of this subject is an absolutely necessary condition of acceptable and effective service for Christ.

I. WHAT IS THE BAPTISM OF THE HOLY SPIRIT?

1. *It is a definite and distinct operation of the Holy Spirit of which one may know whether it has been wrought in him or not.*

This is evident from the fact that Jesus bade His disciples tarry in Jerusalem until they had received this enduement, (Luke xxiv.49, comp. Acts i. 8), and if it was not a definite and distinct operation of which they might know whether they had received it or not, of course, they would not know when this command of Christ had been complied with and when they were ready to begin their witnessing.

2. *It is an operation of The Holy Spirit separate from His regenerating work.* This appears from Acts i. 5, where the disciples are told "ye shall be baptized with the Holy Spirit not many days hence." But from Jno. xv. 3; xiii: 10 we learn that the disciples were already regenerated. It appears also from Acts viii; 15. 16 where we are told of certain who had already believed and were baptized with water, but upon whom the Holy Spirit had not yet fallen. The same thing is shown by Acts xix. 1-6, where we are told of certain who were disciples, but who had not received the Holy Spirit since they believed. One may then be regenerated by the Holy Spirit without being baptized with the Holy Spirit. Such an one is saved but he is not yet 'fitted for service. Every believer has the Holy Spirit, Rom. viii. 9, but not every believer has the Baptism of the Holy Spirit, (Acts;viiii2-i6; xix; 1-2). We shall see very soon that every believer may have the baptism of the Holy Spirit

3. *The Baptism of the Holy Spirit is always connected with testimony or service,* (see 1 Cor. xii.4-13; Acts i. 5-8; Luke xxiv. 49; Acts ii.4; iv;8,3i; vii 55; i. 17,20; x.45-46;x xix:6.) The Baptism of the Holy Spirit has no direct reference to cleansing from sin. This is an important point to bear in mind for many reasons. There is a line of teaching on this subject that leads men to expect that if they receive the Baptism of the Holy Spirit, the old carnal nature will be eradicated. There is not a line of scripture to support this position. As said above, and as anyone can learn for himself if he will examine all the passages in which the baptism of the Holy Spirit is mentioned, it is always connected with testimony and service. It is indeed accompanied with a great moral and spiritual uplifting and presupposes, as we shall see, an entire surrender of the will to Christ, but its primary and immediate purpose is fitting for service. We will get a more definite idea of what the Baptism of the Holy Spirit is, if we consider its manifestations and results as stated in the Bible, (a.) Let

us look first at the passage that goes most into detail on this subject, 1 Cor. xii.4-10. *We see at once that the manifestations or results of the baptism of the Holy Spirit are not precisely the same in all persons*. For example, the baptism of the Holy Spirit will not make everyone who receives it a successful evangelist or teacher. Some quite different gift may be imparted. This fact is often overlooked and much disappointment and doubt are the result. The manifestations or results vary with the lines of service to which God has called different individuals. One receives the gift of an evangelist, another of a teacher, another of government, another of a helper, another of a mother, (1 Cor. xii.28-31; Eph. iv.8,11.) (b.) 1 Cor. xii.7-11. *There will be some gift in every case*. Not the same gift but some gift, of an evangelist, or a pastor, or of a teacher or some other, (c.) 1 Cor. xii. 11. *The Holy Spirit is Himself the one who decides what the gift or gifts shall be which he will impart to each individual.* It is not for us to select some place of service and then ask the Holy Spirit to qualify us for that service, nor for us to select some gift, and then ask the Spirit to impart to us that gift. It is for us to put ourselves entirely at the disposal of the Holy Spirit to send us where "He will," into what line of service "He will" (Acts xiii.2,) and to impart what gift "He will." He is absolutely sovereign and our rightful position is that of absolute and unconditional surrender to Him. This is where many fail of a blessing and meet with disappointment. I know a most sincere and self-sacrificing man who gave up a lucrative business and took up the work of an evangelist. He had heard of the Baptism of the Holy Spirit; and had been led to suppose that, if he received it, it would qualify him for the work of an evangelist. The man came more than four thousand miles to this country, but the work did not open to him. He was in much perplexity and doubt until he was led to see that it was not for him to select the work of an evangelist, as good as that work was, and then expect the Holy Spirit to qualify him for this self-chosen work. He gave himself up to be sent into whatever work the Spirit might will. Into the work in which he was sent the power of the Spirit came upon him and he received this very gift of an evangelist which he had coveted, (d.) Acts i. 5,8. *The Baptism of the Holy Spirit always imparts power for service, the services to which God calls us*. In a certain city was an uneducated boy who was led to Christ. In his very lowly occupation he began witnessing for Jesus. He went on from step to step in Christ's work. My attention was called to him by a gentleman who was interested in him, and who said he would like to have me meet him. The gentleman" brought him to Chicago, and I invited him one night to speak in one of our tents. It was in an exceedingly hard neighborhood. Into the same tent an organized mob once came to break up the meeting. It was a difficult audience to hold. The young man began in what appeared to me to be a very commonplace way, and I was afraid I had made a mistake in asking him to speak, but I prayed and watched the audience. There was nothing remarkable in his address as he went on — excepting the bad grammar. But I noticed that all the people were listening. They continued to listen to the end. When I asked if there was anyone who wished to accept Christ, people rose in different parts of the tent to signify that they did. Thinking it all over, I told the facts to a man who had known the speaker before. "It is just so wherever he goes" was the reply. What was the explanation? This uneducated boy had received the Baptism of the Holy Ghost and had received power. One night at the close of an address on the baptism of the Holy Spirit, a minister came to me on the platform and said: "I need this power, won't you pray for me?" "Let us kneel right down here now," I replied, and we did. A few weeks after I met a gentleman who had been standing by. "Do you remember," he said "the minister with whom you prayed at New Britain. He went back to his church; his church is packed Sunday evenings, a large part of the audience are young men and he is having conversions right along." He had received the Baptism of the Holy Spirit and "power."(e.)Acts iv. 29-31. The Baptism of the Holy Spirit always imparts boldness in testimony and service. Peter is a notable example of this. Contrast Peter in Acts iv.8-12 with Peter in Mark xiv. 66-72. Perhaps someone who reads this book has a great desire to speak to others and win them to Christ, but an insuperable timidity stands in the way. If you will only get the Baptism of the Holy Spirit, all that will be overcome.

We are now in a position to define the baptism of the Holy Spirit. *The Baptism of the Holy Spirit is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him.*

2. THE NECESSITY OF THE BAPTISM OF THE HOLY SPIRIT AS A PREPARATION FOR CHRISTIAN WORK.

(1) *In Luke xxiv. 49. Jesus bade the apostles to tarry in Jerusalem until they were "endued with power from on high*." These men had been appointed to be witnesses of the life, death and resurrection of Christ. (Luke xxiv. 45-48. Acts, i.22; x. 39-41.) They had received what would seem to be a splendid and sufficient training for this work. For more than three years they had been to school to the best of teachers, Jesus Himself. They had been eye witnesses of his miracles, death, burial, resurrection and ascension. But there was still one thing needed. And this need was of such vital importance that Jesus would not permit them to enter upon their appointed work until that need had been met. That need was the Baptism of the Holy Spirit. If the apostles with their unparalleled fitting for service, were not permitted to enter that service until all their other training had been supplemented by the Baptism of the Holy Spirit, what daring presumption it is for any of us with our inferior training to dare to do it. But this is not all, even Jesus Himself did not enter upon his ministry until specially anointed 'with the Holy Spirit and with power. (Acts x. 38, comp. Luke iii. and 22 iv. 1 , 14). This baptism is an absolutely essential preparation for Christian work. It is either ignorance of the plain requirements of God's word or the most daring presumption on our part when we try to do work for Christ until we know we have been Baptized with the Holy Spirit.

(2.) *It is the privilege of every believer to be baptized with the Holy Spirit*. This appears from Acts ii. 39, R. V. "To you is the promise and to your children and to all that are afar off, even as many as the Lord our God shall call unto him." The context, the use of the word "promise" in this and the preceding chapter (ch. i.4; ii. 16,33.) and the use of the expression "gift of the Holy Spirit" throughout the book, all prove conclusively that "the promise" of this verse means the promise of the Baptism of the Holy Spirit; and the verse tells us that this promise is for all in all ages of the church's history whom God shall call unto him, i. e. for every believer. If we have not this baptism it is our own fault. It is for us and we are responsible before God for all the work we might have done, and all the souls we might have won if we were so baptized, and we are guilty to the extent that the work is not done and the souls not won.

(3) HOW CAN WE OBTAIN THE BAPTISM OF THE HOLY SPIRIT.

We now come to the practical question: how can we obtain this Baptism of the Holy Spirit which is such an absolute necessity in our work for Christ? Fortunately the answer to this question is very plainly stated in the Bible.

(1) "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and God shall receive the gift of the Holy Spirit (Acts ii. 38 R. V.*) The first step toward obtaining this Baptism is repentance*. Repentance means "a change of mind," a change of mind about sin, about God, and in this case especially (as the context shows) a change of mind about Christ. A real change of mind such as leads to action — to our turning away from all sin, our turning to God, our turning away from rejecting Jesus Christ to accepting Him. *The second step is the confession of our renunciation of sin and acceptance of Jesus Christ in God's appointed way by baptism in the name of Jesus Christ*. The Baptism with the Holy Spirit in at least one instance(Acts x.44-48)preceded the baptism with water but this was manifestly an exceptional case and God says "repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit," (Acts ii. 38, R. V.)

(2) "The Holy Spirit whom God hath given to them that obey him". (Acts v. 32). *The condition of the gift of the Holy Ghost here stated is that we "obey Him.*" Obedience means more than the mere performance of some of the things that God bids us do. It means the entire surrender of our wills, ourselves and all we have, to Him. It means that we come to Him and say from the heart, "here I am, I am thine, thou hast bought me with a price, I acknowledge thine ownership. Take me, do with me what thou wilt, send me where thou wilt, use me as Thou wilt." This entire yielding of ourselves to God is the condition of our receiving the Baptism of the Holy Spirit, and it is at this point that many fail of this blessing. At the, close of a convention a gentleman hurried to the platform and said there was a lady in great distress who wished to speak with me. It was an hour before I could get to her, but I found her still in great mental suffering in the intensity of her desire for the Baptism of the Holy Spirit. Others had talked to her but it had seemed to do no good. I sat down behind her and said "Is your will wholly surrendered?" She did not know. "You wish to be a Christian worker do you not?" "Yes." "Are you willing to go back to Baltimore and be a servant girl if it is God's will?" "No!" "You will never receive this blessing until your own will is wholly laid down." "I can't lay it down," "Would you like to have God lay it down for you." "Yes." "Well, let us ask Him to do it." We did, he heard the prayer, the will was laid down, the Baptism of the Holy Spirit was received and she went from the church rejoicing.

Obedience means also the doing in all matters great and small, the will of God as revealed in His Word or by His Spirit. Any refusal to do what God bids us do, any conscious doing of what he bids us not do, even in very little matters, is sufficient to shut us out of this blessing. If there is anything no matter how little, that comes up before us to trouble us as we pray over this matter, we should set it right with God at once. Mr. Finney tells of one who, in great agony prayed for days for the Baptism of the Holy Spirit but received no answer. At last as she was praying one night she put her hand to her head and took off some little adornment that always came up before her when she prayed and cast it from her. Immediately she received the long desired blessing. It seemed a very little thing but it was a matter of controversy with God and hindered the blessing.

(3.) "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke ii : 1 3)

(a.) There must be definite prayer for this Baptism. It is often said that the Holy Spirit is already here and that every believer has the Spirit and so we ought not to pray for the Holy Spirit. This argument overlooks the distinction between having the Holy Spirit and having this specific preparation of the Holy Spirit, (see 1.2.) It also contradicts the plain teaching of God's word that He gives "the Holy Spirit to them that ask Him." It is furthermore shown to be fallacious by the fact that the Baptism of the Holy Spirit in the book of Acts was constantly given in connection with and in answer to prayer. (Acts i: 14; ii: 1 -4; iv: 3 1; viii 15,17.)

(b.) Prayer implies desire. There is no real prayer for the Baptism of the Spirit unless there is a *deep desire for it.* As long as a man thinks he can get along somehow without this blessing, he is not likely to get it; but when a man reaches the place where he feels he must have this no matter what it costs, he is far on the way toward receiving it. Many a minister of the gospel and other worker has been brought to a place where he has felt he could not go on with his ministry without this gift and then the gift has soon followed and the character of his work has been entirely transformed.

(c.) *The prayer to be effectual must be in faith* (Mark xi:4). James says in regard to the prayer for wisdom.

"Let him ask in faith, nothing wavering. For he that wavereth is like a wave of sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (J as. i.6,7.) The same principle, of course, holds in regard to the prayer for the Holy Spirit. It is at this very point that many miss the blessing. How to approach God in faith is clearly taught by 1 Jno. v. 14, 15. "This is the confidence that we have in Him, that, if we ask anything according to his will He heareth us, and if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him." When we ask Him for the Baptism of the Holy Spirit we know that we have asked something according to His will for it is definitely promised in His word. Therefore we know that "He heareth us; and if we know that He hear us we know that we have the petition" which we have asked of him. As soon then as I am sure I have met the conditions stated above of the gift of the Holy Spirit, and asked it of God I have a right to count this blessing mine — the prayer is heard and I have the petition I asked of him — and get up and enter into my work assured that in my work will be seen the Spirit's power. "But," someone will say, "shall we expect no manifestations?" Yes, but where? In service. When I know on the authority of God's word that my prayer is heard, I have the right to enter upon any service to which He calls me and confidently expect the manifestation of the Spirit's power in that service. It is a mistake to wait or look for, as so many do, the manifestation in electric shocks or peculiar emotional experiences. They may and often do accompany the Baptism of the Holy Spirit. But the Bible clearly teaches us (i Cor. xii.4-1 1) that the place to look for manifestations, is in service and the most important, reliable and scriptural manifestations are found in our work. "Must we not wait," it may be asked, "until we know that we have received the baptism of the Holy Spirit." Most assuredly, but how are we to know? The same way in which we know we are saved, *by the testimony of God's word*. When I know I have met the conditions and have asked this gift which is "according to his will" I know by God's word (i Jno.v. 14, 15.) that my prayer is heard, and that I have the petition I desired of him. I have a right to arise with no other evidence than the all-sufficient evidence of God's word, and enter into the service to which God calls me. "Did not the early disciples wait ten days?" it may again be asked, Yes, and the reason why is clearly given in Acts ii. 1. — "When the day of Pentecost was fully come." In the O. T. types the day of Pentecost had been appointed as the day in God's economy for the first giving of the Holy Spirit and the offering of the first-fruits (the church) and so the Holy Spirit could not be given until that day. (Lev.xxiii. 9-17.) But after the Spirit was once given we find no protracted period of waiting on the part of those who sought this blessing. (Acts iv.31; viii. 15,17; ix. 17,20; xix.6.) Men are obliged to wait to-day, but it is only because they have not met the conditions, or do not believe and claim the blessing simply on the Word of God. The moment we meet the conditions and claim the blessing it is ours. (Mark xi.24 R.V.) Any child of God may lay down this book, meet the conditions, ask the blessing, claim it and have it. In a Students' Summer School at Lake Geneva after a talk by F. B. Meyer on the Baptism of the Holy Spirit, a student remained to talk with me. He said he had heard of this before and had been seeking it for months but could not get it. I found his will was not surrendered, but that was soon settled. Then I said, "Let us kneel down and ask God for the Baptism of the Holy Spirit." He did so. Was that petition "according to his will?" I asked. "Yes." "Was the prayer heard?" After some hesitation, "It must have been." "Have you what you asked of Him?" "I don't feel it." I read 1 Jno. v. 15. from the Bible that lay open before us: "If we know that he hears us, whatsoever we ask, we know that we have the petition we desired of him." "Was the prayer heard?" "Yes." "Have you what you asked?" "I must have; for God says so." We arose and soon separated. Going back to the school in a few days I met the young man again. His face was now all aglow and he knew he had received what at first he took upon the bare word of God.

4. THE REPETITION OF THE BAPTISM OF THE HOLY SPIRIT.

One more thing needs to be said before we leave this subject. *The Baptism of the Holy Spirit is an experience that needs frequent repeatings.* This appears from a comparison of Acts ii.4 — where Peter with others was filled with the Holy Spirit — with Acts iv. 8. — where Peter was filled again, — and with Acts

iv. 31 where Peter with others was filled yet again. A new filling is needed and should be sought for each new emergency of Christian service. There are many who once knew experimentally what the Baptism of the Holy Spirit meant who are trying to work today in the power of that old experience and are working without God. They need and must have a new Baptism before God can use them.

6. HOW TO STUDY THE BIBLE

Or,

THE METHODS AND FUNDAMENTAL CONDITIONS

OF THE BIBLE STUDY THAT YIELD

THE LARGEST RESULTS.

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Preface.

This book has been written for two reasons: first, because it seemed to be needed; second, to save the writer time and labor. Letters are constantly coming in from all quarters asking how to study the Bible. It is impossible to refuse to answer a question so important as that, but it takes much time to answer it at all as it should be answered. This book is written as an answer to those who have asked the question, and to those who may wish to ask it. Nothing is more important for our own mental, moral and spiritual development, or for our increase in usefulness, than Bible study. But not all Bible study is equally profitable. Some Bible study is absolutely profitless. "How to study the Bible so as to get the largest profit from it," is a question of immeasurable importance. The answer to the question, found in this book, has been for the most part given in addresses by the author, at the Chicago Bible Institute, before the summer gatherings of college students, at ministerial conferences and Y. M. C. A. conventions. Many, especially ministers, who have heard these addresses have asked that they might be put in a permanent shape. I have promised for two years to comply with this request, but have never found time to do so until now.

PART I: THE METHODS OF THE MOST PROFITABLE BIBLE STUDY.

Chapter 1: Introductory Chapter To Methods Of Bible Study.

We shall consider the most profitable Methods of Bible Study before we consider the Fundamental Conditions of Profitable Bible study. Many readers of this book will probably be frightened, at first, at the seeming elaborateness and difficulty of some of the methods of study suggested. But they are not as difficult as they appear. Their practicability and fruitfulness have been tested in the class-room, and that not with classes made up altogether of college graduates, but largely composed of persons of very moderate education; in some cases of almost no education. They do require time and hard work. It must be remembered, however, that the Bible contains gold, and almost any one is willing to dig for gold, especially if it is certain that he will find it. It is
certain that one will find gold in the Bible, if he digs. As one uses the methods here recommended, he will find his ability to do the work rapidly increasing by exercise, until he can soon do more in fifteen minutes than at the outset he could do in an hour.

The first method of study suggested will be found to be an exceptionally good mental training. When one has pursued this method of study for a time, his powers of observation will have been so quickened, that he will see at a glance what, at first, he only saw upon much study and reflection. This method of study will also train the logical powers, cultivating habits of order, system and classification in one's intellectual processes. The power of clear, concise and strong expression will also be developed. No other book affords the opportunity for intellectual development by its study, that is to be found in the Bible. No other book, and no other subject, will so abundantly repay close and deep study. The Bible is much read, but comparatively little
studied. It will probably be noticed by some that the first method of study suggested is practically the method now pursued in the study of nature; first, careful analysis and ascertainment of facts; second, classification of facts. But the facts of revelation far transcend those of nature in sublimity, suggestiveness, helpfulness and practical utility. They are also far more accessible.

We cannot all be profound students of nature; we can all be profound students of Scripture. Many an otherwise illiterate person has a marvelous grasp of Bible truth. It was acquired by study. There are persons who have studied little else, who have studied the Scriptures, by the hour, daily, and their consequent wisdom is the astonishment and sometimes the dismay of scholars and theologians.

Chapter 2: The Study Of Individual Books.

The first method of Bible study that we shall consider is the study of the Bible by individual books. This method of study is the most thorough, the most difficult, and the one that yields the largest and most permanent results. We take it up first because in the author's opinion it should occupy the greater portion of our time.

I. The first work to do, is to select the book to study. This is a very important matter. If one makes an unfortunate selection he may become discouraged and give up a method of study that might have been most fruitful.

A few points will be helpful to the beginner:

1. For your first book-study, choose a short book. The choice of a long book to begin with, will lead to discouragement in any one but a person of rare perseverance. It will be so long before the final results, which far more than pay for all the labor expended, are reached, that the ordinary student will give it up.

2. Choose a comparatively easy book. Some books of the Bible present grave difficulties not to be found in other books. One will wish to meet and overcome these later, but it is not the work for a beginner to set for himself. When his powers have become trained by reason of use, then he can do this successfully and satisfactorily, but, if he attempts it, as so many rashly do, at the outset, he will soon find himself floundering. The First Epistle of Peter is an exceedingly precious book, but a few of the most difficult passages in the Bible are in it. If it were not for these difficult passages, it would be a good book to recommend to the beginner, but in view of these difficulties it is not wise to undertake to make it a subject of exhaustive study until later.

3. Choose a book that is rich enough in its teaching to illustrate the advantages of this method of study and thus give a keen appetite for further studies of the same kind. When one has gone through one reasonably large and full book by the method of study about to be described, he will have an eagerness for it, that will make it sure that he will somehow find time for further studies of the same sort.

A book that meets all the conditions stated is the First Epistle of Paul to the Thessalonians. It is quite short, it has no great difficulties of interpretation, meaning or doctrine, and it is exceedingly rich in its teaching. It has the further advantage of being the first in point of time of the Pauline Epistles. The First Epistle of John is not in most respects a difficult book, and it is one of the richest books in the Bible.

II. The second work to do, is to master the general contents of the book. The method of doing this is very simple. It consists in merely reading the book through without stopping and then reading it through again, and then again, say a dozen times in all, at a single sitting. To one who has never tried it, it does not seem as if that would amount to much, but any thoughtful man who has ever tried it will tell you quite differently. It is simply wonderful how a book takes on new meaning and beauty upon this sort of an acquaintance. It begins to open up. New relations between different parts of the book begin to disclose themselves. Fascinating lines of thought running through the book appear. The book is grasped as a whole, and the relation of the various parts to one another apprehended, and a foundation laid for an intelligent study of those parts in detail. Rev. James M. Gray of Boston, a great lover of the Bible and prominent teacher of it, says that for many years of his ministry he had "an inadequate and unsatisfactory knowledge of the English Bible." The first practical idea which he received in the study of the English Bible was from a layman. The brother possessed an unusual serenity and joy in his Christian experience, which he attributed to his reading

of the Epistle to the Ephesians. Mr. Gray asked him how he had read it, and he said he had taken a pocket copy of the Epistle into the woods one Sunday afternoon, and read it through at a single sitting, repeating the process as many as a dozen times before stopping, and when he arose he had gotten possession of the Epistle, or rather its wondrous truths had gotten possession of him. This was the secret, simple as it was, for which Mr. Gray had been waiting and praying." From this time on Mr. Gray studied his Bible through in this way, and it became to him a new book.

III. The third work is to prepare an introduction to the Book. Write down at the top of separate sheets of paper or cards the following questions: (1) Who wrote this book? (2) To whom did he write? (3) Where did he write it? (4) When did he write it? (5) What was the occasion of his writing? (6) What was the purpose for which he wrote? (7) What were the circumstances of the author when he wrote? (8) What were the circumstances of those to whom he wrote? (9) What glimpses does the book give into the life and character of the author? (10) What are the leading ideas of the book? (11) What is the central truth of the book? (12) What are the characteristics of the book ?

Having prepared your sheets of paper with these questions at the head, lay them side by side on your study table before you, and go through the book slowly, and, as you come to an answer to any one of these questions, write it down on the appropriate sheet of paper. It may be necessary to go through the book several times to do the work thoroughly and satisfactorily, but you will be amply repaid. When you have finished your own work in this line, and not until then, it will be well, if possible, to compare your results with those reached by others. A book that will serve as a good illustration of this introductory work is "The New Testament and Its Writers," Rev. J. A. McClymont.

The introduction one prepares for himself will be worth many times more to him than any that he can procure from others. The work itself is a rare education of the faculties of perception, comparison and reasoning.

The answers to our questions will sometimes be found in some related book. For example, if we are studying one of the Pauline Epistles, the answer to our questions may be found in the Acts of the Apostles, or in the Epistle written to the place from which the one studied was written. Of course, all the questions given will not apply to every book in the Bible.

If one is not willing to give the time and labor necessary, this introductory work can be omitted, but only at a great sacrifice. Single passages in an epistle can never be correctly understood unless we know to whom they were written. Much false interpretation of the Bible arises from taking some direction manifestly intended for local application to be of universal authority. So, also, oftentimes false interpretation arises from applying to the unbeliever what was intended for the saint. Noting the occasion of writing, will clear up the meaning of a passage that would be otherwise obscure. Bearing in mind the circumstances of the author when he wrote, will frequently give new force to his words. When we remember that the jubilant epistle to the Philippians, with its oft-repeated "rejoice in the Lord" and its "in nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus," was written by a prisoner awaiting possible sentence of death, how much more meaningful it becomes. Bearing in mind the main purpose for which a book was written, will help to interpret its incidental exhortations in their proper relations. In fact, the answers to all the questions will be valuable in all the work that follows, as well as valuable in themselves.

IV. The fourth work is to divide the book into its proper sections. This work is not indispensable, but still it is valuable. Go through the book and

notice the principal divisions in the thought, and mark these. Then go through these divisions and find if there are any natural subdivisions and mark these. In this work of dividing the epistle, the Revised Version, which is not chopped up by a purely mechanical and irrational verse division, but divided according to a logical plan, will be of great help. Having discovered the divisions of the book, proceed to give to each section an appropriate caption. Make this caption as precise a statement of the general contents of the section as possible. Make it also as terse and striking as possible, so that it will fix itself in the mind. As far as possible let the captions of the subdivisions connect themselves with the general caption of the division. Do not attempt too elaborate a division at first. The following division of 1st Peter, without many marked subdivisions, will serve as a simple illustration of what is meant:

1. Chap, i: i, 2. Introduction and salutation to the pilgrims and sojourners in Pontus,
etc.

2. Chap, i: 3-12. The Inheritance reserved in heaven and the Salvation ready to be revealed for those pilgrims who in the midst of manifold
temptations are kept by the power of God through faith.

3. Chap, i: 13-25. The pilgrim's conduct during the days of his pilgrimage.

4. Chap, ii: 1-10. The high calling, position and destiny of the pilgrim people.

5. Chap, ii: 11, 12. The pilgrim's conduct during the days of his pilgrimage.

6. Chap, ii: 13-17. The pilgrim's duty toward the human governments under which he lives.

7. Chap, ii: 18:-iii: 7. The duty of various classes of pilgrims.

a. Chap, ii: 18-25. The duty of servants toward their masters enforced by an appeal to Christ's conduct under injustice and reviling.

b. Chap, iii: 1-6. The duty of wives toward husbands.

c. Chap, iii: 7. The duty of husbands toward their wives.

8. Chap, iii: 8-12. The conduct of pilgrims toward one another.

9. Chap, iii: 13-22. The pilgrim suffering for righteousness' sake.

10. Chap, iv: 1-6. The pilgrim's separation from the practices of those among whom he spends the days of his pilgrimage.

11. Chap, iv: 7-11. The pilgrim's sojourning drawing to a close and his conduct during the last days.

12. Chap, iv: 12-19. The pilgrim suffering for and with Christ.

13. Chap, v: 1-4. The duty and reward of elders.

14. Chap, v: 5-11. The pilgrim's walk humble and trustful, watchful and steadfast and a doxology.

15. Chap, v: 12-14. Conclusion and benediction.

V. The fifth work is to take up each verse in order and study it.

1. The first thing to be done in this verse by verse study of the book is to get the exact meaning of the verse. How is this to be done? There are three steps that lead into the meaning of a verse.

a. The first step is to get the exact meaning of the words used. There will be found two classes of words: those whose meaning is perfectly apparent, those whose meaning is doubtful. It is quite possible to find the precise meaning of these doubtful words. This is not done by consulting a dictionary. That is an easy but dangerous method of finding the scriptural significance of a word. The only safe and sure method is to study the usage of the word in the Bible itself, and especially in that particular Bible-writer, one of whose writings we are studying. To study the Bible usage of words one must have a Concordance. Altogether, the best Concordance is Strong's "Exhaustive Concordance of the Bible." The next best, Young's "Analytical Concordance." Cruden's Complete Concordance will do, if one cannot afford a better. But the student should, as soon as possible, procure Strong's "Exhaustive Concordance." All the passages in which the word, whose meaning is being sought, occurs should be found and examined, and in this way the precise meaning of the word will be determined. Many an important Bible doctrine turns upon the meaning of a word. Thus, for example, two schools of theology divide on the meaning of the word "justify." The critical question is, does the word "justify" mean "to make righteous," or does it mean "to count or declare righteous"? The correct interpretation of many passages of Scripture turns upon the sense which we give to this word. Let one look up all the passages in the Bible in which the
word is found, and there will be no doubt as to the Bible usage and meaning of the word. Deut. xxv: i; Ex. xxiii: 7; Is. v: 23; Luke xvi: 15; Rom. ii: 13; iii: 23, 24; Luke xviii: 14; Rom. iv: 2-8, R. V., will serve to illustrate the Biblical usage. By the use of Strong's Concordance, or Young's, the student will see that the same word may be used in the English version as the translation of several Greek or Hebrew words. Of course, in determining the Biblical usage, we should give especial weight to those passages in which the English word examined is the translation of the same word in Greek or Hebrew. Either of the Concordances just mentioned will enable us to do this, even though we are not at all acquainted with Greek or Hebrew. It will be much easier to do it with Strong's Concordance than Young's. It is surprising how many knotty problems in the interpretation of scripture are solved by the simple examination of the Biblical usage of words. For example, one of the burning questions of to-day is the meaning of I Jno. i: 7. Does this verse teach that "the blood of Jesus Christ cleanseth us" from all the guilt of sin; or does it teach us that "the blood of Jesus Christ" cleanseth us from the very presence of sin, so that by the blood of Christ, indwelling sin is itself eradicated? Many of those who read this question will answer it off-hand at once, one way or the other. But the off-hand way of answering questions of this kind, is a very bad way. Take your concordance and look up every passage in the Bible in which the word "cleanse" is used in connection with blood, and the question will be answered conclusively and forever. Never conclude that you have the right meaning of a verse until you have carefully determined the meaning of all doubtful words in it by an examination of Bible usage. Even when you are pretty sure you know the meaning of the words, it is well not to be too sure until you have looked it up.

b. The second step in ascertaining the meaning of a verse is to carefully notice the context (what goes before and what comes after). Many verses, if they stood alone, might be capable of several interpretations, but when what goes before and what comes after is considered, all the interpretations but one are seen to be impossible. Take for example Jno. xiv: 18, "I will not leave you desolate: I come unto you." (R. V.) To what does Jesus refer when He says "I come unto you"? One commentator says, He refers to His reappearance to His disciples after His resurrection to comfort them. Another says that He
refers to His second coming, as it is called. Another says He refers to His coming through the Holy Spirit's work to manifest Himself to His disciples and make His abode with them. Which does He mean? When

"doctors disagree," can an ordinary layman decide ? Yes, very often. Surely in this case. If any one will carefully note what Jesus is talking about in the verses immediately preceding (verses 15-17) and in the verses immediately following (verses 19-26), he
will have no doubt as to what coming Jesus refers to in this passage. You can see this by trying it for yourself.

A very large proportion of the vexed questions of Biblical interpretation, can be settled by this very simple method of noticing what goes before and what comes after. Many of the sermons one hears, become very absurd when one takes the trouble to notice the setting of the preacher's text and how utterly foreign the thought of the sermon is to the thought of the text, regarded in the light of the context.

c. The third step in ascertaining the correct and precise meaning of a verse, is the examination of parallel passages, viz., passages that treat the same subject passages, for example, that give another account of the same address or event, or passages that are evidently intended as a commentary on the passage in hand. Very often, after having carefully studied the words used and the context, we will still be in doubt as to which of two or three possible interpretations of a verse is the one intended by the writer or speaker. In such a case there is always somewhere else in the Bible a passage that will settle this question. Take for example, Jno. xiv: 3, "I come again and will receive you unto myself; that where I am, there ye may be also." (R.V.) A careful consideration of the words used in their relation to one another, will go far in determining the meaning of this passage, but still we find among commentators whose opinion ought to have some weight, these four interpretations: First, the coming here referred to is Christ's coming at death to receive the believer unto himself, as in the case of Stephen. Second, the coming again at the resurrection. Third, the coming again through the Holy Spirit. Fourth,
the coming again of Christ when He returns personally and gloriously at the end of the age. Which of these four interpretations is the correct one? What has already been said about verse 18 might seem to settle the question, but it does not; for it is not at all clear that the coming in verse 3 is the same as in verse 18, for what is said in connection with the two comings is altogether different. In the one case it is a coming of Christ to "receive you unto myself, that where I am, there ye may be also"; in the other case it is a coming of Christ to manifest Himself unto us and make His abode with us. But fortunately there is averse that settles the question, an inspired commentary on the Words of Jesus. This is found in I Thess. iv: 16, 17. This will be seen clearly if we arrange the two passages in parallel columns.

Jno. xiv: 3.

I come again

and will receive you unto myself

that where I am there ye may be also.

I Thess. iv: 16,

The Lord himself sha11 descend

we ... shall be caught up ... to meet the Lord

so shall we ever be with the Lord.

The two passages manifestly match exactly in the three facts stated, and beyond a doubt refer to the same event. But if any one will look at all closely at I Thess., iv: 16, 17, there can be no doubt as to what coming of our Lord is referred to there. "The Treasury of Scripture Knowledge" will be of great assistance in finding parallel passages. These are the three steps that lead us into the meaning of a verse. They require work, but it is work that any one can do, and when the meaning of a verse is thus settled we arrive at conclusions that are correct and fixed. After taking these steps it is well to consult commentaries, and see how our conclusions agree with those of others. Before we proceed to the next thing to be done with a verse after its meaning has been determined, let it be said, that God intended to convey some definite truth in each verse of scripture, and any one of from two to a dozen interpretations of a verse is not as good as another. With every verse of scripture we should ask, not What can this be made to teach? but What was this intended to teach? and we should not rest satisfied until we have settled that. Of course, it is admitted a verse may have a primary meaning and other more remote meanings. For example, a prophecy may have its primary fulfilment in some personage or event near at hand, e. g. , Solomon, and a more remote and complete fulfilment in Christ.

2. We are not through with a verse when we have determined its meaning. The next thing to do is to analyze the verse. This is most interesting and profitable work. It is also a rare education of the various faculties of the intellect. The way to do it is this: Look steadfastly at the verse and ask yourself, What does this verse teach? and then begin to write down: This verse teaches, ist, ; 2d, ; 3d, , etc. At the first glance very likely you will see but one or two things the verse teaches, but, as you look again and again, the teachings will begin to multiply, and you will wonder how one verse could
teach so much, and you will have an ever growing sense of the divine authorship of the Book. It is related of the younger Prof. Agassiz that a
young man came to him to study ichthyology. The Professor gave him a fish to study and told him to come back when he had mastered that fish and get another lesson. In time the young man came back and told Prof. A. what he had observed about the fish. When he had finished, to his surprise he was given the same fish again, and told to study it further. He came back again, having observed new facts, and, as he supposed, all the facts about the fish. But again he
was given the same fish to study, and so it went on, lesson after lesson, until that student had been taught what his perceptive faculties were for, and also taught to do thorough work. In the same way ought we to study the Bible. We ought to come back to the same verse of the Bible again and again, until we have gotten, as far as it is possible to us, all that is in the verse. Then the probability is that when we come back to the same verse several months afterward we will find something we did not see before. It may be, that an illustration of this method of analysis will be helpful. Let us take I Pet. i: I, 2. (Here we have an instance in which the verse division of our Authorized version is so manifestly illogical and absurd that in our analysis we cannot follow it, but must take the two verses together. This will often be the case.)

I Pet., i: I, 2. These verses teach:

(i.) This epistle is by Peter.

(2.) The Peter who wrote this epistle was an apostle of Jesus Christ.

(3.) Peter delighted to think and speak of himself as one sent of Jesus Christ. (Comp. II Pet., i: i.)

(NOTE Apostle is Greek for Latin "Missionary."}

(4.) The name, Jesus Christ (used twice in these two verses). Significance:

a. Saviour.

b. Anointed One.

c. Fulfiller of the Messianic predictions of the O. T. "Christ" has especially reference to the earthly reign of Christ.

(5.) This Epistle was written to the elect, especially to the elect who are sojourners of the dispersion in Pontus, i. *, Paul's old field of
labor.

(NOTE The question whether speaking of the dispersion implies that the destination of this Epistle was to Jewish Christians will have been taken up and answered in the introduction to the Epistle.}

(6.) Believers are:

a, elect or chosen of God.

b, foreknown of God.

c, sanctified of the Spirit.

d. sprinkled by the blood of Jesus Christ.

e. sojourners or pilgrims on earth.

f. subjects of multiplied grace.

g. possessors of multiplied peace.

(7.) Election.

a. Who are the elect? Believers. Comp. vs. 5.

b. To what are they elect?

a, obedience.

b, sprinkling of the blood of Jesus.

According to what are they elect? The foreknowledge of God. Comp. Rom. viii: 29, 30.

In what are they elect? Sanctification of the Spirit.

The test of election: Obedience. Comp. II Pet. i: 10.

The work of the three persons of the Trinity in election

a. The Father foreknows.

b. Jesus Christ cleanses from guilt by His blood.

c. The Spirit sanctifies.

(8.) God is the Father of the elect.

(9.) The humanity of Christ: seen in the mention of His blood.

(10.) The reality of the body of Jesus Christ: seen in the mention of His blood.

(11.) It is by His blood and not by His example that Jesus Christ delivers from sin.

(12.) Peter's first and great wish and prayer for those to whom he wrote was that grace and peace might be multiplied.

(13.) It is not enough to have grace and peace. One should have multiplied grace and peace.

(14.) That men already have grace and peace is no reason to cease praying for them, but rather an incentive to prayer that they may have more grace and peace.

(15.) Grace precedes peace. Comp. all passages where these words are found together.

This is simply an illustration of what is meant by analysing a verse. Tho whole book should be gone through in this way. There are three rules to be observed in this analytical work. 1st. Do not put anything into your analysis that is not clearly in the verse. One of the greatest faults in Bible study is reading into passages what God never put into them. Some men have their pet doctrines, and see them everywhere, and even where God does not see them. No matter how true, precious or scriptural a doctrine is, do not put it into your analysis where it is not in the verse. Considerable experience with classes in this kind of study leads me to emphasize this rule. 2d. Find all that is in the verse. This rule can only be carried out relatively. Much will escape you, the verses of the Bible are such a great deep, but do not rest until you have dug, and dug, and dug, and there seems to be nothing more to find. 3d. State what you do find just as accurately and exactly as possible. Do not be content with putting into your analysis something like what is in the verse, but state in your analysis precisely what is in the verse.

VI. The sixth work in the study of the book is to classify the results obtained by the verse by verse analysis. By your verse by verse analysis you have discovered and recorded a great number of facts. The work now is to get these facts into an orderly shape. To do this, go carefully through your analysis and note the subjects treated of in the Epistle. Write these subjects down as fast as noted. Having made a complete list of the subjects treated in the book, write these subjects on separate cards or sheets of paper, and then, going through the analysis again, copy each point in the analysis upon its appropriate sheet of paper, e. g. , every point regarding God the Father upon the card at the top of which this subject is written. This general classification should be followed by a more thorough and minute subdivision. Suppose that we are studying the First Epistle of Peter. Having completed our analysis of the Epistle, and gone over it carefully, we will find that the following subjects, at least, are treated in the Epistle: (1) God. (2) Jesus Christ. (3) The Holy

Spirit. (4) The Believer. (5) Wives and Husbands. (6) Servants. (7) The New Birth. (8) The Word of God. (9) Old Testament Scripture. (10) The Prophets, (11) Prayer. (12) Angels. (13) The Devil. (14) Baptism. (15) The Gospel, (16) Salvation. (17) The World. (18) Gospel Preachers and Teachers. (19) Heaven. (20) Humility. (21) Love.

These will serve for general headings. But after the material found in the analysis is arranged under these headings, it will be found to subdivide itself naturally into numerous subdivisions. For example, the material under the head God can be subdivided into these subdivisions: 1. His names. (The material under this head is quite rich). 2. His Attributes. (This should be subdivided again: (i) His Holiness. (2) His Power. (3) His Foreknowledge. (4) His Faith-
fulness. (5) His Long-suffering. (6) His Grace. There are twenty-five or more points on God's Grace in the Epistle. (7) His Mercy. (8) His Impartiality. (9) His Severity.) 3. God's Judgments. 4. God's Will. 5. What is Acceptable to God. 6. What is Due to God. 7. God's Dwelling Place. 8. God's Dominion. 9. God's Work. What God does. 10. The Things of God, e. g. "The mighty hand of God," "the house of God," "the gospel of God," "the flock of God," "the people of God," "the bondservants of God," "the Word of God," "the Oracles of God," etc., etc.

An illustration in full of the classified arrangement of the teaching of a book on one doctrine, will probably show better how to do this work than any abstract statement, and it will also illustrate in part how fruitful is this method of study. We will take I Peter again its teaching regarding the Believer.

WHAT THE EPISTLE TEACHES ABOUT THE BELIEVER.

I. His PRIVILEGES.

1. His Election.

a, He is foreknown of the Father, 1 : 2.

b, He is elect or chosen of God, i: i.

c, He is chosen of God, according to His foreknowledge, i: 2.

d, He is chosen unto obedience, 1:2.

e, He is chosen unto the sprinkling of the blood of Jesus, i : 2.

f, He is chosen in sanctification of the Spirit, i: 2.

2. His Calling.

a, By whom called: God, 1:15.

The God of all grace, 5: IO.

b, To what called:

The imitation of Christ in the patient taking of suffering for well doing, 2: 20, 21.

To render blessings for reviling, 3: 9.

Out of darkness into God's marvellous light, 2: 9.

To God's eternal glory, 5: 10.

c, In whom called: In Christ, 5: 10.

d, The purpose of his calling:
That he may show forth the praises of Him who called, 2 : 9.
That he may inherit a blessing, 3: 9.

3. His Regeneration. He has been begotten again

a, of God, i : 3.

b, unto a living hope, 1 : 3.

c, unto an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven, i: 4.

d, By the resurrection of Jesus Christ, 1:3.

e, Of incorruptible seed by the word of God that liveth, etc., i: 23.

4. His Redemption. He has been redeemed,

a, not with corruptible things, as silver and gold,: i 18.

b, with precious blood, even the blood of Christ, i: 19.

c, from his vain manner of life, handed down from his fathers, i : 18.

d, His sins have been borne by Christ, in His own body, on the tree, 2: 24.

5. His Sanctification.

He is sanctified by the Spirit, 1 : 2.

6. His Cleansing.

He is cleansed by the blood, I ; 2.

7. His Security.

a, He is guarded by the power of God, i: 5.

b, He is guarded unto a salvation ready, or prepared, to be revealed in the last time, 1:5.

c, God careth for him, 5: 7.

d, He can cast all his anxiety upon God, 5: 7-12

e, The God of all grace will perfect, stablish, strengthen him, after a brief trial of suffering, 5: 10. R. V.

f, None can harm him if he is zealous of that which is good, 3: 13.

g, He shall not be put to shame, 2: 6.

8. His Joy.

a, The character of his joy.
(i) . His present joy.

A great joy, i : 8. R. V.
An unspeakable joy, i : 8.
A joy full of glory, i : 8.
(NOTE This present joy cannot be hindered by being put to grief, because of manifold temptations, i: 6.)

(2) His future joy: exceeding, 4: 13.

b, In what he rejoices:

(1) In the salvation prepared to be revealed in the last time, i : 6.

(2) Because of his faith in the unseen Jesus Christ, i: 8.

(3) In fellowship in Christ's sufferings, 4: 13-

c, In what he shall rejoice.

(i) In the revelation of Christ's glory, 4: 13- NOTE Present joy in fellowship with the sufferings of Christ, is the condition of exceeding joy at the revelation of Christ's glory, 4: 13.

9. His Hope.

a. Its character.

(1) A living hope, i: 3.

(2) A reasonable hope, 3: 15.

(3) An inward hope, " in you," 3: 15.

b. In whom is his hope,
(i) In God, i: 21.

c. The foundation of his hope.

(i) The resurrection of Jesus Christ, i: -21.

10. His Salvation.

a, A past salvation.

(1) Has been redeemed, I: 18-19.

(2) Has been healed, 2: 24.

NOTE By baptism, after a true likeness, the Believer, as Noah by the flood, has passed out of the old life of nature into the new resurrection life of grace, 3: 21.

b, A present salvation.

(i) He is now receiving the salvation of his soul, i : 9.

c, A growing salvation, through feeding on His word, 2:2, R. V.

d, A future salvation: ready or prepared to be revealed in the last time, 1:5.

11. The Believer's Possessions.

a, God as his Father, i: 17.

b, Christ as his

(1) Sin bearer, 2: 24.

(2) Example, 2:21.

(3) Fellow sufferer, 4: 13.

c, A living hope, 1:3.

d, An incorruptible, undefined, unfading inheritance reserved in heaven, i : 4.

e, Multiplied grace and peace, i : 2.

f, Spiritual milk without guile for his food, 2: 2.

g, Gifts for service each believer has, or
may have, some gift, 4: 10.

12. What Believers Are.

a, An elect race, 2: 9.

b, A royal priesthood, 2 : 9.

c, A holy priesthood, 2: 5.

d, A holy nation, 2 : 9.

e, A people for God's own possession, 2 : 9, R. V.

f, Living stones, 2: 5.

g, The House of God, 4: 17.

h, A spiritual House, 2:5.

i, The flock of God, 5: 2.

j, Children of obedience, i: 14, R. V.

k, Partakers of, or partners in, Christ's sufferings, 4: 13.

l, Partakers of, or partners in, the glory to be revealed, 5:1.

m, Sojourners or strangers, i: I.

n, Foreigners on earth: he has no civil rights here: his Citizenship is in heaven, 2:11, com. Phil. 3: 20, R. V.

o, A sojourner on his way to another country, 2: i.

p, A Christian: representative of Christ, 4:16.

13. The Believer's Possibilities,
a, He may die unto sin, 2 : 24.

b, He may live unto righteousness, 2: 24.

NOTE We must die unto sin if we are to live unto righteousness \ 2: 24.

c, He may follow in Christ's steps, 2:21.

d, He may cease from sin, 4: i.

e, He may cease from living to the lusts of men, 4: 2.

f, He may live unto the will of God, 4: 2.

NOTE It is through suffering in the flesh that he ceases from sin and living to the lusts of men, and lives to the will of God.

14. What was for the Believer.

a. The ministry of the Prophets was in his behalf, i: 12.

b, The preciousness of Jesus is for him, 2: 7, R. V.

15 . Unclassified.

a, Has the gospel preached to him in the Holy Ghost, 1:12.

b, Grace is to be brought unto him at the revelation of Jesus Christ, i: 3, com. Eph. 3: 7.

c, Has tasted that the Lord is gracious, 2: 3.

II. THE BELIEVER'S TRIAL AND SUFFERINGS.

I. The fact of the Believer's sufferings and trials, i: 6.

2. The nature of the Believer's sufferings and trials.

a, He endures griefs, suffering wrongfully,

b, He suffers for righteousness' sake, 3: 14.

c, He suffers for well doing, 3: 17; 2: 20.

d, He suffers as a Christian, 4: 16.

e, He is subjected to manifold temptations, i: 6.

f, He is put to grief in manifold temptations, i: 6.

g, He is spoken against as an evil doer, 2: 12.

h, His good manner of life is reviled, 3: 16.

i, He is spoken evil of because of his separated lite, 4: 4.

j, He is reproached for the name of Christ, 4, 14.

k, He is subjected to fiery trials, 4: 12.

3. Encouragements for believers undergoing fiery trials and suffering.

a, It is better to suffer for well doing than for evil doing, 3:17.

b, Judgment must begin at the House of God, and the present judgment of believers through trial, is not comparable to the future end of those who obey not
the gospel, 4: 17.

c, Blessed is the believer who does suffer for righteousness' sake, 3: 14, comp. Matt. 5: 10-12.

d, Blessed is the believer who is reproached for the name of Christ, 4: 14.

e, The Spirit of Glory and the Spirit of God rests upon the believer who is reproached for the name of Christ, 4: 14.

f, The believer's grief is for a little while, I : 6, R. V.

g, The believer's suffering is for a little while, 5: 10, R. V.

h, Suffering for a little while will be followed by God's glory in Christ, which is eternal, 5: 10.

i, The suffering endured for a little while is for the testing of faith, 1 : 7.

j, The fiery trial is for a test, 4:12.

k, The faith thus proved ;is more precious than gold, 1 : 7.

l, Faith proven by manifold temptations will be found unto praise, and honor, and glory, at the revelation of Jesus Christ, i: 7

m, It is that his proved faith may be found unto praise and glory and honor at the revelation of Jesus Christ, that the believer is for a little while subjected to manifold temptations, i: 7.

n, It is pleasing to God when a believer, for conscience toward God, endures grief, suffering wrongfully, 2: 19, R. V.

o, It is pleasing to God when a believer takes it patiently, when he does well and suffers for it, 2 : 20.

p, Through suffering in the flesh we cease from sin, 4: i.

q, Those who speak evil of us shall give account to God, 4: 5.

r, Sufferings are being shared by fellow believers, 5: 9.

s, Christ suffered for us, 2: 21.

t, Christ suffered for sins once (or once for all), the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh, but quickened in the spirit, 3: 18.

u, Christ left the believer an example that he should follow in His steps, 2: 21.

v. In our fiery trials we are made partakers of, or partakers in, Christ's sufferings, 4: 13-

w, When His glory is revealed we shall be glad also with exceeding joy, 4: 13.

4. How the believer should meet his trial and sufferings.

a, The believer should not regard his fiery trial as a strange thing, 4: 12.

b, The believer should expect fiery trial, 4: 12.

c, When the believer suffers as a Christian let him not be ashamed, 4: 16.

d, When the believer suffers as a Christian let him glorify God in this name, 4: 16.

e, When the believer suffers fiery trials he should rejoice, insomuch as he is made partaker of Christ's suffering, 4: 13, R. V.

f. When the believer suffers, let him not return reviling with reviling, or suffering with threatening; but commit himself to Him that judgeth righteously. 2: 23.

g, When the believer suffers, he should in well-doing commit the keeping of his soul unto God, as unto a faithful Creator, 4: 19.

III. THE BELIEVER'S DANGERS.

1. The believer may fall into fleshly lusts that war against the soul, 2:11.

2. The believer may sin, 2: 20, R. V.

3. The believer may fall into sins of the gravest character, 4: 15. (Note in this verse the awful possibilities that lie dormant in the heart of at least a sincere professed believer.)

4. The believer's prayers may be hindered, 3: 7-

5. The believer is in danger that his high calling and destiny tempt him to despise human laws and authority, 2: 13.

6. The believer is in danger that his high calling lead him to lose sight of his lowly obligations to human masters, 2: 18.

7. Young believers are in danger of disregarding the will and authority of older believers. 5:15.

IV. THE BELIEVER'S RESPONSIBILITY.

1. Each believer has an individual responsibility, 4: 10, R. V.

2. Each believer's responsibility is for the gift he has received, 4; 10.

V. THE BELIEVER'S DUTIES.

I. What the believer should be.
a, Be holy in all manner of living.

(1) Because God is holy, i: 15.

(2) Because it is written " ye shall be holy," i: 16, R. V.

b, Be like Him who called him, i: 15-16.

c. Be sober, (or of a calm, collected, thoughtful spirit,) i: 13; 4: 7; 5: 8.

d. Be sober, or of a calm, etc. , unto prayer,

e. Be of a sound mind : because the end of all things is approaching, 4: 7.

f. Be watchful, 5: 8.

g. Be steadfast in the faith, 5 : 9.

h. Be subject to every ordinance of man.

(1) For the Lord's sake, 2:13.

(2) To the King, as supreme, 2:13.

(3) To governors, as sent by the King for the punishment of evil doers, and for praise to them that do well, 2: 14.

(4) Because this is God's will, 2:15.

i. Be like minded, 3: 8.

j. Be sympathetic, 3:8.

k. Be tenderhearted, 3: 8.

l. Be humble minded, 3: 8.

m. Be ready.

(1) Always.

(2) To give an answer to every man that asketh a reason of the hope that is in him.

(3) With meekness and fear.

(4) In order to put to shame those who revile their good manner of life in Christ, 3: 16.

n, Should not be troubled, 3: 14.

2. What the Believer should not do.

a, The believer should not fashion himself according to the lusts of the old life of ignorance, i: 14.

6, The believer should not render evil for evil, 3: 9.

c, The believer should not render reviling for reviling, 3: 9.

d, The believer should not fear the world's fear, 3: 14.

e, The believer should not live his remaining time in the flesh to the lusts of men, 4: 2.

3. What the Believer should do.

a, He should live as a child of obedience, I : 14.

b, Pass the time of his sojourning here in fear, i: 17.

c, Abstain from fleshly lusts that war against the soul, 2: ii.

d, Observe God's will as the absolute law of life, 2:15.

e, Let his conscience be governed by the thought of God and not by the conduct of men, 2: 19.

f, Sanctify Christ in his heart as Lord, 3: 15. R. V. Comp. Is. 8: 13.

g. Live his remaining time in the flesh to the will of God, 4: 2.

h, Put away

(1) All malice, 2:1.

(2) All guile, 2:1.

(3) Hypocrisies, 2:1,

(4) Envies, 2: i.

(5) All evil speaking, 2:1.

i. Come unto the Lord as unto a living stone, 2:4.

j. Show forth the excellencies of him who called him out of darkness into His marvellous light, 2 : 9

k, Arm himself with the mind of Christ : i. e. to suffer in the flesh, 4:1.

l, Cast all his care upon God because he careth for him, 5 : 7.
m, Stand fast in the true grace of God, 5 : 12.

n, Withstand the devil, 5 : 9.

o, Humble himself under the mighty hand of God, 5 : 5.

(1) Because God resisteth the proud and giveth grace unto the humble, 5 : 5-6.

(2) That God may exalt him in due time, 5:6.

p, Glorify God when he suffers as a Christian, 4 : 16.

q, See to it that he does not suffer as a thief or as an evil doer or as a meddler in other men's matters, 4:15.

r, Rejoice in fiery trial, 4:13.

s, Toward various persons.

(1) Toward God fear, 2 : 17.

(2) Toward the King honor, 2 : 17.

(3) Toward Masters be in subjection with all fear (not only to the good and gentle, but to the forward) 2 : 18.

(4) Toward the Brotherhood,

Love, 2: 17; i: 22; 4: 8.

Love from the heart, i: 22, R. V.

Love fervently intensely, i: 22; 4:8.

Gird themselves with humility as with a slave's apron unto one another, i. e.,

1st, Be one another's slaves.
2nd. Wear humility as a token of their readiness to serve one another, 5:5, com. Jno. 13:4-5.

Minister the gift he has received from God among the brethren as a good steward of the manifold grace of God, 4: 10.

Use hospitality one to another without murmuring, 4: 9.

Salute one another with a holy kiss, 5: 14.

(5) Toward his revilers.

Render blessing for reviling, 3: 9.

(6) Toward the Gentiles.

Have his behavior seemly among the Gentiles, 2: 12.

NOTES 1st. The reason why he should have his behavior seemly among the Gentiles; that the Gentiles might glorify God in the day of visitation, 2: 12.
2nd. This seemly behavior should consist in good works which the Gentiles could behold, 2 . 12.

(7) Toward foolish men.

By well doing put to silence their ignorance, 2: 15.

(8) Toward all men honor, 2: 17.

NOTE The especial duties of believing husbands and wives, toward one another, comes under a special

classification.

t, Long for the sincere milk of the word, 2: 2.

u, Gird up the loins of his mind, 1:13.

v, Grow, 2: 2.

w. Set his hope perfectly on the grace to be brought unto him at the revelation of Jesus Christ, i: 13, R. V.

VI. THE BELIEVER'S CHARACTERISTICS.

1. His faith and hope is in God, 1:21.

2. Believes in God through Jesus Christ, 1:21.

3. Calls on God as Father, i: 17.

4. Believes in Christ, though he has never seen Him, i : 8.

5. Loves Christ though he has never seen Him, i: 8.

6. Is returned unto the Shepherd and Bishop of his soul, 2: 25.

7. Has purified his soul in obedience to the truth, i: 22.

8. Has unfeigned love for the Brethren, i: 22.

9. Has a good manner of life, 3: 16.

10. Does not run with the Gentiles among whom he lives, to the same excess of riot, (lives a separated life), 4: 4.

11. Refrains his tongue from evil. 3: 10.

Refrains his lips that they speak no guile, 3: 10.

12. Turns away from evil, 3: n.

13. Does good, 3:11.

14. Seeks peace, 3:11.

15. Pursues peace, 3:11.

NOTE From 11 to 14. would very properly come under duties.

VII. THE BELIEVER'S WARFARE.

The believer has a warfare before him, 4: I.

The mind of Christ is the proper armament for this warfare, 4: i.

The warfare is with the devil, 5 : 8-9.

Victory is possible for the believer, 5 : 9.

Victory is won through steadfastness in the faith, 5: 9.

VII. We come now to the seventh and last work. This is simply to meditate upon, and so digest, the results obtained. At first thought it might seem that when we had completed our classification of results our work was finished, but this is not so. These results are for use: first, for personal enjoyment and appropriation, and afterward to give out to others. The appropriation of results is effected by meditation upon them. We are no more through with a book
when we have carefully and fully classified its contents than we are through with a meal when we have it arranged in an orderly way upon the table. It is there to eat, digest and assimilate. One of the great failures in much of the Bible study of the day is just at this point. There is observation, analysis, classification, but no meditation. There is perhaps nothing so important in Bible study as meditation. (See Josh, i: 8; Ps. i: 2, 3.) Take your classified teachings and go slowly over them, and ponder them, point by point, until these wonderful truths live before you and sink into your soul, and live in you, and become part of your life. Do this again and again. Nothing will go further than meditation to make one great and fresh and original as a thinker and speaker. Very few people in this world think.

The method of study outlined in this chapter can be shortened to suit the time and industry of of the student. For example, one can omit the Fifth work (V.), and proceed at once to go through the Book as a whole and note down its teachings on different doctrines. This will greatly shorten and lighten the work. It will also greatly detract from the richness of the results, it will not be as thorough, as accurate or as scholarly, and will not be nearly so good a mental discipline. But many people are lazy, and everybody is in a hurry. So if you will not follow out the fuller plan the shorter is suggested. But any man can be, if he will, a scholar at least in the most important line that of Biblical study.

A still briefer plan of Book Study and yet very profitable, if one has no time for anything better, is to do the Second work (II.) and then go through
the Epistle verse by verse looking up all the references given in "The Treasury of Scripture Knowledge." But we urge every reader to try the full method described in this chapter with at least one short book in the Bible.

Chapter 3: Topical Study.

A second method of Bible study is the Topical Method. This consists in searching through the Bible to find out what its teaching is on various topics. It is perhaps the most fascinating method of Bible study. It yields the largest immediate results, though not the largest ultimate results. It has advantages. The only way to master any topic, is to go through the Bible, and find what it has to teach on that topic. Almost any great subject will take a remarkable
hold upon the heart of a Christian man, if he will take time to go through the Bible, from Genesis to Revelation, and note what it has to say on that topic. He will have a more full and more correct understanding of that topic than he ever had before. It is said of Mr. Moody, that many years ago he took up the study of "Grace" in this way. Day after day he went through the Bible, studying what it had to say about "grace." As the Bible doctrine unfolded before his mind his heart began to burn, until at last, full of the subject and on fire with the subject, he ran out on to the street, and, taking hold of the first man he met, he said: "Do you know grace?" "Grace who?" was the reply. "The grace of God that bringeth salvation." Then he just poured out his soul on that subject. If any child of God will study "Grace," or "Love," or "Faith," or "Prayer," or any other great Bible doctrine, in that way, his soul too will become full of it. Jesus evidently studied the Old Testament scriptures in this way, for we read that "beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." (Luke, xxiv: 27.) This method of study made the hearts of the two who walked with Him to burn within them. (Luke xxiv: 32.) Paul seems to have followed his Master in this method of study and teaching. (Acts xvii: 2, 3.) But the method has its dangers. Its very fascination is a danger. Many are drawn by the fascination of this method of study to give up all other methods of study, and this is a great misfortune. A well-rounded, thorough-going knowledge of the Bible is not possible by this method of study. No one method of study will answer, if one desires to be a well-rounded and well-balanced Bible student. But the greatest danger lies in this, that every man is almost certain to have some line of topics in which he is especially interested, and if he studies his Bible topically, unless he is warned, he is more than likely to go over certain topics again and again, and be very strong in this line of truth, but other topics of equal importance he neglects, and thus becomes a one-sided man. We never know
one truth correctly until we know it in its proper relations to other truths. I know of people, for example, who are interested in the great doctrine of the Lord's Second Coming, and pretty much all their Bible studies are on that line. Now this is a precious doctrine, but there are other doctrines in the Bible which a man needs to know, and it is folly to study this doctrine alone. I know others whose whole interest and study seems to center in the subject of "Divine Healing." It is related of one man that he confided to a friend that he had devoted his time for years to the study of the number "seven" in the Bible. This last is doubtless an extreme case, but it illustrates the danger in Topical Study. It is certain that we will never master the whole range of Bible truth if we pursue the Topical Method alone. A few rules concerning topical study will probably be helpful to most of the readers of this book.

I. Be systematic. Do not follow your fancy in the choice of topics. Do not take up any topic that happens to suggest itself. Make a list of all the subjects that you can think of that are touched upon in the Bible. Make it as comprehensive and complete as possible. Then take these topics up one by one in logical order. The following list of subjects is given as a suggestion. Each one can add to the list for himself and subdivide the general subjects into proper subdivisions.

LIST OF TOPICS.

GOD.

God as a Spirit.

The Unity of God-

The Eternity of God.

The Omnipresence of God.

The Personality of God.

The Omnipotence of God.

The Omniscience of God.

The Holiness of God.

The Love of God.

The Righteousness of God.

The Mercy or Loving Kindness of God.

The Faithfulness of God.

The Grace of God.

JESUS CHRIST.

The Divinity of Christ.

The Subordination of Jesus Christ to the Father.

The Human Nature of Jesus Christ.

The Character of Jesus Christ.

His Holiness.

His Love to God.

His Love to Man.

His Love for Souls.

His Compassion.

His Prayerfulness.

His Meekness and Humility.

The Death of Jesus Christ.

The Purpose of Christ's Death:

Why did Christ die?

For Whom did Christ Die?

The Results of Christ's Death.

The Resurrection of Jesus Christ.

The Fact of the Resurrection.

The Results of the Resurrection.

The Importance of the Resurrection.

The Manner of the Resurrection.

The Ascension and Exaltation of Jesus Christ.

The Return or Coming Again of Jesus Christ.

The Fact of His Coming Again.

The Manner of His Coming Again.

The Purpose of His Coming Again.

The Results of His Coming Again.

The Time of His Coming Again.

The Reign of Jesus Christ.

THE HOLY SPIRIT.

Personality of the Holy Spirit.

Deity of the Holy Spirit.

Distinction of the Holy Spirit from God the Father, and the Son, Jesus Christ.

The Subordination of the Holy Spirit to the Father and to the Son.

Names of the Holy Spirit.

The work of the Holy Spirit:
In the Universe.

In Man in General.
In the Believer.
In the Prophet and Apostle.
In Jesus Christ.

MAN.

His Original Condition.

His Fall

The Present Standing before God and Present Condition of Man outside of the Redemption that is in Jesus Christ.

The Future Destiny of those who Reject the Redemption that is in Jesus Christ.

Justification.

The New Birth.

Adoption.

The Believer's Assurance of Salvation.

The Flesh.

Sanctification.

Cleansing.

Consecration.

Faith.

Repentance.

Prayer.

Thanksgiving.

Praise.

Worship.

Love to God.

Love to Jesus Christ.

Love to Man.

The Future Destiny of Believers

ANGELS.

Their Nature and Position.

Their Number.

Their Abode.

Their Character.

Their Work.

Their Destiny.

SATAN OR THE DEVIL.

His Existence.

His Nature and Position.

His Abode.

His Work.

Our Duty Regarding Him.

His Destiny.

DEMONS.

Their Existence.

Their Nature.

Their Work.

Their Destiny.

For a student who has the perseverance to carry it through, it might be recommended, to begin with the first topic on a list like this, and go right through it to the end, searching for everything the Bible has to say on these topics. This the author of this book has done, and, thereby, gained a fuller knowledge of truth along these lines, and an immeasurably more vital grasp of the truth, than he ever obtained by somewhat extended studies in systematic Theology. Many, however, will stagger at the seeming immensity of the undertaking. To such it is recommended to begin by selecting those topics that seem more
important. But sooner or later settle down to a thorough study of what the Bible has to teach about God and Man. The "Abstract of Subjects, Doctrinal and Practical," in the back of "The Bible Text Cyclopedia" is very suggestive.

II. Be thorough. Whenever you are studying any topic, do not be content with examining some of the passages in the Bible that bear upon the subject, but find, as far as possible, every passage in the Bible that bears on this subject. As long as there is a single passage in the Bible on any subject that you have not considered, you have not yet gotten a thoroughly true knowledge of that subject. How can we find all the passages in the Bible that bear on any subject? 1st. By the use of the Concordance. Look up every passage that has the word in it. Then look up every passage that has synonymous words in it. If, for example, you are studying the subject of prayer, look up every passage that has the word "pray" and its derivatives in it, and also every passage that has such words as "cry," "call," "ask," "supplication," " intercession," etc., in it. 2nd. By the use of a Bible text book. A text book arranges the passages of Scripture, not by the words used, but by the subjects treated, and there is many a verse, for example on prayer, that does not have the word "prayer" or any synonymous word in it. Incomparably the best Bible text book is Inglis' "The Bible Text Cyclopedia." 3rd. Passages not discovered by the use of either concordance or text book will come to light as we study by books, or as we read the Bible through in course, and so our treatment of topics will be ever broadening.

III. Be exact. Get the exact meaning of each passage considered. Study each passage in its connection, and find its meaning in the way suggested in the chapter on "Study of Individual Books." Topical study is frequently carried on in a very slip-shod fashion. Passages, torn from their connection, are strung or huddled together because of some superficial connection with one another, and without much regard to their real sense and teaching, and this is called "topical study." This has brought the whole method of topical study into disrepute. But is possible to be as exact and scholarly in topical study as in any other method, and when we are the results will be instructive and gratifying, and not misleading. But the results are sure to be misleading and unsatisfactory if the work is done in a careless, inexact way.

IV. Classify and write down your results. In the study of any large subject one will get together a great mass of matter. Having gotten it, it must now be gotten into shape. As you look it over carefully, you will soon see the facts that belong together. Arrange them together in a logical order. An illustrative topical study is given below.

What the Bible teaches concerning the Deity of Jesus Christ.

JESUS CHRIST: His DEITY.

Divine names.

a. Luke, 22: 70.

"The Son of God." This name is given to Christ forty times. Besides this the synonymous expression "His son," "My son," are of frequent occurrence. That
this name as used of Christ is a distinctly Divine name appears from Jno. 5: 18.

b. Jno. i: 18.

"The only begotten Son." This occurs five times. It is evident that the statement, that "Jesus Christ is the Son of God only in the same sense that all men are sons of God" is not true. Compare Mark xii: 6. Here Jesus Himself, having spoken of all the prophets as servants of God, speaks of Himself as "one," "a beloved Son."

c. Rev. i: 17.

" The first and the last. " Comp. Is. xli:4; xliv: 6. In these latter passages it is "Jehovah," "Jehovah of hosts," who is "the first and the last."

d. Rev. xxii: 12, 13, 16.

First, " the Alpha and Omega." Second, " the beginning and the ending." In Rev. i: 8, R. V. It is the Lord God who is the Alpha and Omega.

e. Acts iii: 14.

"The Holy One." In Hosea xi: 9, and many other passages, it is God who is "the Holy One."

f. Mai. iii: i; Luke ii: n; Acts ix: 17; Jno. xx: 28; Heb. i: n. " The Lord." This name or title is used of Jesus several hundred times. The word translated "Lord " is used in the New Testament in speaking of men nine times, e. g., Acts 16: 30, Eph. iv: I, Jno. xii: 21, but not at all in the way in which it used of Christ. He is spoken of as "the Lord" just as God is, cf. Acts iv: 26 with iv: 33. Note also Matt, xxii: 43-45, Phil, ii: 21, Eph. iv: 5. If any one doubts the attitude of the Apostles of Jesus toward Him as Divine, they would do well to read one after another the passages which speak of Him as Lord.

g. Acts x: 36.

"Lord of all."

h. I Cor. ii: 8.

" The Lord of Glory." In Ps. xxiv: 8-10, it is "the Lord of Hosts" who is the King of Glory.

i. Is. ix: 6.

(1) " Wonderful " (cf. Judges xiii: 18, R. V.)

(2) "Mighty God."

(3) "Father of Eternity. " See R. V. marg.

j. Heb. i: 8.

"God." In Jno. xx: 28, Thomas calls Jesus "my God," and is gently rebuked for not believing it before.

k. Matt, i: 23.

"God with us."

l. Tit. 2: 13, R. V.

"Our great God."

m. Rom. 9: 5.

"God blessed forever."

Proposition: Sixteen names clearly implying Deity are used of Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.

Divine Attributes.

a. Omnipotence.

(1) Luke 4: 39.

Jesus has power over disease, it is subject to His word.

(2) Luke;: 14-15; 8: 54-55; Jno. 5:25.

The Son of God has power over death, it is subject to His word.

(3) Matt: 8: 26-27.

Jesus has power over the winds and sea, they are subject to His word.

(4) Matt. 8: 16; Luke 4: 35, 36, 41.

Jesus, the Christ, the Son of God, has power over demons, they are subject to His word.

(5) Eph. i : 20-23.

Christ is far above all principality and power and might, and dominion and every name that is named, not only in this world, but also in that
which is to come. All things are in subjection (R. V.), under His feet. All the hierarchies of the angelic world are under Him.

(6) Heb. i: 3.

The Son of God upholds all things by the word of His power.

Proposition. Jesus Christ, the Son of God, is omnipotent.

b, Omniscience.

(1) Jno. 4: 16-19.

Jesus knows men's lives, even their secret history.

(2) Mark 2:8; Luke 5: 22; Jno. 2: 24- 25; (Acts i: 24.)

Jesus knows the secret thoughts of men. He knew all men. He knew what was in man. (cf. 2 Chron. 6:30;Jer. 17:9, 10. Here we see that God "only knoweth the hearts of the children of men.")

(3) Jno. 6: 64.

Jesus knew from the beginning that Judas would betray Him. Not only men's present thoughts but their future choices were known to Him.

(4) Jno. 1: 48.

Jesus knew what men were doing at a distance.

(5) Luke 22: 10, 12; Jno. 13: 1; Luke 5: 4-6.

Jesus knew the future regarding not only God's acts, but regarding the minute specific acts of men, and even the fishes of the sea.

NOTE Many, if not all, of these items of knowledge up to this point could possibly, if they stood alone, be accounted for by saying that the Omniscient God revealed these specific things to Jesus.

(6) Jno. 21 : 17; 16: 30; Col. 2: 3.
Jesus knew all things, in Him are hid all the treasures of wisdom and knowledge.

Proposition. Jesus Christ is omniscient.

NOTE There was, as we shall see when we study the Humanity of Christ, a voluntary veiling and abnegation of the exercise of His inherent Divine omniscience. (Mark 11: 12-14; Phil. 2: 7.)

c. Omnipresence.

(1) Matt. 18: 20.

Jesus Christ is present in every place where two or three are gathered together in His name.

(2) Matt. 28: 20.

Jesus Christ is present with every one who goes forth into any part of the world to make disciples, etc.

(3) Jno. 3: 13.

The Son of man was in heaven while He was here on earth.

NOTE This text is doubtful. (See R. V. and the Variorum Bible.}

(4) Jno. 14: 20; II. Cor. 13: 5.

Jesus Christ is in each believer.

(5) Eph. 1:23.

Jesus Christ filleth all in all.

Proposition. Jesus Christ is omnipresent.

d. Eternity.

Jno. i: i; Mic. 5: 2; Col. i: 17; Is. 9: 6; Jno. 17: 5 (Jno. 6: 62; Jno. 8: 58; I Jno. i: I, 27); Heb. 13: 8.

Proposition. The Son of God was from all eternity.

e. Immutability.

Heb. 13: 8; i: 12. Jesus Christ is unchangeable. He not only always is, but always is the same.

f. Phil. 2: 6.

Jesus Christ before His incarnation was in the form of God.

NOTE " Morphe" translated "form" means "the form by which a person or thing strikes the vision; the external appearance" (Thayer, Grk-Eng. Lexicon of the N. T.)

g. Col. 2: 9.

In Christ dwelleth all the fulness of the Godhead in a bodily way.

Proposition. Five or more distinctively divine attributes are ascribed to Jesus Christ, and all the fulness of the Godhead is said to dwell in Him.

3. Divine Offices.

a, Creation.

Heb. i: 10; Jno. 1:3; Col. i: 16.

The Son of God, the eternal Word, the Lord, is creator of all created things.

b, Preservation.

Heb. i : 3. The Son of God is the preserver of all things.

c, The forgiveness of sin.

Mark 2: 5-10; Luke 7: 48-50.

Jesus Christ had power on earth to forgive sins.

NOTE He taught that sins were sins AGAINST HIMSELF. Luke 7: 40-4.7, both Simon and the woman as sinners were debtors to Him, but in Ps. 57.- 4 sin is seen to be against God and God only.")

d, Raising of the dead.

Jno. 6: 39-44; 5: 28-29.

It is Jesus Christ who raises the dead. Ques. Did not Elijah and Elisha raise the dead? No; God raised the

dead in answer to their prayer, but Jesus Christ will raise the dead by His own word. During the days of His humiliation it was by prayer that Christ raised the dead. Jno. n: 41.

e, Transformation of bodies. Phil. 3: 21, R. V.

Jesus Christ shall fashion anew the body of our humiliation into the likeness of His own glorious body.

f, Judgment. II Tim. 4: i, R. V.

Christ Jesus shall judge the quick and the dead.

NOTE -Jesus Himself emphasized the Divine character of this office. (Jno. 5.' 22-23.}

g, The bestowal of eternal life.

Jno. 10: 28; 17, 2.

Jesus Christ is the bestower of eternal life.

Proposition. Seven distinctively Divine offices are predicated of Jesus Christ.

4. Statements which in the O. T. are made distinctly of Jehovah God taken in the N. T. to refer to Jesus Christ.

a, Ps. 102: 24-27, comp. Heb. i: 10-12.

b, Is. 40, 3-4, comp. Matt. 3: 3, Luke i: 68, 69, 76.

c, Jer. u: 20; 17, 10, comp. Rev. n: 23.

d, Is. 60: 19 (Zech. 2: 5) comp. Luke 2: 32.

e, Is. 6: i; 3: 10, comp. Jno. 12: 37-41.

f, Is. 8: 13-14, comp. i Pet. 2: 7-8.

g, Is. 8: 12-13, comp. i Pet. 3: 14-15, R. V.

h, Num. 21 : 6-7, comp. i Cor. 10, 9. (See R. V.)

i, Ps. 23: i;Is. 40: 10-11, comp. Jno. 10: 11.

j, Ez. 34: u; 12: 16, comp. Luke 19: 10.

k, Lord in the O. T. always refers to God except when the context clearly indicates otherwise: Lord in the N. T. always refers to Jesus Christ except where the context clearly indicates otherwise.

Proposition. Many statements which in the O. T. are made distinctly of Jehovah God are taken in the N. T. to refer to Jesus Christ, i. e. , in N. T. thought and doctrine Jesus Christ occupies the place that Jehovah occupies in O. T. thought and doctrine.

5. The way in which the name of God the Father and Jesus Christ the Son are coupled together.

II Cor. 13: 14.

Matt. 28: 19.

I Thess. 3: ii.

1 Cor. 12: 4-6.

Tit. 3: 4,5, comp. Tit. 2: 13.

Rom. 1 : 7. Many instances of this sort (see all the Pauline Epistles).

Jas. i: i.

Jno. 14: 23, "we," i. e. , God the Father and I.

2 Pet. i: i. (Comp. R. V.)

Col. 2:2. (See R. V.)

Jno. 17: 3.

Jno. 14: i, comp. Jer. 17: 5-7.

Rev. 7: 10.

Rev. 5: 13; comp. Jno. 5: 23.

Prop. The name of Jesus Christ is coupled with that of God the Father in numerous passages in a way in which it would be impossible to couple the name of any finite being with that of the Deity.

6. Divine Worship to be given to Jesus Christ.

a. Matt. 28: 9; Luke 24: 52; Matt. 14: 33, comp. Acts 10: 25-26; Rev. 22: 8-9; Matt. 4: 9-10.

Jesus Christ accepted without hesitation a worship which good men and angels declined with fear (horror).

Ques. Is not the verb translated worship in these passages used of reverence paid to men in high position? Yes; but not in this way by worshippers of Jehovah, as is seen by the way in which Peter and the angel drew back with horror when such worship was offered to them.

b. i Cor. i: 2; 2 Cor. 12: 8, 9; Acts 7: 59. (R. V.)

Prayer is to be made to Christ.

c, Ps. 45: 11; Jno. 5: 23; comp. Rev. 5: 8, 9, 12, 13.

It is God the Father's will that all men pay the same divine honor to the Son as to Himself.

d, Heb. i: 6; Phil, 2: 10, n. (Comp. Is. 45: 21, 23.)

The Son of God, Jesus, is to be worshiped as God by angels and men.

Proposition. Jesus Christ is a person to be worshiped by angels and men even as God the Father is worshiped.

General Proposition. By the use of numerous Divine names, by the ascription of all the distinctively divine attributes, by the predication of several divine offices, by referring statements which in the O. T. distinctly name Jehovah God as their subject to Jesus Christ in the N. T., by coupling the name of Jesus Christ with that of God the Father in a way in which it would be impossible to couple that of any finite being with that of the Deity, and by the clear teaching that Jesus Christ should be worshiped even as God the Father is worshiped in all these unmistakable ways, God in His word distinctly proclaims that Jesus Christ is a Divine Being, is God.

One suggestion remains to be made in regard to topical study. Get further topics for topical study from your book studies.

Chapter 4: Biographical Study.

A third method of study is the Biographical. This needs no definition. It consists in taking up the various persons mentioned in Scripture and studying their life, work and character. It is really a special form of Topical Study. It can be made very interesting and instructive. It is especially useful to the minister with a view to sermon building, but is profitable for all Christians. The following suggestions will help those who are not already experienced in this line of work.

1. Collect all the passages in the Bible in which the person to be studied is mentioned. This is readily done by turning in Strong's Concordance to the person's name, and you will find every passage in which he is mentioned given.

2. Analyze the character of the person. This will require a repeated reading of the passages in which he is mentioned. This should be done with pencil in hand, that any characteristic may be noted down at once.

3. Note the elements of power and success.

4. Note the elements of weakness and failure.

5. Note the difficulties overcome.

6. Note the helps to success.

7. Note the privileges abused.

8. Note the opportunities neglected.

9. Note the opportunities improved.

10. Note the mistakes made.

11. Note the perils avoided.

12. Make a sketch of the life in hand. Make it as vivid, living and realistic as possible. Try to reproduce the subject as a real, living man. Note the place and surroundings of the different events, e. g., Paul in Athens, Corinth, Philippi. Note the time relations of the different events. Very few people in reading the Acts of the Apostles, for example, take notice of the rapid passage of time, and so regard events separated by years as following one another in close sequence. In this connection note the age or approximate age of the subject at the time of the events recorded of him.

13. Summarize the lessons we should learn from the story of this person's life.

14. Note the person in hand in his relations to Jesus, e. g., as a type of Christ (Joseph, David, Solomon and others), forerunner of Christ, believer in Christ, enemy of Christ, servant of Christ, brother of Christ (James and Jude), friend, etc., etc.

It will be well to begin with some person who does not occupy too much space in the Bible, as, e. g., Enoch or Stephen. Of course many of the points mentioned above cannot be taken up with some characters.

Suggestive books in character studies are Stalker's Lives of Christ and Paul, and Stalker's "Imago Christi"; Rev. F. B. Meyer's "Elijah," and also other O. T. characters; Mr. Moody's "Bible Characters."

Chapter 5: Study Of Types.

A fourth method of study is the Study of Types. We have illustrations of this in the Bible itself, as for example in the Epistle to the Hebrews. It is both an interesting and instructive method of study. It shows us the most precious truths buried away in what once seemed to us a very dry and meaningless portion of the Bible. It need scarcely be said that this method of study is greatly abused and overdone in some quarters. But that is no reason why we should neglect it altogether, especially when we remember that not only Paul but Jesus were fond of this method of study. The following may serve as principles to govern us in this method of study:

i . Be sure you have Bible warrant for your supposed type. If one gives free rein to his fancy in this matter, he can imagine types everywhere, even in places that neither the human or divine author of the book had any intention of a typical sense. Never say this is a type unless you can point to some clear passage of Scripture where the truth said to be typified is definitely taught.

2. Begin with the more simple and evident types, e.g., the Passover (comp. Ex. 12 with I Cor. 5: 7 etc.), the High Priest, the Tabernacle.

3. Be on your guard against the fanciful and overstrained. Fancy is almost sure to run away with any man who is blessed with any imagination and quickness of typical discernment, unless he holds it in check. Our typical sensitiveness and sensibleness will become both quickened and chastened by careful and circumspect exercise.

4. In studying any passage of possible typical suggestion, look up all the Scripture references. The best collection of references is that given in
"The Treasury of Scripture Knowledge."

5. Study carefully the meaning of the names of persons and places mentioned. Bible names often have a very deep and far reaching suggestiveness. Thus, for example, Hebron, which means "joining together," "union" or "fellowship," is deeply significant when taken in connection with its history, as are all the names of the Cities of Refuge, and indeed very many Scripture names. Was it accidential that Bethlehem, the name of the place where the Bread of Life was born, means "House of bread"?

C. H. M.'s notes on Genesis, Exodus, Leviticus, Numbers and Deuteronomy are suggestive to one who has had little experience in the study of types.

Chapter 6: The Study Of The Books Of The Bible In The Order Given In The Bible And In Their Chronological Order.

A fifth method of Bible study is the old-fashioned method of the study of the Bible in course, beginning at Genesis and going right on until Revelation is finished. This method of study is ridiculed a good deal in these days, but it has some advantages which no other method of study possesses. It is sometimes said, you might as well begin at the top shelf of your library and read right through, as to begin at the beginning of this library of sixty-six books and read right through. To this it is a sufficient answer, If you had a library that it was important to master as a whole, that you might understand the separate books in it, and that was as well arranged as the Bible is, then this method of going through your library would be excellent. The advantages of studying in the Bible in course are: First, It is the only method by which you will get an idea of the Book as a whole. The more we know of the Bible as a whole, the better prepared we are for the understanding of any individual portion of it. Second, It is the only method by which you are likely to cover the whole Book, and so take in the entire scope of God's revelation. It will be many a long year before any man covers the whole Bible by Book studies, or even by Topical studies. Every part of God's word is precious, and there are gems of truth hidden away in most unexpected places, e. g., I Chron, iv: 10, we hit upon these priceless gems by studying the Bible in course. Third, It is the best method to enable one to get hold of the unity of the Bible and its organic character. Fourth, It is a great corrective to one-sidedness and crankiness. The Bible is a many sided book, it is Calvinistic and Arminian, it is Trinitarian and Unitarian, it clearly teaches the Deity of Christ and insists on His real Humanity, it exalts faith and demands works, it urges to victory through conflict and asserts most vigorously that victory is won by faith, etc., etc. If we become too much taken up with any one line of truth in our Book or Topical studies, and we are more than likely to, the daily study of the Bible in course will soon bring us to some contrasted line of truth, and bring us back to our proper balance. Some people go insane through becoming too much occupied with a single line of truth. The thoughtful study of the whole Bible is a great corrective to this tendency. It would be well to have three methods of study in progress at the same time: first, the study of some book; second, the study of topics (perhaps topics suggested by the book studies); third, the study of the Bible in course. Every other method of study should be supplemented by studying the Bible in course. Some years ago I determined to read the A. V. through every year, the R. V. through every year, and the N. T. in Greek through every year. It has proved exceedingly profitable, and I would not willingly give it up.

A sixth method of study is closely related to the fifth method and has advantages of its own that will appear as soon as the method is described. It is studying the various portions of the Bible in their Chronological Order. In this way the Psalms are read in their historical settings, as are prophecies, epistles, etc. The whole Bible has been excellently arranged for Chronological study in Miss Petrie's Clews to Holy Writ. (American Tract Society.) The course as outlined by Miss Petrie covers three years, and there are questions given for study and examination.

Chapter 7: The Study Of The Bible For Practical Usefulness In Dealing With Men.

The seventh and last method of study is the Study of the Bible for Practical Usefulness in Dealing with Men.

To study the Bible in this way, make as complete a classification as possible of all the classes of men that one will meet. Write the names of
the various classes at the head of separate sheets of paper or cards. Then begin the Bible and read it through slowly, and when you come to a passage that seems likely to prove useful in deal ing with any class write it down upon its appropriate sheet. Go through the Bible in this way. It would be well to have a special Bible for this purpose, and have different colored inks, or different letters or symbols, to represent the different classes, and underscore the texts with the proper colored ink, or mark it with the appropriate symbol. The results of the labors of others in this line can be found in a number of books, such as Munhall's Furnishing for Workers, Alexander Paterson's Bible Manual for Christian Workers, Drury's Hand-Book for Workers, and the Author's
Vest Pocket Companion for Christian Workers and his book "How to Bring Men to Christ." But the best book is the one you get up yourself. The books mentioned will give you suggestions how to do it. As a suggestion for beginning in the work we give a list of classes of men, to which you can add for yourself.

The careless and indifferent.

Those who wish to be saved but do not know how.

Those who know how to be saved but have difficulties

"I am too great a sinner."
"My heart is too hard."
"I must become better before I become a Christian."
"I am afraid I can't hold out."
"I am too weak."
"I have tried before and failed."
"I can not give up my evil ways."
"I will be persecuted if I become a Christian."
"It will hurt my business."
"There is too much to give up."
"The Christian life is too hard."
"I am afraid of ridicule."
"I will lose my friends."
"I have no feeling."
"I have been seeking Christ, but can not find Him."
"I have sinned away the day of grace."
"God won't receive me."
"I have committed the unpardonable sin."
"It is too late."
"Christians are so inconsistent."
"God seems to me unjust and cruel."
"There are so many things in the Bible which I can't understand."
"There is some one I can't forgive."

Those who are cherishing false hopes.

The Hope of being saved by a righteous life.
The Hope that "God is too good to damn anyone."
The Hope of being saved by "trying to be a Christian."
The Hope of being saved, because "I feel saved," or "I feel I am going to heaven."
The Hope of being saved by a profession of religion, or church membership, or a faith, that does not save from sin.

Those who lack assurance.

Backsliders.

Sceptics.

Infidels.

Those who wish to put off the decision.

Roman Catholics.

Jews.

Spiritualists.

Christian Scientists.

Secret Disciples.

The Sorrowing.

The Persecuted.

The Discouraged.

The Despondent.

The Morbid.

Worldly Christians.

The Stingy.

The results of this work will be of incalculable value. In the first place, you will get a new view of how perfectly the Bible is adapted to every
man's need. In the second place, familiar passages of the Bible will get a new meaning as you see their relation to the needs of men. The Bible will become a very living book. In the third place, in seeking food for others you will be fed yourself. And in the fourth place, you will get a vast amount of material to use in sermons, Bible-readings, prayer meeting talks and personal work. You will acquire a rare working

knowledge of the Bible.

PART II: FUNDAMENTAL CONDITIONS OF PROFITABLE BIBLE STUDY.

Chapter 1: The Fundamental Conditions Of The Most Profitable Bible Study.

We have considered seven profitable methods of Bible study. There is something, however, in Bible study more important than the best methods, that is, The Fundamental Conditions of Profitable Study. The one who meets these conditions will get more out of the Bible, while pursuing the poorest method, than the one who does not meet them will, while pursuing the best method. Many a one who is eagerly asking, "What method shall I pursue in my Bible study?" needs something that goes far deeper than a new and better method.

i. The first of the fundamental conditions of the most profitable Bible study is the student must be born again. The Bible is a spiritual book, it
"combines spiritual things with spiritual words" (I Cor. ii: 13, R. V. Am. Ap.), and only a spiritual man can understand its deepest and most characteristic and most precious teachings." The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (I Cor. ii: 14, R. V.) Spiritual discernment can be obtained in but one way, by being born again. "Except a man be born anew he cannot see the kingdom of God." (John iii: 3, R. V.) No mere knowledge of the human languages in which the Bible was written, however extensive and accurate it may be, will qualify one to understand and appreciate the Bible. One must understand the divine language in which it was written as well, the language of the Holy Spirit. A person who understands the language of the Holy Spirit, but who does not understand a word of Greek or Hebrew or Aramiac, will get more out of the Bible, than one, who knows all about Greek and Hebrew and cognate languages, but is not born again, and, consequently, does not understand the language of the Holy Spirit. It is a well demonstrated fact that many plain men and women who are entirely innocent of any knowledge of the original tongues in which the Bible was written, have a knowledge of the real contents of the Bible, its actual teaching, in its depth and fulness and beauty, that surpasses that of many learned professors in theological faculties. One of the greatest follies of the day, is to set unregenerate men to teaching the Bible, because of their rare knowledge of the human forms of speech in which the book was written. It would be as reasonable to set a man to teach art because he had an accurate technical knowledge of paints. It requires aesthetic sense to make a man a competent teacher of art. It requires spiritual sense to make a man a competent teacher of the Bible. The man who had aesthetic discernment, but little or no technical knowledge of paint, would be a far more competent critic of works of art, than a man, who had a great technical knowledge of paint, but no aesthetic discernment; and so the man who has no technical knowledge of Greek and Hebrew, but who has spiritual discernment, is a far more competent critic of the Bible than the one who has a rare technical knowledge of Greek and Hebrew, but no spiritual discernment. It is exceedingly unfortunate that, in some quarters, more emphasis is laid upon a knowledge of Greek and Hebrew, in training for the ministry, than is laid upon spiritual life and its consequent spiritual discernment. Unregenerate men should not be forbidden to study the Bible; for the Word of God is the instrument the Holy Spirit uses in the New Birth (I Pet. i: 23; James i: 18): but it should be distinctly understood, that, while there are teachings in the Bible that the natural man can understand, and beauties which he can see, its most distinctive and characteristic teachings are beyond his grasp, and its highest beauties belong to a world in which he has no vision. The first fundamental condition of the most profitable Bible study, is, then, "Ye must be born again." You cannot study the Bible to the greatest profit if you have not been born again. Its best treasures are sealed to you.

2. The second condition of the most profitable study is a love for the Bible. A man who eats with an appetite, will get far more good out of his meal than a man who eats from a sense of duty. It is well when a student of the Bible can say with Job, "I have treasured up the words of his mouth more than my necessary food," (Job, 23: 12 R. V.) or with Jeremiah, "Thy words were found and I did eat them; and thy words were unto me a joy and the rejoicing of mine heart; for I am called by thy name, O, Lord God of hosts." (Jer., 15: 16, R.V.) Many come to the table God has spread in His word with no appetite for spiritual food, and go mincing here and there and grumbling about everything. Spiritual indigestion lies at the bottom of much modern criticism of the Bible. But how can one get a love for the Bible? First of all by being born again. Where there is life there is likely to be appetite. A dead man never hungers. This brings us back to the first condition. But going beyond this, the more there is of vitality the more there is of hunger. Abounding life means abounding hunger for the Word. Study of the Word stimulates love for the Word. The author can well remember the time when he had more appetite for books about the Bible than he had for the Bible itself, but with increasing study there has come increasing love for the Book. Bearing in mind who the author of the Book is, what its purpose is, what its power is, what the riches of its contents are, will go far toward stimulating a love and appetite for the Book.

3. The third condition is a willingness to do hard work. Solomon has given a graphic picture of the Bible student who gets the most profit out of his study, "My son, if thou wilt receive my words, and lay up my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures; THEN shalt thou understand the fear of the Lord and find the knowledge of God." (Prov. ii: 1-5, R. V.) Now, seeking for silver and searching for hid treasures, means hard work, and the one who wishes to get not only the silver but the gold as well out of the Bible, and find its "hid treasures, " must make up his mind to dig. It is not glancing at the word, or reading the word, but studying the word, meditating upon the word, pondering the word, that brings the richest yields. The reason why many get so little out of their Bible reading is simply because they are not willing to think. Intellectual laziness lies at the bottom of a large per cent, of fruitless Bible reading. People are constantly crying for new methods of Bible study, but what
many of them wish is simply some method of Bible study by which they can get all the good out of the Bible without work. If some one could tell lazy Christians some method of Bible study whereby they could put the sleepiest ten minutes of the day, just before they go to bed, into Bible study, and get the profit out of it that God intends His children shall get out of the study of His Word, that would be just what they desire. But it can't be done. Men must be willing to work and work hard, if they wish to dig out the treasures of infinite wisdom and knowledge and blessing which He has stored up in His Word. A business friend once asked me in a hurried call to tell him "in a word" how to study his Bible. I replied, " Think." The Psalmist pronounces that man "blessed " who " meditates in the law of the Lord, day and night" (Ps. i: 2.) The Lord commanded Joshua to " meditate therein day and night," and assured him that as a result of this meditation" then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh, i: 8.) Of Mary, the mother of Jesus, we read, "Mary kept all these sayings, pondering them in her heart." (Luke ii: 19, R. V.) In this way alone can one study the Bible to the greatest profit. One pound of beef well chewed and digested and assimilated, will give more strength than tons of beef merely glanced at; and one verse of scripture chewed and digested and assimilated, will give more strength than whole chapters simply skimmed. Weigh every word you read in the Bible. Look at it. Turn it over and over. The most familiar passages get a new meaning in this way. Spend fifteen minutes on each word in Ps. xxiii: I, or Phil, iv: 19, and see if it is not so.

4. The fourth condition is a will wholly surrendered to God. Jesus said, "If any man willeth to do his will he shall know of the teaching." (Jno. vii: 17, R. V.) A surrendered will gives that clearness of spiritual vision which is necessary to understand God's book. Many of the difficulties and obscurities of the Bible rise wholly from the fact that the will of the student is not surrendered to the will of the author of the book. It is remarkable how clear and simple and beautiful passages, that once puzzled us, become when we are

brought to that place where we say to God, " I surrender my will unconditionally to
Thine. I have no will but Thine. Teach me Thy will." A surrendered will will do more to make the Bible an open book than a university education. It is simply impossible to get the largest profit out of your Bible study until you do surrender your will to God. You must be very definite about this. There are many who say, "Oh, yes, my will, I think, is surrendered to God," and yet it is not. They have never gone alone with God and said intelligently and definitely to him, "O God, I here and now give myself up to Thee, for Thee to command me, and lead me, and shape me, and send me, and do with me, absolutely as Thou wilt." Such an act is a wonderful key to unlock the treasure house of God's Word. The Bible becomes a new book when a man does that. Doing that wrought a complete transformation in the author's theology and life and ministry.

5. The fifth condition is very closely related to the fourth. The student of the Bible who would get the greatest profit out of his studies must be
obedient to its teachings as soon as he sees them. It was good advice James gave to early Christians, and to us, "Be ye doers of the word, and not hearers only, deceiving your ownselves. " There are a good many, who consider themselves Bible students, who are deceiving themselves in this way to-day. They see what the Bible teaches, but they do not do it, and they soon lose their power to see it. Truth obeyed leads to more truth. Truth disobeyed destroys the capacity for discovering truth. There must be not only a general surrender of the will, but specific practical obedience to each new word of God discovered. There is no place where the law, "unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath," is more joyously certain on the one hand and more sternly inexorable on the other, than in the matter of using or refusing the truth revealed in the Bible. Use, and you get more; refuse, and you lose all. Do not study the Bible for the mere gratification of intellectual curiosity, but to find out how to live and to please God. Whatever duty you find commanded in the Bible, do it at once. Whatever good you see in any Bible character, imitate it immediately. Whatever mistake you note in the actions of Bible men and women, scrutinize your own life to see if you are making the same mistake, and if you find you are, correct it forthwith. James compares the Bible to a looking glass. (Jas. i: 23, 24). The chief good of a looking glass, is to show you if there is anything out of fix about you, and, if you find there is, you can set it right. Use the Bible in that way. Obeying the truth you already see, will solve the enigmas in the verses you do not as yet understand. Disobeying the truth you see, darkens the whole world of truth. This is the secret of much of the scepticism and error of the day. Men saw the truth, but did not do it, now it is gone. I knew a bright and promising young minister. He made rapid advancement in the truth. He took very advanced ground upon one point especially, and the storm came. One day he said to his wife, "It is very nice to believe this, but we need not speak so much about it." They began, or he, at least, to hide their testimony. The wife died and he drifted. The Bible became to him a sealed book. Faith reeled. He publicly renounced his faith in some of the fundamental truths of the Bible. He seemed to lose his grip even on the doctrine of immortality. What was the cause of it all? Truth not lived and stood for, flees. That man is much admired and applauded by some to-day, but daylight has given place to darkness in his soul.

6. The sixth condition is a child-like mind. God reveals His deepest truths to babes. No age needs more than our own to lay to heart the words of Jesus, "I thank thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and has revealed them unto babes. " (Matt, xi: 5.) Wherein must we be babes if God is to reveal His truth unto us, and we are to understand His Word? A child is not full of its own wisdom. It recognizes its ignorance and is ready to be taught. It does not oppose its own notions and ideas to those of its teachers. It is in that spirit we should come to the Bible, if we are to get the most profit out of our study. Do not come to the Bible full of your own ideas, and seeking from it a confirmation of them. Come rather to find out what are God's ideas as He has revealed them there. Come not to find a confirmation of your own opinion, but to be taught what God may be pleased to teach. If a man comes to the Bible just to find his notions taught there, he will find them; but if he comes, recognizing his

own ignorance, just as a little child, to be taught, he will find something infinitely better than his own notions, even the mind of God. We see why it is that many persons cannot see things which are plainly taught in the Bible. The doctrine taught is not their notion, of which they are so full that there is no room left for that which the Bible actually teaches. We have an illustration of this in the apostles themselves at one stage in their training. In Mark ix: 31 we read "he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that he is killed, he shall rise the third day." Now, that is as plain and definite as language can make it, but it was utterly contrary to the notions of the apostles as to what was to happen to the Christ. So we read in the next verse "they understood not that saying." Is not that wonderful? But is it any more wonderful than our own inability to comprehend plain statements in the Bible when they run counter to our preconceived notions? What trouble many Christians find with portions of the Sermon on the Mount, that would be plain enough, if we just came to Christ like a child to be taught what to believe and do, rather rather than coming as full grown men, who already know it all, and who must find some interpretations of Christ's words that will fit into our mature and infallible philosophy. Many a man is so full of an unbiblical theology he has been taught, that it takes him a lifetime to get rid of it, and understand the clear teaching of the Bible. "Oh, what can this verse mean?" many a bewildered man cries. Why, it means what it plainly says; but what you are after is not the meaning God has manifestly put into it, but the meaning you can by some ingenious trick of exegesis twist out of it, and make it fit into your scheme. Don't come to the Bible to find out what you can make it mean, but to find out what God intended it to mean. Men often miss the real truth of a verse by saying, "But that can be interpreted this way." Oh, yes, so it can, but is that the way God intended it to be interpreted? We all need to pray often, if we would get the most profit out of our Bible study, "Oh, God, make me a little child. Empty me of my own notions. Teach me thine own mind. Make me ready like a little child to receive all that thou hast to say, no matter how contrary it is to what I have thought hitherto." How the Bible opens up to one who approaches it in that way! How it closes up to the wise fool, who thinks he knows everything, and imagines he can give points to Peter and Paul, and even to Jesus Christ and to God Himself! Some one has well said the best method of Bible study is "the baby method." I was once talking with a ministerial friend about what seemed to be the clear teaching of a certain passage. " Yes, " he replied, " but that doesn't agree with my philosophy. " Alas! But this man was sincere, yet he did not have the child-like spirit, which is an essential condition of the most profitable Bible study. But there are many who approach the Bible in the same way. It is a great point gained in Bible study when we are brought to realize that an infinite God knows more than we, that indeed our highest wisdom is less than the knowledge of the most ignorant babe compared with His, and when we come to Him as babes, just to be taught by Him, and not to argue with Him. But we so easily and so constantly forget this, that every time we open our Bibles we would do well to get down humbly before God and say, "Father, I am but a child, teach me."

This leads to the seventh condition.

7. The seventh condition of studying the Bible to the greatest profit is, that we study it as the word of God. The Apostle Paul, in writing to the Church of the Thessalonians, thanked God without ceasing that when they received the word of God they "accepted it not as the word of men, but as it is in truth the word of God." (IThess. ii: 13, R. V.) Well might he thank God for that, and well may we thank God when we get to the place where we receive the word of God as the word of God. Not that the one who does not believe the Bible is the word of God should be discouraged from studying it. Indeed, one of the best things that one who does not believe that the Bible is the word of God can do, if he is honest, is to study it. The author of this book once doubted utterly that the Bible was the word of God, and the firm confidence that he has to-day that the Bible is the Word of God, has come more from the study of the book itself than from anything else. Those who doubt it are more usually those who study about the book, than those who dig into the actual teachings of the book itself. But while the best book of Christian evidences is the Bible, and while the most utter sceptic should be encouraged to study it, we will not get the largest measure of profit out of that study until we reach the point where we become convinced that the Bible is God's Word, and when we

study it as such. There is a great difference between believing theoretically that the Bible is God's Word and studying it as God's Word. Thousands would tell you that they believed the Bible is God's Word, who do not study it as God's Word. Studying the Bible as the Word of God involves four things,

(i) First, it involves the unquestioning acceptance of its teachings when definitely ascertained, even when they may appear unreasonable or impossible. Reason demands that we submit our judgment and reasonings to the statements of infinite wisdom. There is nothing more irrational than rationalism, which makes the finite wisdom the test of infinite wisdom, and submits the teachings of God's omniscience to the approval of man's judgment. It is the sublimest and absurdest conceit that says, "This cannot be true, though God says it, for it does not approve itself to my reason." " Nay, but, O man, who art thou that repliest against God? " (Rom. ix: 20.) Real human wisdom, when it finds infinite wisdom, bows before it and says, "Speak what thou wilt and I will believe." When we have once became convinced that the Bible is God's Word, its teachings must be the end of all controversy and discussion. A "thus saith the Lord" will settle every question. Yet there are many who profess to believe that the Bible is the Word of God, and if you show them what the Bible clearly teaches on some disputed point, they will shake their heads and say, "Yes, but I think so and so," or "Doctor, or Prof, this, or our church don't teach that way." There is little profit in that sort of Bible study.

(2) Studying the Bible as the word of God involves, in the second place, absolute reliance upon all its promises in all their length and breadth. The man who studies the Bible as the word of God, will not discount any one of its promises one iota. The one who studies the Bible as the word of God will say, "God who cannot lie has promised," and will not try to make God a liar by trying to make one of his promises mean less than it says. The one who studies the Bible as the word of God, will be on the lookout for promises, and as soon as he finds one he will seek to ascertain just what it means, and, as soon as he discovers, he will step right out upon that promise, and risk everything upon its full import. That is one of the secrets of profitable Bible study. Be hunting for promises and appropriate them as fast as you find them this is done by meeting the conditions and risking all upon them. That is the way to make your own all the fulness of blessing God has for you. This is the key to all the treasures of God's grace. Happy is the man who has so learned to study the Bible as God's word, that he is ready to claim for himself every new promise as it appears, and to risk everything upon it.

(3) Studying the Bible as the Word of God involves, in the third place, obedience prompt, exact obedience, without asking any questions to its every precept. Obedience may seem hard, it may seem impossible, but God has bidden it and I have nothing to do but to obey, and leave the results with God. If you would get the very most profit out of your Bible study resolve that from this time you will claim every clear promise and obey every plain command, and that as to the promises and commands whose import is not yet clear you will try to get their meaning made clear.

(4) Studying the Bible as the word of God involves, in the fourth place, studying it as in God's presence. When you read a verse of scripture hear the voice of the living God speaking directly to you in these written words. There is new power and attractiveness in the Bible when you have learned to hear a living, present person, God, our Father, Himself talking directly to you in these words. One of the most fascinating and inspiring statements in the Bible is "Enoch walked with God." (Gen. v: 24.) We can have God's glorious companionship any moment we please, by simply opening His Word and letting the living and ever present God speak to us through it. With what holy awe and strange and unutterable joy one studies the Bible if he studies it in this way! It is heaven come down to earth.

8. The eighth and last condition of the most profitable Bible study is Prayerfulness. The Psalmist prayed "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. cxix: 1 8.) Every one who desires to get the greatest profit out of his Bible study, needs to offer that or a similar prayer every time he

undertakes the study of the word. Few keys open so many caskets that contain hidden treasure as prayer. Few clews unravel so many difficulties. Few microscopes will disclose so many beauties hidden from the eye of the ordinary observer. What new light often shines from an old familiar text as you bend over it in prayer! I believe in studying the Bible a good deal on your knees. When one reads an entire book through upon his knees and this is easily done that book has a new meaning and becomes a new book. One ought never to open the Bible to read it without at least lifting the heart to God in silent prayer that He will interpret it, illumine its pages by the light of His Spirit. It is a rare privilege to study any book under the immediate guidance and instruction of its author, and this is the privilege of us all in studying the Bible. When one comes to a passage that is difficult to understand or difficult to interpret, instead of giving it up, or rushing to some learned friend, or to some commentary, he should lay that passage before God, and ask Him to explain it to him, pleading God's promise, "if any of you lack wisdom, let him ask of GOD, that giveth to all men liberally, and upraideth not, and it shall be given him. But let him ask in faith, nothing doubting." (Jas. i: 5, 6, R. V.) It is simply wonderful how the seemingly most difficult passages become plain by this treatment. Harry Morehouse, one of the most remarkable Bible scholars among unlearned men, used to say, that whenever he came to a passage in the Bible which he could not understand, he would search through the Bible for some other passage that threw light upon it, and lay it before God in prayer, and that he had never found a passage that did not yield to this treatment. The author of this book has had a quite similar experience. Some years ago I was making with a friend a tour afoot of the Franconian Switzerland, and visiting some of the more famous zoolithic caves. One day the country letter-carrier stopped us, and asked if we would not like to see a cave of rare beauty and interest, away from the beaten tracks of travel. Of course, we said, yes. He led us through the woods and underbrush to the mouth of the cave, and we entered. All was dark and uncanny. He expatiated greatly on the beauty of the cave, telling us of altars and fantastic formations, but we could see absolutely nothing. Now and then he uttered a note to warn us to have a care, as near our feet lay a gulf the bottom of which had never been discovered. We began to have a fear that we might be the first discoverers of the bottom. There was nothing pleasant about the whole affair. But as soon as a magnesian taper was lighted, all became different. There were the stalagmites rising from the floor to meet the stalactites as they came down from the ceiling. There was the great altar of nature, that peasant fancy ascribed to the skill of ancient worshipers, there were the beautiful and fantastic formations on every hand, and all glistening in fairy-like beauty in the brilliant light. So I have often thought it was with many a passage of Scripture. Others tell you of its beauty, but you cannot see it. It looks dark and intricate and forbidding and dangerous, but when God's own light is kindled there by prayer, how different all becomes in an instant. You see a beauty that language cannot express, and that those alone can appreciate who have stood there in the same light. He who would understand and love his Bible must be much in prayer. Prayer will do more than a college education to make the Bible an open and a glorious book. Perhaps the best lesson I learned in a German university, where I had the privilege of receiving the instruction of one of the most noted and most gifted Bible teachers of any age, was that which came through the statement of the famulus of this professor, that Professor Delitzsch worked out much of his teaching upon his knees.

Chapter 2: Final Suggestions.

There are some suggestions that remain to be given before we close this book.

i. Study the Bible daily. Regularity counts for more in Bible study than most people fancy. The spasmodic student, who at certain seasons gives a great deal of time to the study of the Word, and at other seasons quite neglects it, even for days at a time, does not achieve the results that he does who plods on regularly day by day. The Bereans were wise as well as "noble" in that they "searched the scriptures daily." (Acts, xvii: n; see also R. V.) A man who is well known among the Christian college students of America, once remarked at a student convention, that he had been at many conventions and had received great blessings from them, but the greatest blessing he had ever received was from a convention where there were only four persons gathered together. The blessing had come to him in this way. These four had covenanted together to spend a certain portion of every day in Bible study. Since that day much of his time had been spent on the cars or in hotels and at conventions, but he had tried to keep that covenant, and the greatest blessing that had come to him in his Christian life had come through this daily study of the Word. No one who has not tried it realizes how much can be accomplished by setting apart a fixed portion of each day, (it may not be more than fifteen or thirty minutes, but it surely should be an hour) for Bible study, and keeping it sacredly for that
purpose under all circumstances. Many will say I cannot spare the time. It will be time saved. Lord Cairnes, one of the busiest as well as most eminent men of his day, before his death testified, that the first two hours of every day were given to the study of the Bible and prayer, and he attributed the great achievements of his life to that fact. It will not do to study the Bible only when we feel like it. It will not do to study the Bible only when we have leisure. We must have fixed principles and habits in this matter, if we are to study the Bible to the greatest profit. Nothing that we do will be more important than our Bible study, and it cannot give way to other less important things. What regularity in eating is to physical life, regularity in Bible study is to spiritual life. Fix upon some time, even if it is no more than fifteen minutes to start with, and hold to it until you are ready to set a longer
period.

2. Select for your Bible study the best portion of the day that you can give to it. Do not put your Bible study off until nearly bed-time, when the mind is drowsy. It is well to take a parting verse for the day when one retires for the night, but this is not the time for study. No study demands all that there is in a man as Bible study does. Do not take the time immediately after a heavy meal. The mind is more or less torpid after a heavy meal, and it is unwise to put it on the stretch then. It is almost the unanimous opinion of those who have given this subject careful attention, that the early hours of the day are the best for Bible study, if they can be secured free from interruption. It is well, wherever possible, to lock yourself in and lock the world out, when you are about to give yourself up to the study of the Bible.

3. In all your Bible study look for Christ in the passage under examination. We read of Jesus that "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning HIMSELF." (Luke xxiv: 27.) Jesus Christ is the subject of the whole Bible and the subject pervades the book. Some of the seemingly driest portions of the Bible became instinct with a new life when we learn to see Christ in them. I remember in my early reading of the Bible what a stupid book Leviticus seemed, but it all became different when I learned to see Jesus in the various offerings and sacrifices, in the high-priest and his garments, in the tabernacle and its furniture, indeed everywhere. Look for Christ in every verse you study, and even the genealogies and catalogues of the names of towns will begin to have beauty and power.

4. Memorize Scripture. The Psalmist said, "Thy word have I laid up in mine heart, that I might not sin

against thee. " (Ps. cxix: 11, R.V.) There is nothing better to keep one from sinning than this. By the word of God laid up in His heart Jesus overcame the tempter. (Matt. iv: 4, 7, 10.) But the word of God laid up in the heart is good for other purposes than victory over sin. It is good to meet and expose error; it is good to enable one "to speak a word in season to him that is weary," (Is. 1:4.) It is good for manifold uses, even "that the man of God may be complete, furnished completely unto every
good work." (II Tim. iii: 17, R. V.) Memorize scripture by chapter and verse. It is quite as easy as merely memorizing the words, and it is immeasurably more useful for practical purposes. Memorize the scripture in systematic form. Do not have a chaotic heap of texts in the mind, but pigeon-hole under appropriate titles the scripture you store in memory. Then you can bring it out when you need it, without racking your brains. There are many men who can stand up without a moment's warning, and talk coherently and cogently and scripturally, on any vital theme; because they have a vast fund of wisdom in the form of scripture texts stored away in their mind in systematic form.

5. Finally, utilize spare moments in the study of the Bible. In most men's lives there is a vast amount of wasted time. Time spent in traveling on the street cars and railroads; time spent in waiting for persons with whom they have engagements; time spent in waiting for meals, etc., etc. Most of this can be utilized in Bible study, if one carries with him a pocket Bible or pocket Testament. Or one can utilize it in meditation upon texts stored away in memory. Many of the author's sermons and addresses are worked out in that way. It is said that Henry Ward Beecher read one of the larger histories of England through while waiting day after day for his meals to be brought on to the table. How many books of the Bible could be studied in the same time? A friend once told me that the man who had, in some respects, the most extraordinary knowledge of the Bible of any man he knew, was a junk dealer in a Canadian city. This man had a Bible open on his shelves and in intervals of business he was pondering the Book of God. The book became very black by handling in such surroundings, but I have little doubt his soul became correspondingly white. There is no economy that pays as does economy of time, but there is no way of economizing time so thriftily as putting the moments that are going to waste into the study of or meditation upon the word of God.

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7. DIFFICULTIES IN THE BIBLE

Alleged Errors and Contradictions

By

R. A. TORREY

INTRODUCTION

This book does not attempt to take up in detail every conceivable difficulty that could be found in the Bible. It would take many volumes to do that. I have simply taken up those objections of which the modern infidel makes the most, and which are most puzzling to many Christians. In going around the world, I have given people an opportunity to ask questions concerning matters that puzzle them. Pretty much everywhere I go, the questions are largely the same; and in this book I have taken up the questions which have been most frequently put to me, or which present apparently the greatest difficulties.

In regard to the questions which I have not touched upon, one can easily see that if so many difficulties are answered which they had supposed were unanswerable, the overwhelming probability is that all the other difficulties could be answered also if there were time and space to take them up.

Chapter 1: A General Statement Of The Case

Every careful student and every thoughtful reader of the Bible finds that the words of the Apostle Peter concerning the Scriptures, that there are some things in them hard to be understood, “which they that are unlearned and unstable wrest . . . unto their own destruction” (2 Peter 3:16), are abundantly true. Who of us has not found things in the Bible that have puzzled us, yes, that in our early Christian experience have led us to question whether the Bible was, after all, the Word of God? We find some things in the Bible which it seems impossible to reconcile with other things in the Bible. We find some things which seem incompatible with the thought that the whole Bible is of divine origin and absolutely inerrant.

It is not wise to attempt to conceal the fact that these difficulties exist. It is the part of wisdom, as well as of honesty, to frankly face them and consider them.

What shall we say concerning these difficulties that every thoughtful student will sooner or later encounter?

The first thing we have to say about these difficulties in the Bible is that from the very nature of the case *difficulties are to be expected.*

Some people are surprised and staggered because there are difficulties in the Bible. For my part, I would be more surprised and staggered if there were not. What is the Bible? It is a revelation of the mind and will and character and being of an infinitely great, perfectly wise and absolutely holy God. God Himself is the Author of this revelation. But to whom is the revelation made? To men, to finite beings who are imperfect in intellectual development and consequently in knowledge, and who are also imperfect in character and consequently in spiritual discernment. The wisest man measured on the scale of eternity is only a babe, and the holiest man compared with God is only an infant in moral development. There must, then, from the very necessities of the case, be difficulties in such a revelation from such a source made to such persons. When the finite try to understand the infinite, there is bound to be difficulty. When the ignorant contemplate the utterances of one perfect in knowledge, there must be many things hard to be understood, and some things which to their immature and inaccurate minds appear absurd. When beings whose moral judgments as to the hatefulness of sin and as to the awfulness of the penalty that it demands, listen to the demands of an absolutely holy Being, they are bound to be staggered at some of His demands; and when they consider His dealings, they are bound to be staggered at some of His dealings. These dealings will appear too severe, too stern, too harsh.

It is plain that there must be difficulties for us in such a revelation as the Bible has proved to be. If someone should hand me a book that was as simple to me as the multiplication table, and say, “This is the Word of God; in it He has revealed His whole will and wisdom,” I should shake my head and say, “I cannot believe it; that is too easy to be a perfect revelation of infinite wisdom.” There must be in any complete revelation of God’s mind and will and character and being, things hard for the beginner to understand; and the wisest and best of us are but beginners.

The second thing to be said about these difficulties is that *a difficulty in a doctrine, or a grave objection to a doctrine, does not in any way prove the doctrine to be untrue*.

Many people think that it does. If they come across some difficulty in the way of believing in the divine origin and absolute inerrancy and infallibility of the Bible, they at once conclude that the doctrine is exploded. That is very illogical. They should stop a moment and think, and learn to be reasonable and fair.

There is scarcely a doctrine in science generally believed today, that has not had some great difficulty in the way of its acceptance.

When the Copernican theory, now so universally accepted, was first proclaimed, it encountered a very grave

difficulty. If this theory were true, the planet Venus should have phases as the moon has, but no phases could be discovered by the best glass then in existence. But the positive argument for the theory was so strong that it was accepted in spite of this apparently unanswerable objection. When a more powerful glass was made, it was found that Venus had phases after all. The whole difficulty arose, as most all of those in the Bible arise, from man's ignorance of some of the facts in the case.

The nebular hypothesis is commonly accepted in the scientific world today. But when this theory was first announced, and for a long time afterward, the movements of the planet Uranus could not be reconciled with the theory. Uranus seemed to move in just the opposite direction from that in which it was thought it ought to move in accordance with the demands of the theory. But the positive arguments for the theory were so strong that it was accepted in spite of the inexplicable movements of Uranus.

If we apply to Bible study the common sense logic recognized in every department of science (with the exception of Biblical criticism, if that be a science), then we must demand that if the positive proof of a theory is conclusive, it must be believed by rational men in spite of any number of difficulties in minor details. He is a shallow thinker who gives up a well-attested truth because there are some apparent facts which he cannot reconcile with that truth. And he is a very shallow Bible scholar who gives up his belief in the divine origin and inerrancy of the Bible because there are some supposed facts that he cannot reconcile with that doctrine. There are in the theological world today many shallow thinkers of that kind.

The third thing to be said about the difficulties in the Bible is *that there are many more, and much greater, difficulties in the way of the doctrine that holds the Bible to be of human origin, and hence fallible, than there are in the way of the doctrine that holds the Bible to be of divine origin, and hence infallible.*

Oftentimes a man will put forth some difficulty and say, "How do you explain that, if the Bible is the Word of God?" You may not be able to answer him satisfactorily. Then he thinks he has you cornered. Not at all. Turn on him, and ask him, "How do you account for the fulfilled prophecies of the Bible if it is of human origin? How do you account for the marvelous unity of the Book? How do you account for its inexhaustible depth? How do you account for its unique power in lifting men up to God?" For every insignificant objection he can bring to your view of the Bible, you can bring very many more deeply significant objections to his view of the Bible. And any really candid man who desires to know and obey the truth will have no difficulty in deciding between the two views.

Some time ago a young man, who was of a bright mind and unusually well read in skeptical and critical and agnostic literature, told me he had given the matter a great deal of candid and careful thought, and as a result he could not believe the Bible was of divine origin.

I asked him, "Why not?"

He pointed to a certain teaching of the Bible that he could not and would not believe to be true.

I replied, "Suppose for a moment that I could not answer that specific difficulty; that would not prove that the Bible is not of divine origin. I can bring you many things far more difficult to account for on the hypothesis that the Bible is not of divine origin than on the hypothesis that the Bible is of divine origin. You cannot deny the fact of fulfilled prophecy. How do you account for it if the Bible is not God's Word? You cannot shut eyes to the marvelous unity of the sixty-six books of the Bible, written under such divergent circumstances and at periods of time so remote from one another. How do you account for it if God is not the real Author of the Book back of the forty or more human authors? You cannot deny that the Bible has a power—to save men from sin, to bring men peace and hope and joy, to lift men up to God—that all other books taken together do not possess. How do you account for it if the Bible is not the Word of God in a sense that no other book is the Word of God?"

The objector did not answer. The difficulties that confront one who denies that the Bible is of divine origin

and authority are far more numerous and vastly more weighty than those which confront the one who believes it to be of divine origin and authority.

The fourth thing to be said about the difficulties in the Bible is: *the fact that you cannot solve a difficulty does not prove it cannot be solved, and the fact that you cannot answer an objection does not prove at all that it cannot be answered.*

It is remarkable how often we overlook this very evident fact. There are many who, when they meet a difficulty in the Bible and give it a little thought and can see no possible solution, at once jump at the conclusion that a solution is impossible, and so they give up their faith in the inerrancy of the Bible and in its divine origin. Any man should have a sufficient amount of modesty, being so limited in knowledge, to say, "Though I see no possible solution to this difficulty, someone a little wiser than I might easily find one."

If we would only bear in mind that we do not know everything, and there are a great many things that we cannot solve now which we could very easily solve if we only knew a little more, it would save us from all this folly. We ought never to forget that there may be a very easy solution to infinite wisdom even for that which to our finite wisdom—or ignorance—appears absolutely insoluble. What would we think of a beginner in algebra who, having tried in vain for half an hour to solve a difficult problem, declared that there was no possible solution to the problem because he could find none!

A man of unusual experience and ability one day left his work and came a long distance to see me in great perturbation of spirit because he had discovered what seemed to him a flat contradiction in the Bible. He had lain awake all night thinking about it. It had defied all his attempts at reconciliation, but when he had fully stated the case to me, in a very few moments I showed him a very simple and satisfactory solution of the difficulty. He went away with a happy heart. But why had it not occurred to him at the outset that, though it appeared absolutely impossible to him to find a solution, after all, a solution might be easily discovered by someone else? He supposed that the difficulty was an entirely new one, but it was one that had been faced and answered long before either he or I was born.

The fifth thing to be said about the difficulties in the Bible is that *the seeming defects of the Book are exceedingly insignificant when put in comparison with its many and marvelous excellencies.*

It certainly reveals great perversity of both mind and heart that men spend so much time expatiating on such insignificant points which they consider defects in the Bible, and pass absolutely unnoticed the incomparable beauties and wonders that adorn and glorify almost every page. Even in some prominent institutions of learning, where men are supposed to be taught to appreciate and understand the Bible and where they are sent to be trained to preach its truth to others, much more time is spent on minute and insignificant points that seem to point toward an entirely human origin of the Bible than is spent upon studying and understanding and admiring the unparalleled glories that make this Book stand apart from all other books in the world. What would we think of any man who in studying some great masterpiece of art concentrated his whole attention upon what looked like a flyspeck in the corner? A large proportion of the much vaunted "critical study of the Bible" is a laborious and scholarly investigation of supposed flyspecks. The man who is not willing to squander the major portion of his time in this erudite investigation of flyspecks but prefers to devote it to the study of the unrivaled beauties and majestic splendors of the Book is counted in some quarters as not being "scholarly and up to date."

The sixth thing to be said about the difficulties in the Bible is that *they have far more weight with superficial readers than with profound students.*

Take a man like Colonel Ingersoll, who was totally ignorant of the real contents and meaning of the Bible, or that class of modern preachers who read the Bible for the most part for the sole purpose of finding texts

to serve as pegs to hang their own ideas upon. To such superficial readers of the Bible these difficulties seem of immense importance, but to one who has learned to meditate upon the Word of God day and night they have scarcely any weight at all. That rare man of God, George Müller, who had carefully studied the Bible from beginning to end more than one hundred times, was not disturbed by any difficulties he encountered; but to the man who is reading it through for the first or second time there are many things that perplex and stagger.

The seventh thing to be said about the difficulties in the Bible is that *they rapidly disappear upon careful and prayerful study.*

How many things there are in the Bible that once puzzled and staggered us, but which have since been perfectly cleared up and no longer present any difficulty whatever! Every year of study finds these difficulties disappear more and more rapidly. At first they go by ones, and then by twos, and then by dozens, and then by scores. Is it not reasonable then to suppose that the difficulties that still remain will all disappear upon further study?

Chapter 2: Classes Of Difficulties

All the difficulties found in the Bible can be included under ten general headings:

1.*The text from which our English Bible was translated.* No one, as far as I know, holds that the English translation of the Bible is absolutely infallible and inerrant. The doctrine held by many is that the Scriptures as originally given were absolutely infallible and inerrant, and that our English translation is a *substantially accurate* rendering of the Scriptures as originally given. We do not possess the original manuscripts of the Bible. These original manuscripts were copied many times with great care and exactness, but naturally some errors crept into the copies that were made. We now possess so many good copies that by comparing one with another, we can tell with great precision just what the original text was. Indeed, for all practical purposes the original text is now settled. There is not one important doctrine that hangs upon any doubtful reading of the text. But when our Authorized Version was made, some of the best manuscripts were not within reach of the translators, and the science of textual criticism was not so well understood as it is today, and so the translation was made from an imperfect text. Not a few of the apparent difficulties in the Bible arise from this source.

For example, we are told in John 5:4 that "an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." This statement for many reasons seems improbable and difficult to believe, but upon investigation we find that it is all a mistake of the copyist. Some early copyist, reading John's account, added in the margin his explanation of the healing properties of this intermittent medicinal spring. A late copyist embodied this marginal note in the body of the text, and so it came to be handed down and got into the Authorized Version. Very properly it has been omitted from the Revised Version.

The discrepancies in figures in different accounts of the same events as, for example, the differences in the ages of some of the kings as given in the text of Kings and Chronicles, doubtless arise from the same cause, errors of copyists. Such an error in the matter of figures would be very easy to make, as in the Hebrew, numbers are denoted by letters, and letters that appear very much alike have a very different value as figures. For example, the first letter in the Hebrew alphabet denotes one, and with two little points above it, not larger than flyspecks, it denotes a thousand. The twenty-third or last letter of the Hebrew alphabet denotes four hundred, but the eighth letter of the Hebrew alphabet, that looks very much like it and could be easily mistaken for it, denotes eight. A very slight error of the copyist would therefore make an utter change in figures. The remarkable thing when one contemplates the facts in the case is that so few errors of this kind have been made.

2.*Inaccurate translations.* For example, in Matthew 12:40 Jonah is spoken of as being in "the whale's belly." Many a skeptic has made merry over the thought of a whale with the peculiar construction of its mouth and throat swallowing a man, but if the skeptic had only taken the trouble to look the matter up, he would have found the word translated "whale" really means "sea monster," without any definition as to the character of the sea monster. We will take this up more in detail in considering the story of Jonah. So the whole difficulty arose from the translator's mistake and the skeptic's ignorance. There are many skeptics today who are so densely ignorant of matters clearly understood by many Sunday school children that they are still harping in the name of scholarship on this supposed error in the Bible.

3.*False interpretations of the Bible.* What the Bible teaches is one thing, and what men interpret it to mean is oftentimes something widely different. Many difficulties that we have with the Bible arise not from what the Bible actually says, but from what men interpret it to mean.

A striking illustration of this is found in Genesis 1. If we were to take the interpretation put upon this

chapter by many, it would indeed be difficult to reconcile it with much that modern science regards as established. But the difficulty is not with what Genesis 1 says, but with the interpretation put upon it. There is no contradiction whatever between what is really proven by science and what is really said in Genesis 1. This comes out clearly in chapter 4, “Is Genesis 1 Historical and Scientific?”

Another difficulty of the same character is with Jesus’ statement that He would be three days and three nights in the heart of the earth. Many interpreters would have us believe that He died Friday and rose early Sunday morning, and the time between these two is far from being three days and three nights; but we shall see later that it is a matter of biblical interpretation, and the trouble is not with what the Bible actually says, but with the interpretation that men put upon the Bible. We will take this matter up at length in chapter 21, “Was Jesus Actually Three Days and Three Nights in the Heart of the Earth?” .

4. *A wrong conception of the Bible.* Many think that when you say the Bible is the Word of God, of divine origin and authority, you mean that God is the speaker in every utterance it contains; but this is not at all what is meant. Oftentimes it simply records what others say—what good men say, what bad men say, what inspired men say, what uninspired men say, what angels and demons say, and even what the devil says. The record of what they said is from God and absolutely true, but what those other persons are recorded as saying may be true or may not be true. It is true that they said it, but what they said may not be true.

For example, the devil is recorded in Genesis 3:4 as saying, “Ye shall not surely die.” It is true that the devil said it, but what the devil said is not true, but an infamous lie that shipwrecked our race. That the devil said it is God’s Word, but what the devil said is not God’s word but the devil’s word. It is God’s word that this was the devil’s word.

Very many careless readers of the Bible do not notice who is talking—God, good men, bad men, inspired men, uninspired men, angels or devil. They will tear a verse right out of its context regardless of the speaker and say, “There, God said that.” But God said nothing of the kind. God’s Word says that the devil said it, or a bad man said it, or a good man said it, or an inspired man said it, or an uninspired man said it, or an angel said it. What God says is true, namely, that the devil said it, or a bad man, or a good man, or an inspired man, or an uninspired man, or an angel. But what they said may or may not be true.

It is very common to hear men quote what Eliphaz, Bildad or Zophar said to Job as if it were necessarily God’s own words because it is recorded in the Bible, in spite of the fact that God disavowed their teaching and said to them, “Ye have not spoken of me the thing that is right” (Job 42:7). It is true that these men said the thing that God records them as saying, but often they gave the truth a twist and said what is not right. A very large share of our difficulties thus arises from not noticing who is speaking. The Bible always tells us, and we should always note it.

In the Psalms we have sometimes what God said to man, and that is always true; but on the other hand, we often have what man said to God, and that may or may not be true. Sometimes, and far oftener than most of us see, it is the voice of the speaker’s personal vengeance or despair. This vengeance may be and often is prophetic, but it may be the wronged man committing his cause to Him to whom vengeance belongs (Romans 12:19), and we are not obliged to defend all that he said. In the Psalms we have even a record of what the fool said: “There is no God” (Psalm 14:1). Now it is true that the fool said it, but the fool lied when he said it. It is God’s Word that the fool said it, but what God reports the fool as saying is not God’s own word at all but the fool’s own word.

So in studying our Bible, if God is the speaker we must believe what He says. If an inspired man is the speaker we must believe what he says. If an uninspired man is the speaker we must judge for ourselves—it is perhaps true, perhaps false. If it is the devil who is speaking, we do well to remember that he was a liar from the beginning; but even the devil may tell the truth sometimes.

5.*The language in which the Bible was written.* The Bible is a book of all ages and for all kinds of people, and therefore it was written in the language that continues the same and is understood by all, the language of the common people and of appearances. It was not written in the terminology of science.

Thus, for example, what occurred at the Battle of Gibeon (Joshua 10:12–14) was described in the way it appeared to those who saw it, and the way in which it would be understood by those who read about it. There is no talk about the refraction of the sun's rays, and so forth, but the sun is said to have *"stood still"* (or tarried) in the midst of heaven. It is one of the perfections of the Bible that it was not written in the terminology of modern science. If it had been, it would never have been understood until the present day, and even now it would be understood only by a few. Furthermore, as science and its terminology are constantly changing, the Bible if written in the terminology of the science of today would be out of date in a few years; but being written in just the language chosen, it has proved the Book for all ages, all lands and all conditions of men.

Other difficulties from the language in which the Bible was written arise from the fact that large portions of the Bible are poetical and are written in the language of poetry, the language of feeling, passion, imagination and figure. Now if a man is hopelessly prosaic, he will inevitably find difficulties with these poetical portions of the inspired Word.

For example, in Psalm 18 we have a marvelous description of a thunderstorm, but let the dull, prosaic fellow get hold of that, for example, verse 8: "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it," and he will be head over heels in difficulty at once. But the trouble is not with the Bible, but with his own stupid, thickheaded prosaicness.

6. *Our defective knowledge of the history, geography and usages of Bible times.* For example, in Acts 13:7 Luke speaks of "the deputy" (more accurately "the proconsul," see Revised Version) of Cyprus. Roman provinces were of two classes, imperial and senatorial. The ruler of the imperial provinces was called a propraetor, of a senatorial province a proconsul. Up to a comparatively recent date, according to the best information we had, Cyprus was an imperial province and therefore its ruler would be a propraetor, but Luke calls him a proconsul. This certainly seemed like a clear case of error on Luke's part, and even the conservative commentators felt forced to admit that Luke was in slight error, and the destructive critics were delighted to find this "mistake." But further and more thorough investigation has brought to light the fact that just at the time of which Luke wrote the senate had made an exchange with the emperor whereby Cyprus had become a senatorial province, and therefore its ruler was a proconsul. Luke was right after all, and the literary critics were themselves in error.

Time and again further researches and discoveries, geographical, historical and archaeological, have vindicated the Bible and put to shame its critics. For example, the book of Daniel has naturally been one of the books that infidels and destructive critics have most hated. One of their strongest arguments against its authenticity and veracity was that such a person as Belshazzar was unknown to history, and that all historians agreed that Nabonidus was the last king of Babylon, and that he was absent from the city when it was captured; so Belshazzar must be a purely mythical character, and the whole story legendary and not historical. Their argument seemed very strong. In fact, it seemed unanswerable. But Sir H. Rawlinson discovered at Mugheir and other Chaldean sites clay cylinders on which Belshazzar (Belsaruzar) is named by Nabonidus as his eldest son. Doubtless he reigned as regent in the city during his father's absence, an indication of which we have in his proposal to make Daniel third ruler in the kingdom (Daniel 5:16). He himself being second ruler in the kingdom, Daniel would be next to him. So the Bible was vindicated again.

The critics asserted most positively that Moses could not have written the Pentateuch because writing was unknown in his day. But recent discoveries have proved beyond a question that writing far antedates the time of Moses. So the critics have been compelled to give up their argument, though they have had the bad grace to hold on stubbornly to their conclusion.

7. *The ignorance of conditions under which books were written and commands given.* For example, to one ignorant of the conditions, God's commands to Israel as to the extermination of the Canaanites seem cruel and horrible, but when one understands the moral condition to which these nations had sunk, the utter hopelessness of reclaiming them, and the weakness of the Israelites themselves, their extermination seems to have been an act of mercy to all succeeding generations and to themselves. We will go into this more fully in chapter 9, "The Slaughter of the Canaanites by God's Command."

8. *The many-sidedness of the Bible.* The broadest-minded man is one-sided, but the truth is many-sided, and the Bible is all-sided. So to our narrow thought one part of the Bible seems to contradict another.

For example, religious men as a rule are either Calvinistic or Arminian in their mental makeup. And some portions of the Bible are decidedly Calvinistic and present great difficulties to the Arminian type of mind, while other portions are decidedly Arminian and present difficulties to the Calvinistic type of mind. But both sides are true. Many men in our day are broad-minded enough to be able to grasp at the same time the Calvinistic side of the truth and the Arminian side of the truth; but some are not, so the Bible perplexes, puzzles and bewilders them. The trouble is not with the Bible, but with their own lack of capacity for comprehensive thought.

So Paul seems to contradict James, and James seems sometimes to contradict Paul; and what Paul says in one place seems to contradict what he says in another place. But the whole trouble is that our narrow minds cannot take in God's large truth.

9. *The fact that the Bible has to do with the infinite, and our minds are finite*. It is necessarily difficult to put the facts of infinite being into the limited capacity of our finite intelligence, just as it is difficult to put the ocean into a pint cup. To this class of difficulties belong those connected with the Bible doctrines of the Trinity and of the divine-human nature of Christ. To those who forget that God is infinite, the doctrine of the Trinity seems like the mathematical monstrosity of making one equal three. But when one bears in mind that the doctrine of the Trinity is an attempt to put into forms of finite thought the facts of infinite being, and into material forms of expression the facts of the spirit, the difficulties vanish. The simplicity of the Unitarian conception of God arises from its shallowness.

10. *The dullness of our spiritual perception.* The man who is farthest advanced spiritually is still so immature that he cannot expect to see everything yet as an absolutely holy God sees it, unless he takes it upon simple faith in Him. To this class of difficulties belong those connected with the Bible doctrine of eternal punishment. It often seems to us as if this doctrine cannot be true, must not be true, but the whole difficulty arises from the fact that we are still so blind spiritually that we have no adequate conception of the awfulness of sin, and especially of the awfulness of the sin of rejecting the infinitely glorious Son of God. But when we become so holy, so like God, that we see the enormity of sin as He sees it, we shall have no difficulty with the doctrine of eternal punishment.

As we look back over the ten classes of difficulties, we see they all arise from our imperfection, and not from the imperfection of the Bible. The Bible is perfect, but we, being imperfect, have difficulty with it. As we grow more and more into the perfection of God, our difficulties grow ever less and less, and so we are forced to conclude that when we become as perfect as God is, we shall have no more difficulties whatever with the Bible.

Chapter 3: How Shall We Deal With The Difficulties Of The Bible?

Before taking up those specific difficulties and alleged "contradictions" in the Bible which have caused the most trouble to seekers after truth, let us first consider how difficulties should be dealt with:

1. *Honestly.* Whenever you find a difficulty in the Bible frankly acknowledge it. Don't try to obscure it. Don't try to dodge it. Look it square in the face. Admit it frankly to whoever mentions it. If you cannot give a good, square, honest explanation, do not attempt any at all. Untold harm has been done by those who in their zeal for the infallibility of the Bible have attempted explanations of difficulties which do not commend themselves to the honest, fair-minded man. People have concluded that if these are the best explanations, then there are really no explanations at all, and the Bible instead of being helped has been injured by the unintelligent zeal of foolish friends. If you are not really convinced that the Bible is the Word of God, you can far better afford to wait for an honest solution of a difficulty than you can afford to attempt a solution that is evasive and unsatisfactory.

2. *Humbly*. Recognize the limitations of your own mind and knowledge, and do not for a moment imagine that there is no solution just because you have found none. There is, in all probability, a very simple solution, even when you can find no solution at all.

3. *Determinedly*. Make up your mind that you will find the solution if you can by any amount of study and hard thinking. The difficulties of the Bible are our heavenly Father's challenge to us to set our brains to work. Do not give up searching for a solution because you cannot find one in five minutes or ten minutes. Ponder over it and work over it for days if necessary. The work will do you more good than the solution does. There is a solution somewhere, and you will find it if you will only search for it long enough and hard enough.

4. *Fearlessly.* Do not be frightened when you find a difficulty, no matter how unanswerable or how insurmountable it appears at first sight. Thousands of men have encountered just such difficulties, and still the old Book stands. The Bible that has stood eighteen centuries of rigid examination, and also of incessant and awful assault, is not likely to go down before your discoveries or before the discharges of any modern critical guns. To one who is at all familiar with the history of critical attacks on the Bible, the confidence of those modern critics who think they are going to annihilate the Bible at last is simply amusing.

5. *Patiently*. Do not be discouraged because you do not solve every problem in a day. If some difficulty persistently defies your very best efforts at a solution, lay it aside for a while. Later it will likely be resolved, and you will wonder how you were ever perplexed by it.

6. *Scripturally.* If you find a difficulty in one part of the Bible, look for another scripture to throw light upon it and dissolve it. Nothing explains scripture like scripture. Time and again people have come to me with some difficulty in the Bible that had greatly staggered them, and asked for a solution; and I have been able to give a solution by simply asking them to read some other chapter and verse, and the simple reading of that scripture has thrown such light upon the passage in question that all the mists have disappeared and the truth has shone as clear as day.

7. *Prayerfully*. It is simply wonderful how difficulties dissolve when one looks at them on his knees. Not only does God open our eyes in answer to prayer to behold wonderful things out of His law, but He also opens our eyes to look straight through a difficulty that seemed impenetrable before we prayed. One great reason why many modern Bible scholars have learned to be destructive critics is because they have forgotten how to pray.

Chapter 4: Genesis One—Historical And Scientific?

There is no part of the Bible that the more scholarly opponents of its divine origin are more fond of attacking than the very first chapter in the Book. Time and again have we been assured that the teachings of this chapter are in hopeless conflict with the best established conclusions of modern science. Even a prominent theological teacher in a supposedly Christian university has said that "no one who knows what history and science are would think of calling the first chapter of Genesis either historical or scientific." But in spite of this confident assertion, men who have gained a name as historians beyond anything that this teacher of theology can expect, assure us that it is not only historical but the very foundation of history.

Other men, who have secured for themselves a position in the scientific world to which this teacher can never hope to aspire, assure us that this chapter agrees absolutely with everything that is known scientifically of the origin and early history of the earth. For example, Lord Kelvin, whose name is honored in the scientific world, said in a private letter to a friend of mine, "Physical science has nothing to say against the order of creation as given in Genesis."

But let us come to the specific difficulties in the first chapter of Genesis.

The objector is fond of telling us that the first chapter of Genesis says that the world was created in six days of twenty-four hours each, when everyone who is familiar with modern science knows that the world as it now stands was millions of years in the making.

This objection sounds good, but the one who makes it displays a hopeless ignorance of the Bible. Anyone who is at all familiar with the Bible and the Bible usage of words knows that the word "day" is not limited to periods of twenty-four hours. It is frequently used for a period of time of an entirely undefined length. For example, in Joel 3:18–20 the millennial period is spoken of as a day. In Zechariah 2:10–13 the millennial period is again spoken of as a day, and again in Zechariah 13:1–2 and 14:9. Even in Genesis 2 the whole period covered by the six days of the first account is spoken of as a day (Genesis 2:4–5). There is no necessity whatever for interpreting the days of Genesis 1 as solar days of twenty-four hours each. They may be vast periods of undefined length.

But someone may say, "This is twisting the Scriptures to make them fit the conclusions of modern science."

The one who says so simply displays his ignorance of the history of biblical interpretation. St. Augustine, as far back as the fourth century, centuries before modern science and its conclusions were dreamed of, interpreted the days of Genesis 1 as periods of time, just what the word means in many places elsewhere in the Bible.

Another point urged against the truth and accuracy of the account of creation given in Genesis 1 is that it speaks of "there being light before the sun existed, and it is absurd to think of light before the sun, the source of light."

The one who says this displays his ignorance of modern science. Anyone who is familiar with the nebular hypothesis, commonly accepted among scientific men today, knows that there was cosmic light ages before the sun became differentiated from the general luminous nebulous mass as a separate body.

But the objector further urges against the scientific accuracy of Genesis 1 that its order of creation is not the order determined by the investigations of modern science.

This is an assertion that cannot be proven. It was the writer's privilege to study geology under that prince of geologists, who was pronounced by competent authority to be the greatest scientific thinker of the

nineteenth century with the exception of Charles Darwin, namely, Professor James D. Dana of Yale. Professor Dana once said in my presence that one reason why he believed the Bible to be the Word of God was because of the marvelous accord of the order of creation given in Genesis with that worked out by the best scientific investigation. This agrees with what Lord Kelvin is quoted as saying in the early part of this chapter.

It must be said, however, that men of science are constantly changing their views of what was the exact order of creation. Very recently discoveries have been made that have overthrown theories of the order of creation held by many men of science, which did not seem to some to harmonize with the order as given in the first chapter of Genesis; but these recent discoveries have brought the order into harmony with the order as given in that chapter.

There is no need of going in detail into this order of creation as taught by modern science and Genesis 1. For there is grave reason to doubt if anything in Genesis 1 after verse 1 relates to the original creation of the universe. All the verses after the first seem rather to refer to a refitting of the world that had been created and had afterward been plunged into chaos by the sin of some pre-Adamic race, to be the abode of the present race that inhabits it, the Adamic race.

The reasons for so thinking are, first, that the words translated “without form and void” (“waste and void,” RV) are used everywhere else in the Bible of the state of affairs that God brought upon persons and places as a punishment for sin. For example, in Isaiah 34:11 we read of the judgment that God shall bring upon Idumea as a punishment for their sins in these words: “He shall stretch over it a line of confusion, and the plummet of emptiness” (RV). The Hebrew words translated “confusion” and “emptiness” are the same that are translated “without form and void” in Genesis 1:2. We read again in Jeremiah 4:23–27: “I beheld the earth, and, lo, it was waste and void.” In both instances the words “waste and void” refer to a ruin which God had sent as a punishment for sin, and the assumption is very strong that they have a similar significance in Genesis 1.

The second reason for this interpretation is stronger yet, namely, that the Bible expressly declares that God did not create the earth “in vain” (Isaiah 45:18). But the word translated “in vain” in this passage is precisely the one translated “without form” in Genesis 1:2. In the Revised Version of Genesis 1:2 and Isaiah 45:18 the word is translated in both instances “waste.” Here then is a plain and specific declaration in the Bible that God did not create the earth “without form” (or rather “waste,” RV), so it is clear that Genesis 1:2 cannot refer to the original creation. The word translated “was” in Genesis 1:2 can with perfect propriety be translated “became.” Then Genesis 1:2 would read: “And the earth became waste and void.” In that case in Genesis 1:1 we have the actual account of creation. It is very brief but wonderfully expressive, instructive and suggestive. In Genesis 1:2 we have a brief but suggestive account of how the earth became involved in desolation and emptiness, presumably through the sin of some pre-Adamic race. Then all after verse 2 does not describe the original creation of the earth, but its fitting up anew for the new race God is to bring upon the earth—the Adamic race. Even if we allow the word “was” to stand in Genesis 1:2, and do not substitute the word “became,” it does not materially affect the interpretation.

If this is the true interpretation of the chapter (and the argument for this interpretation seems conclusive), then of course this record cannot by any possibility come into conflict with any discoveries of geology as yet made or to be made, for the geological strata lie back of the period here described. The agreement of the order as set forth in Genesis 1 with the order as discovered by science would be accounted for by the fact that God always works in orderly progress from the lower to the higher.

Chapter 5: The Antiquity Of Man According To The Bible And According To Science

One of the questions that is greatly puzzling many Bible scholars today is how to reconcile the chronology of the Bible with discoveries that are being made as to the antiquity of man. It is said that the Bible chronology allows only about four thousand years from Adam to Christ, but the Egyptian and Babylonian civilizations were highly developed before four thousand years before Christ. If there were but four thousand years from Adam to Christ there would be only 5,907 years for the whole age of the entire human race; Historians and scientists are thought to have traced the history of the race back ten thousand or more years. How are we to reconcile these apparent discrepancies?

In the first place, let it be said that *the dates commonly accepted by many historians are not at all certain.*

For example, in figuring out the dates of Egyptian dynasties the data upon which conclusions are built can hardly be considered decisive. True, discoveries have been made of ancient records which assert that the dynasties which preceded them covered certain vast periods of time which are named, but anyone who is at all familiar with the ancient and Oriental habit of exaggeration should receive these assertions as to the length of these dynasties with a great deal of caution. While these views of the vast antiquity of the ancient Egyptian civilization and ancient civilizations of Nineveh and Babylon as well are widely accepted, they are not by any means proved. We can afford to wait for more light.

On the other hand, *it is not at all certain that there were only about four thousand years from Adam to Christ.*

Bishop Ussher's chronology, which is found in the margin of most reference Bibles, is not a part of the Bible itself, and its accuracy is altogether doubtful. It is founded upon the supposition that the genealogies of Scripture are intended to be complete, but a careful study of these genealogies clearly shows they are not intended to be complete, that they oftentimes contain only some outstanding names. For example, the genealogy in Exodus 6:16–24, if it were taken as a complete genealogy containing all the names, would make Moses the great-grandson of Levi, though 430 years intervened. Again there is reason to question whether the lists of names in Genesis 5 and 11 are complete. The total length of time from Adam to the flood and from the flood to Abraham is never mentioned in Scripture although the period from Joseph to Moses (Exodus 12:40) and that from the Exodus to the building of the temple (I Kings 6:1) are mentioned. The fact that there are just ten names in each list also suggests that a similar arrangement may have been made in the first chapter of Matthew. The regular formula is: A lived—years and begat B. And A lived after he begat B years and begat sons and daughters. B lived years and begat C, etc. The word translated "begat" is sometimes used not of an immediate descendent but of succeeding generations. For example, Zilpah is said to have borne her great-grandchildren (Genesis 46:18). The Hebrew word translated "bare" in this passage is the same word translated "begat" in the other passages. Bilhah is said to have borne her grandchildren (Genesis 46:25). Canaan is said to have begotten whole nations (Genesis 10:15–18). So we see that in the formula quoted above the meaning is not necessarily that B is the literal son of A. B may be his literal son or a distant descendant. Thus many centuries may have intervened between A and B. Of course, no chronology is intended by these figures. Their purpose is not at all to show the age of the world. We see, therefore, there is no real and necessary conflict between real Bible chronology and any modern historical discoveries as to the antiquity of man.

It may be that these ancient civilizations which are being discovered in the vicinity of Nineveh and elsewhere may be the remains of the pre-Adamic race already mentioned.

There are passages in the Bible which seem to hint that there were some existing even in Bible times who may have belonged to these pre-Adamic races. Such may have been the Rephaim, the Zamzummim and the

Emim (see Genesis 14:5, RV; Deuteronomy 2:20–21; 3:11, AV and RV). The hints given in those passages are somewhat obscure, but seem to suggest the remains of a race other than the Adamic race. If such was the case, these earlier civilizations which are now being uncovered may have been theirs. No one need have the least fear of any discoveries that the archaeologists may make, for if it should be found that there were early civilizations thousands of years before Christ it would not come into any conflict whatever with what the Bible really teaches about the antiquity of man, the Adamic race.

Chapter 6: Where Did Cain Get His Wife?

In almost every place that I have visited in going around the world I have given skeptics and others an opportunity of asking questions at one or two meetings. I do not think that I have ever held a question meeting at which someone has not put in the question "Where did Cain get his wife?" This seems to be a favorite question with unbelievers of a certain class. I have also met young Christians who have been greatly puzzled and perplexed over this question. But if one will study his Bible carefully and note exactly what it says, there is really no great difficulty in the question.

Unbelievers constantly assert that the Bible says that Cain went into the land of Nod and took to himself a wife. In point of fact, it says nothing of the kind. An unbeliever in Edinburgh came to me with the assertion that the Bible did say this, and when I told him it did not, he offered to bet me one hundred pounds that it did. What the Bible does say is that "Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch" (Genesis 4:16–17). What the Bible means by "knew" in such connection anyone can discover for himself by taking his concordance and looking it up. He will discover that the word used in this connotation does not mean to get acquainted with, but is connected with the procreation of the species (see Genesis 4:1; Judges 11:39; 1 Samuel 1:19; Matthew 1:25). Cain doubtless had his wife before going to the land of Nod and took her there with him.

But who was she, and where did he get her?

In Genesis 5:3–4 we learn that Adam in his long life of 930 years begat many sons and daughters. There can be but little doubt that Cain married one of those numerous daughters.

But someone will say, "In that case Cain married his own sister!"

Yes, that was a necessity. If the whole Adamic race was to descend from a single pair, the sons and daughters must intermarry. But as the race increased, it remained no longer necessary for men to marry their own sisters, and the practice, if continued, would result in great mischief to the race. Indeed, even the intermarriage of cousins in the present day can bring frightful consequences. There are parts of the globe where the inhabitants have been largely shut out from intercourse with other people and intermarriage of cousins has been frequent, and the physical and mental results have been very bad. But in the dawn of human history, such intermarriage was not surrounded with these dangers. As late as the time of Abraham, that patriarch married his half sister (Genesis 20:12). But as the race multiplied and such intermarriages became unnecessary, and as they were accompanied with great dangers, God by special commandment forbade the marriage of brother and sister, and such marriage would now be sin because of the commandment of God; but it was not sin in the dawn of the race when the only male and female inhabitants of the earth were brothers and sisters. Such marriage today would be a crime, the crime of incest, but we cannot reasonably carry back the conditions of today into the time of the dawn of human history and judge actions performed then by the conditions and laws existing today.

If we were to throw the Bible account overboard and adopt the evolutionary hypothesis as to the origin of the human race we would not relieve matters at all, for in that case our early ancestors would have been beasts, and the father and mother of the human race would be descendants of the same pair of beasts, brother and sister beasts. Take whatever theory of the origin of the human race that we may, we are driven to the conclusion that in the early history of the race, there was the necessary intermarriage of the children of the same pair.

To sum it all up, Cain married one of the many daughters of Adam and Eve, and the so-called impenetrable

mystery of where Cain got his wife is found to be no mystery whatever.

Chapter 7: Jehovah's Command To Abraham To Offer Up Isaac As A Burnt Offering

One of the most frequent objections is that the Bible says that God commanded Abraham to offer his son as a burnt offering. It is claimed that this story justifies the horrible practice of human sacrifice. Some years ago when an insane man actually did kill his son as a sacrifice to God, infidels proclaimed far and wide that the Bible in its story of Abraham and Isaac warranted and was responsible for the action.

Not a few Christians have been bewildered and distressed by this story. How shall this apparent difficulty be removed? It can be easily met and removed in the same way most Bible difficulties may be met and removed, namely, by noticing exactly what the Bible says and all that it says.

Notice in the first place that the Bible nowhere says that God commanded Abraham to kill Isaac. It is constantly said by enemies of the Bible that God did command Abraham to slay Isaac, but this is not in reality what the Bible says. Exactly what the Bible says is that God commanded Abraham to "offer him for a burnt-offering" (Genesis 22:2). Literally translated, God commanded Abraham to "make him go up [that is, upon the altar] for a burnt-offering." Abraham was merely commanded to lay Isaac upon the altar as a whole offering to God. Whether when he was thus laid upon the altar and presented to God, God would require him to go further and slay his son, he did not know. All that God commanded was to make him go up onto the altar, ready to be slain and burned if God should so require. Did God so require? The record expressly declares that He did not. On the contrary, God plainly forbade the actual slaughter of Isaac (Genesis 22:11–12). That the original command was not to kill Isaac but merely to offer him up is as plain as day from the fact that we are explicitly told that Abraham did exactly what God told him to do. "Abraham offered up Isaac" is the Bible statement (Hebrews 11:17), but Abraham did not kill Isaac—that he was not told to do.

It is as clear as day, then, that the divine commandment to offer up was not a command to slay. The story as told in the Bible is not that God had first commanded Abraham to slay and burn Isaac and that afterward when He saw that Abraham was willing to do even this He took it back and provided a lamb to take Isaac's place. The Bible story is that God commanded Abraham to make his son Isaac to ascend the altar to be presented to God as a whole offering, and that Abraham actually did this which he was commanded to do. And this did not, either in God's original intention or in the execution of the command, involve the slaughter of Isaac.

This story, then, in no way justifies human sacrifice in the sense of the actual slaying of a human victim. On the contrary, the whole force of the narrative is against such sacrifice. Instead of being commanded it is explicitly forbidden. It does, however, justify the offering of ourselves to God wholly, as "a living sacrifice" (Romans 12:1). But this is not all that the story as it actually occurs in the Bible tells us. It goes on to tell us that so far from God commanding Abraham to slay his son, when Abraham was about to go beyond what was explicitly commanded (namely, the offering of his son), and slay his son (which was not commanded), God intervened and positively forbade it. Jehovah sent His own angel to speak in an audible voice from heaven forbidding the shedding of Isaac's blood: "Lay not thine hand upon the lad, neither do thou anything unto him," called the angel of Jehovah out of heaven (Genesis 22:12).

This story, then, far from encouraging human sacrifice, positively and explicitly forbids it, and that in the most solemn manner. So all our difficulty with this narrative disappears when we look carefully with open eyes at the record and note precisely what is said.

Chapter 8: God Hardening Pharaoh's Heart

The various statements that are made in the Scriptures in regard to God hardening Pharaoh's heart have also perplexed a great many young Christians and have frequently been made use of by unbelievers in their attacks upon the Bible. It is said that if God hardened Pharaoh's heart and, in consequence of this hardening, Pharaoh rebelled against God, then God Himself was responsible for Pharaoh's sin, and it was unjust to hold Pharaoh accountable for his rebellion and to punish him for it.

In Exodus 4:21 (RV) we read: "And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go" (see also Exodus 7:3; 14:4).

Now from reading these passages it does seem at the first glance as if there were some ground for criticism of God's action in this matter, or of the Bible account of it. But when we study carefully exactly what the Bible says, and exactly what God is reported as saying, and the circumstances under which He said it, the difficulty disappears. For God to take a man who really desires to know and do His will, harden his heart and thus incline him not to do His will, would indeed be an action on God's part that it would be difficult or impossible to justify. But when we read God's utterances on this matter in their setting, we find this is not at all what God did with Pharaoh. Pharaoh was not a man who wished to obey God. The whole account begins not with God's hardening Pharaoh's heart but with Pharaoh's hardening his own heart.

In Exodus 4:21 we have a prophecy of what God would do with Pharaoh, a prophecy that God made fully knowing beforehand what Pharaoh would do before He hardened his heart.

In Exodus 9:12 and later passages we have the fulfillment of this prophecy, but before God does here harden Pharaoh's heart we have a description of what Pharaoh himself did.

In Exodus 5:1–2 we are told that Moses and Aaron appeared in the presence of Pharaoh with Jehovah's message: "Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness," and that Pharaoh replied, "Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go." Here Pharaoh definitely and defiantly refused to recognize or obey God. This was before God hardened his heart.

Then follows a description of how Pharaoh gave himself over to more cruel oppression of the Israelites than ever (Exodus 5:3–9).

In Exodus 7:10 and following verses we see Moses and Aaron coming in to the presence of Pharaoh and doing signs before him as proof that they were messengers sent from God; but Pharaoh would not listen. We read in the Authorized Version, "And he hardened Pharaoh's heart, that he hearkened not unto them" (v. 13). But the Revised Version correctly renders it thus: "Pharaoh's heart was hardened." It does not say as yet that the Lord hardened his heart.

The facts in the case are these: Pharaoh was a cruel and oppressive tyrant, subjecting the people of Israel to most awful bondage, suffering and death. God looked down upon His people, heard their cries, and in His mercy determined to deliver them (Exodus 2:25; 3:7–8). He sent Moses as His representative to Pharaoh to demand the deliverance of His people, and Pharaoh in proud rebellion defied Him and gave himself up to even more cruel oppression of the people. It was then and only then that God hardened his heart.

This was simply in pursuance of God's universal method of dealing with men. God's universal method is, if man chooses error, to give him up to error (2 Thessalonians 2:9–12, RV); if with a stout heart they choose sin, at last He gives them over to sin (Romans 1:24–26, 28, RV). This is stern dealing, but it is just dealing.

If there is any difficulty that still remains in the incident, it all disappears when we consider the manner in which God hardened Pharaoh's heart. It was, of course, not a physical act. God was not dealing with Pharaoh's heart as a part of his body. He was dealing with the heart in the sense in which we constantly use the word as the supposed seat of intelligence, affection and will. The will cannot be coerced by force. The will can no more be moved by force than a train of cars can be drawn by an argument or an inference. The way in which God hardened Pharaoh's heart was by sending to him a series of demonstrations of His own existence and power, and a series of judgments. If Pharaoh had taken the right attitude toward these revelations of God's existence and power in these judgments that God sent upon him, they would have led to his repentance and salvation. But by willingly and willfully taking the wrong attitude toward them, he was hardened by them. Nothing that God sends us is more merciful than His judgments upon our sins. If we take these judgments right they will soften our hearts and lead us to repentance and entire surrender to God, and thus bring us salvation. But if we rebel against them, they will harden our hearts and bring us eternal ruin. The fault is not with God, and the fault is not with His judgments; the fault is with ourselves and the attitude we take toward His judgments and toward the truth of God itself. The gospel is the savor of life unto life—unto men who receive it—but it is the savor of death unto death—to those who reject it (2 Corinthians 2:15–16). The trouble is not with the gospel, which is "the power of God unto salvation to every one that believeth" (Romans 1:16). The trouble is with the man who rejects the gospel, and who is thus hardened, condemned and destroyed by it. To him it thus becomes the savor of death unto death. The same sermon brings life to one man and death to another. It brings life, pardon and peace to the one who believes it and acts upon it. It brings condemnation and death to the one that rejects its truth. It softens the heart of one; it hardens the heart of the other. Jesus Christ Himself came into the world, not to condemn the world, but to save it (John 3:17); but to the one who does not believe He brings condemnation and eternal ruin (John 3:18, 36; Hebrews 10:28–29).

Chapter 9: The Slaughter Of The Canaanites By God's Command

There are few things in the Bible over which more intelligent readers have stumbled, and over which infidels have more frequently gloated and gloried, than God's command that certain people should be utterly exterminated, sparing neither sex nor age. Men, women and children were to be killed. Thus, for example, we read in Deuteronomy 20:16–17 this command of God to the people of Israel: "But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt *save alive nothing that breatheth:* but thou shalt utterly destroy them; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the LORD thy God hath commanded thee" (RV). In regard to other cities, it was commanded that if they sued for peace, it was to be granted and all the inhabitants spared; if they made war, the adult males were to be slain but the women and children were to be spared (Deuteronomy 20:10–15). These were the cities that were far away. But the inhabitants of the cities of the lands that the Israelites themselves were to inhabit were to be utterly exterminated.

How can we reconcile any such appallingly harsh commands as these with the doctrine so plainly taught in the New Testament that God is love? It is said that these commands can certainly not have been from God, and that the Old Testament is certainly wrong when it says that they were from God. What shall we say in reply to this?

1. It is certainly appalling that any people should be utterly put to the sword, not only the men of war but the old men and old women, the young women and the children.

But there is something even more appalling than this. That is that the iniquity of any people should have become so full, their rebellion against God so strong and so universal, their moral corruption and debasement so utter and so pervasive, even down to babes just born, as to make such treatment absolutely necessary in the interests of humanity. But this was precisely the case with the nations in question. Not from the Bible alone do we learn how unfathomable were the depths of moral pollution to which these nations had sunk. They had become a moral cancer threatening the very life of the whole human race. That cancer must be cut out in every fiber if the body was to be saved. Cutting out a cancer is a delicate operation, but often it is the kindest thing a surgeon can do under existing circumstances. The kindest thing that God could do for the human race was to cut out every root and fiber of these grossly wicked people.

2. God certainly has a right to visit judgment upon individuals and upon nations sunk in sin.

The only wonder is, when one stops to think of it, that He is so long-suffering, and that He does not visit judgment upon individuals and upon nations sooner. When one really comes to understand His holiness on the one hand, and the depths of covetousness, greed, lust, vileness, lawlessness and contempt for God to which certain groups today have sunk, and how even the young children go astray into unmentionable vileness, one sometimes almost wonders why God does not blot them out as He commanded the Israelites to do with the Canaanites of old! The command to exterminate the Canaanites was a command big with mercy and love. It was mercy and love, first of all, to the Israelites. Unless the Canaanites were exterminated, they would themselves be exterminated. In point of fact, the Israelites were contaminated for the very reason that they did not carry out God's stern decree to its fullest extent. They stopped short of what God commanded them to do, to their own lasting loss.

But what about the women—might not they be spared?

The answer is very plain. The women were the prime source of contamination (Numbers 31:15–16). Though true women are nobler than true men, depraved women are more dangerous than depraved men.

But what about the children? Might not they be spared?

Anyone who has had experience with the children of the depraved knows how persistently the vices bred for generations in the ancestors reappear in the children even when they are taken away from their evil surroundings and brought up in the most favorable environment. By the regenerating power of the gospel it is possible to correct all this, but we must remember that this case was centuries before the gospel proclamation.

Love and mercy for Israel demanded just what God commanded. Love and mercy for the whole race demanded it. God's purpose in Israel was not merely to bless them. Through Israel He planned to bless all men. He was training a people in the seclusion of centuries in order that when the training was completed they might come out of the cloister and carry benediction, salvation and life to all nations.

3. God's plans are not only beneficent but vast, and it takes centuries to work them out. We creatures of a day in our conceit look at some little fragment of God's infinite plan and presume to judge the whole, of which we know little or nothing.

It would be well if we could only learn that God is infinite and we infinitesimal, and so of scientific and philosophic necessity His judgments are unsearchable and His ways past tracing out (Romans 11:33). A child never appears a greater fool than when criticizing a philosopher, and a philosopher never appears a greater fool than when criticizing God.

4. The extermination of the Canaanite children was not only an act of mercy and love to the world at large; it was also an act of love and mercy to the children themselves.

What awaited these children, if they were allowed to live, was something vastly worse than death. What awaited them in death it is impossible to be dogmatic about, but unless one accepts the wholly unbiblical and improbable doctrine of the damnation of all unbaptized infants we need have no fears. Even today I could almost wish that all the babies born into families of wicked influence might be slain in infancy, were it not for the hope that some concerned Christian will carry to them the saving gospel of the Son of God.

5. But someone may still say, "Yes, I can see it was an act of mercy to blot out people so fallen; but why was it not done by pestilence or famine, rather than by the hand of the Israelites?"

The answer to this question is very simple. The Israelites themselves were in training. They were constantly falling into sin and they needed the solemn lesson that would come to them through their being made the executioners of God's wrath against the wickedness and vileness of the Canaanites. A deep impression of God's holiness and hatred of sin would thus be produced. They were distinctly told before they carried out God's judgment that the reason why they were to utterly destroy the Canaanites was "that they teach you not to do after all their abominations, which they have done unto their gods" (Deuteronomy 20:18). The whole proceeding is an impressive illustration of the exceeding hatefulness of sin in God's sight. It says to us that sin persisted in is a thing so grievous and ruinous as to necessitate the utter destruction of the entire race, male and female, young and old, that persists in it. It is simply the lesson that the whole Bible teaches, and that all history teaches: "The wages of sin is death."

6. Those who regard sin lightly and who have no adequate concept of God's holiness will always find insurmountable difficulty in this command of God. But those who have come to see the awfulness of sin and have learned to hate it with the infinite hate it deserves, those who have caught some glimpses of the infinite holiness of God and have been made in some measure partakers of that holiness, will after mature reflection have no difficulty whatever with this command. It is consciousness of sin in our own hearts and lives that makes us rebel against God's stern dealings with sin.

7. The sneering objection is sometimes made by infidels to the sparing, in certain cases, of the women as

recorded in Deuteronomy 20:10–15, and also the sparing of the women in Numbers 31:21–35, 40. These critics claim that the women were to be spared for immoral purposes. One writer asks, “Am I to understand that God approved of taking as tribute in spoils of war, a number of virgins *for a use that is only too obvious?”* Words of similar import are to be found in a number of books. But to any fair-minded man who reads the actual Scripture account there is not the slightest intimation that the virgins were preserved for the use suggested. The whole context of the passage in Numbers 31, which is the one most frequently cited in this connection by unbelievers, is a solemn warning against immorality of this kind. Far from being a suggestion that God countenances acts of this character, it shows how sternly God dealt with this impurity.

In Numbers 25:1–9 we are told how the men of Israel did give themselves up to impurity with the daughters of Moab, but how in consequence the anger of the Lord was kindled against them, and how God visited their impurity with the sternest judgment. In the very chapter in question every woman who had been guilty of impurity was slain (Numbers 31:17). In actual fact, it is suggested, at least by verse 18, that it was only the female children who could be spared. It was certainly an act of mercy on God’s part to deliver these “women children” from their evil surroundings and hand them over to Israel for training where they would be brought in contact with a pure religion and trained up to become pure women. According to the record, far from being handed over to the Israelites for immoral purposes, they were entrusted to them for the highest purposes.

Chapter 10: Joshua Commanding The Sun To Stand Still

One of the greatest difficulties in the Bible to many a student is found in the story contained in Joshua 10:12–14: “Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.”

Bishop Colenso wrote: “The miracle of Joshua is the most striking incident of Scripture and science being at variance.” It is said by destructive critics and infidels that this story cannot possibly be true; that if the sun were to stand still in the way here recorded it would upset the whole course of nature.

Whether that statement is true or not no one can tell. It is simply a supposition. But certainly the God who made the earth and the sun and the whole universe could maintain it even if the sun stood still, or (to speak more accurately) if the earth stood still on its axis and the sun appeared to stand still. But by a careful study of the Hebrew of the passage we find that the sun is not said to have stood still.

The command of Joshua in verse 12 rendered in the Authorized and Revised versions thus: “Stand thou still,” literally translated means “Be silent” (see also RV marg.). And the words rendered “stood still” in verse 13 literally translated mean “was silent.” Nine times in the Bible is it translated “keep silence”; five times at least, “be still”; in another passage, “held his peace’; in another, “quiet one’s self”; in another, “tarry”; in another, “wait”; and in another, “rest.” These renderings occur some thirty times, but it is never rendered “stand still” except in this one passage. Indeed, in the very passage in which it is rendered “tarry” (1 Samuel 14:9), the words “stand still” do occur, but as the translation of an entirely different Hebrew word. The word translated “stayed” in verse 13 is sometimes translated “stand still.” It means literally “to stand” or “stand up,” but it is used of “tarrying” or remaining in any place, state or condition, as, for example, in 2 Kings 15:20; Genesis 45:1. So then, what the sun and moon are said to have done in the passage is to have *tarried*, tarried from disappearing, not that they stood absolutely still, but that their apparent motion (or their disappearance) was slowed up or delayed.

Furthermore, the Hebrew words translated “in the midst of heaven” mean literally “in the half of heaven.” The word translated “midst” in considerably more than one hundred cases is translated “half.” In only five or six cases is it rendered “midst,” and in one of these cases (Daniel 9:27) the revisers have changed “midst” to “half.” In the remaining cases, it would be better translated “half” (e.g., Psalm 102:24). What Joshua then bade the sun to do was to linger in the half of the heavens, and that is what the sun is recorded as doing. There are two halves to the heavens, the half that is visible to us and the other half visible on the other side of the globe.

The Hebrew preposition rendered “about” means primarily “as” or “so.”

So put these facts together, and what the Story tells us is that the sun continued or tarried above the visible horizon “as a whole day.” Apparently this means that an event occurred on this day near Gibeon, in the Valley of Ajalon, that occurs many days every year at the North Pole, namely, that the sun remained visible for the entire twenty-four hours.

We are not told the method by which this was accomplished. It might have been a slight dip of the pole, or possibly by a refraction of the rays of light, or in other ways that we cannot conjecture. It certainly would not have necessitated such a crash in the physical universe as objectors have imagined.

As to whether such a thing happened or not is a question of history. The history that we have reason to suppose is authentic in the book of Joshua says that it did. It is a remarkable fact that we have a suggestion of the same thing in history outside the Bible. Herodotus, the great Greek historian, tells us that the priests of Egypt showed him a record of a long day. The Chinese writings state that there was such a day in the reign of their emperor Yeo, who is supposed to have been a contemporary of Joshua. The Mexicans also have a record that the sun stood still for one entire day in the year which is supposed to correspond with the exact year in which Joshua was warring in Palestine. There is nothing of real weight to prove that there was no such day. So, upon careful examination, this which is asserted to be "the most striking incident of Scripture and science being at variance" is found to be in no sense whatever an incident of Scripture and science, or Scripture and history, being at variance.

The theory has been advanced that the words rendered "Stand thou still," but which mean literally "Be silent," should be interpreted as meaning that Joshua commanded the sun to be silent in the sense of withholding its light, and that what occurred on this occasion was not the prolongation of a day but a dark day, so that Joshua had the advantage of fighting practically at night, though it was really the time of day that ought to have been light. If this is the true interpretation of "Stand thou still," all difficulty with the passage disappears. But while this interpretation might be admissible, it is difficult to see how some other portions of the narrative can be reconciled with this theory. And as already seen, the theory is not necessary to remove all difficulties in the passage.

In any event it was a miracle, but no one who believes in a God who is the Creator of the entire material universe, a God who is historically proved to have raised Jesus Christ from the dead, ever stumbles at the mere fact of a miracle. We believe in the miracle-working God.

Chapter 11: Deborah's Praise Of Jael, The "Murderess"

It is frequently argued against the divine origin of the Bible that it defends and glorifies the treacherous murder of Sisera by Jael, and that any book that defends so violent and cruel and deceitful an action as this cannot have God for its author.

The very simple answer to this objection is that the Bible does not defend or glorify the action of Jael. The Bible records the act in all its details. It also records the fact that Deborah, the prophetess who judged Israel at that time (Judges 4:4), predicted that the Lord would sell Sisera into the hand of a woman (Judges 4:9). It also records the fact that Deborah and Barak, in their joyful song of praise to the Lord after their deliverance from the cruel oppression of Sisera did say: "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent" (Judges 5:24). But it is nowhere hinted in the Bible account that Deborah and Barak were speaking by divine inspiration in this song of thanksgiving and praise. The Bible, by speaking of Deborah as a prophetess, no more endorses every action and every utterance of Deborah than it endorses every action and utterance of Balaam, of whom it likewise speaks as a "prophet" (2 Peter 2:16). In the very passage in which it speaks of Balaam as a prophet, it speaks about his being rebuked for his iniquities. It is not the teaching of the Bible that every utterance of every prophet is the inspired Word of God. On the contrary, the Bible teaches that a prophet may tell lies (1 Kings 13:11–18).

The Bible nowhere justifies Jael's action. It records the action. It records Deborah and Barak's praise of the action, but it nowhere endorses this praise. We are under no necessity, therefore, of trying to justify all the details of Jael's conduct, nor indeed of trying to justify her conduct at all.

But on the other hand, we must not unjustly judge Jael. We cannot judge her in the light of New Testament ethics, for she lived some 1,300 years before Christ. She lived in a cruel age. Furthermore, she had to deal with a cruel oppressor who was working ruin among the people. It was a time of war, and war not conducted according to modern ideas of war, and we must judge her in the light of the conditions in which she lived. But even if her conduct were absolutely without excuse, it does not in the least affect the proven fact of the divine origin of the Bible. For that Book makes absolutely no attempt to defend her conduct. It simply describes it.

Chapter 12: The Sacrifice Of Jephthah's Daughter

The story of Jephthah's daughter as recorded in the Bible has presented a great difficulty to many superficial students of the Bible, as well as to many critics of it. How can we possibly justify Jephthah's burning of his daughter as a sacrifice to Jehovah?

In the first place, we are nowhere told that Jephthah did burn his daughter. We are told that Jephthah vowed, "Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt-offering" (Judges 11:31).

The word translated "burnt-offering" does not necessarily involve the idea of burning. There is no record that Jephthah's daughter was actually slain and burned. The passage that relates what actually was done with her is somewhat obscure, and many think that she was devoted by her father as an offering to God by her living a life of perpetual virginity (Judges 11:37–39).

But even supposing that she was actually slain and burned, as some Bible students believe (though the Bible does not actually say so), even in this case we are under no necessity of defending Jephthah's action any more than we are of defending any other wrong action of all the imperfect instruments that God, in His wondrous grace and condescension, has seen fit to use to defend or help His people. The Bible itself nowhere defends Jephthah's action. If Jephthah really did slay his daughter, he simply made a rash vow without any command or other warrant from God for so doing; and having made this rash vow, he went further in his wrongdoing and carried that rash vow into execution.

So the whole story instead of being a warrant for human sacrifice is intended to be a lesson on the exceeding foolishness of hasty vows made in the energy of the flesh.

Chapter 13: "Impure" Bible Stories

An old and favorite objection to the Bible on the part of unbelievers is that there are in it "chapters that reek with obscenity from beginning to end."

That there are chapters in the Bible which describe scenes that cannot be wisely dealt with in a mixed audience we have no desire to deny; but these chapters are not obscene. To speak in the plainest terms of sin, even the vilest of sins, in order to expose its loathsomeness and in order to picture man as he really is, is not obscenity. It is purity in one of its highest forms. Whether the story of sin is obscene or not depends entirely upon how it is told and for what purpose it is told. If the story is told in order to make a jest of sin, or in order to minimize or excuse sin, it is obscene. If the story is told in order to make men hate sin, to show men the hideousness of sin, to induce them to give sin as wide a berth as possible, and to show their need of redemption, it is not obscene but morally wholesome. Now this is precisely the way in which sin is pictured in the Bible. It is true that adultery and similar offenses against purity are mentioned by name without any attempt at mincing words. Revolting deeds of this character are plainly described, and their awful results related; but everything is so told as to make one recoil from these horrid and disgusting sins. Beyond a doubt many have been kept back from the practice of these sins by the plain things the Bible has said about them. Many others who have already fallen into these sins have been led by the Bible stories to see their enormity and their frightful consequences, and have thus been led to forsake them by what the Bible says about them. I am not speculating about this, but speak from large observation of men and women who have been tempted to these sins and have been held back by the Bible utterances regarding them, and also from wide experience with others who have fallen and have been lifted up and saved by the truth on these subjects contained in the Bible.

It is said, "There is much in the Bible that is not fit to read in public," and this is brought forward as if it were an argument against the Bible. But it is a foolish argument. There are many passages in the very best and most valuable medical works that are not fit to be read in public, they are not even fit for a father to read to his children; but he would be a fool who would cut these passages out of these medical works on that account; and he is equally a fool who objects to the Bible because there are passages in it which are invaluable in their place, but which were not intended for and are not adapted to public reading. The Bible is in part a book of moral anatomy and spiritual therapeutics, and it would be a great defect in the book, in fact an indication that it was not from God, if it did not deal with these frightful facts about man as he is and with the method of healing for these foul moral diseases.

I, for one, thank God that these passages are in the Bible. There are things that every boy and girl needs to know at a comparatively early age about some forms of sin, and loathsome sin. Many boys and girls have dropped into these forms of sin before they realized their character simply because they were not warned against them. Ignorance about them is a misfortune. I know of no better way for them to become acquainted with the effects of these sins that they need to know about than to read what the Bible had to say about them.

Instead of finding fault with the Bible for these things in it, we ought to praise God for putting them there. For example, there are things in Romans 1 that one cannot dwell upon in detail in public address. But these verses have been of greatest value in dealing with the heathen, and they have saved many a man in so-called Christian lands from the loathsome sins that are there exposed and denounced.

An objector to the Bible stated that parts of it consist of history and the narration of facts that cannot be mentioned in the presence of a modest woman without exciting discomfort. He questioned whether a woman should read in her room what she would dislike hearing at her dining table. This is considered a logical argument against the Bible. When one looks carefully at it and considers it, it is seen to be utterly

foolish. Most assuredly a woman should be permitted to read in her room what she would not discuss at her dining table. Every wise woman does it. I know of books most desirable for every woman to read, which if they were read at the table would cause her to wish to rise and leave the room in embarrassment. There are many things that men and women ought to think about, and must think about, in private that they would not discuss in public. There are books on the proper conduct of women in the most sacred relation of life, a relation as holy as any, which can be entered into the presence of a holy God with no question of His approval, but which does not call for public discussion. It is strange that intelligent men and women should use arguments so childish as this.

The Bible is a pure book as evidenced by the fact that it is not a favorite book in places of wickedness. On the other hand, authors that try to show that the Bible is an obscene book and that endeavor to keep people from reading it are admired by those who seek excuse for their sinful practices.

The infidel objectors to the Bible as an “obscene book” constantly betray their insincerity and hypocrisy. Colonel Ingersoll, in one passage where he dwelt upon this subject, objected to the Bible for telling vile deeds “without a touch of humor.” In other words, he did not object to telling stories of vice if only a joke was made of this sin. Thank God, that is exactly what the Bible does not do—make a joke of sin! It makes sin hideous. Men who are obscene in their own hearts object to the Bible as being an obscene book.

Some of those who make the most of the so-called obscenity of the Book are themselves notorious as tellers of obscene stories.

One of the men who led the attack on the Bible on the ground of its obscenity was retained by publishers of obscene literature to defend their case.

Another man, who was a leader in his city in attacking the Bible, challenging Christians to read in public certain portions of Scripture that were said to be immoral, was shortly afterward found dead by his own hand in a Boston hotel side by side with a young woman who was not his wife.

A man who said, “I protest against the Bible being placed in the hands of the young because its pages reek with filth,” and who did not wish people to read these “vile portions” of Scripture lest their minds be defiled, took care to give a list of the passages that he did not wish read and asked his readers to “look them up.” Can anything exceed the hypocrisy of that?

In one city where I was holding meetings a man would interrupt a service by calling out about portions of the Scripture that he regarded as improper and immoral. I learned he himself had been arrested and convicted for publishing obscene literature. The truth is, these men hate the Bible. They hate it because it denounces sin and makes them uneasy in sin.

To sum it all up, there are in the Bible descriptions of sins that cannot wisely be read in every public assembly, but these descriptions of sin are morally most wholesome in the places where God, the Author of the Book, manifestly intends them to be read. The child who is brought up to read the Bible as a whole, from Genesis to Revelation, will come to know in the very best way possible what a child ought to know very early in life if he is to be safeguarded against the perils that surround our modern life on every hand. A child who is brought up upon a constant, thorough, continuous reading of the whole Bible is more likely than any other child to be free from the vices that are undermining the mental, moral and physical strength of our boys and girls, young men and young women. But the child who is brought up on infidel literature and conversation is easy prey for temptations of all kinds, as is the one who, through neglect of the Bible, is left in ignorance of the awful pitfalls of life.

Chapter 14: David's Sin

In 2 Samuel 11 we read the story of one of the saddest downfalls of a man of God recorded anywhere in history, and at the same time we read the record of one of the most contemptible and outrageous sins that any man ever perpetrated against a faithful friend. We read how David committed against his faithful warrior Uriah one of the most contemptible offenses that one man can commit against another, and how in order to cover up his sin he stained his hands with the blood of this faithful servant. After the deed was done, God in His mercy sent His prophet to David, declaring to him, "By this deed thou hast given great occasion to the enemies of the LORD to blaspheme" (2 Samuel 12:14). History has proved the truth of this declaration. There is scarcely anything in the Bible that has caused more of the enemies of the Lord to blaspheme than this dastardly crime of King David. They are constantly bringing it up and making it the butt of pitiless ridicule.

Some who desire to defend the Bible have thought it necessary to defend David's action, or at least to try to make it appear that it was not as heinous as it looks at first sight. But why should we seek to defend David's action? The Bible nowhere seeks to defend it. On the contrary, God rebuked it in the sternest terms. It was punished by a train of such frightful calamities as have seldom overtaken any other man.

It is true that David is spoken of in the Scriptures as "a man after God's own heart" (1 Samuel 13:14; Acts 13:22), but this does not mean by any means that David was an absolutely faultless man. It simply means that in distinction from Saul, who was constantly disposed to go his own way, David was a man who sought to know God's will and to do it exactly. Therefore he was a man after God's own heart; but though this was the abiding attitude of David's mind and heart toward God, it was still possible for him, as it is possible for men today whose wills on the whole are entirely surrendered to God, to step out of the position of absolute surrender to God and in a moment of weakness and folly commit an act hideous in the sight of God—an act that would bring upon him His sternest judgment.

The recording of David's sin without any attempt to extenuate it in the Scripture is one of the many proofs of the divine origin and absolute reliability of the Bible. David was the great hero of his times. Unless his Bible biographers had been guided by the Holy Spirit, they certainly would have concealed or at least have sought to palliate this awful fault of David; but in point of fact they did nothing of the kind. The Holy Spirit, who guided them in their record, led them to picture this event in all its hideousness, just as it is. Here is a radical difference between Bible biographers and all other biographers. Even the heroes of the Bible, when they fall, are not whitewashed. No excuses are offered for their sins. Their sins are not concealed from the public eye. They are recorded with fullness of detail, and the sinner is held up as a warning to others.

In this matter David "despised the commandment of the LORD, to do evil in his sight," and the Bible plainly says so (2 Samuel 12:9–10). "The thing that David had done displeased the LORD" (2 Samuel 11:27), and God sets him forth before the whole world as an adulterer and a murderer (2 Samuel 12:9). The whole story is horrible, but if one will read it with earnest prayer he may find exceedingly precious lessons in it. It was a dastardly and horrible crime, but I am glad it is recorded in the Bible. The record of it and its consequences has held many back from contemplated sin.

The story of David's sin abounds in great lessons. The first is that an exceptionally good man, yes, a man "after God's own heart," if he gets his eyes off God and His Word, may easily fall into very gross sin. Any man who trusts in his own heart is a fool. Any man who fancies that he is a match for the devil in his own wisdom and strength is badly deceived. David was one of the noblest men of his day. He was brave, he was generous, he had a single-hearted purpose to do the will of God; but he allowed himself to trifle with temptation, and he went down to the depths of vileness, baseness and dishonor.

The story also teaches that God never looks upon any man's sin with the least degree of allowance. God has no favorites. He allows no one's sins to go unpunished. God loved David. He had given David remarkable proofs of His love. But when David sinned, God dealt with David's sin with the sternest and most relentless judgment. He allowed David's sin to dog him and to embitter and to blast his life to his dying day. God forgave David's sin and restored him to fellowship and the joy of His salvation, but He let David drink deeply of the bitter cup he had mixed for himself. One of his sons followed him into adultery, the burden of which came upon David's own daughter. Another son followed him into murder; and, as David had rebelled against his heavenly Father, his own son rebelled against him. David reaped what he sowed. When this rebellious son lay before him silent in death, David cried, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Samuel 18:33). David knew that Absalom's wandering and death were the fruit of his own sin.

But there is another precious lesson for us too in the history of David's sin. There is full and free pardon for the vilest sinner. David's sin was black, black as midnight; it was appalling, it was inexcusable, but he found pardon full and free. David said, "I have sinned against the LORD," and God said through His prophet, "The LORD also hath put away thy sin" (2 Samuel 12:13). David himself has told us in one of his most beautiful psalms the story of his pardon (Psalm 32:1–5).

God is a holy God. He hates sin with infinite hatred. He will not look upon the smallest sin with the least bit of allowance. But God is also a God of pardoning love. He stands ready to pardon the vilest sinner. He is ever calling to men and women who have sinned: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). There are those that think they have sinned too deeply to ever find pardon, but it is not so. It would be hard to find one who had sinned more deeply than David. He had committed the greatest wrong one man can commit against another, and he had stained his hands with the blood of his victim; still he found pardon.

I do thank God for this story of David. It gives me hope for any man. In the light of it as told in the Bible, no matter who comes and asks me, "Is there salvation for me?" I do not hesitate to answer, "Yes, for you. David found mercy, and you can."

Chapter 15: The Imprecatory Psalms

A frequent objection urged against the Bible is founded upon some of the utterances in the so-called imprecatory psalms. Many of these utterances have greatly perplexed earnest-minded Christians who have carefully studied the New Testament teaching regarding the forgiveness of enemies.

Three passages in the Psalms are especially cited as showing that the Bible is not the Word of God. These are Psalm 58:6: “Break their teeth, O God, in their mouth.” It is said that this utterance exhibits so much vindictive passion that it could not possibly have been written under the inspiration of the Holy Spirit. The second passage objected to is Psalm 109:10: “Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.” The third passage is Psalm 137:8–9: “O daughter of Babylon, who are to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones agains the stones.”

What shall we say about these passages?

First, we have already said in chapter 2 that God often simply records what others said—bad men, good men, inspired men and uninspired men. In the Psalms we have sometimes what God said to man, and that is always true; on the other hand we often have what men said to God, and that may or may not be true. All of the passages cited are what men said to God. They are the inspired record of men’s prayers to God. To God they breathed out the agony of their hearts and to God they cried for vengeance upon their enemies.

Judged even by Christian standards, this was far better than taking vengeance into their own hands. Indeed, this is exactly what the New Testament commands us to do regarding those who wrong us. Vengeance belongs to God, and He will repay (Romans 12:19). Instead of taking vengeance into our own hands we should put it in His hands.

There is certainly nothing wrong in asking God to break the teeth of wicked men who are using those teeth to tear the upright. This prayer is taken from a psalm that there is every reason to suppose is Davidic, as is also the second passage quoted. But it is a well-known fact that David in his personal dealings with his enemies was most generous, for when he had his bitterest and most dangerous enemy in his hand, an enemy who persistently sought his life, he not only refused to kill him, but refused to let another kill him (1 Samuel 26:5–9). And even when he did so small a thing to Saul as to cut off the skirt of his robe, his heart convicted him even for that slight indignity offered to his bitterest and most implacable enemy (1 Samuel 24:5).

How much better it would be if instead of taking vengeance into our own hands we would breathe out the bitterness of our hearts to God and then treat our enemies as generously as David did! While David prayed to Jehovah in Psalm 109:10: “Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places,” in point of fact, when he was in a place of power, he asked, “Is there yet any that is left of the house of Saul, that I may show him kindness?” He found a grandson of Saul’s and had him eat at the king’s table as one of his own sons (2 Samuel 9:1–2, 11).

The utterance in Psalm 137:8–9 does sound very cruel, but the utterance is a prophecy rather than a prayer. It is the declaration of awful judgment that will come upon Babylon because of the way in which Babylon had treated the people of God. Babylon was to reap what it had sown. It was to be treated by others as it had treated the people of God. This was a literal prophecy of what actually occurred afterward in Babylon. We find a similar but even more awful prophecy of the coming doom of Babylon in Isaiah 13:15–18.

When we study these imprecatory psalms in the light that is thrown upon them from other passages of Scripture, all the supposed difficulties disappear, and we find that there is nothing here that is not in perfect

harmony with the thought that the whole Bible is God's Word, though in some instances while the record of what is said is correct and exact, that which is recorded as being said may not in itself be right; but it is God's Word that man said it, though what man said was not God's word.

Chapter 16: Does The God Of Truth And Love Send Lying Spirits And Evil Spirits To Men?

One of the most puzzling passages in the Bible is found in 1 Kings 22, and in the parallel account in 2 Chronicles 18. In these passages the Prophet Micaiah is reported as saying, “Therefore hear thou the word of the LORD” (v. 19, RV). Then he goes on: “I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.” Jehovah is pictured as asking the assembled host who would go and persuade Ahab that he may go up to Ramoth-gilead. Then a lying spirit is represented as coming forth and standing before the Lord, and saying, “I will go forth, and will be a lying spirit in the mouth of all his prophets.” Then Jehovah is represented as saying to the lying spirit, “Thou shalt entice him, and shalt prevail also: go forth, and do so” (vv. 20–22, RV).

At first glance it appears as if the LORD sanctioned and took part in lying and deception. What is the explanation?

It is clearly given in the context. Micaiah, speaking by the Holy Spirit, is seeking to dissuade Ahab and Jehoshaphat from going up to Ramoth-gilead. All the false prophets have told the two kings that they should go up to victory. Micaiah, the messenger of the Lord, tells them on the contrary that they shall go up to defeat and to the certain death of Ahab. He tells them that the spirit that had spoken by the false prophets was a lying spirit. He puts this in a highly pictorial way. Though the picture is exceedingly vivid, it does not teach error, but truth, and teaches it in a most forcible way, namely, that it was a lying spirit that was in the mouth of the false prophets. But that Jehovah was not really a party to the deception appears clearly in the narrative, if we take it as a whole. Far from being a party to the deception, He sends His own prophet to warn them that the spirit that spoke by the false prophets was a lying spirit, and to tell them the exact facts in the case as to what the issue of the battle would be. If they would choose to listen to God and His prophet they would be saved from calamity, but if they would not listen to God and His prophet then God would give them over to the working of error, that they should believe a lie; but He would not do this without abundant warning.

This is God’s universal method, not only as taught in the Bible but as taught in experience. He allows every man to choose either to listen to Him and know the truth, or to turn a deaf ear to Him and be given over to strong delusion. If men will not receive the love of the truth that they may be saved, then God gives them over to strong delusion to believe a lie. If men want lies, God gives them their fill of them (2 Thessalonians 2:10–12, RV).

Other passages of the Bible seem to teach that God sends evil spirits to men, and the question arises: How can we believe that a good God, a God of love, sends evil spirits to men? Let us turn to a passage in which this is taught, and we will soon find an answer to the difficulty.

In 1 Samuel 16:14 (RV) we read: “Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD troubled him.”

What is meant by “an evil spirit” ? The context clearly shows. It was a spirit of discontent, unrest, depression.

The circumstances were these: Saul had proved untrue to God. He had deliberately disobeyed God (1 Samuel 15:4–35, especially vv. 22–23), and consequently God had withdrawn His Spirit from him, and a spirit of discontent and unrest had come upon him.

This was not an unkind act on God’s part. There was nothing kinder that God could have done. It is one of the most merciful provisions of our heavenly Father that when we disobey Him and wander from Him He

makes us unhappy, discontented in our sin. If God should leave us to continue to be happy in sin, it would be the unkindest thing He could do. God in His great mercy will win every sinner possible back to Himself; and if we sin, God for our highest good sends us deep depression and unrest in our sin. If we make the right use of this spirit of unrest and depression that God sends us, it brings us back to God and to the joy of the Holy Ghost. Saul made the wrong use of it. Instead of allowing his unrest of heart to bring him to repentance and back to God, he allowed it to embitter his soul against one whom God favored. The sending of the evil spirit was an act of mercy on God's part. The misuse of this act of mercy resulted in Saul's utter undoing.

There is many a man today who once knew something about the Spirit of the Lord and the joy of the Holy Ghost, who has fallen into sin, and God in His great love and mercy is sending him at the present time an evil spirit, a spirit of unrest, dissatisfaction, deep discontent, or even of abject misery. Let him thank God for it! Let him inquire humbly on his face before God where he has sinned against God and lost the joy of his salvation! Let him put away and confess his sin and come back to God and have the joy of God's salvation renewed to him. An evil spirit of unrest and discontent was sent to David, too, when he sinned; but when after some resistance David confessed his sin to the Lord, the Lord blotted it out and brought him into a place of glad joy in the Lord, where he could instruct and teach others in the way they should go (Psalm 32:4–8; 51:9–13).

Chapter 17: Jonah And The Whale

The story of Jonah and "the whale" has for many years been a butt of ridicule with unbelievers, and the cause of not a little perplexity with those who are "unlearned and unstable." The story is quite generally discredited by the destructive critics as being unhistorical. They attempt to explain it as allegory or parable. Those who desire to discredit the full inspiration and absolute veracity of the Bible have again and again assured us with a great show of scientific knowledge that such is the structure of a whale's mouth and the configuration of his throat that it would be impossible for a fullgrown man either to pass through the sieve in its mouth or the narrow orifice of its throat, to say nothing of his coming out again alive and whole.

What shall we say to all this?

First of all, let us notice the fact that the Bible nowhere says that Jonah was swallowed by a whale. In Jonah 1:17 we are told that Jehovah "prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." There is no mention here whatever of this great fish being a whale, with its peculiarly constructed mouth and throat. It may have been either a fish altogether prepared for the occasion, or a fish already existing providentially sent around for the purpose God had in view. It is true that in Jesus' reference to this historical event in Matthew 12:40 in the Authorized and the Revised versions He said that Jonah was three days and three nights in "the whale's belly"; but we read in the margin of the Revised Version that the Greek of the word rendered "whale" is "sea monster." One cannot help wondering why the translators should continue to put "whale" in the text if the Greek word means "sea monster," and it certainly does. In the Septuagint translation of the book of Jonah, "a great fish" is rendered by a Greek adjective meaning "great" and by the same word that is used in Matthew 12:40 and translated "whale." The word whale was in the mind of the translators and not in the word spoken by Jesus, so in neither the Old Testament nor the New Testament account is it said that Jonah was swallowed by a whale, but by a great fish or sea monster. These scholarly critics have spent much labor in proving the absurdity of something God did not say.

We are not told what the great fish was, but it is a well-known fact that there exist or have existed until recent times in the Mediterranean Sea, where the recorded event seems to have taken place, sea monsters—that is, dog sharks—large enough to swallow a man or horse whole. In fact, it is recorded that a man fell overboard in the Mediterranean and was swallowed by one of these sea monsters, the monster was killed and the man rescued alive. A whole horse was taken out of the belly of another.

Furthermore, even if the Bible had said that the great fish was a whale, there would be no such difficulty with the narrative as has been supposed by unbelievers and the uninformed. While it is true that there are some kinds of whales whose mouth and throat are of such a formation that it would be impossible for a full-grown man to pass through, it is not true of all kinds of whales.

The well-known author, Frank Bullen, in his book *The Cruise of the Cachalot* says that "a shark fifteen feet in length has been found in the stomach of a cachalot." He tells further that "when dying, the sperm whale always ejects the contents of its stomach." He tells of one whale that was caught and killed, "the ejected food from whose stomach was in masses of enormous size, some of them being estimated to be the size of our hatch-house, viz., 8 feet by 6 feet by 6 feet." Of course such a whale would have no difficulty in swallowing a man, so the whole objection to the Bible narrative from the standpoint that a whale could not swallow a man is not founded upon superior knowledge, but upon ignorance.

Someone may say that the action of the gastric juices would kill a man within a whale or other sea monster.

But this leaves God out of the transaction, whereas in the Bible story God is very prominent in the whole transaction. The God who made both the monster and the man and the gastric juices could quite easily

control the gastric juices and preserve the man alive. We are not trying to infer that the transaction was not miraculous in any event, but those who really believe in God and have had any large experience with God have no trouble with the miraculous.

It ought to be added, moreover, that the Bible does not tell us that Jonah remained alive during the period that he was in the belly of the great fish. There are things in the narrative as recorded in the book of Jonah that make it appear as if he did not remain alive (Jonah 2:2, 5–6, RV; see margin). There seems to be a strong probability that Jonah actually did die and was raised from the dead. If he actually did die, this only adds one more to the resurrections recorded in the Bible and makes Jonah a still more remarkable type of Christ. To those who believe in God, there is no difficulty in believing in the resurrection if sufficiently well attested. “Why should it be thought a thing incredible with you that God should raise the dead?” There are numerous instances on record, at least of resuscitation of men and women who to all appearances had been dead for some days. The historicity of this event is endorsed by Jesus Christ Himself (Matthew 12:40). To think of it as being merely allegory or parable is to discredit the words of Jesus.

So, on careful examination of what the Scripture says, and of the facts of history, all the difficulties supposed to exist in the story of Jonah and the whale are found to disappear.

Chapter 18: Some Important "Contradictions" In The Bible

I am constantly meeting men who say that the Bible is full of contradictions. When I ask them to show me one, they reply, "It is full of them." When I press them to point out one, usually they have no more to say. But now and then I meet an infidel who does know enough about his Bible to point out some apparent contradictions. In this chapter we shall consider some of these.

CAN MAN SEE GOD?

One of those most frequently brought forward is the apparent contradiction between John 1:18, where we read, "No man hath seen God at any time," and Exodus 24:10, where we are told that Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel "saw the God of Israel." (There are also other passages in which men are said to have seen God.)

Now this certainly looks like a flat contradiction, and many besides skeptics have been puzzled by it. Indeed, one of the most devout men I ever knew was so puzzled by it that he left his place of business and came miles in great perturbation of spirit to ask me about it. The solution of this apparently unanswerable difficulty is in reality very simple.

We must remember first of all that two statements which in terms flatly contradict one another may both be absolutely true, for the reason that the terms are not used in the same sense in the two statements.

For example, if any man should ask me if I ever saw the back of my head, I might answer, "No, I never saw the back of my head," and this statement would be strictly true. Or I might answer, "Yes, I have seen the back of my head," and this statement would also be true, though it appears to flatly contradict the other. The back of my head I never have seen, but more than once when looking into a mirror with another mirror back of me I have seen the back of my head. What I should answer depends entirely upon what the man means. If he means one thing I answer no, and that is true. If he means another thing I answer yes, and that is equally true.

But someone may object, "In the latter case you did not really see the back of your head. What you saw was a reflection of the back of your head in the mirror."

But to this I would reply, "Neither do you see the back of anyone's head when you are looking at it. What you see is the reflection of that person's head upon the retina of your eye."

But everyone knows what you mean when you use language in this common sense, everyday way. They know that when you say you saw the back of another man's head you mean you saw a reflection of it upon the retina of your eye, and they know when you say you saw the back of your own head in the glass that you mean you saw the reflection of the back of your head in the glass. In the one case you see the reflection, in the other case you see the reflection of the reflection, and in both cases what you actually see is the thing that was reflected.

Now this case is very much like this illustration. God in His eternal essence is invisible ("unseeable," 1 Timothy 1:17). No man has seen Him, nor can we see Him (1 Timothy 6:16). He is spirit, not form (John 4:23–24). John tells us in the passage before us a profound and wondrous truth: "No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, he hath declared him." That is, this invisible (unseeable) God is unfolded to us, interpreted to us (the word here translated "declared" is the word from which our word "exegesis" is derived), in the words and in the person of Jesus Himself. So fully is He declared, not only in the words of Jesus but in His person, that Jesus could say, "He that hath seen me hath seen the Father" (John 14:9).

But this essentially invisible God has been pleased in His great grace to manifest Himself again and again in bodily form. Moses and the seventy elders saw such a manifestation of God (or a theophany) when they were in the mount. Isaiah saw such a manifestation in the temple (Isaiah 6:1), and in describing it he properly declared, “I saw the LORD.” Job saw such a manifestation and was so humbled by the actual coming face to face with God Himself that he cried, “I abhor myself, and repent in dust and ashes” (Job 42:6). It was God that was manifested in these theophanies, so it was God they saw.

We see then that both of these apparently flatly contradictory statements: “No man hath seen God at any time” and “Moses [and the others] saw God” are perfectly true.

Jesus Christ Himself was the crowning manifestation of God. “In him dwelleth all the fulness of the Godhead bodily” (that is, in bodily form, Colossians 2:9). So Jesus said to Philip with perfect propriety, “He that hath seen me hath seen the Father.” The time is coming when all the pure in heart shall behold God permanently manifested in bodily form (Matthew 5:8). The form in which Jesus existed in His preexistent state in the glory was the form of God (Philippians 2:6, see RV marg.). The Greek word which is translated “form” in this passage means “the form by which a person or thing strikes the vision—the external appearance” (Thayer’s *Greek-English Lexicon of the New Testament*),so we are clearly taught that the external appearance of Jesus in His preexistent form was the external appearance of God, that is, that the invisible God, who is a spirit in His essential essence, manifests Himself in an external, visible form.

THE SUPERSCRIPTIONS ON THE CROSS

A second “contradiction,” of which the infidels make a great deal, and by which not a few believers are puzzled, is that found in the four accounts of the superscriptions on the cross. We read in Matthew 27:37: “And set up over his head his accusation written, This is Jesus the King of the Jews.” We read in Mark 15:26: “And the superscription of his accusation was written over, The King of the Jews.” We read in Luke 23:38: “And there was also a superscription over him, This is the King of the Jews” (RV). And we read in John 19:19: “And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews.” Now no two of these agree absolutely in the words used. How can all four possibly be right? It is said that at least three must be wrong, at least in part. A great deal is made of this difficulty by those who argue against the verbal inspiration of the Scriptures.

I am surprised that anyone should make so much of it for the answer is found so plainly stated in the very passages cited that it is surprising that any careful student should have overlooked it. John tells us in John 19:20 (RV) that in order that all the different nationalities present might read it, the charge upon which Jesus was crucified was written in Hebrew, Latin and Greek; in Hebrew for the common people, in Latin for the Romans, and in Greek, the universal language. The substantial part of the charge was that Jesus claimed to be “the King of the Jews” and was crucified for making this claim, so these words, “The King of the Jews,” appear in the Hebrew and Latin and Greek. They also appear in all four accounts of the four Gospels. Matthew (writing for the Jews) would naturally give the inscription as it appeared in Hebrew; Mark (writing for the Romans) would be likely to give it as it appeared in the Latin; and Luke as it appeared in the Greek. Presumably John gives it in the full Roman form, “Jesus of Nazareth” being a full and explicit statement of who Jesus was, and the charge being His claim to be “the King of the Jews.”

The only thing left to account for is the difference between Mark and John. But if we carefully read Mark 15:26 we see that Mark does not claim to give the full wording that appeared on the cross. He simply says, “*The superscription* of His accusation was written over.” The accusation was “the King of the Jews,” and this Mark gives, and this alone. The words “This is Jesus of Nazareth” were not the accusation, but the name of the accused.

So all this difficulty, of which so much is made, disappears altogether when we notice exactly what is said and all that is said.

THE CONVERSION OF SAUL

Another “contradiction” of which a great deal is made is that which seems to exist between two different accounts of the conversion of Saul of Tarsus. We are told in Acts 9:7 that those who journeyed with Saul to Damascus *heard the voice* that spoke to Saul, but saw no man. On the other hand Paul, in relating to the Jews in Jerusalem the story of his conversion, says, “They that were with me beheld indeed the light, but they *heard not the voice* of him that spoke to me” (Acts 22:9, RV). Now these two statements seem to flatly contradict one another. Luke, in recounting the conversion, says that the men that journeyed with Paul heard the voice; but Paul himself in recounting his conversion says that they did not hear the voice. Could there possibly be a flatter contradiction than this?

But this apparent contradiction disappears when we look at the Greek of the two passages. The Greek word translated “heard” governs two cases, the genitive and the accusative. When the voice of a person or thing which is heard is spoken of, it is followed by the genitive. When the message that is heard is spoken of it is followed by the accusative. In Acts 9:7 the genitive is used. They did hear the voice, the sound. In Acts 22:9 the words translated “the voice” are in the accusative. They did not hear the message of the One that spoke. The word rendered “voice” also has two meanings: first, “a sound, a tone,” and second, “a voice,” that is, “a sound of uttered words” (Thayer’s*Greek-English Lexicon of the New Testament).* The voice as a mere sound they heard; they did not hear the voice as the sound of uttered words; they did not hear the message.

So another seeming difficulty entirely disappears when we look exactly at what the Bible in the original says. Instead of having an objection to the Bible we have another illustration of its absolute accuracy, not only down to a word but down to a single letter that ends a word and by which a case in indicated.

THE RESURRECTION OF JESUS CHRIST

A good deal is made of the apparent contradictions in the various accounts of the resurrection of Jesus Christ from the dead. A prominent unbeliever sent to the daily papers the following problem for me to solve. He said, “The account of the visit to the grave is entirely different in the four Gospels. Two of the Gospels state that the women saw two angels at the grave, and two of the other Gospels state that they only saw one angel.”

What is the solution of this apparent difficulty?

First of all, the objector does not truly state the facts in the case. Far from its being true that two of the Gospels state that they “saw only one angel,” not one of the Gospels states that they saw only one angel. It is true that Matthew says that “they saw an angel” (28:1–5), and Mark says: “They saw a young man,” presumably an angel (16:5–7); but neither Matthew nor Mark says that they saw “only” one angel. Saying that they saw one does not preclude the possibility of their seeing two.

Furthermore, it is not true that two of the Gospels state that the women saw two angels at the grave. It is true that Luke says (24:3–4) that after they had entered into the sepulcher two men (presumably angels) stood by them in dazzling apparel. But this apparently does not refer to the incident that Matthew refers to at all, for the angel there mentioned was an angel who was outside the sepulcher. Nor does it seem to refer to the same fact of which Mark speaks, for the young man (or angel) in Mark’s gospel was one who was sitting on the right side of the sepulcher. This angel may have been joined later by the one who was on the outside, and these two together may have stood by the women. This seems more likely, as the message uttered by the two in Luke is in part the same as that uttered by the angel outside the sepulcher in Matthew, and by the young man inside the sepulcher in Mark (cf. Luke 24:5–6; Matthew 28:5–7; Mark 16:5–7). The very simple solution is that there was an angel outside the tomb when the women approached, and they saw another one inside sitting. The one outside entered, and the one sitting arose, and standing by the women they uttered together or after one another the words recorded in Matthew and in Mark and in Luke.

But how about the account in John? John does tell us that there were two angels in white sitting, one at the head and one at the feet where the body of Jesus had lain (John 20:12–13). How can we reconcile that with the other three? Very easily. It was not the *group* of women at all that saw these two angels, but we are distinctly told it was Mary alone. Mary started out with the other women for the sepulcher, got a little ahead of the group, was the first to see the stone rolled away from the tomb (John 20:1), immediately jumped at the conclusion that the tomb had been rifled, and ran at top speed to the city to carry the news to Peter and John (John 20:2). While she was going into the city, the other women reached and entered the tomb, and the things recorded in Matthew, Mark and Luke occurred. These women left the sepulcher before Mary reached it the second time. Peter and John had also left it when Mary reached the sepulcher; and two angels, the one who had been on the outside and the one who at first had been sitting on the inside, were both sitting, one at the head and the other at the feet where the body of Jesus had lain.

All the other apparent contradictions in the four accounts of the resurrection—and they are quite numerous—also disappear on careful study. But these apparent contradictions are themselves proof of the truth and the accuracy of the accounts. It is evident that these four accounts are separate and independent accounts. If four different persons had sat down to make up a story in collusion of a resurrection that never occurred, they would have made their four accounts appear to agree, at least on the surface. Whatever contradictions there might be in the four accounts would only come out after minute and careful study. But just the opposite is the case here. It is all on the surface that the apparent contradictions occur. It is only by careful and protracted study that the real agreement shines forth. It is just such a harmony as would not exist between four accounts fabricated in collusion. It is just such an agreement as would exist in four independent accounts of substantially the same circumstances, each narrator telling the same story from his own standpoint, relating such details as impressed him, omitting other details which did not impress him but which did impress another narrator and which the other narrator related. Sometimes two accounts would seem to contradict one another, but the third account would come in and unintentionally reconcile the apparent discrepancies between the two. This is precisely what we have in the four accounts of the resurrection of Jesus Christ. We may heartily thank God that there are these apparent discrepancies among them. And even if we cannot find the solution of some apparent discrepancies, the fact that we do by careful study find a solution of what appeared to be an inexplicable contradiction will suggest to us the certainty that if we knew all the facts in the case, we would also find a solution of the apparent discrepancies which we cannot reconcile as yet. The more one studies the four accounts of the resurrection, the more he will be convinced, if he is candid, that they are separate and independent accounts, and a truthful narration of what actually occurred. They could not have been fabricated in collusion with one another—the very discrepancies urged prove this. Much less could they have been fabricated independently of one another. Four men sitting down independently of one another to fabricate an account of something that never occurred would have agreed with one another nowhere, but in point of fact the more we study these four accounts the more clearly we discover how marvelously they fit in with one another.

What has been said about the apparent discrepancies between the four accounts of the resurrection will apply also to other apparent discrepancies in the different gospel narratives of the same event. They are very numerous, and to take them all up in detail would require a volume, but the illustration given above will serve to prove how these apparent discrepancies can be reconciled one by one if we take them up thoroughly.

DOES GOD REPENT?

Another apparent “contradiction” of the Scripture of which a great deal is made and which has puzzled a great many believers follows.

We read in Malachi 3:6, “For I am the LORD, I change not”; in James 1:17, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness,

neither shadow of turning"; and in 1 Samuel 15:29, "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent." But in apparently flat contradiction of these we read in Jonah 3:10, "And God saw their works, that they turned from their evil way; and *God repented* of the evil, that he had said that he would do unto them; and he did it not"; and in Genesis 6:6, "And *it repented the LORD* that he had made man on the earth, and it grieved him at his heart." Here it not only says "it repented God," but "it grieved him at his heart." Now this appears like a flat contradiction. What is the explanation?

What the first set of passages says is absolutely true, that God is absolutely unchangeable. He is "the same yesterday, and today, and for ever" (Hebrews 13:8). But the second class of passages is also true, for if God does remain the same in character, infinitely hating sin and absolutely unchangeable in His purpose to visit sin with judgment, then if any city or any person changes in attitude toward sin, God must necessarily change in His attitude toward that person or city. If God remains the same, if His attitude toward sin and righteousness is unchanging, then His dealings with men must change as they turn from sin to repentance. His character remains ever the same, but His dealings with men change as they change from the position that is hateful to His unchanging hatred of sin to one that is pleasing to His unchanging love of righteousness.

We may illustrate this by the direction of a railway station that remains stationary, relative to a train that moves along the track in front of the station. When the train begins to move it is to the east of the station, but as the train moves westward it is soon west of the station. The only way in which the station could maintain the same direction relative to the moving train would be by moving as the train moves. If the station is unchangeable in its position, its direction relative to the train must change as the train moves. So it is with God's attitude toward man. If God remains unchangeable in His character, His purpose and His position, then as man moves from sin to righteousness, God's attitude relative to that man must change. The very fact that God does not repent (change His mind), that He remains always the same in His attitude toward sin, makes it necessary that God should repent in His conduct (change His dealings) with men as they turn from sin to righteousness.

As to Jehovah's repenting of having made man on the earth and its grieving Him at His heart, this too is necessitated by the unchanging attitude of God toward sin. If God does not repent (change His mind about sin, His attitude toward sin), and if man's wickedness becomes great, then God's unrepenting, unchanging hatred of sin necessitates that the man whom He has created, who has fallen into sin so great and so abhorrent to Himself, should become the object of great grief to Him, and that He should turn from His creative dealings with man to His destroying dealings with man. This was necessitated by man's sin. An unchangeably holy God must destroy man who has become so hopelessly sunken in sin. The only condition upon which He could spare him would be that God Himself change from the holiness of His character as it was when He created him to become an unholy God.

So again we see that what appears at the first glimpse like a flat contradiction is really no contradiction at all but an entire agreement in fact and thought between passages that seem to contradict in words.

WHO MOVED DAVID TO NUMBER ISRAEL?

Another apparent contradiction of Scripture is found in 2 Samuel 24:1 compared with 1 Chronicles 21:1. In 2 Samuel 24:1 (RV), we read that "the anger of the LORD was kindled against Israel, and he moved David against them, saying, Go number Israel and Judah." But in 1 Chronicles 21:1 we read, "And Satan stood up against Israel and moved David to number Israel." In one passage, therefore, we are told that Jehovah moved David against the people when He said, "Go number Israel and Judah"; in the other passage we are told that Satan moved David to number Israel. Which is the correct account?

The very simple answer to this question is that both accounts are correct.

We need not suppose that an error has crept into the text and that “he” appears instead of “Satan,” so that what really was recorded in Samuel would be “And again the anger of the LORD was kindled against Israel, and Satan moved David against them,” meaning that the anger of the Lord was kindled because David yielded to Satan’s moving him. Of course it is possible that such an error may have crept into the text, or it is possible that the pronoun “he” really refers to Satan, who is not mentioned; or the “he” might be interpreted “one,” without any designation as to who the “one” was. If this were so there would be no difficulty whatever in the passage.

But there is no insuperable difficulty in any case to anyone who understands the Bible teaching regarding God’s relation to temptation, and the attitude that He takes toward Satan. In 2 Corinthians 12:7 (RV) we are told by Paul that lest he should be exalted above measure through the abundance of the revelations made to him there was given him a thorn in the flesh, “a messenger of Satan,” to buffet him. Now as the purpose of this thorn in the flesh, this “messenger of Satan,” was most salutary, to keep Paul from being “exalted overmuch,” evidently it was God who gave him the thorn in the flesh, the “messenger of Satan”; but nonetheless the messenger was a messenger of Satan. In other words God uses Satan, evil as he is, for our good, for our moral discipline. Just as God makes the wrath of man to praise Him (Psalm 76:10), so He makes even the wrath of Satan to praise Him. What Satan intends only for evil God uses for our good. It was Satan who tempted David, but it was by God’s permission that Satan tempted him; and back of the testing and consequent failure of David and the salutary humiliation of David that came out of it was God; and in this sense it was God who moved David to the act that David might discover through his failure what was in his own heart.

Chapter 19: "Mistakes" In The Bible

The Bible is said not only to be full of contradictions, but also to contain mistakes.

One of the "mistakes" most constantly referred to by critics is found in Matthew 27:9–10 (RV): "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom certain of the children of Israel did price, and gave them for the potter's field, as the Lord appointed me."

Now the passage here referred to by Matthew is found in the prophecy ascribed in the Old Testament to Zechariah (Zechariah 11:11–13). At first sight this appears as if Matthew had made a mistake and ascribed to Jeremiah a prophecy that was really made by Zechariah.

Even John Calvin seems to have thought that Matthew made a mistake. He says, "How the name of Jeremiah crept in I confess I do not know, nor do I give myself much trouble to inquire. The passage itself plainly shows the name of Jeremiah has been put down by mistake instead of Zechariah; for in Jeremiah we find nothing of this sort, nor anything that even approaches it."

This passage has been pressed as proof that the gospel narratives are not necessarily historical accounts of what actually occurred. Must we admit that Matthew was mistaken? There is not the slightest necessity.

In the first place, in some manuscripts the word "Jeremiah" does not appear, but the passage reads: "Then was fulfilled that which was spoken by the prophet" without any mention as to who the prophet was. In still another reading, "Zechariah" appears instead of "Jeremiah." Wescott and Hort do not accept the reading without "Jeremiah," nor the reading which substitutes "Zechariah" for "Jeremiah," but they do mention these readings, *especially the first*, as"noteworthy rejected readings." Some of the earliest and best manuscripts omit the word "Jeremiah." So the apparent mistake here may be due to the error of a copyist.

However, the best textual critics all accept the reading "Jeremiah" in this passage, and it seems to the writer that this is probably the correct reading. If then in the gospel of Matthew as originally written Matthew used the word "Jeremiah" here, was it not a mistake?

Not necessarily. That these words, or words very similar to them, are found in the prophecy which in our Old Testament bears the name of Zechariah is unquestionably true. But it does not follow at all from this that Jeremiah did not speak them, for it is a well-known fact that the later prophets of the Old Testament often quoted the predictions of earlier prophets. For example, Zechariah himself (1:4) quoted a prophecy known to be Jeremiah's (see Jeremiah 18:11), and in the passage which we are now considering Zechariah may also have quoted from the prophecy of Jeremiah. There is no record in the book of Jeremiah of his having uttered this prophecy, but there is no reason whatever to think we have in Jeremiah all the prophecies that he uttered, and Zechariah may easily have had access to prophecies of Jeremiah not recorded in the book of Jeremiah.

Furthermore it is to be noted that Zechariah himself says in Zechariah 7:7, "Should ye not hear the words which the LORD hath cried by the former prophets?" So it is evident that Zechariah regarded it as part of his mission to recall the prophecies of the prophets that had gone before him. He would be especially inclined to recall the prophecies of Jeremiah, for it was a saying among the Jews that "the spirit of Jeremiah was upon Zechariah."

So we see that this so-called mistake of Matthew does not appear to have been a mistake at all when we closely examine it.

Perhaps it ought to be added that there has been much question by the critics as to whether the closing chapters of the book of Zechariah were really a portion of the prophecies of Zechariah. There is nothing in the chapters themselves to indicate that they were. It is true that for centuries they have been attached to the prophecies of Zechariah, but nowhere in the Bible does it state that they were by Zechariah, and it has been held that they were in reality not by Zechariah but by Jeremiah. This, however, is a question for the critics. If it should prove to be so, it would simply be an additional confirmation of the accuracy of Matthew's statement. But even if it is not so, if Zechariah is the author of this prophecy (Zechariah 11:11–13) as we find it in the Bible, it does not at all prove that Jeremiah may not have uttered a similar prophecy to which Zechariah referred and which Matthew has accurately quoted. And the critics will have to search further if they wish to prove Matthew to have been in error.

ABRAHAM'S SEPULCHERS

A second alleged "mistake" in the Bible is the statement of Stephen in Acts 7:16: "And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money *of the sons of Emmor,* the father of Sychem." Genesis 23:17–18 states, "And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham." Stephen seems, then, to have been mistaken in his statement that Abraham bought it of the sons of Emmor.

Let me put the supposed mistake in the words of a prominent doctor of divinity: "According to Luke's report, Stephen says Abraham bought a sepulchre *of the sons of Emmor*, the father of Sychem (Acts 7:16). But Genesis 23:17–18 says Abraham bought it *of Ephron the Hittite,* and Genesis 33:19 says that Jacob bought it of the sons of Emmor …. John Calvin says Stephen evidently made a mistake. Dr. Hackett admits that Stephen appears to have confounded the two transactions … but what do those say about it … who maintain the absolute inerrancy of the Bible?"

This seems like a puzzler until one notices exactly what the three passages say, then the puzzle is solved. The solution is very simple.

First, Genesis 23:17–18 does not say what the objector says it does say; that is, does not say that Abraham bought *this sepulcher to which Stephen refers* of Ephron the Hittite. It does state that Abraham bought *a field* of Ephron the Hittite, in which there was a cave, and that Abraham buried his wife Sarah in this cave. But there is no good reason for supposing that this was the sepulcher in which Jacob and the patriarchs were buried. There is no reason for supposing that Abraham in his long lifetime bought but one burial place. The writer of this book has himself purchased two, one in Chicago where his brother is buried, and one in Northfield, Massachusetts, where his daughter is buried. He is also interested in a third in Brooklyn where his father and mother and other brother are buried. There is not the slightest hint in the Scriptures that these two sepulchers mentioned in Genesis 23:17–18 and in Acts 7:16 are the same.

As to the passage in Genesis 33:19 where, according to the objector, it is said that Jacob, and not Abraham (as Stephen puts it), bought the sepulcher, this passage does not, in point of fact, say that Jacob bought *the sepulcher.* It says he bought "*the parcel of a field* at the hand of the children of Hamor" (the ones of whom Stephen says Abraham bought the sepulcher). The inference is that Abraham had already purchased the sepulcher at an earlier date and that Jacob in his day purchased the ground ("a parcel of land") in which the sepulcher was located. When Abraham purchased a sepulcher to bury Sarah he took the precaution of buying the field as well as the sepulcher, but in the latter case he seems to have purchased the sepulcher without buying the whole piece of ground, which therefore Jacob himself bought at a later date. It is altogether likely that Abraham should have purchased a sepulcher in this spot in his later life, for it was a place dear to him by many memories (see Genesis 12:6–7).

So, after all, the mistake was not Stephen's, but the mistake of the commentators who were not careful to

note exactly what Stephen said and what is said in the two passages in Genesis.

Joshua informs us that it was in this parcel of ground which Jacob bought (which presumably contained the sepulcher that Abraham had bought at an earlier date) that the bones of Joseph were buried (Joshua 24:32). Apparently Stephen was a more careful student of Old Testament Scripture than some of his critics.

But even allowing for the moment that Stephen was mistaken in this case, it would prove nothing whatever against the divine origin of the Bible or its absolute inerrancy, for Stephen is not one of the authors of the Bible. He was not a prophet or an apostle. It is true he was a Spirit-filled man, but he was not the writer of a book in the Bible. The inspired author of the Acts of the Apostles records that Stephen said these words, and if these words that Stephen uttered had been mistaken, the record that he said them would still be correct. It would be God's Word that Stephen said this, but what Stephen said would not be God's word. The one who contends for the divine origin of the Bible and its absolute accuracy is under no obligation whatever to prove the accuracy of every statement that every speaker in the Bible, even every Spirit-filled speaker, is recorded as saying.

THE USE OF STRONG DRINK IN PROVERBS 31:6–7

Another alleged "mistake" in the Bible is found in Proverbs 31:6–7: "Give strong drink unto him that is ready to perish, and wine unto the bitter in soul. Let him drink and forget his poverty, and remember his misery no more" (RV). It is said that this advocates the use of intoxicating liquor under certain conditions, and that as the use of intoxicating liquor under any and all circumstances is wrong this teaching of the Bible is a mistake.

But the difficulty disappears, as many another difficulty will disappear, if we do not rip the verses out of their context, but study them, as any passage in any book should be studied, in the context. The whole section from verses 1 to 9 is a protest against kings (and by implication persons in any place of responsibility) using wine or strong drink at all. It is plainly taught that any use of wine has a tendency to make them forget the law and to pervert judgment. Verses 6 and 7 go on to add that wine and strong drink should only be used in cases of extreme physical weakness and despondency, when the man is so far gone that he is "ready to perish," and is consequently in the deepest depths of despondency ("bitter in soul," RV). The words are addressed to the king (RV) who, though able to buy wine, instead of using it himself should give it to those who are in such physical condition that they need it. The one in this condition would be stimulated by the wine, lifted out of his depression, by the generosity of the king who gave the wine, so that he would be enabled to "forget his poverty," which would naturally preclude him from buying the wine for himself. The whole passage goes on to urge the king's attention to "the cause of the poor and needy."

So there remains no difficulty in this passage except for those who hold that the use of intoxicating liquors is wrong under any circumstances.

But there are many who hold that in cases of physical weakness the use of wine is wise and permissible.

We do not need to go into the question of whether the wine and strong drink in this case were alcoholic. Those who urge that "strong drink" in the Old Testament often refers to a heavy, sweet, unfermented wine have a good deal to say in favor of their position. Of course, if this interpretation were true, it would remove all difficulty from the passage. But in any case there is really no difficulty here at all for anyone who believes that there are circumstances in which the use of alcoholic stimulants is advisable. As there was a time in the early life of the writer of this book when the doctors had all given him up to die and his life was sustained by a prescription of an old nurse, one of the main ingredients of the prescription being brandy, he is naturally disposed to think there are cases like that mentioned in the text when the use of strong drink is warrantable. But he thoroughly agrees with the context of the passage, which teaches that all use of wine should be renounced by people in health and strength and prosperity.

JESUS TURNING WATER INTO WINE

A stock objection against the Bible, and not only against the Bible but against Jesus Christ Himself, is found in the story of Jesus turning the water into wine at the marriage festival at Cana of Galilee as recorded in John 2:1–11.

There need be no difficulty in this action of Jesus even for the extreme teetotaler if he considers carefully exactly what is said and precisely what Jesus did.

The wine provided for the marriage festivities at Cana failed. A cloud was about to fall over the joy of what is properly a festive occasion. Jesus came to the rescue. He provided wine, but there is not a hint that the wine He made was intoxicating. It was fresh-made wine. New-made wine is never intoxicating. It is not intoxicating until some time after the process of fermentation has set in. Fermentation is a process of decay. There is not a hint that our Lord produced alcohol, which is a product of decay or death. He produced a living wine uncontaminated by fermentation. It is true it was better wine than they had been drinking, but that does not show for a moment that it was more fermented than that which they had before been drinking. The writer of this book is a thoroughgoing teetotaler. He does not believe at all in the use of alcoholic stimulants even in cases of sickness, except in the most extreme cases, and even then only with the greatest caution. But he has not the slightest objection, and does not think that any reasonable person can have the slightest objection, to anyone’s drinking new-made wine, that is, the fresh juice of the grape. It is a wholesome drink. Even if some of the guests were already drunken, or had drunk freely (see v. 10, R.V.) of wine that may have been intoxicating, there would be no harm, but good, in substituting an unintoxicating wine for the intoxicating drink which they had been taking. Our Lord, as far as this story goes at least, did not make intoxicating liquor for anybody to drink, but simply saved a festive occasion from disaster by providing a pure, wholesome, unintoxicating drink. By turning the water into a wholesome wine, He showed His creative power and manifested His glory.

Chapter 20: The Two Genealogies Of Jesus, The Christ

A favorite point of attack on the Bible for those who deny its divine origin and inerrancy is the two varying genealogies of Jesus Christ. Not only is this a favorite point of attack by unbelievers, but it is also a point that often puzzles earnest students of the Bible. It is perfectly clear that the two genealogies differ widely from one another, and yet each is given as the genealogy of Christ. How can they by any possibility both be true?

There is a very simple answer to this apparently difficult question.

1. The genealogy given in Matthew is the genealogy of Joseph, the reputed father of Jesus, his father in the eyes of the law. The genealogy given in Luke is the genealogy of Mary, the mother of Jesus, and is the human genealogy of Jesus Christ in actual fact. The gospel of Matthew was written for Jews. All through it Joseph is prominent, Mary is scarcely mentioned. In Luke, on the other hand, Mary is the chief personage in the whole account of the Saviour's conception and birth. Joseph is brought in only incidentally and because he was Mary's husband. In all of this there is a deep significance.

2. In Mathew Jesus appears as the Messiah. In Luke He appears as "the Son of man," our Brother and Redeemer, who belongs to the whole race and claims kindred with all kinds and conditions of men. So in Matthew the genealogy descends from Abraham to Joseph and Jesus, because all the predictions and promises touching the Messiah are fulfilled in Him. But in Luke the genealogy ascends from Jesus to Adam, because the genealogy is being traced back to the head of the whole race and shows the relation of the second Adam to the first.

3. Joseph's line in Matthew is the strictly royal line from David to Joseph. In Luke, though the line of descent is from David, it is not the royal line. In this Jesus is descended from David through Nathan, David's son indeed, but not in the royal line, and the list follows a line quite distinct from the royal line.

4. The Messiah, according to prediction, was to be the actual son of David according to the flesh (2 Samuel 7:12–19; Psalm 89:3–4, 34–37; 132:11; Acts 2:30; 13:22–23; Romans 1:3; 2 Timothy 2:8). These prophecies are fulfilled by Jesus being the son of Mary, who was a lineal descendant of David, though not in the royal line. Joseph, who was of the royal line, was not His father according to the flesh, but was His father in the eyes of the law.

5. Mary was a descendant of David through her father, Heli. It is true that Luke 3:23 says that Joseph was the son of Heli. The simple explanation of this is that according to Jewish usage Mary's name, being a woman, could not appear in the genealogy, males alone forming the line. So Joseph's name is introduced in place of Mary's, he being Mary's husband. Heli was his father-in-law, and so Joseph is called the son of Heli, and the line is thus completed. While Joseph was son-in-law of Heli, according to the flesh he was in actual fact the son of Jacob (Matthew 1:16).

6. Two genealogies are absolutely necessary to trace the lineage of our Lord and Saviour Jesus Christ, the royal and legal, and the natural and literal. We find the legal and royal genealogy in Matthew's gospel, the gospel of law and kingship; the natural and literal in Luke's, the gospel of humanity.

7. We are told in Jeremiah 22:30 that any descendant of Jeconiah could not come to the throne of David. Joseph was of this line, and while Joseph's genealogy furnishes the royal line for Jesus, his son under the law, nevertheless Jeremiah's prediction is fulfilled to the very letter, for Jesus (strictly speaking) was not Joseph's descendant and therefore was not of the seed of Jeconiah. If Jesus had been the son of Joseph in reality, He could not have come to the throne, but He is Mary's son through Nathan and can come to the

throne legally by her marrying Joseph and so clearing His way legally to it.

As we study these two genealogies of Jesus carefully and read them in the light of Old Testament prediction, we find that far from constituting a reason for doubting the accuracy of the Bible they are rather a confirmation of the minutest accuracy of that Book. It is amazing how one part of the Bible fits into another part when we study it thus minutely. We need no longer stumble over the fact of two genealogies, but discover and rejoice in the deep meaning of the fact.

Chapter 21: Was Jesus Really Three Days And Three Nights In The Heart Of The Earth?

Matthew reports Jesus as saying, “As Jonah was three days and three nights in the belly of the whale (“sea monster,” RV marg.), so shall the Son of man be three days and three nights in the heart of the earth” (12:40). According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at 3:00 p.m., or somewhere between 3:00 p.m. and sundown, and was raised from the dead very early in the morning of the following Sunday. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, one day and a very small portion of another day.

The solution of this apparent difficulty proposed by many commentators is that “a day and a night” is simply another way of saying “a day,” and that the ancient Jews reckoned a fraction of a day as a whole day, so they say there was a part of Friday (a very small part), or a day and a night; all of Saturday, another day, or a day and a night; part of Sunday (a very small part), another day, or a day and a night.

There are many persons whom this solution does not altogether satisfy, and the writer confesses it does not satisfy him at all. It seems to him to be a makeshifts very weak makeshift.

Is there any solution that is altogether satisfactory? There is.

The first fact to be noticed in the proper solution is that the Bible nowhere says or implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on “the day before the sabbath” (Mark 15:42). As the Jewish weekly Sabbath came on Saturday, beginning at Sunset the evening before, the conclusion is naturally drawn that as Jesus was crucified the day before the Sabbath He must have been crucified on Friday. But it is a well-known fact, to which the Bible bears abundant testimony, that the Jews had other Sabbaths beside the weekly Sabbath which fell on Saturday. The first day of Passover week, no matter upon what day of the week it came, was always a Sabbath (Exodus 12:16; Leviticus 23:7; Numbers 28:16–18). The question therefore arises whether the Sabbath that followed Christ’s crucifixion was the weekly Sabbath (Saturday) or the Passover Sabbath, falling on the 15th of Nisan, which came that year on Thursday. Now the Bible does not leave us to speculate in regard to which Sabbath is meant in this instance, for John tells us in so many words, in John 19:14, that the day on which Jesus was tried and crucified was “the preparation *of the Passover*” (RV), that is, it was not the day before the weekly Sabbath (Friday) but it was the day before the Passover Sabbath, which came that year on Thursday. That is to say, the day on which Jesus Christ was crucified was Wednesday. John makes this as clear as day.

The gospel of John was written later than the other gospels, and scholars have for a long time noticed that in various places there was an evident intention to correct false impressions that one might get from reading the other gospels. One of these false impressions was that Jesus ate the Passover with His disciples at the regular time of the Passover. To correct this false impression John clearly states that He ate it the evening before, and that He himself died on the cross *at the very moment* the Passover lambs were being slain “between the two evenings” on the 14th of Nisan (Exodus 12:6, Hebrew; cf. RV marg.). God’s real Paschal Lamb, Jesus, of whom all other Paschal lambs offered through the centuries were only types, was therefore slain at the very time appointed of God.

Everything about the Passover lamb was fulfilled in Jesus. (1) He was the Lamb without blemish and without spot (Exodus 12:5). (2) He was chosen on the 10th of Nisan (Exodus 12:3), for it was on the tenth day of the month, the preceding Saturday, that the triumphal entry into Jerusalem was made, since they came from Jericho to Bethany six days before the Passover (John 12:1—that would be six days before Thursday, which would be Friday); and it was on the next day that entry into Jerusalem was made (John 12:12 ff.), that is, on Saturday, the 10th of Nisan. It was also on this same day that Judas went to the chief

priests and offered to betray Jesus for thirty pieces of silver (Matthew 26:6–16; Mark 14:3–11). As it was after the supper in the house of Simon the leper, and as the supper occurred late on Friday, that is, after sunset, or early on Saturday, “after” the supper would necessarily be on the 10th of Nisan. This being the price set on Him by the chief priests, it was the buying or taking to them of a lamb which according to law must occur on the 10th of Nisan. Furthermore, they put the exact value on the lamb that Old Testament prophecy predicted (Matthew 26:15; cf. Zechariah 11:12). (3) Not a bone of Him was broken when He was killed (John 19:36; cf. Exodus 12:46; Numbers 9:12; Psalm 34:20). (4) And He was killed on the 14th of Nisan between the evenings, just before the beginning of the 15th of Nisan at sundown (Exodus 12:6, RV marg.).

If we take just exactly what the Bible says, that Jesus was slain before the Passover Sabbath, the type is marvelously fulfilled in every detail; but if we accept the traditional theory that Jesus was crucified on Friday, the type fails at many points.

Furthermore, if we accept the traditional view that Jesus was crucified on Friday and ate the Passover on the regular day of the Passover, then the journey from Jericho to Bethany, which occurred six days before the Passover (John 12:1), would fall on a Saturday, that is, the Jewish Sabbath. Such a journey on the Jewish Sabbath would be contrary to the Jewish law. Of course it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality His triumphal entry into Jerusalem was on the Jewish Sabbath, Saturday. This was altogether possible, for the Bible elsewhere tells us that Bethany was a Sabbath day’s journey from Jerusalem (Acts 1:12; cf. Luke 24:50).

It has been figured out by the astronomers that in the year 30 A.D., which is the commonly accepted year of the crucifixion of our Lord, the Passover was kept on Thursday, April 6, the moon being full that day. The chronologists who have supposed that the crucifixion took place on Friday have been greatly perplexed by this fact that in the year 30 A.D., the Passover occurred on Thursday. One writer in seeking a solution of the difficulty suggests that the crucifixion may have been in the year 33 A.D., for although the full moon was on a Thursday that year also, yet as it was within two and half hours of Friday, he thinks that perhaps the Jews may have kept it that day. But when we accept exactly what the Bible says, namely, that Jesus was not crucified on the Passover day but on “the preparation of the Passover,” and that He was to be three days and three nights in the grave, and as “the preparation of the Passover” that year would be Wednesday and His resurrection early on the first day of the week, this allows exactly three days and three nights in the grave.

To sum it all up, Jesus died about sunset on Wednesday. Seventy-two hours later, exactly three days and three nights, at the beginning of the first day of the week (Saturday at sunset), He arose again from the grave. When the women visited the tomb just before dawn the next morning, they found the grave already empty. So we are not driven to any such makeshift solution as that any small portion of a day is reckoned as a whole day and night, but we find that the statement of Jesus was literally true. Three days and three nights His body was dead and lay in the sepulcher. While His body lay dead, He Himself, being quickened in the spirit (1 Peter 3:18), went into the heart of the earth and preached to the spirits which were in prison (1 Peter 3:19).

This supposed difficulty solves itself, as do so many other difficulties in the Bible, when we take the Bible as meaning exactly what it says.

It is sometimes objected against the view here advanced that the two on the way to Emmaus early on the first day of the week (that is, Sunday) said to Jesus in speaking of the crucifixion and events accompanying it, “Besides all this, today is the third day since these things were done” (Luke 24:21); and it is said that if the crucifixion took place on Wednesday, Sunday would be the fourth day since these things were done. But the answer is very simple. These things were done just as Thursday was beginning at sunset on Wednesday. They were therefore completed on Thursday, and the first day since Thursday would be Friday, the second day since Thursday would be Saturday, and “the third day since” Thursday would be Sunday, the first day

of the week. So the supposed objection in reality supports the theory. On the other hand, if the crucifixion took place on Friday, by no manner of reckoning could Sunday be made “the third day since” these things were done.

There are many passages in Scripture that support the theory advanced above and make it necessary to believe that Jesus died late on Wednesday. Some of them are as follows: “For as Jonah was three days and three nights in the whale’s belly, so shall the Son of man be *three days and three nights* in the heart of the earth” (Matthew 12:40). “This fellow said, I am able to destroy the temple of God and to build it in *three days”* (Matthew 26:61). “Thou that destroyest the temple and buildest it in *three days,* save thyself” (Matthew 27:40). “Sir, we remember that that deceiver said, while he was yet alive, After *three days* I will rise again” (Matthew 27:63). “The Son of man must suffer many things, and be killed, and *after three days* rise again” (Mark 8:31). “They shall kill him, and when he is killed, *after three days* he shall rise again” (Mark 9:31, RV). “They shall scourge him, and shall kill him, and *after three days* he shall rise again” (Mark 10:34, RV) “Destroy this temple that is made with hands, and *in three days* I will build another made without hands” (Mark 14:58, RV). “Ah, thou that destroyest the temple and buildest it in *three days,* save thyself!” (Mark 15:29). “Besides all this, today is *the third day since* these things were done” (Luke 24:21). “Jesus answered and said unto them, Destroy this temple, and in *three days* I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in *three days?* But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had said” (John 2:19–22).

There is absolutely nothing in favor of Friday crucifixion, but everything in the Scripture is perfectly harmonized by Wednesday crucifixion. It is remarkable how many prophetical and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the gospel narratives are straightened out when we once come to understand that Jesus died on Wednesday and not on Friday.

Chapter 22: How Could Jesus Commend The Action Of The Unrighteous Steward?

A very puzzling passage in the Bible to many is the story of the unrighteous steward recorded in Luke 16:1–14. Once when this passage was assigned by the International Sunday School Committee, a lady told me that she had made up her mind not to teach it. She said, “The three points of difficulty are first, that Jesus should hold this dishonest scoundrel up for our imitation; second, that the rich man should commend his unrighteous steward; and third, that Jesus should command the disciples to make themselves friends of the mammon of unrighteousness.”

We will take up these three points in order. By noticing exactly what is said, we will soon see that in each point, if we adhere strictly to the very words of Jesus, the difficulty will disappear, and the incident instead of staggering us will be profoundly instructive along the line where instruction is greatly needed today.

1. Why did Jesus hold this “dishonest scoundrel” up for our imitation?

The answer is found in the text itself. Jesus did not hold him up for imitation.

He held him up, first of all, as a warning of what would overtake unfaithful stewards, how they would be called to give account of their stewardship, and their stewardship be taken from them.

Having taught this solemn and salutary lesson, one that is much needed today, Jesus went on to show how “the sons of this world are *for their own generation* wiser than the sons of the light” (v. 8, RV). They are wiser at this point, for they use their utmost ingenuity and put forth their utmost effort to make present opportunities count for the hour of future need. “The sons of light” often do not do that. Indeed, how many twentieth century sons of light, who profess to believe that eternity is all and time is nothing in comparison, are using their utmost ingenuity and putting forth their utmost efforts to make the opportunity of the present life count most for the needs of the great eternity which is to follow?

The average professed Christian today uses the utmost ingenuity and puts forth his utmost effort to bring things to pass in business and other affairs of this brief present world. But when it comes to matters that affect eternity he is content with the exercise of the least possible amount of ingenuity and with the putting forth of the smallest effort that will satisfy his conscience.

Jesus did not point to the steward’s dishonesty to stir our emulation—He plainly rebuked his dishonesty, but He did point to his common sense in using the opportunity of the present to provide for the necessities of the future, and would have us learn to use the opportunities of the present to provide for the necessities of the future, the eternal future. Even in pointing out his common sense, Jesus carefully guarded His statement by saying that the unjust steward was “wiser *for his own generation.”* He knew only the life that now is, and from that narrow and imperfect standpoint he was wiser than “the sons of light” from their broad and true standpoint of knowing eternity.

There are other utterances of our Lord and Saviour, where wicked and selfish men are held up by way of contrast to show how much more godly men, or even God Himself, may be expected to act in the way suggested (e.g., Luke 18:6–7; 11:5–8; Matthew 12:11–12).

The first difficulty then in the passage has disappeared upon careful scrutiny of exactly what is said.

2. Why did the Lord commend the unrighteous steward?

The answer to this too is very simple. The Lord Jesus did not commend the unrighteous steward.

This is evident by a single glance at the Revised Version of verse 8. The Authorized Version, it is true,

reads, “The Lord commended the unrighteous steward.” Now if we were to leave it standing that way there might be some possible doubt as to whether the “lord” was the lord of the steward, or whether it was the Lord Jesus, who relates the parable. The Revised Version removes this possible ambiguity by translating it “his lord” (that is, the steward’s lord) who commended the unrighteous steward. It was not the Lord Jesus who commended him, but his own lord, and he only commended his shrewdness. That the interpretation of the Revised Version is the correct interpretation of the verse is beyond dispute, for the Lord Jesus is the speaker, and it is He that speaks about the one who does the commending as “the lord,” evidently not speaking about Himself, but about the lord of the unjust steward. It is only by careless reading of the passage that anyone could make “the lord” of this passage the Lord Jesus. The Lord Jesus, far from commending him, flatly calls him “the unrighteous steward,” and furthermore warns against unfaithfulness in stewardship (vv. 10–11).

So the second difficulty entirely disappears on a careful noticing of what is said.

3. Why did Jesus command His disciples to make themselves friends of the mammon of unrighteousness?

This difficulty disappears when we get the correct and exact biblical definitions of the terms used.

First of all, what does “the mammon of unrighteousness” mean? It means nothing more or less than money. Money is called “the mammon of unrighteousness” because it is such a constant temptation to sin and selfishness (e.g., the case of the scoundrel above mentioned), and because “the love of money is a root of all kinds of evil” (1 Timothy 6:9–10, RV). Jesus in passing would lift a word of warning against the perils of money by speaking of it as “the mammon of unrighteousness.” He often packed a whole sermon into a single phrase.

In the second place, what does “of” mean when our Lord tells us to make ourselves friends “of” the mammon of unrighteousness?

The answer to this question is found in the Revised Version, where “of” is properly rendered “by means of.” So then what Jesus bade His disciples do (and what He bids us do) was to make friends by means of money; that is to say, to so use the money God entrusted to them in the present life as to make friends for themselves by their use of it, and (as the context shows) to make these friends among God’s poor and needy ones, who would go to the eternal “tabernacles” (v. 9, RV) and be ready to give their benefactors, who had used money to bless them, a royal welcome when their life here on earth was ended and their money had failed. In other words, Jesus simply put into a new and striking form His oft-repeated teaching, not to keep our money hoarded, not to spend it on ourselves, but to spend it in doing good, especially to God’s needy ones, and so invest it in heavenly and abiding securities (cf. Matthew 6:19, 21; 19:21, 29; 25:40; 1 Timothy 6:17–19; Proverbs 19:17).

That this teaching of Jesus was clearly understood by His hearers is proved by verse 14 (RV), where we are told that the Pharisees, “who were lovers of money, heard all these things, and they scoffed at him” (RV).

So the third and last difficulty has disappeared, and this passage stands out in glorious light, teaching with great force a lesson that our day greatly needs to learn. Money is a stewardship, and he who seeks to enjoy it in the brief present, and not rather so to expend it that it will bring him interest for all eternity, is a fool. Even the petty shrewdness of “the sons of this world” rebukes him.

Chapter 23: Were Jesus And Paul Mistaken As To The Time Of Our Lord's Return?

It is constantly taught not only by unbelievers but even in many Christian pulpits and in some of our theological seminaries that Jesus and Paul were mistaken as to the time of our Lord's return. In an interesting little pamphlet published by the American Unitarian Association, five ministers, once preaching in orthodox churches but now Unitarians, tell how they became Unitarians.

One writer says, "In a lecture one day on Thessalonians, our professor remarked that Paul evidently was mistaken as to the time of the coming of Christ. I was thunderstruck, and stared rigidly at the speaker, while my pencil dropped from my fingers. It was true, then, after all the denunciation of the preachers. Higher criticism was not the false, shallow thing that it was made out to be. I can hear yet, after many years, the echo of that slamming book and that cedar pencil clattering to the floor."

Evidently this young man was easily shaken. If a professor in a theological seminary said anything, that settled it for him. The professor must certainly be correct, and all other professors who taught differently, and all others who studied the Bible for themselves, must be wrong. The fact that the professor made such a remark as this was proof positive that higher criticism was not "the false, shallow thing it was made out to be." I do not wonder that such a young man should wind up as a Unitarian preacher. But even theological professors are sometimes mistaken, and this one was. The mistake was altogether the professor's, and not at all Paul's, as we shall see in a few moments.

Let us begin with Jesus, and not with Paul. Was Jesus mistaken as to the time of His own return? In proof that He was, Matthew 24:34 and parallel passages in the other gospels (Mark 13:30; Luke 21:32) are constantly cited. Our Lord is here reported as saying, "Verily, verily, I say unto you, This generation shall not pass away until all these things be accomplished" (Matthew 24:34, RV). And it is held that Jesus here plainly taught that the generation living on earth at the time that He spoke these words would not have passed away before all the things recorded in the preceding verses had come to pass; and of course this would be a mistake.

But if anybody will read the entire passage carefully, he will see that Jesus here taught nothing of the kind. In the context He was teaching how rapidly things will culminate at the end; that when certain signs begin to appear events will ripen so fast that the generation then living will not have passed away until all things belonging to that particular epoch shall have come to be. These signs mentioned as indicating the speedy close of the age are found in verse 29—the sun darkened, the moon not giving her light, stars falling from heaven, and the powers of heaven shaken. These signs did not occur while our Lord was on earth, nor in that generation, but when they do occur, things will ripen so fast that the sign of the Son of man shall be seen in heaven; and the Son of Man shall come in clouds with power and great glory before the generation then existing passes away.

That this is the true interpretation of the passage is evident from verse 33, where Jesus said distinctly, "*When ye see all these things,* know ye that he is nigh, even at the doors" (RV). Here Jesus taught that just as the putting forth of tender shoots and young leaves is an indication that summer is near, so the appearing of these signs will be an indication that the Lord is near, so near that that generation will not pass away until the Lord actually comes. And "this generation" of verse 34 clearly refers, if taken in context, to the generation existing when these signs shall appear.

The connection is just the same in Mark 13, where similar words are found. If possible, it is even clearer in Luke 21:25–32, where the words are found again. So the whole difficulty is not with what Jesus actually said, but with the failure of expositors to carefully notice exactly what the thought in mind was when Jesus uttered the words to which objection has been made.

Another interpretation of this verse has been offered which is full of suggestion, namely, that the word rendered "generation" in this passage often means "race" or "family," "men begotten of the same stock," and this doubtless is the meaning of the word used. In fact, this is the meaning given as the second meaning of the word in Thayer's *Greek-English Lexicon of the New Testament*, and the meaning of age (or generation) is the fourth meaning given. Taking this as the meaning of the word, the passage is interpreted to mean that "this race" or generation (that is, the Jewish race) shall not pass away (that is, shall maintain its race identity) until the coming of the Lord. It is a remarkable fact—indeed, one of the most remarkable facts of history—that though the Jews have for centuries been driven from their native land and scattered throughout all the nations, they have always retained their race identity. This thought may also have been in Jesus' mind, and the utterance pregnant with a fullness of meaning that cannot be exhausted by one interpretation. But from the context, the primary meaning seems to be the one given in the first explanation above.

Another passage urged to show that Jesus was mistaken about the time of His return is Matthew 16:28: "Verily, I say unto you, there be some standing here that shall not taste of death till they see the Son of man coming in his kingdom (see also the parallel passages, Mark 9:1; Luke 9:27). It is held that in this passage Jesus taught that His coming again would be before some of those standing there should die.

But here again in the context is found the entire solution of the difficulty. There ought to be no chapter division where Matthew 17 begins (the chapter divisions are not a part of the original Scriptures). We should read right on as we do in the parallel passages in Mark and Luke, and if we read right on and notice what is said, the meaning of Jesus' words becomes as clear as day. The words were spoken as a prophecy of the transfiguration, the account of which immediately follows with the closely connecting article "and." Three of those standing with Jesus when He spoke the words were to go up with Him into the mount, and there in the mount they were to see His true glory shining forth in His face, in His person, in the very clothes He wore (Matthew 17:2). They were to hear the Father declare, "This is my beloved Son, in whom I am well pleased" (v. 6). In all this they saw "the Son of man coming in his kingdom." If events had been allowed to take their natural course, Jesus then and there would have been manifested to the world as He was to the disciples, as King; but Jesus chose rather, in order that men might be saved, to go down from this mount of transfiguration where He was manifested in His glory as coming in His kingdom, where the kingdom of God came with power (Mark 9:1), where Peter and James and John saw the kingdom of God (Luke 9:27), to die as an atoning sacrifice on the cross of Calvary. It is a significant fact in this connection that the subject of which Moses and Elijah, who appeared talking with Him in the mount, spoke was the decease which He should accomplish at Jerusalem (Luke 9:31).

Here again we see that the mistake was not on Jesus' part, but arises from the carelessness of the interpreter in overlooking the context in which the words of Jesus are found, and the interpretation that is put upon the words by the writers themselves immediately after they have recorded them. So all these arguments of the destructive critics built upon our Lord's being mistaken as to the time of His own return, fall to the ground.

But was not Paul mistaken? It is said over and over again that Paul evidently was mistaken in his early writings as to the time of the coming of Christ. In defense of this contention the words of Paul contained in 1 Thessalonians 4:15–18 (RV), are brought forward: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall in no wise precede them that are fallen asleep." It is said that these words make it evident that Paul expected to be alive when the Lord came.

What Paul may have expected I do not know. Very likely he did hope to be alive when the Lord came, but he certainly did not teach that he would be alive, and no one holds any theory of inspiration that maintains that the Bible writers did not entertain mistaken hopes. The one who contends for the plenary theory of inspiration and absolute veracity and accuracy of Bible teaching holds that the Bible writers nowhere teach error. No one questions that they may have entertained erroneous notions on a great many things. All that is

maintained is that if they had such erroneous notions, the Holy Spirit kept them from teaching them.

Paul certainly does not teach here that he would be alive when the Lord came. He does teach that some persons would have fallen asleep and others would be alive. As he was still alive, he naturally put himself in the class to which he belonged at the time of writing, “those which are alive” (that are left). He certainly was alive at the time. He certainly was one of those left at that time. He does not say that he should continue to be alive. Very likely he hoped to be. Every believer who has a true understanding of the doctrine of the coming of the Lord naturally entertains a hope that he may be alive when the Lord comes. I hope that I may be, but not for a moment do I venture to teach that I will be. I do know that I am alive at this moment. I know that I am not one of those who have as yet fallen asleep, and if I were differentiating between the two classes, those who are alive and those who are fallen asleep, I should certainly put myself with those who are alive, and would not be mistaken in so doing. Paul knew perfectly well that the Lord Himself had taught long before he wrote these words to the Thessalonians that it is not for us to know times or seasons which the Father has set within His own authority (Acts 1:7, RV). He did not attempt to know times or seasons which His Master had so distinctly taught it was not for him, or for us, to know; but he did teach by “the word of the Lord” Himself that “the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” In the context of verses 13 and 14, Paul is urging those who are alive (and are left) at that time not to sorrow over those who have already fallen asleep. And as he was among the class that were alive (that were left) up to that time, he naturally and correctly put himself with them, and not with those over whom they were not to sorrow, namely, those who had already fallen asleep.

So in this passage instead of finding that the Holy Spirit allowed Paul to make mistakes, in point of fact the Holy Spirit kept him from making a mistake even in regard to the matter about which, in his own longing, he might have entertained a mistaken hope. The whole passage then, instead of being an argument against the verbal accuracy of the Scriptures, is an argument for it, and shows how the men whom the Holy Spirit chose to be the vehicles of His revelation to us were kept absolutely from putting into their teaching any mistaken hope which they might have entertained.

Chapter 24: Did Jesus Go Into The Abode Of The Dead And Preach To The Spirits In Prison?

IS THERE ANOTHER PROBATION AFTER DEATH?

What does 1 Peter 3:18–20 mean when it says that Jesus went and preached to the spirits in prison?

A very simple answer to this question is that it means exactly what it says. But let us notice carefully what it does say: “Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water” (RV).

The point of difficulty with this passage is the thought that seems to be conveyed that Jesus actually went into the abode of the dead and there preached to spirits in prison; and this would seem to imply to many that there is an opportunity for repentance after death.

Many, in order to avoid this conclusion, have attempted to explain the verses by saying that the spirit in which Jesus was quickened is the Holy Spirit, and that in the Holy Spirit Jesus Christ preached, through Noah while the ark was preparing, to the spirits which were then disobedient and who consequently are now in prison.

One writer has argued for this interpretation with a great deal of ability and skill and with a large display of knowledge of Greek grammar. But nonetheless I think he fails to prove his case. After all has been said, it seems to me this interpretation is an evasion.

“The spirit” in verse 18 cannot mean the Holy Spirit.

A contrast is being drawn between the two parts of Christ’s nature, the flesh in which He was put to death and the spirit in which He was quickened (that is, made alive) at the time He was put to death in the flesh. In His spirit in which He was made alive, while the body lay motionless in death, He went and preached to the spirits in prison. It seems to me that this is the only fair interpretation.

But does not this involve a second probation for those who have died in disobedience to God and who consequently have gone to the place of penalty and suffering? Even if it did, we ought not to dodge it on that account. We ought to be fair with the Scriptures whether they conform to our theories or not. But in point of fact, this does not in any way involve a second probation for those who have died in disobedience and who consequently have gone to the place of penalty and suffering.

This is apparent if we notice three things: to whom Jesus preached, what He preached, and the results of His preaching.

First of all, to whom did Jesus preach? To “the spirits in prison.” But who were these spirits in prison? Were they the spirits of departed wicked men? There is nothing whatever to indicate that they were. The word “spirits” is never used in this unqualified way of the spirits of departed men, but it is used constantly of angelic or supernatural beings (Hebrews 1:7, 14; Matthew 10:1; Mark 3:11; Luke 6:18; 7:21; Acts 19:12; 1 John 4:1; etc.). The only place in Scripture where “spirits” is used of men in any way analogous to this is Hebrews 12:23. The constant use is of angels or other supernatural beings. If we so interpret it here, the preaching was not at all to men who had been wicked in the days of Noah but to supernatural beings who

had been disobedient in the days of Noah and who were now in prison in consequence of this disobedience. Are there any Scripture passages that hint that there were supernatural beings who were disobedient in the days of Noah and who were consequently in prison? There are. In Genesis 6:1 we are told that "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." Many commentators understand the descendants of Seth, a godly man, to be "the sons of God" in this passage. But if we are to interpret scripture by scripture they seem rather to have been angelic beings. There seems to be a clear reference to this passage in Jude 6, where we are told of "angels which kept not their own principality but left their proper habitation" and in consequence were kept in everlasting chains in darkness until the judgment of the great day (RV). And in the next verse we are told that Sodom and Gomorrah in like manner with these (that is, these angels) gave themselves over to fornication and went after strange flesh (RV). From this it seems clear that the sin of the angels was going after strange flesh, the very sin mentioned in Genesis 6:2. Furthermore, we read in 2 Peter that "God spared not the angels that sinned, but cast them down to hell, and committed them to darkness, to be reserved unto judgment" (2 Peter 2:3–4, RV). The clear implication of all this is that the spirits to whom Jesus preached when He went to the abode of the dead were the angels that sinned in the days of Noah and were then in prison in consequence of that sin.

Let us notice, in the next place, what the word translated "preach" in 1 Peter 3:18–20 means. There are two words in constant use in the New Testament which are translated "preach." One means "to preach the gospel," the other "to herald the king or kingdom." The latter of these two words is used in this passage. There is not a suggestion in the passage that the gospel with its offer of salvation was preached to anyone. The King and the kingdom were heralded. So then even if we take "the spirits in prison" to mean the spirits of men who had died in sin, there is not a hint of another probation. We are simply told that the King and the kingdom were heralded to them. Christ has been heralded as King in heaven, earth and hell.

In the third place, notice the results of this preaching. There is not a word of suggestion that any of the spirits in prison were converted by it. If they were we must learn it from other sources than this passage, but there is not a single passage anywhere in the Scriptures that suggests that there were any conversions or any salvation resultant from this preaching. The purpose of the preaching evidently was not the salvation of those already lost but the proclamation of the kingdom and the King throughout the universe. The time is coming when every knee shall bow, of things in heaven, and things on earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10–11). But that enforced confession of Christ on the part of disobedient men and angels will bring them no salvation. We must all take our choice of either confessing and accepting Christ of our own free will now and obtaining salvation thereby, or of confessing Him and acknowledging Him against our will in the world to come. We must confess Him sometime. We must bow the knee to Him some day. Happy the man who gladly now in this time of probation bows the knee to Jesus and confesses that Jesus Christ is Lord to the glory of God the Father, and does not wait until that day when he is forced to do it and when the confession will bring him no salvation!

8. REVIVAL ADDRESSES

By

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“How to Pray,” etc, etc.

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Introduction

Bequests have come from many quarters for the publication of some of the sermons which God has been pleased to so greatly use in Japan, China, Australia, Tasmania, New Zealand, India, England, and Scotland. This volume is published in response to this request. The author hopes that the sermons may be used as greatly in their printed form as they have been when spoken. The sermons when delivered, as here published, were taken down in shorthand, but have been carefully revised by the author. Each one of them has many sacred memories connected with it. When one of these sermons was delivered through an interpreter in a Japanese city, eighty-seven Japanese came forward and declared publicly their acceptance of Christ. After the delivery of another in Shanghai, a large number of Chinese men and women walked out from their places among their heathen companions and publicly professed their acceptance of Christ. On some occasions in Australia, Tasmania, and New Zealand, hundreds of men and women came forward and with their own lips publicly confessed their acceptance of Christ as their Saviour and their Lord. Reports of some of these sermons have been given in religions and secular papers, but these reports have been necessarily fragmentary and inaccurate, as they have never been revised by the author. I have abundant proof that even these unsatisfactory reports have done good, but it seems desirable that a full and accurate report of what I have said be given to the public.

Chapter 1: God

"The fool hath said in his heart there is no God." - Psalm 14:1

I HAVE TAKEN, or rather God has given me, for my text tonight a very short one. I do not think you ever heard a sermon from a shorter text. I will not tell you where to find the text. It occurs several hundred times in the Bible. Indeed, open your Bible at random almost anywhere and you will find my text somewhere on the page. It consists of but one word; but it would take all eternity to exhaust its meaning, and then it will not be exhausted. It is "God" - a word the height and depth and length and breadth of whose meaning no philosopher has ever fully apprehended.

I. GOD IS

The first thing the Bible teaches us about God is that God is. "God is"-two short words. Tremendous significance! "God is." If that simple truth gets hold of your mind and heart it will move and mold your entire life. It will determine your science, it will determine your philosophy, it will determine your daily life, it will determine your eternity. "God is." The psalmist tells us in Psalm xiv.-"The fool hath said in his heart, There is no God." Please note where he says it - "in his heart." That is, he says there is no God simply because he does not wish to believe that there is a God. Now, there is a God, and a man that denies a fact simply because he does not wish to believe it is a fool.

There is abundant proof of the existence of God, so abundant that no man can sit down and consider the proof thoroughly and candidly without acknowledging the existence of God. Nature proves the existence of God. All through Nature there are marks of creative intelligence. Everywhere in Nature you find order, symmetry, law. You can study Nature in the minute, or you can study Nature in the vast, it makes no difference; everywhere you find the marks of intelligence and creative design. You may take your microscope and turn it down upon the minutest forms of life; everywhere there is adaptation to end, to purpose, to design. The man of science will tell you that in the minutest structure discernible by the most powerful microscope he finds perfect beauty, and most perfect adaptation of means to end. Or take your telescope and turn it towards the vaster Nature. Everywhere you see order, symmetry, law, intelligence, design, all

proving an intelligent Creator of the material universe in which we live. Suppose I show you my watch, and ask, "Do you believe it had a maker?" you would say, "Certainly." "But why? Did you see it made?" "No." "Did you ever see a watch made?" "No!" "Why, then, do you believe it had a maker?" "Because everything about it indicates an intelligent maker- hands, figures upon the face, case, winding apparatus, everything about the watch proclaims that it had an intelligent maker. Suppose I replied, "You are mistaken; the watch had no intelligent maker; the watch came to be by accident; by a fortuitous concurrence of atoms dancing around through endless ages, until at last, in the age in which you find it, they danced into the present form; thus the watch came to be." Your remark would be, "That man may think he is highly educated, but he talks like a fool;" and you would be right. Yet there are no such marks of intelligent design in that watch as in this material universe. One very small part of Nature, your own eye, is a far more wonderful structure than any watch. But if some man should stand up and say that this wonderful universe in which we live came into being by a fortuitous concurrence of atoms which danced around through the endless ages until they danced into their present form any would call him a philosopher. In the ordinary affairs of life he would be called a foolosopher.

But, Some one may say, "The doctrine of evolution does away with the whole force of the argument from design." Not at all. I formerly believed that the doctrine of evolution was true, but gave up the belief, not from theological but from scientific reasons, because it was absolutely unproven; there is not a single proof of the hypothesis of evolution. People talk about the missing link; they are all missing; there is not a single link. There is not a single place where one species passes over into another species. There is not one single observed instance of the evolution of a higher species from a lower. Development of varieties there has been, but of evolution of a higher species from a lower not one single case. The hypothesis of the evolution of species, and especially of the highest forms of life from the lowest, is a guess pure and simple, without one scientifically observed fact to build upon. But suppose the doctrine of evolution were true, it would not for a moment militate against the argument from design. If there were originally some unorganized protoplasm that developed into all the forms of life and beauty as we see them today, it would be a still more remarkable illustration, in one way, of the wisdom and power of the Creator, for the question would arise, Who put into the primordial protoplasm the power of developing into the universe as we see it today? It would take a more wonderful man to make a watch-hand which would develop into a watch than it would to make a watch outright. And, in one way, it would be a more marvelous

illustration of the creative wisdom and power of God, if God had created some primordial protoplasm that developed into the world we now see than if God had made the world at once as we now see it. Nature proves that there is a God.

History proves that there is a God. You take one little patch of history, the history of a single nation or of a few nations, for a few years, and it sometimes seems like a jangle without meaning, only portraying the conflicting ambitions and greed of men. Might, right, and the weakest going to the wall. But take history in a large way, the history of centuries, take all history, and you will see that back of the jarring and conflicting passions, ambitions, combats and struggles of men, there is an all-governing, all-superintending, all-shaping Providence. You see that throughout all history "one increasing purpose runs," "a power, not ourselves, which makes for righteousness." History proves that there is a God.

But there is one special history that proves that there is a God, that is the history of Jesus of Nazareth as recorded in the gospels of Matthew, Mark, Luke, and John. Great efforts have been put forth to disprove the authenticity of that history; men of the most remarkable genius, of the profoundest scholarship, of untiring activity, have struggled to pull to pieces the history of Jesus Christ, as recorded in the four gospels, and every effort of that kind has met with utter failure. The strongest, the ablest, the most remarkable and scholarly effort ever made was that of David Strauss, in the Loben Jesu. It seemed to some for awhile, as if David Strauss had succeeded in taking out of the life of Jesus of Nazareth many things commonly believed. But when the life of Jesus Christ by the great German rationalist was itself subjected to criticism, it went to pieces, until there was nothing left. It was utterly discredited. It would not bear careful and candid examination. Renan, with rare subtlety and literary deftness, endeavored to succeed where Strauss had failed. But his own attempt to eliminate the supernatural from the life of Jens was less able in almost every way than that of his German predecessor and failed completely. And every other similar effort to pull to pieces and discredit the life of Jesus Christ, as recorded in the four gospels, has failed absolutely. And today it stands established beyond the possibility of candid question that Jesus lived and acted, at least substantially -I believe far more than that- as recorded in the four gospels. It is absolutely impossible for a man to sit down before the four gospels with an unbrassed and bonest mind, determined to find out the truth, and come to any other conclusion than that this four gospel record of the life and words and works of Jesus is substantially accurate history.

If Jesus lived as this Gospel says He did, if He wrought as this Gospel says He wrought, healed the sick, cleansed the leper, raised the dead, fed the five thousand with five loaves and two small fishes, and if, above all, having been put to death, He was raised from the dead, it proves to a demonstration that back of the works He performed, back of the resurrection of Jesus Christ, is God. There is a God.

The history of the individual Christian proves the existence of God. I do not depend upon the argument from design or from history- I once did; I do not depend even upon the argument from the life of Jesus Christ-I once did. I know there is a God because I have personal dealings with Him every day of my life. Some subtle philosopher might construct a very specious argument to prove to me that there is no such person as Charles Alexander; but after all is said I still know that there is, for I have the most intimate relations with him everyday of my life. But I have had more intimate dealings with God than with Mr. Charles Alexander. I know that there is a God before I know that there is such a person as Mr. Charles Alexander. I started out years ago on the hypothesis, that there was a God, and that God acted as the Bible records that He acts. I determined to put this hypothesis to the most rigid test to see if it worked. I have put that hypothesis to the test during a quarter of a century, and it has never failed. If there had not been a God, or if there had been a God different from the one of whom the Bible tells us, I should have made shipwreck of everything years ago. But the hypothesis has never failed; I have risked my life, reputation, work, everything upon the fact that the God of the Bible is. And, friends, I risked and won. THERE IS A GOD. Therefore the man who says that there is no God is a fool; for any man who denies a fact is a fool. He who denies the supreme fact is a supreme fool. Not only is there a God; but He is the supreme fact of nature, of history, of science, of philosophy, of personal life. Look at the first four words of the Bible, and you will read the profoundest philosophy. "In the beginning, God." In the beginning of nature, God; in the beginning of science, God; in the beginning of human history, God; in the beginning of individual experience, God; in the beginning of everything, God. That is the supreme fact; and he who denies it merely because he does not want to believe it is the supreme fool.

II. GOD IS GREAT

God is great. That thought comes out in the Bible, from the first verse to the last. Oh, the majesty of God, the infinite greatness of God! This whole universe, about which we are learning such wonderful things every day, is His creative

work. The supreme difference between the teaching of the Bible and the teaching of modern thought is this -- the teaching of the Bible is an infinite God and an infinitesimal man, except as God's goodness makes him great. The teaching Of modern literature and modern thought is an infinite man and an infinitesimal god. We live in a day that bas a very great man and a very small god. Stop and think. There are one billion four hundred million people like you on this earth today. You are just one out of that vast number. Not very big are you? But wait. Take the whole earth on which these one billion four hundred millions live; it is a very small part of the universe. If the sun were hollow and a hole bored into it, one million four hundred thousand earths could be poured into the sun, and still leave room for them to rattle around. But the son is only one sun out of suns. Our whole solar system is but one out of many. I was reading an article the other day, on my way from India, in which an eminent man of science said that there are probably at least a million suns as large as ours. Wait a moment! You are only one out of one thousand four hundred million persons on this earth. Of earths such as this upon which we live it would take more than one million four hundred thousand poured into the sun to fill it. Yet the sun is only one out of a million suns;. And there may be a million universes such as ours. And God made them all. That God whose name you dared take upon your lips in vain last night; that God whom you dare philosophies about and say how He ought to act. Take one and divide it by fourteen hundred million multiplied by one million four hundred thousand multiplied by one million multiplied by many millions and that is you. Multiply fourteen hundred million by one million four hundred thousand, and that by one million, and that by many millions, and that by infinity, and that is God. And yet you venture to say how God ought to act. If ever a man appears like a consummate idiot, it is when he tries to tell you how God ought to act. God is infinite, and no number of finites will ever equal the infinite, and the Infinite God is of immeasurably more importance than the whole race of infinitesimal men who inhabit this little globe. Yet you venture to say how God ought to act. Thou fool!

III. GOD IS HOLY

God is holy. How the Bible in every page brings that out! How it labors with all its types, sacrifices, ceremonies, explicit teaching, to impress upon men and women that God is holy. Take the supreme expression of it in I John i. 5, "God is light and in Him is no darkness at all." In the Scripture lesson tonight I read a passage from Isaiah in which he gives us a bit of his own biography. He was, perhaps, the best man of his time, but when he got one glimpse of God in His

holiness, when he saw even the seraphim (the burning ones, glowing in their own holiness) covering their faces and their feet in the presence of the infinitely Holy Jehovah, he was overwhelmed, and cried, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Men and women of London, if there should burst upon this audience tonight a real vision of God in His holiness, this whole great gathering would fall on their faces and cry, "Woe is me, for I am undone." Not one of you could keep your seats.

IV. WE MUST ALL MEET GOD

Last thought. *You and I some day must meet this holy God*. The prophet Amos cries, "Prepare to meet thy God!' (Amos iv. 12). Every man and woman here must some day meet God. The rich man must meet God! The beggar must meet God! The scholar must meet God! The illiterate man must meet God! The nobleman must meet God! The king must meet God! The emperor must meet God! Every one must meet God! The supreme question of life, then, is this: Are you ready to meet God? None of us can tell how soon it may be that we shall meet God. The king of Spain, as the bulletins flashed across the wires tonight, has been very near meeting his God today. Some of us may meet Him within the next twenty-four hours; more within the year; many more within five years; and within forty years almost every man and woman in this audience will have met God. Are you ready? If not, I implore you to get ready before leaving this hall tonight.

How can we meet God with joy and not with dismay? There is only one ground upon which man may meet God with joy and not with despair. That ground is the atoning blood of Jesus Christ. God is infinitely holy, and the best of us is but a sinner. The only ground upon which a sinner can meet the holy God is on the is on the ground of the shed blood, the blood of Christ. Any of us, no matter how outcast or vile, can go boldly to the Holy of Holies on the ground of the shed blood, and the best man or woman that ever walked this earth can meet God on no other ground than the shed blood. There is only one adequate preparation for the sinner to meet God, that is the acceptance of Jesus Christ as our personal Saviour, who bore all our sins on the Cross of Calvary, and as our risen Saviour who is able to set us free from the power of sin.

Men and women, are you ready to meet God? If it be the will of God, I am ready to go up into His presence, and meet Him face to face tonight. Do you say, Have

you never sinned? Alas, I have. Sinned so deeply as none of you will ever know, thank God. But, thank God still more, when Jesus Christ was nailed to yonder Cross of Calvary, all my sins were settled. I like a sheep had gone astray. I had turned to my own way, but God laid on Him my sin (Isaiah liii, 6), and the sacrifice God provided I have accepted. I am ready to meet God face to face tonight and look into those eyes of infinite holiness, for all my sins are covered by the atoning blood.

Are you ready to meet God? Let me sum it up. There is a God. God is great. God is holy. You and I must meet Him. There is only one adequate preparation -the acceptance of Christ as our Sin-bearer, our Saviour, Deliverer from the power of sin. Will you accept Christ tonight?

Chapter 2: The Greatest Sentence That Was Ever Written

"God is Love."- 1John 4:8

MY SUBJECT IS the greatest sentence that was ever written. Of course, that sentence is in the Bible. All the greatest sentences are in the one Book. The Bible has a way of putting more in a single sentence than other writers can put in a whole book. Yet there are some who would tell us that the Bible is no more God's Book than other books. Either they have not read the Bible, or they have read it with their eyes closed.

This sentence has in it but three words. Each word is a monosyllable. One word has four letters, one three, and one only two; yet these nine letters, forming three monosyllables, contain so much of truth that the world has been pondering it for eighteen centuries, and has not got to the bottom of it yet. Whole volumes are dedicated to the exposition of this wonderful sentence- thousands of volumes.

1 John iv. 8., "God is love." That is the greatest sentence that was ever written. That sentence is the key-note of the mission that begins today. Everything that you will hear in song or in word for the next four weeks in this mission revolves round that one central truth, "God is love." That sums up the whole contents of the Bible. If I were asked for a sentence to print in letters of gold on the outside of our Bible, a sentence that summed up the whole contents of the Book, it would be this one, "God is love." That is the subject of the first chapter of Genesis, it is the subject of the last chapter of Revelation, and it is the subject of every chapter that lies in between.

The Bible is simply God's love story, the story of the love of a holy God to a sinful world. That is the most amazing thing in the Bible. People tell us the Bible is full of things that it is impossible to believe. I know of nothing else so impossible to believe as that a holy God should love a sinful world, and should love such individuals as you and me, as the Bible says He does. But impossible as it is to believe, it is true. There is mighty power in that one short sentence, power to break the hardest heart, power to reach individual men and women who are sunk down in sin, and to lift them up until they are fit for a place beside the Lord Jesus Christ upon the Throne.

When Mr. Moody organized the church in Chicago, of which I am pastor, he was so anxious that everybody should always hear this one truth, and was so afraid that some preacher might come and forget to tell it, that he had it put on the gas jets right above the pulpit, to that the first thing you would see when you went in there on an evening was that text shining out in letters of fire.

One stormy night, before the time of the meeting, the door stood ajar. A man partly intoxicated saw it open, and thought he might go in and get warm. He did not know what sort of a place it was, but when he pushed the door open he saw the text blazing out, "God is love." He pulled the door to, and walked away muttering to himself He said, "God is not love. If God is love, He would love me. God does not love a wretch like me." But it kept on burning down into his soul, "God is love! God is love! God is love" After a while be retraced his steps, and took a seat in a corner. When Mr. Moody walked down after the meeting, he found the man weeping like a child. "What is the trouble?" he asked. "What was it in the sermon that touched you?" "I didn't hear a word of your sermon." "Well, what is the trouble?" "That text up there." Mr. Moody sat down and from his Bible showed him the way of life, and he was saved.

I hope it will break some of your hearts. I am not going to tell you what I think of the love of God. I am going to give you the Bible's plain statements about it. There are people who start out with this text as a foundation, and build a superstructure of speculation that contradicts the plain teaching of the very Book from which they have taken their foundation-stone. Now, nothing can be more illogical than that. One of two things is certainly true. Either the Bible is true, or it is not true. If the Bible is not true, we have no proof that God is love, so that all these universalist schemes, built on the foundation that "God is love," crumble away. If the Bible is true, these schemes which contradict its plain teaching are false. You can take whichever horn of the dilemma you please. Whichever you take, the shallow universalism of the present day crumbles away.

What does the Bible tell us as to how God shows His love?

1.*That God shows His love, by pardoning Sin*. Isaiah Iv. 7: "Let the wicked forsake his; way, and the unrighteous man his thoughts: and let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." God tells us plainly in His Word that He is willing to forgive any sinner that lives, no matter how deep down he has gone, if he will only turn from sin and turn to Him; and He will forgive him the very moment he

does so. Of course, God cannot forgive a man while he holds on to his sin, and retain His own moral character.

I have a boy. I love that boy, and I would give a great deal to see him now. I believe there is nothing that boy could do but, if he repented and turned from it, I would forgive him. But I could not forgive him if he held on to his evil way. I could continue to love him and seek to save him, but I could not forgive him. And God cannot forgive us, and remain what He is- a holy God-until we are ready to quit our sin. But the moment we are, He will have mercy upon us, and He will abundantly pardon. If the wickedest man or woman in Edinburgh should have come in tonight-and I hope they have-and should here and now turn from sin, the moment they did so, God would blot out every sin they ever committed.

I knew a millionaire in New York City who turned his back on all his business and money-making to save the perishing. When he was going down one of the streets one night, a poor woman came out of an underground den of infamy and groaned as he passed. My friend stepped up to her and told her of the love of God. At first she would not believe, but he persuaded her that God loved her. He gave her a shelter. She did not live long - only about two years - but before she died, Nellie Conroy stood up before a great audience in Cooper State, and told them how God had saved her. Tears were streaming down the faces of all. A little while after she lay dying, and as my friend came into the room, she said: "Uncle Charlie-he was not her uncle, but she called him so for the love she bore "I will soon see, in a few hours, little Florence, and I will see Jesus." And Nellie Conroy, The pardoned and blood-washed sinner, went up to behold the King. There is not a man or woman in Edinburgh that God will not save the moment they turn from their sin.

2.*God shows His Love by taking account of Sin, and punishing it.* Hebrews xii. 6: "For whom the Lord loveth He chasteneth, and scourgeth every son whom, He recieveth." People think God win allow sin to go on unchecked, un-rebuked, unpunished. "God is love" and therefore He takes account of and punishes sin. There are fathers who are so selfish that they will not punish their children when it is necessary for their good. It hurts their feelings, as it does to all true fathers; and they are so selfish that they sacrifice the welfare of the children in order to spare their own feelings. That is not love but consummate selfishness.

One of my children disobeyed me. I said to myself, "That child must be punished." Oh, how I studied to find some way out, but I could not do it. I knew

that for the child's highest welfare, punishment must be administered, and the child was punished. I suffered a great deal more than the child, but I loved the child enough to sacrifice my feelings for the child's welfare. God suffers when you and I are punished; but He loves us so much, that when we need to suffer He administers the suffering Himself.

A gentleman with whom I was staying said to me one day, "Would you like to take a drive?" We went out to a cemetery, and came to a place where there were three graves. One was long; it was an adult one, and in it his wife was buried. In the two short graves were the bodies of his two daughters, all he had except a baby boy. We knelt and prayed by the side of the graves. As we were driving back to town the gentleman said, "I pity the man that God has not chastened." What did he mean? He meant that he had been a man of the world, an upright man, but not a Christian. One night when he came home his wife said, "Porter, one of the children is sick." In a few days she was cold and dead; and, as she lay in the casket, he knelt down and promised God to take Christ as his Lord and Master. But he lied to God, and forgot all about his resolution. Some time after he came home again, and his wife said, "Porter, the other child is sick." In a few days she also lay cold and dead. Once more he knelt down and promised God that he would become a Christian, and accept his word. All the holiest, deepest, purest joys of life had come from his great sorrow.

Are you in sorrow? It is because God loves you. Are there some here resisting the entreaties of God's mercy and grace? I beseech you to repent. I tremble for some men and women, for those who know the way of life, with whom God is striving by His Holy Spirit, but who will not come to Him. I tremble for them, because I know that God loves them. You think that is a very strange reason for trembling for a man. No, I know God loves you, and so loves you that, if He cannot bring you in any other way, He will bring you by sorrow and heart-ache.

A friend of mine in Chicago, Colonel Clark, spent his fortune in saving the lost. He went down every night to preach the Gospel in a mission. There was one man who had been attending and resisting God's entreaties of mercy for a long time; and one night as he came along Col. Clark said, "George, if you do not turn from sin pretty quick, I believe God will take away your wife and child from you, and will lock you up." The man was very angry, and said, "Colonel Clark, you mind your own business; I will mind mine." One month from that night George woke up on the floor of Rochester Jail. His wife was dead, his child had been taken away from him to be put into better hands than his. Right there he took Christ as

his Saviour, and now he is a preacher of the Gospel. Remember, God loves you, and "whom the Lord loveth He chasteneth."

3. *God shows His love for us by sympathizing with us*.-Isaiah Ixiii. 9: "In all their affliction He was afflicted." That is one of the wonderful sentences of this book. The prophet is speaking about the children of Israel. Their afflictions were appalling, and the direct consequence of their own sin, a judgment sent by the hand of God, and yet the prophet said God suffered with them in their sorrow. It is true. There is not a man or woman here who is in trouble but God sympathizes with you. It may have come in any way, but if you have any trouble God sympathizes with you in it.

Some of you may know what it is to have a child sick for a long time. At first friends came and sympathized with you, but their sympathy has grown cold; and, as you have watched day and night by that fading life you have said: "There is no one who sympathizes with me." Yes there is. God sympathizes with you. There are men and women who have a sorrow of such a character that they cannot confide it to any human ear; and they say: "Nobody knows it. Nobody sympathizes with me." Yes, there is One who knows, and He sympathizes with you-God.

4. *God shows His Love by His Gifts*. -- I cannot dwell upon that. I just want to speak of one gift 1 John iii. 1, 2: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Oh, that wondrous gift that God bestowed upon you and me, that men and women like us should be called children of God! Oh, what love! Suppose on his coronation day King Edward, after all the ceremonies were over, had taken his carriage of state, and had ridden down to the East End of London, and had seen some ragged, wretched, profane boy, utterly uneducated and morally corrupt. Suppose his great heart of love had gone out to that boy, and, stepping up to that poor wanderer, he had said: "I love you I am going to take you in my carriage to the palace. I am going to dress you fit to be a king's son, and. you shall be known as the son of King Edward the Seventh." Would it not have been wonderful? But it would not have been so wonderful as that the infinitely holy God should have looked down upon you and me in our filthiness and rags and depravity, and that He should have so loved us that He should have bestowed upon us to be called the sons of God.

5. *God shows His Love by the Sacrifice He has made for us*. -- Sacrifice; after all

that is the great test of love. People tell you that they love you, but you cannot tell whether they really love you til the opportunity comes for them to make a sacrifice for you. I have a friend in the university- We thought a good deal of each other; but I did not know how much he loved me. Years after, one night when I was away preaching, this friend turned up at my house and got to talking with my wife. He asked a good many leading questions, and finally got out of her that I was in a position in which I needed fifteen hundred dollars. He did not say any more at the time, but next day he came to me and said: "You think of doing so and so." "Yes." "That costs money!' "I have a scheme to get it?" "What is it?" "I have plans." "Well, what are they?" I did not think it was his business, but finally I told him. He said: "It will not work at all. See here. Just let me give you that fifteen hundred dollars!" "Well," I said, "I am not going to let any man give me fifteen hundred dollars." "Oh, you can pay it back" "I don't know about that." "I will take my chances." He insisted, and would not take "No" for an answer; he gave me that fifteen hundred dollars, and I have paid it back, but he did not know I would. I knew then that man loved me. God has proved His love. "God so loved the world that gave" -gave what?- His only begotten Son" -the best He had, the object of his eternal love- gave Him to suffer and die upon the cruel cross for you and me.

God looked down upon this lost world, upon you and me. He saw that there was only one price that would save us; and He did not stop at that sacrifice. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is the most amazing thing in the Bible. You and I sometimes dwell upon the love of Christ, to give up Heaven for us. We look at Him in the courtyard of Pilate, fastened to the whipping post, with His bare back exposed to the lash of the Roman soldier. We look at Him as the lash cuts into His back again and again, and again, till it is all torn and bleeding. Oh, how He loves us! But looking down from yon throne in heaven was God; and every lash that cut the back of Christ cut the heart of God. We see the soldiers with the crown of thorns, pressing it on His brow, and we see the blood flowing down. Oh, how he loved us! But every thorn that pierces His brow pierced also the heart of God.

Through the dark of that awful day we see Him on the cross. We hear the last cry, "My God, My God, why hast thou forsaken Me?" We see how He loved us. But yonder, looking down from the throne of light and glory, was God; and every nail that pierced His hands and feet pierced the heart of God, because He loved you, and you, and you, every one of you. "God so loved the world that He

gave His only begotten Son." Oh, it was wonderful! What are you going to do about this love?

I once heard a story which brought me such a glimpse of God's love as I never had before. I do not know whether it is true or not. A man was set to watch a railway drawbridge over a river. He threw it open and let vessels through. He heard the whistle of a train up the track, and sprang to the lever to bring the bridge back into place, and as he was doing so he accidentally pushed his boy into the river. He heard the cry, "Father, save me; I am drowning." What should he do? The man stood at the post of duty, brought the bridge back so that the train could pass over in safety. Then he jumped into the river to save his boy, but it was too late. He sacrificed his boy to do His duty. When I heard that story I wondered, if it had been my boy, what I would have done. That man owed it to those on the train to do what he did. God owed you and me nothing. We were guilty rebels against him, but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What are you going to do with His love? Accept it, or trample it under foot? Accept Christ, and you accept that love; reject Christ, and you trample that love under foot. I cannot understand how any man or woman in their right senses can harden their hearts against the love of God.

I remember one night at the close of our service we had an after-meeting. The choir were still sitting, and the leading soprano was unconverted-a thoroughly worldly girl. Her mother rose in the meeting, and said, "I wish you would pray for my daughter." I did not look around, but I knew intuitively how that girl looked at that moment. I made it my business to meet her as she was passing out and said, "Good evening, Cora." Her eyes flashed and cheeks burned; she was very angry. She said, "My mother ought to have known better. She knows it will only make me worse." I said, "Sit down"; and turned to Isaiah liii. 5: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." I did not say another word. It was not necessary. The anger faded out of those eyes, and burning tears of penitence ran down her cheeks- I went from home next day, and when I came back some one said, "Cora is sick." I found her very sick, but rejoicing in Jesus. A few days after her brother came and said, "We think Cora is dying." I went at once, and looked on the whitest face I ever saw. She had not opened her eyes all the morning; but, after I had finished praying,

there came from those lips-still without opening her eyes-the most wonderful prayer I ever heard. She thanked God for giving His son to die for her. She told Him how she longed to live to sing to His glory, as she had sung in the past for herself; but "if it be not Thy will that I live and sing for Christ, I shall be glad to depart and to be with Christ." And depart she did, with a heart conquered, transformed, by the love of God. What are you going to do with the love of God?

I have here a story cut from a paper today. Mrs. Bottome, of New York City, says that she had a friend in her girlhood of whom she lost sight completely for eighteen years. Going back to New York she was passing along a street, and up in a second story window she saw her friend's face, surrounded by prematurely gray hair. She ran up to the door of the house and said to the maid, "Take that card to your mistress." "She is not at home," was the answer. "Oh yes, she is: I saw her at the window"; and Mrs. Bottome rushed past the maid up into the room, and they fell into one another's arms. "What has become of you for all these years?" asked Mrs. Bottome. The answer was, "Come into the other room, and I will show you." In a room magnificently fitted up there sat an idiot boy of seventeen years of age, scarcely able to talk a driveling idiot. His mother said "My duty lies here, with my darling boy." Mrs. Bottome says that in a moment of thoughtlessness she asked, "How can you endure it? I do not wonder you are prematurely gray." "I knew you would not understand my love for my sweet boy," said her indignant friend. "It is no burden, no care, to live and serve my boy; and if, some day, he will only give one sign that he recognizes me as his mother, I will feel re-paid for all the years of love I have lavished on him."

That was but a faint image of the love of God. What are you going to do with this love of God? That boy did not repay his mother's love; for, as Mrs. Bottome says, he was an idiot and did not know any better. You are not idiots. You know God's love: how are you going to repay it?

Chapter 3: Found Wanting

"TEKEL; Thou art weighed in the balances, and art found wanting." DANIEL 5:25

ANYONE WHO LOVES the drama should read the Bible, for the Bible is the most dramatic book that was ever written. There is nothing to compare with it in Eschylus or Sophocles or Euripides among the ancients, or in Shakespeare among the moderns, in striking situations, in graphic delineation, and in startling *denouement*.

One of the most intensely interesting and at the same time suggestive scenes in the Bible is that described in Daniel 5. -- Belshazzar's feast. Belshazzar was not the supreme King of Babylon. Nabonidus, his father, was king, and had associated him with himself on the throne; Belshazzar was second ruler in the kingdom. The critics used to tell us there never was such a king as Belshazzar; but Sir William Rawlinson dug up a tablet from Nabonidus himself, on which he speaks of his son Belsharuzzar; and again the critics, as so often before, were brought to grief by the discoveries of modern archeology.

But now Belshazzar was in supreme command in the city. His father Nabonidus had been shut outside the city walls by the forces of Cyrus. Puffed up by the pride of his newly-gotten power, Belshazzar makes a great banquet. The palace is a blaze of light. The long tables are set for more than a thousand guests. They are brilliant and dazzling with plates and cups and tankards of silver and gold, many-jeweled, reflecting back the light from countless candelabra. Reclining at the tables are the guests, with fingers and arms ringed and jeweled. The air is heavy with perfume and tremulous with the music of harp and dulcimer and sackbut. Between the tables the oriental women weave through the contortions and distortions of the Asiatic dance. Back and forth across the tables fly jest and repartee.

In the midst of this hilarity a strange and daring conceit enters the mind of the royal entertainer. Belshazzar whispers to his chief steward a secret command. The guests are all agog with curiosity to know what the mysterious mandate may be. Their curiosity is soon gratified; for the chief steward, followed by a host of retainers, comes in bearing in their arms the cups of gold and silver which

Nebuchadnezzar had carried away from the temple of Jehovah after the sack of the city of Jerusalem. Belshazzar commands that the cups be filled with Babylonian wine, and passed from lip to lip -while he and his guests sing the praises of the gods of gold and of silver, of brass, of iron, of wood, and of stone.

The hilarity becomes more boisterous. Louder and louder thrum the instruments, faster and faster spin the feet of the dancers, swifter and swifter fly jest and repartee. Suddenly a hush like death fans upon the banqueting hall. One of the revelers, lifting his eyes to the wall, sees the fingers of a man's hand writing. As he gazes in wonder he becomes the centre of observation, and all eyes turn in the same direction. Now the king turns and looks also. There, writing in characters of fire, are the mysterious angers of an armless hand. Terror freezes Belshazzar to the very soul in the graphic language of the prophet Daniel, "the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In a few moments pulls himself together and hoarsely cries, "Bring hither the astrologers the Chaldeans, and the soothsayers."

In come the magi of Babylon, splendidly appareled, with proud and stately tread. Expectation rises high in their hearts. They think that by their cunning arts they can deceive the King and gain new emoluments; but only for a moment. The look of confidence fades from their faces. The writing is beyond their art.

Again terror lays hold on Belshazzar Again his countenance was changed in him. The queen-mother hears the confusion. She walks in with stately tread, and tries to reassure her royal son. "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom in whom is the spirit of the holy gods" And she proceeds to sing the praises of Daniel. "Let Daniel be called, and he will show the interpretation." Daniel is summoned. Belshazzar turns to him, and says, "O Daniel, I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And I have heard of thee, that thou canst make interpretations., and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet., and have a chain of gold about thy and shalt be the third ruler in the kingdom."

Daniel with noble pride, scorns the proffered gifts. "Let thy gifts be to thyself, and give thy rewards to another. I will have none of them; but I will read writing,

and make known to thee the interpretation." But first Daniel proceeds to rebuke the blasphemous daring of Belshazzar. He recalls the history of Nebuchadnezzar, his grandfather, and how God had humbled his stout-hearted pride. Then he says "The God in whose hand thy breath is, and whose are all thy ways hast thou not glorified though thou knewest all this: then was the part of the hand sent from Him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL UPHARSIN. This is the interpretation of the thing:

"MENE; God hath numbered thy kingdom, and finished it.

"TEKEL; Thou art weighed in the balances, and art found wanting.

"PERES; Thy kingdom is divided, and given to the Medes and Persians."

Belshazzar calls for the royal robe, and it is placed on Daniel. A chain of gold is cast about his neck, and he is proclaimed next to Belshazzar, third ruler in the kingdom. The royal banquet goes on. The hilarity increases; but, hark! the tramp, tramp, tramp, tramp Of soldiers' feet in the streets of Babylon. The armies of Cyrus have turned the waters of the Euphrates, and have come in by the river-bed and the two-leaved gates of Babylon.

There is a crashing sound at the gate. The guests look round for a place to flee. But it is too late. Tramp, tramp, tramp, up the palace stairs, with a crash and a rash, the Persian and Median soldiers come in. Swords flash in air for a moment. Belshazzar looks up, and sees the sword over his head. It fans. Belshazzar is a corpse. "That night was Belshazzar the king of the Chaldeans slain" I call your attention to one word on the wall:

"TEKEL; Thou art weighed in the balances, and found wanting!"

In whose balance was Belshazzar weighed? The balances of God. Not in the balances of his own estimation of himself: he would never have been found wanting there. Not in the balances of public opinion: the men of Babylon would have said, "Belshazzar is the greatest of our statesmen, and the coming man." Not the balances of human philosophy. In the balances of God.

Every man and woman here tonight is to be weighed the same balances, the balances of God. How much you suppose that you weigh in the balances of God? do not ask you how much you weigh in your own opinion of yourself. That is of no consequence, for a man who thinks most of himself is of least in the mind of God. I do not ask how much weigh in the balances of public opinion.

You may a leading citizen and a chief magistrate, whom all to honour; but oftentimes that which is highly esteemed in the sight of God.

How much do you think you weigh in the balances of God? There are some of us who set much store by morality, our culture, and our refinement; but if knew how little we weighed in the balances of the eternal and all holy God we would fall on our knees and pray, "God be merciful to me a sinner."

Is there any way in which we can tell how much we weigh in the balances of God? There is. God has given to us the weights wherewith He weighs us.

Turn to Exodus 20 and you will get the weights by which God weighs men -- the well-known Ten Commandments. Let me read them.

The First Commandment- "Thou shalt have no other gods before me!" What is a man's god? A man's god is the thing he thinks moat of. If a man thinks more of money than anything else, then money is his god; and many a citizen of Edinburgh worships Plutus, the god of wealth. Many a man is sacrificing conscience, sacrificing honour, and obedience to God to gain money. You do things in business that you know are not according to the teachings of the Bible, that you know are not pleasing to a holy God, because there is money in them. Gold is your god, and you are found wanting by the first of God's commandments. There are men who worship gold just as really as if they had a sovereign hung up in their bedchamber, and said their prayer to it.

Many worship social position. How many are doing things in matters of dress and in matters of social life that are disapproved by conscience! But it is what society does; and they think that if they do not do the same they will lose their position in society. You are putting society before God. Society is your god. You are weighed and found wanting by the first of God's laws.

Major Whittle once went, in Washington, to call upon a man who had been prominent in public and social life. He was showing Major Whittle over his beautiful new house. They came to a large and beautiful room, and Major Whittle asked, "What is this for?" The man was silent at first. "What is this for?" asked Major Whittle again. The man hung his head, and said, "Well, Major, if you must know, this is a ball-room." "What! a ball-room. Do you mean to tell me that you have sunk so low that you have a ball-room in your house?" "Well, Major, I never thought I would come to this; but my wife and daughter said we

were in society now, that this was the thing in Washington, and that we must have it to keep our position in Washington society?" Social position was their god; and that man paid for it dearly in the wreck and ruin of his home.

Many a man worships whisky. How many a man is sacrificing his brain-power, his business capacity, the respect of his fellow-citizens, the reverence of his wife and children, in devotion to the cursed whisky. I saw many a hideous god when I was traveling in India, all sorts of beastly images which men bow down before and worship, but I know no god more beastly, no god more disgusting than this god of whisky, upon the altar of which men are offering as a sacrifice their children and their interests.

How many a young man and young woman worships the god of pleasure. They are doing things for pleasure that their conscience disapproves of, things that hinder communion with God. They are sacrificing everything that they may have amusement and pleasure. Amusement is their god. Weighed, and found wanting by the first weight of the ten commandments.

The Second Commandment- I have no time to dwell upon the second command: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down thyself to them or worship them, for I the Lord thy God am a jealous Go, visiting the iniquity of the fathers upon the children until the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments"

The Third Commandment- "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." How much do you weigh when you are weighed by that law! Oh, how many a man on your streets breaks that law! And men not only break it, but they think it a light matter. They think that law is of no consequence. When you approach men and speak to them about Christ, they will say, "Well, but I do not know that I need Christ. I am not a very bad man. I have never stolen anything. I have never killed anybody. I have never committed adultery. Oh, I do swear occasionally." They think it a light matter, but God does not regard it so. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

If there is any sin which shows that the very foundation of a man's character are honey-combed and rotten, it is the sin of profanity. You can not trust a profane swearer anywhere. A profane swearer is ripe for any crime. What is the only foundation for a sound character? Reverence for God; and when that is gone the foundation of character is gone. Character may not crumble away at once, as a building does not always fall the moment its foundation is rotten, in a measure, but it win fall. The foundation is gone. No man can swear profanely until he has gotten very, very low in the moral scale. A man has to go down pretty low (has he not?) to speak disrespectfully of his mother. We have seen men go pretty far into sin and yet have so much manhood left that, when others spoke insultingly about their mother, they would resent it. A man has fallen very low who will speak lightly of his mother; but a man has got immeasurably lower before he will speak profanely of God. The purest mother is nothing to the all holy One. No mother ever loved a child, no mother ever-sacrificed for a child, as God has loved you and made sacrifices for you; and if you can take God's name upon your lips in profanity you are a vile wretch. I beseech of you get on your face before the eternal God before you sleep and cry to Him for mercy.

But there are other ways of taking Gods name in vain besides profane swearing. Much that we call praying is taking God's name in vain. Every time you have knelt down to pray and have had no thought of God in your heart while you take His name upon your lips, you have taken God's name in vain. In the Church of England you go through those marvelously beautiful prayers in the ritual, but when you do it as a mere matter of form, with no thought of God in your mind, you have taken God's name in vain. You repeat that wonderful prayer that the Master Himself taught us: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is done in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power, and the glory, for ever and ever." All the time you recite it you have not one thought what you are saying. It is downright appalling profanity.

The Fourth Command- "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day" -not the seventh day of the week, as some men say, daring to put into God's Word what He did not put in, but the seventh day for rest after six days of work, without specific which day of the week it should come. Of course it was the seventh day of the week with the Jew, in commemoration of the old creation; but with the Christian it is the

first day of the week, in commemoration of the new creation through a Risen Lord. "The seventh day it is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it!" There was a day when Scotchmen kept that law. It may be you do now; but, alas, in India I saw a thing that stirred my blood and sickened my heart. I saw Scotchmen- not merely Englishmen and Irishmen -I saw Scotchmen, from the land of the Covenanters, on holy day, not in the house of God, but off playing gold, riding on their wheels, engaging in all manner of amusement. I do not know whether you do it at home or not, but the land, the city, the individual who forgets the Sabbath day has undermined the foundations of God's favour and its own prosperity.

The Fifth Command- "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. I wish I had time to dwell upon that; for we are getting into a day when the young think they know more than their parents, speaking lightly about "the old man" and "the old woman." They think father and mother are old fogies, and that the young people know it all. They disobey their parents. The child who disobeys a parent will bring upon his own head the curse of God. There is only one law superior to the law of father and mother; and that is the law of God. Even those who are grown up, and do not treat the father and mother with the respect and consideration which they should, will reap what they sow. God have mercy upon the one, young or old, who breaks that commandment.

The Sixth Command- "Thou shalt not kill. "How much do you weigh by that law? You say "I'll am all right by that law. We have no murder here." Are you absolutely sure? "Why, certainly. Where do you think you are talking? Down in the Grass market?" No, I am talking in the Synod Hall; but there are other ways of killing people besides driving a dagger into their heart or firing a bullet into their brain. A husband can kill his wife by neglect, and cruelty, and unfaithfulness. How many a woman is hastening to an early grave, with a broken heart, because she has learned that the man who swore to be true to her is unfaithful.

One day I was talking with a very brilliant man, who was under the influence of liquor. I said to him, "John, you ought to take Jesus Christ." "Oh," was his reply,

"you know I do not believe as you do. I am one of these new theologians. I have a broader theology than you have. I am one of those believers in the eternal hope. You do not believe that old-fashioned theology, do you? Now, honestly, suppose I should drop right down here now, what would become of me?" I said, "John you would go straight to hell, and you would deserve to go!" "What have I done?" "I will tell you. You have got your wife's heart under your heel, and you are grinding the life out of it. What is worse, you are trampling under foot the Christ of God, who died on the Cross of Calvary to save you."

How many a son is killing his mother by his wild, dissolute life. I remember staying in a beautiful home, where there was everything that wealth, could buy. - One would have thought that the mistress of that home must be a perfectly happy woman. But she would rise in the middle of the night, and walk up and down the halls of the beautiful home with a breaking heart. A few months after she died. Why? She had a wandering boy. She did not even know where he was; and as I was by her grave, with that wandering boy, who had come to her dying bed, I thought in my heart, "Murdered by her wayward son!"

Some of you are hastening your mother's footsteps to the grave. You have not written your mother for six months. In Melbourne a man came rushing down the hall and said, "Oh, I have killed my mother." He rushed into the inquiry room, and was led to Christ. Is there a man here who is killing his mother? Repent, take Christ; write to your mother tonight that you are saved.

There are other ways of murdering people. I do not know whether it is common in Scotland. I think and I certainly hope not. But it is common where Scotch men have gone. How shall I describe it? The most appalling kind of murder in the world. Mothers murdering their own helpless babes, to escape the responsibility of what is one of the greatest privileges in the world, a large family. If there is any hand in the world that is scarlet with the blood of murder, it is that of the woman who murders her own unborn babe; and there are men who call themselves physicians who will act as helpers in this hellish business. Such a one ought not to put "M.D." after his name, but "D.M." damnable murderer. In our country they hang them, which is just. Alas, they do not always catch them. I said this in an Australian city, and the wife of a physician was very indignant about it. But her indignation did not alter the truth of what I said. It only exposed a guilty party.

The Seventh Command- "Thou shalt not commit adultery."- I cannot dwell on

that. It needs to be dwelt upon, but not here. Simply let me say that there is no class of sins upon which God has set the stamp of his disapproval in a plainer way, by the fearful consequences that immediately follow the sins covered by this commandment. The woman untrue to her husband, the husband untrue to his wife: the curse of God always follows them. It may be done by legal means, under the cover of divorce laws that controvert God's laws, but it does not lessen the sin. The meanest scoundrel that walks the earth, the meanest man alive, is the man who steps in, under any circumstances, between a man and his wife; and the meanest woman on earth is the one who steps in between and woman and her husband. Remember, furthermore, that our Saviour interpreted this law as applying not only to the overt act but to the secret thought of the heart, when He said, "Whoso looketh on a woman to lust after her hath committed adultery with her in his heart."

The Eighth Command- "Thou shalt not steal." -How, much do you weigh, weighed by that law? Wait a moment. What is it to steal? To steal is to take property from another without giving an adequate equivalent in either property or money. For example, every man who sells goods under false pretenses is a thief. The man who sells a piece of cloth as being "all wool" when it is part cotton, is a thief. The man who employs labour, and takes advantage of the poor man's necessity, and does not give him in pay a full equivalent for his labour, is a thief. Every labouring man who does not give to his employer, in good honest work, a fair equivalent for the wages paid to him, is a thief. The gambler who gambles and wins is a thief. Every time you bet on cards, on a horse race, on a boat race, every time you invest in pools or in a lottery, whether it be a public lottery or a church lottery, and win. You are a thief. The man who gambles and wins is a thief, the man who gambles and loses is a fool. So every gambler is either a thief or a fool.

The Ninth Command- "Thou shalt not bear false witness against thy neighbour." I know you do not like what I am saying, but that does not alter it; and you will not escape God by trying to forget what I say. But if you do not pay attention to my words, as far as they are true, they will rise up against you in the day of judgment.

How much do you weigh, weighed by that commandment? "Well," you say, "I am all right by that, because I was never in court." Does it say anything about court? Every time you tell anything about another that is derogatory to them, and is not true, you have broken this law of God. You hear a story, and do not take

pains to find out whether it is true or not. Perhaps you add a bit to it, and go on and tell it, and it is not true. You have broken the law of God. You say, "I thought it was true." It is not what you think: it is the fact. Whenever you hear anything against a neighbor, do not believe it until it is proven absolutely to be true; and even when it is, keep it to yourself, unless duty clearly demands the telling of it, which is very seldom.

Some of you say, "Did you hear that awful story about Mrs. _____? I was awfully sorry." You lie. You were glad to hear it, or you would have kept it to yourself. The gossip, the slanderer, is viler than the vilest thief that walks your streets. The thief only steals money: the slanderer steals what money cannot buy -reputation.

The Tenth Command- "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." God's law covers not only the overt act, but the covert thought of the heart as well. Many of you would not steal your neighbour's horse, but you wish it was yours. You would not run off with your neighbour's wife, but you wish she were yours. You would not rob your neighbour of his money, but you wish it was your money. You have broken the law of God.
How much do you weigh, weighed by the law of God?

There are two other weights heavier than these. Matthew vii. 12: "All things whatsoever ye would that men should do to you, do ye even so to them." The so-called Golden Rule. How many talk about it, and how few keep it.

One day I was talking to a sea-captain. I asked "Captain, why are you not a Christian?" "The Golden Rule is a good enough religion for me," he replied. "Do you keep it?" He dropped his head. He talked about it, but he did not keep it. Talking about it will not save you. Do you do it? Mind it does not merely put it negatively, "Do not do to others whatsoever ye would not that they should do to you.” That is Confucianism. The Christian rule is positive. "Do these things to them." Sell goods to other people just the way you want other people to sell goods to you. Talk about other people behind their back just as you want them to talk about you behind your back. Do you do it? Always? Then you are weighed and found wanting.

The heaviest weight of all is in Matthew xxii. 37, 38. "Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment." How much do you weigh by that law? Put God first in everything-in business, in politics, in social life, in study, in everything. Do you do it? Have you always done it? No, you say, I have not. Then you are weighed and found wanting, not only by breaking a law of God, but this is "the first and great command'" you have broken the first and greatest of God's laws.

A minister asked me to talk to a young man who wanted to go into the ministry. He was a splendid looking fellow. When he came to me, I said, "You want to go into the Ministry. Are you a Christian?" "Why, of course I am. I was brought up a Christian and I am not going back on the training of my parents." "Have you been born again?" "What?" "Jesus says, 'Except a man be born again, he cannot see the kingdom of God'" "Well," he said, "I have never heard of that before." "Did you know that you had committed the greatest sin a man can commit?" "No, I never did." "What do you think it is?" "Murder" "You are greatly mistaken. Let us see what God's Word says." I turned to Matthew xxii. 37, 38, and read: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment." "Which command is it?" I asked. "The first and greatest" "Have you kept it? Have you loved God with all your heart, and all your soul, and all your mind? Have you put God first in everything -- in business, in pleasure, in social life, in politics?" "No sir, I have not." "What have you done then?" "I have broken this commandment." "Which commandment is it?" "The first and greatest" "What have you done then?" "I have broken the first and greatest of God's commandments. I have committed the greatest sin a man can commit. But I never saw it before."

How much do we weigh, every one of us including the preacher? Every one of us is weighed and found wanting. What shall we do then? This is where the Gospel comes in. I have preached up to this point nothing but law. God has weighed the whole world in the balances and found it wanting, and in Christ He provided salvation for a wanting world.

God sent His Son, who kept that law, and then died for you and me and me who have broken it; and all you and I have to do is to take Christ into the balances with us. Christ can weigh up all the weights. When we take Christ into the balance with us, then we are weighed, and found not wanting.

Will You take Jesus Christ into the balances with you tonight? Woe to the man who is weighed in the balances of God for the last time without having Jesus Christ with him. This may be the last opportunity for some; it may at all events be the last opportunity which some will ever take. The time will come when you will be weighed and found wanting; and you will look back and say, "Oh, why did I not listen to the preacher?" You will remember this sermon and the text; and you will say "Oh, if I only had improved the opportunity."

Mr. Moody told a story I shall never forget. A man was set to watch a drawbridge. He had orders not to open the draw until a special train passed. Boat after boat came up and urged him to open the bridge and let them through. "No, I have my orders to wait until the special passes." At last a friend came and he encouraged him and allowed himself to be persuaded. He drew the draw open. No sooner was the bridge well open and the vessels beginning to enter. than he heard the whistle of the special. He sprang to the lever but he was too late. The train came on with lightning speed. He looked on as it dashed into the open chasm, he heard the shrieks of the injured and saw the corpses of the dead, and went mad. He never recovered his senses, but walked up and down the padded cell of the asylum, crying, "Oh! if I only had! oh! if I only had." Had what? Obeyed orders. Men and women reject Christ for the last time, and you will walk up and down the eternal madhouse wringing your hands, and saying, "Oh! if I only had; oh! if I only had!" Had what? Obeyed God, and accepted His son as your Saviour. Will you do it now?

Chapter 4: The Judgment Day

"God now commandeth all men everywhere to repent; because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead. Acts 17:30, 31

THERE ARE TWO events in the future which are absolutely certain. First of all, it is absolutely certain that Jesus Christ is coming again to receive His people unto himself, and to reward them according to their works; and in the second place, it is absolutely certain that Jesus Christ is coming again to judge the world. When I was on the ocean some months ago a man asked me one night, as we were walking the deck of the great steamer together, "What will be the outcome of this tendency towards great trusts and monopolies in business?" And I replied, "I do not know." Men often come to me with the question, "What will be the outcome of these great combinations of laboring men to resist the encroachments of capital?" And again I reply, "I don't know."

But I will tell you what I do know, and it is infinitely more important. I know that some day the Lord Jesus Christ will come back again, and receive His waiting and faithful people unto himself, and I know that there is going to be a judgment day for the world, and that judgment day is the subject of our thought tonight.

There are five things about the judgment day that are set forth in our text: first, the certainty of it; secondly, the universality of it; thirdly, the basis of it; fourthly, the administrator of it; and, lastly, the issues of it.

1. First, the Certainty of it. -- It is absolutely certain that there is to be a judgment day. "God hath appointed a day in which He will judge the world in righteousness." Men who are living in sin may laugh at it; they cannot laugh it away. In the days of Noah men laughed at Noah's predictions that there was to be a flood, but the flood came and swept them all away. In the days of Lot the men of Sodom laughed at the idea that God would rain fire and brimstone out of heaven, and destroy Sodom and Gomorrah and the other cities of the plain; but the fire and brimstone fell, and these cities were blotted out. In the days of

Jeremiah the people of Jerusalem laughed at Jeremiah's predictions that Nebuchadnezzar would come and lay Jerusalem in the dust and destroy their temple. But it all came to pass just as God said, and just as Jeremiah believed and predicted. In the days of Jesus Christ men laughed at Christ's prediction that the armies of Rome under Titus and Vespasian would lay Jerusalem's walls even with the ground, and that calamity would overtake that city such as the world had never seen; but historians outside the Bible tell us that it all came to pass just as Christ predicted, and that Jerusalem was overtaken with the most appalling siege in the world's history. All of God's predictions about judgment on individuals and nations in the past have come true to the very letter in spite of all the false hopes that were held out by false prophets.

If we are to judge the future by the past -and there is no other way to judge it- Gods predictions about the future with regard to judgment upon individuals and nations will come true to the very letter, in spite of false hopes held out by the false prophets; that is by the "liberal preachers" of the day. It is absolutely certain that there is to be a judgment day for the world.

God has given us a special guarantee of the judgment day, and that special guarantee is the resurrection of Christ from the dead. As we rest in the text, God will judge the world in righteousness by that man He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." The resurrection of Jesus Christ from the dead is an absolutely certain fact of history- It is not a theological fiction; it is not a poet's dream: it is an established fact of history. If I had time tonight to go into the evidence, I could prove to every fair-minded, thinking, man that, beyond question, Jesus Christ rose from the dead. When we were in the city of Sydney I was talking to the business men of Sydney and Members of both Houses of Parliament there for four hours, to prove to them that Christ did rise from the dead, and many an Agnostic, Deist, Unitarian, and Higher Critic had his views utterly shattered, and turned to the risen Christ. There is no time, however, tonight to go into the evidence of the resurrection of Jesus Christ. I simply want to say to you that the evidence for the resurrection of Jesus Christ is so overwhelming that it is impossible for any honest man to sit down and thoroughly sift the evidence, and come to any other conclusion than that Christ did rise from the dead.

Years ago there were two eminent lawyers, one named Lyttleton and the other West. These two men were Deists; that is, they had faith in a supreme being, but did-not believe in revelation, or in inspiration, or in the miraculous. One day

they got to a talking about their views, and finally one said to the other, "Well we cannot maintain our position until we disprove two things; first, the reputed conversion of Saul of Tarsus, and secondly, the reputed resurrection of Jesus Christ from the dead." Said Lyttleton to West, "I will write a book to prove that Saul of Tarsus was never converted in the way which the Acts of the Apostles record." And said West to Lyttleton, "I will write a book to prove that Jesus. Christ did not rise from the dead as the evangelists say." Well, they wrote their books, and when they met afterwards, West said to Lyttleton, "How have you got on?" "I have written my book," said Lyttleton, "but as I have studied the evidence from a legal standpoint, I have become convinced that Saul of Tarsus was converted in just the way the Acts of the Apostles say he was, and I have become a Christian. How have you got on?" "Well," said West, "I have sifted the evidence for the resurrection of Jesus Christ from the legal standpoint, and I am satisfied that Jesus of Nazareth was raised from the dead just as Matthew, Mark, Luke, and John record, and I have written my book in defense of Christianity." And these two books can be seen in our libraries today. It is absolutely impossible for any man with a legal mind, and accustomed to sift evidence, to sit down and thoroughly investigate the evidence for the resurrection of Jesus Christ, and come to any other conclusion than that Jesus of Nazareth rose from the dead. Well, that resurrection of our Lord Jesus Christ is a guarantee that a judgment day is coming. When Jesus Christ came upon the earth, He claimed in John v. 22, 23, "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not son honoreth not the Father which hath sent Him." He claimed that there was a judgment day coming and that He was to be the Judge. Men hated him for making the claim, and the other claims involved in it, the claim of Deity. They put Him to death for making this claim, but before they put Him to death He said, "My Father will set His seal to the claim for which you put Me to death." And when the third day came, the breath of God swept through the sleeping clay, and God, by the resurrection of Christ, set his seal to Christ's claims and said in accents that cannot be mistaken and that are a message to all ages, "There is a judgment day coming." The indisputable action of Jesus Christ in the past points with unerring finger to a certain judgment in the future. If there is any man here tonight that flatters self that there is to be no judgment day; if there is any man here that fancies that he can go on in sin, and never be called to account for it; if there is any man here that believes he can go on trampling under foot the Son of God, and not have to suffer for it, oh, man, throw that hope away tonight, for it is baseless. It is absolutely certain that there will be a day in which Jesus Christ will judge the world in righteousness.

II. The Universality of the Judgment -- In the second place please note the universality of the judgment day. "God hath appointed a day in which He will judge the world.- It will be no class judgment; every man and woman on the face of this earth will have to face the Judge in that day. Of course all who are Christians, all who have accepted Christ as their Saviour, and surrendered to Him as their Lord, will have been caught up to meet Him in the air. But all the rest will have to face the Judge in that day. There will be no escaping that day. men often escape human courts. There is many a thief that has never been arrested, there is many a murderer that remains unhung; but when God sends forth His officers to gather the people for that judgment day, they win have to come, and they wig have to stay right there until their case is settled. Men have often escaped me when I am preaching. When the preaching becomes too pointed, they get up and go out, and thus they escape me. You can't escape God that way. You will have to come there, and you will have to stay there until your case is decided. He is going to judge the world in righteousness. How you would rejoice if every infidel in London were at this meeting tonight. But most infidels would not dare to come to this meeting. But there will be a meeting that every infidel will be at. There will be one meeting that every hypocritical church member will be at. There will be a meeting where every unpenitent sinner will be present-the meeting with Jesus Christ at the judgment bar of God. That man who is sitting in this meeting tonight trying to make light of everything I am saying-you will be at that meeting, and you will not make light of it; you will be there face to face with Jesus Christ. That woman who has come to this meeting tonight for any purpose but a good one, you will meet Christ there at the judgment bar of God.

III. The Basis of the Judgment

In the third place, note the basis of judgment.
1. “The deeds done in the body." In 2 Corinthians, chapter v, verse 10, are the words, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." The deeds in the body are the basis of that judgment. There are preachers who tell us that a man can die in sin, and after he is dead can have another probation, a her chance to repent, that he may repent after his death and turn to God and be saved. The Old Book does not hold out any such hope. That kind of teaching contradicts the plain teaching of the Word of God, which says distinctly that "the deeds done in the body," in the life that now is, are to determine the issues of Eternity.

If a man tonight who is living in drunkenness, who is squandering his time, squandering his money, squandering his manhood in a life of dissipation; you will have to answer for in that day. That woman tonight who is living a life of frivolity and pleasure instead of living for the God who made her, and the Christ who died for her; you will have to answer for it in that day. That man here who professes to be a Christian but lives like the world; you will have to answer for it in that day. That man who has made gold his god, overreaching his neighbour in business, oppressing his employee, turning a deaf ear to the cries of the widow and orphan: you will have to answer for it in that day. That man who knows the truth, but will not heed it because it will hurt him in business or politics; you will have to answer for it in that day. That man who is a libertine, living in lust, living like a beast, scattering ruin wherever he goes; you will have to answer for it in that day. The deeds done in the body-they will all come up, things that have been forgotten for years. There is a man here who years ago did a base, nefarious deed, and tonight he is very comfortable in the thought that no one on earth knows of it. Man, the whole world will know about it in that day unless you repent, and Jesus Christ will know about it and will pass judgment upon it. There is a woman here tonight who has a very black page in her past history, but of late years she has been very comfortable over that black page. No one now knows anything about it; it is all forgotten; there is no one to bring it up. The whole world will know about it in that day, unless you repent and turn to Christ.

2. "The secret things" will be judged. In Romans ii. 16, we read: "In the day when God shall judge the secrets of men by Jesus Christ." The secret things, the things done in the dark, the things done under the cover of night, the things that nobody saw but God; all will be brought to light on that day.

I remember hearing years ago of an incident that happened here, in your own country. A woman had killed her husband by driving a nail into his skull, and so successfully had she covered up the wound that he was buried without any suspicion being cast upon her. After several years the woman flattered herself that she would never be found out. One day, however, the grave-digger was at work in the cemetery, and threw up this man's skull, and there he saw the nail I do not know that he suspected the woman, but he took it to her and said, "Look there." She threw up her hands and cried, "My God! Found out at last." It will all be found out at last, the secret things, the thoughts and imaginations of the heart. Oh, you men who are boasting of your morality, how would YOU like to have the thoughts and fancies and desires and the last twenty-four hours photographed and thrown upon a screen before this audience tonight? The whole world will

see those secret things in that day, not those of twenty-four hours only, but those of a lifetime, unless you repent; You, madam, who bare boasted of your purity and your nobility of character above others, and fancied that you ought to be saved because of your goodness; how would you like to have the hidden things of the chambers of imagery and imagination and desire photographed and thrown on a screen before all this audience? But the whole world will see it in that day, unless you repent. The secret things will all come to light.

3. The Lord tells us again that the basis of judgment will be our words. In Matthew xii. 36 I read, "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Our careless, thoughtless, unstudied words reveal what we are at heart. Our studied speeches do not reveal what we are but what we would like to be; but our idle words, that we drop accidentally, they are the best revelation of what there is in our hearts. Your impure words, your unkind words, your harsh words, your words of gossip and slander; you will give account thereof.

On one occasion, at a service in Minneapolis, one of my workers came to me and said, "Here is an infidel; will you come and speak to him?" I went to him, and in reply to my question, he said, "Yes, I am an infidel!" I said, "Why are you an infidel?" He replied, 'Because the Bible is full of contradictions." "Full of contradictions?" I said. "Yes," he said. "Will you please show me one?" I asked. "Oh" said he, "it is full of them" "Well," I said, "if there are so many you ought to be able to show me one." "Oh, it is just full of them," he said. "Well" I insisted, "please show me one.", Then he replied, "Well, I don't pretend to know as much, about the Bible as you do." I said, "Then what are you talking about it for in this way?" Then I looked him right square in the eye and I told him what Jesus said of the idle words that men speak "Now," I said, "this is God's Word. God is the author of this book, and you lightly and thoughtlessly have been slandering the Word of God, and thus you have been slandering God, the author of it. I want to say to you, sir, that you will have to give account of your words in the day of judgment." The man turned pale, and well he might. I want to say to you men tonight that are pulling the Word of God to pieces because you have been told that some German scholar says so and so; you men that dare to criticise the book you don't know anything about; you men that are taking up the idle talk of newspapers and reviews and retailing it, slandering God's Word and God, the author of it; you will have to give an account thereof in the day of judgment. Well may you tremble. I want to say to you men who have taken the name of the glorious Son of God, in whom dwells all the fullness of the

Godhead, lightly on your lips, and have been saying flippantly, "I don't believe that Jesus is divine, I don't believe that Jesus is the Son of God;" you men who have been robbing the glorious Son of God of what is His due, you will have to give an account of this in the day of judgment.

4. But the great basis of the judgment day will be what we do with Jesus Christ. We are told in John iii 18, 19, "He that believeth in him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." God has sent one down into this world to be our Saviour. He has sent His only Son. The rejection of Jesus Christ, the Son of God, whom God has appointed to be our Saviour, our King and our Lord, is the most daring and damning of all sins. Light has been sent into the world and men have loved darkness rather than light because their deeds are evil. There is nothing that reveals what is in the human heart so clearly as what a man does with Christ. Christ is God incarnate, the light of God come into the world, and the rejection of Jesus Christ proves a wicked heart.

The great question in the judgment day will be, "What did you do with Jesus Christ?" Oh, I can imagine some people in that day. That man who sits in yonder gallery trying to make light of what I am saying tonight, he will be there; I see him standing before the judgment bar, and the throng falls back, there is profound silence. Then comes rolling forth, like the sound of many waters, the majestic voice of the Judge, "What did you do with Jesus Christ?"

IV. The Judge. -- We now come to the fourth point. Who is to be the judge in that day? Jesus Christ himself- "God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead."

Christ is to be the Judge. That same Christ whom you are rejecting is to be the Judge. That same Christ whom you are robbing of the honor which is His due is to be the Judge. That same Christ whose divinity you are denying, not that you have any reason for denying it, but simply you don't want to have to believe it and want comfort in your sin-that same Christ whom you are trampling under foot will sit as Judge in that day. That will be a very dark day for some people. It will be a dark day for Annas and Caiaphas, who robbed Jesus of every form of justice. Now they stand before the bar, and Christ sits upon the throne. I can imagine Pontius Pilate in that day, who knew that Jesus Christ was innocent, and yet condemned Him to appease the Jewish mob. Pilate will stand at the bar, and

the Christ he so basely wronged will be on the throne. I can imagine - the soldiers who spat upon Him, and mocked Him, and crowned Him with thorns. The Christ they spat upon, buffeted and crowned with thorns, sits upon the throne and they stand at the judgment bar. I can imagine Judas Iscariot, who for thirty pieces of silver sold his Master after three years of close association with Him; now he stands before the bar, and the Christ he betrayed sits upon the throne. I can imagine that man and woman in this audience tonight who have been telling their friends that they do not believe that Jesus is divine, who have been trampling the Son of God under foot, who have been resisting the invitations of mercy it may be for years; you stand before the throne, and the Christ whom you have defamed, slandered, rejected and trampled under foot, sits as Judge.

V. The Issues of the Judgment Day. -- Once more, please notice the issues of the judgment day. They will be eternal. They will be either eternal joy and life and glory, or eternal death, eternal darkness, eternal despair and eternal shame. Oh! men and women, I would that I had it in my power tonight so to picture to you that great judgment day that every man and woman in this audience, would go out from here with the judgment day of Christ before them as a great reality; but it surpasses my power. There is the judgment, throne; its blazing glory, its overwhelming splendor. I cannot describe. There is the Christ upon the throne. His face shining with a glory above the glory of the Noonday sun, His eyes like flames of fire piercing men through and through. And there you stand before that awful judgment bar, the eyes of Christ upon you like a flame of fire, piercing you through and through, your whole life laid bare and your secret thoughts revealed.

Oh, men and women, repent, REPENT, REPENT! "God now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised him from the dead."

Repent, REPENT, REPENT!

Chapter 5: Every Man's Need of a Refuge

"And a man shall be as an hiding-place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a way land. Isaiah 32:2

I HAVE A very precious Old Testament text tonight. I love the Old Testament, it is full of Christ-Isaiah xxxii. 2: "And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

A good many years ago I was traveling on the continent visiting some of the art galleries of Germany, and I saw a picture in the new art gallery in Munich that made a very deep impression on my mind. It represented the approach of a storm; the thunder clouds were rolling up thick and ominous; the trees were bending before the first approach of the oncoming tempest. Horses and cattle were scurrying across the fields in fright, and a little company of men, women and children, with bowed forms, blanched faces, and terror depicted in every look and action, were running before the storm in search of a hiding-place. I do not suppose it was the artist's intention, but it has always seemed to me that this piece was an accurate representation of every human life. Every man and woman needs a hiding-place. You may say a hiding-place from what? A hiding-place from four things.

1. A Hiding-Place, needed from an accusing Conscience.-- First of all, every one of us needs a hiding place from the accusations of our own conscience. Every man and woman here tonight has a conscience, and every man and woman here tonight has sinned against their own conscience. There is no torment like the torment of an accusing conscience. We do not have to go to the Word of God to find that out. We find it in heathen literature as well. It was not a Christian poet, but a heathen of about the time of Christ, the Latin poet Juvenal, who said:

"Trust me, no torture that the poets feign
Can match the fierce, unutterable pain
He feels, who, night and day, devoid of rest,
Carries his own account in his breast."

It was another heathen poet, though he lived in a Christian land, the poet Lord Byron, who wrote:

"Thus the dark in soul expire
Or live like scorpion, girt with fire,
Thus writhes the soul remorse hath riven,
Unfit for earth, undoomed for heaven;
Darkness above, despair beneath,
Around him gloom, within him death."

But we do not need to go to the poets to find out the torments of an accusing conscience. We find them round about us every day in actual life and experience. One night at the close of a service, at the church of which I am now pastor in Chicago, there came to me a woman with a haunted face and said, "I would like to see you in private." I replied, "If you will come to my office tomorrow at 2 p.m., I will have the pastor there; and if you have anything to say we shall be glad to listen."

The next day at 2 o'clock the woman came to my office, and Mr. Hyde, the pastor, was present, and I said to the woman, "Now what is the trouble?" She made an effort to speak, and failed. Again I said, "What is the trouble?" Now she made an effort, and again failed. For the third time I said, "What is the trouble? We cannot help you unless you tell us your trouble." Then she gasped out, "I have killed a man. It was fourteen years ago, across the Atlantic Ocean, in the Old Country, in the darkness of a forest, I drove a dagger into a man's throat, and dropped the dagger and ran away. He was found in the forest with the dagger by his side. Nobody suspected me, but everybody thought he had committed suicide. I stayed there two years, and nobody ever suspected me; but I knew I had done it, and was wretched and at last I came to America to see if I could find peace here. First I went to New York and then came to Chicago, and I have been here twelve years, but have not found peace. I often go to the lake, and stand on the pier and look into the dark waters beneath, and I would jump in if I were not afraid of what may lie beyond death." Haunted and hunted by her own conscience for fourteen years! Hell on earth! Well, some one says, I can very readily see how a person who has committed so awful a deed as that, staining her hands with human blood, should be haunted by her conscience. But I have never done a thing like that. That may be, but you have sinned; and when conscience points at us the finger of accusation, we do not so much balance up the greatness or the smallness of our sin. But you say, "My conscience doesn't not trouble me."

That may be, for it is a well-known psychological fact that conscience sometimes sleeps; but conscience never dies. The day is coming when that sleeping conscience of yours will awaken, and your conscience will point at you the finger of accusation, and woe be to the man whose conscience wakes up, who has no hiding place from his own conscience. In the city of Toronto years ago there was a young girl who had drifted there from the country. She had heard of the gaieties of the place, and had left her home and come there for a life of pleasure, going to theatres and dances and amusements of that sort and like many another that goes to the great city with the same object, she was caught in the maelstrom of the cities sins and had gone down, down, down into a life of shame. Her conscience did not trouble her; but one night the Fiske Jubilee Singers were singing in Toronto, and some friends asked the girl to go and hear them, and she did. At last they came to that hymn with the weird refrain:

"My mother once, my mother twice,
My mother she'll rejoice;
in heaven once in heaven twice,
my mother she'll rejoice."

The poor girl was sitting up in the gallery, and as she heard the strains of that chorus floating up to her, all the memory of her childhood came back; she was a child, and at home again, in the old home. It was evening; the lamp stood upon the table, another sweet-faced mother glad there with open Bible on her lap, and she a little girl of four, with golden hair, was kneeling at her mother's knee, learning to pray.

It all came back again to her. Again the Jubilee Singers came to that refrain:

"My mother once, my mother twice,
My mother she'll rejoice;
in heaven once in heaven twice,
my mother she'll rejoice."

And as those words came floating up again, the hot blood came to the girl's cheeks, she sprang to her feet, and rushed down the stairs out into the streets of the great city. On, on, on, as fast as her feet, now growing weary, could take her, out beyond the gaslights into the country; and next morning, when a certain farmer came to his farm-house door, there was the poor girl, clutching the threshold, dead! Hunted to death by her own conscience.

Oh, there are men and women here tonight whose consciences are asleep, but whose consciences will some day awaken, and woe be to the man or woman whose conscience wakes up and who has no hiding place from it.

II. A Hiding-Place needed from the Power of Sin within Ourselves.-- In the second place, we need a hiding-place from the power of sin within ourselves. Now every man and woman here tonight who know themselves at all well know that there are powers of evil resident within themselves which are more than they can master in their own strength. If there is any man or woman who thinks they have a complete mastery over themselves, if there is any man who thinks he has power to break away in his own strength from the sin that is within, he is a sadly deceived man. There are some people here tonight with the overmastering appetite for strong drink. There are others who do not care for it at all, but are enslaved by other sins. Others have a passion for gambling. Others care for neither of these, but have a love for other things. With another it is an ungovernable temper; with others it is a sharp, unkind, censorious tongue. With some it is one thing and with some another. But with every man and woman of us within these four walls there is the power of sin within ourselves, which is more than we can master in our own strength. We need a hiding-place from the power of sin within.

I remember one night a young man came to me at the close of a meeting like this, in Minneapolis, in America, and he said, "I heard you speaking in the street tonight, and I said to myself, 'that man can help me,' and I have come here and stayed through the service. Will you now help me?" I said I would be very glad to do so if I could. He said: "listen; I was employed down in Pennsylvania, and I got to leading a fast life. Now," he said, "you know that a fast life costs money. It cost more than I earned, and I put my hand into my employer's money-till and took his money. Of course I was caught, but my employer was a good man. He might have sent me to prison; instead of that, he said, 'You must go to the Northwest. It is a new country; begin life anew up there.' They sent me here, and I have now got a good position, as you see by my uniform," and he pointed to it. "But," he said, "I am going just the same way in Minneapolis that I went in Pennsylvania. I am afraid to leave this hall tonight. Before I get a block from this hall, I shall meet some one who knows me, and just as sure as do I am lost."

You may have no weakness in the direction that this young man had, and again you may have; but every man and woman here has the power of sin within that is more than they can master in their own strength. We need a hiding place from

the power of sin within.

III. A Hiding-Place needed from the Power of the Devil. -- In the third place, we need a hiding-place from the power of the devil. Over in our country there are a great many people who are too wise to believe in the existence of a personal devil. I believe in the existence of a personal devil. I will tell you why. In the first place, because the Old Book says so, and I have found that the man who believes in the Bible always comes out ahead in the long run, and that the man who is too wise and too advanced to believe the Word of God comes out behind in the long run, every time. Now, there was a time when I was so wise that I believed so much of the Bible as was wise enough to agree with me. Thank God, that time has passed. Thank God, he has opened my eyes and ears until I have come to the place where I know-I wish I had time to tell you how I know-that that Book, from the first chapter to the last, is the very Word of God. Now this Book teaches us that there is a personal devil. Turn to 1 St. Peter v. 8: "Because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Ephesians vi. 11,12: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But, friends, there is another reason why I believe in a personal devil, and that is, because of the teaching of my own experience and my common sense. Years ago a great French man of science was crossing the Arabian desert under the leadership of an Arab guide. When the sun was setting in the west, the guide spread his praying-rag down upon the ground and began to pray. When he had finished the man of science stood looking at him with scorn, and asked him what he was doing. He said, "I am praying." "Praying! praying to whom?" "To Allah, to God." The man of science said, "Did you ever see God?" "No." "Did you ever hear God?" "No." "Did you ever put out your hands and touch God and feel Him?" "No." "Then you are a great fool to believe in a God you never saw, a God you never heard, a God you never put out your hand and touched." The Arab guide said nothing. They retired for the night, rose early the next morning, and a little before sunrise they went out from the tent. The man of science said to the Arab guide, "There was a camel round this tent last night." With a peculiar look in his eye, the Arab said, "Did you see the camel?" "No." "Did you hear the camel?" "No." "Did you put out your hand and touch the camel?" "No." "Well, you are a strange man of science to believe in a camel you never saw, a camel you never heard, a camel you never put out your hands and touched."

"Oh, but," said the other, "here are his footprints all around the-tent." Just then the sun was rising in all its oriental splendor, and with a graceful wave of his barbaric hand, the guide said, "Behold the footprints of the Creator, and know that there is a God." I think the untutored savage had the best of the argument. Friends, we see everywhere in the magnificent universe the footprints of the Creator. But, alas! we see everywhere in human society the footprints of the enemy. Why, you have only to walk the streets of Jordan and you see the footprints of Satan; you see them in your dens of infamy, in the faces of the men and women on the streets, and, alas! alas! you see the footprints of Satan in the homes of culture and refinement. What means it that men and women of education, men and women of refinement, fall under the power of all these strange delusions, of Christian Science, Theosophy and all that sort of nonsense? It means that there is a devil-cunning, subtle, masterly, marvelous-more than a match for you and me in cunning and power. We need a hiding-place from the subtlety, the cunning, the power, of the devil.

I**V. A Hiding-Place needed from the Wrath to Come. --** In the fourth place, we need a hiding-place from the wrath to come. There are a great many people who do not believe that there is "a wrath to come." I do. Why? Again, because the Old Book says so. The Old Book says, as I showed you last night, that "God has appointed a day in the which He will judge the World in righteousness," and God has given assurance of this by raising Jesus Christ from the dead. The Old Book says: "There is to be a day of wrath and revelation of the righteous judgment of a holy and outraged God!" I believe this because the Bible says so.

Another reason why I believe that there is "a wrath to come" is that my common-sense says so. Look here, here is a man who grows rich by overreaching his neighbours, grows rich by robbing the widow and the orphan. He does it by legal means. Oh, yes, he is too cunning to come within reach of the law. But he grows rich by making other people poor. He increases in wealth and is honoured and respected. When he goes down the streets in his magnificent equipage, the gentleman on the street turns and says to his son: "There goes Mr. So-and-so, a man of rare business ability, a man who is now one of our leading men of capital. I hope, my boy, when you grow up, you will be as successful as he." He lives in honour, dies in honour, dies respected by everybody-almost. And the victims of his rapacity, the victims of his oppression, the victims of his dishonesty lie yonder, bleaching in the potter's field, where they have gone prematurely because of his robbery. Do you mean to tell me that there will not be a day when these men who have lived on wealth wrung from the poor widow

and orphan will not have to go before a righteous God and answer for it, and receive what they never received in this world, the meet reward of their dishonesty? Of course there is a judgment day; of course there is a hell. If there is not, then there ought to be. Look here, here is a man who goes through life, never giving God one thought from one year to another. He leaves God out of his business, leaves God out of his social life, leaves God out of his study leaves God out of his pleasures, and makes God's day a day of pleasure, God's book never opened, God's son trampled under foot. And thus the man lived, and thus he dies, going through the world ignoring the God that made him and gave His Son to die upon the cross to save him. Do you mean to tell me that there will not be a day when that man will have to go up before a righteous God and answer these questions: "What did you do with My day?" "What did you do with My laws?" "What did you do with My Word?" "What did you do, above all, with My Son?" Of course there is a judgment day. And you and I need a hiding place from it, every one of us, for every one of Us has sinned and come short of the glory of God. There are then these four things from which we need a hiding place our own conscience, the power of sin within, the power and subtlety of the devil and the wrath to come.

Is there a hiding place? I read my text again: "A man shall be as a hiding-place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." A man shall be-who is that man? There is just one man that is a hiding-place -the God-man, Jesus Christ. He is a hiding-place from conscience. I have told you part of a story, and I win now tell you the rest. When that woman came and told me how she had been haunted by her conscience for fourteen years, I took the Bible and said to her, "Do you believe what is written in this book?" She said, "Yes, sir, I believe it all. I was brought up in the Lutheran Church!" "All right," I said, "listen!" (Isaiah liii. 6) "'All we like sheep have gone astray?'" I told, "Is that true of you?" "Oh, sir," she said, "it is." "'We have turned every one to his own way. '" "Is that true of you?" "Oh, yes, that is the trouble. It is true." I said, "What are you?" She said, "I am lost." "Very well, listen to the rest of it: 'And the Lord hath laid on Him the iniquity of us all.' Now," I said, "who is the Him?" She said, "It is Jesus Christ." "Well, listen: 'And the Lord hath laid on Jesus Christ the iniquity of us all.' Now," I said, "let my Bible represent your sin, let my right hand represent you, and my left hand Jesus Christ." I closed the Bible and repeated the text: "All we like sheep have gone astray. We have turned every one his own way." And I laid my Bible over on my other hand and said, "Where is your sin now?" She said, "It is on me." "Well, listen: 'The Lord hath laid on Him, the iniquity of us all.'" And

I laid the Bible over on the other hand. "Where is your sin now?" She hesitated and then said, "It is on Jesus Christ." "Right!", I said. "Is it on you any longer, then?" It was a few moments before she spoke, and then she burst out with a cry of joy: "No, it is on Jesus Christ!

"That woman, who had been haunted by her conscience for fourteen years went from my office that day with the peace of God in her heart. If there a man or woman here haunted with the memory of the past? Christ is a hiding-place and there is peace tonight for you in Him.

Christ is a hiding-place from sin within. I knew a young man belonging to a good family, highly educated, with noble aspirations, but completely overmastered by sin in one of its most loathesome forms. He tried to break away, tried to be a man, but failed, and he went down, deeper and deeper and deeper, unto at last he was in despair and on the verge of a suicide's grave, and one awful night when despair had settled on his soul, he cried to God for Christ's sake, and Christ set him free. And never once did he fall into that sin again.

Thirdly, is a hiding-place from the power of sin. I know a man in our home country- I think I never knew a man in my life more completely in the power of Satan than he was-a man of brilliant intellectual gifts, the most remarkable orator I ever heard and yet he had gone down, and had fallen into the power of Satan, gone down until his friends had all left him, unto his wife and children were wanderers, and he was a tramp on the streets. The man had gone down so low that on one occasion I was told he threw his poor wife down on the floor (one of the noblest women who ever stood by a fallen husband), and stamped on her with his heel. I said to him., "John, you ought to be repentant." He said, "Well, I do not believe as you do. I do not believe in God or in your Bible." "But," I said, "John, that does not make any difference; if you will take Jesus Christ as your Saviour, He will save you, and if you do not take Him, you are lost." A few months afterwards, in another city, he went to his wretched garret, and threw himself upon Christ, and Jesus Christ met him and saved him and transformed him, and today he is one of the most honoured men in our land. There is no mere speculation about the religion of Jesus Christ. It is a present-day demonstrable reality. It is not merely that Christ saved people nineteen hundred years ago; he is saving them today in London.

Once more, Christ is a hiding-place from the wrath to come. Now, of course, I cannot prove that from experience, for it lies in the future; but I can prove it by

an argument that is unanswerable. That argument is this: the Christ that has power to save men from the power of sin now -certainly has power to save them from the consequences of sin hereafter. Is not that a good argument? Let me add, that any religion that is not saving you from the power of sin today will not save you from the consequences of sin in eternity. There is a lot of religion in this world that is absolutely, worthless. People tell you that they are Christians and that they are religious. They are saying their prayers, and doing all sorts of things. I will ask you a question: "Have you got that kind of faith in Jesus Christ that is saving you from the power of sin today?" If you have, you have that kind of faith in Jesus Christ that will save you from the consequences of sin hereafter. But if you have that kind of faith in Jesus Christ which after all is not faith, which it not saving you now, you have that kind of faith in Jesus Christ that won't save you from the penalty of sin hereafter.

Friends, Jesus Christ is a refuge, a hiding-place from experience and its accusations, from the power of sin within, from the power of Satan, from the wrath to come, from all that man needs a hiding-place from. Who will come to this hiding-place tonight?

Chapter 6: The Drama of Life in Three Acts

"A certain man had two sons." Luke 15:2

MY SUBJECT TONIGHT is the Drama of Life in Three Acts. The Lord Jesus Christ is the author of the Drama, and it surpasses anything that was ever put on the stage in conciseness, in point, in height and depth, and full-ness; and beauty of meaning, in pathos and in power. The Dramatic Personas of the drama are four-God, two men and the Devil. There are three acts in the drama: the First Act, Wandering; the second Act, Desolation; and the Third Act, The Wanderer's Return. There is a Fourth Act, but with that we have nothing to do tonight.

ACT I. - WANDERING; OR THE NATURE OF SIN

In the first act there are two scenes:

Scene 1.- A beautiful home, a spacious mansion, with everything to meet every desire of the hearts of its occupants. An aged father, whose countenance is full of nobility, and wisdom, and kindness, a remarkable, blending of strength and tenderness. He is in earnest conversation with the younger of his two sons. This younger son is tired of the restraints of home. He has heard of the gaiety in a distant country, and he longs to break the trammels of his father's guardian care, and to see the sights and enjoy the pleasures of this new land. And he cries impatiently, "Father, give me the portion of thy goods that, falleth to me." A look of inexpressible pain passes over the gentle face of the aged father, but he grants the sons request.

Scene 2. - A leave-taking, a home-leaving. The younger son has gathered all his property together, got it into as portable a form as possible, and is taking his journey to the far country. It is a beautiful spring morning, the birds are singing sweetly, the air is fragrant with the perfume of spring flowers, the young man's voice is full of gladness and good cheer and with light and tripping step he trends his way down the
avenue from the old home, little thinking of the father who watches him with moist eyes and lonely heart as he leaves the front gate and goes out into a false and evil world.

In these two scenes we have a picture of the nature, beginnings and growth of sin. The father in the drama is God; the son, man wandering from God. The son wished to have his own way; he was tired of the restraints of his father's control. He desired to get away from his father that he might do as he pleased. That is where sin begins-in a desire to be independent of God, in a desire to have our own way, in a desire to do as we please. The essence of sin is in a desire to do what we please, rather than be constantly looking to God and asking Him what pleases Him. Is there any man or woman here tonight who wishes to do as they please? They have the beginnings of sin in their heart. Now, what you please to do may be upright, may be moral, may be very refined, but the desire to do your own will is the heart and essence and substance of sin. There are different classes of sinners and different forms of sin. There is sin that is coarse, and there is

sin that is refined. There is sin that is low and vulgar, and there is sin that is genteel and elegant. But all sin is alike in essence. It is man seeking to be independent of God, man seeking to have his own way, that is where sin begins, that is the very essence of sin.

The second scene represents to us the growth of sin. The son did not leave home at once. His heart was in the far country already, but he still stayed at home. But not very long. Not many days after his feet followed where his heart had already gone. That is the story of sin in every instance. When a man starts out in the path of sin, starts out to have his own way, he does not give up all communion with God at once. He still goes to church occasionally, reads his Bible occasionally, prays now and then, but less and less as the days go by, until at last he begins to wonder whether there is any God, begins to listen to voices that say there is no God, and last of all, blatantly cries, "No God, no divine Christ, no inspired Bible, no God!"

How far have you got on that path of sin? Are you just starting out? Are you seeking your own pleasure, but still keeping up some form of communion with God, still attending the House of God now and then, opening the Bible now and then, praying now and then, but less and less; or have you got farther down that road, down where you are never found in the House of God, never read your Bible, never go to God in prayer? Or have you got away off into the far country, where you say, "There is no God, the Bible is not the Word of God, Jesus Christ is not the Son of God?" How far have you got down the path of sin?

Will you notice before we leave this Act that the father granted the younger son's

request? He knew how the boy would use the money, but he also knew that the only way for him to learn wisdom was in the bitter school of experience. That is precisely the way that God deals with us. If a man desires to live independently of God, God lets him do it. God does not force a man into a life of communion with Himself, and conscious dependence on Himself; He gives us our choice and gives us our powers to make a living, and if we wish to live without communion with Him, He allows us to do it. If we can only learn the folly of living away from God by bitter experience, God lets us have the experience.

ACT II. - DESOLATION; OR, THE FRUITS OF SIN

Scene 1. - It is a gay one. The young man has reached the far country, and life is one constant round of pleasure balls, wine suppers, races, card parties, theatres, operas, all kinds of amusements, innocent and sinful, are the order of the day. Every day is a day of parties and every night a night of dissipation, and the young fellow is having a right royal time. Oftentimes he looks back on the quiet home life. Ah! how humdrum it was; how he pities his elder brother staying home there in all that dull life!

Scene 2. - The scene shifts. He is still in the city, but the boom has burst; hard times have come, men are out of work, famine stalks the street. On every corner there are little groups of men in ragged clothes, with pinched faces, with starvation looking out of their eyes, standing around trying to earn a chance penny by, odd jobs, and our friend is among the company. "There arose a mighty famine in that land, and he began to be in want."

Scene 3. - A rural scene, but not a pleasant one. A great pasture, but not a blade of grass. In the prolonged drought every spear of grass has withered. In the midst of the field stands a lonely carob tree, from which hang the long pods covered with dust; a herd of gaunt, hungry swine are nosing about in the sand, looking for stray carob beans. Our friend stands underneath the tree looking eagerly up at the carob beans, for "he would fain have filled his belly with the husks that the swine did eat." At last, driven by hunger, but at the same time weakened by it, he wearily climbs the tree, and shakes it until the pods fall from its branches, but the hogs have devoured them before he can reach the ground. Again and again he climbs the tree, but with the same result, and at last he falls upon the ground in despair, starving, "and no man gave unto him." In these scenes of the parable, we gave a picture of the fruits of sin. The first fruit of sin is pleasure; the young man has a good time at first. There are those who tell us that there is no pleasure

in sin, but I will not tell you that; first, because you would not believe me if I did. You have tried sin and found pleasure in it. I will not tell you that there is no pleasure in sin, because I know it is not true. I tried sin and found pleasure in it. I will not tell you there is no pleasure in sin, because the Bible does not say so. It is true that the Bible says "there is no peace for the wicked," and you know that is true, or, if you don't know it now, you will before very long. But the Bible does not say that there is no pleasure in sin. On the contrary, the Bible speaks in Hebrews xi. of "the pleasures of sin." Of course it adds that they are only "for a season," very short lived. There is pleasure in sin. Some one has said, I think it was Mark Guy Pearse, that the devil is not such a fool as to go fishing without bait. The pleasures of sin are the devil's bait. But mind you, the devil's bait always has a hook in it. He is dangling his bait before some of you here tonight. "Oh," he says, "don't become a Christian; you will have to give up this; the ball-room, look at this; the theatre, look at this; the card-party and its pleasures, look at this." And tonight, if you will snatch the devil's bait, the first you know you will have the devil's hook in your gills, and you will be on the bottom of the devil's boat, beneath a pitiless sun, floating out over the sea of a hopeless eternity.

The second fruit of sin is want. "He began to be in want." That is always the second result of sin-want, famine, starvation. Oftentimes they come in a very literal form. How many men there are in London tonight without a decent coat to their backs, without a meal in their stomachs, without a place to lay their heads, who once had plenty. A friend of mine pointed out to me a man one night in Chicago. He said, "Do you see that poor fellow there all curled up near the store, with his uncombed hair and ragged clothes? That man used to be a Congressman of this district." Fast times followed by hard times. But it does not always come that way. There is many a man living in sin who has plenty of money, plenty to eat, plenty to drink, plenty to put on, plenty of all material things; nevertheless, want comes. There is other famine besides temporal famine. There is other starvation besides physical starvation. A man has a soul as well as a belly, though a good many men in London live as if they did not believe it; bat it is a fact. The human soul is so large, so vast, so glorious that God only can fill it, and away from God there is starvation. Augustine was right when he said, "Thou, O Lord, hast made us for thyself, and our soul is never satisfied until it resteth in thyself." Away from God there is barrenness, away from God is an aching void, away from God is the bottomless abyss of insatiable desire; away from God is woe, woe, woe! Look at that young fellow as he sits there in his tatters and with uncombed hair, the hunger of his stomach looking out of his half-crazy eyes, and

see in that wretched prodigal a picture of your soul, a picture of every soul in this hall tonight that is away from God.

How well I remember a day and a night in my own life. I had started out one afternoon to have an afternoon and night of pleasure. With a little company of chosen companions I was in a hall that had been fitted up at great cost for pleasure. For a few moments I had left my gay companions, and I stood in the distance leaning against a pillar and looking at them yonder. And oh, there was such a cry, such an aching void, such a mysterious despair in my heart, that I leaned up against the pillar of that magnificent hall and I groaned in the agony of my spirit. I was starving. What do you think I did? I shook it all off and went right back to spend the afternoon and night as I had started out to spend it. What a fool I was I

The third fruit of sin is degradation and slavery. "He went and joined himself to a citizen of that country, and he sent him into his fields to feed swine; and he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." Jesus was to Jews, and if 'there is any position low and degrading in the sight of a Jew it is that of a swine-herd. Christ meant this, that you and I have our choice between being God's sons and hog-tenders to the devil. That is the choice open to every man here tonight. That young man might have been a son in his father's home, in glad, ennobling and well-requited service, but instead of that he is hog-tender to a stranger. It is open to you to be a child of God in full and joyous surrender to His will, in glad and ennobling and well-requited service, or to be hog-tender to the devil. Men say, "I will not be a Christian. I want my own way." You cannot have it; no man has his own way- It is either God's way or the devil's. You cannot have your own way-unless you make God's way your own. Young man, which will you choose tonight? To be a child of God., or to be a swine-herd for Satan?

Act III. - THE WANDERER'S RETURN; OR, THE REMEDY FOR SIN.

We come now to the third and last act of the drama. There are two scenes. The first scene is the same lonely field. The young man sits beneath the carob tree with his face in his hands and in despair. He begins to think. Visions of the old home come before him. He sees his noble father; he sees the well-laden table; he sees the well-fed servants, and bitterly he cries, "How many hired servants of my father's have bread enough and to spare, and I (his son) perish with hunger!" and his face sinks deeper into his hands. Then he lifts his head with the light of a new

hope in his eyes, and he cries, "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And he arose and came to his Father. This is God's picture of the remedy for sin. Notice what it is. In the first place he began to think-that is where salvation begins in thinking. People say that Christianity is blind faith; not a bit of it. Christianity is a rational faith that comes from honest, candid, close thought. He began to think. Men often say to me, "I am not a Christian, because I think for myself." My dear friend, you are not a Christian because you don't think for yourself. You don't think, and you know you don't. For every man who is not a Christian because he thinks for himself, I will show you a hundred who are not Christians because they don't and won't think for themselves. What is the trouble with you who are out of Christ? The simple, trouble is that you won't think. You are bound not to think. You deliberately refuse to read every book that would make you think. You go down to hear some infidel lectures because you think that will prevent you thinking, because they stuff you with irrational nonsense. At a meeting like this you will go out when the preaching becomes too pointed and you are compelled to think; some of you would do it now if you dared. If I could get you men and women who are out of Christ to think for thirty consecutive minutes, I would get you saved. The trouble is you are bound not to think. A stubborn refusal to think is sending tens of thousands of the men of Great Britain down to perdition.

He thought about the comparative lots of his father's servants and of himself in this far country. The comparative position of a child, or even a servant, of God and a servant of the devil; that is the thing to think about. I wish I could get a good and faithful servant of Christ and a faithful servant of the devil to stand together on this platform tonight and just let you look at the two. Pick out the best servant of the devil you know in London, and then pick out the most faithful and devoted servant of Jesus Christ that you know; then make a call on them the same day, and study their faces. If this does not make a Christian of you, it is because you are not willing to give up sin. Compare the lot of the child of God and that of the servant of the devil.

But, friends, he did not to stop with thinking; his thought brightened into resolution. He said, "I will arise and go." It is not enough to think, you must resolve; there are people here tonight who have thought of this question often and who know just as well as I do that they ought to be Christians, but they never come to the point of resolution. In my first pastorate there was one of our

leading men in business and politics whom I know very well. I said to him, "John, you ought to be a Christian." "'I know it'" he replied. "I would give everything in the world if I were a Christian. I know you have got the right of it, and the best of it, and I would like to be a Christian!" "Then," I said, "John, give me your hand on it, and take Jesus Christ right now." But he never would come to the point of resolution. Don't only think; resolve! What are you to resolve? "I will arise and go to the Father." That is the thing; come to God, to your Father. Come right to Him.

But notice how to come; come with a confession, and say, "I have sinned." That is the only way a sinner can come to God-with a confession. God is willing to receive the vilest sinner on earth that will come with a confession on his lips.

The last step is "He arose and came to his Father." He turned his back on husks and hogs and hunger and turned his face towards home. Now we come to the last scene. The boy is nearing home. I don't know what his thoughts may have been by the way. He may have had doubts and fears., he may have wondered how he would be received, he may even have thought, "I wish I could fix myself up better before going home." But he had sense enough to come just as he was, and he kept trudging right along on his journey, and now he is within a few miles of home. Away off - yonder on the hilltop, as the sun was setting, stands a man, an old man, in the last rays of the setting sun, peering off into the west. He has often been there before; it is the father looking out into the west, for the home-coming of the boy that never came. The loving father is there again, for love never wearies, looking out into the west Away down yonder towards the horizon he sees a speck. Can it be the boy? It grows larger and larger; it assumes the proportions and form of a man, but not at all the boy who left his home; no longer is it that rotund form, no longer is there the bright glow of youth in his face, no longer is there the light, tripping step. It is the figure of a man prematurely old, with sunken cheeks and emaciated form, clothed in rags and sore-footed limping slowly along the road. But those old eyes, though dim with age, are sharp with love. Hear that cry, "My son, my son!" The aged feet forget their feebleness- The old man runs and falls on the neck of him and kisses him. The son begins to stammer out his confession: "Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son." But the father won't hear another word. He cries: "Bring forth the best robe and put it on him, a ring on his hand and robes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry for this my son was dead and is alive again: he was lost and is found." Of what is this a picture? God-God's attitude towards the

sinner. Although the son had forgotten the father, the father had not forgotten the son. For many years you have forgotten God, but God has never forgotten you. You have not thought of God for many a long day, but there has not been a day in which God has not thought of you, waiting to see some sign of your home-coming. If you turn your back on your sin tonight, if you turn back on husks, hogs and hunger, turn you face towards God; while you are still a great way off, God will run to meet you; and there will be the best robe of God's own righteousness in Christ to put on you, a ring for your finger, a pledge of your sonship; a kiss of reconciliation for your cheek, shoes of the preparation of the Gospel of Peace for your feet, and the fatted calf, typical of the great feast of joy and gladness in Jesus Christ. Men and women, come home tonight.

I heard years ago a story which I have never forgotten. A girl had gone astray and had left her home the great city. For some time she had continued to write to her mother, but after a while her letters became less frequent and at last they ceased altogether. The mother suspected the worst, and came up to the city to search for the lost girl. She went to a gentleman who worked in the lower parts of the city and asked him, "Can you get my daughter for me?" "Well.," he replied, "I think I can, but you will have to do just what I tell you." "I will do anything to get my daughter," she replied. "Then," said the missionary, "go to a photographer and have your picture taken; have it taken large size, and have a hundred of them, and bring them to me." After a while the mother came, bringing the hundred photographs. "Now," he said, 'sit down and write underneath each photograph just these two words, 'Come home,' " and the mother sat down and wrote. "Now," said the missionary, "may I take these photographs down into the low parts of the city and put them up in the saloons and places of infamy?" It was a hard thing to ask of a pure woman, that her picture should be put up to the gaze of the outcast and the vile. But the mother's lore said "Yes"- anything to win the girl. The man took them and put them up in a hundred dens of infamy. Then he said to the mother, "Now go right home and wait." A few nights after, a group of revelers came into one of the places where the mother's picture hung among the group was the lost daughter; who, looking across the saloon, saw that picture on the wall. It looked familiar. Stepping over to it, she saw in her mother's handwriting the two words, "Come home." She knew what it meant; it broke her heart; she fled from the saloon and took the first train for home, and in a few hours she was wrapped in her mother's arms.

That is what God has done in this fifteenth chapter of Luke. He has sent down a picture of Himself, picture of His heart of love, of His love for you and me, and

underneath it God has written, as it were in His own handwriting, these two words, "Come home."

Will you come tonight?

Chapter 7: A Question That Should Startle Every Man Who is not a Christian

"How shall we escape, if we neglect so great salvation?" Hebrews 2:3

I HAVE A text tonight which I believe God has given me for this hour, a text that ought to startle every man and woman in this building who has not accepted the Gospel of Christ. You will find it in Hebrews ii. 3: "How shall we escape if we neglect so great salvation?" I wish that that text would burn itself into the heart of every man and woman in this house who is out of Christ, "How shall I escape if I neglect so great salvation?" I wish that every man and woman that may go away from this place tonight without definitely having received Christ as their Saviour and Lord and Master would hear it ringing in their ears as they go down the street, "How shall we escape if we neglect so great salvation?" I wish that every one that may lie down to sleep tonight without a definite assurance of being forgiven through the atoning blood of Jesus Christ and of acceptance before God in Him, would hear it all through the night, "How shall we escape if we neglect so great salvation?" Our text sets forth the folly and guilt of neglecting the salvation that God has sent to us in and through His Son Jesus Christ, and that is my object tonight. My sermon is all in the text-the folly and guilt of neglecting the salvation that God the Father has sent through His Son and in His son Jesus Christ.

You notice I say not merely the folly but the guilt. There is many a man who thinks that perhaps it may be a foolish thing not to accept Christ, and admit the folly of it, but he has never realized the guilt of it. But I shall endeavour to show you tonight in the unfolding of this text that it is not merely an egregiously foolish thing, but that it is an appalling wicked thing to neglect this salvation.

I. THE GREATNESS OF THE SALVATION.

We see the folly and guilt of neglecting this Salvation, in the first place, by a consideration of the greatness of the salvation. "How shall we escape if we neglect so great salvation?"

1. We see the greatness of the salvation first of all in the way in which the salvation was given. God sent His Son, His only Son, down into the world to

proclaim this salvation. As we read in the preceding chapter, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son whom He hath appointed heir of all things, by whom also He made the worlds; who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Have you ever thought of it in the light of the context, that when God in infinite condescension, the great and infinitely holy God, sent down His own Son to proclaim pardon to the vilest sinner, if you and I neglect this salvation we are pouring contempt upon the Son of God, and upon the Father that sent Him? If God had spoken this salvation by the lips only of inspired prophets, it would have a right to demand our attention. If God had gone above prophets, and had spoken this salvation by the lips of angels sent down from Heaven, it would have a still greater right to demand our attention. But when God, in His infinite condescension, sent not merely prophets or angels, but sent His own son, the only begotten one, the express image of His person, God manifest in the flesh, to proclaim this salvation, and you and I do not heed it, we are guilty of the most appalling presumption and defiance of God. "He that despised Moses' law died without mercy under two or three witnesses," but how much sorer punishment you and I shall receive if we neglect this greater salvation.

2. In the second place, the greatness of this salvation is seen in the way in which it was purchased- This is a costly salvation. It was purchased by the shed blood, by the outpoured life of the incarnate Son of God. Ah, friends, when God in wondrous love went to that extent that He sacrificed His very best, when God went to that extent that He gave His own and only Son to die on the cross at Calvary, that He might purchase your salvation and mine, if you and I neglect so great salvation we are pouring contempt on the precious blood of the Son of God. "He that despised Moses' law died without mercy under two or three witnesses," but how much greater punishment shall he merit who under foot the Son of God, and counts the blood of the covenant wherewith He was sanctified an unholy thing, and insults the Spirit of Grace (Hebrews x. 29,29).

3. Again, the greatness of this salvation is seen in the third place by a consideration of what it brings. It brings pardon for all our sins, it brings deliverance from sin, it brings union with the Son of God in His resurrection life, it brings adoption into the family of God, it brings an inheritance incorruptible and undefiled and, that fadeth not away, laid up in store in Heaven for us, who

are kept by the power of God, through faith, unto a salvation ready to be revealed in the last time. When you think that God has put at our disposal in Jesus Christ all His wealth, and is ready to make us heirs of God and joint heirs with Jesus Christ, who can measure the guilt of neglecting and of turning a deaf ear to this wonderful salvation? Suppose that on his coronation day King Edward had ridden down to the East End of London, and seeing some wretched little boy on the street, clad in rags, with filthy face and hands, his great heart of love had gone out to that wretched boy, and he had stopped the royal carriage and said, "Bring that boy here," and they had brought the boy, and he had said, "I want to take you out of your poverty, out of your squalor and rags and wretched home; I am going to take you to the royal palace and adopt you, as my son." Then suppose the boy had turned said, "Go along, I don't want to be adopted as your son; I would rather have my wretched crust of bread, I would rather have my rags and filthy home than live in your old palace; I don't want to go to be your son."

But when the great King of Glory, the King of Kings and Lord of Lords, the great Eternal Son of God comes to you and me, in our filth and rags and sin, and wants to take us out of our filth and sin and rags of unrighteousness, and says, "I want to adopt you into my family and make you an heir of God and a joint-heir with Me," there are some of you men and women in this building tonight who, by your actions, are saying, "Go away with your salvation, go away with your adoption into the family of God; I would rather have the crust of the world's pleasure and the rags of my sin than all the royal apparel of righteousness and glory which you offer me." Oh, the daring, damning guilt, of any man or woman who neglects so great salvation!

II. ONLY SALVATION.

A second thought which the text suggests is that our folly is great in neglecting this great salvation because it is the only salvation that is open to us. As Peter puts it in Acts iv. 12: "There is none other name under heaven given among men whereby we must be saved." It is salvation in Christ, or it is no salvation at all. A man is in a burning building. If there were one way of escape by a fire-escape, and another by a great broad stairway, he would have a perfect right to neglect the fire-escape for the easier escape by the stairway. But there was no way of escape but the fire-escape, how great would be his folly in neglecting it. Men and women, you are in a burning building, in a doomed world. There is just one way of escape; that is by Christ. In Christ any one can be saved out of Christ; no

one shall be saved. By Christ, or not at all. There is a class of men today who say, "Give up your Bible, give up your Christ of the Bible." and we turn to them and say, "What have you got to give us in place of our Bible; what have you got to give us in place of the Christ of our Bible?" Now we know by personal experience that the Bible and Christ bring forgiveness of sins and peace of heart, for they have brought them to us. We know that they bring deliverance from sin's power, for they have brought it to us. We know that they bring joy unspeakable and full of glory, for they have brought it to us. We know that they bring pardon and a firm assurance of eternal life, for they have brought them to us. We know that Christ makes us sons of God, and if sons, then heirs of God, and joint heirs with Himself. What have you got that will bring us the same, that will bring us pardon and peace and set us free from the power of sin? What have you got that will bring us joy unspeakable and full of glory? What have you got that will bring us the assurance of eternal life? Have you anything? No, you have not. Well, then, please, we are not quite so great fools as to give up a book and a Saviour that bring us all these for nothing. Salvation in Christ, or salvation not at all. Point me to one saved man in London that was not saved by Christ. I have been away round this round earth. I have been in every latitude and almost every longitude, north and south; I have talked with all kinds of people, of all races and all classes, but I have never yet found a saved man, who had a glad assurance of salvation and practical deliverance from sin's power, that was not saved by Jesus Christ; neither has anybody else.

III. TO MISS SALVATION ALL THAT IS NECESSARY IS MERELY TO NEGLECT IT.

In the third place, this text teaches us that to miss this salvation, and to bring upon ourselves the just and awful displeasure of a holy God for our light and contemptuous treatment of a salvation so wonderful, given and purchased at so great a cost, all that is necessary is simply to neglect it. "How shall we escape if we neglect, so great salvation?" In order to bring upon your head the awful displeasure of God, and to be lost forever, it is not necessary that you go into any outrageous immoralities; it is not necessary that you should be an arrogant and blatant blasphemer; it is not necessary that you should abuse churches and preachers of the Gospel; it is not necessary that you should even positively refuse to accept Jesus Christ; all that is necessary is that you simply neglect. More people are lost in Christian lands by neglecting than in any other way. There are millions in England today who are going through life neglecting, drifting into their graves neglecting, drifting into eternity neglecting, drifting into hell neglecting. That is all that is necessary to be lost. Here is a dying man, there

stands a table by the dying man's bedside, within easy reach, and standing on that table there is a tumbler in which is a medicine that has power to save the dying Christian's life. The man has strength enough to put out his hand and take the tumbler and drink the medicine. Now what is all that is necessary for that man to be saved? All that is necessary is simply for him to put out his hand and take the tumbler and drink the medicine. Now what is all that is necessary for that man to be lost and die? It is not necessary that he should cut his throat or blow out his brains; it is not necessary that he should throw the medicine out of the window; it is not necessary that he should assault or insult the doctor or the nurse; it is not necessary that he should positively refuse to take the medicine; all that is necessary for that man to die is to neglect to take the medicine.

Men and women out of Christ, you are dying. Eternal death is at work in your souls tonight, but on that table, in that Book, in the Christ of that Book, there is a medicine that will save you, and save you tonight if you will take it. The medicine is within the reach of anybody in this building. Christ is nearer to you than the man or woman that sits next to you in that pew. All you have to do tonight to be saved is to put out your hand and take Christ. "To as many as received Him to them gave He power to become the sons of God." What is all that is necessary to you to perish eternally? Not to commit moral suicide; not to commit tonight some awful act of immorality; not to get up and curse Christ and the Bible; not loudly to proclaim that you are an infidel; not to refuse blatantly to take Christ; all that is necessary for you to be lost is simply to neglect. Here is a boat on the Niagara River, away above the Falls, towards Lake Erie, where there is scarcely any current. A man sits in the boat, being carried on very, slowly by the gentle current. There is a good pair of oars in the boat, and the man could take them and pull up the river towards the lake, or to either bank, if he liked; but the man sits there and is carried on, almost imperceptibly at first, and then faster and faster, until, before he knows it, he is in the swift current just upon the rapids, and he is being carried on towards the Falls. The oars are no good to him now, the current is too swift; he could not save himself if he would-but on the shore there are men who have seen his peril; they have run along the bank and have thrown a line good and strong. It falls right into the boat, at the man's very feet. What is all that the man has to do to be saved? All he has to do is to lay hold of the rope and they will pull him ashore, as has been done more than once on that river. What is all that he has to do to be lost? It is not necessary that he should take up the oars and pull with the current; it is not necessary that he should throw the oars overboard; it is not necessary that he himself should jump into the river; all that is necessary is simply for him to neglect to lay hold of that

rope that lies before him, and the swift current of the river will carry him on to absolutely certain death over the cataract.

Men and women, that is a picture of every man and woman in this building out of Christ. You are in a boat in a perilous stream, being carried towards the cataract of eternal perdition. There is no man who has the power to take the oars in his own strength and pull against that awful current; there is no man on earth who can save himself; but God has seen your peril, and, in the Gospel of His Son, has thrown out a rope. It has fallen at your feet tonight; all you have to do is to lay hold, and He will pull you safely on to the glorious shore. But what is all that you have to do to be lost? It is not necessary that you should jump into the current or pull with the stream, or refuse to accept Christ. All that is necessary is that you simply neglect, and that awful current that you are already in will sweep you over the cataract to eternal death and ruin.

Some one put a little card into my hand one day, a short, narrow card, and on the one side were these words, "What must I do to be saved?" Underneath was written God's answer in Acts xvi. 31: "Believe on the Lord Jesus Christ, and thou shalt be saved." Then it said "Over," and I turned it over. On the other side of the card was this question, "What must I do to be lost?" and there was the answer in just one word "Nothing!" "Nothing!" You don't have to do anything to be lost. You are lost already; if you do not do something, and do it quickly, you will be lost forever. "How shall we escape if we neglect so great salvation?" To sum it all up, friends, all that is necessary to be lost tonight, all that is necessary to bring upon our heads the awful wrath of God for our light and contemptuous treatment of a Gospel proclaimed by the lips of His own Son and purchased by the atoning death of His own Son, all that is necessary is simply to neglect.

Years ago in Minneapolis, the leading paper was the Minneapolis Tribune, published in a magnificent six or seven-story building, the finest newspaper building at that time in the Northwest. I had occasion very frequently to go into the upper stories of that building to see editorial friends. There was one great defect in that great building which I had never noticed. The defect was this, that the stairway went right round the elevator shaft, so that if a fire broke out in the elevator shaft escape by the stairway was cut off as well. There was, however, a fire-escape outside. That very thing happened. There broke out a fire in the elevator shaft, and it commenced to sweep up the shaft, story by story, cutting off escape by the elevator and cutting off escape by the stairway as well. But they had a brave elevator boy who went up a number of times until he got a large

number of men down from the upper stories, and almost all the rest escaped by the fire-escape outside the building. But away up in the sixth story there was a man, a dispatcher for the Associated Press, which is the largest news gathering agency in the United States. He was urged to escape, but he refused to move. There he sat by his instrument, telegraphing to all parts of the country that the building was on fire. He could have gone out of the building by the fire-escape, and across the road to an instrument there, and could have done just as well; but, like a typical newspaper man, he wanted do something sensational, and so there he sat telegraphing the news. There had been a similar case above Johnstown in the time of the Johnstown flood, when the dam of the river was breaking. A woman out in a telegraph office at the bottom of the dam telegraphing down to the people at Johnstown that the dam was breaking and that they had better flee for their lives. But she sat there, because duty required her, until the dam burst, and she was swept down in the flood. This man, however, sat there quite unnecessarily, merely because of his desire for notoriety. "I am in the Tribune building," he telegraphed, "in the sixth story, and the building is on fire. The fire has now reached the second story; I am in the sixth." In a little while he sent another message: "The fire has now reached the third story." Soon he telegraphed: "The fire has reached the fourth story; I am in the sixth." Soon the message went over the wires: "The fire has reached the fifth story; I am in the sixth." Then he thought it was about time to leave; but, in order to do this, he had to cross the hallway to a window to reach the fire-escape. He went to his door and opened it, and, to his dismay, found that the fire had not only reached the fifth story,, but the sixth story, and that the hallway was full of smoke and flame, which, the moment he opened the door swept into the room. He shut the door quickly. What was he to do? The stairway, the elevator and the fire-escape were all cut off; but he was a brave man., and he went to the window and threw it up. Down below stood a great crowd, six stories down. There was no means of catching him if he jumped, and he stood there on the window sill, not knowing what to do. But presently he looked up. Above his head was a long wire guy-rope that passed from the Tribune building to the roof of a building across an opening. Below him was a chasm six stories deep, but he caught hold of the guy-rope and began to go hand-over-hand across that chasm. The people down in the street looked on in breathless suspense. On and on he went, and then he stopped. The people below could hardly breathe. would he let go? No. On and on he went, and again he stopped, and again the crowd below gasped, but only for a moment. His strength was gone; he was now obliged to let go, and down he came tumbling through those six stories of space, crushed into a shapeless mass below. All through mere unnecessary neglect!

Men and women, you are in a burning building tonight, you are in a doomed world; but, thank God, there is a way of escape, and one way only, in Christ Jesus. No one knows how long that way will be left open. But I beg of you, do not neglect it, and then when it is too late lay hold on some poor guy-rope of lame philosophy, and go a little way, and then let go and plunge, not six stories down, but on and on and on the awful unfathomable depths of the gulf of despair. Men and women, turn to Christ tonight! "How shall we escape if we neglect so great salvation?"

Chapter 8: A Solemn Question For Those Who Are Rejecting Christ That They May Obtain the World

"What shall it profit a man if he shall gain the world, and lose his own soul?"
Mark 8:36

THAT QUESTION OUGHT to set thinking every man and woman here tonight, who, because of love of the world is refusing Jesus Christ.

I. Will you please notice in the first place the two things that are contrasted in the verse? The two things contrasted are not the present and the future. The question is not what shall it profit a man if he gain the present and lose the future. That would be an important question. If a man were to gain the fleeting present and thereby lose the eternal future, it would be a very foolish bargain; but that is not the question of the text. The man who loses his soul does not gain the present. It is true he loses the future, the eternal future; but he does not gain the present. The man living in sin, the man living away from Christ, does not get the most out of the life that now is. He gets the least out of it. On the other hand, the man that saves his soul does not lose the present. It is true that be gains the future, the eternal future; but he does not lose the present. The man whose soul is saved gets the most out of the life that now is. The two things put in contrast are these, the world and the soul, or life- the world, that is, the tangible world and all it contains, wealth, honour, power, pleasure, everything that appeals to the senses, the lust of the flesh and lust of the eye and the vainglory of life (cf. 1 John ii, 16). That is the world. That which is put into contrast with it is the soul or life, the inner, real man. To gain the world is to get all the wealth there is, and all the honor there is, and all the social position there is, and all the power there is, and all the worldly pleasure there is. To lose the soul is to lose your real manhood, to fall short of that for which God created you, to miss the divine image, to have the divine image blotted out and the image of the devil stamped in its place.

To lose the soul is to come short of the knowledge of God, to lose communion with God and likeness to God, to "fall short of the glory of God." Now the question is this, What shall it profit you to gain all that this world has, all its wealth, all its honor, all its pleasures, all its power and lose your true selves, lose

that for which God created you, lose communion with God and likeness to God, and the glory of God?

II. For any man to gain the whole world at the cost of forfeiting his soul would be a bad bargain. If one could get the whole world by forfeiting his soul, it would be an idiotic exchange. Why?

1. First of all, because the world does not satisfy. The world never satisfied a human soul. Take wealth. Was ever any man satisfied with wealth? Did any amount of money ever bring satisfaction and lasting joy to any man or woman on earth? You had a man here in England a few years ago who was very successful in making money. He made millions of pounds sterling, but so little did it satisfy him that he jumped overboard from the deck of an ocean steamer and drowned himself. I remember one day that the heir to one of the largest fortunes in the world invited me to dinner, and I went to dinner with him. After the dinner was over he opened his heart to me, and confessed his dissatisfaction with life. All the million - and there were a great many millions that that young man was heir to- did not give him satisfaction and joy.

Did honour ever satisfy any man? I have known men and women in the highest positions of honour is politics and social life, in culture and in all spheres of life, but I never knew a man or woman yet that was satisfied with honour. Does power satisfy any man? Was any king or emperor or czar, no matter how large his power, satisfied with the possession of power? Do the pleasures of life satisfy any man? Does the ball room satisfy? Does the card party satisfy? Does the theatre satisfy? Does the race-course satisfy? Does gambling satisfy? Is there any form of the world's pleasure that satisfies the human soul? How mad then to forfeit your soul to gain money, honour, power, position, glory, pleasure, or anything that this world contains, when we know that they never satisfied anybody.

2. But in the second place it is a mad bargain to forfeit your soul to gain the world, because the world does not last. As the Apostle John says in I John ii. 17, "The world passeth away." How well we know it. Take wealth. How long does wealth last? With many a man it does not last even a few years. A man is a millionaire today, and by a turn of the wheel of fortune he is practically penniless tomorrow. I was talking about a man of your city only today to a friend of his, and he told me how wealthy this man used to be. But there was a little change in the line of production in which this man was interested, and your country ceased

to be the country that supplied that market, and that man's fortune dwindled from millions to practically nothing. I remember when I was a boy, one night we five children were in the sitting room at home, and we asked our father to tell us what his properties were. We were going to figure them up and see how much we were going to be worth when he was gone. He was rather amused at the idea, and he began to tell us what he thought he was worth; and when he told us of all the possessions he could think of, we all of us added them up, and divided them by five to see how much each of us would be worth when my father saw to hand things over to us. This looked splendid on paper, and I felt quite rich that night; but a financial crash in America in 1873 which affected my father's properties, and little by little, by the year '77, when my father was called away, practically the last vestige of all that he possessed was taken from his hands and he left only a few thousand dollars. And that was mismanaged, and in a few months not a penny was left. All I had was a matchbox and a pair of sleeve-buttons, one of which I have lost, and I don't know what became of the other. "The world passeth away." I thank God that that money did pass away. It was one of the best things that ever happened to me.

Take honors, how long do they last? I remember a man in our country who stood preeminent among the statesmen of America I think beyond all question he was the first statesman of America of his day. He might have become President, but he was a little too much of a statesman to become President. England had an unpleasant experience once with this man's statesmanship, when he represented the United States government at the Geneva Commission on the Alabama claim and carried the day. He was the most highly honoured I think of any man of his day in America, but after a while this man dropped out, and we almost forgot there had been such a man. I remember I was thinking of this man one day, and I said to myself, "I guess so-and-so's dead." I have not seen his name in the pages at all lately," and a day or two afterwards I saw in the papers that the Hon. So-and-so was living in such a street of New York, that he never went out in but sat by his open window looking out upon the passing crowds and thinking of his old-time successes. That man was utterly forgotten, yet at one time he was almost the unquestioned leader of political life in America. In a few months more I took up the paper and read that he was dead, and when he died there was nothing said. He had dropped out of sight. Honour does not last. Take your most honoured statesmen, whose names are in every mouth, no one will be speaking of them or thinking of them a few years hence. "The World passeth away." Suppose honour and money do last until a man dies. How long will they last? Twenty years, thirty years, forty years, possibly fifty or sixty years, and then-

gone! One of our wealthiest men in America, the wealthiest man of his day, died. Two men on 'Change in this city, New York, met the next day, and one of them said to the other, "How much did so-and-so leave?" and the other one replied, "He left it all." So he did. Of his one hundred and ninety-six millions of dollars which he was worth, he didn't take one penny with him.

Pleasure, how long does it last? Take the ball; how long does the pleasure of the ballroom last? Somewhere from two to seven hours; then you go home with weary feet and throbbing brain, blaming yourself for having been such a fool. The card party; how long does it last? Oh, two or three hours, four or five hours; and then you will go home with a lighter purse and a heavier heart. The champagne party; how long does it last? A few hours, and you go home with an aching head, a nauseated stomach, thinking what a fool you have been and saying, "I win never be such a fool again." Ah, friends, "the world passeth away."

The joys of friendship; how long do they last, if it is worldly friendship? A few brief years, and then we look into the casket on the beloved form and face and the coffin lid is locked down, and all is over. "The world passeth away." But the soul lasts. "He that doeth the will of the Lord abideth for ever." So I say that to forfeit your soul to gain the world is a mad bargain, for the world does not satisfy while you have it, and it does not last at all.

Now, then, if any one here tonight could get the whole world as the price of selling his soul it would be a foolish bargain.; but who ever got the whole world? Who ever had the world's wealth? No one. The richest man has but small portion of all the world's wealth. Who possesses all the world's honor? The most honored man on earth today has but a portion of all the world's honour? Who possesses all the world's pleasure? The greatest devotee Of Pleasure has but a very small portion of all the world's pleasure. Who possesses all the worlds power? The mightiest man on earth has but a small portion of all the world's power. But even if you could get it all, it would be a bad bargain; and what a mad bargain to sell your soul to get so small a portion of the world as any of you are getting!

I asked a man one night at a meeting like this- he looked a bright,, intelligent fellow for a man of his class: "Why are you not a Christian?" He replied, "I am deeply moved and I would like to become a Christian. You have made me perfectly wretched. Yes, I would like to become a Christian." "Then why not

become one tonight?'" He said, "My business forbids it I would have to give up my position tonight if I became a Christian." I asked what was his business and he replied, "A bartender!" He didn't look it; he looked more respectable. I said, "Will you please tell me how much you get a week for tending the bar?" If I remember correctly it was six dollars, that is 24s.; and that man was selling his soul for 24s. a week. Some of you are selling your souls at almost a cheap a price. I asked another young fellow why he did not become a Christian. He said, "I believe in it, and I hope I may one day. But I am in a business of my own and I have my best business on the Sabbath; I cannot be a Christian and do Sabbath work." Then I said, "You had better give up your Sabbath work." "No" he said, "I cannot do that. It is the biggest day's profit I have in the week." And that man was selling his soul for the profit of one day's business a week.

Why, there are some of you here tonight selling your immortal souls, for which Jesus Christ died, and which shall live for ever, in Heaven and glory, or in hell and flame, for some single form of pleasure. It may be the dance, it may be the card party, it may be the horse race, it may be the theatre, it may be some other form of pleasure to which you are a slave, and for one single form of worldly pleasure you are forfeiting your souls. Why, man, you are mad! "What shall it profit a man, if he gain the whole world and lose his own soul?"

Friends, while I am talking here tonight, and offering Christ to you, and salvation in Him, all unseen but none the less present there is another preacher here tonight and that is Satan. He stands right by some of you as you sit in yonder pews, and while I offer you Christ and salvation and life eternal in Him, Satan offers you money, a little larger income in your business, or the social position that he tells you you will have to forfeit if you come out and out for Christ, or some form of worldly pleasure. He says, "Take this. Give me your souls and I will give you money. Give me your souls and I win give you these pleasures that you will have to give up if you become real Christians. Give me your souls and I will give you social position. Give me your souls and I will give you the world." Why, men and women, if he should offer you the whole world, you would be mad to accept his offer; but when he offers to you such a little trifle-the consummate folly of it- that for the little piece of the world you forfeit your soul; you forfeit life eternal for a world that never satisfies and does not last!

I have known many men and women that gave up the world for Christ, that gave up money for Christ, men that gave up much money for Christ, gave up high

honour for Christ, gave up social position, high social position for Christ, gave up pleasures that had been the passion of a lifetime for Christ, but I have yet to find the first man or woman who regretted it, and I have known people who gave up Christ for the world, and when the hour came in which the eternal realities were opening upon them, they bitterly regretted it.

One day in New York City one of the wealthiest men that America ever produced, the first man that established a family name now famous, lay dying, with all his millions in the bank, and with all his railway stock of no use to him. 'And as he lay there, he said, "Bring in the gardener." The gardener was a godly man, and when he came in to see his dying master, the rich man said to the gardener, "Get down, and pray for me." The gardener did so, and when he had finished his prayer, the rich man said, "Sing, 'Come, ye sinners, poor and needy, Weak and wounded sick and sore.'"

Ah, men and women, a time is coming when we shall no longer see through eyes that are blinded by the glamour of this world; the time is coming when every man and woman here tonight will have the scales taken from their eyes, and face to face with death, face to face with God, face to face with eternity, you will see as God sees. You will say, "What a fool I was to forfeit my never-dying soul to get the world that has not satisfied, and is now slipping out of my grip." "What shall it profit a man if he gain the whole world, and lose his own soul?"

The story is told of Rowland Hill, the great preacher. Lady Ann Erskine was passing by in her carriage, and she asked her coachman who that was that was drawing such a large assembly. He replied that it was Rowland Hill. "I have heard a good deal about him she said; draw up near the crowd!" Mr. Hill soon saw her, and saw that she belonged to the aristocracy. He suddenly stopped in the midst of his preaching, and said: "My friends, I have something for sale." His hearers were amazed. "Yes, I have something for sale; it is the soul Lady Ann Erskine. Is there any one here that will bid for her soul? Ah, do I hear a bid? Who bids? Satan bids. Satan, what will you give for her soul? I will give riches, honour, and pleasure.' But stop! do I hear another bid? Yes, Jesus Christ bids. Jesus, what will you give for her soul? 'I will give eternal life.' Lady Ann Erskine, you have heard the two bids -which will you have?" And Lady Ann Erskine fell down on her knees and cried out, "I will have Jesus."

Man and woman, two are bidding for your soul tonight, Satan and Jesus. Satan offers you the world, the world that does not satisfy, and that does not last. Jesus

offers you life, real life, eternal life. To which will you have? "What shall it profit a man, if he gain the whole world and lose his own soul?"

Chapter 9: Refuges of Lies

"The hail shall sweep away the refuge of lies"- Isaiah 28:17

WE HAVE SEEN in a former address that every man needs a refuge from four things-from the accusations of his own conscience, from the power of sin within, from the power of Satan, and from the wrath to come. Almost every man has a refuge, that is, he has something in which he has put his trust to comfort him. The difficulty with most men is not so much that they have not a refuge, as that they have a false refuge, a refuge that will fail them in the hour of crisis and need; what our text characterizes as a "refuge of lies." It was just so in Isaiah's time; the men of Israel knew there was a coming day of judgment, and that they needed a hiding place from that coming judgment of God, and they made lies their refuge, and Isaiah -God's messenger- proclaimed, "the hail shall sweep away your false refuge, the refuge of lies," and I come to you with the same message, you men and women that have a refuge, but a false one. "The hail shall sweep away the refuge of lies."

I. HOW TO DETECT A REFUGE OF LIES

Is there any way in which we can tell a true refuge from a false one, a refuge that will stand the test of the coming day of God from a refuge that the hail shall sweep away? There are four tests that will commend themselves to the reason and common-sense of every intelligent and candid man here tonight, whereby he tell a true refuge from a false one, a refuge that will save from a refuge that will ruin; a refuge of truth from a refuge of lies. The first test is this:-

1. A true Refuge is one that meets the highest Demands of your own Conscience. -- If that in which you are trusting does not meet the highest demands of your own conscience, it certainly is not a hiding place from accusations of conscience. Furthermore, it is not a hiding-place from the wrath of God, for if our own hearts condemn us, God is greater than our hearts, and knoweth all things.

2. The second test is this: Every true refuge is one, trust in which is making you a better man or woman today. -- If you are trusting in something which is

in something which is not making you a better man or woman today, it is not a hiding-place from the power of sin within, it is not a hiding-place from the power of Satan, it is not a hiding-place from the wrath to come; for a refuge that does not save you from the power of sin here on earth, very certainly will never save you from the consequences of sin hereafter.

3. In the third place: A true Refuge is one that will stand the test of the Dying Hour. -- If you are trusting in something that simply brings you comfort when you are well and strong, but will fail you in that great hour that we have all got to face, when we lie face to face with death and eternity, it is absolutely worthless.

4. In the fourth place: A true Refuge is one that will stand the Test of the Judgment Day .-- If you an trusting in something that will not stand the test of that great Judgment Day, when we have to pass up before the judgment bar of God to give an account of the deeds done in the body, it is absolutely worth-less. There are men here in London indicted for murders and about to be tried. Now suppose you went down to see one of these men, and you found him in a very peaceful frame of mind, without a fear, and you said to him, "Well, you seem very cheerful for a man charged with murder." "Oh, yes," he said, "I am; I have no anxiety whatever about that trial." And you say, "What, no anxiety about it?" "No, nods whatever." he replies. "Why not?" you say. "Because," says he, "I have an answer to make." "Well, is your answer one that will satisfy the judge and jury?" you ask. "No," he replies, "I do not think it will satisfy the judge and jury, but it satisfies me." "Why," you would say, "what good is it if your answer satisfies you, if it will not satisfy the judge and jury before whom the case is to be tried." The question is not whether your hope satisfies you; will it satisfy God? I might add a fifth test: will it stand the test of the Word of God?

Here then are the four tests: first, Is it meeting the highest demands of your own conscience? second, Is it making you a better man or woman? third, Will it stand the test of the dying hour? fourth, Will it stand the test of the judgment day?

II. REFUGES OF LIES EXAMINED AND EXPOSED

Now we are going to apply these four tests to the things in which men are trusting.

First: The first is their own morality. How many men in London there are, who, if you go up and speak with them and ask them to come to Christ, say, "No,

I will not come; I do not need Him." You ask, "My not?" And they reply, "Because I am a good man; my life and character are such that I do not feel the need of a Saviour and I am trusting in my life and character to gain acceptance before God." Let us apply the tests. You are trusting in your own goodness. Does your own goodness meet the highest demands of your own conscience? is there a man here tonight that will say, "My life and character are such that they meet the highest demands of my own conscience"? Is there a man out of Christ here tonight who will say that? I have never met but two men who have said it. You will say, "They must have been remarkably good men." No, they had remarkably poor consciences. The first one was a man I once met while crossing the Atlantic Ocean. I approached him on the subject of becoming a Christian. He said, "I do not need any Saviour." I said, "Do you mean to me your life has been such, and your character from childhood up to this moment, as to satisfy the highest demands of your own conscience?" He said, "Yes, they have." But so far from being an exceptionally good man, he was the most unpopular man on the boat before we reached New York City.

Second: Is trust in your goodness making you a better man? As you go on from month to month and from year to year, do you find that you are growing more kind, more gentle, more self-sacrificing, more thoughtful of others, more considerate, more tender, more humble, more prayerful? Now I have known a great many men who trusted in their own goodness but I have yet to meet the first one who, while trusting to his own goodness, grew better. As far as my experience goes, these men grow hard, grow censorious, grow harsh, grow selfish, grow more and more inconsiderate of others, grow more proud, and more bitter.

Third: Will it stand the test of the dying hour? Oh, how many a man has gone through life boasting of his morality, and trusting in his morality to save him in the life to come; but when that dread hour comes, when he lies upon his dying bed face to face with God and eternity, all his trust in his morality leaves him, in the illumination that comes to the soul as eternity draws nigh. I remember a man in one of my pastorates who was very, very self-confident. He had no use for the church, no use for the Bible, no use for Jesus Christ He was very well satisfied that he was about the most exemplary man there was in the community, and he needed no Saviour. But the time came when there was a cancer eating into that man's brain. It was eating through the skin, eating through the flesh, it was eating into the skull, and eating so far into the skull that there was only a thin film left, and you could see the throbbing of the brain underneath. And when that man

saw that he had but a few days, and possibly but a few hours, to live, his trust in his morality fled, and he said, "I wish you would go and call Mr. Torrey to come here and see me." I came to the bedside, and as he lay there in agony he said to me, "Tell me what to do to be saved?" I sat down by that bed, and tried to show him from the Word of God what he must do to be saved. And as night came on I said to his family, "Do not sit up through the long hours of the night; I will up stay up with him, and perform all that is necessary." And all sat through the hours of the night I sat beside that dying man's bed. Sometimes I had to go out of the room to get something for him, and whenever I came back there was always one groan from the bed over in the corner. It was this: "Oh, I wish I was a Christian! I wish I was a Christian! I wish I was a Christian!" And so he died. His morality did not stand the test of the dying hour.

Fourth: Will it stand the test of the Judgment Day, when you stand face to face with an infinitely holy God who knows you through and through? Will you look up into His face and say, "O God, I stand here on my merits, on my character and life! Thou knowest my life; Thou knowest me through and through; Thou knowest my every secret thought and act; Thou knowest my life is pure, and I stand here before an infinitely holy God, and am proud of my morality."

Will it stand the test of God! God's word? Turn to Romans iii. 20: "Therefore by the deeds of the law there shall no flesh be justified in His sight." Turn to Galatians iii. 10: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things are written in the Book of the Law to do them.

2. There is a second refuge of lies, and that is, trust is other people's badness. Some men trust in their own goodness; other men trust in other folk's badness. You go to them and talk about Christ, and they say, "Well, I am just as good as other folks. I am just as good as a lot of your professing Christians." Oh, I know so many hypocrites in the church. Instead of making their boast of, and putting their trust in, their own goodness, they make a boast of, and put their trust in, other people's badness. Let us apply the tests. Does that mean the highest demands of your conscience? When your conscience comes to you with its lofty demands, does it satisfy your conscience to say, "Well, I am just as good as a great many professing Christians"? If it does, you have a conscience of a very low order. Is trust in other people's badness making you a better man? Now, I have known a good many people, just as you have known them, who were all

the time talking about the badness of other people. I have yet to meet the first one that grew better by the process. Show me the man or woman that is all the time dwelling upon the badness of other people, and I will show you a man or woman that is bad them-selves, every time. Show me the man that is always talking about another man's adultery, and you show me a man that is an adulterer himself. Show me the woman that is always having a suspicion about other women, and I will show you a woman you cannot trust. Show me a man that say; every other man is dishonest, and I will show you a man who is a knave himself. I once had a Bible-class, and in that class there was a woman who was in business, one of those women who was always talking about the faults of others; and one day this woman propounded this question to me; she said: "Mr. Torrey, is it not true that every person in business is dishonest?" I looked at her and said, "When any person in business comes to me and asks if every one in business is not dishonest, they convict at least one person." She was angry, but I was only telling her the truth. Show me the man or woman who is always dwelling upon the faults of Christians, or the faults of anybody else, and I will show you a man or woman that is rotten to the core"- I made that remark in my church when I was pastor in an American city, and at the close of the meeting a lady came and said to me, "I do not like what you said; you said, "If you show me any man or woman that is always talking about the faults of others, you would show me some one that was bad." "Yes," I said, "and I mean it." "Well, there is Miss So-and-so. Now, you must admit that she is always talking about the faults of others." I had to admit that this was a well known fact. "You do not mean to say that she is bad herself?" I did not answer, for I did not care to be personal; but if I had told her all the truth, I would have told her that that very week I had forbidden that very woman to sing in the choir any more because of certain revelations of her character which had been made to me, and to which she had confessed.

Will it stand the test of the dying hour? When you come to lie on your dying bed, will it give all the comfort you need to be thinking about the faults of others?

This very woman who accused every person in of being dishonest, who was always dwelling the faults of others-the time came for her to die; and as she lay dying, the doctor came in and said: "Mrs. So-and-so, it is my duty to tell you that you must die." The woman shrieked, "I cannot die; I won't die; I am not ready to die"; but she did die.

Will it stand the test of the Judgment Day? When you go into the presence of

God to answer to Him, will you look up into His face with the same confidence as you look up into mine, and say, "O God, I do not pretend to have been very good, but I was just as good as a great many in the churches"? Will you do it, man? Will you do it, woman? Ah, the blessed Book tells you, in Romans xiv. 12: "So then every one of us shall give an account of himself to God." Not an account of somebody else. In the judgment day you will forget everybody but yourself. In that judgment day all other sin will vanish but your sin.

3. The third refuge of lies is Universalism. There are a great many men in every city, who, if you approach them on the subject of becoming Christians and giving up sin, say, "Oh, no, I will not do that; I believe in a God of Love; I believe God is too good to damn any-body. A man does not need to forsake sin in order to take Christ. God is good, and there is not any hell. Do you mean to tell me God would permit a hell; that a good God would damn any one? No, I do not need to forsake sin. I am trusting in the goodness of God, and I believe all men will at some time or other be saved" Now, let us just try this. Does that meet the highest demands of conscience? When your conscience comes to you and points out your sin and demands your renunciation, does it satisfy your conscience to say, "Yes, I am doing wrong, but God is so good I can just as well go on sinning, I can just as well go on trampling God's laws underfoot. He is so good He will not punish me. He gave His Son to die for me; I can go on sinning as I please"? Does that satisfy your conscience? Well, then, you have a mighty mean conscience. What would you think of a boy and girl, brother and sister, whose mother lies sick in the house. The boy was sick a little time before, and the mother had watched over him so faithfully and tenderly that she had caught his sickness; she had brought him back to health, but she was lying very sick and almost at the point of death. She had told the children that they could go out into the garden, and said, "There are some flowers out there about which I am very careful. I do not want you to pick them." So Johnny and Mary go out, and Johnny goes to work to do just what he was asked not to do. His sister expostulates, and says, "Johnny, did you not hear mother tell us not to pick those flowers, that they were very precious and that she did not want them picked?" "Oh, yes," says Johnny. "Then why pick them?" asks the sister. "Because," says Johnny, "she loves me so, Mary. Don't you know how she loves me, how when I was sick mother gave up sleep and everything, and watched over me through the nights? Don't you know that she is sick there now because she loves me so? And so I am now going to do the very thing she told me not to do." What would you think of a boy like that, and what do you think of the man or woman that makes their boast of the love of God, and because God loves them, with such a

wonderful love, make His love an excuse for sin, make God's love an excuse for rebellion against him, make God's love a reason for a worldly life? I should think you men and women would despise yourselves. Oh, the baseness of it; oh, the contemptible ingratitude of it; oh, the blackheartedness of it, making God's wondrous love, that gave Jesus to die on the Cross of Calvary, an excuse for sinning against Him!

Is your universalism making you a better man or woman? Oh, how many men grow careless, grow worldly, grow sinful, grow indifferent, because somebody has inoculated them with the pernicious error of eternal hope. How many men there are alive now, once earnest in the service of God, who are indifferent about the condition of the lost, the worldly, and the careless, because they have read some books undermining, or trying to undermine, the doctrines of Jesus and the Apostles. With what honeyed words the Professing Church today it promulgating the doctrine of eternal hope, which is an infernal lie. Will it stand the test of the dying hour? Oftentimes it does not. Dr. Ichabod Spencer, one of the most able and faithful pastors America ever had, tells how, when pastor of a Presbyterian church in Brooklyn,, he was called to see a Young man who was dying- His wife and mother were members of the church, but this young man was not. The doctor went to see him, and tried to lead him to Christ; but he turned and said, "It is no use; I have had many chances, but I have put them all away and I am dying, and shall soon have to go; it is no use talking to me now." And he was in great agony and distress of soul. Then the father came in and heard him talking said groaning, and he said, "My boy, there is no reason for you to take on so. There is no reason for you to feel so bad. You have not been a bad man; you have nothing to fear." The dying young man turned round and said to his father, "You are to blame for me being here. It I had listened to mother when she tried to lead me to a good life, instead of listening to you, I should not be in this strait. Mother tried to get me to go to Sunday school and to church, but you said God was so good it did not matter; and when mother tried to take me to church you took me fishing and hunting and pleasuring; you told me there was not a hell, and I believed you; you have deceived me up to this moment, father, but you can't deceive me any longer. I am dying and I am going to hell, and my blood is on your soul." Then he turned his face to the wall and died. Men, you turn people into sin by preaching a doctrine that contradicts the teaching of the Son of God. It means that you are deceiving the men you are rocking to sleep in sin, and they will live to curse you some day. And you men who are in health and strength are building upon a false hope. Death will tear away the veil that blinds your eyes tonight.

Will it stand the test of the judgment day? When you go up into the presence of God will you look up, and when He asks about your sin, will you answer, "Yes, Father, I did sin; I did trample Thy laws under foot; I did neglect prayer, neglect the Bible, neglect the house of God, neglect obedience to Thee; I was worldly and careless, but I have a good answer. Father, my answer is this: I knew Thou wert a God of love, and gave thy Son to die for me on the Cross of Calvary, and as I knew Thou wert so loving, I just went on trampling Thy laws under foot"? Will you do that? It won't stand the test.

4. A fourth refuge is infidelity. How many men there are, who, when asked to become Christians, turn and say, "I do not believe that the Bible is the Word of God. That is an old superstition that is worn out. I do not believe that Jesus of Nazareth was the Son of God. In fact, I am not quite sure that there is a God. I am not a Christian, and you can call me what you like. Call me an infidel, an agnostic, what you please; but I do not need any Christ, and do not believe in Him." He tries to comfort himself with infidelity. Hundreds of thousands are doing this in London tonight. Apply the tests. Does that meet the highest demands of your own conscience? When conscience asserts itself, and comes to you with its majestic demands, does it satisfy your conscience, to say, "I do not believe in the Bible or in Jesus Christ; I do not believe in God"? Is your infidelity making you a better man? I have yet to find the first man or woman made better by infidelity. I have known men to be made adulterers by infidelity; I have known men and women to be made suicides by infidelity; I have known men to be robbed of business integrity by infidelity; I have known men who were made deceivers by infidelity and ran away from their wives and went with other women. I could stand here by the hour and tell you of the characters I have known to be shipwrecked by infidelity. I have yet to find the first man that was made upright or moral or clean by infidelity. I stood up one night in my church in Chicago. The church was full, and a great many infidels were there. I had invited them to be there, as I was talking about "Infidelity: Its Causes, Consequences and Cure." I stopped in my sermon and said, "I want every man in this audience tonight that can honestly testify before God and this audience that be bas been saved from drunkenness by the Gospel of Jesus Christ to stand up"; and two or three hundred men stood up as having been saved from drunkenness by the Gospel of Christ. I said, "That will do. Now we am going to be fair and give the other side a chance, and I want to ask any infidel in this audience tonight that has been saved from drunkenness by infidelity in any form to stand up." I looked round; at first I thought there wasn't any one standing up. At last, away under the gallery, I saw one, a very ragged looking sort of a Senegambian,

and he was drunk at the time; that is an actual fact. Thank God, he went down into the inquiry-room afterwards, and thought it over. Men and women, infidelity undermines character, infidelity robs men and women of purity, infidelity makes your clerks and cashiers unsafe. You know it.

Will your infidelity stand the test of the dying hour? A great deal of infidelity does not. A friend of mine who took part in the American Civil War, and fought for the North, told me a story about a man in his regiment who had been boasting in camp of his unbelief. 0n the second day of the battle of Pittsburgh Landing this man said to his comrades of his company, while waiting for the word of command to go forward, "I fear I am going to be shot this day; I have an awful feeling." "Oh, that's nonsense," they said, "it's just a premonition, a superstition, and there's nothing in it." Soon the command came, "Forward!" and that company marched up the hill, and just as it went over the crest there was a volley from the enemy's guns. The first one sent a bullet through his chest near his heart, and he fell back, and as they carried him to the rear, he cried, "O God, give me time to repent!" It took only one bullet to take the infidelity out of him. It would take less than that to take the infidelity out of most of you here tonight. Will it stand the test of the judgment day? Will you go up into God's presence, and when asked to answer for your sin, will you say: "Well oh God, Thou knowest I did not quite believe You existed; I did not believe the Bible was Thy Word, and that Jesus Christ was Thy Son. I was an infidel; that is my answer"? Will you do this? I will tell you how to try it. Go home tonight, and go down on your knees, and look up into God's face, and tell Him you are an infidel, and that you do not believe in Him, or in His Son, or in the Bible, and that you are willing to stand the judgment test. I went down in a meeting like this one night to the last row of seats at the back of the hall, and I said to a man there, "Are you a Christian?" "I should think not," he said; "I am an infidel." I said, "Do you mean to tell me you do not believe Jesus Christ is divine?" He said, "No, I do not." I said, "Just kneel down here and tell God that." He turned pale. And I say to you tonight who profess to be infidels, "Go and tell that to God alone, not when you are trying to brave it out in the presence of others, but alone; meet God alone. Get down before Him, and tell Him what you tell me."

5. There is one more refuge of lies-religion. Religion is a refuge of lies. Religion never saved anybody. You say, "What do you mean?" I mean just what I say-religion never saved anybody. Trust in religion is one thing; trust in the personal Christ is another thing. There is many a man who trusts in his religion and yet he is not saved. You go to men, and they say, "Yes, I am religious; I go to

church every Sunday; I read my prayer-book, and say prayers regularly every day; I read my Bible; I have been baptized; I have been confirmed or united to the Church; I have taken the Sacrament regularly, and that is what I am trusting in." Is it? Then you are lost. Let us apply the tests. Does your religion satisfy the highest demands of your conscience? Does it satisfy your conscience, when it points out your sin, to say, "I go to church; I read the Bible; I have been baptized and confirmed"? Does it really give your conscience peace? Is your religion making you a better man or woman? There is a great deal that is called religion that does not make men and women better. There is many a man who is very religious, and goes to mass or to church every Sunday in the year; he goes to Confession very frequently, says his prayers regularly, reads his Bible, and partakes of the Communion; he has been baptized, he has been confirmed, and yet he is just as dishonest as any other man in the community. There is many a man who is very religious, and yet oppresses his employees in the matter of wages, or robs his servants in his home. Many a most religious man is a perfect knave. Such religion will not save him, but damn him with a deeper damnation.

Thirdly, will it stand the test of the dying hour? There is a great a great deal of religion that does not. How many people have been very religious, and yet when they come to die they tremble with fear.

Will it stand the test of the judgment day? Jesus Christ says it will not. In Matthew vii. 22, we read: "Many shall say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?" -that is, they have been very religious; and Jesus says, "I will say unto them, I never knew you; depart from Me, ye that work iniquity." Friends, if you have nothing to trust in but religion you are lost; it is a refuge of lies.

Well, then, is there any refuge? There is. The verse before my text gives it, Isaiah xxviii. 16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." That foundation stone is Jesus Christ. "Other foundation can no man lay than that which is laid, which is Christ Jesus." As I said before, it is one thing to trust in religion, and it is an entirely different thing to trust in Christ. Oh. friends, if your trust is in Christ it will stand the test, it will meet the highest demands of your conscience. When my conscience accuses me of sin, I say --

Jesus paid my debt,

All the debt I owe;
Sin had left a crimson stain,
He washed it white as snow.

"He who had no sin was made sin for me, that I might be made the righteousness of God in Him. He Himself bore my sin in His own body on the Cross"; and that satisfies the conscience. The blood of Jesus Christ gives the guilty conscience peace. Trust in Jesus Christ makes me a better man. It has completely transformed my life, my outward life and my inward life. It will stand the test of the dying hour. Oh, how often I have gone to the room of the dying man who was trusting in Jesus, and he has looked up into my face with radiant confidence, without a tremor of fear, trusting in Jesus.

I remember one day I was told that one of the former members of my Bible class was dying, and I went to his house. I walked in and he sat there propped up in bed. He was dying very fast. I said, "Mr. Pomeroy, they tell me you probably cannot live through the night." "No' he said; "I suppose this day is my last." I said, "Are you afraid?" He said, with a smile of perfect peace, "Not at all." I said, "Mr. Pomeroy, Are you ready to go?" He said, "I shall be glad to depart, and be with Jesus Christ." When Mr. Moody was facing the other world there was no fear. At six o'clock in the morning his son was by his bedside and heard him whisper, "Earth is receding; Heaven is opening; God is calling." Then later, "Is this death? This is not bad, this is bliss, this is glorious." Still later, some one began to cry to God to raise him from his bed of sickness, and he said, "No, do not ask that. This is my coronation day; I have long been looking forward to it. Don't call me back; God is calling me." Oh, friends, a living faith in Jesus Christ, the crucified and risen Saviour, will stand the test of the dying hour. It will stand the test of the judgment day. If it is the will of God, I am ready to go and meet Him at the judgment bar tonight, and, when He asks me to answer, I have but one answer, the all-sufficient answer, "Jesus." That will satisfy God.

Throw away your refuges of lies tonight. The hail will soon come and sweep them away; "the hail shall sweep away the refuge of lies." Throw them away tonight. Take the only sure and true refuge, Jesus Christ.

Chapter 10: The Way of Salvation Made as Plain as Day

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." - ACTS 16:29-31

THE PHILIPPIAN JAILER, by a train of circumstances, which I have read in the Scripture lesson tonight, had been brought to a realization of the fact that he was a lost sinner, and had a deep yearning for salvation, and he put to Paul and Silas this direct question, "What must I do to be saved?" and Paul answered him in the words of the text, "Believe on the Lord Jesus Christ and thou shalt be saved." Nothing could be plainer, nothing could be more direct, nothing could be more positive than that. The way of salvation is to believe on the Lord Jesus Christ, and the moment any man or woman or child really believes on the Lord Jesus Christ they are saved. If the most utterly lost man or woman in London should come into this hall tonight, and should here, or in the after-meeting, or after they have gone out, believe on the Lord Jesus, the moment they did it they would be saved. Someone may say, "But this was a word simply spoken to one man; what right have you to say that any man will be saved the same way?" Because the same thing is said over and over again in the Bible. For instance, you read in Acts x. 43: "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." There isn't a man or a woman in this building tonight that needs to go out of it without all their sins being forgiven and blotted out. It is just one act, "Believe on the Lord Jesus and thou shalt be saved."

I. WHAT IT MEANS TO BELIEVE ON THE LORD JESUS

What does it mean to believe on the Lord Jesus? We need to be very careful in our answers to that question, for there are many answers to it that are inaccurate and untrue. There are men who say and think that they believe on the Lord Jesus, and yet they do not. What does it mean to believe on the Lord Jesus? I have given a very careful and thorough study to this subject; I have gone all through my Bible looking up the word "believe," and all words related to it, and I have found out what I suspected to be the fact when I began, viz., that "believe"

means in the Bible just exactly what it means in modern speech. What is it to believe on a man? To believe on a man means to put confidence in him as what he claims to be. To believe on a physician means to put confidence in him as a physician, resulting in your placing your case in his hands. To believe in a teacher is to put your confidence in him as a teacher and accept what he teaches; to believe in a banker means to put your confidence in him as a banker and to put your money in his bank. And to believe on the Lord Jesus means to put your confidence in Him as what he claims to be.

To put confidence in the Lord Jesus as what? As all that He claims to be, and all that He offers Himself to be. What does the Lord Jesus claim to be, and what does He offer Himself to be?

In the first place, the Lord Jesus offers Himself to every one of us as a Sin-bearer. In Matthew xx. 28., He says, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." He offers Himself as a ransom for all. That thought runs all through the Bible, in the Old Testament as well as in the New. If you want to find it in the Old Testament, turn to Isaiah liii. 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (that is, on the Lord Jesus) the iniquity of us all." If you want to find it in the New Testament turn to I Peter ii. 24: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Christ offers Himself to every man as a Sin-bearer, and to believe on the Lord Jesus is to put confidence in Him as your Sin-bearer.

2. In the second place, the Lord Jesus offers Himself to us as a Deliverer from the power of sin. He says in John viii. 34, "Whosoever committeth sin is the servant of sin." And we all know that is true, for we have all committed sin, and become the bondservants of sin, and no man is able to break away from sin in his own strength. He says, in John viii. 36, "If the Son therefore shall make you free, ye shall be free indeed." The Lord Jesus offers Himself to each one of us as One who has power to set us free from the power of sin. He says that Satan is the strong man armed, but that Himself is stronger than Satan. To believe on the Lord Jesus is to put confidence in Jesus as One who has power to set you free from sin.

3. In the third place, Christ offers Himself to us as a divinely taught and absolutely infallible Teacher. In John xiv. 10, He says, "Believe Me that I am in

the Father, and the Father in Me: or else believe Me for the very works' sake. The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me. He doeth the works." He offers Himself to you as the Teacher who speaks to you the words of God, who speaks no words of His own; as the Teacher who dwells in God, and in whom God dwells, a divinely taught and absolutely infallible Teacher; and to believe on Christ is to put confidence in Him as such.

4. In the fourth place, the Lord Jesus offers Himself to us as our Master, who has the right to the entire control of our lives. In John xv. 14, He says, "Ye are my friends if you do whatsoever I command you." To believe on the Lord Jesus is to put confidence in Jesus as a Master who has the right to have the entire and absolute control of your life.

5. Again, the Lord Jesus Christ offers Himself to us as a light and guide. He says in John viii. 12, "I am the Light of the world; be that followeth Me shall not walk in darkness, but shall have the Light of life." To believe on Jesus is to put confidence in Him as the Light of the world, as the One to follow wherever He leads.

6. And lastly, the Lord Jesus offers himself to us as our Divine Lord. He says in John xiii. 13: "Ye call me Master and Lord: and ye say well; for so I am." And we read in John xx. 28, 29, that when Thomas saw Jesus Christ after His resurrection, and was convinced at last that He really was raised from the dead, he threw up his hands and said to Jesus, "My Lord and my God!" And Jesus commended Thomas for this confession, saying to him, "Thomas, because thou hast seen, thou has believed: blessed are they who have not seen,, and yet have believed." Jesus offers Himself to us as our divine Lord. To believe on Jesus is to put confidence in Him as our divine Lord.

So, to sum it all up, to believe on the Lord Jesus Christ is to put confidence in Him as your Sin-bearer, as your Deliverer from the power of sin, as your divinely taught and absolutely infallible Teacher, as your Master, who has the right to the entire control of your life, as your Light and Guide whom you will follow wherever He leads, and as your divine Lord. The moment you thus put your confidence, your absolute confidence in Jesus Christ, that moment you are saved. "Believe on the Lord Jesus Christ and thou shalt be saved."

II. HOW FAITH MANIFESTS ITSELF

But how will we show our faith? In other words, if we really have believed on the Lord Jesus Christ and really have been saved, how will we show it?

1. In the first place, we will show it by an assurance that our sins are all forgiven. If I really put my trust in Jesus as my Sin-bearer, put my trust in Him as One who has borne all my sin, past, present, and future, the moment I put confidence in Him as that, I know I don't bear them any longer, and I have assurance that every sin I have ever committed is forgiven. In Luke vii. we read of a woman who was a sinner. She was an outcast. But she came into a house where Jesus was reclining at the table, and men thought Jesus could be no prophet because He allowed her to touch Him. But Jesus, when He saw her faith, said, "Thy sins are forgiven, thy faith hath saved thee; go in peace." When that woman went out of that place she knew that her sins were forgiven. If you had met her on the street and had said, "Do you know your sins are forgiven?" she would have said "Yes, I know it; I am sure of it." "Why are you sure?" "Because He told me so, and I therefore know it." "But do you feel it; do you feel as if your sins were forgiven?" Very likely she would reply, "I don't feel it yet; the news is so good I cannot realize it, but I am sure it is so; I know it, for He said so." "Well," you might have said, "you must not be so sure unless you feel it." And she would have replied, "Oh, I am sure." But you will say, "How can you be sure if you don't feel it?" And she would say, "Because He said so."

2. Secondly, if you have believed on the Lord Jesus Christ, it will show itself in your looking to Him and trusting Him for victory over sin. If you put confidence in Him as the Deliverer from the power of sin, you will certainly look to Him, and trust Him to set you free from the power of sin. You will not say, "My sins are so great that He cannot deliver me." You will not look at the greatness of your sin at all. You will look at the greatness of your Saviour.

A man came to me one day in Chicago, and said, "Mr. Torrey, I want to speak to you alone"; so I took him up to Mr. Moody's office-Mr. Moody was away at the time. He said, "I want to tell you my story. So I said, "Very well; sit down,; and he began to tell me his life-story. He said: "Away over in Scotland when I was but seven years of age, I started to read the Bible through," (a good thing for a boy to do) "and I got as far as Deuteronomy. Reading there I found that if a man kept the whole law for a hundred years, and then broke the law at any point, he was under a curse. Is that right?" I said, "Well, that is not an exact quotation, but it is about the substance of it." He continued, "I was only a boy of seven, but I was overwhelmed with the sense that I was under the curse of God, and that

lasted for nearly a year. Then I got to the New Testament, and I read John iii. 16: 'God so loveth the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' Then I saw that the Lord Jesus had borne all my sin, and my burden rolled away." He said, "Was I converted?" I replied, "That sounds like an evangelical conversion." Then he said, "Wait a moment; let me tell the rest of my story. After some years I came to Chicago, and I am now working down in the stockyards. You know the stockyards neighbourhood; it is a very hard neighbourhood. I have got into drinking habits, and every little while I fall under the power of strong drink. I try to break away, but I cannot. What I have come to ask you is this, is there any way to get victory over sin?" I said "You have come just to the right man; I can tell you that." "I wish you would," he said. I opened my Bible to I Corinthians xv., and I read the first four verses: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and, wherein ye stand; By which also ye are saved, it ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

"Now," I said, "you believed that Jesus Christ died for your sins." He said., "I did." "You found peace in believing." "I did." I said, "But you only believed half of the Gospel, that Christ died for our sins according to the Scriptures, and was buried. Will you now believe the other half of the Gospel? Will you believe that He rose again?" and He said, "I do believe; I believe every thing that is in the Bible." I said again, "Do you really believe that Jesus rose again?" and he said, "I do." I said, "Do you believe what Jesus Christ says in Matthew xxviii. 18, "All power is given unto me in Heaven and on earth?" "Yes." "Then He has got power to set you free from the power of sin. Do you believe it?" He said, "I do." I said, "Will you put your trust in Him right now, to do it?" He said, "I will." "All right," I said, "let us kneel down," and then I prayed, and he followed with a prayer something like this: "Oh God, I believed that Jesus died for my sins on the Cross, and I found peace through believing, and now I believe that Jesus rose again, and that He has all power in Heaven and on earth, and He has got power to set me free today. Lord Jesus, set me, free from the power of drink and the power of sin." When he had prayed, I said to him, "Will you trust Him to do it?" He said, "I will," and he did. In a few weeks I received a letter from that man in which he said, "I am so glad I came over to see you. It works!"

Christ not only died, but He rose again, and is a living Saviour tonight. He has all power in Heaven and on earth, and the devil is no match for Him; the risen Christ has power to snap the fetters of strong drink, to snap the fetters of opium, to snap the fetters of lust, and of every sin; and if you will trust Him to do it for you, He will do it. To believe on the Lord Jesus Christ means to look to Him and trust Him to give you victory over sin.

3. In the third place, it will show itself in your unquestioning acceptance of the infallible and absolute truth and authority of everything Jesus says.- If I put confidence in Jesus as a divinely taught and absolutely infallible Teacher, whatever I find in the Bible that Jesus says, I will believe it. I may not understand it, it may seem impossible, and the scholars may be against me, but I believe in the Lord Jesus, and what He says I accept absolutely in all its height, depth, length, and breadth. Many people today claim to believe in the Lord Jesus, but if they find Jesus teaching one thing, and men tell them that the consensus of the latest scholarship teaches something else, they accept the consensus of the latest scholarship, and throw overboard the teaching of Christ. Gentlemen, I affirm that those men do not believe in the Lord Jesus. They believe in "the consensus of the latest scholarship," and believing in the consensus of the latest scholarship never saved any one. It has ruined many. How can you say you believe in Jesus if you don't believe Him? Belief in the Lord Jesus means to put confidence in Him, to put absolute confidence in Him, as what He claims to be; and He claims to be a divinely taught Teacher, that speaks only the words of God.

It is a critical time in which we live, and the question is, shall we believe German scholarship so called, or the Lord Jesus Christ? Well, in answer to that question, I say the Lord Jesus Christ has stood for nineteen centuries, and German scholarship never stands for fifteen-years consecutively; and I prefer to believe the Lord Jesus.

4. Our belief in Him will be shown by studying His Word.- If I believe in the Lord Jesus, I shall study His word over and over again. Suppose some man should come to London claiming to be a divinely taught and absolutely infallible teacher, and that you believed in him. Would you not read every word that he uttered? We have a man in America who claims not only to be a divinely taught and absolutely infallible teacher, but a messenger sent direct from God. Suppose I believed he really was a teacher sent from God, I would study every word he said, as hundreds do in Chicago. They spend more time reading his words than

they do reading their Bibles. Just so, if I believe in Jesus as what He claims to be, a divinely taught and absolutely infallible Teacher, what I shall study above all else will b the words of Jesus Himself.

5. Faith in the Lord Jesus Christ will show itself by a surrender of the entire life to His control.- If I put confidence in Jesus as what He claims to be -my Lord, having right to the absolute control of my life- I will put my whole life in His control. Have you done it? You say you are a Christian, you believe in the Lord Jesus Christ. Are you proving it by putting your entire life in His control.

6. In the next place, you will show your belief in the Lord Jesus Christ by obedience to Him in daily life, in whatever He tells you to do.- In Luke vi. 46, He says, "Why call ye Me Lord, Lord, and do not the things which I say?" I believe He is saying the same thing to the Christians of London, the professing Christians. You call Him "Lord, Lord," every Sabbath day in your lives and then you go through every day of the week living just as He tells you not to live, and you refuse to do what He plainly tells you to do. Now when the Lord Jesus was here on earth and healed men, He demanded faith as a condition precedent to healing, and He demanded that they should show their faith by their acts. He demands faith today as a condition precedent to salvation, and, having been saved, He demands that you show your faith by your acts, that you do what He tells you. That makes some of you look very uncomfortable. I am glad of it; it is a good sign. Some of you professed Christians need to be brought under conviction of sin. You have been praying that outsiders may be convicted of sin, but a whole lot of you need to be convicted of sin yourselves; and when you get convicted of sin more of the outsiders will be convicted of sin.

7. Faith on the Lord Jesus Christ will show itself again in following Him wherever He leads.- If I put confidence in Jesus Christ as the Light of the World, I will follow Him that I may "not walk in darkness, but have the Light of Life." "He that saith he abideth in Him ought himself so to walk even as he walked." Are you following in His steps, in your business, in your social life, in your personal life, in your individual life everywhere?

8. Belief on the Lord Jesus Christ will show itself in confessing Him before the world, and in witnessing for Him to men.-We read in Romans x. 9,10: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto

salvation."

I received a letter today from a man who said it was a very hard thing to expect people to stand up to confess Christ in the way I ask them to, and he went on to tell me an easier way to get at it. But I am not looking for an easier way. I abominate these easy ways. I believe in getting people converted. I could pass around cards and get them to sign their names, saying that they hoped to go to heaven; but a month after I had gone the effect would be nothing, or worse than nothing. I do not take any stock in any faith that does not lead to an open confession of Christ before the world, and I do not take any stock in the Christianity of your professed Christians unless it leads you to go out into the world and witness for the One who saved you. "Out of the abundance of the heart the mouth speaketh."

Now I put to you a question. Do you believe on the Lord Jesus Christ? You thought you did when you came in, but do you? I asked God in my prayer that He would sweep away false hopes tonight. Do you believe on the Lord Jesus Christ? It is one thing to say you believe, and another thing to believe. If you do not, will you believe on Him now, this moment? Will you put confidence in Jesus Christ this moment as your Sin-bearer, as a Deliverer from the power of sin, as a divinely taught and absolutely infallible Teacher, as the Lord who has the right to the absolute control of your life, as the Light of the World, as your Divine Lord? Will you do it? It takes but one instant to believe on the Lord Jesus Christ. It can be done in a moment. But it will take a whole lifetime to show that you have believed on Him after you have done it. The act of faith in instantaneous, the fruits of faith are lifelong. Will you put your trust in Him tonight? If you do, the results will follow, and if you never did it before, you can do it now. You can do it before Mr. Alexander sings.

And you men and women who never professed to believe in the Lord Jesus Christ, will you put your confidence in the Lord Jesus Christ now? The moment you do it, you will be raved. I will tell any man or woman who is utterly unsaved, that in the next moment you may be saved. I will tell any man or woman who is utterly unsaved, who wishes to flee from underneath the wrath of God and come underneath the full sunlight of God's favour, that you can do it in an instant. How? Believe on the Lord Jesus Christ; put confidence in the Lord Jesus Christ as what He claims to be. If the vilest outcast in London should be in this room now and should here and now put confidence in Jesus as all He claims to be, the moment he did it God would blot out all his sin, and set to his account

all the righteousness of Christ; and set him free from the power of sin, and transform him into a child of God. Old things in a moment would pass away and all things would become new. Oh, the miracle of regeneration! I have seen a man one moment a drunkard, half drunk at the time, get his eyes open enough to see the truth about the Lord Jesus and put his trust in Him, and the next moment I was looking into the eyes of a child of God.

One night in Chicago, in the Pacific Garden Mission, there came in a poor fellow, a complete physical and moral wreck. He had been in a railroad accident and was a total cripple, helpless on both feet, dragging himself along on crutches. For fourteen years he had been a victim of whisky and alcohol in all its forms, and of opium as well. He was an opium fiend and an alcohol fiend. My friend Colonel Clark spoke to him and told him the Gospel of Jesus Christ, but he refused to believe. But on La Salle street, one of our busiest commercial streets, next day, Colonel Clark saw this same man dragging himself along on his crutches, and as he got to the entrance of an alley-way, Colonel Clark drew him into the alley-way and said to him, "My friend, Jesus has power to save you," and after talking to him a while, there and then the man got down as best he could on his crutches, beside the strong man of God, and put his trust in Jesus Christ. And when that man came out of that alley-way he came out a child of God, and he is today a preacher of the Gospel. Thank God for a Gospel that can save anybody. You cannot find me a man in all London that Jesus Christ has not power to save if he will only believe on Him. Put confidence in Him. Will you believe on the Lord Jesus Christ tonight?

Chapter 11: What it Costs Not to be a Christian

I thought on my ways, and turned my feet unto Thy testimonies.-Psalm 119:59

A GOOD MANY years ago I was talking to a young society lady in the city of New Haven in America, and suddenly she stopped me and said, "Don't talk that way; it makes me think, and I hate to think." The world is full of people who hate to think, and because they hate to think they go into things blindfolded, and come out with blighted hope and broken hearts and blasted lives. It is so in business. How many a business man there is in this city tonight who a few years ago had a business proposition made to him, and instead of sitting down, as any long-headed business man would do, and thinking it all over, and figuring it an out as to how much money he would have to put into that investment before he realized, how many years it would be before there was any adequate return, and what interest on his money there would be, just because it promised well on the surface he accepted the proposition without sufficient thought regarding it, he just put his money into that project and left it there, and that man's life ever since has been a wretched drag for a bare existence. Simply because he hated to think! It is the same way in social life. How many a young woman has met at some social gathering a handsome, attractive young man, a young fellow of pleasant manners, who knows how to do a thousand and one little acts that mean so little and yet so easily gain the hearts of women, a young fellow who is a fine waltzer, and popular and attractive in all his ways; and one night that young man makes a proposal of marriage to her, and instead of sitting down, as any sensible girl would do, and asking herself whether that man has the mental and moral qualities that fit him to be a companion for life, just because he is handsome, because he is attractive and popular, because he is a beautiful waltzer, that young woman accepts his proposal of marriage and marries him; and after a few months she wakes up one day to find that she has married a fool, or, what is worse, a rascal. And all that woman's future life is wretched beyond description, just because she hated to think. But there is no place where that mistake is made so often and where it is so fatal as in the matter of being, or not being a Christian. Men and women go into a Christless life, or, being in a Christless life, drift on in it, without even once sitting down to give the question thirty minutes' honest consideration, What it Costs to Live and Die without Jesus Christ. Now I am going to ask you to do some thinking tonight, some hard, serious, honest

thinking. What I am going to ask you to think about is this: what it costs not to be a Christian, what it costs to live and die without Jesus Christ. And if when I get through you think you are willing to pay the price of a Christless life, I have nothing more to say. But if, when you have thought it all out, you come to the conclusion that it costs too much to live and die without Christ, I am going to ask you to do the only intelligent thing there is to do in the circumstances, that is, to stand up here tonight and declare your purpose to accept Jesus Christ right now.

What does it cost not to be a Christian? First of all, what is it to be a Christian? By a Christian, I understand, any man, woman, or child, that comes to God as a lost sinner, takes Jesus Christ as their personal Saviour, surrenders to Him as their Lord and Master, confesses Him as such publicly before the world, and strives to live to please Him in everything day by day. Let me repeat that definition. A Christian is any man, woman or child that comes to God as a lost sinner, takes Jesus Christ as their personal Saviour, surrenders to Him as their Lord and Master, confesses Him as such publicly before the world, and strives to live to please him in everything day by day.

What does it cost not to do it?

1. In the first place not to be a Christian costs the sacrifice of peace.-A Christian has peace: "Being justified by faith, we have peace with God through the Lord Jesus Christ."-Romans, v. 1. And having peace with God we have peace in our hearts, but no man out of Christ has peace. "There is no peace for the wicked, saith my God." One night in Chicago, after a meeting like this, when the congregation had gone out, I went and sat down in a scat by the side of a gentleman about thirty-five years of age, and I said, "My friend, why are you not a Christian?" "Oh," he said, with a shrug of his shoulders, "I am very well satisfied as I am." I said, "You haven't peace." He said, "How do you know that?" I said, "Because God says so; 'There is no peace for the wicked, saith my God. '" The man dropped his head, and said, "You are right, sir, I haven't peace." And there is not a man or woman in this audience tonight out of Christ that has peace. Money won't give you peace; the pleasures of this life won't give you peace; no number of good earthly friends will give you peace; not to be a Christian costs the sacrifice of peace.

2. In the second place, not to be a Christian costs the sacrifice of the highest, deepest, purest, holiest, most overflowing joy that can be known right here on

earth. -As we read, in the Scripture lesson tonight, in 1 Peter i. 8: "Though now ye see Him not, yet believing in Him ye rejoice with joy unspeakable and full of glory." That was Peter's testimony. That is the experience of every true Christian. A real living faith in Jesus Christ gives a man joy unspeakable and full of glory. Nobody out of Christ has joy unspeakable and full of glory. "Oh," but you say, "I know many a Christian that has not joy unspeakable and full of glory." A real Christian? You know there are two kinds-professing Christians and real Christians. Now I will admit that there are a great many people in the world that call themselves Christians, who have just enough religion to make themselves miserable. They are bolding to the world with one hand, generally the right hand, and to Jesus Christ with the other. Of course they have not joy unspeakable and full of glory. But show me a Christian who has dropped the world with both hands, and laid hold of Jesus Christ with both hands, and I will show you a man or woman that has joy unspeakable and full of glory, every time. But nobody out of Christ has joy unspeakable and full of glory. How Satan deceived me along that line for many years when I was a mere lad! I went one day up to the third story of our home, where we had a great store-room where we put away the old books out of the library, and as a boy I loved to go and sit on the floor of that room, and get the books around me and look through them, and one day I came across the covenant of the church of my mother, and commenced to read it, and I said to myself, "I wonder if I cannot be a Christian?" I can say "Yes" to that, and can say "Yes" to that, and that, and after a time I came to a place where it said something to this effect, "If I became a Christian I was to be willing to do anything God said, and go anywhere He said." I shut up the book and said, "No, just as likely as not I'll have to be a preacher if I say 'Yes, to that, and then life won't be worth living." And I threw that book away and deliberately refused to take Jesus Christ, and deliberately refused to think about it any more. Then I said to myself, "I am going in for all the pleasure I can get"; and I had a good opportunity to get it. My father was well off in this world's goods; and as a boy of fifteen I was sent off to the university and matriculated for a degree, and my father sent me up all the money I wanted. Now, if you put a boy into a university, who learns easily and has no trouble to keep up with his class, a boy with a rich father, who does not ask him how he spends his money -I have often thought it would have been a good thing for me if he had- if anybody can have a good time, he can, and I went in for a good time. Did I find it? Yon know whether I did or not. I did not. And I went deeper, deeper, deeper, deeper into dissipation and sin to find joy to satisfy my unsatisfied heart. I did not find it, and one awful night, a mere boy still, with all hope gone, with life desolate and bare, life so barren that there was just one step between me and hell, in fact, that very night I

started to take that awful step, to take my life by my own hand. I sprang out of bed and drew open a drawer to take out the instrument that would end my life. For some reason or other I could not find it. God did not let me find it, and I dropped upon my knees, and said, "O God, if you will take this awful burden from my heart, I will preach the Gospel;" and God not only removed the burden, I found a joy I had never dreamed of in this world, and all the years since it has gone on increasing, with the exception of a short time when I fell under the blighting power of skepticism and agnosticism; all the rest of the time all these years the joy has grown brighter, brighter, brighter every year. Young men and women, if you want the deepest, sweetest, purest, most overflowing joy there is to be known on earth, come to Jesus Christ.

3. In the third place, not to be a Christian costs the sacrifice of hope. A Christian has hope.- As we read in Titus i. 2, "In hope of eternal life, which God, that cannot lie, promised." Oh, how magnificent that hope is, hope of eternal life! How sure it is, resting on the Word of God, who cannot lie. The world has no hope like that. The world holds out no hope that has any foundation. Hope for the future is more important than present possession. "Oh," some one says, "I do not believe that; give me the present and I will let the future take care-of itself." Yes, you do believe it. There is not a man or woman here tonight that does not believe that hope for the future is more important than present possession. A man rays, "I do not believe it." Yes, you do; I will prove it to you in five minutes. Suppose you had your choice tonight between being a millionaire and having all that money can buy for tonight, with no hope for tomorrow, but with the rising of tomorrow's sun and the opening of tomorrow's banks to be proved to be an embezzler, and all your money swept away, and you cast into prison to spend the rest of your life there; or to be absolutely penniless tonight, but with the absolute certainty that with the rising of tomorrow's sun and the opening of tomorrow's banks you were to be a millionaire all the rest of your life, which would you choose? "Oh!" you say, "that's very easy; I would choose to be penniless tonight, with the certainty that tomorrow and all the rest of my life I was to be a millionaire." So would I, but that only shows that you believe that hope for the future is more important than present possession; and I would rather be the poorest child of God in the world tonight, with the absolute certainty that with the dawning of eternity I was to be for all eternity an heir of God and joint-heir with Jesus Christ, than to be the richest man on earth tonight out of Christ, with no outlook for all eternity but to be cast into God's eternal prison-house of hell. A man out of Christ has no hope, even from the life that now is, that is at all sure. You say, "That is too strong; a man out of Christ may have no hope for the

future, but if he is rich he has for the present life." You are mistaken. Come with me to New York City. We walk up Fifth Avenue; we stop before one of the most elegant mansions there; we go up the steps and are ushered through the hall down to the library at the end of the hall. You and I stand there on the threshold and look into the library. In it there are two men deep in earnest conversation. This is not an imaginary case, but an actual one. One of these men is worth one hundred and ninety-six millions of dollars, by an actual inventory of his property taken a few days after the time of which I am speaking. The other man is one of America's greatest financiers. You and I stand there and look in, and you say, "Well, I would like to be in that man's shoes. One hundred and ninety-six million dollars! I do not know anything about his religious convictions, I do not know anything about his eternal prospects, but he is well fixed for many years to come so far as this life is concerned." You are mistaken. While you and I are looking in, that man falls out of his chair on his face on the floor, and when Quincey Garrett picks Wm. H. Vanderbilt from the floor he is a corpse. For all his one hundred and ninety-six millions he had no hope for five minutes. Friends, we all of us here tonight are like men standing on the seashore looking out over the boundless ocean of eternity, and as we look out, there comes towards some of us -those of us who have a living faith in Jesus Christ- gallant vessels laden with gold and silver and precious stones, with every sail set, waited swiftly towards us by the breezes of the divine favour. But toward the rest of us -those out of Christ- as we look out over the boundless ocean of eternity, there come no vessels, but dismantled wrecks, with, no cargoes but the livid corpses of lost opportunities, over which are hovering the vultures of eternal despair, driven madly towards us by the fast-rising blasts of the indignation of a holy and an outraged God. That is what it costs not to be a Christian.

4. In the next place, not to be a Christian costs the sacrifice of the highest manhood and the highest womanhood.-Have you ever thought of it, that we have all fallen away from God's ideal of manhood and womanhood through sin? Paul puts it in his tremendous way, "We have all sinned and come short of the glory of God;" all fallen short of God's ideal of manhood; and the only way back to it is by the acceptance of those regenerating and transforming powers that there are in Jesus Christ; or, to put it into ordinary language, by regeneration through Christ. And the best that any man or woman can attain to out of Christ is to be a mere caricature of manhood or womanhood as God created men and women to be. Is there a man in this audience tonight so lost to all that is noble, to all that is good, to all that is truly manly, that he is willing to be a mere caricature of manhood as God created man to be? Is there a woman here tonight so lost to all

that is true, to all that is womanly, that she is willing to be a mere caricature of womanhood as God created woman to be? That is what it costs not to be a Christian; and, men and women, if there were no other argument but that, I would come to Christ tonight.

5. In the next place, not to be a Christian costs the sacrifice of God's favour.-We have all sacrificed God's favour through sin. The only way back to God's favour is by the acceptance of the Sin-bearer whom God has provided. How plain the Bible makes that. Turn to John iii. 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "Oh," but some man says, "I do not know that I care about that. The favour of God? God is not real to me. He is so far away. If I have the favour of my neighbour, the favour of my employers, the favour of my friends in the club, the favour of my constituents in politics, I do not know that I care whether I have the favour of this far-away being that you call God or not." Wait a moment; when you go out of this place tonight, look up at the stars over your head, and say to yourself, "The great God that made those stars, the great God that made those wonderful worlds of light, about which the astronomers are telling such wonderful things in these days, the God that holds them in the hollow of His hand as they go whirling through space with such incredible momentum, that God loves me, but He is displeased with me." When you get home tonight and lie down to sleep, and cannot -for I trust, in the kind mercy of God, some of you will not sleep when you get home tonight through thinking of what you have heard here- when you get home and cannot sleep, and all the rest of the house is asleep, and you lie there alone, alone with God, looking up into the face of God, and God looking down not into your face only but also into your heart, say to yourself, "The great God into whose face I am now looking up, and who is looking down not into my face only but also into my heart, that God loves me, but He is displeased with me." Men and women, if I had to face that thought tonight, if there were any way to find peace with God -and thank God there is!- I would not rest till I had found it.

6. In the next place, not to be a Christian costs the sacrifice of Christ's acknowledgment in the world to come. How plain the Word of God is about that. Turn to Jesus' own words in Matthew x. 32,33: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." You will often hear men say this: "If a man believes in Christ in the secrecy of his heart, even if he never confesses Him or

says anything about it, God yet knows what is in his heart, and will accept him on the ground of the faith which he never confesses." I challenge any man to show me one line in this book that countenances such a statement. That Word says as plainly as day, in Romans x. 10., "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.- That Word says as plainly as day, and the Master Himself said it, in Mark viii. 38, "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." That word says as plainly as day, "Whosoever shall confess Me before men, him will I also confess before My Father which is in Heaven, but whosoever denieth me before men, him will I also deny before My Father which is in Heaven." You say, "Does not faith save?" Yes, and faith confesses; and the faith that does not lead to confession is no faith and the faith that does not lead to confession will not lead to salvation. I can imagine that great day, when the Lord Jesus summons all His own before the bar of God. There we stand in bright and glorious array, the Lord Jesus Christ at our head, and He turns to His Father and says, "Father, all these are Mine; they confessed me upon earth before men, and I now confess them before Thee My Father in Heaven." But look, away over on the outskirts of that crowd is a man who hung upon the outskirts of the Church of Christ on earth. His sympathies were with the Church, his associations were with the Church, but he was a coward, and had not the courage of his convictions. He was afraid of his business partner, of his associates in politics or in society, and he never came out and confessed Christ openly before men. But he thinks that because he hung upon the outskirts of the Church of Christ on earth, that he can hang upon the outskirts up there. The Lord Jesus Christ now turns to him -I do not believe it will be so much in anger as in unutterable pity-and with a sad wave of His hand He says, "Depart, depart; you did not confess Me upon earth before men; I cannot confess thee before My Father which is in Heaven." Men and women, that is what it costs not to be a Christian. Not to be an open, confessed, out-and-out follower of Jesus Christ.

7. Once more, not to be a Christian costs the sacrifice of eternal life, and means to perish for ever. How plain the Word of God is about that. Take the words of Jesus Christ Himself in John iii. 14,15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." How plain it is. Believe-have everlasting life; not believe-perish. John iii. 16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him

should not perish, but have everlasting life." How plain it is; believe-have everlasting life; not believe-perish. Once more, John iii. 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." How plain it is; believe-have everlasting life - not believe shall not see life; but the wrath of God abideth on him."

Do you ask me what eternal life means? I cannot tell you. I can tell you what its beginnings are, for, thank God, I have them in my own heart tonight. But what eternal life means in all its fulness, in its eternal outworking, no human language can describe, and no human fancy can conceive. I will tell you what to do. Take that moment of your life whose joy was purest, deepest, highest, holiest, divinest, multiply it by intensity, and carry it out to all eternity, and you will have some faint conception of what eternal life means. Do you ask me what it means to perish? I cannot tell you. You and I sometimes see the beginnings of it in the man or woman who has gone down through sin, in the depravity of their lives, in the corruption of their characters, in their wretchedness and despair. But what it means to perish in all the eternal outworkings of a depraved character, what it means to perish in that endless vista that lies ahead of us, no human language can describe, no human fancy can conceive. But I will tell you what to do. Take that moment in your own life whose degradation was deepest, whose corruption was completest, whose despair was the most blank and the most utter, and whose agony was the most appalling, multiply it by infinity, and carry it out to all eternity, and you have some faint conception of what it means to perish. And that is what it costs not to be a Christian.

Men and women, I put to you then this question: Are you willing to pay the price of a Christless life? If you are, I have nothing more to say. If not, I ask you to stand right up and profess your acceptance of Christ like men and women. Now I will admit that you may gain something by not becoming Christians. I will admit that it will cost you something to become real Christians. It will in all probability cost you the loss of friends that you hold very dear. I never knew a man to step out of the world without losing friends. It will cost you the loss of money, for real Christianity touches a man's pocketbook. I am willing to admit that. You cannot do some things in business if you become a Christian that add to your income and which you do today. I will admit that. I want you to know this. I do not want you to come out under false pretenses. It will cost you very likely the loss of pleasures of which you are very fond, and not for one day only, but for weeks and months and years to come. When I gave my heart to Christ I had to

give up everything I was most addicted to in the days gone by, the things without which, it seemed to me, life would not be worth living. I want you to know this tonight. We want real conversion here. But I also want to ask you a question: Are you willing, for the sake of a few godless companions that you are better off without, are you willing, for the sake of a few hundred or a few thousand or a hundred thousand, if need be, of pounds sterling, are you willing, for the sake of foolish, godless pleasures that are unworthy of a thinking being anyhow, and unworthy of your brain and your feet and hands, that men and women ought to be ashamed of even if they are not Christians, like the dance, the card table, the theatre, that intelligent people ought to be ashamed of even if they are not Christians" are you willing, for the sake of such things as these, to sacrifice peace and joy and hope and manhood and womanhood and God's favour and Christ's acknowledgment and eternal life, and perish for ever? Are you willing to make so great a sacrifice for so paltry gain? One night in New York City, at the close of a sermon by Dr. MacArthur, a gentleman came to him and said, "Dr. MacArthur, I want to ask you a question; if I become a Christian must I give up my money?" Dr. MacArthur was a wise man, and answered, "If you become a Christian, and Jesus Christ asks you for your money, you must be willing to give it up, every penny of it." The man said, "Dr. MacArthur, I will take a week to think about that." Dr. MacArthur knew it was no good pressing the man just then, and he said, "Very well." The man came back after a week, and said, "Dr. MacArthur, I have settled it; I will hold on to my money till death, and if Christ and Heaven must go, they must go." That was an awful decision, but it was an intelligent one. Are you ready to say that tonight? "I will hold on to my money till death; I will hold on to godless companions till death; I will hold on to my godless pleasures till death; and if Christ and Heaven must go, and peace and joy and hope and manhood and go, and peace and joy and hope and manhood and womanhood and God's favour and Christ's acknowledgment and eternal life must go, and eternal ruin come, let them go and let it come." Are you ready to say that, men and women? That is what you do say, practically, if you go out of this place tonight without Jesus Christ.

Chapter 12: The Most Important Question That Any Man Ever Asked or Answered

"What shall I do then with Jesus which is called Christ?"- Matthew 27:22

YOU WILL REMEMBER that it was the Roman governor Pilate who asked this question, and he answered it wrongly, and brought eternal ruin and infamy down upon his own head. I trust that many in this great audience will answer it right tonight, and bring to themselves eternal life, eternal joy, and eternal glory. That question is the most important question that any man ever asked or answered, for if you do the right thing with Jesus Christ you will get everything that is worth having for time and for eternity; and if you do the wrong thing with Jesus Christ you will lose everything that is worth having for time and for eternity.

I. SOME THINGS THAT DEPEND ON WHAT WE DO WITH JESUS CHRIST

I want to call your attention first of all to some of the things that depend on what we do with Jesus Christ.

1. In the first place, our acceptance before God depends upon what we do with Jesus Christ. -If you accept Jesus Christ God will accept you; if you reject Jesus Christ God will reject you. We read in John iii. 18 and 19: "He that believeth is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Our acceptance before God does not depend on the good works we perform. In order to be accepted before God on the ground of our good works, our good works must be perfect; and no man's works are perfect. For it is written in the Law of God., "Cursed is every one that continueth not in all things which are written in the book of the Law, to do them"; and no one has kept the whole law, and therefore no man can be accepted on the ground of his works. Again, our acceptance before God does not depend on the character we have built up. In order to be accepted before God on the ground of character, our character must be absolutely holy, for God is an infinitely holy God; and there is no one who has not sinned.

Our acceptance before God depends upon our acceptance of Him who lived a

perfectly holy life Himself, and then died as the substitute for those who have led unholy lives. If the vilest man or woman in London should come into this gathering tonight and should here and now accept Jesus as their Sin-bearer and Saviour, the moment they did it God would blot out every sin they ever committed, and their record would be as white in God's sight as that of the purest saint in Heaven.

I remember preaching one morning in my own church in Chicago on Romans viii. 1, "There is therefore now no condemnation to them which are in Christ Jesus"; and I was led to make this remark: "If the wickedest woman in Chicago should come into Chicago Avenue Church this morning, and should here and now put her trust in Jesus Christ as her personal Saviour, the moment she did it God would blot out all her sins, and her record would be as white in God's sight as that of the purest woman in this building." Now quite unknown to me a true Christian woman, a member of my congregation, had gone out that morning, and had gone into one of the lowest dens of infamy in the city, and there she had asked a woman living in sin to come and hear me preach. But the woman answered: "No I never go to church; church is no place for a person like me." But the good woman replied: "Our church is; the vilest sinner is welcomed at our church." "No, no," this outcast woman said, "I could never go." "But I will go with you:" "No, that will never do," said the woman; "the people on the street know me; the policemen know me; the very boys on the street know me, and sometimes they throw stones at me when I go down the street; and if they saw you walking with me they would take you to be like me." But the lady replied, "I don't care what they think about me; you come along with me, and I will go with you to the, House of God." But the woman still refused, and said, "I cannot do that; but," she added, "you go a little way ahead, and I will follow you up the street." So the lady consented, and this woman who was a sinner followed her. They came to the corner where my church stands, and mounted up the steps at the entrance into the vestibule, and when they got inside the church this poor woman who was a sinner dropped down into the very last seat, at the back of the church. I was preaching when she entered, and just as she got to that seat I uttered the words, "If the wickedest woman in Chicago should come into the Chicago Avenue Church this morning, and should here and now put her trust in Jesus Christ as her personal Saviour, the moment she did it God would blot out all her sins, and her record would be as white in God's sight as that of the purest woman in this building." My words went floating down over the heads of that audience and dropped down into the heart of that woman. She believed it, and accepted Christ, and God met her and blotted out all her sins, and washed her

record white right then and there. And after that service the woman came down the aisle of the church to me, the tears streaming down her face, and told me how God had blessed her that morning.

2. In the second place, our finding peace of conscience depends entirely on what we do with Jesus Christ.-In Romans, v. 1, we read, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

We can never get peace of conscience by good works; we can never get peace of conscience by prayers and penances. How many have tried to get peace that way and have failed! Martin Luther, after his wild university life, roused to the sense of the fact that he was a sinner, tried to find peace by good works, by long nights of prayer, by penances, but failed! At last he went to Rome, and started to climb up the steps at St. Peter's on his knees, hoping to find peace that way, but failed. At last, the words of God came ringing in his ears, "The Just shall live by faith," and Martin Luther, put his faith in the finished work of Christ, and found peace instantly. I have a friend over in America, and in the days before I made his acquaintance he was a very vicious man. He was a professional gambler, one of the most desperate gamblers on the Mississippi River in the old days of the Mississippi gamblers. One night he was at the gaming table, and a man across the table accused him of dishonesty at cards, and Stephen Holcombs, who is now my friend, drew his revolver and shot at his accuser. The bullet went into the man's neck, and when he saw what he had done Stephen Holcombe sprang to the man's side, lifted his head on to his knee, and tried to staunch the flow of blood in the gaping wound; but the man bled to death then and there. Stephen Holcombe was arrested for murder; he was tried, and was acquitted on the ground that he had shot the man in self-defense. But, though acquitted by a human court, he was not acquitted before the bar of God, nor before the bar of his own conscience. He tried every way to find peace. He gave up gambling, and he gave up all his evil ways to find peace, but he did not find it. He even united himself to a church, and went to the Communion table, but he did not find peace. Two years after that awful night he was in his room alone in misery, his face buried in his hands, and the memory of that day was haunting him, and as he knelt there he cried: "O God, can anything blot out the awful memory of what I have done and give me peace?" And the strains of the old familiar hymn came singing through his heart-

What shall wash away my sin?
Nothing but the blood of Jesus;

What shall make me whole again?
Nothing but the blood of Jesus.

And then and there Stephen Holcombe saw Christ on the Cross for his sin. He saw all his sins, the murder and all, laid on Christ. Then and there Stephen Holcombe found peace, and from that day he has gone up and down our country preaching Christ and the atoning blood that gave him peace.

Is there some man or woman here tonight haunted with the memory of the evil you have done? Men and women, there is a way to find peace, only one way-by simple faith in a Christ that was crucified on the cross of Calvary for your sin.

3. In the third place, finding deep and abiding joy depends on what we do with Jesus Christ.-As the Apostle Peter says in 1 Peter i.8., "Though now ye see Him not, yet, believing, ye rejoice with joy unspeakable and full of glory." A man can never get joy through the accumulation of wealth. Many have tried it, but no one has ever succeeded. A man cannot get joy through seeking the world's honours; many have tried it, but no one has ever succeeded. A man cannot get joy through indulging in the worlds -pleasures. Millions have tried it, but no one has ever succeeded. But, friends, the wretchedest heart in this world can find joy tonight through believing in Christ crucified and risen.

Some years ago I remember a noblewoman of your country was studying at our Bible Institute in Chicago, and on the day she left the Institute she told us these two incidents that happened over here in England. She said, "I had a letter from a dear friend of mine, a lady, and she asked me to come at once to see her. I hurried to her home, and, as I went up the elegant marble stairway and saw the costly paintings on the walls and the magnificent statues that lined the hall, I said to myself, 'I wonder if all this wealth and splendour makes my friend happy.' I did not have to wait long to find out, for presently the lady came hurrying into the room, and, after greeting me, dropped into a seat and burst into tears. All the wealth, honour and dignity of her position had not given her joy. After this I went to visit, a poor blind woman in an humble cottage. It was a dark rainy day, and the rain was dripping through the badly thatched roof, gathering in a pool before the chair where the woman sat. When I saw the poverty of that blind woman I was driven to turn to her and say, 'Maggie, are you not miserable?' 'What, lady?' and she turned her sightless eyes to me in surprise. 'What, lady? I miserable; I, the child of a King, and hurrying on to the mansion He has gone to prepare for me? I miserable? No, no, lady, I am happy!'" Wealth had not brought

joy to the one, but a living faith in Jesus Christ had brought joy to the other in the midst of her overly and misfortune.

4. In the fourth place, our obtaining eternal life depends entirely on what we do with Jesus Christ.- We read in 1 John v. 11, 12, "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." What stranger ideas even Christian people have about how to obtain eternal life. If I could come to some of you tonight and say, "How do you think people get eternal life?" some of you would answer something like this, "If a man leads a very good life, and fights against sin, and overcomes it, and is faithful in his service to God, at the end of a life of struggling and victory and service perhaps God will give him eternal life." Thank God, that is not the doctrine of that Book. The doctrine of that Book is, that when God sent His Son Jesus Christ down to this world, He sent eternal life in Him, and the moment you take Christ you have the eternal life that is in Him; and if the worst outcast in London should here and now take Christ, the moment he did it he would have eternal life.

II. WHAT WE MUST DO WITH JESUS CHRIST

Now, I want to call your attention to a second line of thought, and that is, What we must do with Jesus Christ; and let me say at the outset that every one of us will have to do something with Jesus Christ tonight. You don't want to. Many a man here tonight does not want to do anything with Jesus Christ. You do not want to accept Him or reject Him. You do not want to confess Him or deny Him. You just want to get Him off your hands. You can't do it! Pontius Pilate, who asked the question of our text, tried to get Christ off his hands; first he turned to the Jews and said, "Judge Him according to your law"; but they said, "We cannot do it; by our law He ought to die, but we have not the power to put Him to death." Pilate then sent Him to Herod, and said, "You take Him and judge Him," and then Pilate said to himself, "I have got rid of Him now; I have put the responsibility on Herod." But look, what is that coming down the street? They are the returning soldiers of Herod, and Herod has sent Christ back to Pilate; so Pilate has Him on his hands again. Then Pilate says, "What shall I do? I do not want to crucify this Man, because I know he is innocent, and I do not want to release Him, because it will make the Jews angry. I know what I will do," and he went to face that great Jewish mob, and said to them, "This is the time of Passover, and you know we have a custom at this time of the year that there should be released to you one of the criminals in custody, whosoever you may

choose. Now I am disposed to be gracious today, and I will let you have whom you like; which will you have, Jesus or" - (and he put up against Jesus the meanest criminal he had, a murderer and a robber, and he said to himself, they will never choose him, in the world) "will you have Jesus or Barabbas?" But the men of Jerusalem were like you men of London, and they cried, "We will have Barabbas"; and Pilate had Jesus on his hands again. He could not get Him off his hands-neither can you. Every man and every woman in this building will do something with Jesus Christ tonight. Now let me tell you what you must do.

1. You must either accept Him or reject Him. Jesus Christ is here, and now offers Himself to every man and every woman in this building as Your Saviour and Lord and Master, and unless you definitely accept Him as such you definitely reject Him. Every man and woman will go out of this building tonight either having definitely accepted Christ or definitely rejected Him.

I said to a gentleman going out of a meeting like this one night, "Mr. ---, are you going to accept Christ tonight?" He replied, "I am not going to accept Him tonight, but I want you to understand that I do not reject Him." I said, "I understand nothing of the kind; Jesus Christ offers Himself to you, and if you do not accept Him, your refusal to accept Him is to reject Him." and every man and woman in Mildmay Hall will go out of the building tonight either having accepted Jesus Christ or having rejected Jesus Christ.

2. Secondly, we must either confess Him or deny Him. He Himself said so in Matthew x. 32, 33: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." You will do one or the other. There are just two parties in the world today, the confessed followers of Christ and the deniers of Christ, and you belong to one or the other. Which do you belong to? Are you a confessor of the Son of God, or are you a denier of the Son of God?

3. In the third place, you must either let Him into your heart or shut Him out. The Lord Jesus Christ says in Revelation iii. 20: "Behold I stand at, the door and knock; if any man hear My voice and open, the door, I will come in to him and will sup with him, and he with Me." The Lord Jesus is in Mildmay Hall tonight, knocking, knocking! Who is it knocking? The Son of God-knocking at your heart and mine. Will you throw your heart wide open and say, "Come in, Lord Jesus?" or will you shut your heart and bar it and say, "Stay out, Lord Jesus"?

Every one of us will say one or the other tonight.

4. In the next place, we must either be for Christ or against Him. He Himself says so. In Matthew xii. 30, He says, "He that is not with Me is against Me." Every man that is not with Him is against Him. Every man that is not openly, decidedly, confessedly, out and out for Christ is against Christ. You either have to take your stand with John, the Beloved Apostle, and Peter the warm-hearted, and Paul the heroic, and all the noble band of confessors and martyrs and servants of the Son of God, or you have to take your stand with Pontius Pilate, with Herod, with Annas and Caiaphas, with Judas Iscariot. Where do you take your stand tonight? I could run a line through this building, and, if I knew you all tonight as God knows you, I could put every man and woman in the building on one or the other side of the line. On one side those who are for Christ, whole-heartedly for Christ; on the other side, those who are against Christ. Suppose I did it; which side would you be on?

III. WHO THIS JESUS IS WITH WHOM WE HAVE TO DO

Now one other line of thought, and that is who this Jesus is with whom we have to do. Who is He?

1. In the first place, He is One whom God hath appointed and anointed to be your King. We read in Acts ii. 36, "This same Jesus, whom ye have crucified, God bath made both Lord and Christ" (that means "anointed King"). You have a way of saying here in England that King Edward is your divinely appointed king, and I believe it. I believe he is, but in an infinitely higher sense Jesus of Nazareth is your divinely appointed and divinely anointed King. If you reject Jesus Christ you reject your divinely appointed King; if you deny Jesus Christ, you deny your divinely appointed King; if you shut Jesus Christ out of your heart, you shut your divinely appointed King out of your heart; and if you take your stand against Jesus Christ, you take your stand against your divinely appointed King. And you are guilty of -listen- high treason! There closed a trial in London the day before yesterday in which a man was tried and convicted of high treason, and sentenced to death. Whether or not they will carry out the sentence into execution I do not know; but I do know that if the man was guilty, as the jury found, then according to the English law, and the law of any well-organized government, he is worthy of death. But, men and women, I charge every man and woman in this building tonight -I care not what position in society you hold- I charge you, I indict you, every man and woman, every man

and woman in the building out of Christ, of high treason against Heaven's King, and if you got your just deserts you would die.

One day in Maryborough, over in Australia, a fine looking man came to see me, an unusually fine-looking man, with splendid physique and dome-like forehead. He said, "I want a talk with you," and I said, "Very well, take a seat, sir." He said, "I don't know about your preaching. Now I am a moral, upright man, and no one can deny it. Now." he said, "I would like you to tell me what you have against me." I said, "Are you a Christian?" "No, sir," he replied. "Have you taken Jesus Christ as your personal Saviour, and surrendered your life to Him as your Lord and Master, and confessed Him as such before the world, and given your life to Him?" "No, sir," he replied. "Then," I said, "I charge you, sir, with high treason against your King. Jesus Christ is your King; God made Him so; and I charge you sir" -and I looked him right in the eye- "I charge you, sir, with the crime of high treason against your King." And a dark cloud came over the man's face as he got up, and, going out of my room, he said, "Good afternoon," and walked away.

Months passed away; we had been over to Tasmania and conducted a mission there, and had returned, and I was preaching in Ballarat, about forty miles away from Maryborough. After the service, a fine-looking man came to me, and said, "Do you remember me?" I knew his face, hut I could not remember where I had seen him. I said, "I have seen you somewhere, but I cannot place you." He said, "Do you remember ever charging a man with high treason?" I said, "I have charged many a man with high treason." "Yes." he said; "but do you remember charging any specific man with high treason?" Then he began to tell me his story, and I commenced to gather who he was. He said, "I am the man, and I have come to Ballarat, sir, to tell you that you will never charge me with high treason again;" and he held out his hand, and I held out mine, and he took mine in his mighty grip -and it was a mighty grip- and he said "Down!" and he dropped on his knees, and I dropped on to mine, and he said, "Lord Jesus, I hand in my allegiance; I give up my treason' I take Thee as my King."

You men ought to do it tonight. He is your King, and every man and woman among you that does not accept Him and acknowledge Him as such tonight I charge you with high treason against Heaven's King.

2. But He is more than your King-He is the Son of God. He is a divine Person, and if you reject Him you are guilty of rejecting the Son of God; if you deny

Him you are guilty of denying the Son of God; if you shut Him out of your hearts you are guilty of shutting the Son of God out of your hearts; if you take your stand against Him you are guilty of taking your stand a against the Son of God.

"Oh, but," some may say, "we don't believe He is the Son of God. Don't you know there are some people in these advanced days that don't believe that Jesus is the Son of God?" I, know it just as well as you do; and I know something else that you will know in a minute -that is, that denying a fact does not alter the fact. In this superficial twentieth century we have a very easy way of disposing of the facts we don't like to believe. We say, "I don't believe this," and we think that does away with the fact. Men who do not want to believe in hell say, "I don't believe in hell" and they think that they have shut the gates of hell by saying that. Men who don't want to believe in the Bible say, "I don't believe in the Bible," and they think that they annihilate the Book that has stood for nineteen centuries by saying that. Men who do not want to believe in Christ say, "I do not believe that Jesus Christ is the Son of God," and they think by their not believing it He ceases to be the Son of God. Has it never occurred to you that a fact is a fact whether you believe it or not? We have got some people in America that have become so possessed with the idea that denying a thing is quite sufficient to annihilate it, that they declare that there is no such thing as pain. They tell you not to believe there is such a thing as pain, and then you won't feel it. But when they go to the dentist's and get into the chair they jump just as much as any one else! And in this foolish belief they are dying by the score; by the miserable madness of Christian Science, that dares to deny sickness, which exists all the same, and sweeps them into premature graves. Denying a fact does not alter a fact, and denying that Jesus is the Son of God does not alter the fact that He is the Son of God. It only makes you guilty of robbing a divine Person of the honour that is His due. Listen: There are five indisputably divine testimonies to the deity of Jesus Christ. In the first place, there is the testimony of the divine life He lived, for He lived as never man lived. Napoleon Bonaparte said, "I know men, but Jesus Christ was no (mere) man." In the second place, there is the testimony of the divine word He spoke, for he spoke as never man spoke. In the third place, there is the testimony of the divine works He wrought, for He wrought as never man wrought; not merely healing the sick, but cleansing the lepers, stilling the tempest, raising the dead, and feeding the five thousand by a creative act with five small loaves and two small fishes. In the fourth place, then, is the divine attestation of the resurrection from the dead. The resurrection of Christ from the dead is the best proven fact of history; it is proved by such

indisputable evidence that I wish I had time to do in London what I did in Sydney, meet the skeptics and agnostics of the city, and prove to them that Jesus rose from the dead; and I believe I should see in some of your agnostics and skeptics the honesty which some of the Sydney skeptics showed, in owning their arguments beaten and coming right out and acknowledging the truth of the resurrection of Jesus Christ. Jesus did rise from the dead. Before they crucified Him He said, "You will crucify Me, but God will set His seal on My claims by raising Me from the dead." They did not believe Him; the Unitarians of the day crucified Him for claiming to be the Son of God. They laid Him in a sepulchre, and put the seal of the Roman Government on the stone, which no one dared to break. But on the third day the Spirit of the living God breathed through the sleeping clay, and the crucified Christ rose from the dead, and God proclaimed in unmistakable tones to all ages, "This is My beloved Son." In the fifth place, there is the testimony of His divine influence upon all subsequent history. There is no question that Jesus Christ claimed to be divine; no competent student will deny that He claimed to be divine. Well, then, He was one of three things; He was either divine, a He claimed to be, or else He was the most audacious impostor the world had ever seen, or else He was the most hopeless lunatic the world has ever seen. He must have been one of the three. Of all the irrational systems of philosophy that of Unitarianism is the most irrational. It says that Jesus Christ was not divine, but was a good man, perhaps the best man that ever walked the earth. I say if He was not divine He was not good, for He was an impostor. You had a man in this city a few months ago who claimed to be divine, and you all decided that he was either an impostor, or most of you, perhaps, took the more charitable view that he was a lunatic. Jesus Christ was either divine, as He claimed to be, or else He was the most audacious impostor the world has ever seen, or else He was the greatest lunatic. Take your choice. Is there any man here tonight that will say that Jesus Christ was a lunatic, and that His influence on history has been the influence of a lunatic? Nobody but a lunatic will say so. Will any man here dare to say that the influence of Jesus Christ on the history of the world has been the influence of an impostor? No one but an impostor would say so. Then if not a lunatic or an impostor, what? The Son of God! Jesus Christ is the Son of God, and every man or woman that goes away from here tonight rejecting Christ will go away rejecting the Son of God. Every man or woman that goes away from here tonight denying Christ will go away denying the Son of God. Every man or woman that goes away from here tonight shutting Christ out of his heart will go away shutting the Son of God out of his heart. Every man or woman that goes away from here tonight taking his stand against Christ will go away taking his stand against the Son of God. Men, if you were not blinded

by sin to the thought of your awful guilt, you would fall on your faces now and cry, "God be merciful to me, so awful a sinner!" I trust some of you will do it before you go away.

3. Jesus Christ is not only your King; He is not only divine; He is something more yet. You say, What? Your Saviour, the One who was wounded for your transgressions, bruised for your iniquities, upon whom the chastisement of your peace was laid; and oh, men and women, if you reject Him, if you deny Him,, if you take your stand against Him, if you shut Him out of your hearts, you will be guilty of the most awful ingratitude. Never mother loved her son, never mother suffered for her child, as Christ has loved us and suffered for us. "Though He was rich, yet for our sakes He became poor, that we through His poverty might become rich. Being in the form of God, He thought it not a thing to be grasped to be equal with God, but He emptied Himself and took upon Himself the form of a servant, and was made in the likeness of man, and became obedient unto death, yes, the death of the Cross." For you and me! Will you, will you reject Him, will you deny Him, will you shut Him out of your hearts, and will you take your stand against Him? Oh, men and women, what are you made of?

A man came to me one night and said: "I don't believe in your Christianity." I said, "Why not?" He said,- "It is irrational." I asked why. "Why," he said, "you teach, don't you, that if a man leads a moral life and does his duty by his neighbour and in business, treating his employees fairly, he will be lost for ever for nothing worse than the one thing of rejecting Jesus Christ. That is not just," he said. I said, "Hold on a minute; suppose you have a mother who is one of the purest women who ever lived. Suppose your mother loved you even as few mothers loved their sons. Suppose your mother if necessary was ready to lay down her life for you to save yours." He said, "She would." "Suppose you should do your duty," I said, "by your wife and children and by your neighbour, and in your place of business, and treat everybody honestly; suppose you were upright in all the relations of life, and treated every person right but one, and that one your mother, who, you say, is so good, who, you say, would be ready to die for you, who, you say, loves you so. Suppose you should turn her out of doors on to the street, leaving her there naked and to starve. What would you think of yourself?" He said, "I would be a scoundrel." "Well," I said, "Jesus Christ loves you more than a mother ever did, and Jesus Christ would not only die for you, but He did die for you. Jesus Christ has done more for you than any mother ever did for her child. And now, while you say you are doing your duty by everybody else, you are trampling under foot Jesus Christ." I said, "What do you think of

yourself?" He saw it, that he was a scoundrel. And he was. And so are you, and so are you, every one of you, that is rejecting Jesus Christ. Supposing you had a man here in London who did his duty to his wife and children, who did his duty by his neighbour, who did his duty in politics, in business, and by every person but one, and that one his mother, who loved him and brought him up, who had wasted her life upon him, and was now feeble and decrepit simply because she poured her life out for him. And while he did his duty by everybody else, he turned that mother, to whom he owed everything, out into the street to starve. Would his doing his duty towards his wife cover the infamy of his treatment to his mother? Would his doing his duty towards his neighbour cover the infamy of that treatment; would the doing of his duty in politics, in business, cover the infamy of his treatment of his mother? Never! And will your doing your duty by your wife, mother, father, children, brothers, sisters, and neighbours, cover the infamy, the hideous black ingratitude of your treatment of the Christ who gave up Heaven and died on the Cross for you? Never! You are rejecting the one that was wounded for your transgressions, bruised for your iniquities, upon whom the chastisement of your peace was laid; you are denying every day of your lives the One who was wounded for your transgressions, bruised for your iniquities, upon whom the Chastisement of your peace was laid; you are shutting out of your heart the One who was wounded for your transgressions, bruised for your iniquities, upon whom the chastisement of your peace was laid; you are taking your stand against the One who was wounded for your transgressions, bruised for your iniquities, upon whom the chastisement of your peace was laid.

Oh, men and women of London, in the light of what depends on your choice, in the light of what Jesus Christ is what are you going to do with Christ tonight?

It was an awful Crisis in the life of Pontius Pilate when he asked the question of the text. There sat Pontius Pilate in all the dignity and power of a Roman governor; and there stood Jesus Christ in all the beauty of His perfect manhood, in all the dignity and glory of His perfect Deity, in all the wondrousness of His matchless love; and there sat Pontius Pilate deep in thought, deciding what to do. There were two kinds of voices speaking in Pilate's heart -higher voices and lower voices; heavenly voices and infernal voices. Listen to the higher voices. The voice of reason said, "Pilate, release Him; He is innocent." One voice of conscience said, "Pilate release Him; He is innocent." The voice of the Spirit of God, whispering in Pilate's heart, said, "Pilate, release Him." The voice of common decency said, "Pilate, release Him; He is innocent." Everything that was noble and true and just in Pilate's heart said, "Release Him." But, alas, there

were other voices, infernal voices, speaking, and Pilate is listening to them. There was the voice of cowardice, of fear of what the Jews will say, that whispered, "Pilate, crucify Him." There was the voice of avarice, the greed for gold, saying, "Pilate, crucify Him." There was the voice of low political policy whispering, "Pilate, crucify Him." And Pilate sits there deep in thought. At last, he decides, and he decides wrong; and his name has come down to everlasting infamy.

It is a more solemn moment and a more awful crisis for you tonight, for you know better who Jesus is. There you sit, and there stands Jesus again, unseen, but there He surely stands, in all the dignity and beauty of His perfect manhood; there He stands in all the glory of His perfect Deity; there He stands in all the wondrousness of His matchless love, crowned with thorns, and with pierced hands. And there you sit, trying to decide what to do with Him. In your heart there are higher voices and lower voices. There is the voice of the Spirit of God which says, "Accept Him; confess Him; take your stand on His side tonight." Here is the voice of conscience which says, "Accept Him." There is the voice of gratitude which says, "Accept Him." Everything that is noble and good and true in you says, "Accept Him; confess Him; let Him into your heart; take your stand on His side." But, alas, there are lower voices in your heart tonight. There is in your heart the voice of cowardice, the fear of what people will say, which says, "Reject Him tonight; take your stand against Him." There is the voice of avarice, the greed for gold that might slip through your fingers if you became a real Christian and that says, "Reject Him." There is the voice of lust, low and beastly that says, "Reject Him." There is the voice of low political trickery, which says it will rob you of influence in your political party if you become a Christian, and that says, "Reject Him." Everything that is low and base and mean and devilish in your heart says, "Reject Him; deny Him; shut Him out of your heart; take your stand against Him."

Men and women, which are you going to listen to? What are you going to decide? God help you to decide right tonight.

Chapter 13: One of the Saddest Utterances That Ever Fell From the Lips of the Son of God

"Ye will not come to Me, that ye might have life." - John 5:40

THAT IS ONE of the saddest utterances that our Saviour ever spoke. I wish I could reproduce His tender tones and His loving look when He uttered the words. I believe it would break your heart. He came down from Heaven with its glory to earth with its shame, to bring life to men. He went up and down among men proclaiming that life could be obtained by simply coming to Him, but men would not come. And at last He turned round upon the men who had not come to Him, and with a heart aching with disappointment, and with tones full of yearning pity He said: "Ye will not come to Me, that ye might have life."

I. WHY ANY MAN IS LOST

Those words contain the explanation why any man is lost. If any man is lost it will be because he will not come to Christ. If any man or woman goes out of this hall tonight unsaved, that will be the reason. Jesus Christ offers life to every man and woman here on the simple condition that you come to Him, and if you go out of this hall tonight without it, it is simply because you would not come to Him.

1. No man is lost because he needs to be lost. No man needs to be lost. God has provided salvation for everybody. The atonement of Jesus Christ covers the sins of every man. He tasted death -as we are told in the Word of God- for every man, and the offer of salvation is made to every man. If any man does not take it, it is because he will not come and get it. No man is lost because of any purpose or decree of God. It is the will of God, we are told expressly in His word, that all men should be saved, and He "is not willing" -as we read in 2 Peter iii. 9- "that any should perish, but that all should come to repentance." And if any man is lost, it is solely because He will not come.

2. No man is lost because he has gone down so deeply into sin. Indeed it is true that all of us have gone down into sin so deeply that we deserve to be lost. But "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" -even the chief. He can do it. He is doing it every

day. Christ did save the chief of sinners -Saul of Tarsus- and He has power tonight to save any man or woman in London. No man or woman is lost because they have gone down so deeply into sin, but simply because they will not come to that only Saviour who has power to save them from their sins.

3. No man is lost because he is too weak to lead the Christian life. It is true that every one of us is too weak to lead a true Christian life in our own strength; but, thank God, we have a Saviour who "is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy." If any man is lost, it is solely because he will not come to Christ. If any man or woman or person goes out of this hall tonight unsaved it is no one's fault but your own, and the whole reason will be that you will not come to Christ and obtain life.

II. WHY MEN WILL NOT COME TO CHRIST

But why will not men come to Christ? There are many things that keep them from coming.

1. The first one is sin. I believe that sin is keeping more men and women from coming to Christ than almost anything else. There are a great many men in this world who know their need of a Saviour, who long for a Saviour, who have a deep desire to take the Lord Jesus Christ, but they know if they come to Him they must leave their sins behind. A man cannot come to Christ and retain his sin. You have to choose between Jesus Christ and sin. Men know that, but they are not willing to give up their sins. At one of Mr. Moody's services in Chicago, after he had preached on the "Prodigal Son" a fine-looking young fellow came to me and said, "That was a good sermon tonight. He pictured my case exactly. I am that prodigal son." I said, "Don't you want to come home to the Father tonight, then?" He said, "I do." I said, "And the Father wants you to come." He said, "I know it." I said, "Will you come?" He said, "I will not." I asked, "Why not?." He replied., "I am entangled in the meshes of a disgusting sin." "Then," I said, "will you not give it up tonight?" "No, sir," he said, "I will not." That young man went out of that place where he had been brought face to face with God's love, deliberately choosing a vile sin and death instead of Jesus Christ and eternal life. I dare say there are men and women who will go out of this hall tonight with a clear view of the fact that they can come to Christ and be pardoned, but you will not come because there is some deliberate sin in your life or heart that you are not willing to give up.

2. The love of money keeps many men from coming to Christ. Many a man

knows that if he came to Christ he would lose money by it. There are things in his business that would need to be given up. But he is not willing to sacrifice the profits he gets in crooked ways. He is deliberately choosing a larger income and eternal death instead of Jesus Christ and eternal life. How many a young fellow has come to me and when I have urged him to come to Christ he has said, "I believe it is a good thing, but I should have to give up my situation if I did." Two young ladies said to Mrs. Torrey at one of our services in Australia, when they seemed to be very near decision, "We cannot come to Christ. We are employed in a large shop, and our employer requires us to misrepresent the goods. We cannot do that and be Christians, can we?" "No, you cannot " Mrs. Torrey replied; and the young ladies said, "If we don't, then we lose our positions." God pity the man or the merchant who requires his employees to lie! And yet there are such who profess to be Christians. God have mercy on such hypocrites, who are hurrying on fast to an eternal hell- every one of them. How sad it is that those young women were ready to choose their position and small salary in the place of Jesus Christ and life eternal!

3. Love of pleasure, is keeping many a man and woman from coming to Christ. How many young men and young women there are in London who know need Christ and would like to be Christians, but they say if they come to Christ they will, have to give up this or that pleasure-the dance or the card party or the theatre. "I can never do it," they say, and they are choosing the dance or card party or theatre or some other form of worldly amusement and death instead of Jesus Christ and life. Dr. John Hall, of New York City, was at one time pastor of perhaps the wealthiest church in New York City. There came to him one day a young lady who was a most beautiful waltzer and she said, "If I become a Christian will I have to give up my dancing?" He replied, "If You become a Christian and Jesus Christ asks you to give up your dancing, you must be ready to do it." She replied, "If I must choose between Jesus Christ and dancing, I will hold on to my dancing and let Jesus Christ go." What an awful choice! You have not said it; perhaps you never thought it so definitely; but some of you tonight are making that very choice. You feel you could not be a real Christian and hold on to your worldly pleasure, and you reject Jesus Christ rather than give up your worldly pleasure. You are saying by your action, "if I must choose between Jesus Christ and my dancing or card-playing or theatre, or this or that and the other thing, I will hold on to my dancing, or whatever it be, and let Jesus Christ go."

4. The fear of man is keeping many a man and woman in London from coming to Christ and obtaining eternal life. How many there are who when the invitation

is given would like to stand up, but they say if I should do it my friends in business or society would hear about it, and what would they say? You keep your seat and you reject Jesus Christ for fear of what they would say. In Proverbs xxix. 25, we read: "The fear of man bringeth a snare." It is bringing a snare that is landing many in a path that leads to eternal ruin instead of to Jesus Christ and life eternal. I would a great deal rather that men would laugh at me down here for doing a wise thing, than that the devils in hell should laugh at me for all eternity for doing a foolish thing. We have in our country a very foolish custom. I think you have it to a certain extent in your country also, but perhaps not to the same extent as we have it in ours. It is called "April Fools' Day." On the first day of April all the fools in America try to make fools of all the other fools. One custom is to bore a hole in a silver coin, and after attaching a string to it, put it on the sidewalk. When any one comes along and stoops to pick it up, the coin is pulled away, and they cry "April fool." Another joke is to take a wallet and fill it with dust and dirt and chips and throw it on the sidewalk, and when an one picks it up and opens it to cry "April fool!" One day a farmer went to his bank in Baltimore and drew some money, which he put for safe-keeping into his wallet. After walking some distance, he felt in his pocket and found the wallet had gone. Retracing his steps, he had not gone many blocks when he saw a circle of people round a wallet, no one daring to touch it, thinking it was full of sawdust and shavings. When the farmer entered the circle and picked up the wallet, all cried "April fool!" but when he opened it and counted the money to see if it were all there, they felt that they were the fools. I tell you that a day is coming for those men and women who laugh at you, because you choose Christ and eternal life, when they will say that you have made a wise choice and they were the fools. Don't let them laugh you out of life eternal. At one of my missions I asked a woman how she was getting on. She replied, "I am not getting on at all; I am perfectly miserable." - "Why is that?" I said. "I don't know" she replied. Another said, "I can tell you why it is, she has never told her husband she has accepted Jesus Christ." "Is that so?" I asked her. "It is," she replied. "But you stood up in the meeting?" I said. "Yes, but not when he was present." "Well, you must tell him!" "I can't tell my husband; he would laugh at me," she answered. "Never mind how much he laughs" I said. "I can't do it," was all she would reply. The next Sunday night the lady and gentleman were sitting together in one of the front seats. I stopped in the midst of my address and said, "Every woman in the house who will say that from this time on my husband shall have an out-and-out Christian for his wife, please rise." This woman immediately rose to her feet. "Now," I said, "every man who will say from this time my wife shall have a true Christian man for her husband, please rise." That man was the first man in the

house on his feet. Show people the beauty and power of a living faith in Jesus Christ, and you will bring them with you.

5. An unforgiving spirit is another thing that is keeping men and women from coming to Jesus Christ. They know they cannot come, and bring a heart full of hate, and so they choose bitterness and hatred and death instead of Christ and life. One afternoon at Cleveland, after Mr. Moody had been speaking, he brought me to a lady to show her the way of life. I had been speaking to her trying this and that passage to see what was in the way of her accepting Christ, when suddenly I turned to her and said, "Is there somebody you cannot forgive?" She looked quickly at me, and said, "Who told you?" I said, "Nobody told me, and I have never seen you before tonight." That was her trouble, and that is the trouble with some of you. Some one has done you an injustice or you think they have, and you will not come to Jesus Christ because you want to cherish this bitter grudge in your heart. I once talked about two hours; to a young lady, trying to lead her to Christ, but at last she said, "There is somebody I cannot forgive." I told her, "You must or be lost for ever." But she replied, "I cannot; they have done me a wrong." I said, "If they had not done you a wrong, there would not be anything to forgive. Have they wronged you as much as you have wronged Jesus Christ?" In the eighteenth chapter of Matthew, commencing at the twenty-third verse, we have the parable of the servant who was forgiven a large debt, and then would not forgive his fellow-servant a trifling sum. That is a picture of the unforgiving one today. I said to her, "Read that incident; you must forgive." But she said, "I can't." "Are you willing," I then asked her, "that God should take the bitterness out of your heart?" She replied, "I am." Then I said, "Kneel down and ask Him;" As she knelt down, and scarcely had her knees touched the floor, when she burst into tears, as she felt the feeling of hate taken away. Are you going to reject Jesus Christ and eternal life for the sake of hating somebody? God have mercy upon you.

6. Self-will stands between many a person and Christ and eternal life. There are a great many people in this world who are not willing to surrender their wills to anybody, not even to God. They are bound to have their own way. A woman told me that on Friday night. She said, "I cannot give my will up to anybody." What foolishness! Who is this God to whom we ask you to surrender your will? God is love. Is it not wisdom to surrender our wills to infinite love and wisdom? Oh, the folly of those who will not surrender their wills to God and His love.

7. There is one more thing that is keeping people from coming to Jesus Christ,

and that is pride. I believe that there are thousands and tens of thousands of people in London tonight that are kept from Him because of the pride in their hearts. Pride manifests itself in many ways. It makes men and women, who have led moral and respectable lives, unwilling to admit that they are lost sinners, and must come into the Kingdom of God through the same door as the thief or the harlot or the drunkard. You will all have to get into the kingdom in that way. Look at Christ's parable of the publican and sinner. First there came the Pharisee to the temple to pray, a moral, upright, prominent citizen. But what is his prayer? It is just a parade of his own virtues. "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers or even as this publican. I fast twice in the week; I give tithes of all that I possess." Do you know what Jesus Christ says about him? He says that this man went down to his house unforgiven. Then came the publican -an outcast, despised by everybody, but a man who had been brought to the consciousness of his sin. He would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, "God be merciful to me a sinner"- the sinner. Do you know what Jesus Christ says? "I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." I believe that very many people are being kept from Christ and eternal life by the pride of their hearts. In Chicago I was once telling the story of a woman who had been away down in sin and been saved; and afterwards a refined lady came to me and said, "You do not mean to say that that woman was saved?" The strange thing was that the lady was a Universalist, and believed that everybody could be saved. I told her "the woman was saved, and what is more, she was saved in precisely the same way that you will be saved if ever you are saved." That is God's truth. Ah! but some of you people are not willing to lay your pride in the dust. You are not willing to throw your pride to the winds, and go to God and seek pardon through the atoning blood of the Son of God. You will never be saved any other way. A lady once came to me and said, "My Christian experience is not satisfactory." I said, "I don't think you have any Christian experience." "Why," she said, "I have. I am the widow of a minister and a member of a church." "Well," I responded, "I don't think that you ever were saved in your life. No, you never were, for you never saw yourself as a lost sinner in your life." She said, "I never did, because I am not." I replied, "Let me deal frankly with you. You are just full of conceit." Unless God opens your eyes to see that you are not essentially better than the vilest sinner, and unless you come to God and cry for mercy, through the atoning blood of Christ, you will never be saved." She said "You are cruel." "No" I said, "I am kind. You are a physician, I believe?" She replied, "Yes." Then I said, "Suppose a patient had a

tumor, and you cut it out to save her life. Would you call that cruel?" "No," she said, "I should say that was the kindest thing I could do." "Well," I said, "you have a tumor. Your pride and conceit are blinding your eyes so that you cannot see that you are a poor, vile, worthless sinner, and Jesus Christ died for you on the Cross." The woman had the good sense at last to see it, but that more than some of you have. I tell you among the people who are in this hall there are a lot of people who are being kept away from Christ by spiritual pride.

But pride operates in another way. Oh, that by the help of God I could tear these awful scales from your eyes. Pride makes people set themselves not to do certain things which they are asked to do. I am not coming," they say, "to the meeting," or "I am not going to the front seats," or "I am not going to the inquiry room. A person can be saved without that." They can, beyond a doubt; but if you make it a point that you won't do something of that kind, you won't be saved until you do. In Mr. Finney's day many people found salvation under a certain tree. One prominent man said he would not go out there. It was not necessary, of course. He did all sorts of things, but he would not do that. He got no peace however, and one day he stole out of the town the back way, and made his way to the place where the tree was, and climbed the fence around it. When he went to kneel down the wind shook a leaf and frightened him. But as soon as he knelt down and asked God, He saved him right there. There are some of you men and women like that. Do not misunderstand me. I want to make it as clear as day. It is not necessary for you to do anything except to believe in the Lord Jesus Christ, but if you say I won't do a thing, you will never be saved until you do. You have got to lay your pride in the dust before you can find Jesus Christ. I remember the first time I went to hold a mission. The last meeting had come, and the last person had stood up, and I got up to dismiss the meeting, when a lady rose. She was the leading society woman in the town. She rose slowly to her feet and said, "Before you dismiss this meeting, may I say something?" And then, turning round to face the audience, she said, "When Mr. Torrey came, I said he would never get me to stand up, but I now wish to most humbly take it an back, and ask you to pray for me." The power of God fell on that meeting. Some of you men and women think your position in society is too exalted for you to come up to the front with common folks and accept the Saviour just as ordinary men and women do, but if you think that, you will never be saved until you humble your pride in the dust, and are willing to go anywhere to find peace and pardon. Let us throw away everything that stands between us and Jesus Christ. He stands in this building tonight with outstretched hands. Oh, see Him! Hear the tender tones that fall from His lips, the heart-breaking tones: "Ye will

not come to Me, that ye might have life." The Lord Jesus Christ, who died on the Cross of Calvary, is standing here, with His thorn-crowned brow and pierced hands, saying, "Ye will not come to Me that ye might have life." Men and women rise and say, "I will come, Lord Jesus; I come now."

Chapter 14: What Are You Waiting For?

"And now why tarriest thou? Arise and be baptized, washing away thy sin, calling on the name of the Lord" (especially the first part of the verse, "Why tarriest thou?" - Acts 22:16

IT WAS GOD who asked the question, through His servant Ananias, of Saul of Tarsus; and I believe that God is asking that same question tonight through me of every man and woman and child in this building that is not an openly confessed, out-and-out follower of Jesus Christ. God is saying to you tonight, "Why tarriest thou? What are you waiting for? Why do you not come out tonight on the side of Jesus Christ?" You remember that Saul of Tarsus hated Jesus Christ Saul of Tarsus thought that Jesus of Nazareth was an impostor; he did not believe that He was the Christ and the Son of God as He claimed to be. But away down in the depths of his heart Saul of Tarsus had an uneasy feeling that perhaps He was the Christ, perhaps He was the Son of God, but he never admitted it even to himself. As far as big admitted convictions were concerned, Saul of Tarsus thought Jesus was an impostor, and he hated Jesus with a very intense hatred; and he said, "I am going to stamp out this religion of the followers of Jesus." And he not only hated Jesus Christ, but he hated everybody that bore the name of Christ, and whenever he saw a man or woman or child that believes in Jesus and followed Him, he hated them. He did everything in his power to stamp out the religion of Jesus. He went from house to house in Jerusalem, and arrested men and women and children, sparing neither age nor sex, and dragged them before the courts to be tried; and when they were sentenced to death, he gave his vote for their execution. But at last Saul of Tarsus had exhausted all the opportunities for murder in Jerusalem, but he had not exhausted the hatred of his heart. He breathed an atmosphere of murder and slaughter, and hearing that a hundred and more miles away, in the city of Damascus, there were followers of Jesus, he went, with a heart full of hatred, to the High Priest, and said, "Give me letters to Damascus, and I will go and do in Damascus what I have done in Jerusalem. I will arrest all the Christians, whether men or women or children, and I will bring them down here to Jerusalem to be punished." His request was quickly granted.

It was a long journey across the barren, desolate, dreary desert, whether on foot

or on horseback, but day after day Saul of Tarsus pressed on, not even staying for the burning heart of the noonday sun. At last he has almost reached Damascus, and he stands on the last hilltop, and there Damascus lies before him, in all its beauty, a city of olive groves, a city of vineyards, a city of gardens, and of flashing fountains, a city of glittering palaces and dashing rivers, a city of which poets loved to sing, and of which one Persian poet says, "Damascus is a diamond in a setting of emeralds." But as Saul looks down on Damascus in all its far-famed beauty, he has no eye for its beauty; his only thought is that in that city are some of their accursed Christians, and he adds to himself as he stands there, "I will soon have them in my power, and be dragging them back to be punished at Jerusalem." He starts to press on towards the city, to do the hellish work for which he has come, when suddenly there shines round about him a marvelous light with a brightness about that of the noonday sun, and there in the midst of it he beholds the most wondrous face and form his eyes had ever gazed upon, the face and form of the glorified Christ. He is blinded by the glory of it and falls on his face to the ground. He hears a voice speaking to him, "Saul, Saul, why persecutest thou Me?" and the humbled man cries back from the ground, "Who art Thou, Lord?" and back comes the crushing and overwhelming answer, I am Jesus whom thou persecutest." Men, thoroughly subdued and awed, he cries back, "What wilt Thou have me to do, Lord?" And the answer comes, "Arise, stand upon thy feet, and go into Damascus, and there it shall be told you what thou must do." He rises to his feet, but everything is black. He turns his eyes hither and thither, but he sees nothing. He has to hold out his hand and be led like a helpless child into the city he expected to enter as a conqueror. He goes to the house of Judas, and there for three days and three nights he shuts himself up and sees no one, neither eating, sleeping, nor drinking; but still he does not yield himself up to Christ. At last, God, weary of waiting, sends His servant Ananias with the message, "Why do you not come out openly and confess Him whom you know to be the Christ?"

Men and women, God is putting the some question to you: "Why tarriest thou? Why do you not come out openly and accept Christ, and confess Him before the world as your Saviour and Lord and Master?" I wish it were possible for me to go down from this platform, and to go from seat to seat, and from man to man, and put to every man and woman out of Christ this question: What are you waiting for before you come out on the side of Christ? I would have you tell me your real reason. I would have you give me an honest answer, and then I would sit down beside you with the Word of God, and show you h little there is in your reason. If I could do that I believe I could get almost every man and woman in

this building that is out of Christ to accept Him tonight. But there is no time of course for that, it would take days and weeks and months, so I am going to ask you to do the next best thing. I am going to ask every man and woman who is not a Christian to forget about every one else, and not to look at me as preaching a sermon to a multitude, but to think of you and me as being here alone in personal conversation together, face to face. Will you put to yourself this question before we begin our conversation, "What am I waiting for? Why do I not come out on the side of Christ tonight?" Now we are going to have a few moments of silence and prayer, and I am going to ask every Christian man and woman in the room to pray that every one may be honest, and I am going to ask all of you who are not Christians to put this question to yourselves, "What am I waiting for?" Let us have silence.

Will every man and woman put to themselves the question, "What is the real reason that I do not accept and confess Christ tonight; what am I waiting for?" Now I will take up your answers one by one.

1. Some of you have said tonight, ""I am waiting until I shall be convinced; just as soon as I am convinced that the Bible is the Word of God and Jesus is the Son of God, I will accept Christ as my Saviour, and confess Him before the world." Now, I want to make an offer to every man and woman who has made that answer. If you will come to me at the close of this meeting, I will show you the way to find out that, beyond all peradventure, the Bible is God's Word, and Jesus Christ is God's Son. Now, if you are an honest skeptic, you will accept that offer, and if you do not accept it, never say again that you are a skeptic. You are a humbug. Of course, if you are only a trifler I have no time to waste upon you, but if you are a sincere doubter, I would rather speak with you than anybody else in the building, for I have yet to find the first sincere doubter, the first sincere agnostic, the first sincere atheist, the first spiritualist, the first Christian Scientist, the first Theosophist, who really wanted to know the truth, that I could not show the way to find it. All over the world tonight there are men who used to be agnostics and doubters whom it has been my privilege to lead to Jesus. If you are an honest skeptic, you will accept that offer, and if you do not, at least one good result will come of it-you will know when you go out of this hall that you are not an honest skeptic. I went to a man one night during my first pastorate; he was standing away at the end of the hall between the two doors, and I stepped up to him and said, "Mr. B. (I knew him very well, he was one of the most prominent business men in the place and one of the most highly esteemed) "Why are you not a Christian?" "Well," he replied, "I don't boast about it, but I don't believe

anything." I said, "Don't you believe there is a God?" And he said, "I have never given up faith that there is a supreme Being." "Well," I said, "if there is a God, you ought to surrender your will to Him. Will you do it? Will you take your stand upon the will of God, and follow it wherever it carries you?" He replied, "I try to live now as near right as I know how" (I believe he did, for he was one of the most upright men in the community). But I said, "That is not what I asked; will you take your stand upon the will of God, and follow it wherever it carries you?" He said, "I have never put it in quite that way." I said, "Will you put it that way tonight?" He said, "I will." Then I said, "One more thing; do you believe God answers prayer?" "No," he said, "I do not." He said, "I have often lain awake at night thinking about that, and I have come to the conclusion that God does not answer prayer." "Well," I said, I know He does, and you can test it today. Pray this prayer: "Oh, God, show me if Jesus Christ is Thy Son or not, and if You show me that He is, I promise to accept Him as my Saviour, and confess Him before the world." He said., "I will." That same week I saw that gentleman come in to the prayer meeting at the church, a very unusual thing for him to do, and as soon as I threw open the prayer meeting, I saw this man rise to his feet. He said "Friends, I doubted everything; I was in a perfect mist; I did not know what I believed; I did not know as I believed anything." Then he told us what he had done. He had been honest with himself and with God and with truth, and he had done what he had promised to do. "And now," he said, "my mists have all gone, and I do not know where they have gone." You say, "I doubt that story." Well try it for yourselves.

Another Man in that same community lived across the street from my house, and I went to see him one evening; the sun, was just setting, and I was standing on his front lawn, talking with him, for, though he was an agnostic and I was a Christian minister, we were good friends. Christians ought not to get off somewhere where nobody of an ordinary kind can touch them. The Word says, "Ye are the salt of the earth." You cannot preserve meat by putting meat in one barrel and salt in another. Well, I was standing on this man's lawn; suddenly he turned to me -the sun had gone down and there followed a peculiar glow in the sky, and I think he felt a strange influence from it- he said to me suddenly, Dr. Torrey, I am sixty-six years of age, and I have no one to leave my money to" (and he had a good amount to leave). "I cannot take a penny of it with me, and I would give every penny of it, if I could believe as you do." I said, "I can tell you how." He said, "I wish you would." I said, "Let us go in." We stepped into the house and I asked his wife for a sheet of paper, and I wrote on it something like this: "I believe there is an absolute difference between right and wrong" -I did

not say "I believe there is a God;" he did not affirm or deny that, and I began just where he was- "I believe there is an absolute difference between right and wrong, and I hereby take my stand on the right to follow it wherever it carries me. I promise to make an earnest search to find if Jesus Christ is the Son of God; and if I find that Jesus Christ is the Son of God, I promise to accept Him as my Saviour and confess Him before the world." When I had written that, I said, "Mr. H., read that." He read it. "Now," I said, "will you sign that?" "Why, anybody ought to be willing to sign that," he replied. "Well, will you sign it?" I said. "All you ask me to sign is what my own conscience tells me I ought to do. Anybody ought to be willing to sign that." "Yes I said, "but will you sign it?" And he said again, "Anybody ought to be willing to sign that." "Will you sign it?" "I will think about it."

He never signed it, and he died as he had lived, without God and without hope. He went out into the darkness of a Christless eternity, and I ask you, "whose fault was it?" Away out in the darkness a light had been shown to him, and he confessed that his own conscience told him that he ought to be willing to follow it, and he would not follow it. Will you follow it? You say you are skeptics and agnostics; so I used to be, but I was an honest man, and when a way was pointed out I tried to see where it led, and thank God, it led out of the barrenness and desolation and darkness of utter nihilism into a clear faith that cannot be shaken, that that blessed Book is God's Word, and that the Christ of that Book is the Son of God.

2. Well, some one else may say, "My case is different. I believe in the Bible just as much as you do, but I am waiting till I have enjoyed the world enough." There are a great many people of that kind in London. Some of them have grown old and gray in that condition. They make the mistake of thinking that when they grow tired of the world, they can turn to Christ without any sacrifice; they think that after a while a man will grow tired of the world and give it up without an effort. What a great mistake! The longer you live for the world the less enjoyment you get out of it, but the tighter its grip becomes upon your shriveling soul. There will never be another night when it is so easy to give up the world as it is tonight. You know that is true in the case of the drinking man, When a man begins to drink, there is pleasure in it; the first glass of beer or of wine or of champagne has joy in it, and exhilaration in it -a man feels like two men; but as a man goes on drinking there is less and less joy, but the more complete his slavery becomes, until at last a man reaches a place, which thousands of men and women in London have already reached, where they hate alcohol as much as any

prohibitionist, but are utterly unable to give it up. They know it is robbing them of their brains, they know it is robbing them of their manhood, of the respect of the community, of the affection of their wives, and the confidence of their children. They know it is taking the bread out of their children's mouths, and the clothes from their wives' backs; yet, hating it as they do, they will take up their glass filled with liquid damnation, and drink it to the dregs. You say, "That is true." It is just as true of the love of money. The slavery of money is as complete and as degrading as the slavery of strong drink. I would rather undertake to save ten drunkards than one money fiend, any day. When a man begins, there is pleasure in it; the first ten pounds, or the first hundred pounds, or perhaps the first thousand pounds that he lays by gives him joy; but as a man goes on accumulating, there is less and less pleasure, and at last there is no pleasure at all, but the man is the slave of the degrading lust for gold. I was visiting a man in the State of Ohio when I was living in Minneapolis, in the Boom days, when men were making fortunes in a day. The man to whom I refer had a comfortable fortune of about 100,000 and was now upwards of seventy years of age. One foot was in the grave, and the other foot almost over the edge. Only a few weeks before I came to see him, they had to send post-haste for the doctor to come and pull the man's other foot away from the edge of the grave. After everybody else had gone to bed, he said to me in a low tone of voice- what do you think? "Oh," you say, "something about Heaven, something about eternity; a man with one foot in the grave and the other almost over would wish to talk about the future and what it meant for him." But no, he leaned over and said: "To you know any place up in Minneapolis where I could invest my money where it would bring big interest?" Oh, some of you men are going, very fast that same road selling your souls for damning gold. It is just the same way with the love for pleasure. The first dance, the first card party, the first theatre, all the excitement of it and the pleasure of it and the exhilaration of it; but as one goes on the pleasure of these things becomes less and less, and more and more complete does the slavery to them become. The time will never come when you have enjoyed the world enough. Furthermore, there is more joy in Jesus Christ in twenty-four hours than there is in the world in 365 days. I have tried them both.

Further, suppose while you are waiting until you have enjoyed the world enough you are called out of the world. "What shall it profit a man if he gain the whole world and lose his own soul?" One night I went down the aisle almost to the far end of it, and the people were standing up singing, and I turned to a young lady and I said to her, "Why don't you become a Christian?" "Oh," she said, "I enjoy the world too much." I simply quoted God's word to her, "What shall it profit a

man if he gain the whole world and lose his own soul?' and passed on. The meetings went on and the last night came. The last meeting had finished, and, after I had returned to the house where I was staying, my hostess came to me and said, "Two young ladies want to see you; they are waiting in the other room." I went in, and one of them was the young lady of whom I am speaking. I said to her, "Why do you want to see me?" "Oh," she said, "I do not enjoy the world any more; since you spoke to me your words have been ringing in my ears: 'What shall it profit a man if be gain the whole world and lose his own soul?' And I have come tonight, and have brought my friend with me, so that you may tell us what to do to be saved." Oh, that those words would ring in the ears of some of you men and women until you cannot rest, until you come to the Son of God for rest and joy, which is rest and joy indeed.

3. "I am waiting for my friend," says another. That is true of a great many persons. Young men are waiting for their friends, and young ladies are waiting for their lady friends, women are waiting for their husbands, lovers are waiting for their sweethearts- one is waiting for another. What I say to you is, You come to Christ first, and bring your friends along. If your friends love you as much as you love them, when you come to Christ they will come too. It is better that you should take them to Heaven with you than that they should take you to hell with them.

I was staying at one time with a minister, and he told me this story. He said: "After my wife and I had been married for fourteen and a half years she turned to me one night and said, 'Husband, I have made up my mind to be a Christian and to unite with the Church.'" He said, "I was very angry; I was the principal of the schools in that town and held a prominent position, and I said to her, 'Why, you must not do it; you and I have lived very happily together for fourteen and a half years, but if you become a Christian, I have no intention of becoming one, and that will just separate us for ever.' But she said to me, 'I must be a Christian. I love you, and would do almost anything to please you, but I feel I must first please God.' 'Well,' I said, 'you become a Christian, if you feel that you want to, but you must not unite with the Church.' "She regarded my wishes in this respect, and so we went on for six months, she a Christian, and I not. Then she said to me, 'Husband, I must become a member of the Church of Jesus Christ.'" (Of course, if a person is converted they will never be happy out of the Church.) "Then" her husband said, "I was very angry, and said to her, 'If you do join the Church, I want you to I understand that you are nothing more to me. We have lived happily together now for fifteen years, but if you unite yourself with the

Church from this time on you go your way, and I shall go mine, and you will be nothing more to me! She said, 'Husband, I love you, and I would do all I could to please you, but I must first of all please God, and I have made up my mind to unite with the Church tomorrow.' She went to her room, and I went to mine. I was very angry
with her. I was getting angrier all the time. I could not sleep. I heard eleven o'clock strike, and I was very angry; I heard twelve O'clock strike, and I was more angry still; I heard one o'clock, and I was angrier still; but when two o'clock came, I called out to my wife, 'Wife, I am converted.'" The husband and wife went into the Church together. He became a minister of the Gospel, and today he is in Heaven. If that wife had waited for him, they would have gone down to a Christless grave and a Christless eternity together. Oh, men and women, come to Christ and bring your friends with you. Even if they do not come, you come to Christ. I would start for Heaven tonight, even if I had to start alone. I would rather go to heaven alone than go to hell in company. I believe that one of the darkest experiences of that dark world will be when a husband that goes there is met by the wife whom he dragged there.

In one, of my pastorates a solemn thing occurred; before I had gone there, in the neighbouring township there had been a great awakening, and many people had come out on the side of Christ, and one night, when the preacher extended an invitation for all those who would accept Christ to come to the front, a lady rose from her place to do so. But her husband, sitting back of her, laid his hand on her shoulder, and forced her back into her seat. She yielded to him, and she drifted away from her conviction into skepticism and blank infidelity. That is the way people become infidels, by resisting the Spirit of God. Show me a hundred infidels, and I will show you in ninety-nine cases men who were under conviction of sin at some time or other, but who have resisted the Spirit of God. This lady became an utter atheist. Some time afterwards there was a revival in the town. It caused the infidels of the town to be greatly stirred up. When we get a revival, it stirs up the infidels wonderfully. They said, "This cannot go on. We will send off and get one of our infidel lecturers;" and they got their lecturer, a follower of Ingersoll. Thank God, they did have that lecturer. People went to hear him; and when they had heard him, they said, "If that is infidelity, we do not want any of it." While waiting for this professor, this lady said, "I can hardly wait for Professor_____ to get here." She did not wait. There was a little card party being held on the Saturday night, and this lady and her friends were among the party. Eleven o'clock on Saturday night came, and they were still playing cards; at twelve o'clock they were still playing; and at one o'clock on Sunday

morning-on the Lord's Day-they were still playing cards. Sabbath-breaking and card-playing go hand in hand, you know. About one o'clock in the morning this woman sprang to her feet, clapped her hand on her head, and cried, "Oh!" and dropped dead beside the table. I shall never forget my meeting with her husband after that awful day. I had never spoken to him before; but I happened to walk into the post-office, and this man came in at the same time, and he came across the post-office and held out his hand, and, with a grip of despair, he took my hand in his. He knew he had sent his wife into a Christless eternity. Oh, don't wait for others; come yourself, and bring the others with you.

4. "Well," some one else says, "that is not what I am waiting for; I am waiting for feeling.- I believe that is true of a great many. There is many an earnest soul that would really like to be a Christian, but they think they have not got the right kind of feeling. Some are waiting for the joy and peace that Christians talk about. I went to a young lady once in a meeting like this, and said to her, "Why are you not a Christian?" She replied, "I have not the right kind of feeling. These people have been talking about the joy and peace that they have; I have not any joy like that, and I cannot come to Christ until I get it." I said, "But that is the result of coming. You don't expect the result, do you, before you take the step?" Suppose I should go and see a very sick man, and I said to him, "What is the matter with you?" and he said, "'Influenza." Then I might say., "I had the influenza some time ago, and I took such and such a remedy, and it cured me completely." Then he would say, "What is that remedy?" Then, when I tell him what it is, he calls for his man, and tells him to run down to the chemist's at once and buy it; and when he brings the bottle back, the sick man hands it to me and says, "Is that it?" and I say, "Yes, that is the medicine." And he says to me, "You say you took it, and it made you better right off?" and I say, "Yes." Then he says, "Thank you for telling me of it; I am so much obliged." Then a few days afterwards I go to see that man, and expect to find him up and well; but instead of that, I find him still in bed and sicker than ever. I say to him, "I don't understand this. Are you not any better?" "No," he says, "I am worse." "Why, how is that?" I ask; "did you not get that medicine which cured me?" "Yes, of course I got it" he says; "were you not in the room when my man brought it to me from the chemists?" "Well, did you take it?" I ask. "Oh, no, I didn't take it," he says; "you said it made you a great deal better right off. But I did not feel any better, so I did not take it!" You would say, "What a foolish man." Is he any more foolish than you? You cannot expect to have the result of accepting Christ until you take the step; take Christ and confess Him, and you will get all the joy you need.

A woman once came to me in one of our missions and said, "I want to be a Christian." I said, "Become one now." She said, "How?" I said, "It is just as simple as it is to walk home." "Oh, but" she said, "I don't feel any better." I said, "Of course you don't. You haven't done the thing to make you feel better." "But all the other folks talk about their joy," she said. I said, "Yes, because they have taken the step that leads to joy. Don't you know you are a sinner, and that Christ died for your sins, and that He is your rightful Lord and Master?" She said, "Yes, I know that" "Well"' I said, "will you take Him for your Saviour, and yield to Him as your Lord and Master now?" She said, "I will." "Then let us get down and pray," I said. When we had prayed, I said, "Now it is too late to confess Christ publicly in the meeting, for the people have nearly all gone, but you confess Christ the first chance you get." "But I don't feel any better," she said. "I did not suppose you would," I said; "You have not gone far enough yet. You must confess Christ before the world, and then the joy and peace will come to you." The next day, when I went to the town hall, before I went on to the platform to address the business men's meeting, I received a note from this lady, which said: "Oh, Dr. Torrey, I feel so grateful to you; I am so-happy. Fifteen minutes after leaving the hall last might I had all the joy I could contain. When I got outside I met my brother, and went home with him: and on the way I told him that I had given myself to Christ; and as I told him, the joy came into my heart, and has been there ever since."

Other people are waiting for conviction of sin. They feel that they cannot come to Christ, because they have not shed tears, and are not overwhelmed with the burden of sin. I like to see conviction of sin, but there is no passage in the whole Bible that says you have got to feel sorry before you are saved. In Isaiah lv. 7 we read, "Let the wicked forsake his way" (not be sorry about it) "and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." It does not say "feel sorry for your sin;" it says, "quit your sin and turn to God." I have seen people very sorry over their sins; they just weep and weep, and then go right out and do the same thing again for which they have professed to be sorry. I have known people just as stolid as a man could be, but they turned from their sin and took Christ in cold blood, as it were, and God kept His word and saved them. And He will keep His promise tonight.

On one occasion in Chicago I went to preach for a Baptist minister. In the second meeting I sat down by a man and his wife, aged about forty years, and I said to him, "Why are you not a Christian?" He said, "I would like to be; I hope to be a

Christian some day. My father was a Baptist minister, and my mother is one of the best women that ever lived on earth." "Well," I said, "come right now." He said, "I want to." I said, "Then why don't you?" He said, "I have not got the right kind of feeling." I said, "What do you think is the right kind of feeling?" He said, "I don't feel sorry for my sins. Don't you think a man ought to have conviction of sin?" I said, "I think you ought, but I do not read in my Bible anything that says a man has to feel sorry to be saved. My Bible says, 'Turn from sin and take Christ'; my Bible says, 'Receive Christ.' 'As many as received Him -not to as many as wept over their sins- 'as many as received Him to them gave He power to become sons of God.' Don't you know you are a sinner?" I said. "I know I am a sinner.," he said, "but I don't feel it." I said, "Don't you know that Jesus Christ is your Saviour?" "Yes," he said. "Don't you know it would be the best thing you could do to take Him as your Saviour?" "Yes, I do." Then I said, "Take Him as your Saviour now." He said, "Without feeling sorry?" I said, "Never mind the feeling. Will you take Him?" He said, "I have not any feeling." I said, "See here, what business are you in?" He said, "I am in the real estate business." I said, "Suppose that I should come down to your office tomorrow morning and offer to sell you a corner lot for five thousand dollars, and you knew it was a lot that you could sell in twenty-four hours for ten thousand dollars, but, for some reason or other, you didn't feel like buying it -Would you buy it?" He said, "I would buy it quick, feeling or no feeling." "My friend," I said, "show the same common sense in religion that you do in business. Don't you know it would be the best paying investment you could make to take Jesus Christ as your Saviour?" He said, "Yes, I do." "Will you do it, then, feeling or no feeling?" He said, "Is that all?" I said, "That is all to start with." "Then," he said, "I will do it." I said, "Will you kneel down and seal the bargain right now?" and we knelt, and he and his wife took Christ. I went back to that church in a few months, and that man had come along so finely that they had made him a trustee of the church.

Men and women., Christ is a Saviour. God offers Him to you; you take Him and it is done. Feeling or no feeling, will you take Him tonight?

No one has a good reason for not coming to Christ. There are a thousand reasons why you ought to come. Every year that you have lived has brought you one year nearer to eternity, and is a reason for coming to Christ tonight; every year that you have still to live and that might be a year of service is a reason for coming to Christ tonight. Every saved friend you have is a reason for coming to Christ tonight, that you may spend eternity with him in Heaven. Every unsaved friend that you have is a reason why you should come to Christ tonight, that you

may bring him with you. Every thorn in the Saviour's crown, every nail in the Saviour's hands and feet, every stroke laid upon the Saviour's back, when He was wounded for your transgressions and bruised for your iniquities, and the chastisement of your peace was laid upon Him, is a reason for accepting Christ tonight. Will you do it? Oh, there is an awful risk in delay.

A quaint old preacher of the olden days in our country, the Rev. Dan Baker, puts it in the way of a story. He tells of a man who was crossing the ocean. He was leaning over the side of the vessel; it was a bright sunny day, and not a wave broke the surface of the water, just a little ripple here and there kissed by the rays of the sun. And the man, as he leaned over the rail of the vessel, was tossing something in the air, something which, when it fell through the sunlight, sparkled with singular radiance and glory; and he watched it so eagerly as he tossed it up and caught it as it fell. He tossed it up again and again and again, and it threw out its marvelous light as it fell. At last an onlooker came and said, "May I ask what that is that you are tossing up so carelessly?" He replied, "Certainly; look at it, it is a diamond." "Is it of much value?" asked the onlooker. "Yes, of very great value. See the colour of it, see the size of it. In fact, all I have in the world is in that diamond. I am going to a new country to seek my fortune, and I have sold everything I have, and have put it into that diamond, so as to get it into a portable shape." "Then if it is so valuable, is it not an awful risk you are running in tossing it up so carelessly?" was the next question. "No risk at all. I have been doing this - for the last half-hour," said the man. "But there might come a last time," said the onlooker; but the man laughed and threw it up again, and caught it as it fell, and again and again, and once more, and it flashed and blazed, and looked like a burning coal in the sunlight, and he watches it so eagerly as it falls the last time. Ah, but this time it is too far out. He reaches as far as he can over the rail of the vessel, but he cannot reach far enough. There is a little plash in the ocean. For a moment he stands aghast, and then he cries, "'Lost! lost! lost! All I have in the world, lost!"

You say, "No man would be so great a fool as that; that story is not true." That story is true, and the man is here tonight. Thou art the man in that ocean is eternity; that vessel you are on is life; that diamond is your soul, of priceless value, that soul that Christ put great enough value upon to die for it, to save it. And you have been trifling with it! I come to you tonight and say, "My friend, what is that in your hand which you are playing with so carelessly?" You say, "It is my soul." "Is it worth much?" "More than the whole round earth, 'for what shall it profit a man if he gain the whole world and lose his own soul?'" "But

don't you think you are taking an awful risk?" "Oh, no," you say, "I have been doing this for the last five years, for the last ten, fifteen, or twenty years." "Yes, but you might do it once too often." "Oh, no," you say, and tonight once more you throw it up. But you may throw it up once too often; it will fall too far out, beyond your reach; there will be a plash, and you will try to look after it; not in the impenetrable depths of the blue ocean, but in the unfathomable depths of the bottomless pit it sinks and sinks and sinks, and you cry, "Lost! lost! lost! my soul is lost!" That may be your cry some day. Come tonight, before it is too late, and put your soul where it will be everlastingly safe, in the keeping of the Son of God.

Chapter 15: Excuses

"And they all with one consent began to make excuses." Luke 14:18

IN THESE WORDS our Lord Jesus Christ sets forth the manner in which God's invitation of love and grace and mercy would be received, and that is precisely the way in which God's invitation of mercy is being received by the people of London tonight. When you come to men and extend to them God's wonderful invitation of grace to His royal banquet, one and all, instead of accepting it with glad alacrity, begin to make excuses for not coming. In the parable from which the text is taken our Lord Jesus Christ represents that the Gospel invitation is an invitation to a banquet. So it is. Never was there such a glorious banquet spread on earth as this which God spreads for you and me in the Gospel of His Son, Jesus Christ. God's table is just groaning with good things. Now, when men are invited to a royal banquet they begin to cast about for some way to get to it. But when the great King of Kings spreads His table and invites His guests, so great is the blindness and madness of the human heart that men try to find some excuse for not going.

If at the coronation, a few months ago, King Edward had given a great banquet in this city, and sent out invitations to his guests, every person who was honoured by an invitation would have moved Heaven and earth to get to that banquet, because they were so honoured that the king had sent them an invitation. But when the great King, the Lord God Almighty, sends out His invitation by His Gospel messengers to His royal banquet, in the desperate wickedness of the human heart, and in your stubborn rebellion against the Lord who loves you and gave His Son to die for you, instead of trying to come to the banquet, you try to find some excuse for not coming. Our Lord Jesus Christ, in the parable, gives us three illustrative excuses, and each one of these excuses is perfectly absurd; and that is the point of it. Our Lord Jesus wants us to see how utterly irrational and absurd are all the excuses that men make for not coming to Christ.

The first excuse was this: "I have bought a piece of ground, and I must needs go and see it." How utterly absurd! It sounds rational at the first hearing, and looks rational at the first glance, but when you look at it, how absurd it is. If the man

had already bought the ground, where was the need of hurry in going to see it? He could have waited until the banquet was over. Furthermore, who ever heard of going out at supper-time, after dark, to see land. He was just making up an excuse, and his excuse, like most of yours, was a lie. If the man had been a real sensible business man he would have gone and seen the ground before he bought it. The idea of a man buying a piece of ground and then going to see it! I know of a man in America who did that once. It was up in Minneapolis. The man bought some real estate in that city, and instead of going to see it first, or sending some one to see it, he had bought it, and months after he thought he would go and see it. He went up there and found his land was at the bottom of Lake Harriet. Very good soil, but too wet!

The second excuse was equally absurd. The man said: "I have bought five yolk of oxen and I go to prove them." How absurd! There is no hurry; the oxen were already purchased; he might go to the banquet first and try the oxen afterwards, and if he had been a real sensible business man he would have tried the oxen first, and bought them afterwards. Anyway, day-time is far better than night-time to try oxen.

The third man's excuse was the most absurd of all. He said, "I have married a wife, and therefore I cannot come." I would like to know why not? If it had been a funeral there would have been some sense in his excuse, but it was a feast. Who ever saw a bride that was not willing to go to a feast? Why did he not bring her with him? There was plenty of room at the feast.

You laugh at those excuses, but I want to ask if there is any one here tonight with a better excuse? I am going to take up the excuses men bring forward today for not coming to Christ, and show you the utter absurdity and unreasonableness of every one of them.

The first excuse is this: there is too much to give up. That is absolutely unreasonable. You say, "Do you mean to say there is nothing to give up if one comes to Christ?" No. I say nothing of the kind. I never knew any one to come to Christ yet that did not have to give up something. The drunkard has to give up his drunkenness, the gambler his gambling; people who are following the frivolities of the world have to give them up. I am not saying there is nothing to give up, but still that excuse is absurd. You say, "Why?" For three reasons. In the first place, the only things God asks you to give up are the things that are doing you harm. We read in Psalm lxxxiv. 11: "The Lord God is a Sun and Shield: the

Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." God has given to each one of us a guarantee that He will never ask us to give up anything that is for our good, and that guarantee is His own Son. As we read in Romans viii. 32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" I do not think if God has given His Son to die for us, He is going to ask us to give up anything that is good for us. I remember once in an after-meeting, I was talking to a young lady about coming to Christ. She said, "Well, I would like to be a Christian." "Then become one now." "Oh, no," she replied. "Why not?" "There is too much to give up." I said, "See here, do you think God loves you?" "Why, I know He does." "How much do you think God loves you?" "God loved me enough to give His Son to die for me." "Well," I said, "do you think that God, if He loved you enough to give his Son to die for you, will ask you to give up anything that is for your good to keep?" She said, "No, He will not." I said, "Do you want to keep anything that is not for your highest good?" She replied, "No." "Then do you not think you would better come to Christ right now?" She said, "I will," and she did.

The second reason why the excuse is absurd is this: what you give up is nothing to what you get. It is very easy to give up tin when you get gold, and it is very easy to give up sin when you get God. It is very easy to give up painted glass when you get diamonds and rubies and emeralds and pearls instead. And it is very easy to give up the baubles of the world when you get the real jewels of Heaven in exchange. I do not think that anybody ever gave up more for Christ than did Paul, and yet, when he was sore tried and in prison, writing about what he gave up, he said, "What things were gain to me those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." He said, "What I gave up is nothing to what I gained." You cannot find a Christian on the face of the earth that will not tell you that what he gave up for Christ was nothing to what he got. Suppose there was some young woman in this town with a pretty face; a bright girl, but without very good sense after all, with a good deal of vanity, and being poor and unable therefore to buy real jewelry, she bought imitation. She had a brass ring, which she thought people would think was gold, but no one ever thought so. Then she had another ring, with two bits of green glass and a bit of white glass in the middle, and thought people believed it was a diamond and emeralds, but they did not. Then she had a string of white beads round her neck, and thought people believed they were real pearls, but no one

ever dreamed it. Then she had a pair of earrings made of brass, with two bits of white glass, and wished people to believe that they were real diamonds; nobody ever thought of such a thing. After a while a fine, intelligent, bright, sensible young fellow falls in love with her. You say that no sensible fellow would fall in love with a girl like that. But you cannot tell what a man will do when he falls in love. One night, after they have become well acquainted, he says to her, "Mary, I wish you would throw away that brass ring, and that ring with the bits of glass in it, and that white bead necklace, and those pieces of brass and glass in your ears. To tell you the truth, I am ashamed of them when I go out with you, and I wish you would throw them away." She says, "Oh, John, I think ever so much of you, and would do a good many things for you, but I can-not do that. They are the best I have, and I really think people believe they are genuine." "No, no, Mary, they do not; they make you a laughing stock, and I wish you would throw them away." But she says, "Well, John, I love you, but I really cannot do it." A few nights after John comes again. He has a big Russian leather box; he presses a spring, the cover falls back, and inside it is lined with the very best of satin, and there is a real gold ring with two beautiful emeralds, and a beautiful diamond, there is a necklace of real pearls, and there is also a pair of real diamond earrings. "Look there, Mary;" and, oh, how her eyes sparkle! "Why, John, are they not beautiful! Who are they for?" "Well, Mary, they are for you if you will throw away that brass and glass of yours." How long do you think it would take Mary to throw away her imitation jewels? Oh, men and women, Cast all the baubles of this world's pleasures into the fire, and receive the gold and emeralds and rubies and diamonds and pearls of Heaven.

In the third place, the excuse is absurd, because what we give up for Christ is nothing to what Jesus Christ gave up for us. Oh, friends, when we stop to think what Jesus Christ gave up for us, how Heaven and its glories and came down to earth and its shame, how He left the songs of praise of angels, and the archangel, and cherubim, and seraphim, and came down here to be despised and rejected of men, to be spat upon and buffeted, to wear a crown of thorns, and to bear the nails in His hands and feet for you and me, how ungrateful, how unreasonable, how base, how black it is for you and me to talk about what we give up for Jesus Christ when we think of what He gave up for us.

2. Another man says, "I have an excuse and a good one. There are so many hypocrites in the church." What shall I say to that excuse? I say without hesitation that that is the most absurd excuse a man can make. "What" you say, "Are there no hypocrites in the church?" Of course, there are. The Bible tells us

that there will be hypocrites in the church. In the passage which I read tonight Jesus said that there would be hypocrites right up to the judgment day. "Many will say unto Me in that day, 'Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?' And then will I profess unto them, I never knew you: depart from Me ye that work iniquity."

Of course there are hypocrites in the church, but I would like to know how that is an excuse for your trampling under foot the Son of God. The fact that another man is a hypocrite is no reason why you should trample under foot the Son of God, God's own Son, Jesus Christ. What would you think of a man here in London refusing his allegiance to King Edward, and saying, "No, I will not have him for king; I have got a good reason." "What is it?"' "Because there are so many people that profess to be loyal to King Edward who are not." What would you think of that for an excuse? You would think of that man as a fit subject for a lunatic asylum. But that is the way you reason. There are so many people that pretend to be loyal to Jesus who are not, that it excuses you from even professing to be loyal. Bah!

Then again, if there are hypocrites in the church (and I have no doubt of it), there are a great many good people in the church. Of course I use the term church not meaning any one denomination, but the whole body of believers in Jesus Christ. There are a great many good people in the church; in fact, all the best people are there. But if there were a church or chapel consisting of a hundred members, and ninety-nine were good, straight, upright, downright, Christian men and women, and there was one poor, miserable hypocrite, you would overlook the ninety-nine good straight members, and fix all your attention on the one poor, miserable hypocrite. Yes, you would! And do you know why that is? It is because you are a hypocrite yourself. You are a hypocrite outside the church, and therefore you are looking for hypocrites inside the church to hide behind. Did it ever occur to you that you cannot hide behind a thing which is smaller than yourself? You must be a mighty small man or woman to be able to hide behind such a mean hypocrite as that. God will have you out of that hiding-place. Do you know what He says about these men who are always talking about hypocrites in the church? Turn to Romans xiv. 12: "So then, every one of us shall give account of himself to God." You won't have to answer for the hypocrite, but you will have to answer for yourself. A friend of mine was walking in Chicago one night when a young fellow of about thirty walked up, and my friend said to him, "Are you a Christian?" He replied, "No, sir, I am not." "Well, why are you not?" He said,

"Because there are so many hypocrites in the church." My friend said, "I want to show you something," and he opened the Bible at Romans xiv. 12, and said, "Read that." The man read, "and every one of us shall give account of himself to God." My friend said, "Who have you got to give account of?" The man replied, "Of myself." He said, "To whom have you to give account?" The man replied, "To God." He said, "Are you ready to give an account of yourself to God?" and the man sank down on his knees in one of the busiest streets of Chicago, and did what some of you here tonight ought to do; he cried, "God be merciful to me, a sinner."

One more word before I leave this matter. All the hypocrites are going to hell. The Bible says so, and if you keep on rejecting Christ you are going there, too. Now I will ask you a question: Which is better, to spend a few years with the hypocrites in the church here on earth (and with all the good people at the same time), or spend eternity with the hypocrites in hell, with all the bad people? "Well," you say, "that excuse is absurd, and I will never make it again." I hope you never will. You will not if you have any common sense.

3. But another man says, "I have a good excuse. I am a pretty good sort of a man; I do not profess to be perfect, but I think the good in my life will more than balance the evil in my life, and I think God will accept me on the ground of the good I have done and the character I have maintained." What shall I say to that man? I say this to every man and woman in this building tonight who is out of Christ, "You are a very wicked man; you are a very sinful woman." I know you will say, "I am not at all." Yes, you are; and I will prove it to you. I will prove to you that you are so sinful that you have broken the very first and greatest of God's commandments. You may differ from some of your fellow-men and women on the minor moralities, thank God you do. Some men swear, and. you do not; some men lie, and you do not; some get drunk, and you do not; some commit adultery, and you do not. On these minor moralities you differ from some of your fellow-men and women, and are better than they. But, on the great question of the treatment of the infinite God, before which all the minor moralities of our treatment of men sink into utter insignificance, you are all on the same plane, you have broken the first and greatest of God's commandments. Turn to Matthew xxii. 37 and 38: "And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Have you kept it? Have you loved God with all your, heart and soul and mind? Have you put God first in everything, God first in business, God first in pleasure, God first in polities, God first in

social life, God first in study, God first everywhere. Have you done this? You say, "No, I have not." Then you stand convicted before God of having broken the first and greatest of God's commandments, of having committed the very worst sin that a man or woman can commit. One night after a meeting like this, a friend of mine, a pastor in Chicago, came to me and said, "I have a young man who wants to enter the ministry. I want you to talk to him." He brought up the young man, and I said to him, "The pastor says you want to be a minister." He said, "Yes, I do." I said, "Are you a Christian?" He answered, "My, of course I am. I was brought up as a Christian, and I am not going back on the training of my parents." I said, "Have you ever been born again?" He said, "What?" I said, "The Word of God says 'except a man be born again, he cannot see the Kingdom of God.' Have you been born again?" He replied, "I never heard of that before in all my life." I said, "Do you know that you have committed the greatest sin a man can commit?" He said, "No, I never have." "What do you think is the greatest sin?" He said, "Murder, of course." I said, "You are greatly mistaken. See what the Lord Jesus Christ says about it." And I opened the Bible at Matthew xxii. 37, 38, and he read: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is -the first and great commandment." I said "Which commandment is that?" He replied, "It is the first and great commandment." I said, "Have you kept it? Have you loved God with all your heart and soul and mind? Have you put God first in every-thing, God first in business, God first in study, God first in pleasure, God first in everything?" He answered "No sir, I have not." "Well, what have you done?" "I have broken this commandment." "Which commandment is it?" "It is the first and great commandment." "What have you done?" He said, "I have committed the greatest sin a man can possibly commit; I have broken the first and greatest of God's commandments, but I never saw it before in all my life." Probably you never saw it before, but you see it tonight. There is no difference. Every man and woman out of Christ has broken the first and greatest of God's commandments, and there is no hope for you outside the atoning blood of Jesus Christ, shed on the Cross of Calvary. When I was in Sydney, I said that at a meeting, and the next day I received a note from a lady, who said, "I wish you would pray for me. I have been trusting in my morality but you showed me last night that I was a very wicked woman." Oh, may God grant that some of you here tonight, that have been trusting in your goodness, may see that in God's sight you are very wicked men, very sinful women, for you have broken the first and greatest of God's laws.

4. Another man says, "That excuse is not a good one. I wonder that any

intelligent man should ever make it. But I have a good one. I am too great a sinner to come to Christ." Now, I believe people make that excuse honestly. I believe there are a great many people who would like to come, but think they are too bad. What shall I say to them? What God says in I Timothy i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I remember one Sunday morning in my church, one of the deacons walked down the aisle to a man of about thirty-five years of age, who was standing up. My deacon turned to him and said, "Are you a Christian?" "No," he said, "I am not." "Why not become one now?" He replied, "I am too great a sinner to be saved." My deacon said, "Thank God." Then he turned to me and said "Come here, Brother Torrey. Here is a man who is too great a sinner to be saved, thank God." The man stood in amazement, wondering what it all meant. But I understood, and I went down and said, "Is that true?" He said, "Yes, I am too great a sinner to be saved." I said, "Let me show you what God says," and I opened the Bible at 1 Timothy i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." "Well" he said, "I am chief." He was a hardened sinner; he had run away, from his wife, and gone up to the North-West; had gone in for gambling, had laid down 35,000 dollars just a week before, and was it desperate man. "Well," he said, "I am chief." I said, "It means you, then." I said, "Will you accept Jesus Christ right now?" and he said, "I will," and he dropped down on his knees and accepted Christ then and there. He stayed with us about two weeks, and went up to the North-West, and came back again, and every night was in the meeting leading others to Christ, sent for his wife, set up a new home, and was so happy that he adopted a little child out of the orphan asylum to make his home complete. He was "too great a sinner to be saved," but he was saved in five minutes.

5. Another man says, "My excuse is different. I cannot hold out." Well, that excuse is perfectly absurd. "Why is my excuse absurd?" Because God does not ask you to hold out. Holding out is not your business. That is the business of the Lord Jesus Christ. We read in Jude, verse 24: "He is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy." Ah, men and women, there is not a man who is able to hold out in his own strength. But, thank God, there is not a man or woman so weak that Jesus Christ cannot keep him or her. A man in New York one night was on the verge of delirium tremens. He had had it again and again. He had committed 139 forgeries, all against one man. He went to the Cremorne Mission, and heard Jerry M'Auley tell how the Lord Jesus Christ had saved him; and when Jerry

said, "If there is any one wants to be saved tonight, let them come to the front," he went up the aisle, and said, "Pray for me." Jerry said, "Pray for yourself," but he did not know how to pray; he had forgotten how; the man had gone away down through drink, and was an outcast. Jerry said, "Pray for yourself." And Sam Hadley cried out, "God be merciful to me a sinner," and before he got up he was a transformed man. Some years after I was in Washington, presiding at a conference. Mr. Wanamaker, then Postmaster-General of the United States of America, was there, and he said to me, "I want you to come round to my house to dinner," and I went round. And when I was ushered into the drawing-room, who should I see sitting there but Sam Hadley and his wife, honoured guests in the home of the Postmaster-General of the United States of America-the former forger! And there is not a more honoured man in New York City today than Mr. Samuel Hadley, as he is now called.

Oh friends, thank God there is not a man or woman so weak, so helpless and hopeless, but Jesus Christ can hold them if they put their trust in Him tonight.

6. Just one more excuse. Another man says, "My excuse is a little different. God won't receive me if I come." People make this excuse in different ways.

"I have sinned away the day of grace, I have committed the unpardonable sin, and He won't receive me if I come." What shall I say to this? I will say that excuse is just as absurd as any. Why? Because it is contradicting God's plain statement in John vi. 37, "Him that cometh to Me I will in wise cast out." Thank God, there is not a man or woman on the face of the earth, not a man or woman in London, or in this building tonight, but if you come to Jesus Christ He will take you and save you. At one time in Chicago I received a letter something like this: "I have a son who thinks he has committed the unpardonable sin. He has been for months in despair, has attempted suicide five times. I wish you would take him at the Bible Institute." That was very touching. Nevertheless, I felt it to be my duty, as the superintendent of the Institute, to write: "I sympathize with you deeply, but I cannot take your son. That is not the purpose of the Institute, which is for the training of men and women for Christian work." He replied, and said, "You must take him; if you do not, we do not know what to do." I wrote again that I had the deepest sympathy with him, but was entrusted with the funds of the Institute, and it was not right to take his son." Then some one else wrote to me -a personal friend- and said, "I want you to take him for my sake." He had been a great friend of the Institute, and I now felt that I was warranted in taking the young man, and wrote telling the father to send him. They sent him under

guard -for they dared not trust him alone- and he was brought to me. Mr. Lyon said, "This is Mr. So-and-so. I suppose I can go now." "Yes," I said, "leave him alone with me." I said, "Sit down." He looked at me and said, "I am possessed of the devil." I said, "I guess you are. But Jesus Christ came to cast out devils." He said, "I mean that the devil has entered into me as he did into Judas Iscariot." I said, "That's very likely, but Jesus Christ is mightier than the devil, and can set you free from the power of the devil." He said, "I have committed the unpardonable sin." I said, "Jesus said, 'Him that cometh unto Me I will in no wise cast out.'" He said, "I was once enlightened and tasted the gift, I fell away, and it is impossible to renew me again." He knew his Bible, you see! But I said, "Jesus says, 'Him that cometh unto Me I will in no wise cast out.'" He said, "I have sinned willfully after having received the knowledge of the truth." I said, "But Jesus says, 'Him that cometh unto Me I will in no wise cast out.' Will you come?" Well, he did not come then. Days and weeks passed, and then one day I met him in the Institute, where he was stopping, in the hall-way on the second floor, and I thought the time had come to have it out. I said, "Sit down," and he sat down beside me. I said, "Do you believe the Bible?" "Yes," he said, "I do, everything in it" "Do you believe John vi. 37?" He said, "Yes, and I can quote it: 'Him that cometh to Me I will in no wise cast out.'" I said, "Do you believe that?" "Of course I do; I believe everything in the Bible." "Why do you not come?" He said, "I am possessed with the devil." I said, "The Bible does not say 'Him that is not possessed with the devil if he cometh unto Me I will in no wise cast him out.' It says, 'Him that cometh unto Me I will no wise cast out.'" He said, "I mean that the devil has entered into me as he did into Judas Iscariot." I said, "It does not say 'Him that the devil has not entered into, if he cometh unto Me, I will in no wise cast out.' It says 'Him that cometh I will in no wise cast out.'" He said, "I have been once enlightened, and have tasted the heavenly gift, and have fallen away, and it is impossible to renew me unto repentance." I said, "It does not say, 'If you have not been once enlightened, and tasted the heavenly gift, and fallen away, I will in no wise cast you out.' It says, 'Him that cometh unto Me I will in no wise cast out.'" He said, "I have sinned willfully after I have received the knowledge of the truth." I said, "It does not say 'If you have not sinned wilfully after receiving the knowledge of the truth, if you come unto Me, I will in no wise cast you out.' It says, 'Him that cometh unto Me I will in no wise cast out.'" He said, "My heart is as hard as the floor." I said, "It does not say 'If your heart is soft and tender, and you come unto Me, I will in no wise cast you out;' but 'Him that cometh unto Me I will in no wise cast out..'" He said, "I do not feel like coming." I said, "It doesn't say 'If you feel like coming, and come unto Me, I will in no wise cast you out.' It says, 'Him that cometh unto Me I will in no wise cast

out.'" He said, "I don't know that I will come the right way." I said, "It does not say 'If you come the right way I will in no wise cast you out.' It says 'Him that cometh unto Me I will in no wise cast out.'" And the young man had got to the end of his rope! Now, I said, "Will you come? Get down," and I put my hand on his shoulder and helped him down. I said, "None of your foolishness; do you believe in the Bible?" He said, "I do." Then I said, "Follow me," and I looked up and said, while he repeated the words after me, sentence by sentence, "O God, I am a miserable sinner, and do not deserve Thy mercy. My heart is as hard as this floor; I do not feel like coming; but Jesus says, 'Him that cometh to Me I will in no wise cast out,' and I believe that, just because Jesus says it. Lord Jesus, the best I know, I come." I said, "Did you come? Did you mean it?" He said, "I did." I said, "Follow me again and he again repeated the words after me, sentence by sentence. "Lord Jesus, Thou hast said, 'Him that cometh to Me I will in no wise cast out.' I have come, therefore Thou hast received me, and I thank Thee." I said, "Has He received you?" He said, "I don't feel it." I said,, "I did not ask what you felt; what does Jesus say?" He said, "'Him that cometh unto Me I will in no wise cast out." "Did you come?" "I did." "What has Jesus done?" "He has received me." "Now," I said, "go right to your room. The devil will give you an awful fight, I have no doubt. But you kneel right down with both knees on John vi. 37, and fight the devil with it, and you believe what God says, no matter what the devil whispers." He went to his room, and the devil gave him an awful time, but he kept both his knees on John vi. 37, and came out with the light of Heaven on his face. He soon began to preach and teach the Bible, and is today one of the most useful men on earth.

God's Word is pure, in spite of the devil, in spite of your fear, in spite of everything. And, standing on God's Word, I proclaim to every man and woman in this room that if you come to Jesus Christ He will take you tonight. Will you come?

Chapter 16: Heroes and Cowards

"The fear of man bringeth a snare."- Proverbs 29:25

I HAVE A long text tonight, in fact three texts. The text is the best part of the sermon. If a sermon is better than the text it is a poor sermon. A good sermon is simply an exposition of the text. You will find the first text in Proverbs xxix. 25: "The fear of man bringeth a snare." Whatever your views about the inspiration of the Bible may be, you know that this verse is true enough, anyhow. How many times we have seen that statement of God's Word fulfilled. How many a man and woman in London tonight has been snared by the fear of man, and ruined for time and eternity. For example, how many a young man has come up to London, a pure, innocent, upright, temperate young fellow, and intended to lead a sober, honest, industrious life in this great city. He knew something about the perils of drink, and was wise enough not to touch it; and he comes to London intending to be what every man and woman ought to be, a total abstainer. One night this young man goes out to dinner, and the gentleman at the head of the table urges him to take a glass of wine. But this young man refuses; he says, "I never drink." The gentleman laughs at him, the other people at the table chaff him, some say that he is insulting the host or hostess by not drinking to their health, and the fear of man brings him into the snare. He takes his first glass of wine, and that leads on to another and another and another, and tonight he is a drunkard on the streets of London, because of the fear of man, reputation gone, manhood gone, brain power gone, business capacity gone, everything gone; the fear of man has proved his temporal and eternal ruin. How many a young fellow comes up to this great city of London, an honest young man, who has never gambled in his life. He plays an occasional friendly game of cards; but one night, after work, he is out in the company of a few friends and they are playing cards as usual, and some one of the group suggests that they should put up a little stake, only a small amount, just to make the game interesting. The young man hesitates, but they say, "You don't need to gamble, it is only three-pence or sixpence either way; we are not going to play for high stakes." He says, "I never gamble; I believe it is dishonest." But they laugh at him, and chaff him, and tell him he should go along to Sunday School; and he cannot stand their chaff, and he puts up his first three-penny bit on a game of cards. The passion of the gambler, which is a more consuming passion than that of strong drink and more ruinous, takes possession

of him; he robs his employer, and today he is in prison, because the fear of man led him to gamble, and ruined him utterly.

How many a young girl has come up here from the country, a modest, innocent girl, but without firm Christian principles. She lives in very poor lodgings; and seeking for a little gaiety and a little brightness in her humdrum life, she goes occasionally to the theatre, goes to dances and gatherings. She becomes quite infatuated with the dance, and one night, a very pleasant and attractive young fellow with whom she has become acquainted at the dance, makes a subtle suggestion to her that she does not exactly understand, but at which her modesty revolts, and she repels it with indignation. But he laughs at her. "Why," he says, "you don't understand. I don't mean any harm at all; it is quite a common thing." And that girl has learnt to permit familiarity which no modest girl would allow herself to permit-for the ballroom admits of familiarity which is permitted by decent people nowhere outside of the ballroom. It is the first step to a blasted life, and that girl tonight is an outcast on the streets of London. The fear of man has brought a snare which has ruined her.

My next text is in John xii. 42 and 43: "Nevertheless among, the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." Now that was written about Jerusalem in Christ's time, but it sounds just as if it were written about London today. How many men there are in London, leading men, just like these chief rulers of Jerusalem, who believe in Jesus Christ in their hearts, but they do not confess Him with their mouths for fear of what men will say of them, for they love the praise of men more than the praise of God. It is moral cowardice. There are hundreds and thousands and tens of thousands of men and women just as fully convinced as I am that Jesus Christ is the Son of God, and yet holding back from open, public confession of Christ because of moral cowardice.

Now turn to the third text, in 2 Corinthians xii. 10. It is a very different picture. In the two texts thus far we have a picture of the moral coward; now we get to the glorious picture of the moral hero: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake!" Ah, there is a picture worth looking at! A man who was reproached for the name of God, persecuted for his loyalty to the truth, but although they heaped all manner of infamy on him, he looked up with a smiling face and said, "I take pleasure in infamy." Paul went down to Lystra, and because of his loyalty to the truth and

his outspoken defense of the truth, they stoned him, after they had almost worshipped him; and they dragged him outside the city. His disciples stood round thinking he was dead. But after a while he rose up again, and went back to Lystra. Then he went to Derbe. Some of the cautious Christian brethren at Derbe, remembering what had
occurred at Lystra, doubtless said: "Now, Paul, it is all right to be loyal and to believe on Jesus Christ, but you must be little more politic. It is no use running so directly against people's prejudices. Now, Paul, don't you be quite so outspoken here, or they will treat you in Derbe just the same as they treated you in Lystra. Now, Paul, be a little more politic and compromise a little bit." And that magnificent man looked up and said, "I take pleasure in infirmities and distresses for Christ's sake." Men and women, what you need in London more than anything else is a few men like Paul, and a few women with the same spirit, men and women who will stand for Christ and stand for God's kingdom without compromise, no matter whom it hurts or what people say. Now my subject tonight., derived from these three texts, is "Heroes and Cowards."

I wish to say right here at the beginning that it takes courage to be a Christian, to be a real, true, outspoken follower of Jesus Christ. You and I live in a God-hating world; we live in a compromising age -an age in which men professing to be Christians are trying to please the world and carry on the Church of Christ so that there will be no difference between the church and the world. Now in a God-hating world like this, and in a compromising age like this, it takes courage to be an out-and-out soldier of Jesus Christ. It takes more courage than a great many of you have got. Many a man today who has great courage, who has courage enough to be a soldier, who has courage enough to go to war, courage enough to go to the front, courage enough to stand on the firing line, and stand in the face of a galling fire from the enemy's guns, has not courage enough to go back to the barracks at night and kneel down and say his prayers, and endure the chaff of his fellow-soldiers. It takes Courage, the sublimest courage to be an out-and-out Christian.

Five reasons why every man and woman should publicly confess Christ before the world:

1. In the first place, because He is such a glorious Lord and Master. There is nothing to be ashamed of in Jesus Christ. A young fellow got up in a meeting (he had been recently converted), and he tried to give a little testimony for Jesus Christ. But he was inexperienced in public testimony and could not talk very

well; and, after he had sat down, an old gentleman got up and said, "Young man, you ought to be ashamed of yourself. You cannot preach, and you ought not to try; you ought to be ashamed of yourself." Then the young man rose again and said: "Well, I am ashamed of myself, but I am not ashamed of my Lord." Ah, the trouble with some of you gentlemen is that you are not ashamed of yourselves, though you ought to be, but you are ashamed of the Lord Jesus. I never met an Englishman who was ashamed of Queen Victoria. I would have been ashamed of him if I had met one, she was such a glorious Queen. I have never met an Englishman who was ashamed of King Edward. But glorious a Queen as Queen Victoria was (and though I am an American citizen I believe she was the most glorious Queen that ever reigned on earth), and glorious a King as we expect King Edward to become, the glory of Queen Victoria and the glory of King Edward pales into utter insignificance before the glory of Jesus Christ. Oh, men and women, there is nothing to be ashamed of in Jesus Christ. It is the noblest thing a man can say, "I am a follower of the perfect Man; I am a follower of the Son of God; I am a follower of the One infinitely glorious, Jesus Christ of Nazareth."

2. In the second place, every man and woman should confess the Lord Jesus publicly before the world for the sake of their influence. Every man has an influence. There is no man in London that has not an influence. Every one here has an influence, either for Jesus Christ or against Jesus Christ. There is no man or woman or child here tonight who, if they confessed Jesus before the world as their Lord, and lived in accordance with that confession, would not have an influence to bring somebody else to Christ. On the other hand, there is no man, woman, or child here tonight, who if he does not confess Christ, no matter how well he lives, has not an influence against Christ; and the better he lives the more his influence is against Christ, for people look at him and say, "Look at that man; as far as I can see he lives just as well as these professed Christians, and he is not a Christian, does not profess faith in Christ, I don't see the need of becoming a Christian." Oh, every one of you men that are not openly, decidedly, constantly confessing Christ before the world, you have an influence against Jesus Christ.

At one time, when Horace Bushnell was a tutor in Yale College, they had a great revival throughout the college. Horace Bushnell was the most popular tutor in Yale, but be was not a Christian. And the fact that he was not a Christian was a stumbling-block in the way of many of the students. Horace Bushnell knew it, and was greatly disturbed by it. He went home one night in great uneasiness. Something said to him, "You stand right in the way of this work; if you were a

Christian there are dozens of the young men of Yale College that would come to Christ." "But," said he to himself, "how can I come to Christ? I don't believe in the Bible, and I don't believe that Jesus Christ is the Son of God. I cannot play the hypocrite, just so as not to stand in the way of others." He was very uneasy, and walked up and down his room thinking about it. Finally, a voice said to him in his heart, "Horace Bushnell, what do you believe anyhow?" "Well, one thing I believe is that there is an absolute difference between right and wrong." "Well, have you taken your stand on that which you do believe? You talk about what you do not believe, think about what you do believe. Have you ever taken your stand on right, to follow it wherever it carries you, even if it carries you over the Niagara Falls?" He said, "No, I never have, but I will." And he prayed, "O God, if there is any God, show me if Jesus Christ is Thy Son, and if you will show me that I will promise to accept Him as my Saviour and confess Him before the world," and in a short time the light burst in upon Horace Bushnell's darkened soul, and he came out on the side of Christ, and almost every young man in Yale College was converted.

Oh, friends, if you say you are agnostics, if you say you are skeptics, have you ever made an honest attempt to get out of your agnosticism? If you have not your agnosticism is no excuse, none whatever. Ah, if some of you men and women of London occupying prominent places and positions, if you took your stand where you ought to take it tonight, on the side of truth, scores of others would come to Christ.

When Mr. Charles G. Finney was preaching at Rochester, New York, in the thirties, a great many lawyers came to hear him, and one night, away up in the gallery, sat the Chief-Justice of the Court of Appeals of the State of New York. As he sat there listening to Mr. Finney's tremendous logic, the Chief Justice of the Court of Appeals of New York State became satisfied of the truth of what Mr. Finney preached. Then the question came to him, "Will you come forward like the other ordinary men and women to the 'anxious seat?'" Something in him said, "It will never, do in the world. You occupy the most exalted legal position in New York State; you are the Chief-Justice of the Court of Appeals; it would never do in the world for you to walk down in front, and seek salvation kneeling down at the 'anxious seat.'" He sat there thinking for a while; then he said to himself, "Why not? I am convinced of the truth of that man's position. I know my duty; why should I not do it like any other man?" He got up from his place in the gallery, and went down the stairway, and came up the stairs back of where Mr. Finney was preaching, and Mr. Finney, in the midst of his sermon felt some

one pulling on the skirts of his coat. He turned round, and there stood the Chief-Justice of the Court of Appeals of New York State. He asked, "What is it?" The Chief-Justice replied, "Mr. Finney, if you will call for people to come to the 'anxious seat,' I will come." Mr. Finney stopped his sermon and said, "The Chief-Justice of the Court of Appeals of New York State says if I will call for anxious ones to come to the 'anxious seat,' he will come. I call for anxious ones now"; and the Chief-Justice of the Court of Appeals went down and took his seat on the "anxious seat," and almost every lawyer and barrister in Rochester was converted, and it is said 100,000 people were converted in twelve months in that district.

Ladies and gentlemen, there are some of you here tonight who, if you had the courage of your convictions and came to Christ, not secretly as some of you want to, but walked right out and took your seat down here in front when I called you to do it, it would shake London. Are you men enough to do it? Are you women enough to do it? Your influence may not be as great as that, but all Of you have an influence. Will you exert it for Jesus Christ when the time comes tonight?

3. In the third place, every one should publicly confess Christ before the, world, because it is the only way to obtain the fulness of blessing that there is in Jesus Christ. In Matthew x. 32, 33, are the words of the Master himself: "Whosoever shall confess Me before men, him will I also confess before My Father which is in Heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." Oh, friends, think of it-to have Jesus Christ confessing you before Jesus Christ the Father in Heaven. A little fellow, a wee little fellow, got up at a meeting one night, with the tears running down his cheeks -he was a little white-haired Swedish boy- and said, "Friends, if I confess Jesus on earth down here, then will He also confess me up there before the Father" and sat down. That was the best speech that was made that night. Oh, to think of it- to have the Lord Jesus confess your name before the Father in Heaven! In our great Civil War, when one of our generals won a great victory, it was the custom of the Member of Congress for his district to propose a vote of thanks to him on the floor of the American Congress. It was the highest ambition of generals to be thus mentioned upon the floor of Congress. I remember that grand old hero, General Howard, once saying to me, "Torrey, there was one proud day of my life, and that was when a vote of thanks was moved to me on the floor of Congress by the whole Congress for my stand at Gettysburg." But what is it to be mentioned on the floor of any Parliament or Congress down here

to being mentioned in the court of Heaven by the Lord Jesus Himself? And the men and women who confess Christ down here in Mildmay Hall, Jesus Christ will confess you before God in Heaven.

Moreover, when Christ does confess you before the Father then you will get the fulness of the blessing. When He confesses you then God sends His Holy Spirit into your heart. I remember one night in a mission at Atlanta, Georgia, at the close of the meeting, a young man of about thirty to thirty-five years of age, was brought to me. Some one said to me, "This is one of the leading advocates of Atlanta. He took all the oratorical honours in his university. I wish you would lead him to Christ." I stood a few moments talking to him, then I said to him, "Are you not a Christian?" He said, "No, sir. I am a church member; in fact, I am the superintendent of a Sunday School, but I am not a Christian." "Well," I said, "why don't you become a Christian?" He said, "I have no feeling." I said, "It is not a question of feeling. Do you believe you are a sinner?" He said, "I know I am." I said, "Do you believe Jesus Christ died for you?" He said, "I know He did." I said, "Then will you take Him for your own Saviour tonight?" He said, "Can I do it without feeling?" I said, "Certainly; it is not a question of feeling, but of common sense. Will you take Him?" He said, "I will; if I can I will." I said, "Let us pray together." We knelt and prayed, and when we got up, he said, "I don't feel any different." I said, "I didn't think you would." "But," he said, "a lot of these people say they have such joy." I said, "You have not gone far enough; you have to confess your Lord publicly before the joy comes." Almost everybody had gone out of the big Tabernacle; but he said to the few who were remaining, "Friends, I have decided tonight to be a Christian; I have taken the Lord Jesus Christ to be my Saviour." and with a few more words he said, "Good-night" and went out. Next morning a leading merchant of the town came to me and said, "You ought to have seen what I saw last night when I left this building. I had gone only a short way down the street when I saw _____ leaning up against a lamp-post. I knew he did not drink; I knew he was not intoxicated. I went up to him and asked him what was the matter and why he was shouting. He said, 'I am so happy, I can hardly stand up.'" I saw him that day, and I told him what my friend had told me. I said, "Mr. _____ said he saw you leaning against a lamp-post and shouting, and when he asked you what was the matter, you said you were so happy you could not stand up. Is that so?" He said, "It was literally true. Ten minutes after I left you last night, such a joy came over my soul that literally I had to lean against the lamp-post and shout for joy."

I don't know if it will affect you just that way; it never did me; but I will

guarantee one thing -that it you will accept Jesus Christ with all your heart and surrender your whole life to Him, and His control, and publicly confess Him before the world, God will send His Holy Spirit into your heart, filling it with a joy that you never knew before.

4. In the fourth place, every man and woman should confess Christ, because it is the only way to be saved. In Romans x. 9 and 10 we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." People say to me in some places where we go, "I don't believe in this standing up and confessing;" but I don't care what you believe; the question is, "What does God say?" And God says, "With the mouth confession is made unto salvation." There are a great many people who will tell you if a man or woman believe in Christ in the secrecy of their own hearts they need never say anything about it, for God sees the heart. He does see your heart, and if you do not confess Christ, He sees you have not got any real faith. You say, "Is not a man saved by faith?" Yet, but by real faith, and real faith always leads to mouth confession. We read in the very next verse of this chapter, Romans x. 11: "Whosoever believeth on Him shall not be ashamed." If you are ashamed to confess Him you do not believe on Him. A faith that does not lead to confession will never lead to Heaven. There will be no sneaks and cowards in Heaven. Jesus Christ says in Mark viii. 38: "Whoso shall be ashamed of Me and of My words, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

5. Once more, every man and woman should confess Christ for common decency's sake and self-respect's sake. When you and I stop to think what Christ has done for us; how He left Heaven. with all its glory and came down to earth with all its shame; how He was scourged and owned with thorns; how He bore shame and reproach; how He was spat upon and buffeted and nailed to the Cross for you and me; how, although He was rich, yet for our Flakes He became poor, that we through His poverty might become rich; how, though being in the form of God, He thought it not a thing to be grasped to be equal to God, but humbled Himself and took upon Himself the form of a servant, and was obedient even unto death, yea, the death of the Cross; how He was wounded for our transgressions and bruised for our iniquities -if men and women, knowing that you will not confess Jesus Christ because of the fear of man, or fear of loss in business, or fear of loss of caste in society, then you are a coward, a poltroon, an

ingrate of the basest and blackest kind. You cannot get around it; you know it is God's truth. I cannot see how any intelligent man or woman can bear in mind what Jesus has done for them, and then not confess Him, and still retain their self-respect.

We have some things we are proud of in America, and some things we are ashamed of. One of the things we are proud of in America is this, that all boys and girls in America can get a university education; that the son of the farmer and the day labourer and the washerwoman can get a university education as well as the child of the millionaire. Any boy or girl that is worth educating can go through all degrees of learning in America. Since I have been in Chicago, the grandson of a man who used to work for us at home as our gardener, when I was a boy, has been the mayor of the city of Chicago; and the son of a woman who used to do the cooking in our kitchen has occupied another high position in the city. I rejoice in it; it is one of the things that make me glad to be an American. In North Carolina, one of the poorer states -poor financially, but rich in men- there was a farmer who had a bright boy. He had a poor farm, but he said, "MY boy is going to get just as good an opportunity as a millionaire's son;" and that poor farmer worked and scraped until he was able to send that boy to the State university. The boy did well, and his letters home delighted his father's and mother's hearts, and they felt well paid for all their sacrifice. But after awhile the father's heart grew lonely, and he said to his wife, "Mother, I cannot stand it any longer; I just must see the boy." It was a long way from the farm to the university, and he loaded his wagon and started on his long drive, and as he drew near to the town he said to himself: "Well, won't the boy be surprised! He don't know I'm coming. Won't he be delighted to see his old father?" He whipped up the old team and hurried on, and entered the town. He was driving up the hill to the college, and as he went, whom should he see coming down but his boy with some gay college companions. The old man was driving slowly, for it was up hill, but when he saw the boy he jumped out and rushed up to him and said, "Oh, my boy, my son!" The son was ashamed of his poor old father, and he straightened himself up and said, "There must be some mistake, sir; you are not my father. I don't know you." I am told -I don't know it to be positively true- but I am told that father turned round with a broken heart and went home to die. I can well believe it. It would break any heart for my boy to treat me that way.

Men and women, what do you say to a boy like that? I say he ought to be horsewhipped. I say he was an infamous ingrate. But I want to say that he was not so infamously ungrateful as you men and women in this hall tonight, who

know that Jesus Christ poured out His life unto death on the Cross of Calvary, and who are so mean and contemptible and cowardly that you won’t stand up and confess Him.

I am not going to stop with that story. It is too dark. I am going to tell you another story -and thank God it is true- of our home land. A poor woman in one of our towns, who had to work for her living, for she was a widow -she took in washing, I think- had a boy, and he was a bright boy and proved a bright man. I think some of you have heard him. She sent her boy to school. He went through the schools, did well, came out at the very top of his class, and was valedictorian of his class, the highest position, and took a gold medal for special excellence in study. The day he was to graduate he said to his mother: "You know, I graduate today, mother." She said, "Yes, I know." "Well, get ready," he said, "it is time to get off to the church"- where the graduating exercises were to be held. "Oh, my boy, I cannot go up there," she said; "I haven't anything fit to wear. Why, all the finest people in the town will be there. You would be ashamed of me if I went." "Ashamed of you, mother?" he said; "never! I owe all I have in the world to you. What is more, mother, I cannot graduate unless you do go; and I won't!" And he helped his mother to get ready, and pinned the old faded shawl round her, and made it look as good as possible, and put on her plain old bonnet, and took her on his arm, and walked down the main street with the plain old mother on his arm to the church. When they got there he took her up the centre aisle, and sat her among the finest people in town. When the time came, he went up to deliver his valedictory address and to receive the gold medal amid the applause of his companions; and when he had received it he walked straight down to where his mother sat, and pinned it on her old faded shawl, and said, "Mother, that belongs to you; you earned it."

That is a boy worth having. Now, ladies and gentlemen, I want to ask a question: Do you mean tonight to be like that rascally, scoundrelly ingrate, that was ashamed of his old father and broke his heart, and be ashamed of that glorious Christ that died for you; or will you be like the other boy, and, knowing that you owe everything to Jesus Christ, stand up and confess Him tonight, and pin all your honours where they belong, on Jesus Christ!

Chapter 17: Three Fires

"He shall baptize you with the Holy Ghost, and with fire." Matthew 3:11

ONE NIGHT, YEARS AGO, I was sitting at my desk in my study late at night, and the work of the day was done. There was a great deal of confusion about my study table, for I had just moved that day, and had not had time to rearrange my papers. The work of the day being done, I fell into a reverie, and as I came out of that reverie I found myself gently waving back and forth in my right hand a little four-page leaflet. I do not know how it got into my hand. I suppose I took it off the table; but I don't even know how it got on to the table, for I had never seen it before. I looked at that leaflet, and I noticed these words across the top of the leaflet in large print, "Wanted, a Baptism with Fire." It immediately fastened my attention. I said, "That is precisely what I do want; if there is anybody on this earth that needs fire, it is I," for I was born, and had grown up cold as an iceberg. So I had the leaflet. There was not much in the leaflet that impressed me, except one text, "He shall baptize you with the Holy Ghost and with fire;" and that not only impressed me, it kept ringing in my mind and heart, by day and by night. I could not get away from it: "He shall baptize you with the Holy Ghost and with fire." The following Saturday evening, when I went to a little gathering for prayer here at my church, I said to the janitor of the church, when the prayer meeting was over. "The promise says, 'He shall baptize you with the Holy Ghost and with fire.'" A sweet smile passed over the janitor's face, and there was something about his look which made me think, "Well, the janitor seems to know all about it. I wonder if he has got something his pastor has not got." During the days of the next week, when I sat down in my study, when I walked the streets, that kept ringing in my ears: "He shall baptize you with the Holy Ghost and with fire.'" Thursday night came, and at the close of my day's work I knelt down before God, and asked Him for a text or for a subject for Sunday evening's sermon. A brother from London was going to preach for me in the morning. The only text I could see in the whole Bible was, "He shall baptize you with the Holy Ghost and with fire," and I said, "Father, I am not to preach on Sunday morning; that is a Sunday morning text, and I don't preach in the morning. Mr. Inglis is going to preach then." I generally preach in the morning to Christians, and to the unsaved in the evening. "I want an evening text." But I could not see anything, but just that one text, "He shall baptize you with the

Holy, Ghost and with fire." "Well," I said, "Father, if that is the text you want me to preach on, evening or morning, I will preach on it; but I want to know." Just then there came looming up out of the Bible two other texts, and both of these texts had "fire" in them; and while I was on my knees God just opened the three texts, and I had my sermon. The next Sunday night I went to my church and preached that sermon. When I had finished it I said, "Now all the friends who want to be baptized with the Holy Ghost and fire tonight, and all who want to be saved, come downstairs." The rooms downstairs were jammed, and when all who replied to the invitation had found room, I asked all who wanted to be baptized with the Holy Ghost and fire to go into the kindergarten room, and those who wished to be saved to go into another room, the inquiry room, and the rest to stay where they were. They began to go into both rooms; I went into the kindergarten room, where the people were sitting in the little bits of kindergarten chairs, and so closely packed that I literally had to step over their heads to get to the platform. Oh, what a time we had in that room that night! When I came out I asked my assistant, who was in charge of the inquiry room, what sort of a time he had had, and he said, "The Spirit of God was there, and many people came out into the light." I asked Professor Towner, the choir-master, who was left in charge of the third meeting, composed of those who had not entered either of the two rooms, and he said, "We had no meeting at all; I could not say a word; the people got right down on their knees before God and talked to Him." I hope God will bless the Word the same way tonight. I believe He will.

I. THE BAPTISM WITH FIRE

You will find the first of the three fires in Matthew iii. 11: "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 will baptize you with the Holy Ghost and with fire." That is the first of the three fires, the baptism with fire. -what does it mean? Now we know what it means to be baptized with water -we have seen that- but what does it mean to be baptized with fire? You will get your answer by asking two things: first, what is fire said to do in the Bible? and, second, what happened to the Apostles at Pentecost when they were baptized with the Holy Ghost and fire?

1. The first thing that the Bible says that fire does is, fire reveals. In 1 Corinthians iii. 13, we read: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire!" And the first thing that a baptism with fire does is to reveal what a man really is, to show us to ourselves

as God sees us. I remember the night before I preached that sermon, late on Saturday night after the sermon was all arranged, I got down and said, "Heavenly Father, I think I have a sermon for tomorrow night, but I don't believe I have got that of which the sermon speaks. I am going to preach on the baptism with the Holy Ghost and fire, and how can I preach on it if I have not had it? Now, in order that I may preach an honest sermon, baptize me with fire right now." God heard the prayer, and the first thing that came to pass was that I had such a revelation of myself as I never had before in all my life. I had never dreamed that there was so much pride, so much vanity, so much personal ambition, so much downright meanness in my heart and life as I saw that night. And men and women, if you get a baptism with fire, I believe one of the first things that comes to you will be a revelation of yourself as God sees you. Is not that just what we need, a revelation of ourselves today that will spare us the awful humiliation of the revelation of self in that day when we stand before the judgment seat of Christ?

2. The second thing that fire does is, fire refines, or purifies. In Malachi iii. 1-3, we are told of the purifying power of fire. There is nothing that purifies like fire. Water will not cleanse as fire does. Suppose I have a piece of gold, and there is some filth on the outside of it; how can I get it off? I can wash it off with water. But suppose the filth is inside it, how will you get it out? There is only one way: throw it into the fire. And, men and women, if the filth is on the outside it can be washed away with the water of the Word; but the trouble is that the filth is on the inside, and what we need is the fire of the Holy Ghost penetrating, into the innermost depths of our being, burning, burning, burning, cleansing. What a refining came to the apostles on the day of Pentecost! How full of self-seeking they had been up to the very last Supper! At the Last Supper, they had a dispute as to who should be the first in the Kingdom of Heaven, but after Pentecost they no longer thought of self, but of Christ. How weak and cowardly they had been right up to the crucifixion! They all forsook Him and fled, and Peter denied Him, at the accusation of a servant maid, with oaths and curses. But after the day of Pentecost, that time Peter that cursed and swore and denied Christ when the servant maid accused him of being a follower of Jesus, faced the very council that condemned Him, and said, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." Ah, friends, cleansing is a very slow process by ordinary methods, but a baptism with fire does marvels in a moment.

3. In the third place, the Bible teaches us that fire consumes. In Ezekiel xxiv. 11-13, we are told of the consuming power of fire, the fire of judgment that will consume the filth and dross of Jerusalem. And the baptism of fire consumes in fact it cleanses by consuming; it burns up all dross, all vanity, all self-righteousness, all personal ambition, all ungovernable temper.

We had once at the Bible Institute in Chicago, a young woman who was much that a Christian should not be. When we heard she was coming, all of us in authority thought she never ought to have come to the Bible Institute. I thought so when I heard she was coming, for I had known her in the school from which she came, and I knew she was one of the most unmanageable scholars they ever had in the school. She was stubborn, willful, proud, quick-tempered, boisterous loud, and pretty much everything a girl ought not to be. When I heard she was coming to the Bible Institute. I said, "So-and-so coming to the Bible Institute! What in the world does she want at the Bible Institute?" But her uncle was one of the best friends the Institute ever had, and so, out of consideration for her uncle, we admitted her. Now, we require of every student in that Bible Institute that some definite work to save the lost should go hand in hand with Bible study; for Bible study, unless it is accompanied with actual work for the salvation of souls, will dry up a man's soul quicker than almost anything else. We required the young woman to go into the tenements, the homes of the poor and the outcast. One afternoon this girl had been visiting in Milton Avenue and Townsend Street, two of the poorest streets of Chicago. After a time she became very tired with climbing up and down the stairs, and going in and out of the filthy homes; and in-stead of returning to the Institute, she walked on in a very rebellious frame of mind, and went down to the Lake Shore Drive, the finest avenue in Chicago, along the shore of the lake. As she passed by those magnificent mansions there, she looked up at them with an eye that danced with pleasure, and said, "This is what I like. I have had enough of Milton Avenue; I have had enough of climbing stairs and going into tenements. This is what I like, and this is what I am going to have." She came back to the Institute, and went straight to her room, still in a very bitter and rebellious frame of mind. The tea-bell rang before the battle was over, and she went to the table and took her and sat down, and there at the tea-table the fire of God fell right where that girl was sitting. She sprang from her seat and rushed over to a friend at the other table, and threw her arms around her, and exclaimed, "I am a volunteer for Africa!", and the fire of God in a moment burned, and burned, and burned, until that young woman was so changed, her actions were so changed, her views of life, her tastes, her ambitions, her very face was so changed in a moment, that when

her old friends saw her and heard her they could hardly believe their own eyes and ears. Later on she went back to that same school down in Massachusetts, where had been such a hindrance, and with burning words poured out her heart to the girls there, and with mighty power led them to the Lamb of God which taketh away the sins of the world.

Is not that what we need tonight, a fire that will burn up this pride of ours, this selfishness of ours, this vanity of ours, this worldliness of ours, burn up all these things that hinder the world from coming to Christ, because we make men think that Christianity is unreal? You women with unconverted husbands, is not that what you need, a baptism with fire, transforming your life and clothing it with beauty, so that your husband will say, "I must have what my wife has got?"

4. In the next place, fire illuminates. Oftentimes when in Chicago - I look off towards the north-west of the city, suddenly I see the heavens lit up and then grow dark again, then they are illuminated once more and then darkened. The great foundry doors had been opened and shut, and opened and shut, and this light in the heavens was the glow from the furnaces. Fire illuminates, but no fire illuminates like "the baptism with the Holy Ghost and fire." When a man is baptized with the Holy Ghost and fire, truth that was dark to him before becomes instantly as bright as day; passages in the Bible that he could not understand before become as simple as A B C, and every page of God's Holy Word glows with heavenly light. A baptism with fire will do more to take the infidelity and skepticism and false doctrine out of a man than any university education. How many a young fellow comes out of a theological education more than half an infidel, but the great day comes when that half-infidel preacher is baptized with the Holy Ghost and fire, and his doubts and his questionings and his criticisms go to the Winds. How many an untaught or half-taught man has so wonderful an acquaintance with the truth of God that men who are scholars sit at his feet with profound atonement, because he has been illuminated with the baptism with the Holy Ghost and fire!

Take the case of this girl again. I was away when the event I described happened, and the first thing I heard when I returned was what had taken place with her. I was going from the men's side of the institute, and was passing between the church and the women's end when this young girl turned into the gate and met me. She looked up into my face, and said, "Oh, Professor Torrey, have you heard?" "Yes, Jack, I have heard." I said, and, by the way, that is an indication of her character that she should be called Jack; "I have heard what has happened,"

and then she just began to pour out her soul. She fairly danced on the side-walk as she told me, and I knew for once what it meant to dance before the Lord! Then she closed about this way: "One of the best things about it is that the Bible is a new book. The Bible used to be just the stupidest book I ever read, and I didn't believe it was the Word of God at all. I did believe in the divinity of Jesus Christ, because your lectures compelled me. But The Bible was a stupid book. But oh, now God is showing me such wonderful things in the Bible."

Now be honest. Are there not some of you tonight that profess to be Christians, to whom the Bible is a stupid book? If you would tell the honest truth, would you not rather read a novel than the Bible? You do read the Bible, because you think you ought to: but you get no enjoyment out of it. What you need is a baptism with the Holy Ghost and fire, and that would make the Bible a new book; glory would shine from every page.

5. The next thing that fire does is, fire makes warm, it makes to glow. You stand before a furnace door, behind which is a glowing fire. You have in your hand a bar of iron; it is cold, and black, and forbidding, and there is no beauty in it. But you take that cold, dark, forbidding bar of iron, and you open the furnace door and thrust it into the glowing fire. Soon it is warm, then it becomes red hot and glows with marvelous beauty, and you have the cold bar of iron glowing with fire. You and I are cold - oh, how cold we are! and the Lord Jesus takes us and He plunges us into the fire of the Holy Spirit. We begin to grow warm, and soon we glow, glow with love to God, glow with love to Christ, glow with love to the truth, glow with love for perishing souls. Men and women, the great need of the day is men and women on fire. Brethren, that is what we need in the pulpit, ministers on fire. What cold men most of us preachers are! Orthodox enough, it may be, and we present the most solemn truth with great force of reason and great beauty of rhetoric and most convincing eloquence; and our audiences sit there and admire our strong preaching, but they do not repent of their sins. Why not? Because we are not on fire. We convince the intellect, but we do not melt the heart. But put a minister who is on fire in the pulpit. Wesley was such a man, Whitefield was such a man; Charles G. Finney was such a man- put a man on fire in the pulpit, and the audience will melt. But we need that kind of people in the choir as well. What beautiful choirs we have nowadays. Why, they sing almost like angels, and people sit there admiring them but nobody is converted by their singing. But when we get a man on fire to sing, or a woman on fire to sing, or a choir on fire to sing, something is brought to pass. That is what we need in our Sunday School classes. We need a young man or a young woman to

teach a Sunday school class, and they know the lesson capitally and study all the latest "helps," and make the lesson tremendously interesting, but the boys and girls and men and women in their classes are not converted because the teachers are not on fire. Oh, men and women of London, the need in London more than anything else tonight is a baptism with fire on the minister, a baptism with fire on the elders, a baptism with fire on the deacons a baptism with fire, on the choir, a baptism with fire on the Sunday school teachers, a baptism with fire on the personal workers and a baptism with fire upon the men and women in the congregation. We sang a hymn just now, praying that the fire of God might fall in Mildmay Conference Hall tonight. If it does, men and women, if it does, London will be shaken.

6. The next thing that fire does is, fire imparts energy. The men of science tell us that every form of energy can be transmuted into fire, and that given fire you can generate any form of force or energy. When a baptism with fire comes then comes power. That is the principal manifestation at Pentecost. The fire of God fell, and with the energy of that fire men went out from that upper room, and 3,000 people were converted. A man takes me to his factory. He says, "This machinery is the best in the world." He takes me down into the engine-room, and says, "Look at that great engine, it is so many horse-power, and there is power in that engine to move every wheel in this great factory." Then I go back to the factory and I look around. There is nothing doing at all. "It is very strange," I say; "did you not tell me that this was the best machinery in the world for this purpose, and that that engine downstairs could move every wheel in the factory? Well, I notice the connections are all made, and everything is in gear, and the lever is carried the right way, but there is not a wheel moving in all the factory. What is the matter?" "Don't you know?" he says. "Come downstairs, and I will show you," and he takes me down again to the engine-room to the engine, and he throws open the door and says, "Look in there." And lo! there is no fire in the fire-box. I go off to the railway. There is a great engine standing on the rails, and I am told it is the finest engine that was ever turned out from the locomotive works. It can drag a heavily freighted train up a hundred-foot grade. The engine has been coupled on to about half-a-dozen unloaded cars. I look at the engine and say, "What, did you tell me? Can it draw a heavily loaded train up a hundred-foot grade? Then will you please explain something to me? That engine has only six empty cars behind it, the coupling is made, the throttle is open, and yet it is not moving, and cannot pull a car, and yet you say it can pull a hundred. What is the matter?" I am taken on to the engine, and the door of the furnace is thrown open, and when I look in I see there is no fire in the fire-box. That is

what is the matter.

Friends, I go into churches today, and oh, what beautiful organization I see, what magnificent architecture, what eloquent preaching I hear, what marvelous singing! And yet not a wheel in the whole institution moving for God. What is the matter? There is no fire in the fire-box. What we need today is the fire of God in the fire-box, and thank God the promise is "He shall baptize you with the Holy Ghost and fire."

7. One thing more about this fire-fire spreads; nothing spreads like fire. I remember hearing some years ago, before I went to live in Chicago, about an old Irish woman, who had a little shanty in the city, with a little shed back of it, in which she kept a cow. And one night she was milking her cow, and the cow suddenly kicked and knocked over her lantern. The lantern fell on a wisp of straw, which caught fire, and set the shed afire. The shed set the shanty afire, and the shanty next to it caught fire, and the shanty next to that, and the one next to that, and soon the fire leaped over the south branch of the Chicago river to the east side, and on and on it swept, and in forty-eight hours it had cleared an area of one mile wide and three miles long, and there were but two buildings left in all that section of Chicago. Fire spreads. If a fire is kindled here tonight it will sweep all over London all over Great Britain, and Ireland.

That night I spoke of at the beginning of my sermon, we had a stranger from London in Chicago, who came to hear me preach. He came downstairs in response to my invitation, and he told us, "I am just in Chicago today from London, and I want this baptism of fire;" and he got it. When he left the church he went to his room, and sat down and wrote a letter to the Bible class of which he was a member in London. The teacher read it to the class, and the fire of God came into that class, and in about two weeks after he had sent the letter he got word from London that the fire which fell in Chicago had been kindled in that church in London. Nothing spreads like fire. Do we not need the baptism with this fire tonight?

II. THE FIRE OF JUDGMENT THAT WILL TRY THE BELIEVER'S WORKS

The second fire you will find in 1 Corinthians iii. 13, 15: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's

work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This second fire is the fire of judgment, testing our works at the judgment seat of Christ. Now you notice the judgment here is not the judgment regarding our salvation. These are saved people whose works are burnt up. All the work we do for Christ is to be put to the test, is to be put to the severest kind of test, the fire test; and, friends, there is a great deal the Church of Christ is doing professedly for Christ, and a great deal individual Christians are doing, that will never stand the fire test. Do you think that these church fairs and bazaars and all that sort of tomfoolery by which the Church of Christ is brought down to the level of the dime museum, into which so many professed Christians are putting their best energies, do you think that these will stand the fire test? Never! they will all go up in smoke. You may be saved, but you will lose your reward. You will be saved so as by fire. A great deal of work that is good, but that is done not to God's glory but for personal ambition-the good sermon, perfectly orthodox, severely logical, beautifully rhetorical, the sermon that even good people applaud, but that is preached not that God may be glorified in the salvation of sinners, but that the preacher may be applauded. Do you think that will stand the fire test? Never! it will go up in smoke. The beautiful solos and the philanthropic work done, the personal soul saving work done, not for God's glory but for the exaltation of self- will these stand the fire test? Never! they will all go up in smoke.

On the night of which I have been speaking in my church, the two leading singers went down into that second meeting, and the leading soprano said -a beautiful singer, one of the most beautiful singers I have ever heard, "I never thought of it before. I don't believe I have sung a solo in my life for God. I sang it for self." Thank God the fire of God came upon my leading soprano and my leading contralto, and I lost them both, for they became missionaries. I would like to lose the whole choir, if I could lose them in the same way!

Furthermore, let me say, good work, work done for a good purpose, but done in our own strength and not done in the power of the Holy Ghost, will not stand the fire test. The sermon preached to glorify God, but preached with the enticing words of man's wisdom and not in demonstration of the spirit and power of God, will it stand the fire test? Never! So, men and women, our work is to be tried regarding its character, regarding its motive, regarding its power in which it is done. Will your work stand the fire?

III. THE FIRE OF ETERNAL DOOM

We come now to the third fire. We read of it in 2 Thessalonians i, 7-9: "The Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." The third fire is the fire of eternal doom. Every one of us must meet God in fire somewhere. Some of us, I hope, tonight will meet Him in the fire of baptism, with the Holy Ghost and fire; some of us, I know, will meet Him in that great judgment day, when the fire will try our work, of what sort it is; and oh, friends, some of us, I fear -God grant it may be very few- may meet Him in the fire of eternal doom. Some one says, "Do you think it is literal fire?" I will not stop to discuss that. Take it as a figure if you will, but remember that figures always stand for facts. Some people, if they find anything in the Bible that they do not like, say "It is figurative," and they think that has swept it all away. Remember, who uses the figures; they are God's figures; and God's figures stand for facts, and God is not a liar, so God's figures never overstate the facts they represent. And how terrible must be the mental and spiritual agony described by that figure, if figure it be! Were you ever severely burnt? Did you ever see any one severely burnt? I have been. And how awful must be the spiritual or physical agony, whichever it is; that is represented by such a terrible figure as this.

The superficial thinker says, "Oh, I cannot believe that; I cannot believe that a merciful God is going to let men go on suffering day after day, week after week, month after month, and year after year, with no hope." Open your eyes. Look at what is going on right around you in London. Is not God permitting men and women who sin, especially in certain specific forms of sin, to suffer most awful agonies day after day, month after month, year after year, without one hope of relief unless they repent; and when the time of possible repentance is passed - and it must pass some time- when the time of possible repentance is passed, and this goes on and on and on, ever worse and worse, what have you got but hell? You don't get rid of hell by getting rid of the Bible, or by getting rid of God; hell is here; hell is a fact in London tonight. The only change the Bible and God make is that they open a door of hope, and when you banish God and the Bible the only change you make is that you shut the only door of hope. The infidels are guilty of the amazing folly of trying to close hell by shutting the only door of hope. Hell is here. It is a present-day fact, and unless there is repentance and acceptance of Christ it will be an eternal and endless fact. You say, "For whom?" Listen: "Rendering vengeance to them that know not God, and to them that obey not the Gospel."

First, "to them that know not God." That is plain English for agnostics. Do you know what "agnostic" means? A great many people are proud of saying, "I am an agnostic." Well, agnostic means "know not" or "know nothing"; it is used of those who "know not God." So our text says God will render vengeance to agnostics. Some one says, "That is not just." I cannot help that: it is a fact. But it is just. You ought to know God; you have no excuse for not knowing God. The most solemn duty that lies upon every man is to find out about God, and there is a way to know God. The trouble is you don't want to know God. Any agnostic that wants to know God will soon get acquainted with Him. I was once an agnostic, but I was an honest one, and I did not take long to find God.

Only the other night a man said to me, "I am an agnostic." I pointed him to a way out of agnosticism, a reasonable way, and asked, "Is not that reasonable?" and he said, "Yes." "Then I said, "Will you try it?" and he said, "No, I won't." His agnosticism is not his misfortune; it is his sin. The first and most solemn obligation resting on the creature is to know and worship and serve the Creator. You ought to know God, and if you refuse to know Him, the Lord Jesus will be revealed at last rendering vengeance to you and other agnostics.

But not only, to agnostics, but "to them that obey not the Gospel." Many a man is not an agnostic, but he does not obey the Gospel. There are many of you people who would support what I say about agnosticism, but you do not obey the Gospel. You do not believe with real faith, which means absolute surrender to and confidence in the Lord Jesus Christ. You do not obey Jesus Christ as your Lord and Master. You do not openly confess Him as the Gospel commands. He will render vengeance to you; you shall be "punished with everlasting destruction from the presence of the Lord and from the glory of His power!'

Men and women, every one of us must meet God in fire. Oh, tonight do you not want to meet Him in the glorious fire of the Holy Ghost, refining you from sin, cleansing the dross and filth, illuminating you with God's glorious truth, warming the cold heart until it glows with holy love, energizing you with the power of God, and spreading wherever it goes? Or do you wish to meet God in fire at that judgment day, that will try your work as to character, motive, the power that wrought it, and send all your works up in smoke, and leave you there stripped, saved "so as by fire?" Or will you meet God in that awful fire of eternal doom, when the day comes that the same Christ whom you have rejected and trampled under foot comes back again in the glory of the Father, with His mighty angels, "rendering vengeance to them that know not God and obey not the

Gospel?"

THE END.

9. TEN REASONS WHY I BELIEVE THE BIBLE IS THE WORD OF GOD

By

Reuben Archer Torrey

Introduction

I was brought up to believe that the Bible was the Word of God. In early life I accepted it as such upon the authority of my parents, and never gave the question any serious thought. But later in life my faith in the Bible was utterly shattered through the influence of the writings of a very celebrated, scholarly and brilliant sceptic. I found myself face to face with the question, *Why* do you believe the Bible is the Word of God?

I had no satisfactory answer. I determined to go to the bottom of this question. If satisfactory proof could not be found that the Bible was God's Word I would give the whole thing up, cost what it might. If satisfactory proof could be found that the Bible was God's Word I would take my stand upon it, cost what it might. I doubtless had many friends who could have answered the question satisfactorily, but I was unwilling to confide to them the struggle that was going on in my own heart; so I sought help from God and from books, and after much painful study and thought came out of the darkness of skepticism into the broad daylight of faith and certainty that the Bible from beginning to end is God's Word. The following pages are largely the outcome of that experience of conflict and final victory. I will give Ten Reasons why I believe the Bible is the Word of God.

FIRST, on the ground of the testimony of Jesus Christ.

Many people accept the authority of Christ who do not accept that of the Bible as a whole. We all must accept His authority. He is accredited to us by five Divine testimonies: by the testimony of the Divine life He lived; by the testimony of the Divine words He spoke; by the testimony of the Divine works He wrought; by the Divine attestation of the resurrection from the dead; and by the testimony of His Divine influence upon the history of mankind. But if we accept the authority of Christ we must accept the authority of the Bible as a whole. He testifies definitely and specifically to the Divine authorship of the whole Bible.

We find His testimony as to the Old Testament in Mark 7:13. Here He calls the law of Moses the "Word of God." That, of course, covers only the first five books of the Old Testament, but in Luke 24:27 we read, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," and in the forty-fourth verse He said, "All things must be fulfilled which were written in the law of Moses and in the prophets and the Psalms." The Jews, divided the Old Testament into three parts--the Law, the Prophets, and the Psalms--and Christ takes up each of these parts and sets the stamp of His authority upon it. In John 10:35 Christ says, "The Scripture cannot be broken," thereby teaching the absolute accuracy and inviolability of the Old Testament. More specifically still, it possible, in Matt. 5:18, Jesus says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." A jot is the smallest letter in the Hebrew alphabet--less than half the size of any other letter, and a tittle is the merest point of a consonant--less than the cross we put on a "t,"--and Christ here declares that the Scripture is absolutely true, down to the smallest letter or point of a letter. So if we accept the authority of Christ we must accept the Divine authority of the entire Old Testament.

Now, as to the New Testament. We find Christ's endorsement of it in John 14:26, "The Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Here we see that not only was the teaching of the Apostles to be fully inspired, but also their recollection of what Christ Himself taught. We are sometimes asked how we know that the Apostles correctly reported what Jesus said--"may they not have forgotten?" True, they might forget, but Christ Himself tells us that in the Gospels we have, not the Apostles' recollection of what He said, but the Holy Ghost's recollection, and the Spirit of God never forgets. In John 16:13, 14, Christ said that the Holy Ghost should guide the Apostles into "all the truth," therefore in the New Testament teaching we have the whole sphere of God's truth. The teaching of the Apostles is more complete than that of Jesus Himself, for He says in John 16:12, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He shall guide you into *all the truth*." While His own teaching had been partial, because of their weakness, the teaching of the Apostles, under the promised Spirit, was to take in the whole sphere of God's truth.

So if we accept the authority of Christ we must accept that of the whole Bible, but we must, as already seen, accept Christ's authority.

SECOND, on the ground of its fulfilled prophecies.

There are two classes of prophecies in the Bible--first, the explicit, verbal prophecies, second, those of the types.

In the first we have the definite prophecies concerning the Jews, the heathen nations and the Messiah. Taking the prophecies, regarding the Messiah as an illustration, look at Isaiah 53, Mic. 5:2, Dan. 9:25-27. Many others might be mentioned, but these will serve as illustrations. In these prophecies, written hundreds of years before the Messiah came, we have the most explicit statements as to the manner and place of His birth, the manner of His reception by men, how His life would end, His resurrection and His victory succeeding His death. When made, these prophecies were exceedingly improbable, and seemingly impossible of fulfillment; but they were fulfilled to the very minutest detail of manner and place and time. How are we to account for it? Man could not have foreseen these improbable events--they lay hundreds of years ahead--but God could, and it is God who speaks through these men.

But the prophecies of the types are more remarkable still. Everything in the Old Testament--history, institutions, ceremonies--is prophetical. The high priesthood, the ordinary priesthood, the Levites, the prophets, priests and kings, are all prophecies. The tabernacle, the brazen altar, the laver, the golden candlestick, the table of shewbread, the veil, the altar of incense, the ark of the covenant, the very coverings of the tabernacle, are prophecies. In all these things, as we study them minutely and soberly in the light of the history of Jesus Christ and the church, we see, wrapped up in the ancient institutions ordained of God to meet an immediate purpose, prophecies of the death, atonement, and resurrection of Christ, the day of Pentecost, and the entire history of the church. We see the profoundest Christian doctrines of the New Testament clearly foreshadowed in these institutions of the Old Testament. The only way in which you can appreciate this is to get into the Book itself and study all about the sacrifices and feasts, etc., till you see the truths of the New Testament shining out in the Old. If, in studying some elementary form of life, I find a rudimentary organ, useless now, but by the process of development to become of use in that animal's descendant, I say, back of this rudimentary organ is God, who, in the earlier animal, is preparing for the life and necessities of the animal that is to come. So, going back to these preparations in the Bible for the truth that is to be clearly taught at a later day, there is only one scientific way to account for them, namely, He who knows and prepares for the end from the beginning is the author of that Book.

THIRD, on the ground of the unity of the book.

This is an old argument, but a very satisfactory one. The Bible consists of sixty-six books, written by more than thirty different men, extending in the period of its composition over more than fifteen hundred years; written in three different languages, in many different countries, and by men on every plane of social life, from the herdman and fisherman and cheap politician up to the king upon his throne; written under all sorts of circumstances; yet in all this wonderful conglomeration we find an absolute unity of thought.

A wonderful thing about it is that this unity does not lie on the surface. On the surface there is oftentimes apparent contradiction, and the unity only comes out after deep and protracted study.

More wonderful yet is the organic character of this unity, beginning in the first book and growing till you come to its culmination in the last book of the Bible. We have first the seed, then the plant, then the bud, then the blossom, then the ripened fruit.

Suppose a vast building were to be erected, the stones for which were brought from the quarries in Rutland, Vermont; Berea, Ohio; Kasota, Minnesota, and Middletown, Connecticut. Each stone was hewn into final shape in the quarry from which it was brought. These stones were of all varieties of shape and size, cubical, rectangular, cylindrical, etc., but when they were brought together every stone fitted into its place, and when put together there rose before you a temple absolutely perfect in every outline, with its domes, sidewalls, buttresses, arches, transepts--not a gap or a flaw anywhere. How would you account for it? You would say:

"Back of these individual workers in the quarries was the master-mind of the architect who planned it all, and gave to each individual worker his specifications for the work."

So in this marvelous temple of God's truth which we call the Bible, whose stones have been quarried at periods of time and in places so remote from one another, but where every smallest part fits each other part, we are forced to say that back of the human hands that wrought was the Master-mind that thought.

FOURTH, on the ground of the immeasurable superiority of the teachings of the Bible to those of any other and all other books.

It is quite fashionable in some quarters to compare the teachings of the Bible with the teachings of Zoroaster, and Buddha, and Confucius, and Epictetus, and Socrates, and Marcus Aurelius Antoninus, and a number of other heathen authors. The difference between the teachings of the Bible and those of these men is found in three points--

First, the Bible has in it nothing but truth, while all the others have truth mixed with error. It is true Socrates taught how a philosopher ought to die; he also taught how a woman of the town ought to conduct her business. Jewels there are in the teachings of these men, but (as Joseph Cook once said) they are "jewels picked out of the mud."

Second, the Bible contains *all* truth. There is not a truth to be found anywhere on moral or spiritual subjects that you cannot find in substance within the covers of that old Book. I have often, when speaking upon this subject, asked anyone to bring me a single truth on moral or spiritual subjects, which, upon reflection, I could not find within the covers of this book, and no one has ever been able to do it. I have taken pains to compare some of the better teachings of infidels with those of the Bible. They indeed have jewels of thought, but they are, whether they knew it or not, stolen jewels, and stolen from the very book they ridicule.

The *third* point of superiority is this: the Bible contains more truth than all other books together. Get together from all literature of ancient and modern times all the beautiful thoughts you can; put away all the rubbish; put all these truths that you have culled from the literature of all ages into one book, and as the result, even then you will not have a book that will take the place of this one book.

This is not a large book. I hold in my hand a copy that I carry in my vest pocket and yet in this one little book there is more of truth than in all the books which man has produced in all the ages of his history. How will you account for it? There is only one rational way. This is not man's book, but God's book.

FIFTH, on the ground of the history of the book, its victory over attack.

This book has always been hated. No sooner was it given to the world than it met the hatred of men, and they tried to stamp it out. Celsus tried it by the brilliancy of his genius, Porphyry by the depth of his philosophy; but they failed, Lucian directed against it the shafts of his ridicule, Diocletian the power of the Roman empire; but they failed. Edicts backed by all the power of the empire were issued that every Bible should be burned, and that everyone who had a Bible should be put to death. For eighteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear against a book has been brought to bear against that book to stamp it out of the world, but it has a mightier hold on the world to-day than ever before.

If that were man's book it would have been annihilated and forgotten hundreds of years ago, but because there is in it "the hiding of God's power," though at times all the great men of the world have been against it, and only an obscure remnant for it, still it has fulfilled wonderfully the words of Christ, though not in the sense of the original prophecy, "Heaven and earth shall pass away, but my word shall not pass away."

SIXTH, on the ground of the character of those who accept and of those who reject the book.

Two things speak for the divinity of the Bible--the character of those who accept it, and, equally, the character of those who reject it. I do not mean by this that every man who professes to believe the book is better than every man that does not, but show me a man living an unselfish, devoted life, one who without reservation has surrendered himself to do the will of God, and I will show you a man who believes the Bible to be God's Word. On the other hand, show me a man who rejects the Divine authority of that book, and I will show you a man living a life of greed, or lust, or spiritual pride, or self will.

Suppose you have a book purporting to be by a certain author, and the people best acquainted with that author say it is his, and the people least acquainted with him say it is not; which will you believe? Now, the people best acquainted with God say the Bible is His book; those who are least acquainted with God say it is not. Which will you believe?

Furthermore, as men grow better they are more likely to accept the Bible, and as they grow worse they are more likely to reject it. We have all known men who were both sinful and unbelieving, who by forsaking their sin lost their unbelief. Did any of us ever know a man who was sinful and believing, who by forsaking his sin lost his faith? The nearer men live to God the more confident they are that the Bible is God's Word; the farther they get away from Him the more confident they are that it is not.

Where is the stronghold of the Bible? In the pure, unselfish, happy home. Where is the stronghold of infidelity? The gambling hell, the drinking saloon and the brothel. If a man should walk into a saloon and lay a Bible down upon the bar, and order a drink, we should think there was a strange incongruity in his actions, but if he should lay any infidel writing upon the bar, and order a drink, we would not feel that there was any incongruity.

SEVENTH, on the ground of the influence of the book.

There is more power in that little book to save men, and purify, gladden and beautify their lives, than in all other literature put together--more power to lift men up to God. A stream never rises higher than its source, and a book that has a power to lift men up to God that no other book has, must have come down from God in a way that no other book was.

I have in mind as I write a man who was the most complete victim of strong drink I ever knew; a man of marvelous intellectual gifts, but who had been stupefied and brutalized and demonized by the power of sin, and he was an infidel. At last the light of God shone into his darkened heart, and by the power of that book he has been transformed into one of the humblest, sweetest, noblest men I know to-day.

What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this book has?

EIGHTH, on the ground of the inexhaustible depth of the book.

Nothing has been added to it in eighteen hundred years, yet a man like Bunsen, or Neander, cannot exhaust it by the study of a lifetime. George Müller read it through more than one hundred times, and said it was fresher every time he read it. Could that be true of any other book?

But more wonderful than this--not only individual men but generations of men for eighteen hundred years have dug into it and given to the world thousands of volumes devoted to its exposition, and they have not reached the bottom of the quarry yet. A book that man produces man can exhaust, but all men together have not been able to get to the bottom of this book. How are you going to account for it? Only in this way--that in this book are hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

A brilliant Unitarian writer, in trying to disprove the inspiration of the Bible, says: "How irreligious to charge an infinite God with having written His whole Word in so small a book." He does not see how his argument can be turned against himself. What a testimony it is to the divinity of this book that such infinite wisdom is stored away in so small a compass.

NINTH, on the ground of the fact that as we grow in knowledge and holiness we grow toward the Bible.

Every thoughtful person when he starts out to study the Bible finds many things with which he does not agree, but as he goes on studying and growing in likeness to God, the nearer he gets to God the nearer he gets to the Bible. The nearer and nearer we get to God's standpoint the less and less becomes the disagreement between us and the Bible. What is the inevitable mathematical conclusion? When we get where God is, we and the Bible will meet. In other words, the Bible was written from God's standpoint.

Suppose you are traveling through a forest under the conduct of an experienced and highly recommended guide. You come to a place where two roads diverge. The guide says the road to the left is the one to take, but your own judgment passing upon the facts before it sees clear evidence that the road to the right is the one to take. You turn and say to the guide,

"I know you have had large experience in this forest, and you have come to me highly recommended, but my own judgment tells me clearly that the road to the right is the one we should take, and I must follow my own judgment. I know my reason is not infallible, but it is the best guide I have."

But after you have followed that path for some distance you are obliged to stop, turn around and go back and take the path which the guide said was the right one.

After a while you come to another place where two roads diverge. Now the guide says the road to the right is the one to take, but your judgment clearly says the one to the left is the one to take, and again you follow your own judgment with the same result as before.

After you had this experience forty or fifty times, and found yourself wrong every time, I think you would have sense enough the next time to follow the guide.

That is just my experience with the Bible. I received it at first on the authority of others. Like almost all other young men, my confidence became shaken, and I came to the fork in the road more than forty times, and I followed, my own reason, and in the outcome found myself wrong and the Bible right every time, and I trust that from this time on I shall have sense enough to follow the teachings of the Bible whatever my own judgment may say.

TENTH, on the ground of the direct testimony of the Holy Spirit.

We began with God and shall end with God. We began with the testimony of the second person of the Trinity, and shall close with that of the third person of the Trinity.

The Holy Spirit sets His seal in the soul of every believer to the Divine authority of the Bible. It is possible to get to a place where we need no argument to prove that the Bible is God's Word. Christ says, "My sheep know my voice," and God's children know His voice, and I know that the voice that speaks to me from the pages of that Book is the voice of my Father. You will sometimes meet a pious old lady, who tells you that she knows that the Bible is God's Word, and when you ask her for a reason for believing that it is God's Word she can give you none, She simply says:

"I know it is God's Word."

You say: "That is mere superstition."

Not at all. She is one of Christ's sheep, and recognizes her Shepherd's voice from every other voice. She is one of God's children, and knows the voice which speaks to her from the Bible is the voice of God. She is above argument.

Everyone can have that testimony. John 7:17 (R. V.,) tells you how to get it. "If any man willeth to do His will, he shall know of the teaching, whether it be of God." Just surrender your will to the will of God, no matter where it carries you, and you will put yourself in such an attitude toward God that when you read this book you will recognize that the voice that speaks to you from it is the voice of the God to whom you have surrendered your will.

Some time ago, when I was speaking to our students upon how to deal with skeptics, there was in the audience a graduate of a British University who had fallen into utter skepticism. At the close of the lecture he came to me and said:

"I don't wish to be discourteous, sir, but my experience contradicts everything you have said."

I asked him if he had followed the course of action that I had suggested and not found light. He said that he had. Stepping into another room I had a pledge written out running somewhat as follows:

"I believe there is an absolute difference between right and wrong, and I hereby take my stand upon the right, to follow it wherever it carries me. I promise earnestly to endeavor to find out what the truth is, and if I ever find that Jesus Christ is the Son of God, I promise to accept Him as my Savior and confess Him before the world."

I handed the paper to the gentleman and asked him if he was willing to sign it. He answered, "Certainly," and did sign it. I said to him:

"You don't know there is not a God, and you don't know that God doesn't answer prayer. I know He does, but my knowledge cannot avail for you, but here is a possible clew to knowledge. Now you have promised to search earnestly for the truth, so you will follow this possible clue. I want you to offer a prayer like this: 'Oh, God, if there be any God, and thou dost answer prayer, show me whether Jesus Christ is thy

Son, and if you show me He is, I will accept Him as my Savior and confess Him before the world.'"

This he agreed to do. I further requested that he would take the Gospel of John and read in it every day, reading only a few verses at a time slowly and thoughtfully, every time before he read asking God to give him light. This he also agreed to do, but he finished by saying, "There is nothing in it." However, at the end of a short time, I met him again, and he said to me, "There is something in that." I replied, "I knew that." Then he went on to say it seemed just as if he had been caught up by the Niagara river and had been carried along, and that before long he would be a shouting Methodist.

A short time ago I met this gentleman again, and he said to me that he could not understand how he had been so blind, how he had ever listened to the reasoning which he had; that it seemed to him utterly foolish now. I replied that the Bible would explain this to him, that the "natural man receiveth not the things of the Spirit of God," but that now he had put himself into the right attitude towards God and His truth, everything had been made plain. That man, who assured me that he was "a very peculiar man," and that methods that influenced others would not influence him, by putting himself into the right attitude towards God, got to a place where he received the direct testimony of the Holy Ghost that this Bible is God's Word; and, anyone else can do the same.

10. ANECDOTES AND ILLUSTRATIONS

BY

R. A. TORREY

Author of “How to Bring Men to Christ”

and “How to Pray,” etc.

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Publisher’s Note

The value of an apt illustration can hardly be over-estimated. It is oftentimes the entering wedge or the clinching conclusion for the more serious argument. At times it is both. Mr. D. L. Moody used to say that a sermon without illustrations was like a house without windows. To one of his ablest associates, one second to none as a Bible expositor, he would frequently say, “You don’t put enough windows in your sermons. No one can do it better, but you get so interested in your subject you go on and on with argument and proof texts until the audience is weary. You want to wake them up: let them see out and in through a window —use pointed

illustrations.”

One does not need to say the preacher referred to was not Dr. Torrey, for his use of apt stories largely drawn from his own wide and varied experience, add largely to the effective ministry of his powerful addresses.

The collection of stories and illustrations here gathered has had Dr. Torrey’s careful revision, but for the form of publication and especially for the addition of illustrations and portraits, the publisher alone is responsible.

A Deacon Who Went Fishing on Sunday

One night when I arose to preach in the Chicago Avenue Church I saw sitting just to my left in the front seat underneath the gallery one of my deacons and side by side with him a flashily-dressed and hard-looking man. I at once concluded that he was a sporting man and I said to myself, “Deacon Young has been fishing to-day.” It is a good thing to have deacons that go fishing on Sunday—fishing for souls.

Every little while as I was preaching, I would turn around and look at that man. His eyes were riveted upon me. He was paying the closest attention. Evidently the whole

scene was strange to him and some power, mysterious to him, had taken hold of him. When we went to the inquiry room below, Deacon Young brought him along.

I was late talking to inquirers that night, and about eleven o'clock Deacon Young came over to me as I finished with one inquirer and said, "Come over here and talk to a man that I have." I went over. It was this big sporting man. He was shaking and groaning with emotion.

"Oh," he groaned," I don't know what is the matter with me. I never felt like this before in all my life. I never was in a place like this before," he continued. "My mother keeps a gambling house in Omaha, and we are Roman Catholics, but this afternoon as I was going down the street over here, I saw some of your men holding an open air meeting. As I passed, one of them rose to speak. I had known him before when he was leading a wild life, and out of curiosity I stopped to listen. I listened until he was done speaking and then continued on my way, intending to go down on Cottage Grove Avenue to meet some men to pass the afternoon gambling. But I had not gone two blocks before some strange power took hold of me and brought me back to the meeting. When the meeting broke up, this man (pointing to Deacon Young) brought me to your church to the Yoke Fellow's Supper, and then to the meeting afterwards, then took me up-stairs to hear you preach. Then he brought me down here. Oh," he groaned

again, “I don’t know what is the matter with me. I feel awful. I never felt this way before in all my life.”

“I will tell you what is the matter with you,” I said. “You are under conviction of sin. The Spirit of God is dealing with you. Will you take Christ as your Saviour?”

The huge man fell on his knees on the floor and commenced to cry to God for mercy. Jesus Christ met him there. His sobs ceased, a look of peace came into his face and he left the building rejoicing in Christ.

An Infidel Converted Beside a Coffin

A YOUNG lady in the Bible Institute, Chicago, started to call upon every family on a certain street in the poorer quarter of the city. One day she pushed open a door and found a man lying ill in bed, dying with consumption. When she began to speak to him, he told her crossly that he was an infidel and did not believe in the Bible. She spoke a few words and left.

The next day she took him a glass of jelly, and the next day took him some other delicacy and a few days after that something else. She kept up her kindly ministrations for about a month. One Sunday afternoon she came to me as I was leaving my Bible class and said, “There is an infidel dying down on Milton Avenue. I know you are

very busy, but could you not take a few moments to go and see him?”

“Yes,” I replied, “I will go now.” She took me to the home and introduced me to the man and left. I sat down by his bed and asked if I could read from the Bible to him. He replied that I could. I read him a part of the fifth chapter of Romans, dwelling upon the places that told of God’s love for the sinner. I read him the place where it told how Jesus Christ bore all our sins in His own body on the cross. Then I asked if I could pray. I knelt by his bed. I felt his time was short. I asked God to open his eyes to see that he was a lost sinner, and also to open his eyes to see that Jesus had borne all his sins in His own body on the cross, and to show him that he could find pardon and salvation then and there by simply trusting in Jesus. When I finished the prayer I began to sing in a low tone,

> “Just as I am without one plea,
> But that Thy blood was shed for me,
> And that Thou bid’st me come to Thee —
> O Lamb of God, I come, I come.”

I sang on verse after verse. When I reached the last verse he broke in in a feeble voice (he had evidently heard the song somewhere in his boyhood days) and he sang with me,

“Just as I am — Thou wilt receive.
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe —
O Lamb of God, I come, I come!”

When we had finished, I looked up and said, “Did you really come?”

He said, “I did.”

I talked with him a little while and found that he really was trusting in the Saviour. That night he passed away to be with Him.

His wife, who was a Roman Catholic, came to me the next day and asked if I would conduct the funeral. I said I would. Around the coffin were gathered a considerable number of his old infidel friends. I told them the story of his death; how his infidelity had failed him in that trying hour and how he had been led to see his need of the Saviour and that Jesus Christ was just the Saviour he needed, and how he had been led to accept Christ. Then I said, “Are there any of you here to-day who have been infidels who will accept Jesus Christ as your Saviour?”

A stalwart man standing on the other side of the coffin reached his hand across to me and said, “I have been an infidel with him. I have sympathized with him in all his views, but I now give them up and take Jesus Christ as

my Saviour.”

The Holy Spirit’s Power to Convict of Sin

The officers of Chicago Avenue Church were greatly troubled at one time that there was not more conviction of sin in the meetings, and had a number of prayer meetings that God might send His Holy Spirit in mighty convicting power.

Not long after that, one Sunday night as I was preaching, I noticed a man in the front seat in the gallery to my left, leaning forward listening most intently. A great diamond flashed upon his shirt front and he had every appearance of a sporting man. He proved to be a travelling man but was also leading a sporting life.

In the midst of my sermon, without any intention of drawing the net at the time, but simply to drive a point home and make it definite, I said, “Who will accept Jesus Christ to-night?” Scarcely had the words left my lips when this man sprang to his feet and cried so that it rang through the church like a pistol shot, “I will,” and sank back into his seat overcome with emotion. His action produced a sensation in the audience like a shock of electricity. I saw it was no time to finish the sermon. I was not there to save sermons but to save souls, and I

immediately gave the invitation. I said, “Who else in this building will accept Jesus Christ here and now as his personal Saviour?” All over the church men and women, young and old, began to rise to their feet and a large company that night accepted Jesus Christ.

Among the number was an old white-haired colonel belonging to a very wealthy family in the east, but who was entirely overcome with strong drink. His family had sent him out to Chicago and boarded him at a hotel there while he drank himself to death, but that night the Spirit of God touched his heart.

Saved at Ninety-two

When we were in Warrnambool, Australia, for two or three successive nights, I noticed an old man sitting up in the front seats drinking in every word I said. I afterwards learned that he was ninety-two years of age. One night after having come two or three times, when I gave out the invitation, this old man rose to his feet and professed to accept Christ. It was a very clear case of conversion. He said, “I have never been to a religious meeting since I was ten years of age until these meetings began, but I have been led to see myself a sinner and to accept Jesus Christ as my Saviour.”

He was a very happy convert. Every day he would come

and whenever he could he would bring others and he was always ready to testify to the saving grace of God. It filled our hearts with joy to think how this old man was plucked from the fire at the last moment, but how much more it meant for the kingdom when some of the children of Warrnambool at the age of eight or nine accepted Jesus Christ as their Saviour. This old man was a soul saved, “saved so as by fire,” but with little work accomplished for the Master. The boy of eight who was converted was a soul saved, plus fifty, or sixty or seventy or eighty years of service.

Do You Believe That, Sir?

One night when I was speaking in a hall on the ground floor in Washington Avenue, there staggered into the room a man very much under the influence of liquor. He had once been prominent in his home town, postmaster of the town, but he had gone down through drink. He had drifted to Minneapolis. For a while he served beer in one of the lowest dens in the city, but afterwards became too low even for that and was kicked out on to the street. This night everything he had in the world but one small coin was gone. As he entered the hall, which by mistake he had taken for a saloon, his hat was on his head, a cigar in his mouth and he began to stagger down the aisle. A lady by the door stepped up to him and kindly asked him to

take off his hat and let her have his cigar. Then she conducted him down the aisle to a seat near the front.

Just as he took his seat, a man who had formerly been in the deepest depths of degradation was giving his testimony to the saving power of Christ. The drunken man leered up at me as the other man gave his testimony and said with a hiccough, “Do you believe that, sir?”

“Yes, sir,” I replied, “I know that story is true. I know this man, and what is more the same Jesus that saved him can save you.” Then as the other man finished his testimony I turned to him and said: “Joe, take this man out into my office and talk with him.” He took him out into my office and talked with him and kept him there until the meeting was over. Then I went out and found him partly sobered and was able to point him to Christ. He went away that night with the knowledge of sins forgiven. He was taken to a cheap lodging house where he spent the night.

The next day he found work, very humble work but enough to pay for his lodging and food. In a little while he found a better position and soon a still better one. He entered the employ of one of the large railways entering Minneapolis. He soon won the confidence of his employers. He was beginning to think about going to Chicago to prepare for Christian work when his health broke down. The company that employed him were very

kind to him and sent him to the southwest in the hope that he would recover his health but he gradually failed and in a few months died of rapid consumption.

At his death his mother, who had rejoined him sent me a letter telling of his last days, days of triumph, and also sending me the last picture he had had taken. For years that picture stood on my mantel with his story written on the back of it. To have looked into the face one would never have thought that it was the face of a man who had been down into the deepest depths of degradation. It was a frank, open, genial, true Christian face. But the same Lord and Saviour Jesus Christ who transformed this man's life can transform yours.

A Deep Spiritual Concern for Your Soul

In a small country town there was an infidel blacksmith. He was a hard-headed, well-read man, strong in argument. An old deacon in the town became deeply interested in this infidel blacksmith and determined to lead him to Christ. He studied up as best he could all the infidel arguments and the answers to them. When he thought he had all the infidel arguments and answers at his fingers' ends, he called on the blacksmith and engaged him in conversation, but the blacksmith was far more than a match for him in argument and in a few

moments had fought the old deacon to a standstill. The old deacon knew that he was right, but he could not prove it to the blacksmith. He burst into tears and said, “Well, I cannot argue with you, but I simply want to say, I have a deep spiritual concern for your soul,” and then left the shop.

The deacon made his way home and went in to his wife and said, “I am only a botch on God’s work. God knows I am sincere and that I really do desire the salvation of the blacksmith but I could not meet him in argument. He laid me out cold in five minutes.” Then the deacon went into his own room by himself and knelt down. “Oh, God,” he cried, ‘‘I am only a botch on Thy work. Thou knowest that I sincerely desired to lead the blacksmith to Thee, but I could not talk with him. Oh, God, I am only a botch on Thy work.”

But soon after the deacon had left the blacksmith shop, the blacksmith went into the house and said to his wife, “Deacon brought up an argument to-day that I never heard before. He said he had a deep spiritual concern for my soul. What did he mean?” His wife was a canny woman and said, “You had better go and ask him.” The blacksmith hung up his apron and went cross lots to the deacon’s home. Just as he stepped on the front porch, through the open window he heard the deacon’s prayer,” Oh, God, I am only a botch on Thy work. Thou knowest

that I sincerely desired to lead the blacksmith to Thee but I could not talk with him. Oh, God, I am only a botch on Thy work." He pushed the door open and went into the room where the deacon was kneeling and said, "Deacon, you are no botch on God's work. I thought I knew all the arguments for Christianity and could answer them but you brought up an argument I never heard before. You said you had a deep spiritual concern for my soul. Won't you pray for me?" and the blacksmith broke down and accepted Christ.

Real earnestness and love succeed where all argument fails.

How the Devil Got Us an Audience

One night all of my workers that were to help me in an open air meeting failed to come except one man. This man could not sing much better than I could, and I turned to him and said, "George, shall we go out and try to hold an open air meeting?" And he said, "Yes, let us go anyhow."

We went to the corner where we usually held the meeting and stood in the road facing the sidewalk and began to sing to an audience of one. Our singing did not seem to attract any one that night, but soon a drunken man came along, and thought he would have some fun. He began to

shout and dance and go through all sorts of antics in the street right beside us, and the crowds began to gather together to watch him. When the crowd was large enough, I held him by the hand and said to my companion, “Now, George, give your testimony.” He commenced to tell what the Lord had done for him and also to preach a short sermon, using the drunken man as a text. When he had finished, he held the drunken man by the hand to keep him quiet and I spoke, using the drunken man as a text. Hardened characters in the audience began to say, “I would not like to be in that drunken man’s place.” But God blessed the Word and we had one of the best meetings we ever had. We had been unable to draw a crowd but the drunken man had drawn the crowd for us and then God had given us the message.

The Meanest Thief in Minneapolis

I WAS preaching one hot summer night in Minneapolis. The room was packed, mostly with men. The windows had been taken out of the cases to get a little additional fresh air. When I gave out the invitation a man arose by one of these windows near a door. As soon as I pronounced the benediction, he shot through the door, not waiting for the after-meeting. I forgot all about the after-meeting and saw only that man. I do not know to this day what became of the after-meeting. I reached him just as

he was about to go down the stairway. I laid my hand on his shoulder and said, “My friend, you stood up to-night to say you wished to become a Christian.”

“Yes.”

“Why did you not stay to the after-meeting?”

“It is no use.”

“God loves you,” I said.

“You don’t know who you are talking to,” he replied, “I am the meanest thief in Minneapolis.”

“Well,” I said, “ if you are the meanest thief in Minneapolis, I can prove God loves you,” and I opened my Bible to Romans 5:8, “God commendeth His love towards us, in that while we were yet sinners, Christ died for us.”

“Now,” I said, “if you are the meanest thief in Minneapolis, you are certainly a sinner, and this verse says that God loves sinners.” It touched the man’s heart and he went quietly with me to my office.

“I was released from prison,” he said, “to-day, and started out to-night with three companions to commit one of the most daring burglaries that was ever committed in Minneapolis. By to-morrow morning I would either have

had a pile of money, or a bullet in my body. I passed by the corner and heard your open air meeting. A Scotchman was speaking. I am a Scotchman and my mother was Scotch. When I heard that Scotch tongue, it made me think of my mother. The other night in prison I dreamed of my mother. I dreamed that she came to me and besought me to give up the evil life I was leading. When I heard that Scotchman speak it brought it all back. I stopped and listened and my companions tried to pull me along but I would not go. They cursed me but still I stayed. When you gave out your invitation for your meeting in the hall, I followed you and listened to your sermon."

I explained to him the way of life and he accepted the Saviour. We knelt side by side in prayer. He offered the most wonderful prayer but one I ever heard in my life, and went out of my office rejoicing in the knowledge of sins forgiven.

A short time before the meanest thief in Minneapolis but now a happy child of God.

Forgiven by Both Fathers

Some years ago an English farmer, William Dorset, was preaching in London. In the course of his sermon he said, "There is not a man in all London whom Jesus Christ

cannot save.”

At the close of the meeting a lady missionary in London came to him and said, “Mr. Dorset, did you say that there wasn’t a man in all London that Jesus Christ cannot save?”

“Yes, madam, that is what I said.”

“Well, there is a man here in London I wish you would see. He says that he is beyond salvation.”

“I will go and see him to-morrow morning,” replied Mr. Dorset, “if you will take me to him.”

They started out early the next morning for East London, stopped before a high, wretched tenement building. “You will find him,” she said, “in the top story in the back room. You had better go up alone as he will talk more freely with you than if some one else is with you.”

Mr. Dorset began to climb the stairs. Each flight of stairs seemed more wretched and filthy than the one that preceded it. At last he reached the top story and found the door hanging by one hinge which he pushed open as best he could. There was not a window in the room but when his eye became accustomed to the darkness, over in the corner he saw a young man lying on a pile of filthy straw. He walked softly across the floor and leaned over the

young man and said, “My friend.”

The young man looked up with a start and said, “You are mistaken, sir, I am not your friend; you are not my friend. I haven’t a friend in the world.”

“Yes, you have,” said Mr. Dorset, “I am your friend and what is better Jesus Christ is your Friend too.”

“No,” he replied, “Jesus Christ is no Friend of mine. I have disobeyed His laws. I have trampled Him under foot all my life, and He is no Friend of mine.”

“Yes, He is,” insisted Mr. Dorset, and sat down by his side and from the Bible proved that Jesus Christ was the Friend of sinners and his Friend.

The young man listened to the story of redeeming love and at last put his trust in Jesus Christ and found pardon. Then he turned to Mr. Dorset and said, “My Heavenly Father has forgiven me. I could die happy if I only knew my earthly father had forgiven me also.”

“I will go and see him,” said Mr. Dorset.

“No, I don’t wish you to do that. You would only be insulted. My father does not allow my name to be mentioned in his presence. He has taken it off the family register. He has not allowed my name to be mentioned to him for two years.”

“I will go and see him anyway,” said Mr. Dorset. He secured his address, and hurried to the West End of London where the father lived. It was in a beautiful mansion. He was met at the door by a liveried servant and taken into the reception-room. The father, a fine-looking English gentleman, soon came into the room, and extended his hand in a cordial way towards Mr. Dorset.

“I have come to speak to you about your son Joseph,” said Mr. Dorset.

The father dropped his hand as if he had been shot. “I have no son Joseph,” he said. “I do not allow that young man’s name to be mentioned in my presence. I have had it taken off the family register. I simply want to tell you if you have had anything to do with that young man, you are being deceived. Good day.” He turned upon his heel and started to leave the room.

As he was about to cross the threshold Mr. Dorset said in a gentle voice, “Well, he is your son anyway, but he won’t be very long.”

The father turned around quickly and said, “Is Joseph dying?”

“Yes, he is dying. I haven’t come to ask you to do anything for him. I do not ask you even to pay his funeral expenses. I will gladly do that; but his Heavenly Father

has forgiven him and he says he could die happy if only his earthly father would forgive him too."

"Forgive him," said the father, "I would have forgiven him long ago if he had only asked it. Take me to him."

The gentleman ordered his carriage and they hurried down to the wretched tenement in the East End of London, hurried up the stairs and to the dark room where the son lay dying. As the father entered the door the son looked up and said, "Father, my Heavenly Father has forgiven me. I could die happy if you would forgive me too."

"Forgive you," cried the father as he hurried across the floor, "I would have forgiven you long ago if you had only asked it." The boy was too ill to be moved and the gentleman sank on the floor by his side and took his son's head upon his shoulder and he died happy, knowing that his Heavenly Father had forgiven him and his earthly father had forgiven him too. God stands ready now to forgive any sinner, even the vilest and most hopeless who will trust Him.

No Greater Joy

One of the greatest joys on earth is the joy of bringing others to a saving knowledge of Christ. I have heard

people tell that when they were converted the whole world seemed different; that the sun seemed to shine with a new light; there was new music in the song of the birds; all nature seemed clothed with new beauty and glory. I had no such experience when I was converted. In fact, I was converted in the middle of the night, and the sun was not shining at all. But I did have such an experience the first time I led another to the definite acceptance of Jesus Christ as a personal Saviour.

Looking across one of Mr. Moody's inquiry meetings in the city of New Haven, I saw a young lady that I had known when I was living a worldly life. I went over to her and spoke to her and invited her to accept the Saviour that I had found, but she was stubborn and unwilling to give up the world. I dealt with her for two solid hours and seemed to be making but little headway. Then at the very close she yielded and accepted Christ. When I left the building where this decision was made, it was nearly sunset in the spring-time; the whole world seemed to have a beauty in it that I had never seen in it before. It literally seemed as if I had never seen such a light in the sun, nor such beauty in the flowers and trees and grass. It seemed as if I were walking on air. My heart was filled with a joy I had never known before. There is no joy like the joy of saving men and it is possible for every child of God, no matter how humble nor how ungifted, to have

this joy.

A Converted Jewess

When after an absence of two years from America, I returned to spend a month with my church in Chicago, I found that a young Jewish woman, a very brilliant woman in the work she had to do, had been converted during my absence. Her conversion was very genuine. She was full of love to Christ as Jews generally are when they are converted. She went to the place where she worked, a well known house in Chicago, and commenced talking of Christ to the other employees. Some of them did not like it, and they went to the head of the firm and said, “Miss — is constantly talking to us about Christ. We don’t like it.”

The manager of the firm called her in and said, “We have no objection to Christianity, no objection to your being a Christian. We think it is a good thing, but you must not talk it about this establishment.”

“Very well,” she said, “ I will not work in a place where I cannot take Christ with me and talk for my Master.” She had a family to support, an aged mother and other members of the family, and did not know where she was going — just converted from Judaism to Christianity. But she would not give up her loyalty to her new Master.

“Very well,” they said, “you will have to lose your position.”

“Very well,” she said, “I will give up my position before I will be disloyal to Jesus Christ.”

They said, “Very well, go back to your work.”

She went back to her work expecting every day to receive her dismissal. At the end of the week she received a letter from the manager. “Here is my discharge,” she said as she tore it open. The head of the establishment said, “We have a place of greater responsibility than the one you now occupy and with a larger salary than you are getting. We think you are just the person for the place, and we offer it to you.” They saw she could be trusted. Business men are looking for men and women whom they can trust.

The Greatest Sin a Man Can Possibly Commit

One night I was preaching in Chicago for another pastor. At the close of the service, the minister came to me and said, “I have a young man in my congregation who wishes to be a minister. I would like to have you talk with him.”

I replied, “Bring him to me after the after-meeting,” and he brought the young man to me. He had one of the

cleanest, finest, most open faces I ever saw in my life. I looked into the face of this young man and said, “Your pastor says you wish to enter the ministry.”

“Yes, I do.”

“Well,” I said, “let me ask you a question. Are you a Christian?”

“Of course, I am a Christian,” he answered, “I was brought up a Christian, and I am not going back on the training of my parents.”

I said, “Have you been born again?”

He said, “What?”

I said, “Have you ever been born again? God says, ‘Except a man be born again, he cannot see the kingdom of God.’ Have you ever been born again?”

He said, “I don’t know what you are talking about. I have never heard of that before in all my life.”

I said, “My friend, see here; do you know that you have committed the greatest sin that a man can commit?”

“No,” he said, “I never did in my life. You don’t understand me. I have been very carefully reared. My life has been a most exemplary life. I never committed the

greatest sin that a man can commit — never!”

I asked, “What do you think is the greatest sin a man can commit?”

“Why,” he replied, “murder, of course.”

“You are greatly mistaken. Will you please read what Jesus says about it?” and I opened my Bible to Matt. 22:37,38, and asked him to read. He read, “Jesus said unto him, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment.’“

“Which commandment is that?” I asked.

He replied, “The first and great commandment.”

“If this is the first and great commandment what is the first and great sin?”

“Not to keep this commandment.”

“Have you kept it? Have you loved God with all your heart, and all your soul, and all your mind? Have you put God first in everything — God first in business, God first in politics, God first in pleasure, God first in study, God first in everything?”

“No, sir,” he said, “ I have not.”

“What have you done then?”

“I have broken this commandment.”

“Which commandment is it?”

“The first and the great commandment.”

“What have you done then?”

He replied, “I have broken the first and greatest of God’s commandments. I have committed the greatest sin a man can commit, but I never saw it before in all my life.”

And so have you, though, perhaps, you never saw it before in all your life.

An Angry Father Converted

When I lived in Minneapolis a child of a man deep down in sin had been converted. This greatly angered the father. One day I was holding an open air meeting at the foot of Washington Avenue. The father thought he saw his opportunity to have revenge. He got a basket of rotten eggs, and went up on the top of an adjoining building to throw the eggs at us as we held the meeting. But as he stood on the top of the building and was about to throw the eggs, the Spirit of God touched his heart and brought him under the deepest conviction of sin.

At the close of our meeting that night in our hall, a tall muscular man with a hardened face that bore the marks of long-continued sin, came to me overwhelmed with grief and asked me to pray for him. He said, “This afternoon when you were speaking down at the foot of Washington Avenue, I went up on the top of the building with a basket of rotten eggs to rotten-egg you, but I became overwhelmed with a sense of sin and I have come up here to-night for you to tell me what to do to be saved.” It was easy work to lead him to a knowledge of Jesus Christ as the One who had borne all his sins in His own body on the cross, and the man left the hall that night rejoicing in the knowledge of sins forgiven.

The Other Half of the Gospel

A MAN came to me one day in Chicago and said, “I want to talk with you.”

Mr. Moody was away, so I took him into Mr. Moody’s room, and asked, “What do you want to talk with me about?”

He said, “I am a Scotchman. When I was seven years old over in Scotland, I started to read my Bible through. Before I had read long, I came to a place where it said that if a man should keep the law of God a hundred years, and then break it, he was under the curse of a broken law.

Is that right?”

“Well,” I said, “the Bible does not put it in just those words, but it amounts to that. It says, ‘Cursed is every man that continueth not in all the things that are written in the Book of the Law to do them.’”

“Well,” he said, “that is what I found, and I knew I had already broken the law of God, though I was only seven years old, and I was under the curse of a broken law. I was plunged into the deepest distress. Though I was only a child of seven, I wept over my sins often by day and often by night. I was in distress of soul for a whole year, but I kept on reading my Bible, and at last I got over to the New Testament, and read John 3:16, ‘God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.’ I saw that Jesus died for my sins, and my burden all rolled away, and I was perfectly happy. Was I converted?”

“Well,” I said, “that sounds like an evangelical conversion.”

“Wait a moment,” he said, “and listen to the rest of my story. I grew up to manhood; I moved to America; I came over here to Chicago; I went to work in the stockyards, and live down there. You know it is a hard place. I have

got to drinking, and every little while I go off on a drunk. Now, what I want to know is this, is there any way I can get victory over drink and over all sin?”

“You have come just to the right place to get an answer to your question,” I replied, “I can tell you the way. You have only believed half the Gospel, and therefore you’ve got only half a salvation. Listen to the whole Gospel.”

I opened my Bible to 1 Cor. 15:1–4 and I read, “‘This is the Gospel that I have preached unto you . . . that Christ died for our sins, according to the Scriptures.’ That is the first half of the Gospel but it is only half. Listen as I read on and you will see the other half, ‘And that He was buried, and that He rose again the third day according to the Scriptures.’ Do you believe that half of the Gospel also? You have already believed in Christ crucified and found pardon and peace, but the rest of the Gospel is that Christ rose again. Do you believe that?”

“Oh, yes,” he said, “I believe everything in the Bible.”

I said, “Do you believe that Jesus Christ rose again?”

He said, “I do.”

“Do you believe He has all power in heaven and on earth as He said He had?”

He said, “ I do.”

“Well, if He has all power in heaven and on earth, He has power to set you free from the power of sin. Do you believe that?”

“Yes, I do.”

“Will you trust Him to do it now? You have believed half the Gospel, you have got half a salvation. You have believed in a crucified Christ and got pardon; now will you believe in a risen Christ and get victory? Will you trust Him now as the risen Saviour to set you free from the drink and other sin?”

He said, “I will.”

“Let us kneel down and tell God so.”

We knelt down. I prayed and he prayed. After he had prayed he looked up and said, “Lord Jesus, I have believed half the Gospel that Thou didst die in my place and I have found pardon and peace through believing it. I now believe the other half of the Gospel that you rose again and have all power in heaven and on earth and have power to set me free from drink and sin and I trust you to do it. Set me free now.”

When he had finished, I said, “ Do you really trust Him to do it?”

He said, “I do.”

We got up. I gave him a few words of advice and we separated. In a few weeks I received a letter from him, a very short letter, but very much to the point. He said, “I am so glad I came to see you. It works.”

Thank God it does work. A crucified Christ brings pardon; a risen Christ brings deliverance from the power of sin the moment you believe.

God Uses a Weak Instrument

Before Mr. Alexander joined me in the work, he was engaged with another evangelist, much of their time being given to meetings in large tents. At one of their meetings in Iowa, a young fellow who was very illiterate was converted. Soon after his conversion, he came to Mr. Alexander and said, “Charlie, I want to go with you in the work.”

Mr. Alexander said, “Fred, you could not go with us in the work. You can scarcely read. What could you do?”

“Oh,” he replied, “I could take care of the tent, black your boots, do anything, but I must go with you.”

Mr. Alexander thought it was only a whim and put him off, but the man was so insistent day after day that he decided to try him. He proved himself invaluable in many ways but to the surprise of all, he not only attended to the

janitor work of the tent but proved a most efficient soul winner. So great was his earnestness and his spiritual power that people entirely overlooked his ungrammatical speech, and he succeeded with many cases where every one else failed. He not only led the most desperate cases among the lower classes to Christ, but also was used among the cultured and refined. He kept an accurate record of all those whom he led to Christ. In five years he was used of God in personal work to the salvation of 1,200 persons.

Why did God so use him? Because, though he had but little, all that he had and all that he was he gave up unreservedly to God. It was a case of absolute surrender, and God kept His promise and gave the Holy Spirit to the man who obeyed Him. (Acts 6:32.)

How the Sun Burst Through the Clouds

On the day of fasting and prayer in Dundee, the rain poured down in torrents during the morning hour of meeting. We were planning for a meeting at two o'clock in the afternoon in the open air. One of the brethren as he led in prayer, offered a very earnest and confident prayer that it would clear off for the open air meeting, and as he closed his prayer expressed the utmost confidence that the prayer would be heard, that we should have clear

weather at that hour. A good many that listened to the prayer were uneasy at the man's confidence and feared that God would be dishonoured by the prayer not being answered. One of the ministers said to Mr. Alexander, "That man ought not to have prayed that way. The barometer is going down all the time and there is no chance whatever of its clearing up."

I went to my room and began to pray alone to God about the various interests of the work. Before I finished the prayer, it was nearly two o'clock. I was led to pray that it would clear up and the sun shine during the afternoon meeting. As I opened my eyes, the sun burst through the clouds and streamed into my room.

There was a great gathering for the open air meeting and God's Spirit was present in power, but no sooner had the open air meeting closed and the workers and others gotten back to Kinnaird Hall, than the rain began again and poured incessantly.

Saved and Healed

I SAT one day at my desk in my office in Minneapolis, and a hard faced woman came in and asked me brusquely, "Have you any missionaries that you send to talk to dying people?"

“Yes,” I replied.

“Well,” she said, “there is a woman dying around at ‘------’ Street. I wish you would send a missionary around there.”

Soon after she had gone, two lady missionaries came in. I said to them, “A woman was just in here to have some one go around and talk to a dying woman. I judge from the woman’s face and the locality where she lives, that the woman who is dying is an outcast. You and Selma hurry around and speak to her.”

The two missionaries were gone a long time and came back with radiant faces. They told me how the woman who was dying from an awful and incurable disease, whom the doctor had given up entirely, was rejoicing in her new-found Saviour. The two missionaries called again and were led to pray for the woman, who was now clearly converted, that she should also be raised up from the bed of sickness and healed. When they told me that they had offered this prayer, I was not at all clear that they had done wisely, for there was no human possibility of a cure, but God did hear the prayer and raised the woman up. She became an earnest active member of my church. The last I knew, which was several years after her restoration, she was still leading an earnest Christian life.

“All Things Working Together for Good”

One Sunday afternoon we drove with our Gospel wagon down to a street in the city that was given up to vice in the lowest forms. We stopped in front of one of these dens of iniquity and began to sing Gospel hymns. The women flocked to the windows and out on to the street. Some of them were very drunk. One of the most drunken, urged on by her companions, made a sudden rush and sprang up the steps of the Gospel wagon and in among our workers. There was a great laugh, but instantly I said to the driver, “Drive on.” And we went up the street carrying the drunken woman away to the dismay of her friends. We took her to our rooms and she soon became very much sobered. Wise Christian workers pointed her the way of life and she was soon in tears and before long on her knees looking to God through Christ to forgive her sins. The devil had overreached himself.

God is Love

When Mr. Moody built his tabernacle in Chicago, he was so anxious that every one that came there should learn one truth, namely, that “God is love,” and so fearful that some day some preacher might stand in the pulpit and forget to tell the people that God is love, that he had these three words put into gas jets over the pulpit. So every night when the gas was lighted, there it blazed away over the preacher’s head, “God is love.” Whether the preacher

told it to the people or not, they could see it for themselves in letters of fire.

One night the tabernacle was lighted but the people had not yet gathered for the evening service. A poor drunkard coming up the street saw the door a little ajar and saw the light, and then stumbled up the steps hoping to find warmth and cheer within. As he pushed the door a little wider, his attention was directed to the sentence in the letters of fire above the pulpit, “God is love.” He turned away, pulled the door to, went down the steps and went up the street muttering, “It is not so. That is not true. God is not love. If God was love, He would love me, and God does not love a miserable wretch like me. It is not true.” But all the time, the words were burning down into his soul, “God is love. God is love.”

After a while he turned about and retraced his steps, entered the church again, and took a seat back of the stove over in the corner. The people gathered and Mr. Moody ascended the platform and began to preach. All the time that Mr. Moody preached, the man was weeping in the corner. Mr. Moody’s quick eye caught sight of him, and at the close of the service he hurried to him and sat down beside him.

“What are you crying about, my friend?” he said gently. “What was it in the sermon that touched you?”

The man replied, “There was nothing in the sermon that touched me. I did not hear a word of your sermon.”

“Well, what was it then that touched you?” asked Mr. Moody.

“That sentence,” pointing to the words in fire, “that sentence, ‘God is love,’ that broke my heart.”

Mr. Moody opened his Bible and showed the man from the Bible how God loved him, and how Jesus was an all-sufficient Saviour for all who take Him. The man listened and accepted Christ, and went away that night a saved man.

May these same words burn down deep into the heart of every hearer, and may you all be won by the love of God to you to love the God who loves you.

First Sober Christmas in Ten Years

One afternoon a wild looking Scandinavian rushed into the office in Minneapolis. My assistant, Mr. George Sanborn, was in the office. Mr. Saborn is not a large man, and the Scandinavian was a big, burly fellow. He rushed towards Mr. Sanborn as if he were going to do him personal violence. Though small, Mr. Sanborn was fearless. He sprang to his feet and said, “What do you want?”

“I want sympathy,” the man cried.

“No,” said Mr. Sanborn, “you want Jesus Christ. Jesus Christ and Jesus Christ alone can help you.” In a moment the man was subdued and sank upon his knees, and Mr. Sanborn explained to him the way of life and he accepted the Saviour.

On the following Christmas Day at our testimony service, this man arose and said, “I am so happy to-day. This is the first sober Christmas that I have spent in ten years. Jesus Christ has saved me.”

Three Silver Dollars

ONE night I reached home from my work very late. There was no one in the house. My family were all out at Lake Minnetonka and I was to go out to them the next morning by a very early train. I knew that they would be in need of money to buy ice and provisions and other things. When I took out my pocketbook to see how much money I had, I found to my dismay that while I had quite a little money, none of it belonged to me. It was all money that I had set apart for the Lord. The fare out to Lake Minnetonka was less than fifty cents but I did not have even enough to pay that, much less any to give the family when I reached there. What should I do? There was no possibility of my seeing any one before the train

left; for most people would be in bed and the streets deserted as I walked to the station. I had taken the ground anyway that I would never borrow money from anybody for any purpose, for the scripture says, “Owe no man anything.” Of course, the thought came to me to take the money I had set apart for the Lord and repay it some other time when I had more money, but I saw clearly that that would not do, that I had no more right to take the Lord’s money for my own uses than I had to take any other person’s. I knelt down and said, “Heavenly Father, I cannot honestly take the money that belongs to Thee. Thou hast never failed me in the past when I have taken my stand absolutely on what is right, and I do not believe that Thou wilt fail me now. I will not touch the money that belongs to Thee. I cannot see where money will come from, but I must have it. Send me the money I need before five o’clock to-morrow morning.”

I arose from my knees confident that the money would come, but I could not see any possible way in which it would come. No one would call at my house, there would be no letters, I would not see any one that I knew on my way over to the station.

In a few minutes, I went up-stairs to my office. I pulled open a drawer of the table to look for an account book. I had not opened that drawer for some time, but no sooner was the drawer opened than I saw lying before me three

silver dollars. It seemed to me as if three silver dollars never looked so large as those did. I do not know how the three dollars came in the drawer. Of course, I do not think that any miracle was performed. I presume that I myself had put those three silver dollars there weeks or months before when I had more silver dollars in my pocket than I cared to carry, but it was as plain an answer to prayer as if the three silver dollars bad come tumbling down through the chimney. The three dollars would not only take me out to Lake Minnetonka, but meet at least part of the immediate necessities of the family.

After reaching our home on the lake I rowed over to Excelsior to call on a friend who had asked me to come over to get vegetables out of his garden. In the course of our conversation I was led to tell him of the answer to prayer that had come to me the night before. God blessed the story to his own heart. He walked down to the boat with me, and when I stepped down into my rowboat, we shook hands as we separated. He left in my hand a five dollar bill, which met all the needs of the family.

Prayer Answered on the Other Side of the Globe

In the early days of Mr. Moody's work in Chicago, a reckless, worthless Scotchman used to hang around the tabernacle. He was a desperate fellow, feared by his own

companions. He would carry a dagger in his stocking, and many were afraid that he would draw that dagger upon them. He seemed to have an especial spite against the meetings that were going on. One night he stood outside the tabernacle with a pitcher of beer in his hands offering a drink to every man that came out of the building. At other times he would go into the inquiry meetings and try to interfere with the workers.

One night Major Whittle was talking to two young men, who were more or less interested, and this jeering Scotchman was interfering. Finally Major Whittle turned to the two young men and said, “Young men, if you set any value on your souls, I advise you to have nothing to do with that man.”

This seemed only to amuse the Scotchman. But God was working. Over in Scotland was an earnest Christian mother who was praying for her wayward son. One night he went to bed as godless as ever, but in the middle of the night, he was aroused from his sleep. He awakened under conviction of sin, and as he lay there in bed, the Holy Spirit brought to his mind a passage that he had forgotten was in the Bible. He did not even know it was there at all, though doubtless he had heard it some time in his boyhood. It was Romans 4:5, “But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” The Holy Spirit made

clear the meaning of the verse to him. Then and there, without getting out of bed, he believed on Him that justifieth the ungodly and found peace.

He at once became as active in the cause of Christ as he had been active in the cause of the devil. For nearly thirty years he has been a member of Chicago Avenue Church and is to-day a deacon in the church.

Some time after his conversion, he went back to Scotland to visit his old mother. They had glad times of Bible reading and prayer together, but there was another wayward son, a sailor, sailing the sea somewhere, they knew not where. One night the old mother and the converted son knelt down and began to cry to God for the wandering son and brother. That very night he was in the China Seas, though they did not know it, and while they prayed in Scotland, the Spirit of God fell in the China Seas and that son and brother was converted there on the deck of the ship.

He returned to Scotland and told his mother the good news. He entered the Free Church college and commenced to study to be a foreign missionary. He was sent out by the missionary society of the Free Church of Scotland, and after years of faithful service, laid down his life as a missionary in India.

A Prayer Fifteen Years Long

Almost immediately after my conversion, another man was laid on my heart, and I began to pray every day for his conversion. After I had been praying for some time for his conversion, the thought came into my mind that I would spend the night in prayer for him. I did not succeed in praying the whole night. The spirit was willing but the flesh was weak. I was on my knees almost the entire night, but part of the time I was asleep, but the best I could I spent the whole night in prayer for him.

When the morning came, I thought, “Now you have prayed for him all night, write him a letter beseeching him to accept Christ.” In a very short time I received a reply making fun of me and ridiculing me for my attempts to bring him to Christ. The devil came to me and mocked me and said, “That is all your prayers amount to. What is the good of praying? Here you spent the whole night praying for him and have written him a letter and this is all you get for your pains.” But the devil did not succeed in deceiving me this time. I continued praying for him every day. I kept it up for about fifteen years, never letting a day pass without praying definitely for his conversion.

In the meantime he had moved to Chicago and so had I. I visited him in Chicago, but could get no opportunity to

speak to him about his soul. Indeed, he seemed to put himself out to be particularly blasphemous when I was around in order to hurt my feelings, but still I kept on praying.

One morning, after having prayed about fifteen years, as I was on my knees before God, it seemed as if God said to me, “You need not ask for that any more. I have heard your prayer. He will be converted.” I never prayed again for his conversion but every morning I would look up and say, “Heavenly Father, I thank Thee that Thou hast heard my prayer, and now I am waiting to see it.”

About two weeks from that morning he came to my house to dinner. After dinner I said to him, “Don’t you think you had better stay here all night?” He replied, “I don’t know but I had. I am just up from inflammatory rheumatism and it is damp outside and I am really afraid to go home lest the rheumatism come back.” When he awoke the next morning the inflammatory rheumatism had come back to that extent that his feet were so swollen he could not put on his shoes. For two weeks he was laid up in my house. My opportunity had come. I had him. Every morning we held family prayers in his room. My friends coming in and out of the house seeing him there took it for granted that he was a Christian and seemed to talk more about religion than usual. My children running in and out of his room seemed to talk more about Christ

than they usually did, though they always loved to talk about their Saviour.

After breakfast when the two weeks were up, we started down La Salle Avenue together. We had not gone half a block when he turned to me and said, “Archie, I am thinking of going into temperance work. How do you begin?” If there was ever any one on earth that needed to go into temperance work, it was he.

I replied, “The only way I know to begin temperance work right is by first of all becoming a Christian yourself.”

He said, “I always thought I was a Christian.”

“You have the strangest way of showing it of any man I ever knew.”

“How do you become a Christian?” he next asked bluntly.

“Come over to my office and I will tell you.” I took him over to my office and as Mr. Moody was away I took him to Mr. Moody’s office and though he was seven years older than I, I explained to him the Way of Life as I would have explained it to a little child. He listened eagerly and when I had finished, he knelt down and accepted Christ as his Saviour just like a little child. Those who had known him in the olden time could hardly

believe that he was converted. Some in the east would not believe it until they came out and saw him for themselves. Within a year he was preaching the Gospel. He preached it up to the end.

I had been down east visiting old friends of his and mine, and returned to Chicago. Hearing that he was ill at the place where he was preaching, forty miles out of Chicago, I went out to see him, and spent the day with him. I started to tell him about the old friends I met down in the east but he said, “ Never mind that. Let’s have a time of prayer.” We passed the whole day in prayer and conversation and a happy day it was.

At evening I returned to Chicago, as I was to go south the next day, I spent the night in the Institute. About six o’clock in the morning there was a rap on my door. When I went to the door and opened it, one of the students stood there with a telegram in his hand. I opened it and read, “Your brother passed away this morning at two o’clock.” I jumped on a train and hurried out to the place. When I entered the room where his body lay, and turned back that white sheet and looked into the face of my eldest brother as he lay there at peace at last, I thanked God that for fifteen years I had believed in a God that answers prayer.

Have you those that you love who are wandering far from God? There is a way to reach them. That way is by the

Throne of God.

An Opportunity Lost Forever

I ONCE had a friend who was a very bright scholar. He entered college at an earlier age than most men are able to enter. He was a young fellow of good habits but without settled principles. After he had been in college awhile it began to be rumoured about that he was thinking of becoming a Christian. Some one came to me and said, “Frank is thinking of becoming a Christian,” but I was not a Christian myself and was not greatly interested in the information. If I had been a Christian, I believe I could have spoken the word that would have brought him over the line, but not being a Christian and not being interested in the matter, I said nothing to him about it. After a few days of indecision, he decided the wrong way. He became infatuated with a beautiful actress and followed her about the country. He never married her but he got to going to the bad. He graduated from the college a moral wreck. Not long after graduation he married the daughter of one of the best families in one of our eastern states. Of course, the marriage was unhappy.

One day, he and his young wife were preparing to go out riding together. The carriage stood at the door and he stood by it waiting for his wife. She did not appear. He

hurried up to her dressing-room and went in. The servants heard sharp words, then they heard the crack of a revolver, and as they rushed into the room, that beautiful young wife lay dead upon the floor with a bullet through her brain. Whether she shot herself or whether he shot her, it was difficult to say. The coroner's verdict was that she died by her own hand. At all events, he became a haunted man. Not long after, he came to the house of a friend and said, "John, can I spend the night with you?"

"Certainly," he replied.

"Can I have the room next to yours?"

"Why, Frank, you can have anything in the house."

They sat up late into the night, talking and then retired. The host had fallen asleep when suddenly he was awakened by a constant rapping at his door. "What is it, Frank?" he cried.

"Are you there, John?" the wretched man called.

"Yes, can I do anything for you?"

"No, I only wanted to know that you were there."

The host fell asleep again but was soon awakened by another rap at his door. "What is it, Frank?" he called.

“Are you there, John?”

“Yes. Are you sick, can I do anything for you, Frank?”

“No, I only wanted to know that you were there.”

Again he fell asleep, and again he was awakened by the same woeful call. All the night through the man haunted by evil memories would come and wake him by a rap on the door to find if he was there. He could not bear to be alone a moment.

The next day he left. He went west to San Francisco, took a steamer on the Pacific Ocean, and when several days out jumped overboard. Tonight his body rests beneath the waters of the Pacific Ocean. If I had been a Christian in the early days, I might have led that friend to Christ and saved all this frightful, awful tragedy. I have had the joy of leading many another young man to Christ, but that young man has passed beyond my reach forever. If you do not accept Christ to-day you may a year from to-day, and when you do there will be opportunities to work for Christ in bringing others to Him, but opportunities are passing by you to-day and to-morrow and next day that will never come back again.

A Child’s Prayer Answered

A Christian worker going through the tenements in the

east end of London looking for unfortunates to help, came one day into a wretched room in the upper story of one of the large tenement houses. There seemed to be no one in the room and the worker was about to leave when he noticed a ladder leading up to a hole in the ceiling. Something impelled him to climb the ladder. When he had put his head through the hole in the ceiling, the garret at first was so dark he could not see, but as he became accustomed to the darkness, he saw a child lying on a pile of stuff in the corner.

“What are you doing here, child?” the worker said.

“Hush,” the child said, “don’t tell father.”

“But what are you doing here?”

The child showed the worker his back bearing the marks of the awful beating that the drunken father had given him. The worker said, “You cannot stay here. You will die here. I will go and get you help.”

As the worker was about to withdraw, the little fellow said, “Would you like to hear a hymn that I learned at the Sunday-school?” The worker stopped a moment to listen and the child repeated the familiar verse,

> “Gentle Jesus, meek and mild,
> Look upon a little child.

Pity my simplicity,
Suffer me to come to Thee.
Fain would I to Thee be brought,
Gracious Lord, forbid it not;
In the kingdom of Thy grace,
Make a little child a place.”

Telling the child to keep quiet and he would soon return, the worker stole away for help. He found a place to take the child and soon returned to get him. Again he climbed the ladder and put his head through the hole in the ceiling, but everything was quiet. He spoke to the child but there was no answer. The child was dead. His prayer had been heard.

“In the kingdom of His grace,
The Lord had given the little child a place.”

The President of a Racing Association Converted

One night in an Australian city after I had given out the invitation and a large number of people had risen and were standing, a minister sitting near me became very much excited and said, “Look there! Look there!”

“Look where?” I said.

“Look over there at that tall gentleman and his wife standing.”

“Yes,” I said, “I see them, what of it?”

“Why,” he said, “that man is the former mayor of the city and is now president of our race track association. What does he mean?”

“Why,” I said, “I suppose he means to accept Christ. That was the proposition.”

The minister was nonplussed. He did not know what to make of it. As soon as the meeting was over, I went down to where this gentleman and his wife were standing, and stepped up to them and said to him, “Did you really accept Jesus Christ this evening?”

Quietly but firmly he replied, “Yes, I did. Would you like to know how I came to accept Him?”

“Yes, I would.”

“Well,” he said, “my little boy was at your children’s meeting this afternoon and was converted. He came home full of enthusiasm and insisted that we should come to-night to hear you preach and we came and have decided to accept Christ.”

Who can tell how much is involved in the conversion of a little boy?

A Little Child Shall Lead Them

Two little girls came to our children's meeting in Bristol, England, accepted Christ, and went home full of joy and enthusiasm to tell their mother the story of their conversion. When the mother heard the story from her children and saw the "God's Sure Promise" cards they held in their hands, her heart was full. She kept the cards with her all evening, took them to bed with her, put them under her pillow and kept her hand on them. She was afraid to go to sleep lest she should get her hand off the cards. The next day was Sunday and the meeting in the afternoon was for women only. This mother came with the cards still in her hand and when the invitation was given out stood up to accept Christ as her Saviour. Led to Christ by her own little daughters. "A little child shall lead them."

Saved Five Minutes

One evening in our church in Chicago one of the officers in going around the gallery after I was through preaching, and as the audience was going out of the church, stepped up to a gentleman and said, "Are you saved?"

"Yes, sir," he replied. He was very positive about it.

"How long have you been saved?"

“About five minutes,” he answered.

“When were you saved?” asked the gentleman.

The man replied, “About five minutes ago while that man was preaching.”

He did not wait until I got through the sermon. He did not wait for some one to deal with him. He came to Jesus right there and then and Jesus saved him right there. It only takes an instant to be saved. The moment you receive Jesus you are saved. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” (John 1:12.) Will you receive Him now?

Never be Discouraged

One night in Hobart, Tasmania, as my wife and I were walking home together from the meeting, she said, “Archie, I have just wasted my time to-night. I have spent the whole evening talking with the most frivolous girl I have dealt with for a long time. I made no impression whatever. I just wasted my time. I don’t believe it pays to talk to that kind of a girl.” But she went home and cried to God for that girl.

The next night that girl came to her completely transformed and brought her mother with her and asked

Mrs. Torrey to talk to her. They were both brightly converted. Oftentimes where we seem to have accomplished the least, we have in reality accomplished the most.

Converted by President Wotsey's Singing

When Mr. Moody visited New Haven in 1878 I was a student in the University there. The ripest scholar in the University at the time, if not the ripest in America, was President Wolsey, Ex-President of Yale University. One night a young man went up to hear Mr. Moody preach and President Wolsey sat on the platform, and when they sang the old Gospel hymns. President Wolsey, himself a gray-haired scholar, joined in singing the hymns with all his heart. That young man said, "Well, if one of the greatest scholars in America can sing those hymns in that way, there certainly must be something in it," and he was converted, not through Mr. Moody's preaching, but through President Wolsey's singing.

How to Love Jesus

A LITTLE girl in London once came to Mark Guy Pearse and said, "Mr. Pearse, I don't love Jesus. I wish you would tell me how to love Him."

He said, "Little girl, as you go away from here to-day,

keep saying to yourself, ‘ Jesus loves me,’ ‘ Jesus loves me,’ and I believe you will come back next Sunday saying, ‘ I love Jesus.’”

The next Sunday the little girl came back to Mark Guy Pearse radiant, and she said, “Oh, Mr. Pearse, I do love Jesus. As I went away from here last Sunday, I kept saying to myself as you told me to, ‘Jesus loves me, Jesus loves me, Jesus loves me,’ and then I soon saw Him hanging on the cross and dying in awful agony for me, and my heart began to grow warm and very soon it was full of love to Jesus.”

“We love Him because He first loved us.”

“If Any Man be in Christ Jesus, He is a New Creature”

I KNEW a man who used to go to dances at least four nights a week, and in summer time spend his days on the race-course. He would spend a large share of his afternoons at the card table and the remaining nights on a big drunk, or something of that kind. I have known that man so touched by the finger of God that you could not get him to a ball unless you dragged him by an ox-team, unless he went to preach the Gospel. I have known him to do that. In the olden days he loved the theatre, but to-day he would be perfectly unhappy in a theatre unless he went

there to preach the Gospel. I have known him to do that. In the olden days, he played cards six days out of seven but to-day you could not hire him to touch the cards. In the olden days, the prayer meeting would have been crucifixion to him, but there is scarcely anything he enjoys to-day as he enjoys the prayer meeting. In the olden days, the Bible was the stupidest book to him, though he read it every day. He loved everything in the way of literature better than the Bible and religious books. To-day he loves the Bible and sometimes he thinks he won't read anything else. I know that man well. I know him better than I know any other man, and knowing the transformation that has taken place in his life, I know that the new birth is a reality, if I don't know anything else.

"Give Me Back My Tears"

One of the mightiest soul winners I ever knew was Colonel Clarke of Chicago. He would work at his business six days every week that he might keep his mission open seven nights every week. And every night in the week the year around five or six hundred men would gather together in that mission hall. It was a motley crowd; drunkards, thieves, pickpockets, gamblers and everything that was hopeless. I used to go and hear Colonel Clarke talk, and he seemed to me one of the

dullest talkers I ever heard in my life. He would ramble along and yet these five or six hundred men would lean over and listen spellbound while Colonel Clarke talked in his prosy way. Some of the greatest preachers in Chicago used to go down to help Colonel Clarke but the men would not listen to them as they did to Colonel Clarke. When he was speaking they would lean over and listen and be converted by the score.

I could not understand it. I studied it and wondered what the secret of it was. Why did these men listen with such interest, and why were they so greatly moved by such prosy talking? I found the secret. It was because they knew that Colonel Clarke loved them, and nothing conquers like love. The tears were very near the surface with Colonel Clarke.

Once in the early days of the mission, when he had been weeping a great deal over these men, he got ashamed of his tears. He steeled his heart and tried to stop his crying, and succeeded, but he lost his power. He saw that his power was gone and he went to God and prayed, “Oh, God, give me back my tears,” and God gave him back his tears, and gave him wonderful power, marvellous power over these men.

If we would see the seed that we sow bring an abundant harvest, we must water it with our tears. “He that goeth

forth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.”

Conquered By Compassion

One night I was preaching in one of the suburbs of Chicago, and when I gave out the invitation an enormous man rose to his feet. He weighed 290 pounds. I thought to myself, “You have caught a big fish to-night.”

After the meeting was over, I went down and sat beside him and talked to him. He said, “Let me tell you how I came to accept Christ to-night. I have been a church-goer all my life, but I only went to criticise, and when men got up in the prayer meeting to talk I took out a little note-book which I kept, and wrote down what they said, and then kept tab on them during the week to see how their life agreed with their profession, so I came to say to myself, ‘All Christians are hypocrites.’ My heart became as hard as a stone. I was perfectly indifferent. Some months ago, I was taken very ill, and the doctors said I must die, but I was not at all afraid to die. I had become so hardened by the criticism of professors of religion that even death had no terrors for me. But one day a retired minister came and asked if he might pray for me. I said, ‘Yes, you can pray for me if you want to. I have no objection, if it will do you any good, it won’t hurt me any.

Yes, pray if you want to, if you will enjoy it. It won't disturb me.' He knelt down beside my bed and began to pray, and I watched him out of the corner of my eyes. I was keeping tab on him to see if he was real. I thought I was dying but I was not a bit frightened. I was perfectly callous and hardened, but as I lay there watching him out of the corner of my eyes, I saw a tear rolling down his cheeks. I said to myself, 'Here is this man, a perfect stranger to me, with no possible interest in me, and yet he is weeping over my sins and my lost condition.' That broke my heart. That is why I am here to-night. That is why I got up and asked for prayers; that is why I have taken the Lord Jesus."

I tell you, you will win more men and women by your tears than you will ever win by your arguments.

The Curse Coming Home

I RECALL a man who was a daily drinker all his life. I don't think that man was ever drunk in his life. He despised a drinker but he also laughed at total abstinence. I have heard him ridicule it time and time again. He had three boys, carefully reared in most respects but reared to his ideas about drinking, reared to think that moderate drinking was the proper course, reared to despise a drunkard, but also to ridicule total abstinence. Every one

of these three boys grew up to be a drunkard.

The rumseller is bound to reap in his own family, if he has one. A friend of mine of very wide experience, I think the widest experience of any friend I ever had, once said to me that he had never known a rumseller, who did not sooner or later feel the curse in his own home. One time I was holding meetings in an American city. Riding through the streets one day a friend pointed out a man. “There,” said he, “is a man who has run a saloon the most persistently of any man in our community. The saloon is prohibited among us, but he has done everything in his power to overthrow or circumvent the law. His own brother committed suicide through the effects of drink, and every member of his family is ruined by drink.”

Big Interest

One afternoon I got out of a street car to go to a home where my wife and I were to take tea with some friends. After paying my fare I had but seven cents left — all the money I had in the world. I did not even know were the money was coming from to buy breakfast for my family next morning, and yet I had no care as God had supplied our needs so often, I knew that He would now. A young woman got on the car and went to the front end of the car and dropped her five cents in the box. The driver opened

the door and shook his head and said, “That five cents is bad.”

She said, “That is all the five cents I have.”

“Then,” he said, “you must get off the car.”

The young woman was in great perplexity. I thought of my seven cents in my pocket, all the money I had, but I went to the front end of the car and dropped five cents in the box and relieved the young woman’s embarrassment. I felt no poorer. I had no doubt that before I needed money, money would come.

After going to the house of the friend, I went over town. As I was passing along the street a gentleman whom I knew got out of a carriage and went to his horse’s head. He saw me passing and held out his hand and said, “How do you do? How are you getting on in your work?” I told him I was getting on nicely. “Well,” he said, ‘‘I want to give something for your work,” and he took out his pocketbook and gave me $200. The five cents had brought quick interest.

I Have Seen One of Those Before

A YOUNG fellow came to the Bible Institute from a Kansas farm to be a student. He was one of the greenest looking men that ever applied to the Institute to enter as a

student. At my first casual meeting with him I thought to myself, “I wonder what that man will ever do.” He was so indescribably fresh and green. But he was full of zeal for Christ and not as green as he looked or acted.

Not long afterwards one evening he was on Chicago Avenue distributing tracts to men as they passed by. It was a hard neighbourhood. There had been many a murder in the vicinity. He approached one man to hand him a tract and the young desperado drew a revolver and held it at his breast. The young farmer boy was not phased in the least. “Oh,” he said smiling, “ I have seen one of those before. Have a tract.” The young fellow was more completely disarmed than if the farmer had knocked him down, and immediately took the tract and walked away.

Rescued

One night at a late meeting in the Florence Crittenton mission in New York a drunken Scotch girl ran to the front screaming, “Pray for me! Pray for me!” After the meeting was over, the workers gathered around her. She told how she had wandered from home. How her mother lived in New York City, a poor but honest woman. They tried to get the girl to go to her home but she said no, her mother would not welcome her. They tried to get her to

stay with them, but she would not, but promised that if they would see her mother the next day that she would come around the next night, and if her mother would receive her, she would go to her home.

One of the workers went the next day to the address given and found the mother. She said to her, “We have found your daughter.”

The mother replied, “I have no daughter.” But when they explained to her about the night before, she said, “I had a daughter once but she left me years ago. I thought she was dead. I will take her back, but do not disappoint me now that you have raised my hopes again. Be sure and bring her.”

They appointed an hour in which they would bring her that night. But the night came and the girl did not come. Hour after hour the meeting went on but the girl did not come. About midnight the meeting closed but the girl had not appeared. They held a consultation as to what they should do and some of them decided to make a visit to the low dens of iniquity in the neighbourhood.

At last in a sub-cellar in a little narrow room, blue with smoke, they found a crowd of men and women and the Scotch girl in the midst, wild with drink. Her good resolutions had fled and she refused to go to her mother.

A policeman heard the noise and came down to see what it was and said to the girl, “Now you have a chance to lead a better life, you accept it. If you don’t, if I ever find you on my beat again, I will club you.” The girl was getting somewhat sobered but still protested that she could not go to her home because she had no shoes fit to wear. A warm-hearted Irishman in the crowd agreed to find her a pair of shoes. Where he found them at that hour of the night, I do not know, but he soon found her a good, strong pair of shoes and they started for the mother’s rooms. When they reached the rooms, they found the door locked. The mother had given up in despair and had gone to bed, but in answer to repeated rappings she came to the door. She said she would unlock the door and they could pass into the other room and as soon as she could dress she would come in.

As they sat in the room waiting for the mother to come in, the daughter looked around the room, and as the old familiar objects met her eyes, her heart began to melt. The mother soon came into the room carrying a candle. As she looked at the girl seated on the sofa, she started back almost dropping the candle and exclaimed, “That is not my daughter.”

“Mother,” said the girl, “do you not know me?”

In a moment the mother recognized the voice and rushed

to her child's side and they were locked in one another's arms. The visitors felt that the scene was too sacred to gaze upon and turned away. Both mother and girl were later shown the way of life, and turned their faces heavenward.

"I Will Feel for a Man"

One night in the lecture-room of Chicago Avenue Church Charles Herald was urging the people to go out and bring in the unsaved. The response to his appeals were somewhat slow, when suddenly a blind man sprang to his feet and said, "Why cannot you do as the evangelist asks you ? Now I cannot see, but I will feel for a man and bring him to the meeting to-morrow night."

The next night came and the blind man was picking his way through a dark alley back of the church. He had nearly reached the gate when suddenly it occurred to him, "I have not got the man that I promised to bring." He backed up against the wall of the church and listened. Soon he heard the feet of a man coming down the asphalt pavement of the alley way. When the man was in front of him, he suddenly sprang out and grabbed the man and said, "Come with me to meeting." The man was startled, and thought at first he was being held up by a footpad. He was ready to do almost anything, and submissively went

to the meeting. He was converted that night.

The next night the blind man brought three, all of whom, I think, were converted. If a blind man can go out and bring in people that way, certainly we that have our eyes ought to be able to bring some one with us to every meeting.

“I Have Committed a Sin for Which There is No Forgiveness”

At the close of a service in our Chicago church I found a man standing by one of the chairs. He seemed to be deeply interested. The moment I began to speak to him he broke down and said, “I would like to be saved, but I have committed a sin for which there is no forgiveness. I remember my mother reading me in the Bible when I was a boy that those who committed this sin could not be saved.”

I asked him what the sin was that he had committed. He told me, and for a moment I could not think where there was any passage in the Bible that could by any possibility be construed into meaning that there could be no forgiveness for this sin, but suddenly 1 Cor. 6:9–11 occurred to me. I said, “I think I know the passage to which you refer,” and opened my Bible and began to read, “Know ye not that the unrighteous shall not inherit

the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

"Yes," he said, "that is it. Does it not say there is no salvation for those who do this sin? Does it not say 'they shall not inherit the kingdom of God'?"

I said, "Listen, while I read the next verse," and I read on, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

"Does it say that? Does it say that?" the man cried.

I said, "Read it for yourself."

He took my Bible and read it and cried, "Thank God."

He knelt down with the tears streaming down his face and accepted the Saviour, and arose full of joy in the knowledge that his sins were all forgiven.

Some weeks after when I entered the church one Sunday morning, I saw him standing at the back of the seats with a lady between thirty and forty and a young lady perhaps seventeen or eighteen. As I stepped up to speak to him he said, "Let me introduce you to my wife and daughter." I

spoke to them about Christ and they both took Christ. Today that man is a hard-working member and office-bearer in Chicago Avenue Church. His sin was great, but even such as he could be “washed” and “sanctified” and “justified.”

Isaiah Fifty-three Six

I WAS preaching one evening in a college town in Minnesota. I noticed a fine looking man with white hair and beard sitting near the front. Though he listened with the closest attention, the way he acted while I preached, and when I gave the invitation, made me confident that he was not a Christian.

Immediately upon the close of the meeting, I made my way to him and said to him, “Are you a Christian?”

“No, sir.”

“Would you become one if I showed you how?”

He said, “ I would.”

I said, “Let’s sit down and talk it over.” I opened my Bible to Isaiah 53:6 and read, “All we like sheep have gone astray. We have turned every one to his own way.” I said, “Is that true of you?”

He said, “It is, sir.”

I said, “What are you then?”

He said, “I am lost.”

“Now,” I said, “ listen to the rest of the verse.” “And the Lord hath laid on Him the iniquity of us all.” “Do you believe that?” I said.

“Yes,” he said, “I believe everything in the Bible.”

I said, “Do you believe that the Lord hath laid on Him the iniquity of us all? Do you believe that the Lord hath laid on Jesus your sin?”

He said, “I do.”

“What then is all that is necessary for you to do in order to be saved?”

“Simply to believe on the Lord Jesus Christ,” he said.

I said, “Will you do it now?”

He said, “I will.”

“Let us tell God so,” and side by side we knelt in prayer. When I had prayed, he followed me in prayer. When he had finished his prayer, I said, “What are you?”

He said, “I am saved. My sins are forgiven.”

Then I asked him, “What are you going to do about it?”

He said, “I am going back to my home and set up the family altar and unite with the church.”

Some months after I met the pastor of the church that he attended in a town down on the Mississippi River and asked him what this man had done. He said, “He came back to his home, came to me and made application for membership in the church, and brought his oldest son, a grown man, with him, and together they have become members of the church.”

“I Lied To You, Sir”

At the close of a service in a tent in a section of Chicago called “ Little Hell,” I went to the door of the tent to speak to the people as they walked out. A large share of the audience were Roman Catholics. I shook hands with one after another when a young Roman Catholic Irishman walked out. I held out my hand to him and said, “Why don’t you take Jesus Christ as your Saviour?”

“Oh,” he said, “I am all right.”

I said, “You haven’t peace.”

He said, “Yes, I have.”

I said, “No, you haven’t.”

He said, “Perhaps you know better than I do.”

I said, “No, but God knows better than either of us and God says, ‘There is no peace to the wicked.’ (Isa. 57:21.) Now,” I said, “either God lies or you do, but I know God does not lie and God says you haven’t peace. ‘There is no peace to the wicked, saith my God.’”

The man got angry and said, “If you don’t want me to come here any more, I won’t.”

I said, “Yes, I do want you to come but I want you to understand that you don’t deceive me. I can read your heart just as well as if I could see into it, and I know there is no peace in your heart.”

He said, “There is, too,” and broke away and passed out of the tent.

The next night at the close of the service as I looked over to the side of the tent to my left I saw this man on his knees with a worker beside him. In a few moments he and the worker arose and the worker came to me and said, “That young man wishes to apologize to you.”

I said, “He has nothing to apologize to me for. He has never wronged me.”

“Well,” she said, “ he says he did and wants to apologize.”

I said, “Very well, bring him over.”

He said, “I want to apologize to you. I lied to you last night. I said I had peace when I had not.”

I said, “I knew you hadn’t, for God says, ‘There is no peace to the wicked.’” But now the man had peace, real peace through the acceptance of Christ.

A Letter from Stillwater Prison

I RECEIVED one day a letter from a man in States’ prison at Stillwater. It read as follows:

“Nearly two years ago I heard you preach on Washington Avenue, Minneapolis. At the close of the service you came to me and urged me to accept Christ. I was under deep conviction and almost yielded, but finally I said, ‘No, I will not accept Christ to-night, but I will come back to-morrow night and accept Christ.’ You urged me to accept Christ at once saying that no one could tell what would happen before another night, but I was stubborn and would not yield. I went out of the meeting, into a saloon and got drunk. The next morning I found myself under arrest for stealing an overcoat. I had not the slightest recollection of stealing the overcoat, but suppose

I did steal it while I was intoxicated. I was sentenced to this place for two years. My time is almost up, but now I have accepted Christ here in prison, but if I had only accepted Him that night you urged me to down on Washington Avenue, I would not have had the disgrace of these two years' imprisonment."

How to Reach a Son in a Distant Land

At the close of a meeting one day in Manchester, England, a prominent business man of that city came to me and asked me to pray for his son. He said his son was a gifted young man, nearly forty years of age, a graduate of Cambridge University and a lawyer but that he was a wanderer, and had left his wife and child and was then wandering, he knew not where. I promised to pray for him.

The next summer at Keswick, this father came to me again and said, "I have got track of my son. He is in Vancouver. Do you know any minister in Vancouver? I want to cable him at once." I gave him the name of a friend in Vancouver and he cabled him. But the next day, he came and said, "I am too late. The bird has flown. Will you still pray for my son?" I promised him I would.

The following November, we began our second mission in the great Tournament Hall in Liverpool. The first

Sunday afternoon I preached on “God is Love.” At the close of the service, a fine looking man thirty-eight years of age came up to me and told me that he had decided to accept Christ. When we inquired into the matter, we found that this man was the son that the Manchester man had asked me to pray for. He had returned to England, had wandered into our first meeting on Sunday afternoon and accepted Christ. He at once gave himself to the work of winning others with great success and afterwards studied for Holy Orders under the Bishop of Liverpool.

A Music Hall Singer Converted

One night in Liverpool a music hall singer as he was about to go on the platform was handed a telegram asking him to hurry home at once, that his mother was dying. He left the music hall and started for home. In passing by the Philharmonic Hall where we were holding meetings, he heard the music and thought he would go in for a moment. Mr. Alexander was singing, “Tell Mother I’ll be There.” He thought of his dying mother, a Christian woman, and thought of the life that he was leading and how they could not tell his mother that he would be there, and then and there he accepted Jesus Christ.

The following New Year’s eve, he was out in a company of friends and was asked for a song. He arose and took

out one of our hymn-books and began to sing, “Tell Mother I’ll be There,” and the power of God came upon the gathering, and the social gathering was turned into a meeting that lasted until midnight.

During our second mission in Liverpool, this man was one of our chief ushers, and one of our most faithful workers.

A Would-be Suicide Saved by Prayer

A YOUNG man in England was left a very comfortable sum of money by his father, but he ran through it very rapidly in drink and gambling. He squandered part of it in England and part of it in India. As his money ran low, he came back to England in a state of despair. He had a stroke of good luck at the gaming table and won nearly $1,000, but he began to squander it all in a terrible debauch.

Just at this time, his broken-hearted Christian sister sent a request to our meeting in Birmingham that we would pray for him. The night we prayed for him, her brother was in desperation. He was not in Birmingham but about forty miles away. He sat by a table with a loaded revolver about to end his life, but God heard the prayer that went up in Birmingham, and as he sat there, memories of his mother came to him and instead of doing the rash act that

he contemplated, he knelt down and surrendered his life to God. He became at once an out and out Christian and an active worker for Christ. He obtained a position as a nurse for an invalid but constantly did Christian work as he had opportunity. When we were holding our mission in Brighton, he came and spent his whole month's vacation working in the after-meeting. God called him into a larger work and now he is holding meetings in different parts of the world with great success.

Last Opportunity Thrown Away

At one of the meetings in Bradford, a man and wife were deeply moved but they hung back and neither of them rose to accept Christ. As they went home together that night the wife said to the husband, "Would it not have been nice if we had both risen together and accepted Christ to-night?"

He replied, "Yes, it would."

In the middle of the night she awakened her husband and complained of feeling ill and in a few moments had passed into eternity. It was her last opportunity to make a public confession of Christ and she had thrown it away.

After the man had laid his wife's body away in the cemetery he came to the meeting and told the story and

publicly accepted Christ.

God Save My Papa

One night a man stood at the door of the city mission in Minneapolis inviting passers-by to come in. An Englishman, a stone cutter by trade, passed by. “Come in to a Gospel meeting,” the worker cheerily said to him.

“What do I want with a Gospel meeting? I have no use for a Gospel meeting,” the Englishman replied gruffly, and went grumbling up the street.

He was a splendid workman, making over four dollars a day at his trade when he worked, but squandering his time and his money and his life in strong drink and gambling. At times he was so desperate that he would stand upon the Tenth Avenue Bridge and look over into the Mississippi River as it flowed below and contemplate throwing himself into the river.

One Sunday afternoon, not many days after, a little girl of ten went up Washington Avenue. The Sunday-school session of the City Mission was in progress. “Would you not like to come to Sunday-school?” a bright-faced Christian woman said to the little girl as she passed the door. In curiosity the little girl turned in to the Sunday-school, was greatly delighted with all she saw and heard.

When she heard of Jesus as her own Saviour, she very readily accepted Him and gave her whole heart and life to Him.

She became greatly interested in the conversion of her father. Her mother and grandfather and grandmother and uncle and aunt were saved but her father held out. She begged the workers to come down to their home and hold a cottage meeting there, for she felt it was the only way to get hold of her father as he would not come to the meetings. The workers consented to go. It was a drunkard's home, down on the east side flats in Minneapolis. On the appointed evening her father rose from the supper table and took down his overcoat and was about to start for the saloon, and Annie said, "Papa, we are going to have a cottage meeting here to-night, won't you stay?"

"What do I want with a cottage meeting?"

"But papa," urged the little child, "won't you stay for Annie's sake?"

Drunkard though he was, he loved his child. He hung up the old overcoat again and sat down on the rickety old sofa and waited for them to come. One by one workers and neighbours crowded into the house. The man felt very uneasy and wished he were at the saloon. A song

was sung and the leader read a passage and they all knelt in prayer. One after another the workers prayed. The man on the sofa grew more and more uneasy and looked around for some way of escape from the meeting, but all possibility of escape was cut off. “If I ever get out of this, you will never get me into a place like this again,” the man thought to himself. One after another the Christian men and women prayed, and then all was still.

Suddenly a child’s voice broke the silence, “Oh, God, will you not save my papa?” That prayer went to the heart of God and like an arrow it went to the heart of the wicked father. He dropped off the sofa on to his knees and cried to God for mercy and was saved that night.

He became one of the most indefatigable Christian workers I ever knew and when I left Minneapolis, he was a deacon in my church.

Saved in a Theatre

Some of the business men of Minneapolis determined on an assault upon Satan in one of his strongholds in that city. “The Theatre Comique,” the lowest den in Minneapolis at the time, was engaged for a series of Sunday afternoon meetings. Some good people thought it was unwise to take the Gospel down into such a den of iniquity. One of the leading business men of the city

stood on the street corner giving out invitations to the Theatre Comique meetings.

A young fellow came along and took an invitation. He read it and then said to the business man, “Do you know what sort of a place the Theatre Comique is?”

Mr. G. replied, “Do you suppose I have been in Minneapolis twenty years not to know?”

“Well,” said the young fellow, “what are you having the Gospel preached in such a place as that for?”

“When you go fishing,” replied Mr. G., “where do you go?”

“Oh,” the young fellow replied, “I see it. I go where the fish are.”

The fish were there in abundance and many of them were caught.

The first meeting was held on New Year’s Day. A few days after the first meeting I received a letter from Ottumwa, Iowa. The letter was anonymous but the writer said, “I was at your meeting in the Theatre Comique on New Year’s Day. Years ago in England I was a Christian and a local preacher, but the first thing that I did when I walked off the gangplank of the steamer in New York was to go to a saloon, and I have been going down ever

since. I had squandered $300 in the Theatre Comique the week preceding your meeting, but as I sat there on the first day of the new year and listened to you preach the Gospel, the Spirit of God touched my heart and I accepted Christ as my Saviour and have started a new life."

A year passed by. On the following New Year's Day we were having a reception all day long in our mission hall on Washington Avenue. Several months before a man had come into our fellowship and had proven himself a very earnest active Christian and had so won the confidence of the people that he had been elected a deacon in the church and was filling the office with great acceptance. As we were sitting in the reception-room of the mission, he turned to me suddenly and said, "Did you receive a letter from Ottumwa, Iowa, from a man that was converted in the Theatre Comique on New Year's Day last year?"

I said, "Yes, I did.''

"Well," he said, "I am the man." And now this man, who had squandered $300 in one of the vilest dens in Minneapolis a year before was an active and honoured office bearer in a Christian church.

Despondency Changed into Abounding Joy

There came to me one night at the close of a meeting a man with as sad a face as I had ever seen. He asked me to pray for him. I tried to show him the way of life. He would listen intently but did not seem to be able to grasp it. Night after night he would come to me with the same look of hopeless gloom in his face. I was afraid the man would go insane. In fact, I afterwards learned that he had at one time been in an insane asylum. He would profess to accept Christ, but when I showed him the Word of God that “He that believeth on the Son hath everlasting life,” and tried to impress him with the fact that he had God’s own assurance for it that he had everlasting life, he seemed utterly unable to grasp it and would go away with a despairing look, asking me if I would still pray for him. This went on for weeks and I almost dreaded to see the man approaching me.

But one night as I was about to strike a match to light the gas Peter N. came in through the front door as I struck the match and lighted the gas. I saw there was a still brighter light in his face. The gloom was all gone. He was radiant. The Spirit of God had shone into his heart. He had full assurance of sins forgiven. His gladness was not for a day, nor for a week, nor a month but continuous. He gave himself to God’s work with an earnestness that I have seldom seen equalled. He was a skillful workman, receiving large pay, but he gave almost his entire income

to the Lord’s work, keeping scarcely anything for himself to live on. Indeed I sometimes felt he did not keep enough to live on. Out of working hours, he was always witnessing for Christ in public or in private.

Hopeless gloom had been transformed by the power of the Spirit of God into triumphant joy.

Show Me Myself

A GODLY minister was once travelling in Scotland and put up at a certain tavern. At evening-time the landlord asked if he would conduct family prayer. He consented on the condition that the landlord would call all the servants of the house-hold. The servants came in and when all seemed to be assembled, the minister asked, “Are all here?”

“Yes,” said the landlord.

“Not one missing?” he asked.

“Oh, well,” said the land-lord, “there is a poor girl we never bring in. She does the dirty work about the kitchen and is not fit to come in with the others.”

“Well then,” said the minister, “I will not go on until she comes.”

He insisted and the landlord yielded. Seeing her neglected appearance, the minister took a peculiar interest in her. When he was leaving the next day, he called for the girl and said to her, “I wish to teach you a prayer, and I want you to pray it until I come back again. It is this, ‘Lord, show me myself.’”

He left the hotel, but returned in a few days. He asked the landlord, “How is that poor girl?”

“Oh,” replied the landlord, “she is spoiled. She is of no use whatever now. She can do no work. She is weeping all the time. She mopes and is melancholy. I don’t know what is the matter with her.”

The minister knew, and asked to see her. The landlord brought her in and the minister said, “Now I wish to teach you another prayer. You have been praying, ‘Show me myself’?”

“Yes,” she said, in deep distress, “and I am so wicked I can do nothing but weep over my sins.”

“Now let me teach you another prayer, ‘Lord, show me Thyself.’”

Years passed. The minister was preaching in Glasgow when a neat-looking woman came up to him at the close of the sermon and said, “Do you remember me?”

“No,” he said, “I do not.”

“Do you remember teaching a poor girl in a hotel to pray, ‘Show me myself’?”

“Yes,” he replied, “I remember that well.”

“I am that girl. I prayed that prayer and got such a view of myself that I was overwhelmed with grief and despair. Then you taught me the other prayer, ‘Lord, show me Thyself,’ and He showed me Himself and my grief and despair went and I trusted Him and found salvation and He has made me what I am to-day.”

It is a good prayer for us all to pray, “Lord, show me myself,” and after He has shown us ourselves, let us go on and ask Him to show us Himself.

Fighting Whiskey

One of the most notoriously bad characters that ever lived in New York was Orville Gardner. He was the trainer of prize-fighters and companion of all sorts of hard characters. His reputation was so thoroughly bad that he was called “Awful Gardner.” He had a little boy, whom he dearly loved, and this boy died. A short time after his boy’s death, he was standing at the bar in a New York saloon, surrounded by a number of his boon companions. The night was sweltering, and he stepped outside the

saloon to get a little fresh air. As he stood out there and looked up between the high buildings at the sky above his head, a bright star was shining down upon him, and as he stood looking at the star, he said to himself, “I wonder where my little boy is to-night?” Then the thought came to him quick as a flash, “Wherever he is, you will never see him again unless you change your life.” Touched by the Spirit of God, he hurried from the saloon to the room where he knew his godly mother was. He went in and asked his mother to pray for him. They spent the whole night in prayer and towards morning “Awful Gardner “ had found peace and gained the victory.

He was the victim of an overwhelming appetite for drink, and had in his house a jug of whiskey at the time. He did not dare to keep it and did not know what to do with it. Finally he took it down to the river, got into a boat and rowed over to an island. He set the liquor on a rock and knelt down, and as he afterwards said, “Fought that jug of whiskey for a long time,” and God gave him perfect deliverance. But what should he do with the jug? He did not dare break it, lest the fumes set him wild. He did not dare leave it, lest some one else get it. Finally he dug a hole in the ground with his heel and buried it. He left the island a free man.

He became a mighty preacher of the gospel. It was through listening to him preach that Jerry McAuley was

set to thinking, and that thinking afterwards led to his conversion.

Infidelity and Licentiousness

One night when Colonel Ingersoll was delivering one of his brilliant lectures in one of our great cities a large number of medical students went to hear him. They listened with admiration and applause to the colonel's brilliant periods, and when the lecture was over, they marched out arm in arm, a long company of them down the streets of the city, and into the vilest dens of infamy.

Some at least of those who watched them could not but note the intimate connection between infidelity and licentiousness.

A Theological Professor Doing the Devil's Work

D. L. Moody was generally considered a broad man, and so he was. No matter how far astray a man might go in doctrine, D. L. Moody would do his best to reclaim him to the truth. But Mr. Moody was a plain-spoken man as well as a broad man. One man whose views of the Bible were extremely lax used to make a good deal of Mr. Moody's friendship for him, and that Mr. Moody was friendly towards him there can be no doubt, but Mr. Moody told me that he told this man to his face that he

was doing the devil's work. It was plain talking, but it was unquestionable truth.

Persistence Pays

In the early days of his work in Chicago, Mr. Moody was always on the watch for children for his Sunday-school. Wherever he saw a child, he would approach them and invite them to the Sunday-school. One day he saw a little girl standing on the corner with a pail in her hand in which she was going to fetch beer. He accosted the little child pleasantly and invited her to his Sunday-school, and she promised to come. The next Sunday Mr. Moody was on the lookout for her, but she did not put in an appearance. Then he began to hunt for her everywhere, but days passed without seeing her. One day he noticed her on the street and started towards her. But no sooner did she see him coming than she broke into a run. He began to run down the street after her. She went flying as fast as her feet would carry her. Mr. Moody was after her in hot pursuit. She turned the corner; he after her. She went down an alley, up another street, Mr. Moody still in hot pursuit. She dashed into a saloon. He dashed after her. Through the saloon she went; Mr. Moody following. Up the stairway at the rear. Mr. Moody still in pursuit. She dashed into a bedroom, and Mr. Moody never stopped. She plunged under a bed, and Mr. Moody drew her out by

the leg. She proved to be the child of a widow with a large family that were living over the saloon. The circumstances of the family were anything but elevating, but Mr. Moody won that whole family for Christ. In later years, the child grown to womanhood, was one of the most honoured workers in the church and the wife of a highly esteemed office-bearer.

Won by a Smile

As a Sunday-school worker hurried down the streets of Chicago one day on his way to Sunday-school, he noticed a little baby being held at the window by some one in the family. He turned towards the baby and smiled. The baby smiled back. The next Sunday the baby was there again and again he smiled at the baby and waved his hand. The next Sunday there were several at the window with the baby watching for him to pass and again he recognized the baby and smiled and waved his hand. Some one in the house followed him. They saw him turn into the Sunday-school and went back home and told where he had gone. The next Sunday some of the children appeared at the Sunday-school and finally the whole family was won for Christ. Won by a smile. No one can ever tell where some little act of kindness will end.

Could Not Get Over Her Father’s Life

I ONCE received an anonymous note asking me to call on the lady principal of a school. She was a woman of very brilliant gifts but professed to be an utter unbeliever. I called one day at the school and received a very cordial reception, but the woman said, “I do not believe anything. I do not even read the Bible because it seems wrong for one to read it and disbelieve everything in it as I do.”

As I talked with her, she insisted that she was confirmed in her unbelief, and that there was no possibility of her being led out of it. But suddenly she began to weep and I said to her, “Why are you crying?”

“Oh,” she said, “there is one thing I cannot get over, and that is my father’s life. My father was a minister of the gospel, and whenever I think of the holy life he lived, I feel that there must be something in Christianity. I cannot get over his life.” She had tried hard to do so, but she had failed utterly.

Starting out from this point, I was able to tell her how she could find out for herself that beyond a peradventure the Bible was the Word of God, and Jesus Christ the Son of God. She promised to follow the plan suggested, and I afterwards had the privilege of receiving her into membership in the church.

But my reasonings would have been of no avail if she had

not been prepared to listen to them by the insurmountable argument of her own father's holy life. The best argument for Christianity is a Christian life.

Converted at Nine Years of Age

A CHILD can be a true Christian. Some people do not believe that. Some people think a boy or girl must grow up until they are twenty or twenty-one, or at least until they are fifteen or sixteen before they can understand what it means to be a Christian. This is a great mistake. Boys and girls that can understand anything can understand that Jesus died for them and that He rose again and is able to help and keep them day by day, and they can take Jesus and trust Him as their own Saviour.

Long, long years ago over in Western Asia, there was an old man ninety-five years of age with long beard hanging down upon his bosom, and long white hair hanging down upon his neck. His name was Polycarp, Bishop of Smyrna. A new Roman governor came to Smyrna who bitterly hated Christianity and determined to stamp it out of his province. His councillors said to him, " If you are going to stamp out Christianity, you would better deal with Polycarp, for he is the best and most influential Christian in Smyrna." Polycarp was away from Smyrna in the country at the time but the governor sent for him

and had him dragged to Smyrna.

When Polycarp was brought before the governor, he said to him, “Are you a Christian?”

“Yes, I am a follower of Jesus.”

“But,” said the governor, “you must renounce Jesus and sacrifice to the idols or I will throw you to the lions and they will tear you limb from limb.” But Polycarp refused. The governor grew more angry and said, “Unless you renounce Jesus, I will have them burn you at the stake.”

Polycarp replied, “These eighty and six years have I served my Lord and He never did me any harm, and I cannot deny my Lord and Master now.”

They took old Polycarp out and tied him to the stake. They piled the fagots around him and they came with a torch and touched the light to the wood. Hotter and hotter grew the flames and Polycarp’s flesh began to burn, but the aged saint stood there triumphant, rejoicing to suffer for the name of Jesus.

He was ninety-five years old when he died. He had been a Christian, according to his own testimony, eighty-six years. Polycarp must have been converted when he was nine years of age.

It is plain that a boy can be a Christian and a good one

too. It is also plain that the good children do not all die young. Ninety-five years of age is not very young to die.

Are You a Murderer?

I WAS sitting one day with a very brilliant lawyer in the city of Minneapolis, who was beginning to go down through drink. He was partly intoxicated this day. I said to him, “John, you ought to be a Christian.”

“Oh,” he said, with a laugh, “I don’t believe as you do. I am one of these new theologians. I believe in the larger hope. Now, honour bright,” he continued, “do you believe in hell, Torrey?”

“Yes,” I replied, “I do.”

“Honestly, do you believe in hell?”

“I do.”

“See here, suppose I should drop down dead right here, what do you think would become of me?”

I said, “John, if you should drop down dead right here, you would go to hell and you would deserve to.”

He bristled up full of anger and said, “What have I done?”

I said, “I will tell you what you have done. You have got your wife’s heart right under your heel, and you are grinding the life right out of it.”

He could not deny it. He knew it was true. I said, “You are doing something worse. You are trampling under foot the Son of God who died on the cross of Calvary for you.”

How many a young man is killing his mother by his wild, reckless, dissolute life. I was once stopping in a beautiful home, fine house, spacious grounds, many servants, horses and carriages, lawns and parks, everything that money could buy. Now to have gone into that home and not have known what lay beneath the surface, one would have said, “The lady at the head of this house must be perfectly happy.” But I found out while I was there that the mother of the household, so far from being perfectly happy, was perfectly miserable. When all the rest of the household were asleep, she would arise in the silent hours of the night and walk up and down the broad halls of that mansion with a breaking heart. She could not sleep. She had a wayward boy in New York City and did not even know where he was. Some months afterwards I stood by the grave into which that woman had been lowered, and that wayward son stood by my side. The doctor’s verdict was that that woman died from a stroke of apoplexy, but I said in my heart, “This woman died of murder, and this

man beside me, her son, is her murderer."

I told this story once in Melbourne, Australia, in the Town Hall at the business men's meeting. Scarcely had I finished the story when a man thirty or thirty-five years of age in the back part of the room sprang to his feet and came rushing down the aisle crying aloud, "I am a murderer. I am a murderer. I have killed my mother." He was a notorious infidel and drunkard. He had often blasphemed Christ from the public platform in that city, but this day the arrow went home, his sin was laid bare. He went into a side room and fell upon his knees and cried to God for mercy.

After the meeting was over, I went and knelt by his side, where an aged Episcopal clergyman was talking to him. "Oh," he said, "is there pardon for me? For one who has spoken so blasphemously as I have from the infidel platform in this city?" I showed him that there was pardon for the chief of sinners, that there was pardon for one who had killed his mother by his reckless life and even for one who had blasphemed the name of the Saviour who had died on the cross of Calvary for him, and done all he could to get others to blaspheme Him too, and that day he went away trusting in the Saviour, whom he had once blasphemed.

What joy there must have been in that mother's heart that

day in the Glory if word of her son's conversion was taken to her.

Insulting God

One night one of my workers called me and said, "Come and talk to this man. He is an infidel."

I went over and talked to him. I said, "Are you an infidel?"

He said, "Yes, I am an infidel."

I said, "Will you tell me why you are an infidel?"

He said, "Yes, sir, because the Bible is full of contradictions."

I said, "Will you please show me one?"

He said, "It is full of them."

"Well," I said, "if it is full of them you ought at least to be able to show me one. Will you show me one?"

He said, "I don't pretend to know as much about the Bible as you do."

"What are you talking about it for then?" I asked. "Now," I continued, "the Bible is God's Word. God is its author, and in throwing contempt on the Bible, you are throwing

contempt upon God who is the author of it, and Jesus tells us that men shall give account of every idle word in the Day of Judgment, and you will have to give account of this idle word you have spoken against the Bible and against God who is its Author."

He turned pale, as well he might, and said, "I did not mean to do that."

"Well, that is what you have done," and that is what many a man is doing, speaking lightly and thoughtlessly about the Bible, not realizing that in condemning the Bible, he is insulting the God who is the Author of it, and he will have to give account of his folly in the Day of Judgment.

Waiting for an Opportunity

One year when I was conducting missions in different parts of England, my family resided at Southport, a pleasant seaside town. I would go there to spend my holidays. The first time I was there I met a man whom God laid upon my heart, and whom I determined to win for Christ. He had once been a prosperous farmer and had gone down and down through drink and his wife was now supporting the family by taking lodgers, and he was doing little things as he was able. He was a most unlikely case and my heart went out towards him, and I determined to win him for Christ. I began to cultivate his

acquaintance, watching for an opportunity to win him for Christ. Every time I met him on the street, I would speak with him. When he became disposed to show me little acts of kindness I accepted them in order to win him. Time after time I met him but an opportunity to speak about the great question did not come. When we were in Manchester, I referred to him in an address and about my waiting for an opportunity, and a man in the audience was heard to whisper to another, “Well, he will die before he speaks to him,” but he was mistaken. I was watching and praying and God was listening, and the desired opportunity came.

Returning to Southport for a few days after a mission, I heard the man had caught cold and was quite ill. I met his daughter and asked if I could see him. “Yes,” she said, “father heard you were coming to Southport, and wondered if you would not come to see him.” I went to the room where he was lying in bed and found him very ill indeed and very approachable. In fact, his wife was trying to read the Bible to him, though she did not know where to read. I took the Bible and read passages that pointed out our need of a Saviour and told of God’s love to sinners, and that made clear God’s way of salvation, and then explained the way of salvation as simply as I could and prayed with him.

The next evening I met his daughter again and asked if I

could see her father again. “Yes,” she said, “ he was hoping you would come again and wondered if you would not.” I heard that during the night in his delirium he had been talking about me and my son, whose acquaintance he had also made. This encouraged me to think that I was winning my way with him. I went to see him and found him perfectly clear in mind, but I felt he could not pull through the night. I was more definite than the night before, explained the Way of Life more fully and he professed to accept Christ, and I knelt by his bed and prayed, and afterwards asked him to follow me in prayer word by word. He followed me in a confession of his sin, in an expression of his belief in the testimony of God’s Word about Jesus Christ, that Jesus had borne his sin in His own body on the cross (Isa. 53:6) and he asked God to forgive his sins because Jesus had borne them in His own body. Then he told his Heavenly Father that he trusted He had forgiven his sins because of the atoning death of Christ. Finally he told God that if it was His will, he wished to be raised from that bed of sickness, that he might serve Christ before men but if it was not His will to raise him up, he was willing to be taken from this world and to depart and be with Christ. When I arose he seemed to be resting clearly in the Lord Jesus Christ.

A few hours later, there was a rap on my door. A lady came in and told me he had passed away, a little while

after I left, trusting in Christ.

Lost Through Delay

When I was at home in Chicago, if I had a night off, I would often run out to some other city to help the ministers there. One night I ran across the line to the city of Hammond, Indiana. After speaking I gave out the invitation. Among those who were moved by the Spirit of God was a young woman. She rose to her feet and started for the front, but the young man who sat by her side caught her by her arm and said, “Don’t go to-night. If you wait a few days I may go with you.” For fear of offending this young man to whom she was engaged to be married, she sat down and threw away her opportunity.

The next week I went to speak in the opera house. At the close of the meeting two young women came to me and said, “Oh, Mr. Torrey, just as soon as you can get away from the opera house, come with us. There is a young lady who started for the front the other night but the young man to whom she was engaged asked her to wait for him and she sat down. Now she has erysipelas. It has gone to her brain. We think she is dying. Probably she will not live until morning. Come to see her just as soon as you can get away from the opera house.” As soon as I could get away from the after-meeting, I hurried along

from the opera house to her home. I was taken up the stairs into the room where the poor girl lay a dying. You could not recognize her. Her face was painted black with iodine. But she was perfectly conscious. I urged her then and there to take Christ.

“Oh,” she said, “I cannot.”

“But,” I said, “you started to take Him the other night when I was here at Hammond.”

“Yes,” she said, “but I did not take Him then. I am dying now and I cannot take Christ now. It is too late.”

I plead with her. I besought her. I knew it was her last hour. I tried to persuade her that the Lord Jesus would receive her even then, that He said: “Him that cometh to Me I will in no wise cast out,” but she would not listen and would not yield.

When I passed out of that room of awful darkness, a young man in the hallway caught me by the hand, took me into a cold, dark room, and though I could not see him in the darkness, I could feel that he was shaking like a leaf. “Oh,” he said, “Mr. Torrey, I am engaged to marry that girl. When you spoke here last week we were both at the meeting. When you gave out the invitation, she started for the front but I detained her. I said, ‘No, don’t go. If you wait for a few days I may go with you.’ She did

not go forward and now she is dying without Christ. She is lost, and I am to blame. I am to blame."

If you to-night are anywhere near a decision for Christ, don't put it off. Don't let the fear of man frighten you out of taking your stand for Him.

Jolly, But Wretched

One of the brightest memories of my boyhood is of the jolliest man I ever met. He was the centre of attraction in every circle of society he ever visited. Let him go into a room full of strangers and soon everybody was at home with him and he was the centre of the entire circle always. I loved him. I delighted in his company. There was no man or boy that I so loved to have around. Whenever he was present I knew there was to be merriment. He was the first man that ever took me to the theatre. He took my brother next older than I and myself and his own son, but he was more fun than the whole show. It was merriment all the way to the theatre; it was merriment all the way back from the theatre.

Though more than forty years have passed I can remember the details of that evening yet. I think he was the brightest, cheeriest man I ever saw.

But I grew older and he grew older. When I had attained

to manhood and was a preacher of the Gospel, one night he dropped into the house where I was staying. It was the dinner hour. After dinner I was to preach in New York, and I invited him to go along with me. He had become somewhat religious but not an out and out Christian. I felt confident he was not a saved man and hoped that if he went to the meeting that night I might succeed in leading him to Christ; for I was sure he loved me as I did him; so I invited him to go. He went with me.

After the meeting was over and we were on our way home, I approached him directly and personally on the point of accepting Christ. He opened his heart to me and let me see what was there, and I found that the merriest of all men I had ever known, underneath all this gaiety was one of the saddest of men. He had not found the true secret of joy, the joy that goes down to the deepest depths of the heart and that never fails, the joy of the Holy Ghost, which Jesus alone can give.

A Bartender’ s Jest

An honest German couple in Chicago kept a saloon on the west side. It did not seem to have ever entered their heads that there was anything wrong in keeping a saloon. One day the woman was a little ill and complaining about the saloon. A company of colored people across the road

were holding meetings and claiming that God answered their prayers. The bartender said jestingly to the saloon keeper's wife, "Why don't you go over and let the niggers pray for you?"

She replied, "I believe I will." She went over and they did pray for her and she was not only healed but led to accept Christ and saved.

She came back to the saloon and told what the Lord had done for her. After that every day she would go into the saloon, sit down with the men at the tables and urge them to accept Christ. The bartender was now frightened and said to the saloon-keeper, "You had better stop your wife's talking, or she will spoil your business."

He said, "I don't care if she does." Soon he was converted himself and they both gave up the business and became active out and out Christians, and for years have been faithful members of the Chicago Avenue Church.

"I Want to Wait a Little Longer "

It is amazing how the devil blinds men and women into thinking that there is plenty of time to repent and accept Christ. One night there came into our after meeting in Chicago a man far above the average in intelligence. In fact, he occupied a high judicial position in an adjoining

state. When I began to speak to him, he said, “I have lost my wife this past summer, and I have been very lonely and I have been thinking that I ought to accept Christ. I am getting to be an old man. I am seventy-six years old. Your sermon touched me deeply to-night and I decided that I would rise and that I would speak to you afterwards.”

“I am very glad you did,” I said. “Will you accept Christ now?”

The old judge hesitated a little while, then he said, “No, I don’t think I am quite ready to do it yet. I would like to wait a while longer.”

It took an amazing amount of persuasion to convince that man that seventy-six years was long enough to wait. He seemed to think that though he was seventy-six years old, there was still plenty of time to accept Christ.

Sold Her Soul for One Dance

A YOUNG lady was once under deep conviction of sin. She saw and felt her need of a Saviour. Her minister went to her and urged upon her an immediate acceptance of Christ. “ No,” she said, “ I cannot accept Christ to-night. I am going to a dance next week, and if I accepted Christ I could not go to that dance, but I will promise you, Mr. S that I will accept Christ immediately after that dance.” Her minister tried to show her the peril of the decision she was making, but she was determined to go to one more dance and then she would accept Christ. Until that dance was past no amount of persuasion moved her. The night of the dance came and she went. She caught cold at the dance and it settled down into lung fever. She began

to sink rapidly, and her minister fearing that her time had come called upon her again. He recalled his former conversation and how she had promised to accept Christ after the dance, but the dying girl was hard and hopeless. “No,” she said, “Mr. S, I cannot accept Christ now. I refused to accept Him when I was well and strong and now I am dying and I cannot accept Christ.” He tried to show her how ready Christ was to pardon even at the last moment but she could not grasp it. All his persuasions were of no avail and the poor girl died in hopeless despair. She had sold her soul for one more dance.

I Am an Infidel

When we were in New Zealand, by the delay of the steamer, we were enabled to hold one evening meeting in Invercargill. The meeting was held in the Drill Hall. The night was close. There was no way of adequately ventilating the building. Men and women fainted on every hand and were carried from the building, but still the people lingered and listened to the preaching of the Word of God. When I dismissed the first meeting, many of the people had to pass right in front of the platform. A tall man with stooped shoulders about sixty years of age came by the platform and looked up at me and scowled and said, “I am an infidel.”

“You don’t need to tell me that,” I replied. “Your face shows it. You have one of the most wretched faces I ever saw.”

The man passed on in silence. The next day I received a letter from him. He said, “I am wretched. How can I be anything but wretched?” Ah, there is nothing in infidelity to meet the deepest needs of the human heart. Nothing in infidelity to transform the sorrows of life into joys. Intelligent faith in Christ fills the life with sunshine. Unbelief fills the heart with clouds and despair.

The Champion Heavy Weight Pugilist Converted

When we were in Launceston in Tasmania, I received a letter from a man asking me to visit his wife. He said his wife had been an invalid for many years and they had tried all the physicians in Launceston. He noticed in the papers that I was a doctor and he thought an American doctor might succeed where their home doctors had failed.

It was evident that the man had mistaken me for a physician. A few nights after this man followed up his letter by coming around to the meeting to interview me personally. He was the champion heavy-weight pugilist of Tasmania. He had not come to hear a sermon but to implore me to visit his sick wife. But he got there in time

to hear the sermon. The subject was “Heroes and Cowards,” and he was greatly interested. In it I told the story of a South Carolina farmer’s son whose father at great sacrifice had sent him to college, and then when the father went to visit the son, the son was ashamed of him before his gay college companions. As I pictured this farmer with glad heart driving towards the college town to visit his son and then his son’s denial of his father, the pugilist grew very angry. He wanted to thrash that ungrateful son, but then the thought came to him, “You are meaner and more ungrateful than he. You owe more to God than that son owed his father and yet how are you treating Him?” Filled with shame at his ungrateful treatment of God, when I gave out the invitation, the pugilist rose to his feet and then came forward and turned around and faced the audience, most all of whom knew him by reputation, and publicly confessed his sin and his acceptance of Jesus Christ.

He immediately went to work for Christ, and about the last sight we saw as the steamer pulled out of Launceston and sailed down the river was Jim Burke, towering above the crowd waving good-bye to us with his red hymn-book.

The Spirit Illumined the Face of Jesus

One night a lot of our students came home from Pacific Garden Mission full of rejoicing over the number of conversions there had been that night. “We had a great time at the mission to-night,” they said, “a large number of drunkards came to the front and accepted Christ as their Saviour.”

The next day I met Harry Monroe, superintendent of the mission on the street. “Harry,” I said, “the boys tell me you had a great time at the mission last night.”

“Would you like to know how it came about?” he answered. “It pleased the Holy Spirit to illumine the face of Jesus, and sinners just saw Him and believed.”

It was a rather unique way of putting it but it well stated the truth. It is only when the Holy Spirit bears His testimony to Jesus that men see and believe.

Satisfied

There was handed to me one evening in Christ Church, New Zealand, a note from a lady. It read, “Is there any place where I can find satisfaction for my soul? I have been looking for it everywhere. I have sought it in wealth, but have not found it; I have sought it in society, but have not found it; I have sought it in the pleasures of this world, but have not found it; I have sought it in study, but

have not found it; I have sought it in art, but have not found it; I have been seeking it in travel, I have just returned from a tour around the world seeking for satisfaction for my heart, but have not found it. Can you tell me where I can find it?”

The note was unsigned. I read it before the meeting that night and replied, “Yes, I can tell this lady where she can find satisfaction to-night. She can find it in Jesus. ‘Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.’“

At the close of the meeting a lady came to me and said, “It was I who wrote that note.” With my open Bible, I showed the Way of Life and she accepted Jesus. The next night she came back and came forward and said, “Last night I wrote a note to Dr. Torrey asking him if there was any place where I could find satisfaction for my soul. I had sought it everywhere. I had sought it in wealth, in fashion, in society, in pleasure, in study, in art and in travel but could not find it. Last night I took Jesus Christ and I have found the satisfaction for my soul which I have been seeking all these years.”

I Don’t Know Him

A BEAUTIFUL young mother in New York City returning to the building in which her little infant lay asleep was appalled to see the building in flames. The firemen could not restrain her and she dashed through the flames and rescued her child, but in doing so, she was so severely burned that her face was horribly disfigured for life. When she looked at her face in the glass after it was healed, she was shocked at her disfigurement, but was comforted by the thought that when her little daughter grew up she would appreciate the sacrifice that her mother had made to rescue her. The little child did grow up to be a young woman of uncommon beauty. She was much admired and petted.

One day there was an excursion up the river and both mother and daughter went. The beautiful daughter was on the front deck surrounded by a host of admirers, laughing and talking. The disfigured mother was on the rear deck looking after the wraps and other things. The mother had occasion to go to the front deck to speak to her daughter. As she drew near, a gay young man asked the beautiful young girl, “Who is that hideous looking woman coming?” In a low tone, the beautiful daughter said, “I don’t know.” But the words were not so low but what the mother caught them and that loving heart was broken by the gross ingratitude of the daughter for whom she had sacrificed so much.

How we shudder at the thought of such awful ingratitude, but are we not guilty of a grosser ingratitude towards our Lord and Saviour Jesus Christ? His visage was more marred than any man's and His form more than the sons of men, and yet how many today are ashamed of Him and say, "I do not know Him."

Won by Love

I USED to have a friend in Chicago— he is in heaven now — Colonel Clarke, a man who lived entirely for others, and especially for the poor and outcast — a rich man, who gave up all his money for the poor. He lived very plainly. He worked himself literally to death. He worked at his business six days every week, and he preached the Gospel seven nights every week. He worked at his business to make money to run his mission and feed the poor. And the poor loved him, and the outcast loved him, and everybody that had any sense and knew him loved him — one of the loveliest men that ever walked God's earth.

One night there came into the Pacific Garden Mission — his mission — a man who had for fourteen years been a hopeless slave to whiskey and alcohol in all its forms, and opium and morphine. The man had been crippled in early childhood. He had been in a railroad accident, was

all smashed up, and lost the use of both legs. He dragged himself along as best he could on his crutches. He was not able to stand on his feet. He sort of balanced himself as he dragged himself along on his crutches.

This night, when he came into the mission. Colonel Clarke saw him. I suppose he was the most miserable-looking man in the mission and Colonel Clarke went up to him, and tried to persuade him to take Christ and to believe on the Lord Jesus. But he would not. The next day Colonel Clarke was going down La Salle Street, one of our busiest business streets, and right ahead of him he saw this poor opium fiend dragging himself along on his crutches. Colonel Clarke hurried up, put his hand on his shoulder, and took him into an alleyway, where he told him about Jesus. Then he said, “Let us kneel down.” And the strong man put his arm around that poor wretch of a cripple, helped him down on to his knees and prayed for him. This poor man in rags, a wretch, a cripple, an opium fiend, a whiskey fiend, an alcohol fiend, knelt there in the alleyway, put his confidence in Jesus Christ, and when Colonel Clarke helped him up on his crutches he was a child of God, and to-day he is a preacher of the gospel.

Two Lawyers Convinced

In the great triumph of Deism in England, two of the

most brilliant men in the denial of the supernatural were the eminent legal authorities, Gilbert West and Lord Lyttleton. The two men were put forward to crush the defenders of the supernatural in the Bible. They had a conference together and one of them said to the other that it would be difficult to maintain their position unless they disposed of two of the alleged bulwarks of Christianity, namely the alleged resurrection of Jesus from the dead, and the alleged conversion of Saul of Tarsus. Lyttleton undertook to write a book to show that Saul of Tarsus was never converted, as is recorded in the Acts of the Apostles, but that his alleged conversion was a myth, if Gilbert West would write another book to show that the alleged resurrection of Christ from the dead was a myth.

West said to Lyttleton, “I shall have to depend upon you for my facts, for I am somewhat rusty on the Bible.” To which Lyttleton replied that he was counting upon West, for he too was somewhat rusty on the Bible. One of them said to the other, “If we are to be honest in the matter, we ought at least to study the evidence,” and this they undertook to do.

They had numerous conferences together while they were preparing their works. In one of these conferences West said to Lyttleton that there had been something on his mind for some time that he thought he ought to speak to him about, that as he had been studying the evidence, he

was beginning to feel that there was something in it. Lyttleton replied that he was glad to hear him say so, for he himself had been somewhat shaken as he had studied the evidence of the conversion of Saul of Tarsus. Finally, when the books were finished, the two men met. West said to Lyttleton, “Have you written your book?” He replied that he had, but he said, “West, as I have been studying the evidence and weighing it according to the recognized laws of legal evidence, I have become satisfied that Saul of Tarsus was converted as is stated in the Acts of the Apostles, and that Christianity is true and I have written my book on that side.” The book can be found to-day in any first-class library.

“Have you written your book?” said Lyttleton.

“Yes, but as I have studied the evidence for the resurrection of Jesus Christ from the dead and have weighed it according to the acknowledged laws of evidence, I have become satisfied that Jesus really rose from the dead as recorded in the gospels, and have written my book on that side.” This book can also be found in our libraries to-day.

Let any man of legal mind, any man that is accustomed to and competent to weigh evidence — yes, any man with fair reasoning powers, and above all with perfect candour, sit down to the study of the evidence for the

resurrection of Jesus Christ from the dead, and he will become satisfied that beyond a peradventure that Jesus really rose from the dead as is recorded in the four gospels.

Lost by Neglect

More people are lost in Christian lands through simple neglect than in any other way. Millions of people drift through life neglecting, drift into the grave neglecting, drift into eternity neglecting, drift into hell neglecting.

Here is a dying man, very near death, lying upon his death-bed. Standing upon a table within easy reach — and he has power to put out his hand and get it — is a goblet in which there is a healing draught. If the man puts out his hand and takes the goblet and drinks the medicine, he will be cured. If he won't drink it, he will die. Now, what is all that is necessary for that man to do to be saved? Simply to put out his hand, take the medicine and drink it. What is all that is necessary for him to do to die? It is not necessary for him to commit suicide by cutting his throat; it is not necessary for him to assault the doctor; it is not necessary for him to even take the medicine and throw it out of the window; it is not even necessary for him to refuse to take the medicine; all that is necessary for him to die is simply to neglect to put out his hand and

take it.

Every man and woman and child out of Christ is now dying the eternal death. Eight within reach in the Bible and in the Christ of the Bible is the medicine that will cure you and save you, and it is the only medicine that will. What is all that you have to do to be saved? Simply to put out your hand and take the medicine. What is all that is necessary for you to do to be lost? It is not necessary to get up and curse and swear; it is not necessary for you to get up and ridicule the Bible; it is not necessary to go out and say outrageous things about God and Christ; it is not necessary to go out and commit a great immorality; it is not necessary even to say, “I won’t take the Gospel”; all that is necessary for you to do to be lost is simply to neglect to take it. You are lost already, and unless you take Christ and take Him soon, you will be lost eternally.

Here is a boat in the Niagara River away above the falls. The current there is very gentle. A man sits in the boat. There is a strong pair of oars resting by his feet. If the man wants to, he can take the oars and pull out of the current to the shore. But the man simply sits there and drifts on and on, gently at first, then a little swifter, then swifter, and now the man is in the swift current. He is already at the head of the rapids. If he should get up now and take hold of the oars with all his strength, he could

not pull against the current. Men on the shore see his peril. They run along the shore, throw a rope, as has often been done, and it falls in the boat right at the man's feet. Strong arms on the shore are ready to pull him ashore if he takes the rope. What is all that is necessary for him to do to be saved? Simply to lay hold of the rope, and the men on shore will do the rest. What is all that is necessary for him to do to be lost ? It is not necessary for him to take the oars and pull on with the current; it is not necessary for him to throw himself overboard into the rapids; it is not necessary for him even to refuse to take the rope. If he will only sit still for about thirty seconds and do nothing, the current will take that boat and sweep it on, on, on over the falls over which no man has gone and lived.

That is a picture of every man and woman out of Christ. You are in the current. The current of sin is so swift and strong that no man can pull against it in his own strength. But God, standing on the shores of eternity, in His infinite love, has thrown out a rope in the Gospel of His Son, good and strong, and it has fallen at the feet of every man and woman. What is all that you have got to do to be saved? Just lay hold of the rope — just take Christ, and God will bring you home to glory. What is all you have to do to be lost? It is not necessary for you to get drunk, to commit adultery, or some other great sin ; it is not

necessary for you to go out and try to be an infidel; it is not necessary for you to abuse the preacher. All that is necessary for you to do is simply to do nothing. You are in the current. Do nothing just a little longer, and it will sweep you on, on, on over the awful cataract into the bottomless abyss of eternal despair.

The Holy Ghost Fell Upon Us

I SHALL never forget a day at Northfield, July 8, 1894. It was a Sunday. I was preaching in the church to the college students gathered there from Yale, Harvard and other eastern colleges. I was speaking about the Holy Spirit. I took out my watch as I closed. It was precisely twelve o'clock. I said, "Young men, Mr. Moody has invited us up to the mountainside this afternoon at three o'clock to pray for the Holy Ghost. It is three hours to three o'clock. Three hours is a long time to wait. You don't need to wait three hours. Go to your hotel, go to your tent, go out into the woods, go anywhere alone with God, meet the conditions, and ask God for the baptism with the Holy Spirit, and you will receive it before three o'clock."

Three o'clock came, and four hundred and fifty-six students gathered in front of Mr. Moody's mother's house. She was still living then. I know the number,

because Paul Moody counted them as they passed through the gate. We passed down through the fields, and started up the mountainside. After going part way up, Mr. Moody said, “We don’t need to go farther now; sit down here.” We sat down on the logs and on the pine needles. Mr. Moody said, “Has any one anything to say before we pray?” One after another — about seventy-five students, rose and said in substance, “Mr. Moody, I could not wait till three o’clock. I have been alone with God and I believe I have a right to say I have received the Holy Ghost.”

After these testimonies were over, Mr. Moody said, “I can’t see any reason why we should not kneel down here and pray for the Holy Spirit to fall upon us as definitely as He fell upon the apostles on the day of Pentecost. Let us pray.” Some of us knelt. Some of us lay upon our faces, and we began to pray. As we had been going up the mountainside, thick clouds had been gathering over us. As we began to pray, the clouds broke and the raindrops commenced to fall through the overhanging pine needles. Another cloud had been gathering over Northfield for ten days — a cloud big with the blessing and power of God ; and as we prayed, our prayers seemed to pierce that cloud, and the Holy Ghost fell upon us.

An Untutored Savage Silences a Man of Science

Years ago a great Frenchman of science was crossing the Arabian desert under the leadership of an Arab guide. When the sun was setting in the west, the guide spread his praying-rug down upon the ground and began to pray. When he had finished the man of science stood looking at him with scorn, and asked him what he was doing. He said, “I am praying.”

“Praying! praying to whom?”

“To Allah, to God.”

The man of science said, “Did you ever see God?”

“No.”

“Did you ever hear God?”

“No.”

“Did you ever put out your hand and touch God or feel God?”

“No.”

“Then you are a great fool to believe in a God you never saw, a God you never heard, a God you never put out your hand and touched.”

The Arab guide said nothing. They retired for the night, rose early the next morning, and a little before sunrise

they went out from the tent. The man of science said to the Arab guide, “There was a camel round this tent last night.”

With a peculiar look in his eye, the Arab said, “Did you see the camel?”

“No.”

“Did you hear the camel?”

“No.”

“Did you put out your hand and touch the camel?”

“No.”

“Well, you are a strange man of science to believe in a camel you never saw, a camel you never heard, a camel you never put out your hands and touched.”

“Oh, but,” said the other, “here are his footprints all around the tent.”

Just then the sun was rising in all its oriental splendour, and with a graceful wave of his barbaric hand, the guide said, “Behold the footprints of the Creator, and know that there is a God.”

I think the untutored savage had the best of the argument.

Worth More Than a Bank Account

Here is a working man who goes home on Saturday from the place where he works. His wife meets him at the door, expecting him to hand over the week's wages — very happy at the end of another week's work. As she opens the door she sees a very anxious look in his face. She says, "John, what is the matter?" "Mary, I am discharged. The place is shutting down. We are all discharged. There are thousands of men out of employment in London. I don't know of anything I can find to do. I have no money in the bank, and I don't know how I am going to take care of you and the children till work begins again." And the man sits down and buries his face in his hands, and is filled with utter despair.

Another man goes home from the same mill. His wife meets him at the door, but there is no anxious look. There is a serious look. She says, "John, what is the matter?" and he tells her the same story up to a certain point. "The place is shut down; we are all out of work. I have no money put away for a rainy day, and I don't know where to find employment. I don't know how to keep you and the children from starvation, but, Mary, we believe in God and we believe in the Bible." He hangs up his overcoat, takes out the family Bible, opens it at the twenty-third Psalm, and reads, "The Lord is my Shepherd, I shall not want;" turns to the sixth chapter of

Matthew, the thirty-third verse, “Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you;” turns to Philippians, fourth chapter and the nineteenth verse, “My God shall supply all your need according to His riches in glory by Christ Jesus.” “Mary,” he says, “these are promises of God. I don’t know how we shall be taken care of, but I know we shall, for these promises are sure.” I had rather have that in a world of change such as you and I live in, where a man is a millionaire to-day and a pauper to-morrow than to have the biggest bank account in England.

Take another illustration. The man goes home this time light-hearted, his week’s wages in his pocket, thinking how it will gladden his wife as he hands it over. As he reaches the door, his wife hurries to the door. The anxious look is on her face now. He says, “Mary, what has happened?” “Oh,” she says, “John, little Minnie is very ill. She has a high fever. You know they are having scarlet fever around the corner. I am afraid she has it.” He hurries in, lays his hand upon the fevered brow, looks at those parched lips and that curious looking skin. He says, “Mary, you are right; she has the scarlet fever.” He sits down crushed. He has nowhere to turn, for a man who is godless cannot turn to God.

The other man — the Christian man — goes home. His

wife meets him at the door. He sees an earnest look in her face. He asks the same question and gets the same answer up to a certain point — that she is afraid the little daughter has the scarlet fever. He goes in, lays his hand upon the fevered brow, looks at the symptoms, and sees beyond a doubt that his little child has the terrible plague. He says, “Mary, she has the scarlet fever, but we believe in a God that answers prayer, and I believe that if we pray He will raise up our child. But, if in His infinite wisdom. He sees fit to take her from us, we have brought her up to be a Christian, and for her to die will simply be to depart and be with Christ, where we shall meet her again.” He opens his Bible and reads Psalm 50:15: “Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.” He kneels down and prays; arises and opens his Bible again at John 14:1 and reads, “Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also.”

That is something worth having in a world such as you and I live in, and I would rather have that than the biggest bank account on earth.

Whom the Lord Loveth He Chasteneth

A GENTLEMAN met me on the street one day and said, “Would you like to take a drive?” We went out to a cemetery, and came to a place where there were three graves. One was long; it was the grave of an adult, and in it his wife was buried. In the two short graves were the bodies of his two daughters, all he had in the world except a baby boy. We knelt and prayed by the side of the graves. As we were driving back to town the gentleman said, “I pity the man that God has not chastened.” What did he mean? He meant that he had been a man of the world, an upright man, but not a Christian. One night when he came home his wife said, “Porter, one of the children is sick.” In a few days she was cold and dead; and, as she lay in the casket, he knelt down, and promised God to take Christ as his Lord and Master. But he lied to God, and forgot all about his resolution. Some time after he came home again, and his wife said, “Porter, the other child is sick.” In a few days she also lay cold and dead. Once more he knelt down and promised God that he would become a Christian, and he kept his word. All the holiest, deepest, purest joys of life had come from his great sorrow.

“I Am a Scoundrel”

One night in my own church in Chicago in the after-meeting, a gentleman who sat in the second row called me to his side. He said, “I want to ask you a question. I am not a Christian. I make no pretensions to being a Christian, but I lead a moral, upright, honest life, and the question I want to ask you is this, if I don’t accept Christ, leading the moral, upright life that I do, will I be sent to hell just because I don’t accept Christ?”

I said, “You certainly will.”

“Well, all I have to say is, it isn’t fair.”

I said, “Wait. Suppose you had a mother, who was one of the noblest women that ever lived.”

He said, “I have.”

“Suppose that mother loved you with even greater love than a mother ordinarily loves her son.”

He said, “She does.”

“Suppose that mother would be willing to lay down her life and to die for you.”

He said, “She would.”

“Very well,” I said, “having such a mother as you say you have, suppose you should do your duty by every one else,

your duty by your wife, by your children, by those you are connected with in business, by your neighbours, by the state, your duty by every one else but that old mother that loves you, that has suffered for you, that would be willing to die for you; now suppose you turned her out on the street to starve and perish, what would you say of yourself?”

He said, “I should say that I was a scoundrel.”

“Very well,” I said, “Jesus Christ is holier, better, nobler than any mother that ever lived. Jesus Christ not only loved you enough to die for you. He actually did die for you. Now suppose you do your duty by wife, by children, by neighbours, by business associates, but utterly fail in your duty to Jesus Christ, what would you say of yourself?”

He had sense enough to see the point. He said, “I am a scoundrel.”

Be honest. You will have to be honest some day. Be honest with God, be honest with yourself. The claims of Christ are higher than the claims of the whole race, and if we do our duty by every fellow being and fail in our duty towards Christ, we fail at the principal point.

“Earth has no Sorrow That Jesus Cannot Heal”

Some time ago, in America, there were a gentleman and his wife who had a very happy home. The man was prosperous in business in the city of Cleveland, but there came a reverse in business, and the man lost everything he had in the world. The home was broken up; his eldest daughter had to go out to work for a living. His two boys were too young to work. His wife had to leave him and take the two boys and go away to one of the southern states to the home of a sister, and act as housekeeper to make a living for herself and boys. The father went to Chicago, to see if he could not retrieve his fortunes. He met with success and cheering letters full of promise of a brighter day were sent to the wife in the south. But one day she received a telegraphic dispatch saying that her husband was very ill, and that she had better come on to Chicago at once. She took the train. It was a long journey. She reached Chicago at night and went to the hospital to which her husband had been taken.

By some mistake, the authorities of the hospital said to her, “You cannot see your husband to-night; come at nine o’clock to-morrow morning, and you can see him.” With a heavy heart she went to the place where she stopped, and went back to the hospital at nine the next morning. As she rang the bell, they met her at the door and said, “Your husband died last night.” She took him out and buried him, and so great was her loneliness and her

sorrow, and so frequent her weeping, that it affected her eyesight. She went to a physician. The physician told her that it was not very serious, that she could go back to Mississippi and her eyes would soon be well. She supposed that he was a regular practitioner but she found out too late that he was a Christian Science physician, and was trying to cure her by making her think she was not ill.

She went back to Mississippi. Her eyes got worse and worse. She went to a regular physician. He said, “Madam, your case is hopeless. If you had come to me a few weeks ago, I could have helped you. Your trouble has gone so far now that there is absolutely no hope for you. You will be totally blind.” In a few days she was totally blind — home broken up, husband buried, eyesight gone. She came on to Chicago. She dropped into our church; she heard the gospel, she heard about Jesus. She came to Jesus with all her overwhelming sorrow, and Jesus gave her rest.

If you come to the prayer-meeting at our church any Friday night, you will see sitting there a woman with a refined, beautiful face, dressed in black, eyes closed, perfectly sightless, but in that face you will see a serener and profounder joy than you have ever seen in many faces. Very likely, you will see her rise to her feet in the course of the meeting with a face radiant with the

sunshine of heaven, and tell how wonderfully God has blessed her; and you may hear her say (what she often says) that she thanks God she has lost her sight, for out of her great trouble she was brought to Christ and found a joy that she never knew before.

There is a place where there is a cure for every sorrow. That place is at the feet of Jesus.

Hunted to Death by Her Own Conscience

Over in Canada there was a young girl leading a quiet life in the country. Report came to her of the greater gaiety of city life in Toronto. She said, “I will go to the city; it is too quiet here in the country. I will go to the city of Toronto, and enter into a life of gaiety.” She went to Toronto; she entered upon her gay life, and was soon caught, as so many another girl has been caught, in the whirlpool of sin, and went down into a life of shame. Days passed by; her conscience did not torment her very much. One night the Fisk Jubilee Singers were singing in Toronto, and a friend asked her to go and hear them sing. So she went to the church to hear the Fisk Jubilee Singers sing, and she enjoyed the concert very much until these black singers came to that song, the weird refrain of which runs:

“My mother once, my mother twice,

My mother she’ll rejoice.
In heaven once, in heaven twice,
My mother she’ll rejoice.”

As the strains of that refrain came floating over the heads of the audience up to where that poor girl sat in the gallery, it brought back recollections of her childhood. She was a little child again of four years of age. It was evening time. Her mother sat by the table in the sitting-room. The lamp stood upon the table, and the open Bible was in her mother’s lap, and the mother was teaching her, an innocent golden-headed child of four, how to pray. The concert went on. Again the Fisk Jubilee Singers came to that refrain:

“My mother once, my mother twice,
My mother she’ll rejoice.
In heaven once, in heaven twice,
My mother she’ll rejoice.”

The hot blood rushed to the girl’s cheeks. She sprang from her seat in the gallery. Her friend tried to detain her, but she broke away and rushed down the gallery, down the stairway, out on to the streets of Toronto. On and on and on, as fast as her feet, now growing weary, could carry her; on and on and on, beneath the flickering gaslights of Toronto; on and on and on, out into the open country; and the next morning, when a farmer came to his

white farmhouse door, there lay the poor girl clutching the threshold — dead. Hunted to death by her own conscience.

Woe be to the men and women whose conscience wakes up, who have no hiding place from their own conscience.

Only Two Boys

A CHILD can bear witness for Christ. One night I went out to a suburb near Chicago. It was a bitter cold night. After the meeting I said, “Anybody that will accept Christ to-night, stand up.” I saw something big begin to get up, and it rose higher and higher and higher, and broader and broader and thicker and thicker — he weighed two hundred and ninety pounds. An enormous man. I said, “I have caught a pretty big fish to-night,” and I had, for he has been an excellent worker ever since, but I caught two little fish that night — they looked little but they turned out big. Before leaving the building I turned up my coat collar and put on my gloves ready to go out into the cold. I got about half way down the aisle and I saw two boys, I think one was about twelve and the other fourteen years old. I always like boys. Almost everybody had gone, and I turned and said, “Good-evening, boys. What are you waiting for?”

“Waiting to talk with you, Mr. Torrey.”

“What do you want to talk with me about?”

They said, “We want you to tell us how to be Christians.”

I turned down my coat collar and took off my gloves and sat down and explained to them the way to be a Christian. They understood it, and they took Christ. After we got up, I said, “Boys, what are your names?”

“Henry Harris,” “Charlie Harris.” I wrote them down in my book.

A few nights after there was a young lady sitting in the meeting, and while I preached I made up my mind that she was not a Christian. When I got through preaching I went down and said, “Good evening, are you a Christian?”

“No, I am not a Christian.”

“Would you like to become a Christian?”

“Yes.”

“Would you become a Christian if I showed you how?”

“Yes.” She sat down, and I took my Bible and showed her how to be a Christian. Then I asked for her name. “Miss Harris.”

“Where do you live?” I wrote it down, and I said over

and over to myself, “Harris, Harris; where have I heard that name?” I turned back in my little book and I saw the names of these two boys. I said, “I had two boys here the other night with the same name as yours and they live where you do.”

“Oh, yes,” she said, “they are my brothers. They brought me.”

A few nights after a lady came, and while I talked she just sat and listened, and when the meeting was over I stepped up to her and said, “Are you a Christian?”

“I am not what you call a Christian. I call myself a Universalist.”

“Are you saved?”

“Not what you would call saved.”

“Would you like to become a Christian to-night? Would you become a real Christian if I showed you how?”

We sat down, and she took Christ and we had prayer together. Then I said, “What is your name, please?”

“Mrs. Harris.”

“I had two boys by that name the other night, who live just where you do.”

“They were my two boys. They would not give me any rest until I came.”

The last meeting was in a great big skating rink, and one night a little boy, with long chestnut curls, came up to me. I said, “Good-evening, my boy, what do you want?”

“I want to become a Christian.”

I said, “Why do you want to become a Christian?”

“Because I am a sinner.” He did not look a bit like it — he looked more like an angel — but he was right; he was a sinner. “We have all sinned and come short of the glory of God.”

I sat down and took my Bible and turned to Isaiah 53:6; “ All we like sheep have gone astray.” “Is that true of you, my boy?”

“Yes.”

“What are you then?”

“I am lost.”

“We have turned every one to his own way.”

“Is that true of you?”

“Yes, sir.”

“Then what are you?”

“I am a lost sinner.”

“The Lord hath laid on Him the iniquity of us all.” I said, “ On whom?”

He said, “On Jesus.”

“Very well, what is all you have to do then to become a Christian?”

“Just to believe on Jesus.”

“Will you do it?”

“I will.”

“Let’s kneel down.” And he knelt down. I prayed and he prayed, and when he had finished I said, “What are you, my boy?”

He said, “ I am saved; my sins are all forgiven.”

“How do you know that?”

“Because Jesus says so.”

“Suppose after you go home to-night you forget and do something you ought not to do, what will you do about it?”

He said, “I will tell Jesus.”

“What will He do?”

“He will forgive me.”

“How do you know that?”

“Because He says so.”

I think that boy had a better idea of salvation than some grown-up men.

“Now; my boy, what is your name?”

“George Harris.”

The last one of the family. These two little boys that came out that first night brought the whole family to Jesus.

A Lost Diamond

A QUAINT preacher of the olden days in our country, the Rev. Dan Baker, puts the danger of delay in the way of a story. He tells of a man who was crossing the ocean. He was leaning over the side of the vessel; it was a bright sunny day, and not a wave broke the surface of the water, just a little ripple here and there kissed by the rays of the sun. And the man, as he leaned over the rail of the vessel, was tossing something in the air, something which, when

it fell through the sunlight, sparkled with singular radiance and glory; and he watched it so eagerly as he tossed it up and caught it as it fell. He tossed it up again and again and again, and it threw out its marvellous light as it fell through the sunlight.

At last an onlooker came and said, “May I ask what that is that you are tossing up so carelessly?”

“Certainly,” he replied, “look at it, it is a diamond.”

“Is it of much value?” asked the onlooker.

“Yes, of very great value. See the color of it, see the size of it. In fact, all I have in the world is in that diamond. I am going to a new country to seek my fortune, and I have sold everything I have, and have put it into that diamond, so as to get it into a portable shape.”

“Then if it is so valuable, is it not an awful risk you are running in tossing it up so carelessly?”

“No risk at all. I have been doing this for the last half-hour,” said the man.

“But there might come a last time,” said the onlooker; but the man laughed and threw it up again, and caught it as it fell, and again and again, and once more, and it flashed and blazed with glory as it fell through the sunlight, and he watches it so eagerly as it falls. Ah! but this time it is

too far out. He reaches as far as he can over the rail of the vessel, but he cannot reach far enough. There is a little plash in the ocean. He leans far over the rail and tries to penetrate with his eager gaze the unfathomable depths of deep blue ocean. Then cries, “Lost! lost! lost! All I have in the world is lost!”

You say, “No man would be so great a fool as that; that story is not true.” That story is true, and the man is here to-night. Thou art the man! That ocean is eternity; that vessel, life; that diamond, your soul, that soul of such priceless value that Christ died to save it. And you have been trifling with it! I come to you to-night and say, “My friend, what is that in your hand which you are playing with so carelessly?”

You say, “It is my soul.”

“Is it worth much?”

“Worth much? More than the whole round earth, ‘for what shall it profit a man if he gain the whole world and lose his own soul?’”

“But don’t you think you are taking an awful risk?”

“Oh, no,” you say, “I have been doing this for the last five years, for the last ten, fifteen, twenty years.”

“Yes, but you might do it once too often.”

“Oh, no,” you say, and to-night once more you throw it up. But you may throw it up once too often; it will fall too far out, beyond your reach; there will be a plash, and you will try to look after it; not into the impenetrable depths of the blue ocean, but into the unfathomable depths of the bottomless pit as it sinks and sinks and sinks, and you will cry, “Lost! lost! lost! my soul is lost!” That may be your cry some day. Come to-night, before it is too late, and put your soul where it will be everlastingly safe, in the keeping of the Son of God.

“We Shall be Like Him”

How well I remember one man — I spent more time and more money on the salvation of that man than on any man I ever tried to lead to Christ. It was very discouraging. He came to me one night away down in sin, about fifty years of age. He came of a good family. He had been well educated, but now he was a common day laborer when he was sober — a complete wreck. He came into a meeting. When almost everybody had gone he came up and said, “I want to ask you something alone.”

I said, “Come this way.”

He leaned over and whispered, “Mr. Torrey “ (I had never met him before that night), “ do you think Jesus Christ

can save me?”

I said, “Jesus Christ can save anybody.”

He said, “Do you really think He can save a man as far down as I am?”

I said, “Jesus Christ can save anybody.”

“Well,” he said, “ I will take Him.”

For a little while he went on well. One day I was to go to a dinner at a house where he was invited also. My wife and I had nearly reached the house when, at the bottom of the block of houses, we saw a young fellow running out of the house up the street. He came to me and said, “Mr. Torrey, C. is drunk.” My wife thought very much of him, and she turned to me and almost burst into tears and said, “Oh, Archie, whom can we trust?”

I replied in one word, “God! You cannot trust C. You cannot trust any man, but you can trust God.”

We got to the house and found him raging. He wanted to get out, but they had locked him in a room. I went into the room and stood between him and the door. He was a great, big, burly fellow, and I said to him, “You cannot go out.”

He cried, “Let me out.”

I said, You cannot go out. You are not going to get out until you are sober."

He said, "That is not fair. You know I would not strike you. You know I could throw you, and you know I won't touch you."

I said, "You cannot go out."

At last he lost all control of himself, and he made a rush for me, and there were heads and arms flying around the room for about half a minute. Then there was a sudden crash, and I was sitting on top. He was a much stronger man than I, one of the most powerful men I ever knew. I have heard that man when he was angry, grind his teeth so that you could hear it across this hall. I have seen that man, when under the influence of liquor, strike an iron fence with his bare fist. It was God that gave me the victory. He was subdued for the time being. I held him there until he got calmed down. "Now," I said, "I have to call and see a dying woman. I cannot leave you here. I cannot very well take you to see a dying woman, but you have got to go along." I took him along as far as the door of the house where the woman was dying, and I said, "Sit down on that threshold, and wait there until I come." When I came back he was fast asleep. I got him home all right.

This sort of thing went on for months and years. I moved to Chicago. I sent for him to come to Chicago, where I got a position for him. He did first-rate for a while, and then he got drunk, and he came to see me and he said: “That was not fair at all the time you threw me in Minneapolis. You know you cannot throw me.”

I said, “I am not going to.” That sort of thing went on for months and years; but I made up my mind that, by the grace of God, no matter what it cost in money, and no matter what it cost in time and patience, I was going to see that man saved. For some time I lost sight of him. One night I was in my pulpit in Chicago, preaching. I had already begun the service when I saw C. coming into the building. I went down to where he was sitting, and said, “Good-evening, C, I am glad to see you.” He stayed to the after-meeting.

The next day I was going to Minneapolis, and I took him along with me. He said, “Mr. Torrey, there is one thing that has cured me. I thought you would never want to see me again, but I hardly had got into the building, and had sat down away in the back, when you walked down from the platform and came to speak to a miserable tramp like me. That was too much!”

Do you know, from that day C. got his feet on the Rock!

Years passed, I was in Minneapolis again. I was in a big restaurant, when I saw C. come in at the farther end, and I went up to him. He said, “I was looking for you. I heard you were in town. Don’t laugh at me.”

I said, “I am not going to laugh at you. What’s up?”

He said, “I want to ask you something. Don’t laugh at me.”

I said, “I am not going to laugh at you. What do you want?”

He said, “I want to be married. I am engaged to a right good Christian woman and I want you to marry us.”

I said, “I am your man. I’ll do it.” I married him. You say it was pretty risky, but his feet had been on the Rock now for a good while. He married that Christian woman, and they built up a happy Christian home.

The other day my wife wrote to a friend of ours, who had gone to Minneapolis, to know how C. was getting on — I think he is her pet of all the drunkards who have come under our roof. This lady wrote back, “He is doing well. He is leading a Christian life.”

And, friends, the time is coming when poor, wrecked, ruined C. transformed by the power of the returning Christ will be like Him, “For when He shall appear, we

shall be like Him, for we shall see Him as He is;" and when this man that I wept over and worked for and spent money on all these years, when he meets his Christ, and his salvation is indeed complete, he will be so like his Master that we can hardly tell the two apart.

Killed by Shame

Oh, the awful heart-breaking agony of shame. In America, in New York State, we had a cashier in a bank, who was in a hurry to get rich, so he appropriated the funds of the bank and invested them, intending to pay them back. But his investment was a failure. For a long time he kept the books so as to blind the bank examiner, but one day when the bank examiner was going over the books he detected the embezzlement. He called in the cashier — he had to acknowledge his defalcation. He was arrested, tried, and sent to State's prison. He had a wife and a lovely child, a sweet angel-like little girl.

Some time after his arrest and imprisonment the little child came home sobbing with a breaking heart. "Oh," she said, "mother, I can never go back to that school again. Send for my books.

"Oh," she said, "my darling," thinking it was some childish whim, "of course you will go back."

“No,” she said, “mother, I can never go back. Send for my books.”

She said, “Darling, what is the matter?”

She said, “Another little girl said to me to-day, ‘Your father is a thief.’”

Oh, the cruel stab! The mother saw that she could not go back to school. The wound was fatal. That fair blossom began to fade. A physician was called in, but it surpassed all the possibilities of his art. The child faded and faded, until they laid her upon her bed, and the physician said, “Madam, I must tell you this is a case in which I am powerless; the child’s heart has given way with the agony of the wound. Your child must die.”

The mother went in and said to her dying child, “Darling, is there anything you would like to have me do for you?”

“Oh,” she said, “yes, mother, send for father. Let him come home, and lay his head down on the pillow beside mine as he used to do.” Ah! but that was just what could not be done. The father was behind iron bars. They sent to the governor of the State, and he said, “I have no power in the matter.” They sent to the warden of the prison. He said, “I have no power in the matter.”

But hearts were so touched that they trumped up a case

and summoned him as a witness. So they made arrangements whereby the father was suffered to come home under a deputy-warden. He reached his home late at night, and entered his house. The physician was waiting. He said, “I think you had better go in to-night, for I am afraid your child will not live till morning.” The father went to the door and opened it softly.

The child looked quickly up. “Oh,” she said, “I knew it was you, father. I knew you would come. I have been praying God to send you. Father, come and lay your head beside mine upon the pillow just as you used to do.” And the strong man went and laid his head upon the pillow, and the child lovingly patted his cheek, and died. Killed by shame. Men and women, hell is the place of shame, where everybody is dishonoured.

A Well-Known Entertainer Becomes a Soul Winner

One night in London two men went to the theatre and presented passes for entrance. For some reason or other, the man at the door did not recognize them and the passes were refused. One of the men was a very prominent entertainer and thought he was well-known in the theatrical profession everywhere, and this refusal to accept the passes irritated him greatly, and he left the theatre with his friend in a rage. They took the

Kensington Avenue bus, and as they were passing the Royal Albert Hall, he noticed the signs of the mission. He remembered he had promised his sister that he would come and hear me, so he suggested to his friend that they get off the bus and come into the hall that night. His friend consented and in they came. He was not much interested in the singing, though he himself did a good deal of work in his profession along that line, but the sermon went right to his heart. He left the Royal Albert Hall to think the matter over. His sister, who was an earnest Christian woman, had left on his mantelpiece a little tract (a report of a sermon on “Hell” that I had delivered in London). He took it down and read it. It brought him under deepest conviction of sin, and he then and there fell on his knees and surrendered himself to God.

The next night he came to see me at the Royal Albert Hall, and told me of his decision to accept Christ. He made a public profession that night before the great crowd in the hall. He told me he could not go on and take the entertainments for which he was booked the next day at St. George’s Music Hall. He said, “I cannot go and entertain those people and make them laugh when I know they are going to hell.” He tried to get into communication with the stage manager, but could get no reply from him either by letter or telegraph. He went

down to the Hall and asked to be let off from his engagement.

The manager replied, “I will let you off on one condition, and one condition only, and that is that you will go out and tell the waiting crowd why you are not performing.”

He said, “I will do that.”

He went out on the stage and said, “Friends, I cannot give my entertainment this afternoon. I was converted last night at the Torrey-Alexander mission.”

The crowd burst into applause, thinking it was a new joke that he was getting off. He stopped the applause and said, “It is no joke. I have been converted. I cannot stand here and make you people laugh when I know that many of you are on the road to hell.” The audience stopped their applause and became serious. Many of them were touched by his earnestness and his bravery. At least one woman was converted then and there in that audience.

When he went off the stage, the manager offered the hall for the use of Gospel meetings the next week. He accepted the offer. Meetings were held in that music hall all through the week, and there were many interesting conversions, including at least one person connected with the nobility. He was afterwards invited ail over England and Scotland and Ireland and Wales to bold evangelistic

meetings. A great London magazine had an article upon his conversion and said, “Two or three such conversions as that would move all London.”

Guilty of High Treason

ONE day in Maryborough, over in Australia, a fine-looking man came to see me, an unusually fine-looking man, with splendid physique and dome-like forehead. He said, “I want to talk with you,” and I said, “Very well, take a seat, sir.”

He said, “I want to know what you have against me.”

“What I have against you,” I exclaimed, “I don’t know you.”

“I mean this; I am not a Christian; I don’t pretend to be a Christian, but I am a moral, upright man, and no one can deny it. Now,” he said, “I would like you to tell me what you have against me.”

I said, “You are not a Christian?”

“No, sir,” he replied. “You have not taken Jesus Christ as your personal Saviour, and surrendered your life to Him as your Lord and Master, and confessed Him as such before the world, and given your life to Him?”

“No, sir,” he replied.

“Then,” I said, “ I charge you, sir, with high treason against your King. Jesus Christ is your King, by Divine appointment, and I charge you, sir” — and I looked him right in the eye — “I charge you, sir, with the crime of high treason against your divinely appointed King.”

A dark cloud came over the man’s face. He got up, and left the room, scarcely saying a word. As he went out the door he never looked back. He walked down the long walk without ever looking back. Out of the front gate, never looking back.

Months passed away; we had been over to Tasmania and conducted a mission there, and had returned, and I was preaching in Ballarat, about forty miles away from Maryborough. After the service, a fine-looking man came to me, and said, “Do you remember me?”

I knew his face, but I could not remember where I had seen him. I said, “I have seen you somewhere, but I cannot place you.”

He said, “Do you remember charging a man with high treason?”

I said, “I have charged many a man with high treason.”

“Yes,” he said; “but do you remember charging a specific

man with high treason?” Then he began to tell me his story, and I commenced to gather who he was. He said, “I am the man, and I have come way to Ballarat, sir, to tell you that you will never charge me with high treason again;” and he held out his hand, and I held out mine, and he took mine in his mighty grip — and it was a mighty grip !— and he said, “Down!” and he dropped on his knees, and I dropped on to mine, and he said, “Lord Jesus, I hand in my allegiance; I give up my treason; I take Thee as my King.”

You men ought to do it to-night. He is your King, and every man and woman among you that does not accept Him and acknowledge Him as such to-night I charge you with high treason against Heaven’s King.

How D. L. Moody Became a World-Wide Evangelist

Mr. Moody once told me this story long after the incident occurred. He went over to London in 1872, when his church lay in ashes, and while his new church in Chicago was building, not in order to preach, but to listen to others who, he thought, could preach better than he. One Sunday he was prevailed upon to preach. He got up that Sunday morning, and tried to preach. “I never had such a hard time preaching in my life. Everything was perfectly dead. I said to myself as I tried to preach, ‘What a fool I was to

consent to preach. I came here to listen, and here I am preaching.' As I drew towards the end of my sermon, I felt a sense of relief that I would be through in a few minutes. Then," he said, "the awful thought came to me, 'You have got to do it again to-night.' I tried to get out of my night meeting, but I could not. I had promised to preach that night and I must keep my word.

"I went back to preach that night. The building was packed with people. There was a new atmosphere. The powers of an unseen world seemed to have fallen upon the audience. As I drew towards the close, I became emboldened to give out an invitation; so when I finished my sermon, I said, ' If there is a man or woman here who will to-night accept Jesus Christ, please stand up.' About five hundred people arose to their feet. I thought there must be some mistake, and I asked the people to be seated. Then I repeated the invitation in a stronger form and they all arose again. Again I asked them to be seated, still thinking there must be some mistake. 'Now,' I said, 'if there are any of you who really mean to accept Christ to-night, please pass into the vestry and your pastor and I will meet you there.' They commenced to stream in through the two doors. I said, 'Mr. L., who are these people?' He said, 'Don't know.' 'Are they your people, Mr. L.?' 'Some of them.' 'Are they Christians?' 'Not so far as I know.'

“We went into the vestry and I stood up and gave out a stronger invitation, and I asked all that really meant to accept Christ then and there to stand up. They all arose, about five hundred of them. I asked them to be seated again. I still thought there must be some mistake, so I said, ‘ I am going to leave London to-morrow for Dublin, but your pastor will be here to-morrow night. If you really mean it come back and meet him.’ I went to Dublin. No sooner had I got there than I received a telegram from Mr. L. It was Tuesday morning and he said, ‘ There was a bigger crowd out Monday night than Sunday. A great revival has broken out in my church. You must come back and help me.’“

Mr. Moody hurried back to London. There was a revival there that added hundreds of souls to the churches of North London. That was before he came here in 1873 for his great work — his introduction to England.

When he had finished the story I said to him, “Mr. Moody, somebody must have been praying.”

“Oh,” he said, “didn’t I tell you that? That is the point of the story. There was a woman in the congregation that morning who had an invalid sister. She went home and said to her, ‘Who do you think preached for us this morning?’ and her sister guessed all the preachers who were in the habit of exchanging with Mr. L., and she said,

‘No, Mr. Moody from Chicago.’ When she said that, the invalid turned pale. She said, ‘What, Mr. Moody from Chicago? I read about him some time ago in an America paper, and I have been praying God to send him to London and to our church. If I had known he was going to preach this morning, I would have eaten no breakfast. I would have spent the whole time in prayer. Now, sister, go out of the room, lock the door, send me no dinner; no matter who comes, don’t let them see me. I am going to spend the whole afternoon and evening in prayer.’” And while Mr. Moody stood in the pulpit where all was coldness and death in the morning, that bedridden saint was holding him up in prayer before God. And God, who delights to answer prayer, poured out His Spirit. While the multitude saw Mr. Moody, God was looking at that bedridden saint.

Of Course There’s a Hell

Another reason why I believe that there is “a wrath to come,” is that my common sense says so.

Look here, here is a man who grows rich by over-reaching his neighbours, grows rich by robbing the widow and the orphan. He does it by legal means. Oh, yes, he is too cunning to come within reach of the law. But he grows rich by making other people poor. He

increases in wealth and is honoured and respected. When he goes down the streets in his magnificent equipage, the gentleman on the streets turns and says to his son: “There goes Mr. So-and-so, a man of rare business ability, a man who is now one of our leading men of capital. I hope, my boy, when you grow up you will be as successful as he.” He lives in honour, dies in honour, dies respected by everybody — almost. And the victims of his rapacity, the victims of his oppression, the victims of his dishonesty lie yonder, bleaching in the potter’s field, where they have gone prematurely because of his robbery. Do you mean to tell me that there will not be a day when these men who have lived on wealth wrung from the poor widow and orphan will not have to go before a righteous God whose eyes are not blinded by a few thousands or by millions given in philanthropy or to the Church and answer for the infamy of their conduct and receive what they never received in this world, the meet reward of their dishonesty? Of course there is a judgment day; of course there is a hell. If there is not, then there ought to be.

Look here, here is a man who goes through life, never giving God one thought from one year’s end to another. He leaves God out of his business, leaves God out of his social life, leaves God out of his study, leaves God out of his pleasures. God’s holy day, the Sabbath, he makes a day of selfish pleasure. God’s holy Book, the Bible, he

never opens, or even scorns. God's holy Son, Jesus, he tramples under foot. And thus the man lives, and thus he dies, going through the world ignoring the God that made him, and gave His Son to die upon the Cross to save him. Do you mean to tell me that there will not be a day when that man will have to go up before a righteous God and answer these questions: "What did you do with My holy day, the Sabbath? What did you do with My holy Word, the Bible? What did you do with My holy Son, Jesus?" Of course there is a hell, if there is not there ought to be. And you and I need a hiding-place from it, every one of us, for every one of us has sinned and come short of the glory of God.

"I Have Heard the Biggest Joke"

On our first visit to Liverpool, a well known business man (manager of eighty-nine butcher shops) was asked by his wife to accompany her to the meeting in Philharmonic Hall a certain evening. He consented to go but with no intention of keeping his promise. He was far more interested in prize-fights than he was in evangelistic meetings. He was known all over the city as a patron of prize-fights and had been a referee in many of them. When the evening to accompany his wife to the mission came, he found there was a great prize-fight on. He tried to see if there wasn't some way out of taking his wife to

the hall, and slipping away to go in to the fight. He tried being gruff to her, but this made no difference, she held him to his promise. Finally he said, “If I promised you to go, of course, I’ll take you.”

When they got to the hall, they found the main floor reserved for men and the women were asked to go to the gallery. “Now,” thought he, “my chance for escape has come,” so he said to his wife, “You go into the gallery, and I’ll slip in down here,” but she knew him too well to be fooled that way, and insisted that he go into the gallery with her. He went but very much against his will. In spite of himself, he was soon interested.

The next night he slipped out of the house without saying a word to his wife and made his way to the Philharmonic Hall alone. The singing was in full swing when he reached the hall. Soon after getting his seat, he heard the men singing very softly,

> “See! from His head, His hands, His feet,
> Sorrow and love flow mingled down!
> Did e’er such love and sorrow meet,
> Or thorns compose so rich a crown?”

He was completely overcome. He saw Jesus Christ on the cross for him, and forgetting the crowd and everything about him, he fell on his knees and sobbed. All through

the evening the vision of Christ on the cross for him was before his eyes. He heard little of the sermon. He was occupied with but one thing, his Saviour dying for him.

When the invitation was given out, he was the first to come to the front and profess his acceptance of Christ. He went home and told his wife that he had accepted Christ. To his surprise, she was not surprised. She said, “I knew you would do it, Ted. I have been praying for you for years, and recently we have been holding prayer-meetings for your conversion, and I knew that God would answer my prayer.”

He became an active worker at once. Was constantly testifying in private and public to the saving power of Christ. Wherever he could find a mission going on, he would go and give his testimony. He was much in demand among the missions and churches to go and tell the story.

A former comrade met him one day on the street and said, “Ted, I have heard the biggest joke. I heard you were converted.”

He replied, “Didn’t they tell you the rest of it? The rest of it is the best part of the joke.”

“No, what is the rest?”

“The rest of it is, it’s true,” and immediately he preached unto him Jesus.

About fifteen months afterwards we went to Liverpool for the second mission, and this man was one of the best workers we had. He was constantly in attendance and constantly working to bring others to Christ. He bought a wagonette to bring people to the hall, and when they would try to excuse themselves from going, he would say, “If I drive around for you, will you go?” In this way he was able to bring many of his friends and neighbours to Christ.

One night I called on him for a testimony. He responded gladly and told in a thrilling way what the Lord Jesus had done for him. The man who was over him in the employ of the great firm he represented happened to be in the building and heard this testimony. After the meeting he came to him and said, “It is all very well your being a Christian, but if you are going around making a fool of yourself in this way, you will lose your position.”

For a moment he was nonplussed and then replied, “I must be true to the Lord Jesus no matter what it costs, even if it costs me my position.” It did not cost him his position. On calm reflection his superior thought better of his foolish threat.

“The Fire is in the Fifth Story, I’m in the Sixth”

Years ago in Minneapolis, the leading paper was the Minneapolis Tribune, published in a magnificent six or seven-story building, the finest newspaper building at that time in the Northwest. I had occasion every week to go into the upper stories of that building to see editorial friends. But there was one great defect in that great building which I had never noticed. The defect was this, that the stairway went right round the elevator shaft, so that if a fire broke out in the elevator shaft escape would be cut off by the stairway as well as by the elevator. That very thing happened. A fire broke out in the elevator shaft, and it commenced to sweep up the shaft, story by story, cutting off escape by the elevator and cutting off escape by the stairway as well. But they had a brave elevator boy, who went up through the smoke a number of times until he got a large number of men down from the upper stories, and almost all the rest escaped by the lire-escape outside the building or by the stair.

But away up in the sixth story there was a man, a despatcher for the Associated Press. He was urged to escape, but he refused to move. There he sat by his instrument, telegraphing to all parts of the country that the building was on fire. He could have gone out of the building by the fire-escape, and across the road to an instrument there, and could have done just as well; but,

like a typical newspaper man, he wanted to do something sensational, and so there he sat telegraphing the news. Besides a short time before at the time of the Johnstown flood, when the dam of the river was breaking, a woman sat in a telegraph office below the dam telegraphing down the Conemaugh River to the people at Johnstown that the dam was breaking and that they had better flee for their lives. But she had remained at her post till the dam broke and swept her away into eternity and her bravery and self-sacrifice had been heralded over the world and he wished to match her brave deed. But she had done it to save life. This man sat there quite unnecessarily, merely because of his desire for notoriety.

“I am in the Tribune building,” he telegraphed, “in the sixth story, and the building is on fire. The fire has now reached the second story; I am in the sixth.” In a little while he sent another message: “The fire has now reached the third story; I am in the sixth.” Soon he telegraphed: “The fire has reached the fourth story ; I am in the sixth.” Soon again the message came over the wire: “The fire has reached the fifth story; I am in the sixth.”

Then he thought it was time to leave; but, in order to do this, he had to cross the hallway to another room and a window to reach the fire-escape. He went to his door and opened it, and, to his dismay, found that the fire was not in the fifth story but the sixth and that the hallway was

full of smoke and flame, which, the moment he opened the door, swept into the room. He shut the door quickly. What was he to do?

The stairway, the elevator, and the fire-escape were all cut off; but he was a brave man, and would not give up easily. He went to the window and threw it up. Down below to one side stood a great crowd, six stories down. They could not reach him with a ladder. They could not get under him to spread a net to catch him, if he jumped. There he stood on the window-sill, not knowing what to do.

But presently he looked up. Above his head was a long wire guy-rope that passed from the Tribune building to the roof of another building across a wide opening. Below him was a chasm six stories deep, but brave man that he was, he caught hold of the guy-rope, and began to go hand-over-hand across that chasm. The people down in the street looked on in breathless suspense. On and on he went, and then he stopped. The people below could hardly breathe. Would he let go? No. On and on he went, and again he stopped, and again the crowd below gasped. “Will he let go?” He took one hand off the wire and hung high in air by one hand. “Will he let go with the other hand? Is his strength all gone? Or will he replace the other hand further forward?” The suspense is awful, but only for a moment. The fingers of the other hand loosen

and down he comes through the air tumbling, tumbling, tumbling through those six stories of space, crushed into a shapeless mass below. All through mere unnecessary neglect!

Men and women, you are in a burning building to-night, you are in a doomed world; but thank God, there is a way of escape, but only one, Christ Jesus. That way is open to-night, but no one knows how long that way will be left open. I beg of you, do not neglect it, and then when it is too late lay hold on some poor guy-rope of human philosophy, and go a little way, and then let go, and plunge, not six stories down, but on and on and on through the awful unfathomable depths of the gulf of eternal despair. Men and women, turn to Christ to-night! "How shall we escape if we neglect so great salvation?"

Love Conquered

We have in America a devoted Christian woman of culture, refinement, and position, with a heart full of love to the most outcast and abandoned. She has devoted much of her life and strength to getting matrons appointed in jails and lockups for the reception and charge of female prisoners. In one city they said to her, "Mrs. Barney, no woman can manage the class of women with whom we have to do."

Mrs. Barney replied, “You never had a prisoner that I could not manage.”

“We would like to have you try your hand on ‘Old Sal!’” was the laughing reply.

“I would like to,” replied the gentle lady. “Well, the next time we have her under arrest, we will send for you.”

Not long after, early one morning, Mrs. Barney received word that “Old Sal” was under arrest, and she hurried down to the lockup. She asked to be shown to “Old Sal’s” cell. The sergeant at the desk protested that it was not safe. “Look there,” he said to Mrs. Barney, pointing to four policemen with torn clothes and faces, “ there is a specimen of ‘Old Sal’s’ handiwork. It took those four men to arrest her and she left them in that shape.”

“Never mind,” said Mrs. Barney, “show me to her cell.”

“Well, if you must go an officer must go with you.”

“No, I will go alone. Just let the turnkey open the door, and I will go to her cell alone.”

Before going down, Mrs. Barney asked the sergeant at the desk for “Old Sal’s” right name. “Why,” he said, “we always call her ‘Old Sal.’”

“Yes,” said Mrs. Barney, “but I wish her right name.

What is her right name?”

“It is a long time since we first booked her, and we always book her now as ‘Old Sal.’”

“Look up her right name,” said Mrs. Barney.

The sergeant went way back through the books and found “Old Sal’s” proper name. The turnkey opened the door and pointed to her cell down the corridor. When Mrs. Barney reached the door, she saw a wild creature with gray, dishevelled hair, torn garments, and glaring eyes, crouching in the corner of the cell, waiting to spring upon the first policeman that should enter. “Good-morning, Mrs. ——- ,” said Mrs. Barney, calling her by her true name.

“Where did you get that name?” said the poor creature.

Without answering her question, Mrs. Barney said, “Sarah, do you remember the first time that you were committed here?”

“My God, don’t I?” she cried. “I spent the whole night crying on the floor of my cell.”

“Suppose,” said Mrs. Barney, “there had been some kind Christian woman here to receive you that night and to have treated you gently do you think your life would have been any different?”

“Altogether different,” she replied.

“Well,” said Mrs. Barney, “I am trying to get them to appoint a woman in this lockup to receive young girls when they are brought here for the first time, as you were when you were brought here that first night. Will you help me?”

“I will do all that I can,” she said. All the time Mrs. Barney had been drawing nearer, and was now kneeling by her side upon the cell floor, gathering up her torn and grizzled hair, fastening it up with pins taken out of her own hair, pulling together the torn shreds of her garments, and fastening them with pins taken from her own garments.

The work was now done, and Mrs. Barney rising to her feet said, “Sarah, we are going into the court-room. If you will be good, they will appoint a woman in this lockup. Shall I go in on your arm, or will you go in on mine?”

The strong woman looked at Mrs. Barney, and said, “I think I am stronger than you. You had better go in on my arm.” And into court they went, the gentle lady leaning on the arm of the hardened old criminal. “Old Sal” restrained herself through the whole trial, and answered the judge’s questions pleasantly.

She did forget herself once and swear at the judge, but

immediately begged his pardon. Everybody was amazed at the transformation. A woman was appointed as matron of the jail, but best of all Sallie got her feet upon the Rock of Ages, and to-day, “Old Sal” is in the glory. Love had conquered. It always will.

God Silences a Scoffer

On the 31st day of May, 1904, four young men were playing cards two blocks from the Chicago Avenue Church. They were sober, industrious men above the average intelligence, but not Christians. At the conclusion of their game of cards, they got to discussing religion and one of them, a shipping clerk with a leather firm on Illinois Street, said, “I don’t believe there is a God. I believe something like Ingersoll. I don’t believe there is a God, and I won’t believe there is a God until He proves it to me, but if He proves it to me by striking me deaf and dumb, I will believe it.”

There was silence for a moment or two. Then he threw up his hands, staggered and fell to the floor unconscious. At first his companions thought it was a joke. Then they became frightened and ran to him and tried to pick him up, and found him unconscious. One ran for a doctor and another ran down-stairs for the landlady and told her that Julian had fainted. The doctor soon came. He thought at

first that the young man was shamming but soon became convinced that he was actually deaf and dumb. He was unable to account for the condition of things. The young man was not of a nervous disposition, was strong physically, and right in his mind. When he came to himself he tried to talk, his lips moved but no sound came from them. Then they handed him a pencil and paper. The first thing he wrote on the paper was, “I want my Bible.” The next thing he wrote was, “ I want my mother.”

The next morning two ladies came to my assistant, Rev. W. S. Jacoby (I was out of the country at the time) and asked him to go over to see the young man. Mr. Jacoby went over about eleven o’clock. Julian sat at the table calm, quiet, well dressed, showing to all appearances that he was above the average. He shook hands with Mr. Jacoby and the people wrote on a piece of paper that Mr. Jacoby was a minister. Mr. Jacoby sat down at the table beside him and prayed God that He might guide him in what he should say. After this prayer he wrote on a piece of paper, “God loves you.”

Julian wrote back, “I know it.”

Then Mr. Jacoby wrote, “What did you do?”

He wrote, “I did what I should not have done.”

“Why did you do it?”

“I did not believe there was a God. I believed what I said. Now I am satisfied there is a God, and I am wanted in His service.”

“Why do you believe there is a God?”

“Because I said I would not believe there was a God unless He struck me dumb. A look from His countenance struck me dumb; a look from His eye was as a flash of lightning.” (He had written on the paper to his companions, he had seen the flash and asked them, “Did you see the flash?” They had not seen it. It was for him alone.)

Mr. Jacoby wrote, “Did you see anything as you fell to the floor?”

“Yes.”

“Are you sorry, and why?”

“I am, because I feel I did very wrong.”

“Do you believe that there is a God?”

“I do.”

“Do you believe that God hears prayer?”

“I do.”

Again Mr. Jacoby wrote, “God loves you.”

He wrote, “I believe He does, for I have heard a whisper calling me to His work for many years, but I turned a deaf ear to it.”

Mr. Jacoby then related to him part of his own experience, and how God had revealed Himself to him. How the voice of the Spirit had said to him once in a time of sickness, “Down on your knees,” and how he had resisted that Spirit but how God had not left him but again by His Holy Spirit called him and he had come.

Again Mr. Jacoby wrote, “God loves you, and He is filling my heart with sympathy for you. He would not do this unless He was going to save you.”

The young man wrote as an answer, “I feel that way about it but I feel I shall remain this way (deaf and dumb) until I have prepared to go and work for Him. My life is His to use as He sees fit. I shall go home and apply all my time in learning of Him and when I am fit to do His work, I shall be all right.”

Mr. Jacoby wrote, “I believe the first thing is to know Jesus Christ as a Saviour.” He then showed him John 6:37, “Him that cometh to Me, I will in no wise cast out.” He read it and nodded his head.

Mr. Jacoby then turned him to Isaiah 1:18, “Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool.” He took his pencil and marked this passage in the Bible. He was then shown John 5:24, “Verily, verily I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” Pointing his finger at the word “hath,” Mr. Jacoby wrote, “The work is done, not will be or shall be, but ‘Hath’ is in the present tense and means that we have eternal life.” Again he nodded his head.

Then he wrote, “I believe now there is a God. I also believe that Jesus Christ died to save all sinners. I feel that I am accepted because I believe Him and trust Him, but there is work for me to do.”

He was then shown Isaiah 53:6, and after that he was pointed to Acts 13:38, 39 (“Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things,” Mr. Jacoby pointed his finger at the “all” in order that he might see that God would forgive him for all he had done.

Then he turned to Ps. 103:12, “As far as the east is from

the west, so far hath He removed our transgression from us."

He then showed him John 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Pointing to the word "Sons," Mr. Jacoby wrote, "A child has a right to call God Father."

He then showed him other passages that would enable him to remember that God would keep him from every temptation and keep him from all sin: 1 Cor. 10:13 ; Jude 24 ; 2 Tim. 1:12; 1 Peter 1:5.

He read all these very eagerly as he was shown them.

Mr. Jacoby then asked him, "Do you know you are saved ? You write that you feel you are saved. Do you believe God has forgiven you ? Are you saved?"

"I am."

"What makes you think so?"

"Because I am contented."

"How long have you thought so?"

"Since I have believed in Him."

“Why do you think so?”

“Because I know He will save if I trust Him, and I do trust Him.”

“How long is that?”

“Since you have shown me His many promises.”

He was then asked to read Rom. 10:13, “Whosoever shall call upon the name of the Lord shall be saved.”

“Do you believe you are saved?”

He wrote, “I believe I am saved.” He then drew his pencil through the word “believe,” and wrote the word “know” over it.

He made a confession of the Lord Jesus Christ before his friends in the next room. By standing up in the doorway Mr. Jacoby would speak the words so they could hear and then write them so he could read them, and he answered each question with a nod.

“You believe there is a God?”

He nodded, yes.

“Do you receive Jesus as the Son of God, your Saviour?”

“Yes.”

“You believe He saves you?”

“Yes.”

“You thus publicly confess Jesus Christ as your Saviour?”

“Yes,” he wrote, “ I am perfectly satisfied.”

The physician who attended him made this statement regarding the case afterwards, “It would not be remarkable if he had been merely stricken speechless under certain conditions of hysteria, but in such an event there would have been physical conditions that he did not have. He seemed to be in full possession of his faculties, his ideas were coherent, and his general health was good.” The medical man could find no physical conditions or symptoms which would lead to the sudden loss of speech. It was evidently an act of God. An act of mercy more than an act of judgment.

His speech was restored to him the following July. His first words were, “The Lord be praised,” and after this his lips continued to move and he was repeating the words of the twenty-third Psalm.

He is now preparing for the ministry of the Gospel.

“Is Not God’s Word as Good as Mine?”

Preaching one night in Minneapolis in my own church on the text “Quench not the Spirit,” the power of God came in a wonderful way upon the audience. When I stepped down from the pulpit, I found in one of the front pews four persons kneeling in great distress of soul, two brothers and two young ladies whom they had brought with them to the meeting. These brothers came from an utterly godless family and were regarded as hard young men, but the Spirit of God had taken hold of them that night in mighty power. Three other workers spoke to three of the four who were kneeling in prayer and brought them out into the light, and I undertook to talk to the older of the men. He was in great agony of soul and listened attentively as I pointed him to the passages of the Word of God that showed how Jesus Christ had borne all his sin in His own body on the Cross, and how if he would believe in Christ, he would have pardon at once. He claimed to accept Christ but he found no peace, and left the building in great distress.

He was present again the next night, and again I talked with him. He claimed to have accepted Christ, but did not believe that his sins were pardoned. I took him to John 3:36, “He that believeth on the Son hath everlasting life,” and had him read it over and over again. I said to him, “Hector, who does God here say hath everlasting life?”

He said, “He that believeth on the Son.”

I said, “Do you believe on the Son?”

He said, “I do.”

I said, “What does God say?”

“He that believeth on the Son hath everlasting life.”

“What have you?”

“Oh, Mr. Torrey,” he cried, “won’t you pray for me?”

I said, “Yes, I will pray for you,” and again I went over it, “He that believeth on the Son hath everlasting life.” I said, “Who has everlasting life?”

“He that believeth on the Son.”

“How many that believe on the Son have everlasting life?”

“Every one.”

“Have you believed on the Son?”

“I have.”

“What does God say about those who believe on the Son?”

“They have everlasting life.”

“Are you sure that they that believe on the Son have everlasting life?”

“I am.”

“What makes you so sure?”

“God says so.”

“What does God say?”

“He that believeth on the Son hath everlasting life.”

“Do you believe on the Son?”

“I do.”

“What does God say you have?”

“Oh!” he cried, “Mr. Torrey, will you pray for me?”

I went over it and over it again but he could not seem to grasp it. At last he arose and started slowly down the aisle to leave the building. Before he started, he said, “Mr. Torrey, will you pray for me?”

I said, “ I will.”

I let him get part way down the aisle and then I called after him, “Hector, do you believe that I will pray for

you?”

“Why, I know you will,” he replied.

“How do you know that I will?”

“Because you said so.”

“Is not God’s Word as good as mine?” I asked.

The truth flashed in upon his soul in a moment. He saw that while he had been ready to believe me, he had not been ready to believe God. He took God at His Word and knew he had everlasting life because God said so, and went home rejoicing in perfect assurance that he had everlasting life and that his sins were all forgiven.

“God Use This Stammering Tongue”

One day during his great mission in London, Mr. Moody was holding a meeting in a theatre packed with a most select audience. Noblemen and noble-women were there in large numbers. A prominent member of the royal family was in the royal box. Mr. Moody arose to read the Scripture lesson. He attempted to read Luke 4:27, “And many lepers were in Israel in the time of Eliseus the prophet.” When he came to the name Eliseus, he stammered and stuttered over it. He went back to the beginning of the verse and began to read again, but again

when he reached the word “Eliseus” he could not get over it. He went back and began the third time to read the verse but again the word “Eliseus” was too much for him.

He closed the Bible with deep emotion and looked up and said, “Oh, God! Use this stammering tongue to preach Christ crucified to these people.”

The power of God came upon him and one who heard him then and had heard him often at other times said to me afterwards that he had never heard Mr. Moody pour out his soul in such a torrent of eloquence as he did then, and the whole audience was melted by the power of God.

Give Me a Love For Souls

One time during my ministry in Chicago, I was deeply disturbed that I had so little love for souls; that I could meet men and women who were lost and be so little concerned about it; that I could preach to them and had so little inclination to weep over them. I went alone with God and prayed, “O God give me a love for souls.” Little did I realize how much the answer to that prayer involved.

The next day there came into my Bible class a man who was the most distressing picture of utter despair I ever saw. At the close of my Bible class I walked down the

aisle. I saw him in the last seat. His face haunted me. I was burdened. I could not lose sight of him. I cannot tell the pain I had for hours and days as I cried to God for his salvation, but I had the joy of seeing him profess to accept Christ.

Love for souls is one of the costliest things a man can have, but if we are to be like Christ, and if we are to be successful in His work, we must have it. But don't pray for it unless you are willing to suffer.

Pray Through

A LADY in Melbourne, Australia, in reading the book "How to Pray" was greatly impressed by one sentence of two short words, "Pray through." It took a great hold upon her and she began to organize prayer circles all over Melbourne. Before we reached Melbourne there were 1,700 prayer circles a week and the wonderful success of the mission was largely due to these prayer circles. After we reached Melbourne, this lady told Mr. Alexander this story and it made a great impression on him. He afterwards said the two words, "'Pray through,' gripped me like a vice."

One day he had occasion to go into a bank in Liverpool to get some money. While he was standing at the bank counter waiting for the clerk to come, he picked up a pen

and began to write on the blotter in large letters these two words, which had been burned into his soul, “Pray through,” “Pray through,” “Pray through.” Over and over and over again he wrote it on the blotter until the big blotter was filled from top to bottom with the words “Pray through.” After he had transacted his business he went away.

The next day a friend to whom he kept talking as he printed on the blotter came to him and said that he had a striking story to tell him. “A business man came into the bank soon after we had gone. He had grown discouraged with business troubles. He started to transact some business with the same clerk over that blotter, when his eyes caught the long column of ‘pray through.’ He asked who wrote those words, and when he was told, he exclaimed, ‘That is the very message I needed. I will pray through. I have tried to worry through in my own strength, and have merely mentioned my troubles to God. Now I am going to pray the situation through until I get light.’”

A lady who heard Mr. Alexander tell the story wrote a hymn upon it, the last verse of which runs,

> ‘‘Don’t stop praying but have more trust;
> Don’t stop praying! for pray we must;
> Faith will banish mountains of care;

Don’t stop praying! God answers prayer.”

Which are You Like?

Up in the mountains of North Carolina lived a farmer who had a poor farm, with thin soil, where by hard work, he was barely able to make a living for himself, wife and son. The son, however, was a remarkably bright boy, and easily surpassed all the other boys in the district school. One day the father said to the mother, “Our son is a natural born scholar and if he is only a poor farmer’s son he shall have as good an education as a millionaire’s son.” The father and mother economized and raked and scraped and got enough together to send the boy off to college. The boy did well at college, and every little while sent a letter home telling how well he was doing in his classes. When these letters came the father and mother would read and reread them, and they filled their hearts with joy.

One day a letter came and after the father had read it, he said, “Mother, these letters are all right. They do cheer my old heart, but letters are not enough. My heart is lonely for the boy and I must see the boy himself. I cannot wait. I must see him.” But the mother was a canny woman and said, “You must wait, you cannot see him. He cannot afford to lose a day from his studies to come down

here, and you cannot lose a day from the farm to go and see him. You must wait.”

The father said, “I must see him. I cannot stand it any longer. I must see my boy. I have a plan. I’ll load up the old farm wagon this afternoon and get up before sunrise to-morrow and drive to town and sell my load and make enough to pay expenses, and see my boy. I cannot stand it any longer, I must see him.” That afternoon the farmer loaded up the wagon, went to bed with the chickens, got up early in the morning before sunrise, hitched up the old team and started for the college town. It was a long tedious journey, but it did not seem long to the farmer for he was going to see his boy. As he drove along he would chuckle to himself, “I will soon see my boy. Won’t he be glad to see me? He thinks I am at home on the farm. Won’t he be surprised when I walk into his room? Won’t he be glad?”

Every hour of his dreary journey as he drew nearer the college town his heart grew lighter and happier, and at last as he drew near the town he said, “I am almost there. In a little while now I will see my boy. Won’t he be surprised? Won’t he be glad?” As he entered the town he tried to hurry the old team forward, but to no avail as the team was tired and could not go any faster. As he drove up the hill towards the college who should he see coming down the sidewalk but his boy with two gay young

college companions. “There he comes! There he comes!” said the old man, “won’t he be surprised to see me? Won’t he be glad?” He whipped up the team, but it could not go any faster, they were tired out. He jumped off the wagon and ran up to his boy, who had not seen him. “My son,” he cried. His son was surprised, but was not glad. He was ashamed of his father in his plain old homespun clothes before his gay college companions. “There must be some mistake, sir,” he said. “I am not your son, you are not my father. I do not know you. There must be some mistake, sir.” He might as well have driven a dagger into his father’s heart. I am told that the father went home with a broken heart to die. Whether that part of the story is true I cannot say, but I can well believe it. If my son should treat me that way (thank God he never will) I think it would break my heart. What do you think of a son like that? I think he should be horsewhipped. The cowardly, ungrateful wretch.

But stop before you condemn him. Some of you here to-night are more ungrateful than that son. Jesus Christ has done more for you than that father did for his son. Jesus Christ has done more for you than any father ever did for his son. Yet you are so cowardly and ungrateful that you won’t stand up and confess Him before the world, because you are afraid of what some one will say, and you are ashamed of Him. I have never told this story

without its making my blood boil, although I suppose I have told it over one hundred times.

Let me tell you another story. Thank God it is entirely different.

Down in the mountains of Georgia lived a poor widow. She had a few acres of ground where she raised berries and one thing and another and made a little money keeping chickens and selling eggs. She also took in washing and did other humble work for a living, but God gave her a bright son. He too surpassed every one in the district school. The mother worked hard to get the money to send him to Emory College. The son worked hard to get himself through the college. He graduated with high honors and won a gold medal for special excellence in study.

When it came time for him to graduate he went up to the mountain home for his mother, and said, “Mother, you must come down and see me graduate.”

“No,” said his mother, “I have nothing fit to wear, and you would be ashamed of your poor old mother before all those grand people.”

“Ashamed of you,” he said, with eyes filled with filial love, “ashamed of you, mother, never. I owe everything I am to you and you must come down. What is more I will

not graduate unless you come.”

Finally she yielded. He brought her to the town. When the graduating day came she went to the commencement exercises in her plain calico dress with her neat but faded shawl and simple mountain bonnet. He tried to take her down the middle aisle where the richest people of the town, friends of the graduating class, sat, but this she refused and insisted on sitting way off under the gallery. The son went up on the platform and delivered his graduating address. He was handed his diploma and received his gold medal. No sooner had he received the gold medal than he walked down from the platform and way to where his mother sat off under the gallery and pinned the gold medal on her faded shawl and said, “Mother, that belongs to you, you earned it.”

That is a son worth having. Which of those two sons are you like, the cowardly ungrateful wretch, ashamed of his poor old father or the noble boy who was proud of his poor mother to whom he owed all he was in the world? I have been told by a president of the college where this happened that when the boy pinned that gold medal on his mother’s shawl the whole audience burst into such prolonged applause that the exercises could not go on for five minutes.

You want to applaud too. Let me tell you a better way to

applaud, imitate him. You owe all you are to Jesus Christ. Come, pin all your honors upon Him to day. Come out and confess Him before the world.

“If I Could Only Have Saved Just One More”

Before I close I must tell you a story. This incident is so remarkable that when I first heard it it seemed to me that it could not possibly be true. But the man that told it was of such a character that I felt that it must be true because he told it, and yet I said, “I must find out for myself whether that story is true or not.” So I went to the librarian of the university where the incident was said to have occurred and I found out that it was true. The story as I tell it to you to-day is as I got it from the brother of the main actor in the scene.

The story is this: About twelve miles from where I live, twelve miles from the city of Chicago, is the suburb of Evanston, where there is a large Methodist university, I think the largest university of the Methodist denomination in America; at all events, a great university. Years ago, before the college had blossomed into a great university, when there were not many students in it, two young country boys came from the State of Iowa — strong, husky fellows, and one of them was a famous swimmer. Early one morning word came to the college

that down on Lake Michigan, just off the shores of Evanston, there was a wreck. It proved to be the Lady Elgin. The college boys with everybody in town hurried down to the shores of Lake Michigan. Off yonder in the distance they saw the Lady Elgin going to pieces. Ed Spencer, the famous swimmer, threw off all his superfluous garments, tied a rope round his waist, threw one end to his comrades on the shore, sprang into Lake Michigan, swam out to the wreck, grasped one that was drowning and gave the sign to be pulled ashore. And again, and again, and again he swam out and grasped a drowning man or woman and brought them safe to shore, until he had brought to shore a seventh, an eighth, a ninth, and a tenth.

Then he was utterly exhausted. They had built a fire of logs upon the sand. He went and stood by the fire of logs that cold bleak morning, blue, pinched, trembling, hardly able to stand. He stood before that fire trying to get a little warmth into his perishing members. As he stood there he turned and looked out over Lake Michigan, and off in the distance, near the Lady Elgin, he saw men and women still struggling in the water. He said, “Boys, I am going in again.”

“No, no, Ed,” they cried, “it is utterly vain to try; you have used up all your strength, you could not save anybody; for you to jump into the lake again will simply

mean for you to commit suicide."

"Well," he cried, "boys, they are drowning, and I will try, anyhow."

And he started to the shore of the lake. His companions cried, " No, no, Ed, no, don't try."

He said, "I will," and he jumped into Lake Michigan and battled out against the waves, and got hold of a drowning man who was struggling in the water and brought him ashore. And again, and again, and again, until he had brought an eleventh, a twelfth, a thirteenth, a fourteenth, and a fifteenth, safe to shore. Then they pulled him in through the breakers. He could scarcely get to the fire on the beach, and there, trembling, he stood before that fire trying to get a little warmth into his shivering limbs. As they looked at him it seemed as if the hand of death was already upon him.

Then he turned away from the fire again, and looked out over the lake, and as he looked, away off yonder in the distance he saw a spar rising and falling upon the waves. He looked at it with his keen eye, and saw a man's head above the spar. He said, "Boys, there's a man trying to save himself." He looked again and saw a woman's head beside the man's. He said, "Boys, there's a man trying to save his wife." He watched the spar as it drifted towards

the point. He knew that to drift around that point meant certain death. He said “Boys, I am going to help him.”

“No, no, Ed,” they cried, “you can’t help him. Your strength is all gone.”

He said, “I will try, anyway.” He sprang into Lake Michigan, swam out wearily towards the spar, and reaching it he put his hands upon the spar, and summoning all his dying strength, brought it around the right end of the point to safety. Then they pulled him in through the breakers. Loving hands lifted him from the beach and carried him to his room up in the college. They laid him upon his bed, made a fire in the grate, and his brother Will remained by to watch him, for he was becoming delirious.

As the day passed on Will Spencer sat looking into the fire. Suddenly Will heard a gentle footfall behind him and felt some one touch him on the shoulder. He looked up and there stood Ed looking wistfully down into his face. He said, “What is it, Ed?”

He said, “Will, did I do my best?”

“Why, Ed, “ he said, “you saved seventeen.”

He said, “I know it, I know it, but I was afraid I didn’t do my very best. Will, do you think I did my very best?”

Will took him back to bed and laid him upon it, and sat down by his side. As the night passed, I am told, Ed went into semi-delirium, and Will sat by the bed and held his hand and tried to calm him in his delirium. All that he thought about were the men and women that perished that day, for in spite of all his bravery many went down that day to a watery grave. Will sat there and held Ed's hand, and tried to calm him. "Ed," he said, "you saved seventeen."

He said, "I know it, Will, I know it; but oh, if I could only have saved just one more."

Men and women of Birmingham, you and I stand this afternoon beside a stormy sea. Oh, as we look out at this tossing sea of life round about us on every hand there are wrecks. Will you and I sit here calmly while they are going down, going down, going down, going down to a hopeless eternity!

Men and women, let us plunge in again and again and again and again, until every last ounce of strength is gone, and when at last in sheer exhaustion we fall upon the shore in the earnestness of our love for perishing men, let us cry, "Oh, if I could only save just one more."

God Does Give the Holy Spirit in Answer to Prayer

With me the doctrine that God gives the Holy Spirit definitely in answer to prayer is not a matter of mere exegesis, it is a matter of personal experience. If it were a matter of mere exegesis, I would believe it. If it was clearly taught in the Bible, I would believe it, whether I had experience or not; for I do not believe in bringing the Bible down to the level of our experience but in bringing our experience up to the level of the Bible. But with me it is a matter of certain experience. I know that God gives the Holy Spirit in answer to definite prayer as well as I know that water quenches thirst and food satisfies hunger. How often as I have knelt beside a single brother, and how often as I have knelt in a great gathering of God's believing children, the Holy Ghost has fallen upon us as we prayed as definitely, and perceptibly, as the rain ever falls upon the thirsty ground.

I shall never forget one night in Chicago Avenue Church. The ministers of the city had been holding meetings at noon in the Young Men's Christian Association preliminary to an expected coming to the city of Mr. Moody. At one of these noon meetings, one of the ministers of the city sprang to his feet and said, "Brother Torrey, what we need in Chicago is an all night prayer-meeting of the ministers."

"Very well, Brother E.," I replied, "if the ministers of Chicago wish to have an all-night prayer-meeting, let

them come to Chicago Avenue Church at ten o’clock next Friday night, and if God keeps us there all night, we will stay all night.”

At ten o’clock the following Friday night some four or five hundred people gathered in the vestry of Chicago Avenue Church. They were not all ministers, though there were many ministers. Indeed, they were not all men; there were some women.

Were you ever in a prayer-meeting where the devil made a dead set to spoil the meeting? Well that was the kind of a meeting it was for the first two hours. To begin with three men got down by chairs near the door, and commenced to pound on the chairs and shout until some of our heads were nearly splitting, and when some one went to them and protested that things should be done decently and in order, they swore at the man who made the protest. Later still a man jumped up in the midst of the meeting and proclaimed that he was Elijah.

He was not to blame. He was a lunatic. But these things disturbed many and they began to think of going home. But it is a poor prayer-meeting that the devil can spoil, and hundreds of us were there with the determination to stay until we got the blessing.

About midnight God gave us complete victory, and for

two hours there was such prayer in the Spirit as I have seldom heard. A little after two in the morning while we were all kneeling in prayer, suddenly there fell upon us an awful hush.

Nobody could speak, nobody could sing, nobody could pray. All you could hear was the subdued sobbing of joy unspeakable and full of glory. The very air seemed tremulous with the presence of the Holy Ghost. It seemed to me as if, if I had looked up, I could almost have seen the Holy Spirit there visibly. I do not know how long we were held there in this awed silence before the presence of God. It was now Saturday morning. The following Sunday morning one of my deacons came to me and held out his hand and took mine and gave it a mighty grip and said, with choking voice, “I shall never forget yesterday morning to the longest day I live.”

In the early morning hours, one business man went out of that meeting and took an early train for Missouri to transact some business. When the business was done, he said to the hotel proprietor, “Is there any meeting going on in this town?” “ Yes,” he said. “There is a meeting going on in the Cumberland Presbyterian Church.” He was a Cumberland Presbyterian himself and went to the meeting. When the meeting was opened, he stood up and asked if he might say a few words. The permission was readily given, and with the power of the Holy Spirit upon

him, he poured out his soul to the people. In a few days I received a paper from that town saying that fifty-eight persons were converted while he spoke.

A young man went out from that meeting to Baraboo, Wis., and in a few days I received a letter from Baraboo, Wis., saying that thirty-eight men and boys had been converted in Baraboo. That same man afterwards laid down his life in South Africa after a brilliant record as a missionary there.

Another young man went out in the early hours and took a train to Wisconsin, and I soon began to receive letters from Methodist ministers and others near Milwaukee asking if we had in our Institute a young man named Sam J., and adding that a young man, giving that name, had appeared among them and was holding meetings in schoolhouses and churches and the soldiers' home, and wherever he went there seemed to be conversions. But they knew nothing about him, and he said he was a student of the Bible Institute.

Men and women went from that meeting to the uttermost parts of the earth with the power of God upon them. As I have gone around the world and visited China, Japan, India and Australia and other lands, I think in every land I visited, I have found some one who was present that morning when the Holy Ghost fell upon us.

“I Can Hardly Wait”

In my first pastorate there was a revival of religion. It was sweeping through the town and people of all classes were being converted. Some of the infidels were greatly disturbed and sent off for an infidel lecturer with the hope of stopping the work, but his coming helped the work rather than hindered it. Many who did not dare to come out to hear the preachers had courage to go to hear the infidel lecturer and were so disgusted by his manner of presenting his position that they looked into the claims of Christ and were led to accept Him.

One lady said to her husband the night of his first lecture, “Let us go and hear Professor J. to-night at the hall.”

Her husband replied, “What do you want to hear him for? You don’t believe as he does.”

“I don’t know what I believe,” she replied. The husband consented to take her. As they came down the stairs of the hall after listening to the professor’s coarse ridicule of the Bible, the lady turned to her husband and said, “Well, I have found out one thing to-night anyway.”

“What is that?”

“I have found out that I believe the Bible.”

She came to me and asked to be taken into my church. It was evident she really had accepted Christ and she entered the church and became one of the most active members in it.

But there was another lady in the community, who a few years before in a revival meeting in an adjoining town had started for the front and her husband had laid his hand upon her shoulder and forced her back into her seat. She never afterwards made any attempt to become a Christian but drifted, as so many others do who resist the Holy Spirit, into rampant infidelity. When she heard that the infidels of the town had sent for this infidel lecturer she remarked to a friend, “I can hardly wait until Professor J. gets here.” She did not wait. One Saturday evening she was at the house of a friend at a card party. Ten o’clock came and they were still playing cards. Eleven o’clock came and they were still playing cards. Twelve o’clock came and they were still playing cards. The Sabbath began but they were still playing cards; — Sabbath breaking and card-playing go hand in hand. In the early hours of the Sabbath morning, she sprang suddenly from the card table, clapped her hand upon her head and cried, “Oh,” and dropped dead beside the table. I would rather die somewhere else.

I shall never forget my first meeting with that woman’s husband after this awful tragedy. He had never spoken to

me before, but as I entered the post-office through one door, he came in through another. As soon as he saw me, he hurried across the post-office towards me, held out his hand and I held out mine in deepest sympathy for the unfortunate man. I shall never forget the grasp he gave my hand. He knew his wife had gone out into a hopeless eternity and that he was to blame. Oh! you men, who are standing between your wives and their acceptance of Jesus Christ, there is an awful day coming for you, a day when you will look upon the white faces of your wives as they lie in the casket and will be face to face with the thought that your wives are lost forever and that you are to blame.

How Men Become Infidels

IN one of our western colleges there was a time of deep religious interest. Many of the students were being converted but there were two young men in the college that set themselves against the movement. They agreed to meet on a certain evening and go into the college chapel and there blaspheme the Holy Ghost and thus get rid of their religious impressions. The appointed hour came and the two young men met at the door of the college chapel. One man's courage failed him and he refused to go in, and do as they had agreed. He afterwards was converted and became a Christian. The other went into the college chapel alone. It is not known what he did in there, but when he came out, he was as white as death. He afterwards drifted into utter unbelief and became a leader in one of the well-known infidel organizations of one of our great cities.

This is the way in which many become infidels. They resist the Spirit of God. They know their duty, they know they ought to accept Christ but they refuse to do it, the Spirit of God leaves them and they drift into the darkness of utter unbelief.

“I Wish I Were a Christian “

In one of my pastorates there was a man who was bitterly opposed to the church. He was one of the most self-righteous men I ever knew. He never tired of criticising others, but maintained that his own character was so good that he had no fear of standing before God on the ground of his own upright character.

But the time came for that man to die. A cancer appeared on his scalp. It ate its way through the scalp and then began to eat its way through the skull. At last there was only a thin film of skull between the cancer and the brain. The doctor informed him that as soon as the cancer penetrated to the brain, he must die. As he lay face to face with the stern reality of death, he said, “Send for Mr. Torrey.” I hurried to his bedside and sat down beside him. “Oh,” he said, “ Mr. Torrey, they tell me I have not long to live; that as soon as the cancer eats a little further through the skull and penetrates the brain, I must die. Tell me just what I must do to become a Christian.”

I tried to make the way of life as plain as I knew how, but he seemed unable to grasp it. He had put off the great decision until too late, and his mind seemed to have lost all power to grasp things. At night I said to his family, “You have sat up with him night after night. I will sit up with him to-night.” They told me what to do for him and

retired. All through the night I was with him. Several times it was necessary to go out into an adjoining room to get him something, and whenever I would return to the room where he lay from the bed over in the corner of the room, I would hear one constant groan, “Oh, I wish I was a Christian,” “Oh, I wish I was a Christian,” “Oh, I wish I was a Christian”; and so the man died.

He had found comfort in the thought of his own goodness in the time of health and strength but as he had lain face to face with death and eternity and God, he had seen clearly it was necessary to have some better foundation but it was too late to find it.

“I Cannot Believe the Bible Because I am a Scientist”

One night one of my workers called me to deal with a man who claimed to be an infidel. I said to him, “Are you an infidel?”

He said, “I am.”

I said, “Will you please tell me what makes you an infidel?”

He said, “Because I am a scientist and the Bible contradicts the teachings of science.”

I asked him of what branch of science he made a

specialty. He replied, “Chemistry.”

I said, “Did you ever hear of Henry Clerk Maxwell?”

He said, “No, I never did.”

I suggested he could not be very well read in chemistry if he had never heard of Henry Clerk Maxwell, and further called his attention to the fact that though Henry Clerk Maxwell was such an eminent man of science, he was also an earnest Christian. I next asked him if he had ever heard of James D. Dana (the great geologist). He replied that he had. I doubt if he really had, but he was becoming rattled and did not wish to appear too ignorant. “Well,” I said, “you know that James D. Dana was one of the most eminent men of science that this country has ever produced. Now,” I said, “it was my privilege to study under James D. Dana and to know him personally, and I have heard him say that one reason why he believed the Bible to be the Word of God was because there was such a remarkable agreement between the first chapter of Genesis and the most recent discoveries in geology. Now,” I continued, “it will not do for a little six-by-nine scientist like you to say you cannot believe the Bible because you are a man of science, when men so eminent in the scientific world have found no difficulty in believing in the Bible as the Word of God.”

“There is But a Step Between Me and Death “

At one of the noon meetings for business men in the Lyceum Theatre in Cleveland, a well known socialist agitator sat near a Christian man. He listened attentively to what was said. After I had finished, the Christian man said to him, “D., how did you like that?”

He replied, “Such reasoning as that is no good. I could wipe that out in a few minutes if they would give me a chance to talk.”

The Christian man replied, “D., you do not understand spiritual things. You may be able to talk politics, but you cannot talk religion.”

“Yes, I can talk politics with any orator and no one can pluck the laurels from my brow,” he replied.

The following day at noon, just a little short of twenty-four hours from the time he made his boasts, the Big Four Railroad threw him into a ditch a lifeless corpse.

Oh, if we only realized that there was but one step between us and death and eternity. How soon we would cease our empty boasting.

“I Thought of My Mother”

DURING our Dublin campaign, a young man came to me in great distress. He had been paying attention to a young lady, who was very worldly. He had been brought up under Christian influences, his mother being an earnest Christian woman. He told me that the preceding Sunday evening he had called upon the young lady in whom he was interested. Though it was Sunday evening, the girl's mother proposed that they play cards. The young lady's mother urged him to join in the game, but he refused. He said to me, "When I was invited to play cards on a Sunday evening, the thought came to me, 'What if I should and my mother should hear of it. It would break her heart.'"

How many a man is kept back from doing things he would otherwise do by the thought of how it would grieve his mother if she should hear of it. But there is One who is more keenly sensitive than the purest mother, who is grieved at the slightest departure from the path of right as no other ever is grieved, that One is the Holy Spirit. He goes with us wherever we go. He sees all that we do. He hears all that we say. Yes, He sees the most secret fancy of the heart, and if there is an act or word or thought that has a taint of impurity or selfishness or sin, He is deeply grieved. To me this is one of the mightiest incentives to a careful walk. Oftentimes when some evil thought is suggested to me by the enemy, the thought

comes, “I cannot entertain that thought for a moment. If I do, the Holy Spirit, who sees it, will be deeply grieved, and I cannot bear to grieve this ever-present, faithful Friend.”

“God Won’t Take Me Away Without Giving Me Another Chance “

A SAILOR from one of the lines of steamers entering New York dropped one night into the Berachah Mission. As he was going out, a worker stopped him at the door and urged him to accept Christ. But he refused to do so. The worker became more insistent and said, “It might be your last opportunity.”

“No,” he said, “This will not be my last opportunity. God certainly won’t take me away without giving me another chance.” He resisted all the pleadings of the worker and left the mission and started for his steamer. As he went across the gangplank from the dock to the steamer, he missed his footing and fell into the water between the steamer and the dock. Before they could get him out he was drowned. It will not do to trifle with God. No man can tell that he will have another chance. The only day of which we are absolutely certain is to-day. The only opportunity of which we are absolutely certain is the present opportunity.

“There Will be no Dance To-Night “

Death often throws its dark shadow across our gayest moments. I shall never forget one of the last dances with which I had anything to do. It was a charity ball for the benefit of an organization in which I was deeply interested, and though I was a theological student I was one of the managers of the ball.

On the afternoon of the day when the ball was to take place, my minister called upon me. I think he was disturbed that one of his members should be the manager in a charity ball. But as he talked with me, he did not come to the exact point of the ball. After a while a classmate, who was also one of the managers of the ball, came in and said, “Torrey, are you going to the ball to-night?” I think he did it partly to annoy me and partly to annoy the minister.

I said, “Yes, of course, I am going to the ball to-night.”

“No,” he said, “You are not going to the ball to-night.”

I said, “I am going to the dance to-night.”

He said, “You are not going to the dance to-night.”

“Well,” I replied, “I guess I know and I am going to the dance to-night.”

He said, “You are not going to the dance to-night, for there is to be no dance to-night. While we were making the last arrangements in the hall this afternoon, Mrs. — as she walked across the stage fell dead, and there will be no dance to-night.”

An Infidel Professor Converted

In one of my pastorates there was a lady member of our church who had a brother who was a professor of geology. He was an able man but an infidel. Sometimes he delivered lectures on the conflict between science and Christianity. His sister came to me and asked me to pray for his conversion. This I consented to do. Not a great while after she came to me one day and said, “My brother is converted,” and showed me a letter he had written her. He said he had recently begun the study of the Bible (it would have been well if he had begun the study of the Bible before he lectured on it) and he had been deeply impressed by the agreement between the teachings of the Bible and the teachings of modern science and that he had become a Christian.

If more men who talked against the Bible would get down to a real study of the Bible, they would soon give up their infidelity and accept the Bible and its Christ.

Common Stones Turned into Diamonds

If it were announced that I were to speak in this hall to-morrow morning to the business men of the city upon a process which I had discovered by which common ordinary stones taken out of the street could be transformed into real diamonds, and if the business men of this city knew I really had discovered such a process, and this was the only occasion upon which I was to explain it, do you think there would be any one here to hear the address? The building would be packed to its utmost capacity. The business men of this city would begin to gather hours before the appointed time of the meeting. They would camp out all night before the doors and a few moments after the doors were open, the building would be filled, and when I had finished describing the process, they would not wait for the benediction, but would rush out into the streets and into the country roads, and you would see leading men of this city, forgetting their dignity, down on their knees in the dirt and mud hunting for stones. If some friend should come along and say, “What are you doing there down in the dirt?” they would say, “Don’t bother me.’’ If they should still inquire, “What are you doing?” He would reply, “Looking for stones.”

I can tell you that very thing. I can tell you how to go out into the streets and alleys of the city, out into the roads

and lanes of the country, and stoop down into the mud and mire of sin, and take up the common ordinary rude stones, lost men and women, and by the glorious art of the soul winner, transform them into diamonds worthy of a place in the Saviour's eternal diadem. Is not that worth while? Is there any other work in the universe that really is worth while?

No Pilot Ready

One night during a severe storm a vessel was seen beating about near the entrance to the Golden Gate, making signals of distress and asking by signal for a pilot to guide it through the gate, to the harbour within. It kept on beating about and signalling for some time, but its signals were not answered, and so after a while the imperilled ship turned its prow again towards the stormy sea, from whose perils it was seeking to escape. The ship was never heard from again.

There is many a storm-tossed vessel to-day seeking guidance through the golden gate into the harbour but many of us who profess to be Christians and know the way into the harbour well will not take the trouble to go out and face the storm and bring the distressed vessel safely into harbour. Thus we leave them to the perils of the deep and they are never heard of again. Oh, that God

would arouse us sleeping Christians to a sense of our duty, and that we would hear the cry of God and go out to bring the storm-tossed safely into harbour.

“The Harvest is Past, the Summer is Ended, and I am not Saved”

In the early days of Mr. Moody’s work in Chicago, a man who was a constant attendant at the Tabernacle often seemed on the verge of decision for Christ. One day when Mr. Moody urged him to accept Christ, he replied, “No, Mr. Moody, I cannot. My business partner is not a Christian and if I should accept Christ, he would ridicule me.” Mr. Moody urged him to trust God and to brave his partner’s ridicule but he could not muster courage to do it. Finally he became annoyed at Mr. Moody’s constant urging of him to accept Christ, and ceased attending at the Tabernacle.

For some time he was lost sight of, but one day his wife came to Mr. Moody’s house and said, “Mr. Moody, my husband is very ill. There has been a consultation of physicians and they say he cannot possibly live. Won’t you come down and speak to him before he dies?” Mr. Moody hurried to the home. He found the man in a very approachable state of mind, and he presented Christ to him. The man listened and seemed to accept Christ. To

every one’s surprise his disease took a turn for the better. His convalescence was rapid and the next time Mr. Moody called, he found him sitting up outdoors in the sunshine. Mr. Moody said to him, ‘‘Now God has been so good to you and raised you up, of course as soon as you are able to come up to the Tabernacle, you will come and make a public confession of your acceptance of Christ.”

“No, Mr. Moody,” he said, “I cannot do that for if I should do that my partner would ridicule me and I cannot stand his ridicule.” Mr. Moody urged him but he would not consent to make an open confession of his faith.

Finally he said, “Mr. Moody, I am going to move to Michigan and I promise you when I get over there, I will make a public confession of Christ.” Mr. Moody told him that Jesus Christ could keep him in Chicago just as well as He could in Michigan, but the man would not listen. Mr. Moody went away that day with a heavy heart.

Just a week from that day, the man’s wife called at Mr. Moody’s house again. “Oh, Mr. Moody,” she said, “my husband has had a relapse. We have had another consultation of physicians and they say it is not possible for him to live. Won’t you come down and speak to him before he dies?”

Mr. Moody said, “Did he send for me?”

“No,” she replied, “he did not. That is the worst of it. He does not want to see you, but I cannot let him die this way. Won’t you come?”

Mr. Moody accompanied the wife to the home, went into the room where the dying man lay. As he approached the bed, the dying man said, “Mr. Moody, I don’t want you to talk to me. It will do no good. I have had my chance and thrown it away.”

Mr. Moody tried to show him how there was hope even in the last hour; how Jesus said, “Him that cometh to Me I will in no wise cast out”; that even then he might put his trust in Jesus Christ and be saved, but the man said, “No, it is too late. I had my chance and I threw it away,” and he could not be moved.

Mr. Moody said, “May I pray with you?”

“No, I don’t want you to pray with me. It won’t do any good. Pray for my wife and children — they need your prayers, but don’t pray for me. It is too late, I have thrown away my chance.”

Mr. Moody knelt down beside the dying man’s bed and tried to pray. He said to me when telling the story long afterwards, “I could not pray. My prayers did not seem to go higher than my head. The heavens above me seemed like brass. When I got up the man said, “There, I told you

it would do no good. It is too late. I have thrown away my chance." Mr. Moody went home with a heavy heart.

All that afternoon as the man sank lower and lower, he kept repeating just one passage of Scripture, "The harvest is past, the summer is ended and I am not saved." Again and again those standing around his bed heard him repeating, "The harvest is past, the summer is ended and I am not saved." Just as the sun was sinking behind the western prairies they heard him whispering in a low tone and they leaned over to listen and in a feeble whisper he said, "The harvest is past, the summer is ended, and I am not saved," and thus he went out into the darkness.

TIMELINE OF R. A. TORREY'S LIFE:

- **Born**: January 28, 1856 in Hoboken, New Jersey
- 1871-1875 Yale University (A.B.)
- 1875-1878 Yale Divinity School (B.D.)
- 1878-1882 Pastor of the Congregational Church in Garretsville, Ohio; also pastor of a church in Nelson, Ohio.
- 1882-1883 Attended Leipzig and Erlangen Universities in Germany
- 1883-1886 Pastor of the Open Door Congregational Church in Minneapolis, Minnesota
- 1886-1889 Pastor of the People's Church in Minneapolis, Minnesota. Also Superintendent of the City Missionary Society of Minneapolis and oversaw the rescue mission
- 1889-1908 First superintendent of the Bible Institute of Chicago and the Chicago Evangelization Society (later renamed the Moody Bible Institute)
- 1894-1906 Pastor of Chicago Avenue Church (Moody Memorial Church)
- 1902-1905 Led evangelistic meetings in Japan, China, Australia, New Zealand, India, England, Scotland, and Germany.
- 1906-1911 Held evangelistic meetings in the United States and Canada
- 1908 Founded the Montrose Bible Conference in Montrose, Pennsylvania
- 1911 President of the United States Home Council of Africa Inland Mission
- 1912-1924 Dean of the Bible Institute of Los Angeles (BIOLA)
- 1912-1918 Editor, *The King's Business* (magazine of Biola); contributing editor 1918-1919
- 1915-1924 Pastor of the Church of the Open Door in Los Angeles
- May 25-June 1, 1918 Active participant at the conference to found the World Christian Fundamentals Association
- 1919 Held meetings in Japan and China 1921 Held meetings in China and Korea
- 1924-1927 Continued active in evangelistic work and Bible conference speaking
- 1927-1928 Special lecturer at Moody Bible Institute
- **Died:** October 26, 1928 in Asheville, North Carolina

[i] Both the translators of the Authorized Version and the Revised Version, and even the translators of the American Revision, seem to have lost sight of the context, for while they spell “Spirit” in the third verse with a capital, in the sixth verse, in all three versions it is spelled with a small “s.”

[ii] The ministry of many an orthodox preacher and teacher is a ministry of death. It is true that the Word of the Gospel is preached but it is preached with enticing words of man's wisdom and not in the demonstration of the Spirit and of power (1 Cor. ii. 4). The Gospel comes in word only and not in power and in the Holy Spirit (1 Thess. i. 5).

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