

THE
Holy Spirit

IN THE
DEVOUT LIFE

—
KEPHART



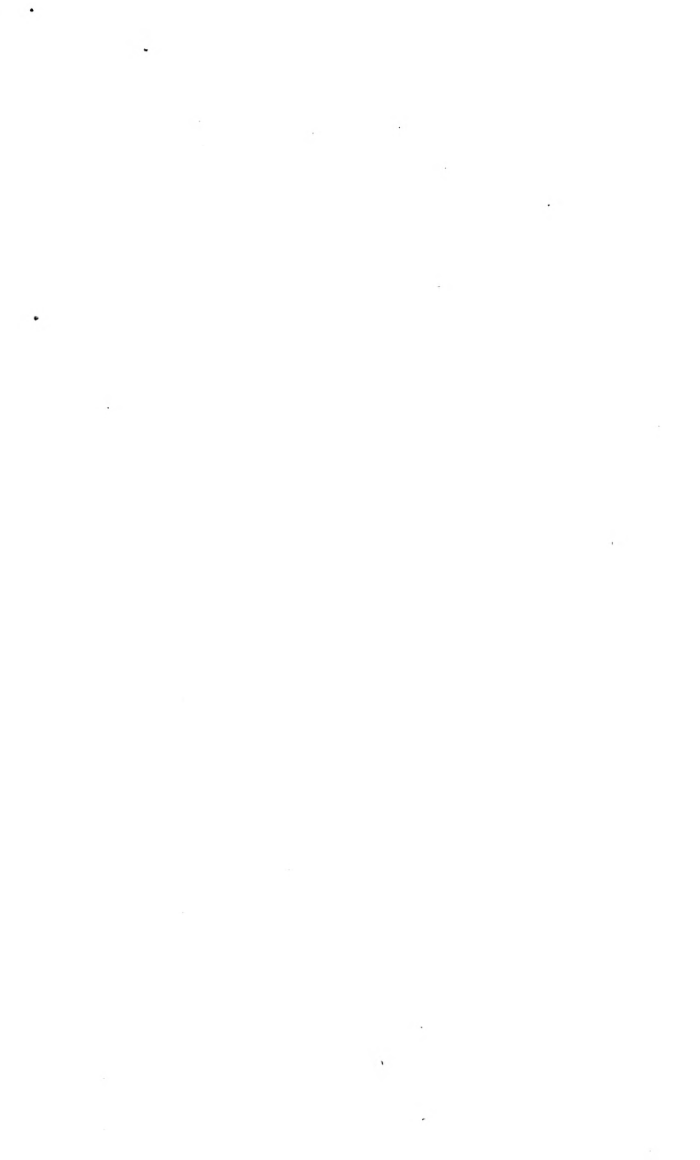
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**The Holy Spirit
in the Devout Life**

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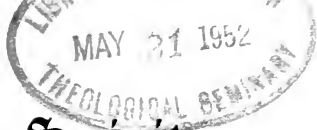
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DAYTON, OHIO



The Holy Spirit in the Devout Life

BY

I. L. KEPHART, D.D.

Editor the Religious Telescope



UNITED BROTHERS PUBLISHING HOUSE

W. R. Funk, *Agent*

DAYTON, OHIO

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Contents

Contents

PREFACE

I THE HOLY SPIRIT DEFINED

- 1 He Is a Person
- 2 He Is a Power
- 3 The Holy Spirit Is a Comforter, Guide, Sanctifier, and Intercessor

II THE DEVOUT LIFE DEFINED

- 1 The Devout Life a Life of Faith
- 2 The Devout Life a Life of Prayer
- 3 The Devout Life a Life Energized by the Power of the Holy Spirit
- 4 The Devout Life a Life of Service
- 5 The Devout Life Is a Growing Life
- 6 The Devout Christian Looks to Christ, Not to Self
- 7 The Devout Life a Blessed, That Is, a Happy Life

III THE HOLY SPIRIT IN THE DEVOUT LIFE—HOW SECURED

- 1 Complete Submission to the Divine Will
- 2 Intense Desire to Possess Him as An Energizing, Working Force
- 3 Earnest, Persistent Asking for Him
- 4 Willingness and Desire to Use Him

Contents

IV THE HOLY SPIRIT IN THE DEVOUT LIFE—WHAT HE DOES—HIS CHARACTERISTICS

- 1 He Renders the Devout Life Sinless
- 2 He Endues the Devout Soul With Holy Love
- 3 He Reveals to the Devout Soul the Spiritual Import of the Scriptures
- 4 He Is a Guide for the Devout Life
- 5 He Is the Devout Life's Equipment for Service
- 6 He Is the Capital With Which the Devout Life Does Business for God
- 7 The Devout Life Recognizes This Earth-Life as a Preparation for the Life to Come
- 8 The Holy Spirit Renders the Devout Life Triumphant

V CONCLUSION

Preface

IT has been said that books owe their existence either to inspirations or conditions. This one may be due to a little of both. Leading men of our denomination were long since inspired with the idea that our Publishing House could and should provide the Church with helpful religious reading-matter; and the belief on the part of some that the present conditions are such as to demand that a series of devotional books, helpful to the spiritual life of the Church, should be produced and offered to our people, led to an effort to supply that demand.

Under these circumstances the author was requested to treat the subject set forth in the title of this book. For this, and the result of his effort as set forth in these pages, he has no apology to offer. Praying for the guidance of the Holy Spirit, he gave himself for a short time to the effort, desiring to present as clearly, as plainly, and as fully as the prescribed limits of the volume

Preface

would permit, such a treatment of the subject as would be most helpful and instructive to the ordinary reader.

If his effort shall prove helpful to the spiritual life and religious activity of only a few of those who may peruse its pages, he will be amply compensated.

THE AUTHOR.

THE HOLY SPIRIT IN THE DEVOUT LIFE

I

The Holy Spirit Defined

THE existence of the Holy Spirit is one of the fundamental doctrines of orthodox Christianity. He is distinctly recognized upwards of two hundred times in the New Testament Scriptures, to say nothing of the more than seventy times in which direct reference is made to him in the Old. In many of these instances he is spoken of as the most important power or actor. It is by him, according to the Scriptures, that the Almighty executes his purposes in the material world (Genesis 1:2), communicates with human souls (Genesis 6:3; Luke 1:15), and carries on the great work of establishing the kingdom of righteousness on earth.

1. *The Holy Spirit is a person.*

The Holy Spirit in the Devout Life

This is clearly taught in the Scriptures: (a) He is spoken of as a person. (See John 15:26; 16:7.) (b) The personal characteristics of knowledge, feeling, and will are attributed to him. (See I. Corinthians 2:10; Romans 8:27; 15:30; Ephesians 4:30.) (c) He is represented in the Scriptures as performing personal acts. (See Genesis 6:3; Romans 8:16; Revelation 2:7; 4:5.) (d) None other than a person could meet the conditions of the office ascribed to him in John 14:16, 17. (e) Only a person can be "vexed" and "lied to." (See Isaiah 63:10; Acts 5:3; Ephesians 4:30.)

2. *The Holy Spirit is a power.* He does things. Power is of two kinds, physical, or material, and spiritual. The Holy Spirit is a spiritual power—a power that produces moral effects. He is a voluntary being, capable of acting, and producing moral effects through the exercise of his will, able to transmit his power to other free agents, and through them effect his

The Holy Spirit Defined

holy, beneficent purposes. (See Micah 3:8; Zechariah 4:6; Luke 4:14; 24:49; Acts 1:8; Ephesians 3:16; Colossians 1:11.)

3. *The Holy Spirit is a comforter, guide, sanctifier, and intercessor.* All these functions are ascribed to him in the Scriptures. (See John 14:16; 15:26; 16:7, 13; Acts 2:4; Romans 8:16, 26; I. Corinthians 2:10; II. Thessalonians 2:13; I. Peter 1:2; I. John 5:6; Revelation 2:7, 11, 17, 29; 3:6, 13, 22.)

The above passages clearly set forth the personality and offices of the Holy Spirit. In the face of these, no one can justly lay claim to being a believer of all the plain declarations of the sacred Scriptures who, at the same time, denies the doctrine of the personality of the Holy Spirit. He who is spoken of in the passages cited is more than "an influence" exerted by another. He *does* things. He instructs; he re-proves; he comforts; he guides; he cleanses; he intercedes; he justifies; he

The Holy Spirit in the Debut Life

communicates assurance, wisdom, courage, and power.

As a person, Israel "vexed" him (Isaiah 63:10), Ananias lied to him (Acts 5:3), our divine Lord warns all men against committing the unpardonable sin of blaspheming against him (Mark 3:29), and the Apostle Paul invokes upon the brethren at Corinth "*the communion of the Holy Ghost,*" in connection with "the grace of the Lord Jesus Christ, and the love of God," the Father. (II. Corinthians 13:14.) Now, "communion" is possible to man only with a *person*, and it is a blessing invoked in this apostolic benediction—"the communion of the Holy Ghost." It was under the inspiration of this conception of the Spirit's personality that Toplady wrote and sang:

"Blessed Comforter, come down,
And live and move in me;
Make my ev'ry deed thine own,
In all things led by thee;
Bid my sin and fear depart,
And within, oh! deign to dwell;
Faithful witness, in my heart
Thy perfect light reveal."

The Devout Life Defined

II

The Devout Life Defined

THE devout life is a life characterized by earnest religious feeling and the faithful performance of religious duties. It is a life devoted to the service of God,—that is, imbued with an honest desire to “fear God and keep his commandments,”—a life that is sincerely pious, actively and unselfishly useful. It is a Christlike life, inspired by the Christ spirit, intent on doing good. It is not a hermit life or the life of a recluse; but a life which, while not partaking of the selfishness and sinfulness of this world, puts itself practically in contact with the business and social currents of life that it may take hold of, lift up, ennoble, and save humanity. Its models are the life and spirit of the Man of Galilee.

The devout life is not a perpetual

The Holy Spirit in the Devout Life

poring over good books; nor is it merely a life of prayer, of praise, or a life devoted to the observance of holy ordinances. All these are necessary to the devout life. In fact, there can be no devout, religious life without them. But the devout life is a life that is mainly and chiefly given to the glorifying of God through Christ amid the duties and trials of the world; the directing of our course amid adverse winds and currents of temptation by the sunlight of duty and the compass of divine truth; the bearing up manfully, wisely, courageously for the honor of Christ our great Leader and Redeemer in the conflict incident to the life of probation here below. To do all this is to be religiously devout and to live the devout Christian life.

1. *The devout life is a life of faith.* Its possessor is a believer. "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3). This life is imparted through faith in Jesus Christ as the Son of God. "He

The Devout Life Defined

that believeth on me hath everlasting life' (John 6:47). (See also John 3:15, 16; Galatians 2:20; I. John 5:4.) Saving faith is believing with the heart; that is, with the affections, rather than with the intellect. It is exercising a loving, affectionate confidence in God as he is revealed in Jesus Christ. (See Romans 10:9, 10.)

The devout Christian is possessed of a sturdy confidence in God. The very essence of saving faith is abiding confidence, loving, prevailing trust in Jesus Christ as the Savior of all them that believe. (See I. Timothy 4:10; 6:17.)

The devout life is a life lived for the express purpose of making this world better, as well as for the express purpose of attaining to a far better life in the world to come. The Holy Spirit, through the sinner's belief in Jesus Christ as the truth of God, has so restored the life of the devout soul to the original intimacy which man enjoyed with God before the fall of our first

The Holy Spirit in the Devout Life

parents, that he can now lovingly commune with, and exercise confidence in him as his most loving, almighty Friend. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The devout believer sees God with the eye of faith, in the words and life and love of Jesus Christ. Through this source, his mind illumined by the Holy Spirit, he has come into possession of a personal knowledge of God as his Father in heaven, and of Jesus Christ, the only begotten Son of the Father, as his Savior and Redeemer; and this personal knowledge of them furnishes a sure foundation for a rich, rare, assuring confidence which serves as "an anchor of the soul both sure and steadfast."

This is the kind of faith that James Russell Lowell had in mind when he wrote, "The only kind of faith that wears well and holds its color in all weathers is that which is woven of con-

The Devout Life Defined

viction and set with the sharp mordant of experience." It is also what Charles Kingsley had in mind when he penned the following, "We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call, and rightly, faith in God."

2. *The devout life is a life of prayer.* Prayer is a prominent characteristic of all Bible worthies. Abraham, Jacob, Moses, Samuel, David, Elijah, Nehemiah, and Daniel are especially distinguished as men of prayer. They talked with God in their daily devotions; they called upon God, and not in vain, for help, for guidance in the discharge of duty. Our divine Lord spent whole nights in communing with and praying to the Father. In the seventeenth chapter of John is recorded his wonderful, pathetic, sublime prayer offered up in behalf of his disciples; and the words of his agonizing petitions in the

The Holy Spirit in the Devout Life

garden, and on the cross, have been handed down to us.

Thus by his example, which, by the way, is the most forcible method of teaching, are the followers of Christ taught to pray. If he, the God-man, found it necessary to retire often to spend seasons communing with and petitioning the Father, to do whose will was the special purpose of his earthly mission in the flesh, how much more necessary is it for those who would be his followers and ambassadors to a sinful world to be men and women of prayer? Thus the devout Christian correctly reasons; and consequently he often resorts to some secret place for prayer, that he "may obtain mercy, and find grace to help in time of need."

But not by example only has our divine Master taught us to pray. We have his positive command to that effect, both as our duty and our privilege. (Read Matthew 6: 5-13; 7: 7-12; John 14: 13; 15: 16.) Hence, both in imitation of his example and in obedi-

The Devout Life Defined

ence to his command his apostles and early disciples were all men and women of prayer; and to-day it is safe to say that a devout Christian life is absolutely impossible apart from the habit of daily prayer. That habit is an essential characteristic of a devout Christian life, for as the poet has well said,

“Prayer is the Christian’s vital breath,
The Christian’s native air.”

Just how much the church of Christ is shorn of her strength as a working force in the world to-day because of a lack of the habit of secret prayer on the part of the great bulk of its nominal membership, is not the question here; but that this lack is chiefly the secret of her inability to reach the masses, there can be no doubt. God will be inquired after through the channel of devout prayer. For this he has established the throne of grace. (See Hebrews 4:16.) He is a present help in every time of need to all who call upon him out of pure hearts *fervently*.

There are noble examples where, in

The Holy Spirit in the Debout Life

these modern times, God has, in answer to earnest, persistent prayer, poured out his Spirit upon the people, sent down convicting and converting power, until scores were swept into the kingdom.

Years ago, when the aged president of Hamilton College was told that he could live only half an hour longer, he said to his attendants, "Well, then, just help me out of my bed so that I can get down on my knees and spend my last half-hour on earth praying for the students of Hamilton College." His request was granted, and there, on his trembling knees, beside his bed, the devout old saint, with unusual fervor, poured out his soul in prayer, the burden of his petition being, "O God, save the students of Hamilton College," and ere the half-hour was up his voice quieted down, and his soul went home to God. But soon after his funeral, a great revival broke out in the college, and nearly all the students were happily saved.

The Devout Life Defined

Think you that aged president could or would have thus closed his mortal career on his knees had prayer not been a habit of his devout life? Think you Hamilton College would have been revolutionized at that time as it was by a great, soul-searching revival, but for the life-closing prayer of its aged president? Such things are not accidental. They are effects, the causes of which are the ardent pleadings, in obedience to the command, "Ask, and ye shall receive," of men of mighty faith in God.

3. *The devout life is a life energized by the power of the Holy Spirit.* By nature man is spiritually and morally dead. (Ephesians 2:1.) His spiritual vision is blinded "by the god of this world" (II. Corinthians 4:4). Therefore "he cannot see the kingdom of God" (John 3:3). The light of the gospel of the Son of God is to him darkness. The beauty of a life of self-denial is to him a manifestation of weakness and idiocy. His moral ears are deaf. He cannot or will not hear or heed the

The Holy Spirit in the Devout Life

call of the Holy Spirit. (See Matthew 13:14, 15.) But the man living the devout life has been born anew, born from above (John 3:3-7), and now he lives the life "that is by the faith of the Son of God," or rather, as Paul says, Christ lives in him. (Galatians 2:20.) Hence, the fact that the life of a sinful man has become devout is due to the work of the Holy Spirit upon his heart, and is a marvelous manifestation of the grace of God. (See Ephesians 2:5-8.) This transformation has made him "a new creature" in Christ Jesus (II. Corinthians 5:17; Galatians 6:15), energized him with a new spiritual force, awakened in him new ideals of human life and duty, and set him apart for service in the field of opportunity and philanthropy.

This transformation is truly marvelous. It is a new creation. It is the imparting of new life to a spiritually dead soul—"regeneration." It is what our Lord had in mind when he said, "I am come that they might have life"

The Debut Life Defined

(John 10:10), and, "I give unto them eternal life" (John 10:28).

True, this is to-day, to the unregenerate, as great a mystery as it was to Nicodemus. The "how" of the recreation and transformation is as inexplicable to the spiritually blind now as it was when that candid ruler of the Jews exclaimed, "How can these things be?" Nevertheless the indisputable evidence that such transformations have been effected—the fruits of such new creations—are as clear and apparent in the case of such men as Jerry McAuley, Francis Murphy, John B. Gough, and thousands upon thousands of others of lesser note, the whole current of whose lives has been radically changed as a result of their conversion to God through faith in Jesus Christ, as was the evidence of the effectual healing of the man who was born blind and of the Gadarean demoniac. Mysterious? Of course it is; but reasonable men do not reject demonstrated truths because they are inexplicable. If they did,

The Holy Spirit in the Debut Life

farmers would not plant or sow, for who can explain how or why the life-germ in a grain of corn, on the grain's being placed in the ground, goes to work under the influence of warmth and moisture, and, selecting and appropriating material from the soil, the moisture, and the atmosphere,—*material from the inorganic kingdom*,—lifts that material up into the organic kingdom, producing a cornstalk, and in due time perfects an ear of corn, each grain equipped with a living germ like to the one which, three months prior, set out to effect the mysterious transformation. If a life-germ in a grain of corn can thus lift dead material up out of the inorganic kingdom and establish it in the organic, through a process inexplicable to science, why should the fact, so abundantly demonstrated in the lives of apostles, saints, martyrs, and good men and women of to-day, that the divine Redeemer, through the operations of the Holy Spirit, by imparting spiritual life to a man's dead

The Devout Life Defined

moral nature, does actually raise him up and establish him in the higher realm of devout, godly service and eternal life, be rejected simply because the process is incomprehensible to the reason and judgment of those who are spiritually blind? Men do not reason thus in regard to the practical affairs of life. To the contrary, they recognize the facts, accept them as conclusive, and act accordingly.

4. *The devout life is a life of service.* Service was characteristic of the earth-life of Christ. He came in the flesh to do the will of the Father by serving humanity. He was a servant, a doer. (Philippians 2:8.) "He went about doing good" (Acts 10:38). He came to *do* the will of the Father. (John 4:34; 6:38.)

Christ is, therefore, the model after which the devout Christian fashions his life. As Christ's will, while in the flesh, was to do the will of the Father, so the will of the devout Christian is to do the will of his Redeemer.

The Holy Spirit in the Debut Life

The will of the Father and of the Son was, through the manifestation of God in Christ, not only to make an atonement for the sin of the world, but to take hold of human hearts in their low, carnal condition, win their confidence through serving them, and then lift them up into the higher realm of love to God and love to man by demonstrating to their comprehension and personal observation the beauty, the nobility, the joy of a life of unselfish service. And to do this effectually, without destroying personal manhood and free will, the God-man took upon himself the form of a lowly servant, that he might thereby combine example with precept, might, in the language of the trades, "show how it was done," and thus be to man the most perfect of all possible teachers. This is the only successful method of teaching, especially in morals. The artist does not simply *tell* his pupil how to mix his paints and apply them to the canvas; to the contrary, he takes hold

The Devout Life Defined

with him, and actually performs in his presence all the work of grinding and mixing the variously tinted colors, and then with brush in hand skillfully aids in bringing out the portrait. It is only by thus working *with* his pupil, accompanying precept with example, that he can succeed in developing out of the crude youth who has a passion to become "a prince of the brush" an artist worthy the name.

In like manner the devout God-man, to convince fallen, selfish men of the great fact that generosity is far better than stinginess; that sympathy for the distressed is infinitely superior to sordid selfishness, and that it is possible to "love your enemies,"—to convince sinners that God does actually love them, and that he is their true friend and not their enemy; to teach these great social, moral truths, the acceptance of which is so essential to man's welfare for time and eternity,—to teach them effectually, Christ combined example with precept, by actual-

The Holy Spirit in the Devout Life

ly leading a life of self-denial in the world, serving the poor, the suffering, and the outcast, associating with the low as well as with the high, and even praying for his crucifiers while dying on the cross.

All this the devout Christian recognizes in the life of his divine Master; consequently the honest desire of his heart is to imitate him as closely as possible by living a life which, in the eyes of the world, will most clearly reproduce the life of the meek, the lowly, the loving Savior of mankind. Such a man loses sight of self and selfish interests. He lives not for self alone, but for others as well. He reproduces in his own daily walk, conversation, and acts of mercy, benevolence, and forbearance the unselfish life of his divine Lord. He is not content to go to heaven alone. He does not sing, "If I only get to heaven when I die," with special emphasis on the "I," but he zealously, devoutly endeavors, *by personal conversation with his neighbors,*

The Devout Life Defined

to lead them to the world's Redeemer. All this he does, or strives to do daily, *gladly*, because he is devoutly loyal to Christ; and in this way the Christlikeness of his life so shines, constantly and consistently, that others are thereby convinced of the reality of the religion which he professes, and are led to glorify God by giving themselves to his service.

The writer has known such devout Christians. An unlearned local minister of his personal acquaintance thus lived, fifty years ago in the mountains of Pennsylvania. His plain, simple gospel sermons, and much more his devout, kind, consistent life, were a benediction to the entire county, led hundreds to Christ, and the hallowed influence of his life has been handed down from generation to generation, and is still producing fruit to the glory of God in the salvation of souls and the blessing of all that vast section of country.

5. *The devout life is a growing life.*

The Holy Spirit in the Debut Life

Growth is a characteristic of life. In the vegetable kingdom, as soon as the plant or tree ceases to grow it begins to die. The physiologist and biologist declare that the same is true of animal life. In the organic kingdom there is no such thing as stagnation—standing still. In their physical structure all organic forms are going on to perfection or maturity, or going backward into death and decomposition or into petrification. It is a fixed law of organic being.

The same is true of moral, spiritual life. To live spiritually is to grow—“grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (II. Peter 3:18). It is to grow up into Christ. (Ephesians 4:15.) It is a going “on unto perfection” (Hebrews 6:1). The little tree, only a year old from the acorn is a perfect oak, as perfect as possible for its age; but it will, if unmolested and surrounded by favorable conditions, continue to grow a century or more. A well-born child

The Debut Life Defined

of a day old is a perfect human being *for its age*, as perfect physically and as perfect intellectually as it is possible for it to be at that stage of its life; but if blessed with health and favorable circumstances it may continue to grow more than a score of years physically, and more than four-score years, aye through all eternity, intellectually and morally.

As bearing correctly upon the distinction between spiritual growth and moral perfection, the following by G. Campbell Morgan is pertinent:

“The apostle (Philippians 3:12-14) uses the figure of a race to illustrate the Christian life, and what he says I think may be paraphrased in this way: ‘I am not yet perfected, I am not yet crowned; that for which my Lord apprehended me was not this place of temptation and conflict, but the brightness of the joyful day when he will present me—whom he found so low down—to the very presence of God, faultless as he himself is faultless.’

The Holy Spirit in the Debut Life

That is the goal of my running, and the crowning point to which I have not yet attained; but let us therefore, as many as be perfect, as many of us as are running the race, run it in the strength and energy of the Holy Spirit, with every weight and sin laid aside, and with the very joy and love of God possessing us.' We can be perfect thus. It is the difference between the crown upon the brow and the passionate attitude of life which has the crown in view, forgetting all that is behind, pressing toward it with full and complete purpose of life.

"That condition of life is the condition of health of spirit before God; it is the condition of perfection in the present moment, and it is a condition that ought to mark every child of God from the moment of conversion.

"The blossom upon the tree is perfect, beautifully perfect, but it is not perfected. It is not consummated; it is not mature. It needs the ministry of sun and shower and atmosphere to

The Devout Life Defined

ripen it into perfection. Not until the fires of autumn have acted on it, and it stands in all the glory of perfect fruit, will it be perfected."

6. *The devout Christian looks to Christ, not to self.* Many, ere they attain to this exalted stage in their religious experience, are harassed with doubts and fears. They desire to be Christians, but they fear they are not. They hope they are loyal to Christ, but by looking to self, to the condition of their own hearts, they feel self-condemned. They know that they want to be Christians, but do not have the solid peace of assurance that they are Christians.

All this unrest and uncertainty of soul is the result of looking to self for evidence, instead of looking to Christ for assurance. But when the candid, though fearful, restless soul stops analyzing its own sensations and contemplating its many missteps and shortcomings, all this is changed. Then the fact is recognized that it is not the

The Holy Spirit in the Debut Life

well, the perfect, the strong, the sinless that Jesus came to save; but the weak, the sick, the sinful, the helpless, the undone; and that while it is necessary that we honestly recognize all our depravity, weakness, and worthlessness in order to our becoming deeply sensible of our need of Christ's salvation, our consciousness of all this moral helplessness and worthlessness on our part makes it all the more certain that Jesus does save us when we candidly confess and forsake our sins and put our trust in him. We are exactly the kind he came to save, the kind for whom he died and now intercedes. (See Matthew 9:12, 13.) He knows very well that we are not worthy to be saved and never can make ourselves worthy; but he is our Elder Brother, we are his brethren and sisters in the flesh, wounded by sin and greatly needing his help, and he is here to help us and all such as we are, on the one condition that we believe, obey, and trust him. (See Mark 16:15, 16.)

The Devout Life Defined

The candid soul desiring to be saved, and having gained this point in Christian life, turns from self, ceases to analyze its hopes and doubts and fears, casts all its care upon him, and thus rises into the higher joy of that blessed liberty wherewith Christ makes believers free *when they look to him, and to him alone*, and give themselves to him for salvation and for service.

The full height of this blessed, devout state may be attained at conversion, and in some instances doubtless it is; but in by far the most cases it is reached through honest heart-searching and growth in grace. (See Ephesians 4:15; II. Thessalonians 1:3; II. Peter 3:18.)

7. *The devout life is a blessed life, that is, a happy life.* In his sinful state man's intellect is benumbed and perverted by the predominance of sensuality over reason. His tastes, inclinations, and desires are all in the direction of carnal, temporal pleasures and possessions. "He cannot see the king-

The Holy Spirit in the Devout Life

dom of God," for its realities and joys are eternal. Consequently, one of the effective devices by which Satan succeeds in deterring people, especially the young, from becoming Christians, is that of persuading them that to do so they will have to sacrifice much happiness, will have to forego all social enjoyment, betake themselves to an ascetic life, and spend their days in sighs and tears, in doing penance, and suffer the putting aside of all real pleasure. The fact is the very reverse of all this. Real enjoyment is to be had in the soul's harmonization with the Highest and the Best. God is the Highest, Jesus Christ is the Best. The devout life is a life harmonized with God through Jesus Christ. It is the human will surrendered to the divine will, the divine order of righteousness and holiness. The psalmist exclaimed, "I delight to do thy will, O God."

The spiritually blinded eyes having been opened, they see the beauty, the righteousness, the loveliness there is in

The Debut Life Defined

the life that is subservient to and in cheerful accord with the divine order. The blessedness, the joy of such a life defies description, even more so than the beauty of the rose or the hues of the rainbow defy correct portrayal to a blind man. They have to be seen with intelligent eyes to realize and appreciate all their precious loveliness. So only he whose spiritual eyes have been opened by the divine touch, whose moral understanding has been enlightened by the Holy Spirit, can perceive or conceive the richness of the truth of God's Word, the beauty of a life consecrated to the service of Jesus Christ, the joy to be realized in yielding a willing obedience to the King of kings, the ecstasy imparted to the soul when the Holy Spirit bears witness with our spirits that our sins are forgiven and we are graciously adopted into the spiritual family of our Heavenly Father.

It was a realization of this joy that caused the psalmist to exclaim: "O

The Holy Spirit in the Devout Life

taste and see that the Lord is good! Blessed [happy] is the man that trusteth in him." "O magnify the Lord with me, and let us exalt his name together!"

The central joy of this blessed life is Jesus Christ. He has been revealed to the believing soul through repentance and faith, as the sinner's Savior and Friend. The soul thus enlightened spiritually comprehends and appreciates (Ephesians 3:17-19) the setting given to Christ in the Scriptures—the highest ideal of existence divine and human, perfect God and perfect man, a gracious, sympathizing Father, a loving, atoning Redeemer, an almighty Savior, an elder brother, a merciful and gracious high priest "who ever liveth to make intercession for us." This vivid, genuine, correct conception of Christ causes to well up in the soul a fountain of profoundest amazement, gratitude, and joy. It puts a new song in the mouth, even praises unto God. Hence the apostle Paul well said, "The

The Devout Life Defined

kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost" (Romans 14:17).

To such an enlightened soul Christ's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," have a new, entrancing, wealth of significance and beauty. Contemplating them, a poet well exclaims:

"'Come unto me,' O words divinely sweet!
My heart remembers what his lips repeat,
And all day long they thrill my weary breast,
And I am glad because of promised rest."

Ah, it is this divine assurance of rest made real to the soul of the believer through faith in the Lord Jesus, and a knowledge of sins forgiven, that gives intensity of indescribable joy to the devout life.

To all such Christianity is more than a philosophy, profession, more than subscribing to a creed, and worship more than an intellectual performance which has nothing to do with real life. It is the water of life to the

The Holy Spirit in the Debut Life

thirsty soul, actually, gladly following the perfect Leader and Deliverer, and doing homage to our supreme Elder Brother with a hearty warmth of affection and devotion rendered "in spirit and in truth."

III

The Holy Spirit in the Devout Life—How Secured

WE have seen that, according to the Scriptures, the Holy Spirit is both a person and a power, or perhaps more correctly a person possessing special divine power. The divine attribute of supernatural power is possessed by him, coördinate with the Father and the Son. When the Holy Spirit came upon the disciples they received "power" (Acts 1:8). But being a person, and his having in this case to do with persons—men and women—who have been by their Creator crowned with that highest crowning bestowed upon created intelligences, namely, *free will*, he dare not, he will not, he cannot force his divine enduement of power upon them or coerce them into

The Holy Spirit in the Debut Life

accepting it. To do so would be to unmake man, to destroy his free will, to rob him of his manhood, to strip him of his moral agency, to reduce him to a mere machine, to degrade him to the level of the brute. Hence, the most the Holy Spirit can do toward taking possession of man's heart and bestowing upon him all the blessings of his divine endowment, is to make overtures, to offer himself upon the most easy and liberal conditions possible, and kindly, lovingly urge compliance with those conditions.

The human heart is by nature in the condition of a walled city. The Holy Spirit comes and encamps without its gates. He does not assail the walls with battering rams, proposing to take it by force. If he were an enemy, bent on plunder and destruction, he would do so; but being a friend laden with choice gifts, he modestly waits outside the gates and pleads for admittance on the most reasonable, kindly conditions. If now the keeper of the gates, having

How Secured

considered the conditions, in the exercise of his reason, judgment, and *free will*, voluntarily, gladly unbars the gates and welcomes him in, he enters the heart, takes up his abode there, and enriches it with a free bestowal of his divine endowment of spiritual power. What, then, are some of the conditions upon which the Holy Spirit is secured and retained in the devout life?

1. *Complete submission to the divine will.* This is an indispensable condition; nor is it unreasonable. It does not imply that the individual is to have no will of his own, but that he is to bring his will into accord with the divine will. He is to cease willing to do contrary to the will of God, and to begin to will to do the will of the Father in heaven, which is only requiring that he cease willing or desiring to do wrong and earnestly will and desire to do right. On the condition that he honestly, earnestly makes this surrender with all that it implies, the Holy Spirit proposes to enter his soul and

The Holy Spirit in the Devout Life

dwell with him. Our Lord said (John 7:17, R. V.), "If any man willeth to do his will, he shall know of the teaching."

Obedient children surrender their will to the will of their parents, for their own good, because the parents are supposed to know what is best. The true soldier completely surrenders his will to the will of his commander, because the latter is supposed to have a more comprehensive knowledge of the situation. In this the soldier does not lose his personal identity or cease to have a will of his own; but in loyalty to his country's cause and honor, he makes the will of his commander his own will. Only in this way are army organization and effectiveness possible; and in proportion as the rank and file are composed of brave, *intelligent* men who, having wills of their own, loyally, enthusiastically will to do all they can to execute what their commander has, through them, willed to accomplish—in this proportion is an

How Secured

army invincible. And right here is where we find the secret of the superiority of the volunteer soldiers of our own country. They are intelligent, and intelligently will, in accord with the will of their commanders, to preserve untarnished the life, the honor, and the liberty of the American Union.

Our divine Commander knows what is best for us. He wills for us all that is purest, noblest, best in this life, consistent with our personal salvation and eternal life at his right hand in heaven. It is his will that in this life we be sanctified (I. Thessalonians 4: 3), cleansed from the dominion of the degrading appetites and passions of the flesh, and set apart to the ennobling, happy service of an honest, upright life in Christ Jesus. (See II. Timothy 2: 11, 21; Hebrews 10: 10; 13: 12, 21, 22.)

Surely to yield a loyal, enthusiastic submission of the fallible, erring human will to the will of one so infinitely wise, compassionate, faithful cannot

The Holy Spirit in the Debut Life

be an unreasonable requirement. It is only surrendering a hovel to gain a kingdom; it is only yielding a worthless pebble to gain a pearl of great price; it is only parting with a perishable treasure in exchange for "a crown of righteousness that fadeth not away." All this the ardent, longing soul recognizes, and its language is:

"Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne;
Reign supreme, and reign alone."

2. *Intense desire to possess Him as an energizing, working force.* Right here is where honest desire, the outgrowth of love of truth and righteousness, is everything. Lack of desire repels. Love begets love. Admiration inspires admiration. Holy desire attracts the object that is intelligently sensible of its existence.

On the other hand, the most ardent, pure-minded lover is repelled and disheartened when made sensible of the fact that his love is not reciprocated—

How Secured

that it is recognized only with a cold-hearted indifference or a positive repulsion. In the very nature of things all this must be so. The Holy Spirit is an ardent wooer. The basis of his divine affection is most pure and unselfish. At the same time he is vividly awake to and intelligently conscious of the attitude of every human heart toward him. He woos, and waits to be invited in. (See Revelation 3:20.) Alas! how often is he repelled, and from how many hearts is he compelled to turn away and leave them in their guilt and sin to their everlasting undoing, *because they repelled him*. How many such will one day take up the rhythmically expressed lament of the brilliant Lord Byron:

“Through many a clime ’t is mine to roam,
With many a retrospection cursed,
And all my solace is to know,
Whate’er befalls, I ’ve known the worst,
What is that worst? Nay, do not ask;
In pity from the search forbear;
Smile on, nor venture to unmask
My heart and view the hell that ’s there.”

The Holy Spirit in the Devout Life

But the desire to be possessed of the Holy Spirit must not only be intense; it must be unselfish. He must be sought and longed for, not merely to afford personal pleasure and adornment, but as an essential equipment for service in soul-winning. The Holy Spirit has been sent into the world "to convict the world of sin, of righteousness, and of judgment" (John 16:8, R. V.). But, as the Son, in order to enable the world through him to see the Father, had to take upon himself a body of flesh and blood, so the Holy Spirit, that he may get near to, intimately communicate with, and convict men and women, seeks to enter and dwell in the hearts of devout men and women. Of course, he can and often does make direct impressions upon human hearts without the aid of others,—in the silent watches of the night, through afflictive dispensations of Providence, in times of bereavement, war, famine, and destructive epidemics,—and cause men to cry to God for

How Secured

help, but even in such cases, how wonderfully and effectively may his work be aided by the timely words and kindly ministrations of devout, Spirit-moved men and women.

Saul of Tarsus was stricken down by the Spirit, spoken to by our Lord, thoroughly convicted of sin, righteousness, and judgment, sent blind into Damascus, and continued three days in prayer; but it was only when the devout Ananias, *directed by the Lord*, sought him out and spoke to him that the scales fell from his eyes, he received sight, and was ready to go forth in willing obedience to the divine commission.

How many may there not be to-day to whom the Spirit has spoken, whom he has convicted of sin, that might be safely led into a knowledge of sins forgiven, and lives of joy and usefulness, were there only among their neighbors who profess to be Christians devout men and women who, in obedience to the promptings of the Holy Spirit,

The Holy Spirit in the Devout Life

would go and personally speak to them as Ananias spoke to Saul.

Now this is what the Lord wants,—this personal work for the salvation of the unconverted,—and one of the special purposes for which the Holy Spirit is in the world and ready to enter devout hearts is to equip them for this kind of work; but to secure him he must be earnestly desired, that he may impart the willingness and the ability to do it gladly as unto the Lord.

The Spirit convicts of sin, righteousness, and judgment, but it is when these convictions are reinforced by the Spirit-filled, devout lives of their neighbors whom the convicted ones know to be members of the church, and when this again is emphasized by kind words, personally spoken to them on the subject of their soul's salvation, on the wickedness of the sin of unbelief and irreligion, on the righteousness of the divine order of things, and on the judgment which no one can escape,—then it is that the Spirit's wooings and

How Secured

warnings become effective in the salvation of sinners.

It is not so much that this personal work is necessary to convict men of sin, for of this they are already convicted at the bar of their own conscience; it is not that it is needed to convict them of righteousness, for they all have a knowledge of a difference between right and wrong, and, with Frederick W. Robertson, are ever ready to exclaim, "It must be right to do right," and to reward right-doing; and equally ready are they to admit that, in the very nature of things, it must be wrong to do wrong, and that righteousness requires, and justly, too, that wrong-doing be punished; nor yet is this personal work so much needed to convince men of judgment, for of its necessity and certainty they are convinced by the lashings of a guilty conscience. But this personal work is needed because only through men and women whose hearts the Holy Spirit has touched with love and sympathy

The Holy Spirit in the Debut Life

for the lost, can he show forth the praises and glory of him who, to save lost sinners, gave his life a ransom, and thus bring them into possession of a saving knowledge of the truth of the gospel. Through these personal channels the Holy Spirit is pleased to work, to throw light upon the Word, to emphasize the gospel fact that the judgment referred to is not the final, far-off judgment, but a present, every-day judgment, which is constantly pronouncing every soul a sinner before God, and is everlastingly declaring the great, righteous verdict that every unregenerate man and woman is lost, that without repentance toward God and faith in the Lord Jesus Christ there is no salvation for the lost soul, and that "the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

How Secured

The devout Christian desires the endowment of the Holy Spirit to make him, to make her active and efficient in thus bringing these vital truths home to the hearts and consciences of the unsaved of their personal acquaintance; and the reason why there is not far more of this important work being done by professed Christians is to be found in the fact that so many are content to live without this essential equipment for service; satisfied with merely having their names enrolled on the church record and perhaps attending the quarterly communion service, virtually dragging along through life, "having a name to live," while in fact they are spiritually dead.

Christ cursed the barren fig-tree because he found on it nothing but leaves. He said, in the case of the man who did not improve his talent, "Take, therefore, the talent from him, . . . and cast ye the unprofitable servant into outer darkness." What will he say in the case of the modern

The Holy Spirit in the Devout Life

church-member who, in the midst of numerous opportunities, puts forth no personal effort for the salvation of his unsaved neighbors? After a while all those opportunities will be gone. What cause the negligent and indifferent will then have to lament, in the language of Whittier:

“For of all sad words of tongue or pen,
The saddest are these, It might have been!”

3. *The Holy Spirit is secured in the devout life by earnestly, persistently asking.* This truth is explicitly taught by our divine Lord. “Ask, and it shall be given you.” “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). But he who would receive must ask earnestly, persistently. This is the teaching of the parable of the unjust judge in Luke 18:1-8. God knows our hearts; “he understandeth our thoughts afar off.” Half-heartedness

How Secured

finds no favor with him. To ask him acceptably we must ask earnestly, intensely; no other way would be honest, and the lack of honesty vitiates everything.

Some labor under the false notion that they *have* asked and *do* desire, and are only waiting until God becomes willing or thinks it proper to grant their request. The fact is, God is ever willing "to give the Holy Spirit to them that ask him," and is only waiting until they become really in earnest in their asking. The moment their heart, their affections, their desires assume this essential attitude of real earnestness, such as Jacob had come to when he exclaimed, "I will not let thee go, except thou bless me," that moment will he send the Holy Spirit to take possession of the heart as the Comforter and Guide of the devout asker's life.

The difference between a half-hearted asking and the asking that flows out of a whole-souled intensity

The Holy Spirit in the Devout Life

and persistent earnestness is the difference between complete, devout surrender to the will of God, and that attitude of soul which desires to have its own way, at least in part, and please God, too. This earnest, devout, complete surrender to the divine will is that of which it is easy to speak, and yet it is the one requirement from which most men shrink and which many fail to come up to. There are many things in the direction of an upright life which they are ready to do—sign pledges, give money, serve as officers in the church,—if only the Lord will permit them to hold back a part of their will,—if only he will let them play euchre, grind down the poor, extort large dividends unjustly, crush out competition, etc. In short, if he will only not require them to deny themselves and take up the cross and follow him, not only in right doing but in right thinking as well, they will agree to do anything in reason.

'Alas, it is because of this unwilling-

How Secured

ness to surrender the will completely, to ask in a whole-souled, candid, *honest* way, that there is such a scarcity of workers in the churches to-day who are effectively "endued with power from on high."

4. *A willingness and desire to use Him.* This is another condition on which the Holy Spirit comes into the devout life and abides. Power unused is power squandered, and an act of ingratitude toward the bestower of the power. It is the equivalent of that for which the talent was taken away. (Matthew 25:28.) The Holy Spirit is given on condition that he is obeyed and used. By using the power we have we gain more power. This truth is readily recognized in the matter of the growth and development of the bodily strength of children. The science of gymnastics is founded upon it. It is also recognized in relation to the development and strength of the mental powers. Vigorous thinking develops the ability to plunge deeper into

The Holy Spirit in the Debut Life

all the mysteries of scientific thought. It is equally true in the case of receiving and retaining the power of the Holy Spirit. Use him and he not only remains with you, but you become more and more capable of commanding and utilizing greater degrees of his power. He is in the world not to loiter and indulge in idleness. He is here on an important mission, to accomplish a mighty conquest, even the casting out of the wicked one and subduing the world unto himself and the Son, that it may then be delivered up unto the Father, "that God may be all, and in all" (I. Corinthians 15:28).

But to realize this mighty achievement the Holy Spirit must work through human hearts and utilize human agencies. For this he seeks to enter and abide in the souls of men and women—not to be idle, not that he may simply impart ecstasy and cause them to shout and make a boast of their high attainments in the divine life, as did the Pharisees of old, but that, having

How Secured

imparted to them spiritual energy and intense conviction, they may witness to the world for Jesus Christ, that they may be fruitful of good works, following in the footsteps of our Lord, who "went about doing good," and by their commending and practicing all the Christian graces, through evil as well as through good report, he may, through them, their industry, their zeal in holy living and doing, "convict the world of sin, righteousness, and judgment."

It is on these conditions, and such as these, that the Holy Spirit is secured and retained in the devout life, not merely by loud praying, loud singing, loud boasting of the "I am holier than thou" sort.

"Make us, by thy transforming grace,
Dear Savior, daily more like thee!
Thy fair example may we trace,
To teach us what we ought to be!"

IV

**The Holy Spirit in the Devout
Life—What He Does—His
Characteristics**

THE personality of the Holy Spirit, the Holy Spirit as a specific power or force, the devout life, and how the Holy Spirit in the devout life is secured and retained, have been considered. We now pass to the consideration of some of the characteristics of the Holy Spirit as a working force when embodied in the heart of a devout human being—some of the specific things he does in and for that life, and some of the things he does by and through that life for humanity in general, and for the world as peopled by rational, intelligent, free moral agents.

Let it be remembered that the Holy Spirit is in the world to reassert, emphasize, and execute the will of the Fa-

What He Does—His Characteristics

ther as revealed in Jesus Christ. (See John 14:26; 15:26; 16:13-15.) He is the administrator of the kingdom of Christ. He dwells in the devout life for the express purpose of revealing Christ and his will, and making real the comradeship of Christ. Hence it has been well said, and reiterated by many able, orthodox Christian teachers, that since the Day of Pentecost the world has been, and we are now living, in the dispensation of the Holy Spirit. This, then, is a positive, vital doctrine of our holy Christianity, and it cannot be too specifically emphasized; and it is pertinent here that some of his characteristics and modes of operating through the devout lives of those who have accorded him a hearty, royal welcome into their hearts, be pointed out and briefly elaborated.

1. *The Holy Spirit in the devout life renders that life sinless.* We are aware that right here we strike controverted ground; that much time and disputation have been expended by one

The Holy Spirit in the Debut Life

class of theologians to prove that it is impossible for any man to live a single day without sinning, and in proof of their contention they quote I. John 1: 8, 9. Others have contended just as vigorously and logically to prove that, as John says, "he that committeth sin is of the devil," and "whosoever is born of God doth not commit sin" (I. John 3: 8, 9).

It is not the purpose here to enter into a lengthy examination of the arguments that apply in defense of either of the sides of this question. Both space and inclination forbid such a course; nor would it be in keeping with the purpose of this little book. We are satisfied that right here there is within our choice a better, a more profitable course to pursue. The unprofitable discussion referred to above has had its source almost entirely in a failure to give a rational interpretation to the terms "sin," "sinless," "perfect," and "holy."

Extremists in contending that all

What He Does—His Characteristics

Christians can live, and are under obligation to live holy lives, have invariably fallen into the mistake of so defining the term "holy" as to, in the language of the writer's sainted father, "make the way into heaven so narrow that they could not get in themselves." And their extreme contentions and their ever being wont to unchristian all who could not indorse their extreme definitions of a holy life and profess to be in possession of it—their readiness to unchristian all such, no matter how consistent their outward lives might be with their profession, has often wrought division, strife, and much harm to classes and congregations. And certainly it is not an error to set it down as a demonstrated fact that whatever works distraction, ill will, and spiritual decline in a society of professed Christians is not of Christ, but of the devil. (See I. Corinthians 3:3.)

On the other hand, the extreme advocates of the contention that the best of

The Holy Spirit in the Devout Life

Christians sin daily, greatly err in attaching quite too comprehensive a definition to the word "sin." By doing this, and then contending that the best of men cannot help sinning daily, and then repeating the words of I. John 2: 1, and I. John 1: 9, they have made the mistake of promulgating a teaching which is taken by many whose names are on the church roll as an excuse for a wilful indulgence of the carnal appetites and passions of the flesh, even to the extent of neglecting the means of grace, patronizing the saloons, and encouraging other dissipating social vices.

That only is sin in the scriptural sense which renders a man guilty before God. The Holy Spirit in the devout life cleanses (sanctifies) it from the love of all sin taken in that sense. So far as the guilt and the condemnation of the act of sin are concerned, there is a vast difference between committing a sin *wilfully* and committing a sin *accidentally* or ignorantly.

What He Does—His Characteristics

Hence the author of the Epistle to the Hebrews, in 10:26 (R. V.), says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins."

"Sin is the transgression of the law" (I. John 3:4). Sin that renders its author guilty before God is wilfully willing, choosing to and actually committing an act, speaking a word or cherishing a thought known at the time to be contrary to or forbidden by the law—that is, the Word of God. Sin that renders a man guilty before God is not merely a mistake, a misstep taken under the impression that it was harmless; it is doing, willingly, and from choice, what we know is contrary to God's will and word.

With this definition of actual sin before us, then who will say that it is not possible for the devout soul whom the Holy Spirit has thoroughly cleansed *from the love of sin* to live without committing sin? The writer once served on a coroner's inquest

The Holy Spirit in the Devout Life

where two brothers, being out in the mountains hunting deer, noticed in the distance something stirring in a laurel thicket; thinking it was a deer, one of them quickly fired. Imagine their horror when a third man, *their own brother*, rushed out of the thicket, ran to them, exclaiming, "My God, boys, you 've shot me!" and fell down and died at their feet! Did the law hold them for murder? Surely not. Why not? they had killed a man, and the law says, "Thou shalt not kill." Ah, it was done by mistake! They had no thought of murder in their hearts. They did not will or wish or choose to kill their brother, but the very opposite.

So the devout man whose heart is cleansed by the indwelling of the Holy Spirit may, and doubtless often does, by mistake, do, think, and say things which are contrary to God's holy law, as seen by the Lord himself, but he never *wills* or *wishes* or *chooses* to do so. Will God condemn him for those mistakes and hold him guilty? Will

What He Does—His Characteristics

he who “knoweth our frame” and “remembereth that we are dust,” be more rigid and exacting in holding us to the very letter of the law than man is? He sent his Son into the world that he might, by his death, redeem us from the curse or condemnation of the law, “being made a curse for us” (See Galatians 3:13, 14.)

Let it be remembered that it is the sinful thoughts, words, and acts indulged and executed *wilfully* that render us guilty before God. He judges righteous judgment, “he understandeth our thoughts afar off,” and “the Spirit himself maketh intercession for us” (Romans 8:26, R. V.).

2. *The Holy Spirit dwelling in the devout life endues the soul with a holy love.* Love is the core of the Christian system. It is to Christianity what the roots and trunk of a tree are to the branches; the great stem on which are festooned as ornaments all the other Christian graces.

Christianity had its origin in the

The Holy Spirit in the Debut Life

love of God. (John 3:16.) Man reciprocates the love of God as a result of an intelligent apprehension of its greatness and goodness as personified in the life, teachings, and death of Jesus Christ. (See I. John 4:19.) In his carnal, fallen state man fears God with a slavish, tormenting fear; but he does not, he cannot love him. It is only when, through belief of the truth, penitence, and confession, the Holy Spirit so enlightens him that he grasps the great fact that the Father in heaven is his friend and not his enemy, and that Jesus Christ has purchased salvation for him and is lovingly anxious to save him—it is only then that the slavish fear that has held his soul in bondage is supplanted with that overmastering love which enables him to exclaim with the prophet, “O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.”

Love is the fundamental principle of all genuine morality and philanthropy.

What He Does—His Characteristics

This accounts for the fact that Christian countries are distinguished far above all others for their benevolent and charitable institutions—hospitals, asylums, reformatories, schools, colleges, universities, and for their having those forms of government best calculated to foster the peace and happiness of all their citizens.

Love, infinite, divine, radiating from the great heart of God down through Christ, his Son, conquers and brings into loving subjection to its benign influence the hearts of all believers, arousing therein a loving recognition of the great philanthropic truth that they belong to a great family of which God is the Father, Jesus their elder brother, and that they sustain to all the men and women of the world, high, low, rich, and poor, the endearing relation of brothers and sisters. In this way the love imparted by the Holy Spirit in the devout life becomes, and has proven to be, a social, moral, revolutionizing force, working effectually

The Holy Spirit in the Devout Life

for the elevation and ennobling of human life, both in this world and in the world to come. Napoleon the Great recognized this truth when he said, "Jesus, the Christ, founded his empire upon the principle of universal love, and it is destined to endure forever."

Who does not know something of the overmastering strength by which love binds child to parent, parent to child, husband to wife, wife to husband, and lovers to each other? A recognition of true love in these cases only prepares us the better to appreciate the strength of that love by which the Holy Spirit endues the devout life. Would you see a demonstration of the power of this love? Contemplate, then, for a while the vast sums contributed voluntarily by men and women whose hearts have been touched by this divine love, to build and support churches, Christian colleges, seminaries, universities, Bible societies, tract societies, and foreign missionaries. Naturally the unregenerated heart is cold, selfish, and

What He Does—His Characteristics

stingy. What but the touch of divine love could so transform selfish human nature financially? The work done, and still going on, in the directions above designated is the marvel of the ages, and is God's memorial of the effectiveness of divine love in transforming human nature. Charles Wesley well wrote:

O Love Divine! how sweet thou art!
When shall I find my willing heart
All taken up with thee?
I thirst, and faint, and die to prove
The greatness of redeeming love,
The love of Christ to me."

Holy love becomes the devout soul's rightful possession. The Holy Spirit gives it to him as a result of his possessing the soul, and its presence makes duty pleasure, self-denial a joy, and affliction only calmly, peacefully suffering the will of the Father in heaven, cheered with the assurance that all things are working "together for good to them that love him."

3. *The Holy Spirit in the devout life reveals the spiritual import of the*

The Holy Spirit in the Devout Life

Scriptures. This is a part of his function as “the Spirit of truth” (John 14: 17). In the days of the patriarchs, prophets, and apostles, “holy men of God spake as they were moved by the Holy Ghost” (II. Peter 1:21 and II. Timothy 3:16). The canon of Holy Scripture as written by them has been preserved and handed down to us; but it is readily conceded by all devout men and women that after the Holy Spirit imparted to them a knowledge of sins forgiven and the assurance of their adoption into Christ’s spiritual family, the Bible became a new book to them. Then it was that they were able to perceive in what had been before, as they thought, plain, simple statements, a depth of spiritual significance and a wealth of holy joy, imparting a beauty of which they had never dreamed, and which admirably fitted their cases. The writer well remembers how before his conversion he was often puzzled to know why it was that his devout, godly father, who, although no scholar, was

What He Does—His Characteristics

distinguished for his knowledge of the Scriptures, and his ability to interpret them, could sit for hours and hours on rainy days and on Sundays, contentedly and intently poring over parts of the Bible that he felt sure he must have read and reread a hundred times or more. But after his own conversion the mystery soon became plain. Then it was that he, himself, became able to see in passages which, as a Sunday-school scholar, he had committed to memory, a new beauty and depth of meaning of which he had never dreamed.

When our Lord said to his disciples, in speaking of the coming of the Comforter, "He shall take of mine, and shall show it unto you" (John 16:15), he uttered a truth not only for those to whom he was speaking at the time, but for all devout Christians through all time to come. All this is in accord with the declaration of Paul (I. Corinthians 2:13), where he says in substance that spiritual things can only be

The Holy Spirit in the Devout Life

discerned and revealed by the spirit of God. The things of the material world are perceived by the mind through the five physical senses, but for that man who opens his soul to the wooings of the Holy Spirit and invites him in and makes him welcome, the Spirit opens another avenue of perception, a sixth sense as it were, through or by which he can spiritually discern spiritual things. This is the secret of the great aptness of men like D. L. Moody, Charles H. Spurgeon, G. Campbell Morgan, and Doctor Torrey for expounding, applying, and emphasizing the sacred Scriptures. They are in league with the Holy Spirit in that special work. They have devoutly sought and secured his assistance as their enlightener in things pertaining to the establishing of the kingdom of righteousness on earth.

“Holy Ghost with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn the darkness into day.”

What He Does—His Characteristics

4. *The Holy Spirit is a guide for the devout life.* This he is in an especial sense. Every devout soul realizes his need of such an infallible guide. The printed Word is not enough. We have seen that the Spirit illumines the Word, and that is to the devout Christian a great, a blessed favor. At the same time, he realizes his constant need of a prompter, a reminder of obligation, an admonisher in time of temptation and trouble. The psalmist (Psalm 73:24), realizing his need of a constant guide, said, "Thou shalt guide me with thy counsel"; and our Lord said (John 16:13), "When he, the Spirit of truth, is come, he shall guide you into all truth."

The Holy Spirit freely possessed, breathes upon and into its possessor the finer influences of the kingdom of Christ, strengthening him when tempted, as declared in Psalm 91:3, making his faith vital as in the case of Stephen (Acts 6:5), reanimating the words of the Scriptures when he reads

The Holy Spirit in the Debut Life

them (Ezekiel 37: 8, 10), communicating to him the divine life and truth of Christ (John 6: 58), directing him in right ways (Psalm 32: 8), and filling his soul with peace and joy (Romans 14: 17). Thus it is that "the Spirit also helpeth our infirmities," as Paul declares in Romans 8: 26.

Of course, as to *how* the Holy Spirit affects the soul at all is a mystery. No change is made in the body, the nervous system, or the constitution of the soul — if that characterization is applicable to the invisible human spirit. An influence from without, incomprehensible, inexplicable, makes a deep, abiding impression, divorcing the spirit from the love of evil objects and desires, and drawing it toward God, purity, truth, and righteousness; just *how* we cannot tell. And the fact that all this is done without conflicting in the least with the freedom of the human will renders it all the more mysterious and inexplicable. In the language of Holy Writ, "This is the Lord's doing;

What He Does—His Characteristics

it is marvelous in our eyes”—a mystery of the matchless grace that has provided salvation for our fallen race and lovingly urges men and women to accept it through faith in Jesus Christ.

5. *The Holy Spirit is the devout life's equipment for service.* It is a great thing for a man to be lifted in thought and purpose up out of the low strata of the carnal life into that higher, nobler plane of existence where he is cognizant of the fact that the infinite God invites, yearns for, and actually needs his service—actually needs his assistance in the great work of establishing the kingdom of righteousness in this world. But that this is the fact, is clearly taught by our divine Lord in Luke 10:2, where he says, “The harvest truly is great, but the labourers are few.” Yet it is the province of the Spirit to not only impart to the believer a knowledge of his heirship with Jesus Christ, but to so enlighten him that he becomes conscious of the fact that the Lord calls

The Holy Spirit in the Devout Life

him to service. Having been enlightened to this degree, the devout heart becomes impressed with a sense of its own weakness, its inability, and instinctively and through the teaching of the Scriptures turns to the Holy Spirit for the needed equipment.

And right here the devout mind adverts to Christ's instruction to his disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49), and to the account of the outpouring of the Holy Spirit on the day of Pentecost (Acts 2:1-20). That baptism was the disciples' special equipment for the special service required of them in their day. So the devout Christian to-day, not in the same manner, not in the same degree, but as truly in fact, receives the Holy Spirit as his equipment for service, consistent with his work and his environment.

The psalmist prayed, "Uphold me with thy free Spirit; then will I teach transgressors thy ways" (Psalm 51:

What He Does—His Characteristics

12, 13). The devout Christian is an ambassador for Christ. Christ having been anointed with the Holy Ghost (Acts 10:38), "went about doing good." So the holy anointing equips the devout Christian to follow his Master in doing good. This anointing may not be in the same degree, but it is certainly from the same source; and whatever it may be, it is certainly what all workers for Christ need and may secure, in degree proportionate to the work required of them.

This equipment gives power for holy living—victory over the appetites and passions of the flesh. This is clearly taught by Paul in Galatians 5:16-26; there he says, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," etc. How many living witnesses there are to-day who can gladly testify to the reality of the keeping power of the Holy Spirit in times of temptation.

This equipment also arms its possessors with a holy, humble boldness, a willingness to testify of the converting

The Holy Spirit in the Debout Life

and keeping grace of God and the ability to preach the gospel in demonstration of the Spirit. It virtually makes working and testifying for Christ easy—a joy and a delight. This accounts for the wonderful zeal of the pioneer preachers and Christians of three-quarters of a century ago, and less. The writer remembers how certain mountaineer Christians of fifty years ago would work hard on their rough clearings the six long working days of the week, and then on Sunday walk four miles and back, up and down great hills, to attend the weekly prayer-meeting; how his sainted father would work hard all week, and then on Sunday ride horseback ten to sixteen miles and preach, return home in the evening, and go to work again on Monday. This he did gladly for years and years, never receiving a dollar in payment for his preaching.

Service for Christ is the gymnasium for developing the spiritual strength of his children. To secure the forgive-

What He Does—His Characteristics

ness of sin, only repentance and faith are required; but to retain and develop the spiritual life of Christ in the soul, loyal, cheerful service is required. "Work out your salvation," is the divine injunction. Our Lord did not invite his disciples to lounge with him "on flowery beds of ease." To the contrary, he demanded of them rigid self-denial, complete self-sacrifice, and heroic, persistent toil. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24).

It is our conviction that one of the great sins of professed Christians today is an unwillingness to do personal service for Christ—to witness for him, to sacrifice time in personally urging their unsaved neighbors to become Christians, to "go out in the highways and hedges, and compel them to come in." Right here, doubtless, is the chief

The Holy Spirit in the Devout Life

reason why, with all our church machinery, the real progress of the coming of Christ's kingdom is so slow. Alas! what will the King say to all such when he sits upon the throne of his glory and before him are gathered all nations? (Matthew 25:31-46.

“When thou, O Lord, shalt stand disclosed
In majesty severe,
And sit in judgment on my soul,
Oh, how shall I appear?”

6. *The Holy Spirit is the capital with which the devout life does business for God.* The trite proverb, “Business is business,” is intended to apply only to secular affairs. Nevertheless there is such a thing as business in the moral, spiritual realm. Our Lord's reply to his mother, “Wist ye not that I must be about my Father's business?” justifies this claim. To engage in and carry on secular business or an occupation of any kind requires capital.

The common laborer's health, his strength and industry are his capital. The mechanic's skill and his knowledge

What He Does—His Characteristics

of his trade are his capital. The professional man's ability and knowledge of his specialty are his capital. The money invested in his business and his ability to manage the same are the capital of the manufacturer, the merchant, and the shipper. The same is true of the devout life engaged in doing business for the Lord. He must have a certain amount of a special kind of capital to succeed; and that capital is the indwelling of the Holy Spirit.

One of the special functions of capital, when properly handled by its possessor, is to earn more capital. Hence the devout life, having the Holy Spirit as its capital, its coworker for God, finds the discharge of Christian duty a joy and a success. It becomes easy, natural for him to give of his means to aid in all church enterprises, to speak to men of their soul's salvation, to use his influence kindly, persistently for the advancement of the Redeemer's kingdom on earth. All this he finds to be not burdensome, and in it he is success-

The Holy Spirit in the Debout Life

ful because his capital, the Holy Spirit, is working in and for him all the time, just in proportion as he is devoted, zealous, persistent, and painstaking in the work of the Lord. His capital relieves him of all fear of failure, of all dread of what men will think or say. He goes straight forward in the line of duty, without any thought of keeping up appearances or asking himself, "What will men say?" He knows that, being possessed of the Holy Spirit as his working capital, his influence and his life can but be in harmony with the divine will, and that is quite enough for him.

The great trouble with the church to-day is that it is weighted down with so many members who profess to be engaged in carrying on business for the Lord but they have no capital. They are simply hanging on, and recounting experiences such as, "I was converted away back yonder; I was baptized; I was taken into the church; I have been paying my quarterage," but as to

What He Does—His Characteristics

growth in grace, having become strong to do telling work in the way of helping Christ to lift unsaved souls up out of the guilt and condemnation of sin is concerned, they know nothing about that. Why? Because they stopped with the above-named steps, (important ones, of course,) which simply lifted them up into the gracious favor of Christ, and have failed to grow in grace. The apostle says, "But grow in grace"—not *into* grace. His thought is, having come into grace, the gracious favor of Jesus Christ through repentance and faith, and being now *in* grace, grow into strong, working men and women in Christ Jesus. Grow how? By using the grace, the gift of the Holy Spirit, the capital you have, as a working equipment for God. Do you not know that, so far as doing work is concerned, a man may just as well be without capital as to have capital and not use it? Capital not used is dead capital. The Holy Spirit possessed or offered and not accepted *and used*, is of

The Holy Spirit in the Devout Life

no value or advantage whatever to him who rejects or refuses to use him.

And right here is the trouble with dead, formal church-members. They have failed to secure and *use* the Holy Spirit as capital to do work for God. The result is, they move along among the unconverted, exerting no influence for Christ. Their worldly associates do not know that they are Christians. They live, talk, and act just as others do who make no profession of religion.

Not so with the devout Christian. In him is the Holy Spirit as a working force. That force in him determines his character; his character determines his words, his acts, and his influence, and the result is, all who come within the range of his acquaintance know that he is a devout follower of the Lord Jesus. Suppose now, all whose names are enrolled on the records of all the churches were to be thus endued with capital for God and were to thus live and work; how long think ye it would be until all Christendom would be

What He Does—His Characteristics

aflame with the converting, saving power of the Holy Spirit?

7. *The devout life, Spirit-filled, recognizes this earth-life as a time of preparation for the life which is to come.* Too many professed Christians live as if life in this world were the only thing to live for. Pleasure, the latest styles, social amusements, the theaters, with them must have the right of way. Not so with the devout Christian. With him, as the Apostle Peter exhorted, life here is the time to “give diligence, to make your calling and election sure,” to aid his divine Master in establishing the kingdom of righteousness in this world. For him this life is the time for character-building, by rendering faithful service in the holy cause of saving souls from death; and the time of rest is to be in the glory world beyond, where Christ has gone to prepare a place for all those to whom he can say, “Come ye blessed of my Father,” etc. (See Matthew 25: 34-40.)

To the devout Christian all the teach-

The Holy Spirit in the Devout Life

ings of our divine Lord and the apostles concerning service, working out our salvation, being faithful unto death, cutting down the barren fig-tree, taking the talent away from him who failed to improve it, the going away into everlasting punishment, and turning the wicked into hell, are solemn realities, and they, endued by the Holy Spirit, endeavor to behave accordingly. Glad of the opportunity to coöperate with Jesus, they work. Believing that the judgments of the Lord are true and certain, and "knowing the terror of the Lord," they lovingly do all they can to persuade men to flee from the wrath to come. (See II. Corinthians 5:11.)

With the devout Christian it is not enough to have received the Holy Spirit; he cannot rest without using him. In fact, it is through using him in promoting and effecting the salvation of men that he retains him and becomes more and more efficient in using the power he imparts. We have in Dwight L. Moody and Jerry McAuley

What He Does—His Characteristics

two wonderful demonstrations of this truth.

Plato well said, "A man who would be happy must not only have the good things, but he must also use them; there is no advantage in merely having them." This truth, aptly expressed by that eminent pagan philosopher, is a sterling reality to the devout Christian in regard to his being the fortunate possessor of the Holy Spirit. The joy accompanying a knowledge of his possession would soon wane did he not use, to the glory of God, the power with which that possession equips him. And right here we have the secret of the deplorable fact that many new converts soon lapse from their first love into a state of joylessness, doubt, uncertainty, and spiritual death. The only way for any one to retain the joys of conversion and grow in grace is to go to work for God and the church, *and keep at it* through evil report and good report, through the dark clouds as well as through the bright sunshine; and he

The Holy Spirit in the Devout Life

who does this, guided by the Holy Spirit, will be growing in grace always, and will never lack the comforting peace and assurance of "a conscience void of offense toward God, and toward man" (Acts 24:16).

Paul's was truly a devout life, a life wonderfully endowed with capital with which to do business for the Lord, and the largeness of his endowment and the superiority of his work both in quantity and quality, was due to the fact that he believed God (see Acts 27:25), and diligently and with great zeal and boldness, used the capital with which the Holy Spirit endowed him.

8. *The Holy Spirit renders the devout life triumphant.* The truth of this affirmation is abundantly demonstrated in the life, labors, and declarations of the Apostle Paul. Amid all his excessive toil, his privations, scourgings, imprisonments, and tears, he was ever triumphant in soul. Filled with the Holy Spirit, wholly given up to doing the will of God, and glorify-

What He Does—His Characteristics

ing Jesus Christ, his was a devout life of unparalleled self-denial, and devotion to the welfare of humanity, and equally without a parallel in its perpetual peace of soul (see Acts 20:24), and its final victory over the fear of death. In devotion to Christ he lived, in devotion to Christ he labored, and in triumph over death he died. For him there was no cloud so dark but he could see a silver lining, no calamity or peril so great as to deprive him of his courage or self-poise (see Acts 27:33-36), no temptation so great but that God's grace was more than sufficient for him. For a graphic category of his experiences, his assurances, and his triumphs, the reader has but to turn to and read Romans 8:35-39; II. Corinthians 6:1-10; 11:23-28; 12:9, 10; II. Timothy 4:6-8. And after all, the secret of all his marvelous life is had in the fact that at his conversion he completely surrendered his own will to the will of the Lord Jesus (Acts 9:6; 26:19, 20), gladly accepted the Holy

The Holy Spirit in the Devout Life

Spirit as his capital with which to do business for his Master, and then, diligently, persistently, made all possible use of that capital, night and day, through evil report as well as through good report.

And while the great apostle is the most distinguished example of a devout life triumphant, yet his is not an isolated case. From his day on, history's pages are abundantly dotted with the glorious triumphs of martyrs and saints, whose lives, possessed of, surrendered to, and directed by the Holy Spirit, were joyfully victorious.

Nor are these examples of triumph confined to the times of the martyrs and saints. We have them strewn along among the records of the eighteenth and nineteenth centuries as well, and even down to the present time. In our own sainted Otterbein we have a noteworthy example of a devout life gloriously triumphant. As a model of godly devotion and Christian zeal, his life has no superior in modern

What He Does—His Characteristics

times. Note, therefore, his dying words: "Jesus, Jesus, I die, but thou livest, and soon I shall live with thee forever. I begin to feel an inexpressible sense of peace and joy divine. Lay my head upon my pillow and be still!"

What language more triumphant could escape the lips of one whose pilgrim feet have already entered the cold waters of the Jordan of death?

"I saw a way-worn traveler,
His steps were slow but firm,
And he shouted as he journeyed,
'Deliverance will come;
Then palms of victory, crowns of glory,
Palms of victory we shall bear.'"

Madam Guyon, the celebrated prisoner for Christ's sake in the French Bastille, sat there for hours and hours writing and singing sweet songs of praise and joyous triumph, imagining herself a little bird caged up like a canary, that she might sing all the more sweetly the praises of her Redeemer! At one time she wrote, "The very stones of my prison cell appear like rubies." Why? How? Because

The Holy Spirit in the Devout Life

the Holy Spirit in her devout life was her comforter and soul-cheering companion in that otherwise damp and gloomy cell. With him in her heart, that dungeon was to her "paradise regained."

"Oh, how happy are they
Who their Saviour obey
And have laid up their treasures above."

Conclusion

V

Conclusion

IT has been seen in the foregoing that the Holy Spirit is a person—the third person in the Godhead; that the devout life is the highest type of Christian living in this world, that it is possessed of the Holy Spirit, that it is attainable and important, and that it is a joyful life, a triumphant life of willing, cheerful service rendered to God and man, by which and through which men and women work out their personal salvation, bless humanity, and glorify God.

Such a life is of supreme importance to the individual, the home, the church, and the state. It frees the individual from the bondage of sin and death, makes him brave and cheerful to meet the obligations of home, church, society, and state, and renders him happy

The Holy Spirit in the Devout Life

and triumphant amid all the toils, misfortunes, and sorrows of life, and especially so in the hour of death.

It blesses the home. The husband and wife, happily devout in their religious life, and guided by the Holy Spirit, are bound together by that same holy, sacred tie of affection and charity which binds Christ to his church. In such a home the united heads walk together, reflecting in the presence of their children and neighbors the devout spirit of self-denial and willing service for the good of others characteristic of the spirit of Christ. The children grow up in a holy atmosphere, breathe it into their moral nature, and, impressed with the superior reality of the religion professed and *lived* by father and mother, in due time they themselves become devout Christians.

Such a Spirit-filled life makes its possessor an ornament to the church. Others seeing the Christ-life reflected in the shining light of such a life, are by it led to Christ and saved. Society

Conclusion

is purified and ennobled by the presence of such a life, and the institutions of the state are rendered more safe, anarchy is silently but positively rebuked, and life and property made more secure by the sturdy, strenuous power it exerts for good. Multiply the number of such lives until they constitute the heads of nine-tenths of all the families, nine-tenths of all the church-members, nine-tenths of the citizens of our country, and nine-tenths of the population of the world, and you usher in the millennial glory and actually establish heaven on earth.

Oh, glorious consummation!
All hearts controlled by love;
The kingdom of all kingdoms
Brought down from heaven above.
The Holy Spirit reigning
In every human soul.
Oh, happy consummation,
Humanity made whole!

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