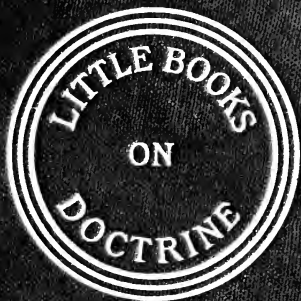


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THE
LIFE-GIVING SPIRIT



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SAMUEL COOK

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THE LIFE-GIVING SPIRIT

A Study of
The Holy Spirit's Nature
and Office

BY

S. ARTHUR COOK, A. M., S. T. B., Litt. D.



CINCINNATI: JENNINGS AND PYE
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TO MY BELOVED AND HONORED

Father and Mother

THIS LITTLE BOOK
IS GRATEFULLY DEDICATED.

THE AUTHOR

“Wherever the Spirit of God is being enthroned in preaching and in all Christian work, and having His rightful place as the Administrator of the things of Jesus Christ, apostolic results are seen to follow.”—G. CAMPBELL MORGAN.

“In this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this credo: ‘I believe in the Holy Ghost.’ ”—WILLIAM ARTHUR.

“The need of the Church is to believe that God is. . . . The Holy Spirit is to-day Emmanuel, God with us. . . . In this dispensation the Spirit is Christ’s Vicar, God’s Vice-regent upon earth.”—A. C. DIXON.

PREFATORY.

DR. SCOFIELD says: "More books, booklets, and tracts upon the Holy Spirit have issued from the press during the last twenty years than in all the time since the invention of printing."

The present author is prompted to add one more volume to the list, not altogether on account of the shortness of the supply, but because of the earnest request of many friends, and because he thinks he sees a place, not yet too preoccupied—in Methodist literature, at least—for a brief theologico-practical treatise. Comparatively few recent works on this subject have proceeded from Methodist sources. And yet, on every hand, eager hearts are seeking after fuller, more definite, and more systematic knowledge of this great ministry of the Spirit.

Although the scope of this work is broad and

the outline somewhat comprehensive, abridgment in treatment was a constant necessity in order to keep within the limits of the author's plan. Some portions of the subject receive a more extended treatment than others. This is intentional.

Indebtedness is acknowledged to numerous writers.

It is especially hoped that these pages may be productive of a larger knowledge of the Spirit's Person and work, proving useful to both ministry and laity, and may be blessed of God in the opening of many hearts to the fulfillment of the Spirit's mission.

S. ARTHUR COOK,

Pastor of
First Methodist Episcopal Church,
Windom, Minn.

“The Church of God was born in a prayer-meeting. As they prayed, there was a tremendous sound, and on the heads of the men and women played tongues of flame. It was one of the most wonderful hours in the history of the human race and the Church of God. The Spirit of God is descending in a baptism of fire, and at once the one hundred and twenty men and women went down the stairs of that room, and turned the world upside down for Jesus Christ.

“What we need is just what they received that night in Jerusalem.”—REV. THEODORE L. CUYLER, D. D.

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“The distinctive feature of Christianity, as it addresses itself to man’s experience, is the work of the Spirit, which not only elevates it far above all philosophical speculation, but also above every other form of religion.”—PROFESSOR GEORGE SMEATON.

“The life of the Church, and the saving efficacy of the Gospel, are in the Spirit’s presence and power.”—PROFESSOR JOHN MILEY.

“The New Testament, in an abundant list of passages, plainly refers to the Holy Spirit works of intelligence, and such works of intelligence as manifestly belong to a Divine rather than a creaturely range.”—PROFESSOR HENRY C. SHELDON.

THE LIFE-GIVING SPIRIT.

A. Plan of Procedure.

In treating a subject of such magnitude, in a work so brief as the present volume, it will be necessary to adopt some principle of selection. To choose wisely from the many divisions into which the subject readily falls, to be interesting and yet critical, practical and yet theological, is our aim.

B. The Subject and Its Divisions.

The subject, as more specifically stated in the subtitle—"A Study of the Holy Spirit's Nature and Office"—may be studied with appropriateness and convenience under three principal heads: The Nature of the Holy Spirit; The Holy Spirit's

Office Conditioned in and Determined by His Nature; and The Office of the Holy Spirit.

I. The Nature of the Holy Spirit.

Two lines of thought on the Nature of the Holy Spirit (the first main division) will receive attention in this treatise: First, the relation of the Holy Spirit to the Trinity; and second, the Personality and Deity of the Holy Spirit.

1. RELATION OF THE HOLY SPIRIT TO THE TRINITY.

The Nature of the Holy Spirit will be largely determined, if we can ascertain the relation of the Holy Spirit to the Trinity. The fact of His Personality and Deity will also the more readily appear.

A. Trinity—Basis of Acceptation.

For our present purpose we accept the doctrine of the Trinity as granted upon the basis of the declared facts of Holy Scripture. The idea of one

Essence, Substance, Majesty, and Glory, subsisting after a threefold manner, in a Trinity of relationships, can not be proven from sources outside the Bible. The mystics tried in vain to find, by analogy to certain things in nature, a sufficient symbol to explain the doctrine of the Trinity through the agency of human reason. Mere suggestions at best are all men have been able to find.

Let it be admitted that in the nature of God there is a metaphysical basis for the doctrine of the Trinity which no human mind is able entirely to fathom. Daniel Webster was once asked if he could explain the doctrine of the Trinity in which he professed to believe. He replied: "No, I can not. If I could, I should be equal to God Himself." The present writer remembers of being in a Quarterly Conference where a young man was being examined for the ministry. The questioner, with all seriousness and without qualification, said, "Explain the Trinity." The young man proceeded, doing well considering the gravity and size of his task.

There is a limit to the human understanding. Of this fact we become painfully conscious when attempting to sound the deep of the Eternal Godhead. The Scriptures, however, if accepted as authority, and interpreted in accordance with the principles of sound exegesis, admit of no escape from the doctrine of the Trinity. It is clearly taught in the Word of God, in the form of a progressive revelation and a declaration of fact, with no attempt to explain the mystery, which towers above rather than conflicts with human reason.

B. Like Grounds of Acceptance for Doctrine of the Spirit.

The doctrine of the Holy Spirit, as appertaining to the Trinity, likewise finds its supreme sanction in the Bible.

a. The Spirit's Work and Human Freedom of Will. The relation of the Spirit's work to human freedom of will—a problem of both philosophy and theology—seems, at first thought, to be a

storm-center of difficulty. It is not more so, however, in religion than in other spheres of human agency. Every department of the activity of the human will is traversed by the arguments for fatalism, if indeed they may be called arguments. "The consistency of free will and responsibility with the efficacy of inducements is as capable of vindication when repentance and conversion are the results produced as when the result is the building of a house or the marrying of a wife." There is no resistless interference with human liberty on the part of the Spirit, although the Spirit anticipates the will; that is, "works in us to will." From the moment the soul begins to act in spiritual things it is at the impulse and in the power of the Spirit. To accredit this influence and power to a Personal Holy Spirit tends to simplicity and reasonableness. The most consistent and satisfactory explanation is from the view-point of the Scripture teaching of a Triune Godhead.

b. Practical Worth of the Doctrines of the Trinity and of the Spirit. Practically, this teaching of a threefold revelation of God has been of great profit. This truth is well expressed in the words of Professor William Newton Clarke: "In the general Christian experience, the conception of God has been rendered vastly richer, more vivid, and more practical, by being broken up from bare uniformity into variety, even though it has been imperfectly understood. Without it, God would have been far less loved, for the effect of it has been to emphasize His loveliness and accessibility, and to bring all His graces and glories near to men."

Christianity, in its conception of the Godhead, blends the positive element in Deism and Pantheism—the immanence of God in the world and His all-prevading energy—with the truth of His transcendence, thus conserving the Divine Personality and the human free agency, and making it possible for religion to consist in the communion

and fellowship of Person with person. The Holy Spirit is the Personal "God in actual contact with men," working out the supreme purpose of the Father and the Son, in the progressive, ever-unfolding plan begotten in the eternal counsels of the Triune Godhead.

C. The Spirit the Third Person in the Trinity.

The Holy Spirit is the Third Person in this Trinity. "In the historical revelation the last Personality revealed is that of the Spirit. That of the Father was the supreme point in the creation and history of the Jewish people: 'The Lord our God is one Lord.' Then there came the revelation of the Son; and lastly, as the consummation of His mission, came the revelation of the Personality of the Spirit."

D. Meaning of Person and Personality.

Here a question might properly arise as to what we mean by Person and Personality. The query is not easily answered. Evidently these words can

not be used to signify precisely what we commonly understand by them. The Godhead is not three independent and separate Individualities, but three characters whose Personalities are qualified by their vital oneness in a unity of "substance, power, and eternity." As Dr. Miley puts it: "Trinitarianism is not tritheism; nor are Trinitarians less pronounced on the unity of God than Unitarians." What we mean by unity in the Godhead must be determined in the light of the claim for personal distinctions in the Godhead. Also what we mean by Persons in the Godhead must be understood in the light of essential unity in the Godhead. "God can not be one Person and three Persons in the same definite sense of Personality. Hence there must be a ground of unity below the trinal distinction of Persons, or Personality in this distinction must be held in a qualified sense. Whatever the qualification in the sense of Personality, it must still remain sufficient for the trinal distinction of Persons, while the unity and

the trinality must not be in contradictory opposition.”

E. Progressive Revelation of the Godhead.

The three Persons then, of the Trinity, blend in the perfect harmony of a consistent unity, while, as truly Personal, they are made known to us in the progressive revelation of the Godhead, as Creator, Redeemer, and Sanctifier—“Father, Son, and Holy Spirit.”

Long before Christ came, God had made Himself known to men as the Maker of heaven and earth, the Creator and Father of mankind. It was only a partial revelation of His character, but so clearly did He speak to His children that men learned to adore and worship Him as the God of righteousness, love, and compassion. When, however, “the Word became flesh” and dwelt among us in Jesus of Nazareth, men came to know God better in this “more beautiful and tender revelation of His inward character.” In Christ’s life and

teachings, and especially in His sufferings and death, the Godhead was revealed to humanity in all the beauty and glory of redeeming love. After the death and resurrection of Jesus, there came, as He had promised, "the fuller activity of the Spirit" in the minds and hearts of believers. The Godhead was manifested in "a new and marvelous spiritual energy." This was recognized as the fulfillment of the Savior's promise of the Comforter, who was to abide with all the redeemed, and the Spirit of Truth, who was to convict the world in respect of sin, of righteousness, and of judgment. The disciples, after the day of Pentecost, evidently believed that the Godhead was being revealed anew in the comforting, sanctifying, and convincing Spirit, as truly as in the human life and atoning death of Jesus Christ. They felt the touch of the Holy Spirit upon their own spirits. "They knew that God was in touch with them," abiding in them, speaking with and through them, bringing Jesus and His teachings to their remem-

brance, and thus working through them to accomplish the Divine purpose of redemption which Christ had made known.

Herein, then, was an additional, and, in point of time, subsequent revelation of that Godhead whose inmost character and tenderest love had appeared in Jesus Christ. This new manifestation by the Spirit came as the crowning feature of God's redemptive plan, and tends toward a logical justification of our regarding the Spirit as the Third Person in the progressive revelation of the Trinity.

F. Procession of the Spirit.

In this order of revelation, the Spirit is represented as "proceeding from the Father." And again, in John xv, Christ speaks of Himself as "sending the Spirit."

The truth of procession is deep-seated in the mystery of the Trinity. First, in the essential and necessary order of revelation, is the Father,

who neither "proceedeth from" nor is "sent by" the Son nor the Spirit. Then we have the Son, who as "the Word of the Father, the very and eternal God, of one substance with the Father," is not subsequent in time to the Father, nor comprehended in any temporal order, but who, as "taking man's nature in the womb of the blessed Virgin," becomes second in order in the historical revelation of the Godhead. Last of all is the Holy Spirit, the Third Person in the Trinity; or, in the words of G. Campbell Morgan: "Within the realm of Divinity the Son is never said to be sent by the Spirit. It is said of Jesus that the Spirit drove Him into the wilderness; but that was in His representative capacity as a man. In His Divinity He is sent by the Father, not as creature, but as eternal Son, for the accomplishment of the Father's purpose; but He is never spoken of as being sent by the Spirit. Consequently the Spirit, sent by the Father and the Son, is the third Per-

son within the Trinity in the order in which these Persons move in the mighty majesty of their wondrous activities.”

G. The Spirit Not Inferior in the Godhead.

Though the dispensation of the Spirit comes after that of the Father and the Son, He is not to be regarded as inferior in the Godhead. Paul, in Eph. iv, 4-6, changes the order, naming the Spirit first: “One Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.” And again, in Rom. xv, 30, he puts the Spirit second in order: “Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me.”

The Holy Spirit is in essential oneness, and therefore in essential equality with the Father and the Son. As stated in our fourth Article of

Religion: "The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father, and the Son, very and eternal God." When therefore we read, "The Spirit proceedeth from the Father," or is "sent by the Son," we must eliminate the thought of inferiority.

a. The Time Element. We must eliminate also the time element, except in the limited sphere of those temporal facts which constitute the progressive revelation of the Godhead to humanity. In the essential character of the Godhead, the Spirit is as eternal as the Father, and, "as the outmoving of the Divine Essence," He is as eternal in His procession from the Father as is the Father from whom He proceeds. The terms first, second, and third, as applied to the Persons of the Trinity, should be understood as based only upon that succession of historic facts, through which the Godhead, in revealing Himself to men, accommodates Himself to the categories governing the finite. The time element as related to the

Deity is purely relative to man, and to those activities on the part of the Creator called for by the interests of the creature.

H. The Mediation of the Son.

This eternal procession of the Spirit from the Father is through the mediation of the Son. The Son receives from the Father, and the Spirit therefore proceedeth through the Son. As Peter at Pentecost explained: "He," referring to Christ, "hath shed forth this, which ye now see and hear." "The Son is thus the intermediary of the self-communication of God. His mediation in creation and in grace rests ultimately on His mediation in the mystery of the Holy Trinity." The Son in His essential nature, in the vital and unique constitution of the Trinity, is intermediary between Father and Spirit. The Spirit, who is of like substance, power, and eternity with the Father and the Son, is in the constant and eternal relation of procession from the Father through the mediation of the Son.

I. Vital Place of These Fundamental Conceptions.

This constant and eternal relationship of three Persons in the unity of one Godhead, one in substance, power, and eternity, is the basal truth in the doctrine of the Trinity. This foundation truth conditions and gives shape and order to all things, within that Divine expedient known as the temporal order, which have to do with the universe, the creations of God, or with man.

These fundamental conceptions, regarding "the relation of the Holy Spirit to the Trinity," we hold as vital to any view or explanation of "the Nature of the Holy Spirit" sufficient to make possible the fulfillment and realization of those Scriptural offices assigned to the Spirit in Holy Writ.

2. PERSONALITY AND DEITY OF HOLY SPIRIT.

We come now to speak of the Personality and Deity of the Holy Spirit,—the second line of

thought proposed in our treatment of the Nature of the Holy Spirit.

A. The Spirit Truly a Person.

The Holy Spirit is a Person as distinguished from an influence, emanation, or manifestation. All this talk about trinal Personality conditioned in unity, and about the procession of the Spirit from the Father through the mediation of the Son, has tended, in the thought of many, to dull the sharper outlines of real Personality. The Personality of the Spirit is a generously stated Scriptural truth. We must conserve it, in our construing of the doctrines of unity and of procession.

B. Analogies from Experience.

Believing in the Personality of the Spirit ought to afford no difficulty, especially in view of the analogies in experience and the clear teaching of Scripture. We are familiar with the workings of personality among men. The strong character

of one who is richly endowed in mind and heart exerts a powerful influence upon the younger mind and the weaker nature. An orator takes possession of many minds in his audience, and awakens thoughts and desires in them in line with his own purpose and words. A devoted mother pours her whole heart and soul into her wayward boy, until he is filled with her spirit and transformed in character.

The greatest power in the world is that of personality, or the qualities of being that distinguish a man from a thing. We do not know how mind touches mind, and heart touches heart, and feeling responds to feeling, but experience affords us the knowledge that these things are true. Why not a Divine Person, working out the supreme purpose of Deity in the sphere of human life and destiny? It is certainly reasonable to say that the cause back of, and producing, the influence that makes for righteousness, is God, the Holy Ghost, and He a Person.

C. Considerations in Proof of Personality.

That the Holy Spirit is a Person will appear more clearly from the following considerations :

a. Holy Spirit Opposed to Evil Spirits. In the Scriptures the Holy Ghost is directly and formally opposed to those evil spirits who everywhere are represented as persons. If they are persons, then He is also. No sound interpretation of Scripture can escape this conclusion. If it be argued that these Scriptures imply or are intended to teach Personality, but that they are mistaken according to the judgment of more advanced reason, we reply that we are proceeding upon the more consistent and tenable basis that the Bible, read with due regard to local setting and in the light of those fair canons of interpretation which do not sacrifice evident sense to fancy and prejudice, means what it says, and is authority.

b. Possibility of Sin Against the Spirit. Men may sin against the Holy Ghost. This implies

Personality. Sin can not be against a mere quality or influence. Such action toward the Spirit would be impossible and absurd if He were not truly a Person. In the last analysis, sin implies moral responsibility to a moral and superior Intelligence.

(1) *Unpardonable Sin.* Our relations with the Spirit are such that sin against Him is not only possible, but may be unpardonable: "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." (Matt. xii, 31, 32.) The contrast here is between blasphemy against Christ as the "Son of man," Christ in his earthly work and under earthly conditions, the Christ whom they saw, and whom they did not understand, and blasphemy against God manifesting

Himself to their consciences through the Spirit. (See verses 27, 28.) The passage is not properly used as a proof text for the doctrine of the Trinity, as denouncing blasphemy against one Person of the Trinity more than against another. Its simple teaching is, that they exclude themselves from the very possibility of salvation who set themselves up in heart-opposition to the Godhead, whose appeal to the reason and the heart is through the light-bearing Revelator, the Administrator of God's purpose for redemption in Christ, the Spirit of God, the Holy Ghost. This state of the heart shuts the door against forgiveness, inasmuch as human free agency forbids the Spirit performing His office work, which is unto salvation. Thus sin becomes unpardonable, and herein is it against the Holy Ghost.

c. Men can Lie to the Holy Ghost. Men can lie to the Holy Ghost, as did Ananias and Sapphira. This first recorded hypocrisy in the Christian Church was regarded as deserving of death.

In trying to deceive inspired men, they were acting falsely in the face of the Divine Inspirer, so that when they imagined they were lying unto men they were really lying unto God. With fixed and deliberate determination, their act was taken in the full daylight of conscience. Probably it was the crowning act of a long life given over to counterfeiting goodness.

The action is typical of all those by which men dishonestly compromise with conscience and grieve the Spirit, who ever pleads within. No man lies to his fellow-men until he has first lied to the truth revealed to the inner man. That ideal of truth is not to be separated from Him by whom it is revealed; and in this relation to the Personal Spirit, rest the deeper moral qualities of the action.

d. Spirit Described by Personal Characteristics. The Holy Spirit is described by such characteristics and actions as would be possible only to a Person. He is represented as the active agent in the Christian's rebirth; as teaching, reproofing,

guiding, speaking, receiving, showing; as “giving active and specific direction to the service of saints;” and as praying, “making intercession for us with groanings that can not be uttered.” It will be readily seen that these are the functions of Personality. To talk of them without a Person being at least implied, is to tax common sense and reason with folly too great for endurance. Accepting the manifest implication of the Personality of the Spirit is the only way out.

e. Spirit Spoken of as a Person. The Holy Ghost is constantly spoken of as a Person. The same words implying Personality are used of Him in Scripture which are used of other persons. “Masculine pronouns and relatives in the Greek of the New Testament are used along with the neuter noun Πνεῦμα, or Spirit, that thus, even at the expense of grammar and syntax, His proper Personality may be expressed and emphasized.” The Scripture never says It of the Spirit, but always He.

D. The Spirit not a Created, but a Divine Person.

But the Personality of the Spirit, unlike all human personality "resides in the Divine." He is not a created person, but a Divine, Uncreated Person. He is in the proper sense Deity. In support of this position, note the following considerations.

a. The Spirit is Called God. He is designated as God. See Isa. vi, 8, 9, cf., Acts xxviii, 25, 26: cf., Jer. xxi, 31-34, with Heb. x, 5. See also 2 Cor. iii, 18, R. V., and Acts v, 3, 4.

b. He is United with, while Distinguished from, Father and Son. The Holy Spirit, in Scripture, is united with, while distinguished from, the Father and the Son. Take, for example, the instance of Christ's baptism. Here we have Father, Son, and Holy Ghost, all associated in this sublime event, yet each is clearly distinguished from the others. The circumstances are of such a character as to

favor the view that if Father and Son are Divine, the Spirit has equal claim to Deity.

c. He is Worshiped Equally with Father and Son. The Holy Ghost is worshiped equally with the Father and the Son. As an illustration we cite the formula of Christian baptism—"in the name of the Father, and of the Son, and of the Holy Ghost." If the Father and the Son are Divine Persons, then their association in this manner with the Spirit certainly points toward the conclusion that He also is a Divine Person. The association of these three Persons of the Triune Godhead in the apostolic benediction is another case in point. In view of the relation in which the Spirit is placed to the rich spiritual blessings sought in this benediction-prayer, there is no reasonable ground for doubt as to the Divine Personality of the Spirit.

d. Scripture Assigns Him Attributes of God. The Scriptures constantly ascribe to the Spirit the attributes of God—omnipotence, omniscience, om-

nipresence, eternity, and holiness. These are properties that belong only to Deity, yet they are freely and clearly ascribed to the Spirit. Each is important as bearing upon the Divinity of the Holy Ghost. For the sake of brevity we select but two of these attributes for special mention,—omniscience and holiness.

Upon the fact of the Spirit's omniscience depends His fitness and authority as the Inspirer of the Scriptures, the Revealer of God's truth, and the Teacher and Guide of men. The Bible is most emphatic at this point, declaring that, "The Spirit searcheth all things, yea, the deep things of God.

. . . The things of God knoweth no man, but the Spirit of God."

The Spirit being accredited with the attribute of holiness is significant in connection with His work as the Sanctifier. He is the Spirit of Holiness, with Divine power to make men holy.

e. He Performs Works Possible Only to Deity.
The Holy Ghost is represented as performing works

possible only to Deity. The Spirit inspired the Scriptures. The Spirit works miracles. The Spirit caused the conception of Christ. If Christ was God, He could not be the product of a creature. The Holy Ghost, therefore, is not only a Person, but God.

f. Relation of Proof for Personality and Deity of Father and Son. There is no Biblical reason for believing in the Personality and in the Deity of the Father or of the Son which does not also tend to establish that of the Spirit. Here again does it appear that "these Three are One."

E. Importance of Spirit's Personality and Deity.

These facts—the Personality and Deity of the Spirit—form an integral and necessary part of our system of revealed religion. To accept of them is to acknowledge a measure of mystery; to deny them is to mutilate or reject Scripture, without in the least lessening our fund of mystery. "To deny the

Personality of the Spirit, and to deny the Divine Personality of the Spirit, must eventuate—as it has done in every system where it has been attempted—in denial of the Divinity of the Son, and in the denial of the Divinity of the Son there must also be included—as there always has been—a denial of the atoning work of the Son. The doctrines of the Son—His cross and passion—and of the Spirit—His Personality and Divinity—are closely connected, so that one suffers with the other. Denying these truths, the whole fabric of revealed religion breaks down.”

II. The Holy Spirit's Office Conditioned in and Determined by His Nature.

Having spoken of the Nature of the Holy Spirit, as revealed in His Relation to the Trinity, and in the fact of His Personality and Deity, we pass now, in the logical order of natural sequence, by a brief transition paragraph, to the last main division of our subject, the Office of the Holy

Spirit. What remains follows as the counterpart and conclusion of what has preceded. What has been established concerning the Nature of the Holy Spirit is of necessity a determining factor and premise in deciding what can rightfully be said concerning the Office of the Spirit. Have we put ourselves in a position where we must either admit the practical resultant to be nothing, or must try to get something out of nothing? A thousand times, No! We have laid the foundations broad and deep in the eternal verities of our God, and on this Scripture basis all things readily become possible. We have a rational right consistently to expect great things of a Spirit, who is not merely the better part of man, or the influence for good permeating men's lives, or an indefinable It, proceeding from God, but is a Divine Person; one equal with the Father and the Son, blended with them in the Trinity that wraps itself in the majesty of unity; the fullness of the Godhead, in all the active workings, whether of creation, provi-

dence, revelation, or salvation, by which God manifests Himself to and through the universe.

III. The Office of the Holy Spirit.

The Office of the Holy Spirit is largely relative to the special feature of the Spirit's work we may have in mind. This, I think, will appear as we proceed. Generally speaking, He has to do with the active workings of the Godhead.

1. THE SPIRIT'S OFFICE WITHIN THE TRINITY.

In logical order, the first question to ask is: What is the Office of the Holy Spirit within the Trinity? In attempting to answer such a question, we will be content to quote from G. Campbell Morgan. He says: "No such consideration as the function of the Holy Spirit within the Trinity would be possible or proper if it were not based upon the fact that a statement is made with regard thereto in Scripture: 'For who among men knoweth the things of a man, save the spirit of the man

which is in him?' This is the apostle's analogy. There immediately follows the statement of a truth of the utmost importance: 'Even so the things of God none knoweth, save the Spirit of God.' These words clearly reveal the fact within the mystery of the Trinity; the Spirit is the seat of the Divine consciousness. The eternal Spirit knows the things of the eternal Godhead: 'The Spirit searcheth . . . the deep things of God.' That statement leads to the inner heart of this great mystery; and from it a most important deduction is drawn. Seeing that the Spirit of God is the seat of Divine consciousness, He is also the Spirit of revelation. As it is the Spirit of God who knows the things of God, it must of necessity be the Spirit who unveils and reveals those things, as much as is necessary and possible, to those outside the marvelous and mysterious circle of the Deity. In that great fact, beyond perfect comprehension, lies the secret of the inspiration of Scripture, and of the presence and work of the Spirit in the Church and in the

world. Yet after our best attempt at explanation, this subject must be left where God has left it—a revealed mystery, not the revelation of a mystery.”

2. HIS OFFICE IN GIVING TO US THE SCRIPTURES.

It would follow, then, that the Office of the Holy Spirit in giving to us the Scriptures was to permeate and speak through the human author, so that the message should be a God-breathed revelation of those things in the heart of God that only the Spirit could know. Thus we have an authoritative, Divine Book, whose essential nature towers above the earthborn framework of the human medium.

The Book as a whole contains within itself its own standard of reference and criterion of judgment, in the very words of the God-man. The Holy Spirit not only inspired mere men to give forth messages from God, but He was given without measure unto Him in whom God's revelation

culminated. By virtue of this Divine fact, Christ assumed the right to speak, with unquestioned authority, "the words of God." "He that hath received His testimony," says John iii, 33, 34, "hath set to his seal that God is true. For He whom God has sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." To the words of Christ, then, is our final appeal. All other writings, for which inspiration is claimed, we judge by this standard. In accepting Him and His Word is our supreme safety; for though "heaven and earth shall pass away, My words," says Jesus in Luke xxi, 33, "shall not pass away." In rejecting Him and His Word, is our great sin. For in His own words we read, in John xii, 48, 49: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment what I should say and what I should speak."

3. HIS OFFICE IN CREATION.

Next let us speak of the Office of the Holy Spirit in creation. We have treated of the Spirit in relation to the Scriptures a little out of the logical, or at least chronological, order, because such a treatment grew generically out of the preceding paragraph.

A. His Office in Creating a Habitable World.

The first mention of the Spirit in the Bible is in Gen. i,—the Spirit brooding over chaos. Here is ample room for science, with which the writer is in hearty accord. Yet there is no conflict, except with an over-presumptuous science, in believing that the Spirit “acted as the Administrator of the will of God, as expressed by the word of God,” in establishing order. The Spirit of God brooded over the chaos, transforming the chaotic mass into a cosmos. He fitted up the earth for man’s dwelling-place, and clothed the heavens in

their light and beauty. He is ever and everywhere operative throughout the world as the source of life: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." (Psa. civ, 30.)

The Spirit of God has ever since been brooding over this cosmos we call nature, and every form of beauty or order, and every manifestation of renewal, are parts of the Divine expression through the agency of the Spirit. Here is one aspect at least of the familiar doctrine of the immanence of God. Blessed be that science and that philosophy that makes room for the truth that "every movement of the wheels of nature, every beat of the wing of created thing, is by the impulse and energy of the Spirit of life." God, the Holy Spirit, is the world-ground viewed from the side of action.

B. His Office in the Creation of Man.

The next step in advance to be mentioned here, in the Spirit's creative work, relates to man. The record is: "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 scientific details of the Divine procedure we shall not here stop to consider, interesting, and even fascinating to some, though the subject may be. It is sufficient, in keeping in line with our central purpose, to note the fact that that in man which differentiates him from all other of God's earthly creations, the conscious, moral side of man's nature, the living soul, is the offspring of God, by creation, through the inbreathing Spirit. Or, as Dr. Miley puts it: "The symbolical inbreathing of God into the nostrils of Adam, as yet a lifeless bodily form, signifies an agency of the Spirit in quickening him into life. The action of God, as figuratively expressed, was in this case as the action of the risen Lord and Savior when He breathed on His disciples, as a sign of the gift and power of the Holy Spirit. As in this case the sign-act of the Savior signified the agency of the Spirit as the source of their spiritual life and the

power of their ministry, so that sign-act of God meant the agency of the Spirit as the original of the life in Adam.”

Man, who alone of all the created things of earth, was to be conscious of life in God, must now in all the relations of life be sustained by this self-same Spirit. His future for weal or woe depends upon his willing, conscious soul-life, keeping within the province of God's will, where alone realization through the co-operation of the Holy Spirit is possible.

C. His Office in the Creation of the Human Life of Christ.

Before leaving this part of our subject—the Office of the Holy Spirit in Creation—we must say something of the Spirit's work in relation to the human life of Christ.

Christ, as the Eternal Son, the Only-begotten of the Father, the second Person of the Trinity, is as truly uncreated and unbegun as is God the

Father. "He was in the beginning with God." He existed eternally, antedating, by measureless eternities, all beginnings in this temporal order.

As a man, Christ's very existence was due to the miraculous power of the Holy Spirit, in a creative act, unique, unparalleled. Here is not merely procreation on the part of Mary, thus properly identifying Jesus with our humanity, but a new creation on the part of God, through the Spirit—the creation of perfect, sinless, ideal Manhood, so related in one Person to Deity that He was able to maintain His moral character and standing in the face of the severest tests. "He was conceived by the Holy Ghost," as we say in our Apostles' Creed. And upon this fact, rather than the fact that He was "born of the Virgin Mary," His ideal humanity, and the efficacy of His work as atoning Savior, depend. He was man; yes, in the truest sense; but He was the God-man, the Eternal Son, who, although humbling and emptying Himself, retained the essential nature

of Deity, as He took to Himself "man's nature in the womb of the blessed Virgin," through the operation and power of the Holy Ghost. By an act of infinite wisdom and power, Christ was brought into the human family as a kinsman-Redeemer; and yet He was not in Adam's covenant, for He was the second Adam, "the Lord from heaven."

The Spirit who is associated with the incarnate life of Christ from its very beginning is also the Anointer of Christ. Isaiah, in prophetic allusions as clear as accomplished fact, refers to this feature of the Spirit's work. "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 fear of the Lord." (Isa. xi, 2.) "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon Him." (Isa. xlii, 1.) "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the meek," etc. (Isa. lxi, 1.)

All through His earthly life Christ dwelt in closest relationship to the Spirit. As a man, He followed implicitly the guidance and direction of the Spirit. All this He did that men, estranged from God through sin, might be led to live and walk in the Spirit.

4. HIS OFFICE IN RELATION TO MEN, IN THE ECONOMY OF REDEMPTION.

We come now to the final division, to be treated in this volume, of that phase of our subject which has to do with the Office of the Holy Spirit; viz., His Office in Relation to Men, in the Economy of Redemption. This feature of the Spirit's work is broader than might at first appear.

A. Before Christ's Advent.

Redemption had its beginning far back in the counsels of the Trinity, for the Lamb was slain "from the foundation of the world." The redemptive purpose antedates the accomplished historical fact; yea, it even precedes the first pro-

phetic announcement: "The seed of the woman shall bruise the serpent's head."

The plan of God has a certain eternal unity and completeness on its Divine side, while relative to the temporal order and to men it takes the form of a progressive unfolding through successive manifestations. Men have always been saved, if at all, through the blood of Christ. The Lamb slain has been the way of reconciliation ever since sin entered into this world. "The types and symbols of the old dispensation had no value, except as they were based upon the coming sacrifice of Jesus Christ." Back there in the twilight of revelation, before "the fullness of time had come," men, saved through the Christ whom they knew in prophecy and whose death they symbolized in worship, were upheld by God's free Spirit.

B. The Old and the New Dispensations.

Yet there are important distinctions between the old and the new dispensations, not only in the relation of men to Christ, but also in their relation

to the Holy Spirit. Before sin entered into the world the whole being of man "was conditioned in the energy and wisdom of the Holy Spirit." On account of sin the Spirit was largely withdrawn from "the actualities of human life." Still, amid the darkness and gloom, to those who were willing to walk with God, the Holy Ghost was present. He was to them "the Spirit of detailed service," the Spirit of a true spiritual knowledge, the Spirit of new visions and inspiration, the Spirit of hope and strength. "His ministry, however, was partial, occasional, special, and prophetic of the great dispensation, to be ushered in, when the true light of sacrifice had made plain the way for the clearer apprehension of God."

We live in the age that is pre-eminently the dispensation of the Holy Spirit. Christianity, in distinction from the law, is replete with the agency of the Spirit. In these latter days He has a specific work, differing from that of all preceding ages. His present office and work is based upon

the finished work of Christ as atoning Savior, and was impossible until "Jesus had ascended to the Father."

Now truly has come to pass that which was spoken by the Prophet Joel: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, . . . and it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." These words found the beginning of their fulfillment on the Day of Pentecost. But it was only the beginning, for "this was the initiation of a fuller ministry of the Spirit, permanently distinctive of the Gospel." The outward signs, and possibly even some of the gifts, attending this singular manifestation, might cease, but the presence and power of the Spirit, in marked degree, were to continue. The larger revelation is now made known; "the fullness of time has come" for the perfected work of redemption, the wider doors of

opportunity fly open on the wings of the descending Spirit,—come that the Pentecostal baptism may abide with men. In this age of best things, of generous fulfillment, of greatest gifts, and of transcendent, unequaled, rich, royal possibilities, what, in the redemptive plan of the Godhead, is the office of God, the Holy Ghost? I call upon the ministry and the Church to give answer.

C. His Mission Little Understood.

Shame that from a multitude of lips the confession must come: “We have not as yet heard whether or not the Holy Ghost be given.”

An incident is told, relating to a tourist party who were studying the history and admiring the beauty of Geneva. Strolling along, they came to an eminence of the city where were gathered a large concourse of people. In front of this crowd was a high board fence, on which were posted bills announcing the advantages of an excursion. These people seemed so greatly interested that the tour-

ists were curious to know the meaning. Finally they induced one of their number to ask an officer what it was on those billboards that had such an attraction. The officer answered in astonishment: "Those people are not looking at anything on that fence; they are looking over the fence, away yonder at the beauty and glory of Mont Blanc." How true of the "children of this world," even after they have become the "children of the kingdom!" Busy with things of earth, how many are only looking at the fence! "Everything bends to the natural man, while the spiritual man looks no higher than the poor wooden fences of smoothly running utilities" and material gains. As away yonder, standing out there against the blue like a dome of molten silver, "the monarch of mountains was thrusting his shoulders," all unseen by the groping tourists, so high above all earthly barriers is the monarch mountain of spiritual splendors, where, unrivaled by human selfishness and greed, Christ reigns and the Spirit dwells. Here, alas! too often

unseen by the many who claim allegiance to Christ, is the heart's true Pentecost. Here is the soul's matchless opportunity, brought nigh in the mission of the Holy Ghost.

D. The Spirit's Present Office.

Briefly let us note the Spirit's Present Office: First, in relation to Christ and His work; second, in relation to the sinner; third, in relation to the Christian; and fourth, in relation to world evangelization.

a. His Office in Relation to Christ and His Work. Peter, in explaining Pentecost in the second chapter of Acts, after dwelling at length upon Christ's work and death, concludes by saying, "He [Christ] hath shed forth this, which ye now see and hear." Pentecost is the consummation of the work of Christ. "This is that" which Jesus Himself and the prophets foretold. This outpouring of the Spirit is the coming of God, the Holy Ghost, "to realize the Divine ideal in human character, by

the administration of the work of Jesus, in its redemptive, possessive, and dominant aspects. It is the coming of God as Administrator, in order that the work which He has done as Savior might become a real fact within the experience and character of men. He shall take of the things of Christ, and make them known unto us, in the knowledge of experience. By the Holy Spirit, Jesus is henceforth to be Lord, while loyal subjects to His dominion are, by the indwelling of the Spirit, to pass into the realization of the will of God. This outpouring of the Holy Spirit at Pentecost, marking the beginning of a new order of things upon the earth because of a new fact in heaven—the presence of Jesus before the Father, in testimony of His finished work as atoning Savior—was the dawn of the brightest day the world had seen since the fall. It was for the actual impartation to his inner being of the power which should realize the purpose toward which man had been moving through every previous dispensa-

tion.” Thus does the Spirit glorify Christ, in the completion of His work, by its application to the hearts and lives of men: “He shall glorify Me, for He shall take of Mine and declare it unto you. All things, whatsoever the Father hath are Mine: therefore said I, that He taketh of Mine, and shall declare it unto you.”

b. His Office in Relation to the Sinner. The Spirit's Office in Relation to the Sinner is well expressed in the Scripture: “The Holy Spirit shall convict the world of sin, of righteousness, and of a judgment to come.” First in the sinner's heart the Spirit begets a consciousness of sin, and of the need of coming to God. From this condition the soul seeks a way of escape, and the anxious inquiry becomes, “Who shall deliver me from the body of this death?” The very same Spirit who is responsible for this dilemma is now present to lead the sinner to the mercy-seat. Here pardon and cleansing take the place of guilt and sin's foul disease, as the penitent becomes the circumcised in heart,

through the Christ whom he knows and whose saving work he appropriates by the Spirit.

c. His Office in Relation to the Christian. We hasten now to the important consideration—the Office of the Holy Spirit in the Christian's life and service.

(1) *Christ's Presence Realized Through the Spirit.* The presence of Christ with us is realized through the Spirit. Jesus said, "I will not leave you desolate; I will come unto you." Also, "A little while, and ye shall see Me." In both quotations the reference is to His coming by the Spirit. Yielding ourselves to the Spirit completely, we have the abiding presence of Christ with us. Sweet is our communion with the Lord through the Spirit; communion, not localized nor limited, but fellowship where the limitations of place and time are forever absent.

(2) *Prayer and the Word Efficacious Through the Spirit.* The Spirit's Office in behalf of the Christian may also be noted in relation to prayer

and to God's Word. He teacheth us to pray, and "maketh intercession for us with groanings that can not be uttered." He illuminates the sacred page, "leads us into all truth," makes us Bible-students who "know the doctrine, because we are willing to do His will;" He carries with power to our hearts, and the hearts of others, the Word which is "sharper than a two-edged sword."

In proportion to our abandonment to God does the Spirit lead us, and in so far only is there the possibility of true prayer, and the surety that God's Word will be to us "the savor of life unto life." Great is the folly of those who fain would pray, and who fancy they understand God's truth, while at the same time, cherishing evil hearts of unbelief, they will not submit themselves unto God, and therefore can not be led by the Spirit. The things of the kingdom are: "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." "The natural man receiveth not the things of the Spirit of God; for they are fool-

ishness unto him; neither can he know them, because they are spiritually discerned.” (1 Cor. ii, 13, 14.)

The spiritual is on a different range of things from sense and intellect. It is, on this account, none the less real and none the less truly accessible. There is “a region of inner personal relationship with and consciousness of God,” in which a man, touched by the life-giving Spirit, can enter into the things of God. Here, what once was beyond knowledge, outside the bounds of experience, mere foolishness, becomes a first principle and the very essence of wisdom. Abstract reasoning, criticism, and the scientific method have their place; but we leave them useless behind at the Temple-gate when we enter into the Holy of Holies of the spiritual experience that quenches

“The deepest craving of the human heart,
The unutterable thirst of man for God.”

The knowledge of God’s saving truth, and of Him who is “the Truth” is possible to us only in and

through the Holy Ghost. He is the Interpreter and Communicator thereof, to the soul of man: "When He the Spirit of truth is come, He will lead you into all truth." "He shall take" therefrom "the things of Christ, and make them known unto us." Hence, the Bible—God-breathed by the Spirit—brings to eternal life, men, Spirit-led. The Word of God, over and over again, becomes, through the Spirit, the means by which the sinner is "born again," the disciple grows in grace, and the truly consecrated become thoroughly furnished unto all good works.

(3) *Holy Spirit Gives Peace.* A still further Office of the Holy Spirit is the giving of peace: "But the Comforter, even the Holy Ghost, whom the Father will send in My name, He shall teach you all things. . . Peace I leave with you; My peace I give unto you." The peace they had enjoyed through comradeship with Christ in the flesh was to have its larger realization in the abiding presence of Christ, through that Spirit who was

to teach unto them even the secret of peace. Christ gave peace; yes, but "not as the world giveth," for He gave it by the gift of the Comforter.

It is an inspiring thought that the Godhead is revealed unto us as the Comforter. God is willing to dwell in "this earthly house of our tabernacle," and we, enjoying the most intimate and tender relations with Him, may find peace in the Comforter. Surely possibilities like these ought to lift us on the wings of high and holy thought, and bring to our hearts the deepest joy and satisfaction. Never in vain do God's children confide. We are "not left comfortless" by the Christ who came "to guide our feet into the way of peace." Christian, "behold the kingdom of God is within you," and that kingdom is "peace and joy in the Holy Ghost." To have Him in the fullness of His presence is to have "the peace of God which passeth all understanding."

(4) *Spirit Gives Power.* The Office of the Holy Spirit is pre-eminently to give power for serv-

ice and testimony. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." He is our dynamo of power, upon whom we may draw to the full limit of our need. But bountiful giving is not reckless giving.

(5) *Sanctification and the Baptism with the Spirit.* Here we confront the fact, often overlooked, that God's condition for working through us is the privilege of working in us, "to will and to do of His good pleasure." The power of the Holy Ghost, manifest through the individual in deed or word, has for its subjective background the sanctification of the nature, and for its inevitable accompaniment the life in holiness consequent therefrom.

There seem to be two classes of thinkers, each apparently a little in conflict with the other, each possessing a part of the truth, both aiming at substantially the same thing, but neither giving full merit to the other, nor appearing over solicitous

to harmonize the other's teaching with his own. The theme of the one is sanctification as a definite and subjective work of grace, producing either an eradication or finally complete suppression of the evil inherent in our natures, perfect love in the heart, and holiness in the life. The theme of the other is the Holy Ghost possible to us, under certain conditions, and producing certain results; those emphasized usually being objective in character, such as service and testimony.

The truth appears to be at least as large as both teachings combined. The Holy Ghost is the Spirit of Holiness. Only through Him does holiness become possible to us, since through Him alone is Christ made unto us sanctification. Our sanctification is in the measure of the incoming and consequent power of the Holy Spirit. The power of the Holy Ghost, adequate to our need and commensurate with our privilege, is possible to us only when, on our part, there is complete abandonment to Him. His very presence in the

heart, where there is Divine Lordship, logically necessitates that moral cleanness and wholeness called for by a consistent view of subjective sanctification. Our human nature, given over for His home, becomes a holy of holies. The price is that we throw the floodgates wide open and let the Spirit have His way. The inevitable result is that moral house-cleaning of the heart that makes all things new. Not merely is there a subjective work, proportionate in its completeness to the measure of abandonment to God, but the Spirit molds the life in holiness consistent with that inner, subjective work of grace which He has wrought. The fullness of the Spirit granted unto us demands a sanctified nature, and a sanctified nature begets, through the Spirit, a holy life. A holy life is the only life morally consistent with the gift of spiritual power; a sanctified nature is indispensable to a holy life; and both alike can be produced only by the Holy Spirit, in ways that can neither be

counterfeited, imitated, nor changed. This is the way power comes.

Indeed, to make us holy in heart and life is to give us power; for holiness is power. John Caird has well said: "The subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life into hearts which no preacher's voice could penetrate, where the tongue of men and of angels would fail. There is an eloquence in living goodness which will often prove persuasive. It is the eloquence of the summer heat when it basks upon the thick-ribbed ice. Blows would not break it, but beneath that softest, gentlest, yet most potent influence, the hard, impenetrable masses melt away." The Spirit gives this touch of power to the life He makes holy.

He goes even further, and anoints, with special power for active service, those whom He has sanctified and made holy. He not only makes us a power by making us what we ought to be, but He

gives to us a real Pentecost. Nor is ours a lesser Pentecost than that of other days. The gates swing wide, the mighty stream sweeps through them in undiminished volume; no thought of age in the eternal years, no hint of weakness in the Omnipotent Arm. Never dawned a day of brighter promise and of mightier power, of grander opportunity and of nobler gifts, than the sun-lit, glory-crowned morn of to-day. Yet some would tell us that the golden age of holiness and of spiritual power lies in the past. The need is that the Church of God shall have a faith that will not waver, but grasp more firmly the promise of the Father, and realize, more fully than ever before, her Divine call to holiness and the baptism with the Holy Ghost.

Herein, then, does the Spirit qualify for service—by so leading us into the deep things of God that full salvation will be ours, a sanctified nature and a holy life, and by that special enduement with

power made possible by, and added to, such a work of grace.

(a) *These Blessings a Bond of Unity.* The blessings of this higher Christian life are designed to operate as a bond of unity, binding more closely together in sweetness and harmony all who are in Christ. The tendency to be sour and fretful at other Christians because they do not come up to our standard, to withdraw into a little coterie of the elect, and to rail at the Church, is abundant evidence of the absence both of sanctification and of the baptism with the Holy Spirit. The deeper we really get into the things of God, the more constructive will we become. To tear down is the easy part of the zealous but mistaken iconoclast; to build up is the proof of piety and the work of the saint. To criticise those whom we have surpassed in spiritual attainment is only to push them lower down; to love and help them is a Christian brother's part. To be an element of contention in the

Church, or to withdraw from the Church and abuse it, is disloyal to Christ, and is like throwing stones at one's own mother; to be loyal to Christ and His Church is indicative both of superior wisdom and sanctifying grace. When God's people know more of what sanctification and the Spirit-filled life actually mean, then they will live and work for the united Christendom for which Christ prayed, beseeching the Father, "that they all may be one."

(6) *The Spirit's Power for Service.* The object of spiritual power is service. All Christian service is done in the power of the Spirit. The test of profession, the proof of life, the fruit of the Divine indwelling, is Spirit-prompted, Spirit-guided, Spirit-wrought service. With Him present, not possessed, but possessing, all things become possible.

The greatest need of the Church to-day is for our ministry and laity to be so possessed by the Spirit as to yield to the Lordship of Christ, and to obey Him in spiritual service. Great quanti-

ties of so-called "Church work" is in reality only a powerless, selfish, hollow mockery of service. We are "busy here and there," while the man for whom Christ died, and for whose salvation the Church was instituted, slips out of our grasp, and is gone. Gone! Where? Away from God, out from the Church, down into sin, down into hell! It is time for the Church of God to put on her strength and to move forward to the golden opportunity of service "together with Him," in the might and majesty of the Spirit's power. The greatest peril to Christianity to-day is not in the strength of her adversaries, but in the weakness of her friends; men serving God by profession, but without power. The secret of practically all our failure and our lack of attainment for God, is that we believe not, receive not, and know not the Holy Ghost. "But ye shall receive power, after that the Holy Ghost is come upon you;" yes, even power for service, such as no man without a Divine anointing is able to render.

He makes our service effective. It matters not so much what our particular sphere of God-appointed duty and privilege may be, if only we do all in the Spirit's power. Then it is that words impress, entreaties are irresistible, actions influence, and prayer avails.

The venerable Theodore Cuyler tells of a Saturday evening visit with Mr. Spurgeon. Supper was over, and the great preacher, according to his usual custom, was about to retire for meditation upon the Sunday sermon. Before taking leave of his guest, he paused and said: "Brother, we will have worship now." He was in awful pain; for his neuralgia was tormenting him so that he could not kneel, but sat at the end of the table. First Dr. Cuyler prayed, and then Spurgeon "dropped his face in his hands and began. He talked with God marvelously. It was as simple and as sweet as a child at the mother's knee. He went on, and on, and on." At the close Cuyler said to Newman Hall, "Did you ever hear such a prayer in your

life?" "Never," said he, "never." "Now," said Cuyler, "you have got the secret of Spurgeon's power: A man who can pray like that can out-preach the world." Ah, but we can not pray like that, except we pray in the Spirit. "But ye shall receive power after that the Holy Ghost is come upon you" for this service also. Then we can pray and move the heavens, work and win results for God, preach and call men to repentance. Then, and not till then, will Christian service be fraught with the power that adds victory unto victory.

(7) *Witnessing in the Power of the Spirit.* "And ye shall be witnesses unto Me." Power for service, and power to be witnesses. Witnessing is one of the most important channels through which power manifests itself. Observe the humble beginnings of Christianity, trace the spread of the gospel from the birth of Jesus to this era, when we talk familiarly about world-problems, and even the "evangelization of the world in this generation." Truly, "behold what God hath wrought!" He did

it through a witnessing Church, baptized by the Holy Ghost.

(a) *The Scope for Service in Christian Witnessing.* That the future may not be less glorious than the past, let us have witnessing broad in its scope and symmetrical in its completeness. In this respect the Church is weak, and men have fallen into many and grievous errors. One says, "I believe in living my religion." Another finds his satisfaction in fighting the evils of the day. A third claims as his forte a quiet, personal touch with men. Another dwells constantly upon the passage, "With the mouth confession is made unto salvation." All of these are good, if only a proper relation and proportion between them be maintained. The harm comes from making a hobby of one, while depreciating the rest; thus creating a condition of affairs in which the person concerned is judged, not by his strength in the thing he advocates, but by his weakness in the thing he deplores. All this is readily overcome by that broader

view of Christian witnessing for which the Spirit gives power. He enlarges us until we are like the tree of many branches, the river of numerous streams, the garment of several parts, all knit together in a commensurable harmony of oneness. Nor can the Bible teaching as to spiritual gifts—"the Spirit dividing to each one severally as He will"—be properly construed against this claim of the Christian's obligation for many-sided testimony.

(b) *The Living Witness.* Every Christian ought to be a living witness, giving such testimony as is possible only through the Spirit. Christian living is one of the greatest factors in the problem of the world's salvation. Ask the Christians you meet what brought them to Christ, and how often the answer is, "The life of a mother, a father, or a friend!" Ask the unconverted why they are not Christians; alas! how often, from this great responsibility and still greater privilege, they try to escape by pointing the finger of scorn at the weak

or the hypocritical in the Church. A wholesome teaching and very full of profit is that of Titus ii, 7, 8, coupled with Titus iii, 5: "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you." Yet it is "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 demand for Christian living will never cease; it projects itself into the eternities. The call is out for men to live; live for God and for men; live out the truth; live in the Spirit; live up to, and thus lift up, the standard; live down criticism, opposition, and prejudice; live forth the gospel, good news; live the Christ life, through that power ye shall receive "after that the Holy Ghost is come upon you." Thus "shall ye be wit-

nesses unto Me," both at home and abroad, even "unto the uttermost parts of the earth."

(c) *Witnessing by Practical Opposition to Wrong.* The evils of the day also pull the curtain for the drama of human testimony. A mighty witness is that manifest in the denying of one's self to take up the cross of an aggressive warfare to dethrone the wrong.

Back in the thirties a young country lad arrived in New Orleans. He had come down the Mississippi on a raft, bringing to market his employer's produce. Walking about the city with two of his companions, they drift into the slave-market. Here he stood while the auctioneer dwelt upon the good qualities of each slave, and with every dropping of his hammer tore some wife from a husband's bosom or some child from a parent's arms. The young man was greatly moved, the flush of crimson was on his cheek, his eye flashed with the consuming fire of a vengeance

that only asks for justice. Turning to his friends, he said, in words choked with emotion, "Boys, if I ever get a chance to hit that thing, I will hit it hard, by the eternal God." The time came when this poor, long, lean, gaunt, ungainly, homely backwoodsman, teamster, boatman, swearing by the eternal God, was able to hit and did hit hard this institution, boastful of its supposed strength, "older than the Republic, legalized in many States, protected by the Constitution, and sanctioned by the Church." As Chief Executive of a nation already great, he wrote the Emancipation Proclamation, and signed it with his own name, Abraham Lincoln. Ere long the richest, bluest blood of the land filled the cup of sacrifice for the white man's sin, and the black man was free.

The past bursts forth with the radiant light of multiplied instances of that practical witness, whose channel of expression is the opposing of the wrong in the strength of the Lord.

The day of our opportunity is at hand; great

evils meet the dawning morning of a new century, and, bidding defiance to the Church, challenge human progress. Who professes to love righteousness? Let him say it with the sledge hammer blows of a ballot against intemperance, or by some practical action against prevailing social iniquities. Away with this ceaseless talk, talk, while in the test of action we do nothing but mock, mock, mock our own words. Surely, if we are filled with the Spirit, our testimony ought to carry us over into the very camp of the enemy, whose works Christ came to destroy, and enable us to make the dry bones rattle in the graveyard citadels of sin. But, for the fight, put on the whole armor of Him who has promised us power to be witnesses.

(d) *Witnessing Through Personal Touch.* Personal touch and contact with men is another sphere presenting many open doors for effective witnessing. Individual work must supplement the pulpit appeal.

Mrs. Whittemore, of the House of Hope Mis-

sion of New York, gives from her experience an incident that well illustrates this point. A young girl, brought up by an infidel father, was left at the mission. No appeal in any public service seemed to make any impression upon her. In private Mrs. Whittemore pleaded with her tenderly. For a long time she was rebellious; but finally she yielded, and the Lord saved her. Only through an earnest, prolonged personal endeavor did it seem possible to touch her heart.

Some people need to be studied, and personally dealt with in persistent kindness, while others are all ready to be won. They are like the man who said to the missionary of Siam, "For forty years I've been waiting for you to come and tell me about this gospel." Whether sternly fighting against the truth, or just waiting for the word of invitation and guidance, the soul's point of possible contact is often open to the personal touch, though closed to the more general appeal. For this testimony of personal service, where hearts

touch, and where souls, looking into one another, call and answer as "deep answereth unto deep," the Spirit gives power and fitness. Through such witnessing the Spirit has led many to bow at the cross, where their burdens have rolled away.

Here is not a rival to the ministry, nor a substitute for the revival, but a pledge of their certain victory. When ministry and laity join hands in the testimony of a personal crusade for souls, then true revival fires will burn, and the genuine, Spirit-born appeals of the pulpit, touching heart-strings already pulled toward the throne, will bring multitudes to the Savior.

(e) *Verbal Testimony.* Verbal testimony is by no means unimportant. We can in large measure tell what manner of man one is by the words he speaks in life's sacramental hours, when in the presence of men he stands before God a living witness.

In the broader view this kind of testimony includes both ministry and laity. Every sermon

bears testimony. It is one of the factors in determining what each hearer's answer shall be to the great question, "What think ye of Christ?" Let not the sermon fail to bear witness to facts. People submerged in the surging sorrows of a perishing world care little for our theories about facts, and probably could manage to live even though they never heard of the latest speculative fad. The door stands open to men of intense and intelligent conviction, who, conscious of a message from God, are able to say: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." It is of supreme moment that the ministry, through the sermon, so bear witness unto Christ that men shall come to know Him; and each, together with their leader in spiritual things, join in the goodly Pauline confession: "Yea, doubtless,

and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.”

Only men led by the Spirit of God to the definite work of the ministry, can even approximate this standard of service. Spurgeon said to a young man who came to him seeking advice about becoming a preacher, “Do n’t preach if you can help it.” Truly God, by the Holy Spirit, lays His hand upon the man who belongs in the Christian ministry, so that in a very real sense “he can not help it.” His compensation is that Divine anointing by the Holy Ghost which makes him mighty in bearing testimony as a herald of the Good News.

Also to the laity belongs this time-honored privilege of verbal Christian testimony. How often has the needed help come to faint or hungry hearts, borne in from humblest sources on worded wings! Do not deprive others, dear Christian, of what they have a right to expect of you. Brighten their way with a word; a word that tingles in their

hearts with the spiritual electricity of abundant life; a word that makes its every lodging-place pregnant with its own kind; a word laden with the hope and the surety that begets conquering courage; a word justly claiming, as its fruitage, strong men, of the "measure of the stature of the fullness of Christ."

What kind of a verbal testimony will be most contributive to such results? That sort of testimony that consists in telling, in a simple relating of facts, what God has done for the soul, seems largely to be out of style. In its place there is the expressing of our opinions and ideas about things more or less relevant, but having little or nothing to do with personal experience. The latter is untrue to the central idea of testimony. A testimony direct, personal, full of faith, and based upon knowledge, is, other things being equal, the helpful testimony from the spiritual point in view. To speak after this fashion, always with a special

prayer that the Spirit may direct and bless the words chosen, is a faithful using of the Christian's privilege as a witness.

(8) *The Witness of the Spirit.* Here we do well to bear in mind that the Holy Spirit first witnesses to us that we are the children of God, and then through us in ever-increasing ways, that others may become His children. The witness of the Spirit is fundamental to witnessing in the Spirit. He adds the positive element, first as an inward certainty of experience, and then as an expressed surety in testimony. The man who, in the actual test of a concrete case none other than his own, knows, having his information from the Revealer of truth, is the valuable witness. He it is who enjoys service in this capacity that haunts so many Christians with fear and terror. Would you have the cross of testifying transformed into a real spring of joy and mount of privilege? Seek the witness of the Spirit to the triumphant certainties of abundant

life in Christ. In the rich oasis of abundant life, the witness of the Spirit becomes possible, giving to us the assurance of salvation. To use the words of Daniel Steele: "The soul, amid the intensity of this spiritual illumination, enjoys an assurance of salvation which could not be increased were that fact written by Gabriel in letters of fire across the arches of the sky. No amount of testimony, human or angelic, can increase the certitude of the soul lit up by the presence of the Comforter. We do not need lanterns to see the sun rise. He brings His own self-revealing light." "The Spirit beareth witness with our spirits that we are the children of God;" but only to an appreciable extent is this true when we are "filled with the Spirit." Having "the witness of the Spirit," and receiving power through the baptism with the Holy Spirit, we "shall be witnesses unto Christ," witnessing in loyal, Christlike living; witnessing by practical opposition to wrong of every kind; witnessing

through personal contact with men; witnessing by the faithful testimony of a mouth that speaks from a heart made right with God through the Holy Ghost, the Sanctifier. Not many witnesses, each specializing in some one chosen point of strength, to be counteracted by innumerable, unnecessary, and unpardonable weaknesses; but each witness, complete in Christ through the Spirit, sending out an irresistible, Spirit-generated influence, over many roads, approaching every door of the sinner's heart to win him to God.

(9) *Led by the Spirit.* A subject closely related to "the witness of the Spirit" is that of being "led by the Spirit." The expression "led by or of the Spirit" occurs but four times in the Bible. Two of these passages refer to Christ, and the remaining two relate to the Christian. In Romans viii, 14, we read, "For as many as are led by the Spirit of God, they are the sons of God." Paul uses this statement as proof of the fact asserted in

verse 13, that in order to live we must put to death the habits of our former life. The Spirit prompts us to do this. He leads us by opening our eyes to recognize the true character of sin, and by giving us moral strength to conquer it; by revealing the excellence of God's will, and by giving us power to do it. The other passage used in regard to the Christian is Galatians v, 18: "But if ye be led of the Spirit, ye are not under the law." The argument from these words, together with the context, is that we, though no longer subject to the law of the old covenant, do, in our exercise of the liberty of the gospel, fulfill the higher law of the Christian life as we "walk in the Spirit."

In both of these passages the passive "being led" must, from the nature of the case, include the voluntary self-subjection of those led. We must recognize the Spirit's presence and yield ourselves to His guidance. This does not imply that we are to ignore our own faculties and powers, for

it is often through these that the Spirit leads us. Rather than brushing aside what little sense we have, we must have more through the quickening agency of the Spirit. Though He be present to give wisdom and to guide in all things, He never so deals with man as to impair the essential distinctness and independence of the human personality. Out of the failure to recognize the human factor in the Christian's choices and conduct, there has arisen the error of blaming the Spirit for human blunders and failures. A precious doctrine is thus brought into reproach and becomes a byword on account of the abuse of fanaticism.

d. The Spirit and World Evangelization. Here, in the ministry of the Life-giving Spirit, realized in a Divinely led Christian life, giving us power and making us witnesses unto Christ, is the ray of light, the star of hope, that promises us ere long "the kingdoms of the world for our inheritance, and the uttermost parts of the earth for our possession."

“The saving efficacy of the gospel is in the power of the Spirit.” He equips for the work of evangelization, making the truth a convincing power in the consciences of men, and transforming them into the image of Christ. When the Spirit is operative, in all His offices, through the Church; when ministry and laity become efficient because filled with the Spirit; when Church administration is vitalized by the Spirit,—then the world will be speedily conquered for Christ. Ere long there will come that day of God when all the earth shall own its Lord. It is the purpose of the Holy Spirit to seal us, “unto the day of redemption,” in a pledge for service and testimony.

The obligation is upon us to serve the Lord Christ in the power of the Spirit; serve Him in life, serve Him in death; serve Him until in our own lives there is added “grace to welcome grace where once there reigned the power of sin;” serve Him until the Spirit sweeps over our souls in bil-

lows of love; serve Him until the love that abideth is perfected within; serve Him until we attain "unto the measure of the stature of the fullness of Christ;" serve Him until we can read into life and destiny the deeper meanings of the groanings of Gethsemane and the agonies of Calvary; serve Him until we are "gathered unto our fathers," borne away on the tides of the shoreless sea of Infinite Love; serve Him until eternity's morning dawns upon the horizon of the soul in the bursting radiance of heaven's sunlight; serve Him until at home, with no night nor sorrow there, we are "bound forever with golden chains about the feet of God;" serve Him until, forever with the Lord,

"We shall see our Savior face to face,
And tell the story, saved by grace;"

serve Him, while the years of eternity roll, in the endless development and ceaseless activities of everlasting life.

Through this service in the Spirit, quickly there shall come the answer to our prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven." Through Christians serving Christ by the Spirit's power, "strong men shall be led to crown Him, weary women fall at His feet, and little children fly to His arms;" social wrongs shall be righted, monstrous evils slain, and civic unrighteousness cease; domestic infelicities shall melt away, hearts be mended by the healing touch of love, and home become sweet, the nation's citadel of power, the Church's strong right arm; ignorance shall fall back before the conquering march of truth, superstitions be laid to rest in the cemeteries of the forgotten dead, and humanity, no longer "destroyed for lack of knowledge," be guided in the way of truth by the Spirit sitting upon the throne of knowledge; the plague of war shall hide itself in the swamps of oblivion before the coming of the Prince of Peace, the kingdom

of God no more, as sometimes in days of yore, ride forward upon a powder cart,

“ The war-drum throbs no longer, and the battle flags
are furled

In the Parliament of Man, the Federation of the
World ;”

no people shall be called foreign, no interests regarded alien nor conflicting, no national nor race barriers be able to stay the coming of Him who, having “made of one blood all the nations of the earth” is enlarging the hearts of men to the concept of universal brotherhood ; a heathen world and mission-fields shall be no more, desolate places, laid waste by the ravages of sin, shall blossom as the rose, and men separated oceans wide be joined in heart by love and loyalty to a common Savior ; there shall be “a new heaven and a new earth” wherein dwelleth righteousness : “And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord ; for all shall

know Him from the least to the greatest," and, "At the name of Jesus, every knee shall bow, of things in heaven and things in earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

"Who is sufficient for these things?" Through "the Life-giving Spirit," we are. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."





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