

# QUIET TALKS ON POWER

BY

S. D. GORDON

NEW AND REVISED EDITION

CHICAGO NEW YORK TORONTO

FLEMING H. REVELL COMPANY

LONDON AND EDINBURGH

---

---

Copyright, 1903, by FLEMING H. REVELL  
COMPANY

This formatted and line numbered discussion  
document was developed by Path2Prayer  
Ministries. Find more resources at [path2prayer.com](http://path2prayer.com)

1 CHOKED CHANNELS.

2

3 An Odd Distinction.

4

5 A few years ago I was making a brief tour among  
6 the colleges of Missouri. I remember one morning  
7 in a certain college village going over from the  
8 hotel to take breakfast with some of the boys, and  
9 coming back with one of the fellows whom I had  
10 just met. As we walked along, chatting away, I  
11 asked him quietly, "Are you a christian, sir?" He  
12 turned quickly and looked at me with an odd,  
13 surprised expression in his eye and then turning his  
14 face away said: "Well, I'm a member of church,  
15 but—I don't believe I'm very much of a christian."  
16 Then I looked at him and he frankly volunteered a  
17 little information. Not very much. He did not need  
18 to say much. You can see a large field through a  
19 chink in the fence. And I saw enough to let me  
20 know that he was right in the criticism he had made  
21 upon himself. We talked a bit and parted. But his  
22 remark set me to thinking.

23

24 A week later, in another town, speaking one  
25 morning to the students of a young ladies'  
26 seminary, I said afterwards to one of the teachers as  
27 we were talking: "I suppose your young women

28 here are all christians.” That same quizzical look  
29 came into her eye as she said: “I think they are all  
30 members of church, but I do not think they are all  
31 christians with real power in their lives.” There was  
32 that same odd distinction.

33

34 A few weeks later, in Kansas City visiting the  
35 medical and dental schools, I recall distinctly  
36 standing one morning in a disordered room—  
37 shavings on the floor, desks disarranged—the  
38 institution just moving into new quarters, and not  
39 yet settled. I was discussing with a member of the  
40 faculty, the dean I think, about how many the room  
41 would hold, how soon it would be ready, and so  
42 on—just a business talk, nothing more—when he  
43 turned to me rather abruptly, looking me full in the  
44 face, and said with quiet deliberation: “I’m a  
45 member of church; I think I am a deacon in our  
46 church”—running his hand through his hair  
47 meditatively, as though to refresh his memory—  
48 ”but I am not very much of a christian, sir.” The  
49 smile that started to come to my face at the odd  
50 frankness of his remark was completely chased  
51 away by the distinct touch of pathos in both face  
52 and voice that seemed to speak of a hungry,  
53 unsatisfied heart within.

54

55 Perhaps it was a month or so later, in one of the  
56 mining towns down in the zinc belt of southwestern  
57 Missouri, I was to speak to a meeting of men.  
58 There were probably five or six hundred gathered  
59 in a Methodist Church. They were strangers to me.  
60 I was in doubt what best to say to them. One  
61 dislikes to fire ammunition at people that are  
62 absent. So stepping down to a front pew where  
63 several ministers were seated, I asked one of them  
64 to run his eye over the house and tell me what sort  
65 of a congregation it was, so far as he knew them.  
66 He did so, and presently replied: "I think fully two-  
67 thirds of these men are members of our  
68 churches"—and then, with that same quizzical,  
69 half-laughing look, he added, "but you know, sir,  
70 as well as I do, that not half of them are christians  
71 worth counting." "Well," I said to myself,  
72 astonished, "this is a mining camp; this certainly is  
73 not anything like the condition of affairs in the  
74 country generally."

75  
76 But that series of incidents, coming one after the  
77 other in such rapid succession, set me thinking  
78 intently about that strange distinction between  
79 being members of a church on the one hand, and on  
80 the other, living lives that count and tell and weigh  
81 for Jesus seven days in the week. I knew that  
82 ministers had been recognizing such a distinction,

83 but to find it so freely acknowledged by folks in the  
84 pew was new, and surely significant.

85

86 And so I thought I would just ask the friends here  
87 to-day very frankly, “What kind of Christians are  
88 you?” I do not say what kind you are, for I am a  
89 stranger, and do not know, and would only think  
90 the best things of you. But I ask you frankly,  
91 honestly now, as I ask myself anew, what kind are  
92 you? Do you know? Because it makes such a  
93 difference. The Master’s plan—and what a genius  
94 of a plan it is—is this, that the world should be  
95 won, not by the preachers—though we must have  
96 these men of God for teaching and leadership—but  
97 by everyone who knows the story of Jesus telling  
98 someone, and telling not only with his lips  
99 earnestly and tactfully, but even more, telling with  
100 his life. That is the Master’s plan of campaign for  
101 this world. And it makes a great difference to Him  
102 and to the world outside whether you and I are  
103 living the story of His love and power among men  
104 or not.

105

106 Do you know what kind of a christian you are?  
107 There are at least three others that do. First of all  
108 there is Satan. He knows. Many of our church  
109 officers are skilled in gathering and compiling  
110 statistics, but they cannot hold a tallow-dip to Satan

111 in this matter of exact information. He is the ablest  
112 of all statisticians, second only to one other. He  
113 keeps careful record of every one of us, and knows  
114 just how far we are interfering with his plans. He  
115 knows that some of us—good, respectable people,  
116 as common reckoning goes—neither help God nor  
117 hinder Satan. Does that sound rather hard? But is it  
118 not true? He has no objection to such people being  
119 counted in as christians. Indeed, he rather prefers to  
120 have it so. Their presence inside the church circle  
121 helps him mightily. He knows what kind of a  
122 christian you are. Do you know?

123  
124 Then there is the great outer circle of non-christian  
125 people—they know. Many of them are poorly  
126 informed regarding the christian life; hungry for  
127 something they have not, and know not just what it  
128 is; with high ideals, though vague, of what a  
129 christian life should be. And they look eagerly to us  
130 for what they have thought we had, and are so  
131 often keenly disappointed that our ideals, our life,  
132 is so much like others who profess nothing. And  
133 when here and there they meet one whose acts are  
134 dominated by a pure, high spirit, whose faces  
135 reflect a sweet radiance amid all circumstances, and  
136 whose lives send out a rare fragrance of gladness  
137 and kindness and controlling peace, they are  
138 quick to recognize that, to them, intangible

139 something that makes such people different. The  
140 world—tired, hungry, keen and critical for mere  
141 sham, appreciative of the real thing—the world  
142 knows what kind of christians we are. Do we  
143 know?

144

145 There is a third one watching us to-day with  
146 intense interest. The Lord Jesus! Sitting up yonder  
147 in glory, with the scar-marks of earth on face and  
148 form, looking eagerly down upon us who stand for  
149 Him in the world that crucified Him—He knows. I  
150 imagine Him saying, “There is that one down there  
151 whom I died for, who bears my name; if I had the  
152 control of that life what power I would gladly  
153 breathe in and out of it, but—he is so absorbed in  
154 other things.” The Master is thinking about you,  
155 studying your life, longing to carry out His plan if  
156 He could only get permission, and sorely  
157 disappointed in many of us. He knows. Do you  
158 know?

159

160 The Night Visitor.

161

162 After that trip I became much interested in  
163 discovering in John’s Gospel some striking  
164 pictorial illustrations of these two kinds of  
165 christians, namely, those who have power in their  
166 lives for Jesus Christ and those who have not. Let

167 me speak of only a few of these. The first is  
168 sketched briefly in the third chapter, with added  
169 touches in the seventh and nineteenth chapters.  
170 There is a little descriptive phrase used each time—  
171 "the man who came to Jesus by night." That comes  
172 to be in John's mind the most graphic and sure way  
173 of identifying this man. A good deal of criticism,  
174 chiefly among the upper classes, had already been  
175 aroused by Jesus' acts and words. This man  
176 Nicodemus clearly was deeply impressed by the  
177 young preacher from up in Galilee. He wants to  
178 find out more of him. But he shrank back from  
179 exposing himself to criticism by these influential  
180 people for his possible friendship with the young  
181 radical, as Jesus was regarded. So one day he waits  
182 until the friendly shadows will conceal his identity,  
183 and slipping quietly along the streets, close up to  
184 the houses so as to insure his purpose of not being  
185 recognized, he goes up yonder side street where  
186 Jesus has lodgings. He knocks timidly. "Does the  
187 preacher from up the north way stop here?" "Yes."  
188 "Could I see him?" He steps in and spends an  
189 evening in earnest conversation. I think we will all  
190 readily agree that Nicodemus believed Jesus after  
191 that night's interview, however he may have failed  
192 to understand all He said. Yes, we can say much  
193 more—he loved Him. For after the cruel  
194 crucifixion it is this man that brings a box of very



195 precious spices, weighing as much as a hundred  
196 pounds, worth, without question, a large sum of  
197 money, with which to embalm the dead body of his  
198 friend. Ah! he loved Him. No one may question  
199 that.

200

201 But turn now to the seventh chapter of John. There  
202 is being held a special session of the Jewish Senate  
203 in Jerusalem for the express purpose of  
204 determining how to silence Jesus—to get rid of  
205 Him. This man is a member of that body, and is  
206 present. Yonder he sits with the others, listening  
207 while his friend Jesus is being discussed and His  
208 removal—by force if need be—is being plotted.  
209 What does he do? What would you expect of a  
210 friend of Jesus under such circumstances? I wonder  
211 what you and I would have done? I wonder what  
212 we do do? Does he say modestly, but plainly, “I  
213 spent a whole evening with this man, questioning  
214 Him, talking with Him, listening to Him. I feel  
215 quite sure that He is our promised Messiah; and I  
216 have decided to accept Him as such.” Did he say  
217 that? That would have been the simple truth. But  
218 such a remark plainly would have aroused a storm  
219 of criticism, and he dreaded that. Yet he felt that  
220 something should be said. So, lawyer-like, he puts  
221 the case abstractly. “Hmm—does our law judge a  
222 man without giving him a fair hearing?” That

223 sounds fair, though it does seem rather feeble in  
224 face of their determined opposition. But near by  
225 sits a burly Pharisee, who turns sharply around and,  
226 glaring savagely at Nicodemus, says sneeringly:  
227 “Who are you? Do you come from Galilee, too?  
228 Look and see! No prophet comes out of Galilee”—  
229 with intensest contempt in the tone with which he  
230 pronounces the word Galilee. And poor Nicodemus  
231 seems to shrink back into half his former size, and  
232 has not another word to say, though all the facts,  
233 easily ascertainable, were upon his side of the case.  
234 He loved Jesus without doubt, but he had no power  
235 for Him among men because of his timidity. Shall I  
236 use a plainer, though uglier, word—his cowardice?  
237 That is not a pleasant word to apply to a man. But  
238 is it not the true word here? He was so afraid of  
239 what they would think and say! Is that the sort of  
240 christian you are? Believing Jesus, trusting Him,  
241 saved by Him, loving Him, but shrinking back  
242 from speaking out for Him, tactfully, plainly, when  
243 opportunity presents or can be made. A christian,  
244 but without positive power for Him among men  
245 because of cowardice!  
246  
247 I can scarcely imagine Nicodemus walking down  
248 the street in Jerusalem, arm in arm with another  
249 Pharisee-member of the Sanhedrin and saying to  
250 him quietly, but earnestly: “Have you had a talk

251 with this young man Jesus?” “No, indeed, I have  
252 not!” “Well, do you know, I spent an evening with  
253 Him down at His stopping place, and had a long,  
254 careful talk with Him. I am quite satisfied that He  
255 is our long-looked-for leader; I have decided to  
256 give Him my personal allegiance; won’t you get  
257 personally acquainted with Him? He is a wonderful  
258 man.” I say I have difficulty in thinking that this  
259 man worked for Jesus like that. And yet what more  
260 natural and proper, both for him and for us? And  
261 what a difference it might have made in many a  
262 man’s life. Powerless for Jesus because of timidity!  
263 Is that the kind you are? Possibly some one thinks  
264 that rather hard on this man. Maybe you are  
265 thinking of that other member of the Sanhedrin—  
266 Joseph of Arimathea—who was also a follower of  
267 Jesus, and that quite possibly he may have been  
268 influenced by Nicodemus. Let us suppose, for  
269 Nicodemus’ sake, that this is so, and then mark the  
270 brief record of this man Joseph in John’s account:  
271 “A disciple secretly for fear of the Jews.” If we  
272 may fairly presume that it was Nicodemus’  
273 influence that led his friend Joseph to follow Jesus,  
274 yet he had led him no nearer than he himself had  
275 gone! He could lead him no higher or nearer than  
276 that.  
277

278 John in his gospel makes plain the fact that Jesus  
279 suffered much from these secret, timid, cowardly  
280 disciples whose fear of men gripped them as in a  
281 vise. Five times he makes special mention of these  
282 people who believed Jesus, but cravenly feared to  
283 line up with Him. [1] He even says that many of  
284 the rulers—the very class that plotted and voted  
285 His death—believed Jesus, but that fear of the  
286 others shut their lips and drove them into the  
287 shadow when they could have helped Him most.  
288 These people seem to have left numerous  
289 descendants, many of whom continue with us unto  
290 this day.

291

292 Tightly Tied Up.

293

294 Turn now to the eleventh chapter and you will find  
295 another pictorial suggestion of this same sort of  
296 powerless christian, though in this instance made  
297 so by another reason. It is the Bethany Chapter, the  
298 Lazarus Chapter. The scene is just out of Bethany  
299 village. There is a man lying dead in the cave  
300 yonder. Here stands Jesus. There are the disciples,  
301 and Martha, and Mary, and the villagers, and a  
302 crowd from Jerusalem. The Master is speaking. His  
303 voice rings out clear and commanding—”Lazarus,  
304 come forth”—speaking to a dead man. And the  
305 simple record runs, “He that was dead”—life

306 comes between those two lines of the record—  
307 "came forth, bound hand and foot with grave-  
308 clothes, and his face was bound about with a  
309 napkin." Will you please take a look at Lazarus as  
310 he steps from the tomb? Do you think his eyes are  
311 dull, or his cheeks hollow and pale? I think not!  
312 When Jesus, the Lord of life, gives life, either  
313 physical or spiritual, He gives abundant life. That  
314 face may have been a bit spare. There had been no  
315 food for at least four days and likely longer. But  
316 there is the flash of health in his eye and the ruddy  
317 hue of good blood in his cheek. He has life. But  
318 look closer. He is bound hand and foot and face.  
319 He can neither walk nor work nor speak.

320

321 I have met some christian people who reminded me  
322 forcibly of that scene. They are christians. The  
323 Master has spoken life, and they have responded to  
324 His word. But they are so tied up with the grave-  
325 clothes of the old life that there can be none of the  
326 power of free action in life or service. May I ask  
327 you very kindly, but very plainly, are you like that?  
328 Is that the reason you have so little power with  
329 God, and for God? Perhaps some one would say,  
330 "Just what do you mean?" I mean this: that there  
331 may be some personal habit of yours, or perhaps  
332 some society custom which you practice, or it may  
333 be some business method, or possibly an old

334 friendship which you have carried over into the  
335 new life from the old that is seriously hindering  
336 your christian life. It may be something that goes  
337 into your mouth or comes out of it that prevents  
338 those lips speaking for the Master. Perhaps it is  
339 some organization you belong to. If there is lack of  
340 freedom and power for Christ you may be sure  
341 there is something that is blighting your life and  
342 dwarfing your usefulness. It may possibly be that  
343 practically in your daily life you are exerting no  
344 more power for God than a dead man! A christian,  
345 indeed, but without power because of compromise  
346 with something questionable or outrightly wrong!  
347 Is that so with you? I do not say it is, for I do not  
348 know. But you know. The hungry, critical world  
349 knows. Subtle, keen Satan knows. The Lord Jesus  
350 knows. Do you know if that describes you? You  
351 may know with certainty within twenty-four hours  
352 if you wish to and will to. May we be willing to  
353 have the Spirit's searchlight turned in upon us to-  
354 night.

355

356 The Master's Ideal.

357

358 There is another kind of christian, an utterly  
359 different kind, spoken of and illustrated in this  
360 same Gospel of John, and I doubt not many of  
361 them also are here. It is Jesus' ideal of what a

362 christian should be. Have you sometimes wished  
363 you could have a few minutes of quiet talk with  
364 Jesus? I mean face to face, as two of us might sit  
365 and talk together. You have thought you would ask  
366 Him to say very simply and plainly just what He  
367 expects of you. Well, I believe He would answer in  
368 words something like those of this seventh chapter  
369 of John. It was at the time of Feast of Tabernacles.  
370 There was a vast multitude of Jews there from all  
371 parts of the world. It was like an immense  
372 convention, but larger than any convention we  
373 know. The people were not entertained in the  
374 homes, but lived for seven days in leafy booths  
375 made of branches of trees. It was the last day of the  
376 feast. There was a large concourse of people  
377 gathered in one of the temple areas; not women,  
378 but men; not sitting, but standing. Up yonder stand  
379 the priests, pouring water out of large jars, to  
380 symbolize the outpouring of the Holy Spirit upon  
381 the nation of Israel. Just then Jesus speaks, and  
382 amid the silence of the intently watching throng  
383 His voice rings out: "If any man thirst let him come  
384 unto Me and drink; he that believeth on Me, as the  
385 Scripture saith, out of his belly shall flow rivers of  
386 living water." Mark that significant closing clause.  
387 That packs into a sentence Jesus' ideal of what a  
388 true christian down in this world should be, and  
389 may be. Every word is full of meaning.

390

391 The heart of the sentence is in the last word—  
392 "water." Water is an essential of life. Absence of  
393 water means suffering and sickness, dearth and  
394 death. Plenty of good water means life. All the  
395 history of the world clusters about the water  
396 courses. Study the history of the rivers, the  
397 seashores, and lake edges, and you know the  
398 history of the earth. Those men who heard Jesus  
399 speak would instinctively think of the Jordan. It  
400 was their river. Travelers say that no valley  
401 exceeded in beauty and fruitfulness that valley of  
402 the Jordan, made so by those swift waters. No  
403 hillside so fair in their green beauty, nor so wealthy  
404 in heavy loads of fruit as those sloping down to the  
405 edge of that stream. Now plainly Jesus is talking of  
406 something that may, through us, exert as decided  
407 an influence upon the lives of those we touch as  
408 water has exerted, and still exerts, on the history of  
409 the earth, and as this Jordan did in that wonderful,  
410 historic Palestine. Mark the quantity of water—  
411 "rivers." Not a Jordan merely, that would be  
412 wonderful enough, but Jordans—a Jordan, and a  
413 Nile, and a Euphrates, a Yang Tse Kiang, and an  
414 Olga and a Rhine, a Seine and a Thames, and a  
415 Hudson and an Ohio—"rivers." Notice, too, the  
416 kind of water. Like this racing, turbulent, muddy  
417 Jordan? No, no! "rivers of living water," "water of



418 life, clear as crystal.” You remember in Ezekiel’s  
419 vision which we read together that the waters  
420 constantly increased in depth, and that everywhere  
421 they went there was healing, and abundant life, and  
422 prosperity, and beauty, and food, and a continual  
423 harvest the year round, and all because of the  
424 waters of the river. They were veritable waters of  
425 life.

426  
427 Now mark that little, but very significant, phrase—  
428 ”Out of”—not into, but “out of.” All the difference  
429 in the lives of men lies in the difference between  
430 these two expressions. “Into” is the world’s  
431 preposition. Every stream turns in; and that means  
432 a dead sea. Many a man’s life is simply the coast  
433 line of a dead sea. “Out of” is the Master’s word.  
434 His thought is of others. The stream must flow in,  
435 and must flow through, if it is to flow out, but it is  
436 judged by its direction, and Jesus would turn it  
437 outward. There must be good connections upward,  
438 and a clear channel inward, but the objective point  
439 is outward toward a parched earth. But before it  
440 can flow out it must fill up. An outflow in this case  
441 means an overflow. There must be a flooding inside  
442 before there can be a flowing out. And let the fact  
443 be carefully marked that it is only the overflow  
444 from the fullness within our own lives that brings  
445 refreshing to anyone else. A man praying at a

446 conference in England for the outpouring of the  
447 Holy Spirit said: “O, Lord, we can’t hold much, but  
448 we can overflow lots.” That is exactly the Master’s  
449 thought. “Out of his belly shall flow rivers of living  
450 water.”

451

452 Do you remember that phrase in the third chapter  
453 of Joshua—”For Jordan overfloweth all its banks  
454 all the time of harvest.” When there was a flood in  
455 the river, there was a harvest in the land. Has there  
456 been a harvest in your life? A harvest of the fruit of  
457 the spirit—love, joy, peace, long-suffering; a  
458 harvest of souls? “No,” do you say, “not much of a  
459 harvest, I am afraid,” or it may be your heart says  
460 “none at all.” Is it hard to tell why? Has there been  
461 a flood-tide in your heart, a filling up from above  
462 until the blessed stream had to find an outlet  
463 somewhere, and produce a harvest? A harvest  
464 outside means a rising of the tide inside. A flooding  
465 of the heart always brings a harvest in the life. A  
466 few years ago there were great floods in the  
467 southern states, and the cotton and corn crops  
468 following were unprecedented. Paul reminded his  
469 Roman friends that when the Holy Spirit has free  
470 swing in the life “the love of God floods our  
471 hearts.” [2]

472

473 Please notice, too, the source of the stream—”out  
474 of his belly.” Will you observe for a moment the  
475 rhetorical figure here? I used to suppose it meant  
476 “out of his heart.” The ancients, you remember,  
477 thought the heart lay down in the abdominal  
478 region. But you will find that this book is very  
479 exact in its use of words. The blood is the life. The  
480 heart pumps the blood, but the stomach makes it.  
481 The seat of life is not in the heart, but in the  
482 stomach. If you will take down a book of  
483 physiology, and find the chart showing the  
484 circulation of the blood, you will see a wonderful  
485 network of lines spreading out in every direction,  
486 but all running, through lighter lines into heavier,  
487 and still blacker, until every line converges in the  
488 great stomach artery. And everywhere the blood  
489 goes there is life. Now turn to a book of physical  
490 geography and get a map showing the water system  
491 of some great valley like the Mississippi, and you  
492 will find a striking reproduction of the other chart.  
493 And if you will shut your eyes and imagine the  
494 reality back of that chart, you will see hundreds of  
495 cool, clear springs flowing successively into runs,  
496 brooks, creeks, larger streams, river branches,  
497 rivers, and finally into the great river—the reservoir  
498 of all. And everywhere the waters go there is life.  
499 The only difference between these two streams of  
500 life is in the direction. The blood flows from the

501 largest toward the smallest; the water flows from  
502 the smallest toward the largest. Both bring life with  
503 its accompaniments of beauty and vigor and  
504 fruitfulness. There is Jesus' picture of the Christian  
505 down in the world. As the red stream flows out  
506 from the stomach, and, propelled by the force-  
507 pump of the heart, through a marvelous network of  
508 minute rivers takes life to every part of the body, so  
509 "he that believeth on Me"—that is the vital  
510 connecting link with the great origin of this stream  
511 of life—out of the very source of life within him  
512 shall go a flood-tide of life, bringing refreshing,  
513 and cleansing, and beauty, and vigor everywhere  
514 within the circle of his life, even though, like the  
515 red streams and the water streams, he be  
516 unconscious of it.

517

518 An Unlikely Channel.

519

520 What a marvelous conception of the power of life!  
521 How strikingly it describes Jesus' own earthly life!  
522 But there is something more marvelous still—He  
523 means that ideal to become real in you, my friend,  
524 and in me. I doubt not there are some here whose  
525 eager hearts are hungry for just such a life, but who  
526 are tremblingly conscious of their own weakness.  
527 Your thoughts are saying: "I wish I could live such  
528 a life, but certainly this is not for me; this man

529 talking doesn't know me—no special talent or  
530 opportunity: such strong tides of temptation that  
531 sweep me clean off my feet—not for me.” Ah, my  
532 friend, I verily believe you are the very one the  
533 Master had in mind, for He had John put into his  
534 gospel a living illustration of this ideal of His that  
535 goes down to the very edge of human unlikeliness  
536 and inability. He goes down to the lowest so as to  
537 include all. What proved true in this case may  
538 prove true with you, and much more. The story is  
539 in the fourth chapter. It is a sort of advance page of  
540 the Book of Acts. A sample of the power of  
541 Pentecost before the day of Pentecost. You and I  
542 live on the flood-side of Pentecost. This illustration  
543 belongs back where the streams had only just  
544 commenced trickling. It is a miniature. You and I  
545 may furnish the life-size if we will.

546  
547 It is the story of a woman; not a man, but a woman.  
548 One of the weaker sex, so called. She was ignorant,  
549 prejudiced, and without social standing. She was a  
550 woman of no reputation. Aye, worse than that, of  
551 bad reputation. She probably had less moral  
552 influence in her town than any one here has in his  
553 circle. Could a more unlikely person have been  
554 used? But she came in touch with the Lord Jesus.  
555 She yielded herself to that touch. There lies the  
556 secret of what follows. That contact radically

557 changed her. She went back to her village and  
558 commenced speaking about Jesus to those she  
559 knew. She could not preach; she simply told  
560 plainly and earnestly what she knew and believed  
561 about Him. And the result is startling. There are  
562 hundreds of ministers who are earnestly longing for  
563 what came so easily to her. What modern people  
564 call a revival began at once. We are told in the  
565 simple language of the Gospel record that “many  
566 believed on Him because of the word of the  
567 woman.” They had not seen Jesus yet. He was up  
568 by the well. They were down in the village. She  
569 was an ignorant woman, of formerly sinful life. But  
570 there is the record of the wonderful result of her  
571 simple witnessing—they believed on Jesus because  
572 of the word of that woman. There is only one way  
573 to account for such results. Only the Holy Spirit  
574 speaking through her lips could have produced  
575 them. She had commenced drinking of the living  
576 water of which Jesus had been talking to her, and  
577 now already the rivers were flowing out to others.

578  
579 What Jesus did with her, He longs to do with you,  
580 and far more, if you will let Him; though his plan  
581 for using you may be utterly different from the one  
582 He had for her, and so the particular results  
583 different. Now let me ask very frankly why have  
584 we not all such power for our Master as she? The

585 Master's plan is plain. He said "ye shall have  
586 power." But so many of us do not have! Why not?  
587 Well, possibly some of us are like Nicodemus—  
588 there is no power because of timidity, cowardice,  
589 fear of what they will think, or say. Possibly some  
590 of us are in the same condition spiritually that  
591 Lazarus was in physically. We are tied up tight,  
592 hands and feet and face. Some sin, some  
593 compromise, some hushing of that inner voice,  
594 something wrong. Some little thing, you may say.  
595 Humph! as though anything could be little that is  
596 wrong! Sin is never little!

597

598 A Clogged Channel.

599

600 Out in Colorado they tell of a little town nestled  
601 down at the foot of some hills—a sleepy-hollow  
602 village. You remember the rainfall is very slight  
603 out there, and they depend much upon irrigation.  
604 But some enterprising citizens ran a pipe up the  
605 hills to a lake of clear, sweet water. As a result the  
606 town enjoyed a bountiful supply of water the year  
607 round without being dependent upon the doubtful  
608 rainfall. And the population increased and the place  
609 had quite a western boom. One morning the  
610 housewives turned the water spigots, but no water  
611 came. There was some sputtering. There is apt to  
612 be noise when there is nothing else. The men

613 climbed the hill. There was the lake full as ever.  
614 They examined around the pipes as well as  
615 possible, but could find no break. Try as they  
616 might, they could find no cause for the stoppage.  
617 And as days grew into weeks, people commenced  
618 moving away again, the grass grew in the streets,  
619 and the prosperous town was going back to its old  
620 sleepy condition when one day one of the town  
621 officials received a note. It was poorly written, with  
622 bad spelling and grammar, but he never cared less  
623 about writing or grammar than just then. It said in  
624 effect: “Ef you’ll jes pull the plug out of the pipe  
625 about eight inches from the top you’ll get all the  
626 water you want.” Up they started for the top of the  
627 hill, and examining the pipe, found the plug which  
628 some vicious tramp had inserted. Not a very big  
629 plug—just big enough to fill the pipe. It is  
630 surprising how large a reservoir of water can be  
631 held back by how small a plug. Out came the plug;  
632 down came the water freely; by and by back came  
633 prosperity again.

634  
635 Why is there such a lack of power in our lives? The  
636 reservoir up yonder is full to overflowing, with  
637 clear, sweet, life-giving water. And here all around  
638 us the earth is so dry, so thirsty, cracked open—  
639 huge cracks like dumb mouths asking mutely for  
640 what we should give. And the connecting pipes



641 between the reservoir above and the parched plain  
642 below are there. Why then do not the refreshing  
643 waters come rushing down? The answer is very  
644 plain. You know why. There is a plug in the pipe.  
645 Something in us clogging up the channel and  
646 nothing can get through. How shall we have power,  
647 abundant, life-giving, sweetening our own lives,  
648 and changing those we touch? The answer is easy  
649 for me to give—it will be much harder for us all to  
650 do—pull out the plug. Get out the thing that you  
651 know is hindering.

652

653 I am going to ask every one who will, to offer this  
654 simple prayer—and I am sure every thoughtful,  
655 earnest man and woman here will. Just bow your  
656 head and quietly under your breath say to Him:  
657 “Lord Jesus, show me what there is in my life that  
658 is displeasing to Thee; what there is Thou wouldst  
659 change.” You may be sure He will. He is faithful.  
660 He will put His finger on that tender spot very  
661 surely. Then add a second clause to that prayer—  
662 ”By Thy grace helping me, I will put it out  
663 whatever it may cost, or wherever it may cut.”  
664 Shall we bow our heads and offer that prayer, and  
665 hew close to that line, steadily, faithfully? It will  
666 open up a life of marvelous blessing undreamed of  
667 for you and everyone you touch.

668

669

670

671 [1] John 3:1. 7:50. 12:42 with 9:22. 19:38, 39.

672

673 [2] Rom. 5:5.

674

675

676

677 THE OLIVET MESSAGE.

678

679 Searchlight Sights.

680

681 Coming into Cleveland harbor one evening, just  
682 after nightfall, a number of passengers were  
683 gathered on the upper deck eagerly watching the  
684 colored breakwater lights and the city lights  
685 beyond. Suddenly a general curiosity was aroused  
686 by a small boat of some sort, on the left, scudding  
687 swiftly along in the darkness like a blacker streak  
688 on the black waters. A few of us who chanced to be  
689 near the captain on the smaller deck above, heard  
690 him quietly say, "Turn on the searchlight." Almost  
691 instantly an intense white light shone full on the  
692 stranger-boat, bringing it to view so distinctly that  
693 we could almost count the nail-heads, and the  
694 strands in her cordage.

695

696 If some of us here to-night have made the prayer  
697 suggested in our last talk together—Lord Jesus,  
698 show me what there is in my life that is displeasing  
699 to Thee, that Thou wouldst change—we will  
700 appreciate something of the power of that Lake  
701 Erie searchlight. There is a searchlight whiter,  
702 intenser, more keenly piercing than any other. Into  
703 every heart that desires, and will hold steadily open  
704 to it, the Lord Jesus will turn that searching light.  
705 Then you will begin to see things as they actually  
706 are. And that sight may well lead to  
707 discouragement. Many a hidden thing, which you  
708 are glad enough to have hidden, will be plainly  
709 seen. How is it possible, you will be ready to ask,  
710 for me to lead the life the Master's ambition has  
711 planned for me, with such mixed motives, selfish  
712 ambitions, sinfulness and weakness as I am  
713 beginning to get a glimpse of—how is it possible?  
714

715 There is one answer to that intense heart-question,  
716 and only one. We must have power, some  
717 supernatural power, something outside of us, and  
718 above us, and far greater than we, to come in and  
719 win the victory within us and for us.  
720

721 If that young man whose inner life is passion-  
722 swept, one tidal wave of fierce temptation, hot on  
723 the heels of the last, until all the moorings are

724 snapped, and he driven rudderless out to sea—if he  
725 is to ride masterfully upon that sea he must have  
726 power.

727

728 If that young woman is to be as attractive, and  
729 womanly winsome in the society circle where she  
730 moves, as she is meant to be, and yet able to shape  
731 her lips into a gently uttered, but rock-ribbed no  
732 when certain well-understood questionable matters  
733 come up, she must have power. If society young  
734 people are to remain in the world, and yet not be  
735 swayed by its spirit: on one side not prudish, nor  
736 fanatical, nor extreme, but cheery, and radiant, and  
737 full-lived, and yet free of those compromising  
738 entanglements that are common to society  
739 everywhere, they must have a rare pervasive  
740 power.

741

742 For that business man down in the sharp  
743 competition of the world where duty calls him, to  
744 resist the sly temptations to overreach, to keep  
745 keenly alert not to be overreached; and through all  
746 to preserve an uncensorious spirit, unhurt by the  
747 selfishness of the crowd—tell me, some of you  
748 men—will that not take power? Aye, more power  
749 than some of us know about, yet.

750

751 For that same man to go through his store and  
752 remove from shelf or counter some article which  
753 yields a good profit, but which he knows his Master  
754 would not have there—Ah! that'll take power.

755

756 It takes power to keep the body under control: the  
757 mouth clean and sweet, both physically and  
758 morally: the eye turned away from the thing that  
759 should not be thought about: the ear closed to what  
760 should not enter that in-gate of the heart: to allow  
761 no picture to hang upon the walls of your  
762 imagination that may not hang upon the walls of  
763 your home: to keep every organ of the body pure  
764 for nature's holy function only—that takes mighty  
765 power.

766

767 For that young man to be wide-awake, a pusher in  
768 business, and yet steadily, determinedly to hold  
769 back any crowding of the other side of his life: the  
770 inner side, the outer-helpful side, the Bible-  
771 reading- and secret-prayer- and quiet personal-  
772 work-side of his life, that will take real power.

773

774 It will take a power that some of us have not  
775 known to let that glass go untouched, and that  
776 quieting drug untasted and unhandled. If the rear  
777 end of some pharmacies could speak out, many a

778 story would startle our ears of struggles and defeats  
779 that tell sadly of utter lack of power.

780

781 It takes power for the man of God in the pulpit to  
782 speak plainly about particular sins before the faces  
783 of those who are living in them; and still more  
784 power to do it with the rare tactfulness and  
785 tenderness of the Galilean preacher. It takes power  
786 to stick to the Gospel story and the old book, when  
787 literature and philosophy present such fine  
788 opportunities for the essays that are so enjoyable  
789 and that bring such flattering notice. It takes power  
790 to leave out the finely woven rhetoric that you are  
791 disposed to put in for the sake of the compliment it  
792 will bring from that literary woman down yonder,  
793 or that bright, brainy young lawyer in the fifth pew  
794 on the left aisle. It takes power to see that the lips  
795 that speak for God are thoroughly clean lips, and  
796 the life that stands before that audience a pure life.

797

798 It takes power to keep sweet in the home, where, if  
799 anywhere, the seamy side is apt to stick out. How  
800 many wooden oaths could kicked chairs and  
801 slammed doors tell of! After all the home-life  
802 comes close to being the real test of power, does it  
803 not? It takes power to be gracious and strong, and  
804 patient and tender, and cheery, in the commonplace  
805 things, and the commonplace places, does it not?

806

807 Now, I have something to tell you to-night that to  
808 me is very wonderful, and constantly growing in  
809 wonder. It is this—the Master has thought of all  
810 that! He has thought into your life. Yes, I mean  
811 your particular life, and made an arrangement to  
812 fully cover all your need of power. He stands anew  
813 in our midst to-day, and putting His pierced hand  
814 gently upon your arm, His low, loving, clear voice  
815 says quietly, but very distinctly, “You—you shall  
816 have power.” For every subtle, strong temptation,  
817 for every cry of need, for every low moan of  
818 disappointment, for every locking of the jaws in the  
819 resolution of despair, for every disheartened look  
820 out into the morrow, for every yearningly  
821 ambitious heart there comes to-night that  
822 unmistakable ringing promise of His—ye shall  
823 have power.

824

825 The Olivet Message.

826

827 Our needs argue the necessity of power. And the  
828 argument is strengthened by the peculiar emphasis  
829 of the Master’s words. Do you remember that  
830 wondrous Olivet scene? In the quiet twilight of a  
831 Sabbath evening a group of twelve young men  
832 stand yonder on the brow of Olives. The last  
833 glowing gleams of the setting sun fill all the

834 western sky, and shed a halo of yellow glory-light  
835 over the hilltop, through the trees, in upon that  
836 group. You instantly pick out the leader. No  
837 mistaking Him. And around Him group the eleven  
838 men who have lived with Him these months past,  
839 now eagerly gazing into that marvelous face,  
840 listening for His words. He is going away. They  
841 know that. Coming back soon, they understand.  
842 But in His absence the work He has begun is to be  
843 entrusted to their hands. And so with ears and eyes  
844 they listen intently for the good-bye word—His last  
845 message. It will mean so much in the coming days.

846  
847 Two things the Master says. The first is that ringing  
848 “go ye” so familiar to every true heart. The second  
849 is a very decisive, distinct “but tarry ye.” What,  
850 wait still longer! Tarry, now, when your great work  
851 is done! Listen again, while His parting words cut  
852 the air with their startling distinctness “but tarry  
853 ye—until ye be endued with power.”

854  
855 I could readily imagine impulsive Peter quickly  
856 saying, “What! shall we tarry when the whole  
857 world is dying! Do we not know enough now?”  
858 And the Master’s answer would come in that clear,  
859 quiet voice of His, “yes, tarry: you have knowledge  
860 enough, but knowledge is not enough, there must  
861 be power.”



862

863 There is knowledge enough within the christian  
864 church of every land—aye, knowledge enough  
865 within the walls of this building to-night to convert  
866 the world, if knowledge would do it. Into many a  
867 life, through home training, and school, and  
868 college, has come knowledge, while power lingers  
869 without—a stranger. Knowledge—the twin idol  
870 with gold to American hearts—is essential, but, let  
871 it be plainly said, is not the essential. Knowledge is  
872 the fuel piled up in the fireplace. The mantel is of  
873 carved oak, and the fenders so highly polished they  
874 seem almost to send out warmth, but the  
875 thermometer is working down toward zero, and the  
876 people are shivering. The spark of living fire is  
877 essential. Then how all changes! There must be fire  
878 from above to kindle our knowledge and ourselves  
879 before any of the needed results will come.

880

881 There is no language strong enough to tell how  
882 absolutely needful it is that every follower of Jesus  
883 Christ from the one most prominent in leadership  
884 down to the very humblest disciple, shall receive  
885 this promised power.

886

887 Look at these men Jesus is talking to. There is  
888 Peter, the man of rock, and John and James, the  
889 sons of thunder. They were with the Lord on the

890 Transfiguration Mount, and when He raised the  
891 dead. They were near by during the awful agony of  
892 Gethsemane. They were admitted nearer to the  
893 Master's inner life than any others. There is quiet  
894 matter-of-fact Andrew, who had a reputation for  
895 bringing others to Jesus. There is Nathanael, in  
896 whom is no guile. It is to these men that there  
897 comes that positive command to tarry. If they  
898 needed such a command, do not we?

899  
900 "Yes," someone says, "I understand that this power  
901 you speak of is something the leaders and  
902 preachers must have, but you scarcely mean that  
903 there is the same necessity for us people down in  
904 the ranks, and that we are to expect the same power  
905 as these others, do you?" Will you please call to  
906 mind that original Pentecost company? There were  
907 one hundred and twenty of them. And while there  
908 was a Peter being prepared to preach that  
909 tremendous sermon, and a John to write five books  
910 of the New Testament and probably a James to  
911 preside over the affairs of the Jerusalem Church,  
912 and possibly a Stephen, and a Philip, yet these are  
913 only a few. By far the greater number, both men  
914 and women, are unnamed and unknown. Just the  
915 common, every-day folk, the filling-in of society;  
916 aye, the very foundation of all society. They had no  
917 prominent part to play. But they accepted the

918 Master's promise of power, and His command to  
919 wait, as made to them. And as a result they, too,  
920 were filled with the Holy Spirit, that wonderful  
921 morning. I think, very likely, "the good man of the  
922 house" whose guest Jesus was that last night was  
923 there, and all the Marys, including the Bethany  
924 Mary, who simply sat at His feet, and the  
925 Magdalene Mary, and housekeeper Martha, and  
926 maybe that little lad whose loaves and fishes had  
927 been used about a year before. That was the sort of  
928 company that prayerfully, with one accord, not  
929 only waited but received that never-to-be-forgotten  
930 filling of the Holy Spirit.

931

932 Certainly, as some of you think, the preacher must  
933 have this power peculiarly for his leadership. But  
934 just as really he needs it because he is a man for his  
935 living, to make him sweet and gentle and patient  
936 down in his home: to make him sympathetic and  
937 strong in his constant contact with the hungry  
938 hearts he must meet. That young mechanic must  
939 have this promised power if he is to live an earnest,  
940 manly life in that shop. That school girl, whose  
941 home duties crowd her time so; that keen-minded  
942 student working for honors amid strong  
943 competition; these society young people; these all  
944 need, above all else, this promised power that in,  
945 and through, and around and above all of their lives

946 may be a wholesomely sweet, earnest Christliness,  
947 pervading the life even as the odor of flowers  
948 pervades a room.

949

950 Do you remember Paul's list of the traits of  
951 character that mark a christian life—love, joy,  
952 peace, long-suffering, gentleness, goodness,  
953 meekness, faithfulness, self-control? [3] Suppose  
954 for a moment you think through a list of the  
955 opposites of those nine characteristics—bitterness,  
956 envy, hate, low-spiritedness, sulkiness, chafing,  
957 fretting, worrying, short-suffering, quick-temper,  
958 hot-temper, high-spiritedness, unsteadiness,  
959 unreliability, lack of control of yourself. May I ask,  
960 have you any personal acquaintance with some of  
961 these qualities? Is there still some need in your life  
962 for the other desirable traits? Well, remember that  
963 it is only as the Holy Spirit has control that this  
964 fruit of His is found. For notice that it is not we that  
965 bear this fruit, but He in us. We furnish the soil. He  
966 must have free swing in its cultivation if He is to  
967 get this harvest. And notice, too, that it does not  
968 say "the fruits of the Spirit," as though you might  
969 have one or more, and I have some others. But it is  
970 "fruit"—that is, it is all one fruit and all of it is  
971 meant to be growing up in each one of us. And let  
972 the fact be put down as settled once for all that only  
973 as we tarry and receive the Master's promise of

974 power can we live the lives He longs to have us  
975 live down here among men for Him.

976

977 If that father is so to live at home before those  
978 wide-awake, growing boys that he can keep up the  
979 family altar, and instead of letting it become a mere  
980 irksome form, make it the green, fresh spot in the  
981 home life, he must have this promised power, for  
982 he cannot do it of himself. I presume some of you  
983 fathers know that.

984

985 There is that mother, living in what would be  
986 reckoned a humble home, one of a thousand like it,  
987 but charged with the most sacred trust ever  
988 committed to human hands—the molding of  
989 precious lives. If there be hallowed ground  
990 anywhere surely it is there, in the life of that home.  
991 What patience and tirelessness, and love and tact  
992 and wisdom and wealth of resource does that  
993 woman not need! Ah, mothers! if any one needs to  
994 tarry and receive the power promised by the Son of  
995 that Mary, who was filled with the Holy Spirit from  
996 before His birth for her sacred trust, surely you do.

997

998 Here sits one whose life plans seem to have gone  
999 all askew. The thing you love to do, and had fondly  
1000 planned over, removed utterly beyond your reach  
1001 and you compelled to fit in to something for which

1002 you have no taste. It will take nothing less than the  
1003 power the Master promised for you to go on  
1004 faithfully, cheerfully just where you have been  
1005 placed, no repining, no complaining, even in your  
1006 innermost soul, but, instead, a glad, joyous fitting  
1007 into the Father's plan with a radiant light in the  
1008 face. Only His power can accomplish that victory!  
1009 But His can. And His may be yours for the tarrying  
1010 and the taking.

1011  
1012 Let me repeat then with all the emphasis possible  
1013 that as certainly as you need to trust Jesus Christ  
1014 for your soul's salvation, you also need to receive  
1015 this power of the Holy Spirit to work that salvation  
1016 out in your present life.

1017  
1018 A Double Center.

1019  
1020 It has helped me greatly in understanding the  
1021 Master's insistent emphasis upon the promise of  
1022 power to keep clearly in mind that the christian  
1023 system of truth revolves around a double center. It  
1024 is illustrated best not by a circle with its single  
1025 center, but by an ellipse with its twin centers. There  
1026 are two central truths—not one, but two. The first  
1027 of the two is grained deep down in the common  
1028 Christian teaching and understanding. If I should  
1029 ask any group of Sabbath school children in this

1030 town, next Sabbath morning, the question: What is  
1031 the most important thing we christians believe?  
1032 Amid the great variety in the form of answer would  
1033 come, in substance, without doubt, this reply: “The  
1034 blood of Jesus Christ cleanseth from all sin.” And  
1035 they would be right. But there is a second truth—  
1036 very reverently and thoughtfully let me say—of  
1037 equal importance with that; namely, this: the Holy  
1038 Spirit empowereth against all sin, and for life and  
1039 service. These two truths are co-ordinate. They run  
1040 in parallel lines. They belong together. They are  
1041 really two halves of the one great truth. But this  
1042 second half needs emphasis, because it has not  
1043 always been put into its proper place beside the  
1044 other.

1045  
1046 Jesus died on the cross to make freedom from sin  
1047 possible. The Holy Spirit dwells within me to make  
1048 freedom from sin actual. The Holy Spirit does in  
1049 me what Jesus did for me. The Lord Jesus makes a  
1050 deposit in the bank on my account. The Spirit  
1051 checks the money out and puts it into my hands.  
1052 Jesus does in me now by His Spirit what He did for  
1053 me centuries ago on the cross, in His person.

1054  
1055 Now these two truths, or two parts of the same  
1056 truth, go together in God’s plan, but, with some  
1057 exceptions, have not gone together in men’s

1058 experience. That explains why so many christian  
1059 lives are a failure and a reproach. The Church of  
1060 Christ has been gazing so intently upon the hill of  
1061 the cross with its blood-red message of sin and  
1062 love, that it has largely lost sight of the Ascension  
1063 Mount with its legacy of power. We have been so  
1064 enwrapt with that marvelous scene on Calvary—  
1065 and what wonder!—that we have allowed ourselves  
1066 to lose the intense significance of Pentecost. That  
1067 last victorious shout—”It is finished”—has been  
1068 crowding out in our ears its counterpart—the  
1069 equally victorious cry of Olivet—”All power hath  
1070 been given unto Me.”

1071

1072 The christian’s range of vision must always take in  
1073 two hill-tops—Calvary and Olivet. Calvary—sin  
1074 conquered through the blood of Jesus, a matter of  
1075 history. Olivet—sin conquered through the power  
1076 of Jesus, a matter of experience. When the subject  
1077 is spoken of, we are apt to say: “Yes, that is  
1078 correct. I understand that.” But do we understand it  
1079 in our experience? So certainly as I must trust Jesus  
1080 as my Saviour so certainly must I constantly yield  
1081 my life to the control of the Spirit of Jesus if I am  
1082 to find real the practical power of His salvation.

1083

1084 As surely as men are now urged to accept Jesus as  
1085 the great step in life, so surely should they be



1086 instructed to yield themselves to the Holy Spirit's  
1087 control that Jesus' plan for their lives may be  
1088 carried through.

1089

1090 You remember in the olden time the Hebrew men  
1091 were required to appear before God in the  
1092 appointed place three times during the year. At the  
1093 Passover, and at Pentecost, and again at the harvest  
1094 home feast of Tabernacles. So it is required of  
1095 every man of us who would fit his life into God's  
1096 plan that he shall first of all come to the Passover  
1097 feast, where Christ our Passover is sacrificed for us.  
1098 And then that he shall as certainly come to the  
1099 great Pentecost feast, or feast of first fruits where a  
1100 glorified Passover Lamb breathes down His Spirit  
1101 of power into the life. And then he is sure to have a  
1102 constant attendance at a first-fruits feast all his  
1103 days, with a great harvest home festival at the end.

1104

1105 I said there were two central truths. Will you notice  
1106 that the gospels put it also in this way, that Jesus  
1107 came to do two things—not one thing, but two  
1108 things—in working out our salvation. That the first  
1109 is dependent for its practical power upon the  
1110 second, and the second is the completing or  
1111 carrying into effect of the power of the first. That  
1112 the first—let me say it with great reverence—is  
1113 valueless without the second.

1114

1115 What was Jesus' mission? Would you not expect  
1116 His forerunner to understand it? Listen, then, to his  
1117 words. When questioned specifically by the official  
1118 deputation sent from the national leaders at  
1119 Jerusalem, he pointed to Jesus, and declared that  
1120 He had come for a two-fold purpose. Listen:  
1121 "Behold the Lamb of God who beareth away the  
1122 sin of the world"; and then he added, and the word  
1123 comes to us with the peculiar emphasis of  
1124 repetition by each of the four gospel scribes—"this  
1125 is He that baptizeth with the Holy Spirit." That was  
1126 spoken to them originally without doubt in a  
1127 national sense. It just as surely applies to every one  
1128 of us in a personal sense.

1129

1130 Mark also the emphasis of Jesus' own teachings  
1131 regarding this second part of His mission. At the  
1132 very beginning He spoke the decided words about  
1133 the necessity of being born of the Spirit. And we  
1134 are all impressed with that fact. But observe that  
1135 several times, in the brief gospel record, He refers  
1136 the disciples to the overshadowing importance of  
1137 the Spirit's control in the life. And that He devotes  
1138 a large part of that last long confidential talk which  
1139 John records, to this special subject, pointing out  
1140 the new experiences to come with the coming of

1141 the Spirit, and holding out to them as the greatest  
1142 evidence of His own love the promise of power.

1143

1144 It adds intense emphasis to all this to note that  
1145 Jesus Himself, very Son of God, was in that  
1146 wonderful human life of His utterly dependent  
1147 upon the Holy Spirit. At the very outset, before  
1148 venturing upon a single act or word of His  
1149 appointed ministry, He waits at the Jordan waters,  
1150 until the promised anointing of power came. What  
1151 a picture does that prayerfully waiting Jesus  
1152 present to powerless men to-day! From that  
1153 moment every bit and part of His life was under the  
1154 control of that Holy Spirit. Impelled into the  
1155 wilderness for that fierce set-to with Satan, coming  
1156 back to Galilee within the power of the Spirit, He  
1157 himself clearly stated more than once, that it was  
1158 through this anointing that He preached, and  
1159 taught, and healed, and cast out demons. The writer  
1160 to the Hebrews assures us that it was through the  
1161 power of the Eternal Spirit that He was enabled to  
1162 go through the awful experiences of Gethsemane  
1163 and Calvary. And Luke adds that it was through the  
1164 same empowering Spirit that He gave  
1165 commandment to the apostles for the stupendous  
1166 task of world-wide evangelization. And then at the  
1167 very last referring them to that life of His, He said:  
1168 “As the father hath sent Me even so send I you.”

1169 Let me ask if He, very God of very God, yet in His  
1170 earthly life intensely human, needed that anointing,  
1171 do not we? If He waited for that experience before  
1172 venturing upon any service, shall not you and I?

1173

1174 But we must turn to the book of Acts to get fully  
1175 within the grip of this truth. For it, with the epistles  
1176 fitting into it, is peculiarly the Holy Spirit book,  
1177 even as the Old Testament is the Jehovah book and  
1178 the gospels with Revelation the Jesus book. The  
1179 climax of the gospels is in the Acts. What is  
1180 promised in the gospels is experienced in the Acts.

1181

1182 Jesus is dominant in the gospels; the Spirit of Jesus  
1183 in the Acts. He is the only continuous personality  
1184 from first to last. He is the common denominator of  
1185 the book. The first twelve chapters group about  
1186 Peter, the remaining sixteen about Paul, but  
1187 distinctly above both they all group about the Holy  
1188 Spirit. He is the one dominant factor throughout.  
1189 The first fourth of the book is fairly aflame with  
1190 His presence at the center—Jerusalem. Thence out  
1191 to Samaria, and through the Cornelius door to the  
1192 whole outer non-Jewish world; at Antioch the new  
1193 center, and thence through the uttermost parts of  
1194 the Roman empire into its heart, His is the presence  
1195 recognized and obeyed. He is ceaselessly guiding,  
1196 empowering, inspiring, checking, controlling clear

1197 to the abrupt end. His is the one mastering  
1198 personality. And everywhere His presence is a  
1199 transforming presence. Nothing short of startling is  
1200 the change in Peter, in the attitude of the Jerusalem  
1201 thousands, in the persecutor Saul, in the spirit of  
1202 these disciples, in the unprecedented and  
1203 unparalleled unselfishness shown. It is  
1204 revolutionary. Ah! it was meant to be so. This book  
1205 is the living illustration of what Jesus meant by His  
1206 teaching regarding His successor. It becomes also  
1207 an acted illustration of what the personal christian  
1208 life is meant to be.

1209  
1210 The Spirit's presence and the necessity of His  
1211 control is deep-grained in the consciousness of the  
1212 leaders in this book. Leaving the stirring scenes at  
1213 the capital the eighth chapter takes us down to  
1214 Samaria. Multitudes have been led to believe  
1215 through the preaching of a man who has been  
1216 chosen to look after the business matters of the  
1217 church. Peter and John are sent down to aid the  
1218 new movement. Note that their very first concern is  
1219 to spend time in prayer that this great company  
1220 may receive the Holy Spirit.

1221  
1222 The next chapter shifts the scene to Damascus. A  
1223 man unknown save for this incident is sent as  
1224 God's messenger to Saul. As he lays his hand upon

1225 this chosen man and speaks the light-giving words  
1226 he instinctively adds, “and be filled with the Holy  
1227 Spirit.” That is not recorded as a part of what he  
1228 had been told to do. But plainly this humble man of  
1229 God believes that that is the essential element in  
1230 Saul’s preparation for his great work.

1231  
1232 In the tenth chapter the Holy Spirit’s action with  
1233 Cornelius completely upsets the life-long, rock-  
1234 rooted ideas of these intensely national, and  
1235 intensely exclusive Jews. Yet it is accepted as final.

1236  
1237 With what quaint simplicity does the thirteenth  
1238 chapter tell of the Holy Spirit’s initiation of those  
1239 great missionary journeys of Paul from the new  
1240 center of world evangelization? “the Holy Spirit  
1241 said, etc.” And how like it is the language of James  
1242 in delivering the judgment of the first church  
1243 council:—”it seemed good to the Holy Spirit and to  
1244 us.”

1245  
1246 Paul’s conviction is very plain from numerous  
1247 references in those wonderful heart-searching and  
1248 heart-revealing letters of his. But one instance in  
1249 this Book of Acts will serve as a fair illustration of  
1250 his teaching and habit. It is in the nineteenth  
1251 chapter. In his travels he has come as far as to  
1252 Ephesus, and finds there a small company of

1253 earnest disciples. They are strangers to him. He  
1254 longs to help them, but must first find their need. At  
1255 once he puts a question to them. A question may be  
1256 a great revealer. This one reveals his own  
1257 conception of what must be the pivotal experience  
1258 of every true follower of Jesus. He asks: “Did ye  
1259 receive the Holy Spirit when ye believed?”

1260

1261 But they had been poorly instructed, like many  
1262 others since, and were not clear just what he meant.  
1263 They had received the baptism of John—a baptism  
1264 of repentance; but not the baptism of Jesus—a  
1265 baptism of power. And Paul at once gives himself  
1266 up to instructing and then praying with them until  
1267 the promised gift is graciously bestowed. That is  
1268 the last we hear of those twelve persons. Some of  
1269 them may have been women. Some may have  
1270 come to be leaders in that great Ephesian Church.  
1271 But of that nothing is said. The emphasis remains  
1272 on the fact that in Paul’s mind because they were  
1273 followers of the Lord Jesus they must have this  
1274 empowering experience of the Holy Spirit’s  
1275 infilling.

1276

1277 Plainly in this Book of Acts the pivot on which all  
1278 else rests and turns is the unhindered presence of  
1279 the Holy Spirit.

1280

1281 Five Essentials.

1282

1283 If you will stop a while to think into it you will find  
1284 that a rightly rounded christian life has five

1285 essential characteristics. I mean essential in the

1286 same sense as that light is an essential to the eye.

1287 The eye's seeing depends wholly on light. If it does

1288 not see light, by and by, it cannot see light. The ear

1289 that hears no sound loses the power to hear sound.

1290 Light is essential to the healthful eye: sound to the

1291 ear: air to the lungs: blood to the heart. Just as

1292 really are these five things essential to a strong

1293 healthful christian life.

1294

1295 The second of these is a heart-love for the old Book

1296 of God. Not reading it as a duty—taking a chapter

1297 at night because you feel you must. I do not mean

1298 that just now. But reading it because you love to; as

1299 you would a love letter or a letter from home.

1300 Thinking about it as the writer of the one hundred

1301 and nineteenth psalm did. Listen to him for a

1302 moment in that one psalm, talking about this book:

1303 "I delight," "I will delight," "My delight"—in all

1304 nine times. "I love," "Oh! how I love," "I do love,"

1305 "Consider how I love," "I love exceedingly," again

1306 nine times in all. "I have longed," "My eyes fail,"

1307 "My soul breaketh," speaking of the intensity of his

1308 desire to get alone with the book. "Sweeter than



1309 honey,” “As great spoil,” “As much as all riches,”  
1310 “Better than thousands of gold,” “Above gold, yea,  
1311 above fine gold.” And all that packed into less than  
1312 two leaves. Do you love this Book like that? Would  
1313 you like to? Wait a moment.

1314

1315 The third essential is right habits of prayer. Living  
1316 a veritable life of prayer. Making prayer the chief  
1317 part not alone of your life, but of your service.  
1318 Having answers to prayer as a constant experience.  
1319 Being like the young man in a conference in India,  
1320 who said, “I used to pray three times a day: Now I  
1321 pray only once a day, and that is all day.” Feet busy  
1322 all the day, hands ceaselessly active, head full of  
1323 matters of business, but the heart never out of  
1324 communication with Him. Has prayer become to  
1325 you like that? Would you have it so? Wait a  
1326 moment.

1327

1328 The fourth essential is a pure, earnest, unselfish  
1329 life. Our lives are the strongest part of us—or else  
1330 the weakest. A man knows the least of the  
1331 influence of his own life. Life is not mere length of  
1332 time but the daily web of character we  
1333 unconsciously weave. Our thoughts, imaginations,  
1334 purposes, motives, love, will, are the under threads:  
1335 our words, tone of voice, looks, acts, habits are the  
1336 upper threads: and the passing moment is the

1337 shuttle swiftly, ceaselessly, relentlessly, weaving  
1338 those threads into a web, and that web is life. It is  
1339 woven, not by our wishing, or willing, but  
1340 irresistibly, unavoidably, woven by what we are,  
1341 moment by moment, hour after hour. What is your  
1342 life weaving out? Is it attractive because of the  
1343 power in it of His presence? Would you have it so?  
1344 Would you know the secret of a life marked by the  
1345 strange beauty of humility, and fragrant with the  
1346 odor of His presence? Wait just a moment.

1347

1348 The fifth essential is a passion for winning others  
1349 one by one to the Lord Jesus. A passion, I say. I  
1350 may use no weaker word than that. A passion  
1351 burning with the steady flame of anthracite. A  
1352 passion for winning: not driving, nor dragging, but  
1353 drawing men. I am not talking about preachers just  
1354 now, as preachers, but about every one of us. Do  
1355 you know the peculiar delight there is in winning  
1356 the fellow by your side, the girl in your social  
1357 circle, to Jesus Christ? No? Ah, you have missed  
1358 half your life! Would you have such an intense  
1359 passion as that, thrilling your heart, and inspiring  
1360 your life, and know how to do it skillfully and  
1361 tactfully?

1362

1363 Let me tell you with my heart that the secret not  
1364 only of this, but of all four of these essentials I

1365 have named lies in the first one which I have not  
1366 yet named, and grows out of it. Given the first the  
1367 others will follow as day follows the rising sun.

1368

1369 What is the first great essential? It is this—the  
1370 unrestrained, unhindered, controlling presence in  
1371 the heart of the Holy Spirit. It is allowing Jesus’  
1372 other Self, the Holy Spirit, to take full possession  
1373 and maintain a loving but absolute monopoly of all  
1374 your powers.

1375

1376 Tarry.

1377

1378 My friend, have you received this promised power?  
1379 Is there a growing up of those four things within  
1380 you by His grace? Does the Holy Spirit have  
1381 freeness of sway in you? Are you conscious of the  
1382 fullness of His love and power—conscious enough  
1383 to know how much there is beyond of which you  
1384 are not conscious? Does your heart say, “No.”  
1385 Well, things may be moving smoothly in that  
1386 church of which you are pastor, and in that school  
1387 over which you preside. Business may be in a  
1388 satisfactory condition. Your standing in society  
1389 may be quite pleasing. Your plans working out  
1390 well. The family may be growing up around you as  
1391 you had hoped. But let me say to you very kindly  
1392 but very plainly your life thus far is a failure. You

1393 have been succeeding splendidly it may be in a  
1394 great many important matters, but they are the  
1395 details and in the main issue you have failed  
1396 utterly.

1397

1398 And to you to-night I bring one message—the  
1399 Master’s Olivet message—”tarry ye.” No need of  
1400 tarrying, as with these disciples, for God to do  
1401 something. His part has been done, and splendidly  
1402 done. And He waits now upon you. But tarry until  
1403 you are willing to put out of your life what  
1404 displeases Him, no matter what that may mean to  
1405 you. Tarry until your eyesight is corrected; until  
1406 your will is surrendered. Tarry that you may start  
1407 the habit of tarrying, for those two Olivet words,  
1408 “Go” and “tarry,” will become the even-balancing  
1409 law of your new life. A constant going to do His  
1410 will; a continual tarrying to find out His will. Tarry  
1411 to get your ears cleared and quieted so you can  
1412 learn to recognize that low voice of His. Tarry  
1413 earnestly, steadily until that touch of power comes  
1414 to change, and cleanse, and quiet, and to give you a  
1415 totally new conception of what power is. Then you  
1416 can understand the experience of the one who  
1417 wrote:—

1418

1419 “My hands were filled with many things  
1420 That I did precious hold,

1421 As any treasure of a king's—  
1422 Silver, or gems, or gold.  
1423 The Master came and touched my hands,  
1424 (The scars were in His own)  
1425 And at His feet my treasures sweet  
1426 Fell shattered, one by one.  
1427 'I must have empty hands,' said He,  
1428 'Wherewith to work My works through thee.' "My  
1429 hands were stained with marks of toil, Defiled with  
1430 dust of earth;  
1431 And I my work did oftentimes soil,  
1432 And render little worth.  
1433 The Master came and touched my hands,  
1434 (And crimson were His own)  
1435 But when, amazed, on mine I gazed,  
1436 Lo! every stain was gone.  
1437 'I must have cleansed hands,' said He,  
1438 'Wherewith to work My works through thee.' "My  
1439 hands were growing feverish  
1440 And cumbered with much care!  
1441 Trembling with haste and eagerness,  
1442 Nor folded oft in prayer.  
1443 The Master came and touched my hands,  
1444 (With healing in His own)  
1445 And calm and still to do His will  
1446 They grew—the fever gone.  
1447 'I must have quiet hands,' said He,  
1448 'Wherewith to work My works for Me.'

1449 “My hands were strong in fancied strength, But not  
1450 in power divine,  
1451 And bold to take up tasks at length,  
1452 That were not His but mine.  
1453 The Master came and touched my hands,  
1454 (And might was in His own!)  
1455 But mine since then have powerless been,  
1456 Save His are laid thereon.  
1457 ‘And it is only thus,’ said He,  
1458 ‘That I can work My works through thee.’”

1459

1460

1461

1462 [3] Gal., 5:22.

1463

1464

1465

1466 THE CHANNEL OF POWER.

1467

1468 A Word that Sticks and Stings.

1469

1470 I suppose everyone here can think of three or four  
1471 persons whom he loves or regards highly, who are  
1472 not christians. Can you? Perhaps in your own home  
1473 circle, or in the circle of your close friends. They  
1474 may be nice people, cultured, lovable, delightful  
1475 companions, fond of music and good books, and all  
1476 that; but this is true of them, that they do not trust

1477 and confess Jesus as a personal Savior. Can you  
1478 think of such persons in your own circle? I am  
1479 going to wait a few moments in silence while you  
1480 recall them to mind, if you will—Can you see their  
1481 faces? Are their names clear to your minds?

1482

1483 Now I want to talk with you a little while to-night,  
1484 not about the whole world, but just about these  
1485 three or four dear friends of yours. I am going to  
1486 suppose them lovely people in personal contact,  
1487 cultured, and kindly, and intelligent, and of good  
1488 habits even though all that may not be true of all of  
1489 them. And, I want to ask you a question—God’s  
1490 question—about them. You remember God put His  
1491 hand upon Cain’s arm, and, looking into his face,  
1492 said: “Where is Abel, thy brother?” I want to ask  
1493 you that question. Where are these four friends?  
1494 Not where are they socially, nor financially, nor  
1495 educationally. These are important questions. But  
1496 they are less important than this other question:  
1497 Where are they as touching Him? Where are they  
1498 as regards the best life here, and the longer life  
1499 beyond this one?

1500

1501 And I shall not ask you what you think about it. For  
1502 I am not concerned just now with what you think.  
1503 Nor shall I tell you what I think. For I am not here  
1504 to tell you what I think, but to bring a message

1505 from the Master as plainly and kindly as I can. So I  
1506 shall ask you to notice what this old book of God  
1507 says about these friends of yours. It is full of  
1508 statements regarding them. I can take time for only  
1509 a few.

1510

1511 Turn, for instance, to the last chapter of Mark's  
1512 Gospel, and the sixteenth verse, and you will find  
1513 these words: "He that believeth and is baptized  
1514 shall be saved; he that believeth not shall be—."  
1515 You know the last word of that sentence. It is an  
1516 ugly word. I dislike intensely to think it, much less  
1517 repeat it. It is one of those blunt, sharp, Anglo-  
1518 Saxon words that stick and sting. I wish I had a  
1519 tenderer tone of voice, in which to repeat it, and  
1520 then only in a low whisper—it is so awful—  
1521 "damned."

1522

1523 Let me ask you very gently: Does the first part of  
1524 that sentence—"he that believeth—trusteth—not,"  
1525 does that describe the four friends you are thinking  
1526 of now? And please remember that that word  
1527 "believeth" does not mean the assent of the mind to  
1528 a form of creed: never that: but the assent of the  
1529 heart to a person: always that. "Yes," you say "I'm  
1530 afraid it does: that is just the one thing. He is  
1531 thoughtful and gentlemanly; she is kind and good;  
1532 but they do not trust Jesus Christ personally." Then



1533 let me add, very kindly, but very plainly, if the first  
1534 part is an accurate description of your friends, the  
1535 second part is meant to apply to them, too, would  
1536 you not say? And that is an awful thing to say.

1537

1538 What a strange book this Bible is! It makes such  
1539 radical statements, and uses such unpleasant words  
1540 that grate on the nerves, and startle the ear. No man  
1541 would have dared of himself to write such  
1542 statements.

1543

1544 I remember one time visiting a friend in Boston,  
1545 engaged in christian work there; an earnest man.  
1546 We were talking one day about this very thing and  
1547 I recall saying: “Do you really believe that what the  
1548 Bible says about these people can be true? Because  
1549 if it is you and I should be tremendously stirred up  
1550 over it.” And I recall distinctly his reply, after a  
1551 moment’s pause, “Well, their condition certainly  
1552 will be unfortunate.” Unfortunate! That is the  
1553 Bostonese of it. That is a much less disagreeable  
1554 word. It has a smoother finish—a sort of polish—to  
1555 it. It does not jar on your feelings so. But this book  
1556 uses a very different word from that, a word that  
1557 must grate harshly upon every ear here.

1558

1559 I know very well that some persons have associated  
1560 that ugly word with a scene something like this:

1561 They have imagined a man standing with fist  
1562 clenched, and eyes flashing fire, and the lines of his  
1563 face knotted up hard, as he says in a harsh voice,  
1564 “He that believeth not shall be damned,” as though  
1565 he found pleasure in saying it. If there is one  
1566 person here to-night who ever had such a  
1567 conception, will you kindly cut it out of your  
1568 imagination at once? For it is untrue. And put in its  
1569 place the true setting of the word.

1570  
1571 Have you ever noticed what a difference the  
1572 manner, and expression of face, and tone of voice,  
1573 yes, and the character of a person make in the  
1574 impression his words leave upon your mind? Now  
1575 mark: It is Jesus talking here. Jesus—the tenderest-  
1576 hearted, the most mother-hearted man this world  
1577 ever listened to. Look at Him, standing there on  
1578 that hilltop, looking out toward the great world He  
1579 has just died for, with the tears coming into His  
1580 eyes, and His lips quivering with the awfulness of  
1581 what He was saying—”he that believeth not shall  
1582 be damned,” as though it just broke his heart to say  
1583 it. And it did break His heart that it might not be  
1584 true of us. For He died literally of a broken heart,  
1585 the walls of that great, throbbing muscle burst  
1586 asunder by the strain of soul. That is the true  
1587 setting of that terrific statement.  
1588

1589 Please notice it does not say that God damns men.  
1590 You will find that nowhere within the pages of this  
1591 book. But it is love talking; love that sees the end  
1592 of the road and speaks of it. And true love tells the  
1593 truth at all risks when it must be told. And Jesus  
1594 because of His dying and undying love seeks to  
1595 make men acquainted with the fact which He sees  
1596 so plainly, and they do not.

1597

1598 Now turn for a moment to a second statement. You  
1599 will find it in Galatians, third chapter, tenth verse.  
1600 Paul is quoting from the book of Deuteronomy  
1601 these words: “Cursed”—there is another ugly  
1602 word—”cursed is everyone who continueth not in  
1603 all the words of the book of this law to do them.”  
1604 Let me ask: Does that describe your friends? Well,  
1605 I guess it describes us all, does it not? Who is there  
1606 here that has continued in all the words of the book  
1607 of this law to do them? If there is some one I think  
1608 perhaps you would better withdraw, for I have no  
1609 message for you to-night. The sole difference  
1610 between some of us, and these friends you have in  
1611 your mind is that we are depending upon Another  
1612 who bore the curse for us. But these friends decline  
1613 to come into personal touch with Him. Do they  
1614 not? And this honest spoken book of God tells us  
1615 plainly of that word “cursed” which has been

1616 written, and remains written, over their faces and  
1617 lives.

1618

1619 The Bible is full of such statements. There is no  
1620 need of multiplying them. And I am sure I have no  
1621 heart in repeating any more of them. But I bring  
1622 you these two for a purpose. This purpose: of  
1623 asking you one question—whose fault is it? Who is  
1624 to blame? Some one is at fault. There is blame  
1625 somewhere. This thing is all wrong. It is no part of  
1626 God's plan, and when things go wrong, some one  
1627 is to blame. Now I ask you: Who is to blame?

1628

1629 A Mother-Heart.

1630

1631 Well, there are just four persons, or groups of  
1632 persons concerned. There is God; and Satan; and  
1633 these friends we are talking about; and, ourselves,  
1634 who are not a bit better in ourselves than they—not  
1635 a bit—but who are trusting some One else to see us  
1636 through. Somewhere within the lines of those four  
1637 we must find the blame of this awful state of  
1638 affairs. Well, we can say very promptly that Satan  
1639 is to blame. He is at the bottom of it all. And that  
1640 certainly is true, though it is not all of the truth.  
1641 Then it can be added, and added in a softer voice  
1642 because the thing is so serious, and these friends  
1643 are dear to us, that these people themselves are to

1644 blame. And that is true, too. Because they choose  
1645 to remain out of touch with Him who died that it  
1646 might not be so. For there is no sin charged where  
1647 there is no choice made. Sin follows choice. Only  
1648 where one has known the wrong and has chosen it  
1649 is there sin charged.

1650

1651 But that this awful condition goes on unchanged,  
1652 that those two ugly words remain true of our dear  
1653 friends, day after day, while we meet them, and  
1654 live with them, is there still blame? There are just  
1655 two left out of the four: God, and ourselves who  
1656 trust Him. Let me ask very reverently, but very  
1657 plainly: Is it God's fault? You and I have both  
1658 heard such a thing hinted at, and sometimes openly  
1659 said. I believe it is a good thing with reverence to  
1660 ask, and attempt to find the answer, to such a  
1661 question as that. And for answer let me first bring  
1662 to you a picture of the God of the Old Testament  
1663 whom some people think of as being just, but  
1664 severe and stern.

1665

1666 Away back in the earliest time, in the first book,  
1667 Genesis, the sixth chapter, and down in verses five  
1668 and six are these words: "And the Lord saw that the  
1669 wickedness of man was great in the earth, and"—  
1670 listen to these words—"that every imagination of  
1671 the thoughts of his heart was only evil continually."

1672

1673 What an arraignment! “Every imagination,” “evil,”  
1674 “only evil;” no mixture of good at all; “only evil  
1675 continually,” no occasional spurts of good even—  
1676 the whole fabric bad, and bad clear through, and all  
1677 the time. Is not that a terrific arraignment? But  
1678 listen further: “And it repented the Lord that He  
1679 had made man on the earth, and”—listen to these  
1680 last pathetic words—”it grieved Him at His heart.”

1681

1682 Will you please remember that “grieve” is always a  
1683 love word? There can be no grief except where  
1684 there is love. You may annoy a neighbor, or vex a  
1685 partner, or anger an acquaintance, but you cannot  
1686 grieve except where there is love, and you cannot  
1687 be grieved except wherein you love.

1688

1689 I have sometimes, more often than I could wish,  
1690 seen a case like this. A young man of good family  
1691 sent away to college. He gets in with the wrong  
1692 crowd, for they are not all angels in colleges yet,  
1693 quite. Gets to smoking and drinking and gambling,  
1694 improper hours, bad companions, and all that. His  
1695 real friends try to advise him, but without effect.  
1696 By and by the college authorities remonstrate with  
1697 him, and he tries to improve, but without much  
1698 success after the first pull. And after a while, very  
1699 reluctantly, he is suspended, and sent home in

1700 disgrace. He feels very bad, and makes good  
1701 resolutions and earnest promises, and when he  
1702 returns he does do much better for a time. But it  
1703 does not last long. Soon he is in with the old crowd  
1704 again, the old round of habits and dissipations, only  
1705 now it gets worse than before; the pace is faster.  
1706 And the upshot of it all is that he is called up before  
1707 the authorities and expelled, sent home in utter  
1708 disgrace, not to return.

1709  
1710 And here is his chum who roomed with him, ate  
1711 with him, lived with him. He says, "Well, I declare,  
1712 I am all broken up over Jim. It's too bad! He was  
1713 "hail-fellow, well met," and now he has gone like  
1714 that. I'm awfully sorry. It's too bad! too bad!!"  
1715 And by and by he forgets about it except as an  
1716 unpleasant memory roused up now and then. And  
1717 here is one of his professors who knew him best  
1718 perhaps, and liked him. "Well," he says, "it is too  
1719 bad about young Collins. Strange, too, he came of  
1720 good family; good blood in his veins; and yet he  
1721 seems to have gone right down with the ragtag. It's  
1722 too bad! too bad!! I am so sorry." And the matter  
1723 passes from his mind in the press of duties and is  
1724 remembered only occasionally as one of the  
1725 disagreeable things to be regretted, and perhaps  
1726 philosophized over.  
1727

1728 And there is the boy's father's partner, down in the  
1729 home town. "Well," he soliloquizes, "it is too bad  
1730 about Collins' boy. He is all broken up over it, and  
1731 no wonder. Doesn't it seem queer? That boy has as  
1732 good blood as there is: good father, lovely mother,  
1733 and yet gone clean to the bad, and so young. It is  
1734 too bad! I am awfully sorry for Collins." And in the  
1735 busy round of life he forgets, save as a bad dream  
1736 which will come back now and then.

1737  
1738 But down in that boy's home there is a woman—a  
1739 mother, heart-broken—secretly bleeding her heart  
1740 out through her eyes. She goes quietly, faithfully  
1741 about her round of life, but her hair gets thinner,  
1742 and the gray streaks it plainer, her form bends over  
1743 more, and the lines become more deeply bitten in  
1744 her face, as the days come and go. And if you talk  
1745 with her, and she will talk with you, she will say,  
1746 "Oh, yes, I know other mothers' boys go wrong;  
1747 some of them going wrong all the time; but to think  
1748 of my Jim—that I've nursed, and loved so, and  
1749 done everything for—to think that my Jim—" and  
1750 her voice chokes in her throat, and she refuses to be  
1751 comforted. She grieves at her heart. Ah! that is the  
1752 picture of God in that Genesis chapter. He saw that  
1753 the world He had made and lavished all the wealth  
1754 of His love upon had gone wrong, and it grieved  
1755 Him at His heart.



1756  
1757 This world is God's prodigal son, and He is  
1758 heartbroken over it. And what has He done about  
1759 it. Ah! what has He done! Turn to Mark's twelfth  
1760 chapter, and see there Jesus' own picture of His  
1761 Father as He knew Him. In the form of a parable  
1762 He tells how His Father felt about things here. He  
1763 sent man after man to try and win us back, but  
1764 without effect, except that things got worse. Then  
1765 Jesus represents God talking with Himself. "What  
1766 shall I do next, to win them back?—there is My  
1767 son—My only boy—Jesus—I believe—yes, I  
1768 believe I'll send Him—then they'll see how badly I  
1769 feel, and how much I love them; that'll touch them  
1770 surely; I'll do it." You remember just how that  
1771 sixth verse goes, "He had yet one, a beloved Son;  
1772 He sent Him last unto them, saying, they will  
1773 reverence my Son." And you know how they  
1774 treated God's Son, His love gift. And I want to  
1775 remind you to-night that, speaking in our human  
1776 way—the only way we can speak—God suffered  
1777 more in seeing His Son suffer than though He  
1778 might have suffered Himself. Ask any mother here:  
1779 Would you not gladly suffer pain in place of your  
1780 child suffering if you could? And every mother-  
1781 heart answers quickly, "Aye, ten times over, if the  
1782 child could be spared pain." Where did you get that  
1783 marvelous mother-heart and mother-love? Ah, that

1784 mother-heart is a bit of the God-heart transferred.  
1785 That is what God is like. Let me repeat very  
1786 reverently that God suffered more in giving His  
1787 Son to suffer than though He had Himself suffered.  
1788 And that is the God of the Old Testament! Let me  
1789 ask: Is He to blame? Has He not done His best?  
1790  
1791 Let it be said as softly as you will, and yet very  
1792 plainly, that those awful words, “damned” and  
1793 “cursed,” whatever their meaning may be, are true  
1794 of your friends. Then add: It is not so because of  
1795 God’s will in the matter, but in spite of His will.  
1796 Remember that God exhausted all the wealth of His  
1797 resource when He gave His Son. There can come  
1798 nothing more after that.  
1799  
1800 Your Personality Needed.  
1801  
1802 Then there is a second question from God’s side to  
1803 ask about those ugly words: thoughtfully, and yet  
1804 plainly—Is it the fault of Jesus, the Son of God?  
1805 And let anyone here listen to Him speaking in that  
1806 tenth chapter of John. “I lay down My life for the  
1807 sheep. No man taketh it from Me. I lay it down of  
1808 Myself. I have power to lay it down and power to  
1809 take it again.” And then go out yonder to that scene  
1810 just outside the Jerusalem wall. There hangs Jesus  
1811 upon that cross, suspended by nails through hands

1812 and feet. He is only thirty-three. He is intensely  
1813 human. Life was just as sweet to Him that day as it  
1814 is to you and me to-night. Aye, more sweet: for sin  
1815 had not taken the edge off his relish of life. Plainly  
1816 He could have prevented them. For many a time  
1817 had He held the murderous mob in check by the  
1818 sheer power of His presence alone. Yet there He  
1819 hangs from nine until noon and until three—six  
1820 long hours. And He said He did it for you, for me.  
1821 Do not ask me to tell how His dying for us saves. I  
1822 do not know. No one statement seems to tell all the  
1823 truth. When I study into it I always get clear  
1824 beyond my depth. In a tremendous way it tells a  
1825 double story; of the damnable blackness of sin; and  
1826 of the intensity of love. I do know that He said He  
1827 did it for us, and for our salvation, and that it had to  
1828 be done. But as we look to-day on that scene, again  
1829 the question: does any of the blame of the awful  
1830 statements this book makes regarding your friends  
1831 belong to Him, do you think? And I think I hear  
1832 your hearts say “surely not.”

1833  
1834 Well, the Father has done His best. No blame  
1835 surely attaches there. The Son has gone to the  
1836 utmost limit. No fault can be found there. There is  
1837 just one other left up yonder, of the divine  
1838 partnership—the Holy Spirit. What about Him.  
1839 Listen. Just as soon as the Son went back home

1840 with face and form all scarred from His brief stay  
1841 upon the earth, He and the Father said, “now We  
1842 will send down the last one of Us, the Holy Spirit,  
1843 and He will do His best to woo men back,” and so  
1844 it was done. The last supreme effort to win men  
1845 back was begun. The Holy Spirit came down for  
1846 the specific purpose of telling the world about  
1847 Jesus. His work down here is to convict men of  
1848 their terrible wrong in rejecting Jesus, and of His  
1849 righteousness, and of the judgment passed upon  
1850 Satan. Only He can convince men’s minds and  
1851 consciences. A thousand preachers with the logic  
1852 of a Paul and the eloquence of an Isaiah could not  
1853 convince one man of sin. Only the Spirit can do  
1854 that. But listen to me as I say very thoughtfully—  
1855 and this is the one truth I pray God to burn into our  
1856 hearts to-night—that to do His work among men  
1857 He needs to use men. He needs you. “Oh!” you  
1858 say, “it is hardly possible that you mean that: I am  
1859 not a minister: I have no special ability for christian  
1860 work: I am just an obscure, humble christian: I  
1861 have no gift in that direction.” Listen with your  
1862 heart while I remind you that He needs not your  
1863 special abilities or gifts, though He will use all you  
1864 have, and the more the better, but He needs your  
1865 personality as a human channel through which to  
1866 touch the men you touch. And I want to say just as  
1867 kindly and tenderly as I can and yet with great

1868 plainness that if you are refusing to let Him use you  
1869 as He chooses—shall I say the unpleasant truth?—  
1870 the practical blame for those ugly words, and the  
1871 uglier truth back of them come straight home to  
1872 you.

1873

1874 That is a very serious thing to say, and so I must  
1875 add a few words to make it still more clear and  
1876 plain. The Spirit of God in working among men  
1877 seeks embodiment in men, through whom He acts.  
1878 The amazing truth is that not only is He willing to  
1879 enter into and fill you with His very presence, but  
1880 He seeks for, He wants, yes, He needs your  
1881 personality as a channel or medium, that living in  
1882 you He may be able to do His work among the men  
1883 you touch even though you may not be conscious  
1884 of much that He is doing through you. Is not that  
1885 startling? He wants to live in your body, and speak  
1886 through your lips, and look out of your eyes, and  
1887 use your hands, really, actually. Have you turned  
1888 your personality over to Him as completely as that?

1889

1890 Remember the law of God's communication with  
1891 men; namely, He speaks to men through men. Run  
1892 carefully through the Bible, and you will find that  
1893 since the Cain disaster, which divided all men into  
1894 two great groups, whenever God has a message for  
1895 a man or a nation out in the world He chooses and

1896 uses a man in touch with Himself as His  
1897 messenger.  
1898  
1899 Listen to Jesus' own words in that last night's long  
1900 talk in John's Gospel, chapter fourteen, verse  
1901 seventeen. Speaking about the coming Spirit, He  
1902 says, "Whom the world cannot receive." That is a  
1903 strange statement. Though an important part of the  
1904 Spirit's great mission is to the world yet it cannot  
1905 receive Him. But chapter sixteen, verses seven and  
1906 eight gives the explanation: "I will send Him unto  
1907 you, and He when He is come (unto you) will  
1908 convince," and so on. That is to say, a message  
1909 from God to one who has come within the circle of  
1910 personal relation with Jesus—that message comes  
1911 along a straight line without break or crook. But a  
1912 message to one who remains outside that circle  
1913 comes along an angled line—two lines meeting at  
1914 an angle—and the point of that angle is in some  
1915 christian heart. The message He sends out to the  
1916 outer circle passes through some one within the  
1917 inner circle. To make it direct and personal: He  
1918 needs to use you to touch those whom you touch.  
1919  
1920 God's Sub-Headquarters.  
1921  
1922 Let me bring you a few illustrations of how God  
1923 uses men, though the fact of His using them is on

1924 almost every page of this Bible. Back in the old  
1925 book of Judges is a peculiar expression which is  
1926 not brought out as clearly as it might be in our  
1927 English Bibles. The sixth chapter and thirty-fourth  
1928 verse might properly read: “the Spirit of Jehovah  
1929 clothed Himself with Gideon.” It was a time of  
1930 desperate crisis in the nation. God chose this man  
1931 for leadership among his fellows. If you take his  
1932 life throughout you will not think him an ideal  
1933 character. But he seems to be the best available  
1934 stuff there was. He became the general guiding an  
1935 army in what, to human eyes, was a perfectly  
1936 hopeless struggle. Men saw Gideon moving about  
1937 giving orders. But this strangely significant phrase  
1938 lets us into the secret of his wise strategy and  
1939 splendid victory. “The Spirit of Jehovah clothed  
1940 Himself with Gideon.” Gideon’s personality was  
1941 merely a suit of clothes which God wore that day in  
1942 achieving that tremendous victory for His people.  
1943 The same expression is used of Amasai, one of  
1944 David’s mighty chieftains, [4] and of Zechariah,  
1945 one of the priests during Joash’s reign. [5]  
1946  
1947 A New Testament illustration is found in the book  
1948 of Acts in the account of Philip and the Ethiopian  
1949 stranger. This devout African official had a copy of  
1950 the old Hebrew Scriptures, but needed an  
1951 interpreter to make plain their newly acquired

1952 significance. The Holy Spirit, the interpreter of  
1953 Scripture, longs to help him. For that purpose He  
1954 seeks out a man, of whom He has control, named  
1955 Philip. He is directed to go some distance over  
1956 toward the road where this man is journeying. We  
1957 are told of Philip that he was “full of the Spirit.”  
1958 And a reading of that eighth chapter makes plain  
1959 the controlling presence of the Spirit in Philip’s  
1960 personality. In the beginning He gives very explicit  
1961 direction. “The Spirit (within Philip) said, go near,  
1962 join thyself to this chariot.” And at the close “the  
1963 Spirit of the Lord caught away Philip.”

1964  
1965 These are a few illustrations of what seems to be a  
1966 common law of God’s intercourse with men. The  
1967 language of the Bible throughout fits in with this  
1968 same conception. Strikingly enough the same  
1969 seems to be true in the opposing camp, among the  
1970 forces of the Evil One. Repeatedly in the gospels  
1971 we come across the startling expressions—  
1972 ”possessed with demons,” “possessed of demons,”  
1973 evidently speaking of men whom demons had  
1974 succeeded in getting possession of, and clothing  
1975 themselves with. It seems to be a law of spirit life  
1976 that a spirit needs to be embodied in dealing with  
1977 embodied beings. And God conforms to this law in  
1978 His dealings with men.  
1979



1980 My friend, will you ask your heart, has the Holy  
1981 Spirit gotten possession of you like that? With  
1982 reverence I repeat that He is seeking for men in  
1983 whom He may set up a sort of sub-headquarters,  
1984 from which He may work out as He pleases. Has  
1985 He been able to do that with you? Or, have you  
1986 been holding back from Him, fearing He might  
1987 make some changes in you or your plans? If that is  
1988 so, may I say just as kindly as these lips can speak  
1989 it, but also as plainly, that then the practical blame  
1990 for those cutting words about your friends comes  
1991 straight back to you.

1992  
1993 Hugh McAllister Beaver, son of the former  
1994 governor of Pennsylvania, and one of the rarest  
1995 christian young men that ever lived, felt impelled at  
1996 a conference of students at Northfield, in '97, to tell  
1997 this bit of his inner experience, though naturally  
1998 reluctant to do so. While at college, arrangements  
1999 were made for a series of meetings every night for  
2000 a week. "One day going down the hallway of the  
2001 college building," he said, "I met a boy we all  
2002 called Dutchy, one of the toughest fellows in  
2003 school. I said to him, 'Dutch, come to the meeting  
2004 to-night.'" Instead of laughing or swearing, to  
2005 Beaver's surprise, he paused a moment as though  
2006 such a thing was possible, and Beaver said, "I  
2007 prayed quietly to myself, and urged him to come."

2008 And he said, “Well, I guess I will.” And that night  
2009 to every one’s surprise Dutch came to the meeting.  
2010 When Beaver rose to speak, to his surprise this  
2011 fellow was not simply intensely interested but his  
2012 eyes were full of tears. And Beaver said “a voice as  
2013 distinct as an audible voice said to me, ‘Speak to  
2014 Dutchy!’ But I did not.” Again the next night  
2015 Dutchy came of his own accord, and one of the  
2016 boys putting his arm on Beaver’s shoulder said,  
2017 “Speak to Dutchy. We boys never saw him like this  
2018 before.” And he said he would. But he did not. And  
2019 some time after he had a dream and thought he  
2020 would not walk this earth any more. It did not  
2021 trouble him except that his brother was crying. But  
2022 he thought he met the Master, who looked into his  
2023 face, and said, “Hugh, do you remember, I asked  
2024 you to speak to Dutchy?” “Yes.” “And you did  
2025 not.” “No.” “Would you like to go back the earth  
2026 and win him?” And he finished the story by saying,  
2027 “it’s hard work, but he’s coming now.”

2028  
2029 I wonder if the Master has ever tried to use your  
2030 lips like that, and you have refused?

2031  
2032 A prominent clergyman in New England tells this  
2033 experience of his. In the course of his pastoral work  
2034 he was called to conduct the funeral service of a  
2035 young woman who had died quite unexpectedly.

2036 As he entered the house he met the minister in  
2037 charge of the mission church, where the family  
2038 attended, and asked him, "Was Mary a christian?"  
2039 To his surprise a pained look came into the young  
2040 man's face as he replied, "Three weeks ago I had a  
2041 strong impulse to speak to her, but I did not; and I  
2042 do not know." A moment later he met the girl's  
2043 Sunday school teacher and asked her the same  
2044 question. Quickly the tears came, as she said, "Two  
2045 weeks ago, Doctor, a voice seemed to say to me,  
2046 'Speak to Mary,' and I knew what it meant, and I  
2047 intended to, but I did not, and I do not know."  
2048 Deeply moved by these unexpected answers, a few  
2049 minutes later he met the girl's mother, and thinking  
2050 doubtless to give her an opportunity to speak a  
2051 word that would bring comfort to her own heart, he  
2052 said quietly, "Mary was a christian girl?" The tears  
2053 came quick and hot to the mother's eyes, as she  
2054 sobbed out, "One week ago a voice came to me  
2055 saying, 'Speak to Mary,' and I thought of it, but I  
2056 did not at the time, and you know how  
2057 unexpectedly she went away and I do not know."  
2058  
2059 Well, please understand me, I am not saying a  
2060 word about that girl. I do not know anything to say.  
2061 I would hope much and can understand that there is  
2062 ground for hope. But this is what I say: How  
2063 pathetic, beyond expression, that the Spirit tried to

2064 get the use of the lips of three persons, a pastor, a  
2065 teacher, aye, a mother! to speak the word that  
2066 evidently He longed to have spoken to her, and He  
2067 could not!

2068

2069 Has He tried to use you like that?

2070

2071 The Highest Law of Action.

2072

2073 But these two illustrations are narrower than the  
2074 truth. They speak of the lips. He wants to use your  
2075 lips; but, even more, He wants to use your life.  
2076 Much as He may use your lips, He will use your  
2077 personality, your presence, your life ten times  
2078 more, when you are wholly unconscious of it. He  
2079 loves men so much. He longs to save them. But He  
2080 needs us—you and me—as channels through which  
2081 His power shall flow to touch and mightily  
2082 influence those whom we touch. How often has He  
2083 turned away disappointed because the channel had  
2084 broken connections, or could not be used?

2085

2086 “He was not willing that any should perish; Jesus,  
2087 enthroned in the glory above,  
2088 Saw our poor fallen world, pitied our sorrows,  
2089 Poured out His life for us, wonderful love.  
2090 Perishing, perishing, thronging our pathway, Hearts  
2091 break with burdens too heavy to bear; Jesus would

2092 save, but there's no one to tell them, No one to  
2093 save them from sin and despair.”

2094

2095 Someone says: “You are putting an awful  
2096 responsibility upon us. Would you have us go out  
2097 and begin speaking to everyone we meet?” No, that  
2098 is not what I am saying just now. Though there is a  
2099 truth there. But this: Surrender yourself to Jesus as  
2100 your Master, for Him to take possession. Turn the  
2101 channel over to Him, that He may tighten the  
2102 connections, upward and outward, and clean it out,  
2103 and then use as He may choose. He has a passion  
2104 for winning men, and He has marvelous tact in  
2105 doing it. Let Him have His way in you. Keep quiet  
2106 and close to Him, and obey Him, gladly, cheerily,  
2107 constantly, and He will assume all responsibility  
2108 for the results.

2109

2110 There is a law of personal service. It is this:  
2111 Contact means opportunity; opportunity means  
2112 responsibility. To come into personal contact with  
2113 a man gives an opportunity of influencing him for  
2114 Christ, and with opportunity goes its twin partner—  
2115 responsibility.

2116

2117 There is another law—a higher law—the highest  
2118 law of the christian life. It is this: In everything  
2119 hold yourself subject to the Holy Spirit's leading.

2120 Whenever these two laws come into conflict  
2121 remember that the lower law always yields to the  
2122 higher. It is a law of life that where two laws come  
2123 into conflict the lower law always gives way to the  
2124 higher. That is a supreme law both of nature and in  
2125 legislation. Now, the highest law of the christian  
2126 life is to yield constantly to the leading of our  
2127 Companion—the Holy Spirit. Then quiet time  
2128 alone with the Master daily over His word for the  
2129 training of the ear, and the training of the  
2130 judgment, and the training of the tongue becomes  
2131 the great essential.

2132

2133 But to-night the great question is: Have you turned  
2134 the channel of power—your personality—over to  
2135 Him to be flushed and flooded with His power?  
2136 Will you?

2137

2138 “Only a smile, yes, only a smile,  
2139 That a woman o’erburdened with grief  
2140 Expected from you; ‘twould have given relief, For  
2141 her heart ached sore the while.

2142 But, weary and cheerless, she went away,  
2143 Because, as it happened that very day,  
2144 You were out of touch with your Lord.

2145 “Only a word, yes, only a word,

2146 That the Spirit's small voice whispered, 'Speak';  
2147 But the worker passed onward, unblessed and  
2148 weak, Whom you were meant to have stirred  
2149 To courage, devotion and love anew,  
2150 Because, when the message came to you,  
2151 You were out of touch with your Lord.  
2152 "Only a note, yes, only a note,  
2153 To a friend in a distant land;  
2154 The Spirit said, 'Write,' but then you had planned  
2155 Some different work, and you thought  
2156 It mattered little. You did not know  
2157 'Twould have saved a soul from sin and woe—  
2158 You were out of touch with your Lord.  
2159 "Only a song, yes, only a song,  
2160 That the Spirit said, 'Sing to-night;  
2161 Thy voice is thy Master's by purchased right.' But  
2162 you thought, 'Mid this motley throng, I care not to  
2163 sing of the City of God';  
2164 And the heart that your words might have reached  
2165 grew cold— You were out of touch with your  
2166 Lord.  
2167 "Only a day, yes, only a day,  
2168 But oh! can you guess, my friend,  
2169 Where the influence reaches and where it will end  
2170 Of the hours that you frittered away?  
2171 The Master's command is, 'Abide in Me';  
2172 And fruitless and vain will your service be If out of  
2173 touch with your Lord."

2174

2175

2176

2177 [4] 1 Chron. xii: 18.

2178

2179 [5] 2 Chron. xxiv: 20.

2180

2181

2182

2183 THE PRICE OF POWER.

2184

2185 Law of Exchange.

2186

2187 Every man needs power. Every earnest man covets  
2188 power. Every willing man has the Master's promise  
2189 of power. But every man does not possess the  
2190 promised power. And many, it is to be feared,  
2191 never will. Many a man's life to-day is utterly  
2192 lacking in power. Some of us will look back at the  
2193 close of life with a sense of keen disappointment  
2194 and of bitter defeat. And the reason is not far to  
2195 seek, nor hard to see through. If we do not have  
2196 power it is because we are not willing to pay the  
2197 price.

2198

2199 Everything costs. There is a law of exchange that  
2200 rules in every sphere of life. It is this, "to get, you  
2201 must give." It rules in the business world. If I want



2202 a house or a hat I must give the sum agreed upon. It  
2203 rules in the intellectual world. If a young man  
2204 wants a disciplined mind he must give time, and  
2205 close application, and some real, hard work. It  
2206 holds true in the spirit realm. If you and I wish to  
2207 have business transactions in this upper world of  
2208 spirit-life we must be governed by this same law.  
2209 To have power in our lives over sin and selfishness,  
2210 and passion, and appetite; over tongue, and temper,  
2211 and self-seeking ambition; to have power in prayer,  
2212 and in winning others over from sin to Jesus Christ,  
2213 one must first lay down the required price.

2214  
2215 What is the price of power? Turn to Jesus' talk  
2216 with Peter and the others in the latter part of the  
2217 sixteenth chapter of Matthew's gospel. Jesus has  
2218 been telling them of the awful cross-experiences  
2219 which He clearly saw ahead. Peter probably fearful  
2220 that whatever came to his Master might possibly  
2221 come to himself also, and shrinking back in horror  
2222 from that, has the hardihood to rebuke Jesus. The  
2223 Master, recognizing the suggestion as coming from  
2224 a far subtler individual than Peter, who is using  
2225 ignorant Peter's selfishness to repeat the suggestion  
2226 of the wilderness, again bids him begone. Then in a  
2227 few simple words of far-reaching significance, He  
2228 states first the standard of power, and then the price  
2229 to be paid by one who would reach that standard.

2230 Listen to Him: “If any man would come after Me,  
2231 let him deny himself and take up his cross and  
2232 follow Me.”

2233

2234 In the Footprints of Jesus.

2235

2236 Let us look a little into these familiar words. “If  
2237 any man would come after Me”—that is the  
2238 standard set before us. Not to be regarded as a  
2239 pillar in the church, a leader in religious circles, a  
2240 good Bible student, a generous giver, an earnest  
2241 speaker, an energetic worker, a spiritually minded  
2242 person, but, what may not be coupled with any or  
2243 all of these admirable things, to tread in the  
2244 footprints of Jesus.

2245

2246 Think back into that marvelous life. A human life,  
2247 remember. For though He was Son of God He lived  
2248 His life down here as a son of man. Think of His  
2249 power over temptation, not alone at the outset in  
2250 the fierce wilderness struggle, but through those  
2251 succeeding years of intense conflict; His power  
2252 over Satan, over man-possessing demons, over  
2253 disease; His power in dealing with the subtle  
2254 schoolmen trying their best to trip Him up, as well  
2255 as over His more violent enemies who would have  
2256 dashed Him over yon Nazareth precipice, or later  
2257 stoned the life out of His body in Jerusalem. Recall

2258 the power of His rare unselfishness; His combined  
2259 plainness and tenderness of speech in dealing with  
2260 men; His unflinching love to all classes; His power as  
2261 a soul winner, as a man of prayer, as a popular  
2262 preacher, lovingly wooing men while unsparingly  
2263 rebuking their sins. There is the suggestion of  
2264 Jesus' standard of power. Would you go after Him?  
2265 You may. For as the Father sent Him even so sends  
2266 He us, to do the same work and live the same life.

2267  
2268 But wait a moment before answering that question.  
2269 There is another side in His life to that "come-  
2270 after-me." Opposites brought into contact produce  
2271 a violent disturbance. Such a life as that of Jesus,  
2272 down in the atmosphere of this world will of  
2273 necessity provoke bitter enmities, both then and  
2274 now. Listen. He was criticized and slandered. They  
2275 said He was peculiar and fanatical. His friends  
2276 thought Him "beside Himself," swept off His feet  
2277 by excessive, hot-headed enthusiasm. They  
2278 "laughed Him to scorn," and reviled Him. They  
2279 picked His words, and nagged His kindest acts,  
2280 and dogged His steps. Repeated attempts were  
2281 made upon His life, both at Nazareth and by  
2282 stoning at Jerusalem. A determined conspiracy  
2283 against His life was planned by the Jerusalem  
2284 officials six months before the end actually came.  
2285 He was practically a fugitive for those months. At

2286 the last He was arrested and mocked and spit upon,  
2287 struck with open hand and clenched fist, derisively  
2288 crowned with thorns, and finally killed—a cruel,  
2289 lingering, tortured death.

2290

2291 “If any man would come after Me.” Plainly this  
2292 language of Jesus put back into its original setting  
2293 begins to assume a new significance.

2294

2295 A Fixed Purpose.

2296

2297 But look at these words a little more closely. “If”—  
2298 it is an open question, this matter of following  
2299 Jesus. It is kept open by many people who want to  
2300 be known as christian, but who hesitate over what a  
2301 plain understanding of Jesus’ words may involve.  
2302 Some of us may be disposed to shrink back from  
2303 the simple meaning these words will yet disclose.

2304

2305 “If any man would”—would is the past tense of  
2306 will. The word will is one of the strongest in our  
2307 language. A man’s will is the imperial part of him.  
2308 It is the autocrat upon the throne; the judge upon  
2309 the bench of final appeal. Jesus is getting down to  
2310 the root of matters here. He is appealing to the  
2311 highest authority. No mere passing sentiment is  
2312 this. Not attending a meeting and being swept  
2313 along with the crowd by the hour’s influence. But a

2314 fixed purpose, calmly, resolutely settled upon,  
2315 rooted away down deep in the very vitals of the  
2316 will to follow Jesus absolutely, no matter what it  
2317 may cost or where it may cut.

2318

2319 I wonder how many of us would form such a  
2320 purpose, to follow Jesus blindly, utterly regardless  
2321 of what it might be found to mean as the days come  
2322 and go? “Oh, well,” I hear some one say, “why talk  
2323 like that. Nobody is required to suffer to-day as He  
2324 did.” Do you think not? I am not so sure about that.  
2325 There is a young man in Southern India, bright  
2326 fellow, full of power, of high class family, who  
2327 heard of Jesus, and felt the personal appeal to  
2328 himself of that marvelous story. He thought a good  
2329 while of what it meant, and what it might involve,  
2330 and at length resolutely formed his decision to  
2331 accept and follow Jesus. As he had anticipated, his  
2332 dear ones remonstrated with him, coaxed, pleaded,  
2333 threatened, and finally, his own father violently put  
2334 him out of his life-long home, and he has remained  
2335 since an outcast from home and loved ones. These  
2336 words of Jesus surely are full of significance to  
2337 him.

2338

2339 “But that was in India, far off, heathen India,” you  
2340 say. Well, here is something of a similar sort at  
2341 home. I knew a young woman in a certain New

2342 England town visiting away from home. She  
2343 attended some meetings where she was visiting,  
2344 and decided to be a christian. She was betrothed to  
2345 a young man, not a christian, in her home town. At  
2346 once she wrote him explaining her new step  
2347 thinking, doubtless how glad he would be. For  
2348 most men seem very willing to have their wives  
2349 christian. But he wrote back that if she were  
2350 determined to be a christian that must put an end to  
2351 their engagement. He was not a christian and did  
2352 not want his wife to be one. Every one here must  
2353 know how serious a question that brought up for  
2354 decision. For she was a true woman, and love's  
2355 tendrils twine with wondrous tenacity about a  
2356 woman's heart. And I presume, too, that everyone  
2357 of you has already thought while I am speaking, of  
2358 the temptation that, quick as a flash, went through  
2359 her mind. "You need not make a public matter of  
2360 this. Just be a true christian in heart and life, and in  
2361 that way you'll win him over afterwards." I  
2362 imagine some of you have heard something like  
2363 that before. But she remembered that her new  
2364 Master said "Confess" as well as "believe." It was  
2365 a crisis; a severe struggle of soul. But she felt she  
2366 must follow her Master's leading regardless of  
2367 what it involved. And so she decided. You are not  
2368 surprised to know that she was ill for a time. The  
2369 intense strain of spirit affected her body. "If—

2370 any—man—would—come—after—Me” meant  
2371 much to her. Did it not?

2372

2373 Without doubt if some of us listening to-day were  
2374 to follow Jesus quietly, but absolutely, in all things  
2375 as His own Spirit plainly led, we would find as  
2376 sharp a line of separation drawn against us, as did  
2377 He in Palestine, and these young people in India  
2378 and America.

2379

2380 Many a social door would be shut in our faces. O,  
2381 shut politely of course! Society thinks it in very  
2382 bad form to get unduly excited about mere matters  
2383 of religious opinion. But the door is shut, and  
2384 barred, too. Some of us would possibly be  
2385 searching for other business positions before to-  
2386 morrow’s light faded away if we were determined  
2387 to go only where He clearly pointed the way.

2388

2389 But we have only begun to get at the meaning of  
2390 Jesus’ words. Is there still a fixed purpose to follow  
2391 regardless of what meaning these words may yet  
2392 disclose? Not impossibly the company of those  
2393 willing to go straight through this verse with a  
2394 calm, determined “yes” to every word of Jesus, will  
2395 grow smaller as we go on.

2396

2397 A Character Sketch.

2398

2399 Let us go a little farther. “If any man would come  
2400 after Me let him deny himself.” “Deny himself”—  
2401 what does that mean? Well, deny means to say  
2402 “no,” plainly and positively. Himself is the  
2403 smoother English word for his self. Let him say  
2404 “no” to his self. Please notice that Jesus is not  
2405 speaking of what is commonly called self-denial.  
2406 That is, repressing some desire for a time,  
2407 sacrificing something temporarily in order to gain  
2408 an advantage later. That sort of thing is not peculiar  
2409 to the christian life, but is practiced by all classes,  
2410 even among the lowest. He is not speaking of that,  
2411 but of something far more radical. Reading the  
2412 verse through again, it will be seen that there are  
2413 three distinct persons referred to by Jesus. First, the  
2414 “any man” He speaks of, and then the two others  
2415 represented by these words “himself” and “Me,”  
2416 either one or the other of whom is influencing this  
2417 “any man’s” life. “Say no to his self” is coupled  
2418 with “follow Me.” And the opposite is implied—if  
2419 any man will not do as I desire, he will continue to  
2420 do as he is now doing, namely, deny Me and follow  
2421 his self.

2422

2423 These two persons self and Jesus are placed here in  
2424 sharpest contrast. An uncompromising antagonism  
2425 exists between them. They are sworn foes, and



2426 every man must decide to which he will yield his  
2427 allegiance. To agree with either one is to oppose  
2428 the other one. For a man to settle some matter that  
2429 comes up for decision by saying “yes” to the  
2430 desires or demands of his self involves his saying  
2431 “no” to Jesus. And on the other hand his yielding  
2432 assent to the plans and wishes of this “me,” namely  
2433 Jesus, is plainly equivalent to saying “no” to his  
2434 self.

2435

2436 What is this self in each of us that Jesus sets in  
2437 such antagonism to Himself, and instructs us to say  
2438 a hard, uncompromising, unceasing “no” to? There  
2439 are a few words in common use that give some  
2440 suggestion of its character. There is the word  
2441 selfish, that is, being absorbed in one’s own self; in  
2442 getting every stream to flow by his own door. That  
2443 is commonly regarded, even in absolutely worldly  
2444 circles, as a detestable trait. Its opposite, self-  
2445 forgetful, being full of forgetting one’s self in  
2446 thinking of others, is as commonly regarded in all  
2447 circles as a charming, winsome trait of character.  
2448 The words self-centered, and self-willed, are as  
2449 familiar and suggestive.

2450

2451 The fact is, there is an individual living inside each  
2452 one of us whom Jesus refers to, by this word “his  
2453 self.” This individual takes on the degree of

2454 intensity and other local coloring of the person it  
2455 inhabits. It may be polished, scholarly, cultured; or,  
2456 coarse, ignorant and ill-mannered. But “scratch a  
2457 Russian and you find a Tartar.” Scratch through the  
2458 veneering here and, whether coarse or highly  
2459 polished, you will find the same individual—self.

2460  
2461 There are some quite marked characteristics by  
2462 which its presence may be recognized. They may  
2463 not all be noticeable together in any one person.  
2464 But one or more will be found in every person  
2465 whom it succeeds in influencing and dominating.  
2466 One characteristic is this: it covets praise. It feeds  
2467 and fattens on commendation. It constantly seeks to  
2468 be highly esteemed, to have its worth properly  
2469 appraised. It is immensely impressed with its own  
2470 importance, its value to society, its keenness,  
2471 wisdom or aptness, and wishes others to be so  
2472 impressed also. It is fond of a mirror, especially  
2473 one made to magnify. It seeks recognition. It  
2474 presses forward, rudely or politely, according as its  
2475 habitat has been trained in rude or polite circles. It  
2476 may put on the garb of humility, and use the  
2477 language of depreciation. But its ear is none the  
2478 less keenly alert to hear the agreeable things and to  
2479 cherish them.  
2480

2481 Another characteristic, which really is simply the  
2482 other side of this first named one, is this: it shrinks  
2483 from criticism. How it writhes and twists at the  
2484 least touch of unfavorable criticism! It is always on  
2485 the defensive. The cheek colors at the suggestion of  
2486 its being wrong, or having blundered, or of being  
2487 peculiar.

2488

2489 How quickly it explains and defends and brings  
2490 evidence of its being in the right. It is extremely  
2491 sensitive. "It is that touchy thing in you." It is  
2492 chronically troubled with "the disease of  
2493 touchiness." Its feelings are readily hurt. It is easily  
2494 slighted. It remembers grievances. It has an  
2495 interrogation point constantly on sentinel duty,  
2496 namely, What will they think? What will they say?  
2497 It lives in constant fear, under the lash of that huge,  
2498 vague, awful they.

2499

2500 I remember knowing a Sunday school teacher who  
2501 had a mission class of rather rough boys from non-  
2502 christian homes. I asked one day how she was  
2503 getting along with them. "Going to give them up,"  
2504 she replied. "Is that so? They have all become  
2505 christians?" No, none of them were christians, and  
2506 they liked her, and said they would not come if she  
2507 gave them up, but she felt discouraged, and anyway  
2508 she had decided to give them up. Lawyers and

2509 women do not always give their reasons, very  
2510 wisely. I ventured to suggest that before giving  
2511 them up, she have the boys come up to her home,  
2512 one at a time, perhaps for tea; have a pleasant  
2513 chatty time at tea and afterwards, and then before  
2514 the boy left have a quiet friendly talk with him by  
2515 himself about being a christian, and, a few words  
2516 of prayer with him. Wouldn't she try that before  
2517 giving them up? And I remember distinctly that her  
2518 face blushed as red as a bright red rose, as she  
2519 replied, "Why, Mr. Gordon, he'd laugh at me!"  
2520 And she could not bear the possible chance of  
2521 being laughed at for the other more likely  
2522 possibility of winning a soul—a man—a life. That  
2523 was "self" in her, shrinking back from a laugh;  
2524 dreading that look of possibly contemptuous  
2525 surprise that might come.

2526  
2527 Another person, speaking about certain recreations  
2528 very common in society, and which he was in the  
2529 habit of joining, though freely questioning the  
2530 propriety of so doing, said, "O, I don't care much  
2531 for those things. I could easily give them up, but  
2532 people think you are so queer if you decline, and  
2533 you feel as if you were a back number." Ah! there  
2534 was the rub. The desire to be thought well of; the  
2535 dislike of being considered peculiar; the fear of that  
2536 thinly veiled sneering curl on the lip—that was self

2537 in him asserting its presence, and even more, ruling  
2538 his action. Do you recognize the individual inside  
2539 of you that Jesus is speaking of?

2540

2541 There is a third tell-tale ear-mark of self that is  
2542 difficult to conceal—it is assertive. It dearly loves  
2543 to have its own way. It has plans and ambitions,  
2544 and proposes to carry them through regardless of  
2545 man, or—let the plain truth be spoken softly—of  
2546 God. Its opinions are held tenaciously. Its favorite  
2547 pronoun is I, capitalized, with variations of my and  
2548 me. The personal equation is extremely powerful  
2549 and persuasive.

2550

2551 The true follower of Jesus holds every plan subject  
2552 to change from above. But this self, if allowed to  
2553 rule, takes the bit in its tightly-shut teeth, and  
2554 drives determinedly ahead, reckless of either man's  
2555 or God's preferences, even though religious  
2556 phraseology may be upon its tongue.

2557

2558 Still another trait of character of this self whose  
2559 closer acquaintance we are making is this: It has an  
2560 insatiable appetite. It grows hungrier by that on  
2561 which it feeds. Its capacity is beyond the measuring  
2562 line. If given free rein it will debase the holiest  
2563 functions of the body, and degrade the highest  
2564 powers of the mind to appease its gnawing,

2565 passion-bitten hunger. The noblest gifts, the purest  
2566 emotions, the most sacred relationships, are  
2567 dragged down to the slimy gutter to tempt and  
2568 temporarily stay its jaded palate.

2569

2570 Unmasked.

2571

2572 That is something of a suggestion of the character  
2573 of this other master than Jesus, who seeks to get  
2574 control of us, and from whose relentless, vise-like  
2575 grip Jesus would fain free us. He says there is only  
2576 one thing to do with it. No half-way compromise—  
2577 the great American expedient—will do here. The  
2578 Master says plainly it is to be denied, repressed, put  
2579 determinedly down, starved, strangled. To every  
2580 suggestion or demand there is to be a prompt,  
2581 positive, jaw-locked no.

2582

2583 There is war to the knife, and the knife clear up to  
2584 the hilt, between these two claimants for the  
2585 control of our powers—self and Jesus. Paul  
2586 understood this antagonism thoroughly. It comes  
2587 out repeatedly in his writings. His name for this  
2588 inner enemy, by an accidental turn in English, is  
2589 Jesus' word "self" spelled backwards with the  
2590 letter "h" added—f-l-e-s-h. His remarks in  
2591 Romans, eighth chapter, verses four to eight, and  
2592 twelve to thirteen, are simply an enlargement of

2593 these words in the sixteenth of Matthew's gospel.  
2594 If one will read these verses, substituting Jesus'  
2595 word "self" for Paul's word he will be surprised to  
2596 find how strikingly Paul is expressing this very  
2597 thought of Jesus. A free translation of part of these  
2598 verses would read like this: Verse five—"They that  
2599 choose to walk after self (as a slave walked after, or  
2600 behind, his master) will show their choice by  
2601 obeying the desires of self, and they that choose to  
2602 walk after the Spirit will obey the desires of the  
2603 Spirit." Verse seven—"For the purposes of self are  
2604 opposed to God's purposes; for it does not hold  
2605 itself subject to God's wishes; indeed, in its very  
2606 nature it cannot; and they that choose to obey self  
2607 cannot please God." Verse thirteen—"If by the  
2608 Holy Spirit's aid ye kill off the plans and doings of  
2609 self, ye shall therein find real true life, and only  
2610 so."

2611  
2612 Plainly, the deep searching experiences of Paul's  
2613 great soul, and his wide observation of others, in  
2614 his ceaseless travels, confirm the statements  
2615 already made, that there is the intensest hatred, the  
2616 bitterest antagonism, between these two  
2617 personalities represented by Jesus' words,  
2618 "himself" and "me." There can be no patched-up  
2619 truce here. The only way the lion and the lamb can  
2620 lie down together in this case is for the one to lie

2621 down underneath the other—conquered; or inside  
2622 the other—devoured.  
2623  
2624 In his other letters Paul sometimes uses still  
2625 another name, “the old man,” and names the  
2626 characteristics of this omnipresent self, which crop  
2627 out with varying degrees of prominence, in  
2628 different persons, and under different  
2629 circumstances. Notice only a few of these: In  
2630 Galatians, fifth chapter, nineteenth verse: “The  
2631 deeds of self are ... improper sexual intercourse,  
2632 impurity, shameless looseness....” It will, wherever  
2633 possible, debase the holiest functions of the body.  
2634 In Colossians, third chapter, fifth verse, speaking of  
2635 the “old man”: “And covetousness, which is  
2636 reckoning of highest worth that which is less  
2637 worthy than God.” That is to say, the ambitious  
2638 longings of self, will if unchecked become the  
2639 ruling passion, thrusting all else ruthlessly aside  
2640 and degrading the highest powers of the mind to  
2641 satisfying its feverish desire. In Ephesians, fourth  
2642 chapter, thirty-first verse: “Bitterness, passion,  
2643 anger, loud disputing, evil-speaking ... malice.” Its  
2644 assertiveness, and demand for a due recognition of  
2645 its worth, its rights, its opinions, its proper place,  
2646 bring bitterest burnings, and worse. It will not be  
2647 needful to review congressional, and political, and



2648 society life for illustrations. They may be found  
2649 much nearer one's own door.

2650

2651 Was there ever such a list? Such a being whose  
2652 heart begets and nurses such progeny! This being  
2653 has the smell of hell, and of the evil one himself.  
2654 Ah! now we are getting at the straight truth. Self is  
2655 Satan's personal representative in every human  
2656 heart. Its door of entrance is the door of  
2657 disobedience. It can have control only where one  
2658 allows himself to get out of intelligent sympathy  
2659 with God. The self in Peter was recoiling from that  
2660 cross of which Jesus spoke. How keen Jesus was in  
2661 recognizing the suggestor of the thought that found  
2662 expression through Peter's lips—"Get thee behind  
2663 me, Satan." Self is Satan, condensed into each  
2664 man's life, though in some he dare not exhibit his  
2665 coarser traits; and in others he is being constantly  
2666 conquered by that power of the Spirit of Jesus  
2667 which comes through absolute, glad surrender to  
2668 Him.

2669

2670 This sly Satan-self may often be recognized by a  
2671 favorite question it asks among christian people  
2672 about a great many so-called unimportant  
2673 matters:—What's the harm? But a true follower of  
2674 Jesus never lives down upon the plane of "what's-  
2675 the-harm?" He lives up in a higher sphere with his

2676 Master, who “pleased not Himself,” but made it the  
2677 steady, unfaltering aim of His life to do always  
2678 those things that were pleasing to His Father. Men  
2679 thought Him narrow and fanatical, but He cared not  
2680 so long as He could daily hear that clear, sweet  
2681 voice saying “This is My beloved Son, in whom I  
2682 am well pleased.” The final touchstone which the  
2683 follower of Jesus applies to every matter is this:  
2684 Would it please Him?

2685  
2686 Let everyone here who earnestly desires to fit into,  
2687 and to fill out, Jesus’ plan for his life, take paper  
2688 and pencil and make a list of his personal habits;  
2689 such as his eating, what he eats and how; his  
2690 drinking, other things he puts into his mouth, his  
2691 dress, the use and care of his body, his recreations,  
2692 his reading, his conversation, his use of money, his  
2693 use of time, his life plans and his daily plans, his  
2694 social engagements; and regarding each ask plainly  
2695 the question—what is the motive that controls me  
2696 in this? Is it my own preference or enjoyment? Or,  
2697 is it to please and honor Jesus? Let him further go  
2698 through the list of his business methods, his  
2699 friendships, the various organizations he belongs  
2700 to, with the same question. If he will do thorough  
2701 work he will probably have some stiff fighting on  
2702 hand both at the start and afterwards. Many a life  
2703 would thereby be radically changed. For example, I

2704 know a christian storekeeper who has on his  
2705 shelves a certain article bearing the label of a tonic  
2706 medicine, but he knows perfectly well, as does  
2707 anyone who stops to think about it, that the stuff  
2708 back of the label is one form of an intoxicant.  
2709 There can be no question of what the Master would  
2710 say about it. But it brings a good profit. And his  
2711 money-fevered self asserts its mastery and carries  
2712 the day. And the man tightly grips the profits, while  
2713 Satan chuckles with unholy glee, and souls are  
2714 being damned by this christian man's aid. Certainly  
2715 there can be none of the power of God in such a  
2716 life. Let us rather speak the truth and say that this  
2717 man is exerting a positive power for Satan and for  
2718 hell.

2719  
2720 All this is included in these few simple words, "let  
2721 him deny himself." Is there still a fixed purpose to  
2722 follow Jesus without regard to what it may cost us,  
2723 or where the keen edge of separation may cut in?

2724

2725 The Battle of the Forks.

2726

2727 Here is a forking of the road. I bring this whole  
2728 company up to this dividing, and therefore  
2729 deciding, point. Let each choose his own road  
2730 deliberately, prayerfully, with open eyes. This road  
2731 to the left has as its law, yielding to self; saying

2732 “yes” to the desires and demands of self; with some  
2733 modifications possibly, here and there, for I am  
2734 talking to professing christian people. Yes to Jesus  
2735 sometimes, but at other times, when it suits  
2736 circumstances and inclinations better to do  
2737 otherwise—well, a pushing of the troublesome  
2738 question aside. And that means a decided yes to  
2739 self, with as positive a negative to Jesus’ desires  
2740 implied thereby. That is the left-hand fork.

2741  
2742 This right-hand road knows only one law to which  
2743 exception is never made, namely: Yes to Jesus,  
2744 everywhere, always, regardless of consequences,  
2745 though it may entail loss of friendships, or money,  
2746 or position, or social standing, or personal  
2747 preference, or radical change of plans, or, what not.

2748  
2749 Judas assented to the cravings of his ambitious self  
2750 and said “no” to his Master, thinking possibly, with  
2751 his worldly shrewdness, thereby to force Jesus to  
2752 assert His power. He little knew what a time of  
2753 crisis it was, and what terrific results would follow.

2754  
2755 Peter stood on the side of his cowardly, shrinking  
2756 self in the court-yard that dark night, and against  
2757 his Master. And though with matchless love he was  
2758 forgiven, he never forgave himself, nor was able to  
2759 get that night’s doings out of his memory. Judas

2760 and Peter were brothers in action that night, and  
2761 there are evidences that many other disciples are  
2762 standing over in the same group. Are you? Which  
2763 road do you choose to-night: this—to the left? Or,  
2764 this—to the right?

2765

2766 I knew a young man who was deeply attached to an  
2767 admirable young woman, both refined christian  
2768 persons, much above the average in native ability,  
2769 and in culture. He made known to her his feelings.  
2770 But as many a woman who does not trust her best  
2771 Friend in such matters is apt to do she held him off,  
2772 testing him repeatedly, to find out just how real his  
2773 attachment was. Finally revealing indirectly her  
2774 own feeling she still withheld the consent he  
2775 pleaded for, until he would yield acquiescence in a  
2776 certain plan of hers for him. The plan, proper  
2777 enough in itself, was an ambitious one, and tended  
2778 decidedly toward swinging him away from the  
2779 high, tenderly spiritual ideals that had swayed his  
2780 life in college and afterwards, though he probably  
2781 was not clearly conscious of this tendency. The  
2782 only safe thing to do under such strong  
2783 circumstances was to take time, aside, alone, for  
2784 calm, poised, thought and prayer, to learn if her  
2785 plan was also the Master's plan for him. But the  
2786 personal element proved too strong for such  
2787 deliberation. The possibility of losing her swung

2788 him off of his feet. It was no longer a question  
2789 between her plan and the Master's plan. The latter  
2790 dropped out of view, probably half-unconsciously  
2791 because hurriedly. He must have her, he thought.  
2792 That rose before his eyes above all else. And so the  
2793 decision was made. With what result? He is to-day  
2794 prominent in christian service, an earnest speaker, a  
2795 tireless worker, with a most winsome personality.  
2796 But his inner spiritual life has perceptibly dwarfed.  
2797 His ideals, still high and noble, are distinctly lower  
2798 than in his earlier life. Intellectual ideals, admirable  
2799 in themselves, but belonging in second place in a  
2800 christian life, now command the field. His  
2801 conceptions and understanding of spiritual truth  
2802 have undergone a decided change.

2803  
2804 The proposal of the self-life came in very  
2805 fascinating guise to him. He hastily said "yes" to it:  
2806 that meant as decided a refusal of Another's plan  
2807 for him, which had once been clearly recognized,  
2808 and accepted, but was now set aside, be it sadly  
2809 said, as he swung quickly off to the left fork of the  
2810 road.

2811  
2812 There is an incident told of a European pastor, an  
2813 earnest, eloquent man. The realization came in  
2814 upon him that he had not been fully following the  
2815 Master. In much of his life self was still ruling. He

2816 came to this forking of the road, and the battle was  
2817 a fierce one, for self dies hard. But finally “by the  
2818 Spirit,” he got the victory, as every one may, and  
2819 calmly stepped off to the right. He has vividly  
2820 described that battle of the forks in language, the  
2821 accuracy of which will be recognized by others  
2822 who have been in action on that field.  
2823  
2824 “Oh, the bitter shame and sorrow,  
2825 That a time could ever be  
2826 When I let the Saviour’s pity  
2827 Plead in vain, and proudly answered:  
2828 ‘All of self, and none of Thee.’  
2829 “Yet He found me: I beheld him  
2830 Bleeding on the accursed tree;  
2831 Heard Him pray, ‘forgive them, Father,’  
2832 And my wistful heart said faintly:  
2833 ‘Some of self and some of Thee.’  
2834 “Day by day, His tender mercy,  
2835 Healing, helping, full and free,  
2836 Sweet and strong, and oh, so patient,  
2837 Brought me lower, while I whispered:  
2838 ‘Less of self and more of Thee.’  
2839 “Higher than the highest heaven,  
2840 Deeper than the deepest sea,  
2841 Lord, thy love at last has conquered;  
2842 Grant me now my soul’s desire,  
2843 ‘None of self and all of Thee.’”

2844

2845 Is there still a fixed purpose? Will you take this  
2846 right fork? Let those who will, and those who  
2847 linger reluctantly listen to the further word that  
2848 Jesus adds: “Let him deny himself and take up his  
2849 cross.” “Take up his cross”—what does that mean?  
2850 The cross has come to be regarded in these days as  
2851 a fine ornament. It looks beautiful bejeweled; on  
2852 the end of a sword; or worked into regalia. It makes  
2853 such an artistic finish to a church building, finely  
2854 chiseled in stone, or entwined with ivy. It looks  
2855 pretty in jewelry and flowers. But to Jesus and the  
2856 men of His time it had a grim, hard, painful  
2857 significance. In Roman usage a man condemned to  
2858 this death was required to take up the crude  
2859 wooden cross provided, carry it out to the place of  
2860 execution, and there be transfixed upon it. Plainly  
2861 to these men listening, Jesus’ words meant: Let  
2862 him say “no” to his self, and then nail it up on the  
2863 cross and leave it there to die.

2864

2865 Paul understood this thoroughly. To help the young  
2866 christians in Galatia he explains his own  
2867 experience by saying: “I have been crucified with  
2868 Christ;” and to the unknown friends in Rome he  
2869 writes: “if ye by the Spirit put to death the doings  
2870 of the self life ye shall live.” The only thing to do  
2871 with this self is to kill it.



2872

2873 In Luke's account an intensely practical word is  
2874 added to Jesus' remark: "Let him take up his cross  
2875 daily." A cat is said to have nine lives, because it is  
2876 so hard to kill. I do not know what your experience  
2877 may have been, but, judged by this rule, the self in  
2878 me is tougher-lived than that. It has about ninety-  
2879 nine, or nine hundred and ninety-nine lives. I put it  
2880 on the cross to-day in the purpose of my will by the  
2881 power of the Spirit, and I find it trying to sneak  
2882 down and step into active control again to-morrow  
2883 through some sly, subtle suggestion which it hopes  
2884 may get past the vigilance of my sentinel. That  
2885 word daily becomes, of necessity, my constant  
2886 keynote—a daily conflict, a daily sleepless  
2887 vigilance, and, thank God, a daily victory.

2888

2889 Every man's heart is a battlefield. If self has  
2890 possession, Jesus is lovingly striving to get  
2891 possession. If possession has been yielded to Jesus,  
2892 there is a constant besieging by the forces of self.  
2893 And self is a skilled strategist. In every heart there  
2894 is a cross, and a throne, and each is occupied. If  
2895 Jesus is on the throne, ruling, self is on the cross,  
2896 dying. But if self is being obeyed, and so is ruling,  
2897 then it is on the throne. And self on the throne  
2898 means that Jesus has been put on the cross. And it  
2899 seems to be only too pathetically true that not only

2900 in New Testament times, but in these times, there  
2901 are numbers of professing christians, who, in the  
2902 practice of daily life, are crucifying the Son of God  
2903 afresh, and openly exposing Him to shame before  
2904 the eyes of the crowd.

2905

2906 Suppose that to-night I determine to make this  
2907 absolute surrender to Jesus as my Master. To-  
2908 morrow in some matter, possibly a small matter—  
2909 speaking a word to some one—asking a silent  
2910 blessing at the meal—making a change in some  
2911 personal habit—or some other apparently trivial  
2912 matter—the Spirit quietly makes clear His wish as  
2913 to what I should do. But I hesitate: it seems hard. I  
2914 do not say that I will not obey, but actually I do  
2915 not. Let me plainly understand that in such a single  
2916 failure to obey, self is again mounting the throne,  
2917 and Jesus is being dethroned and put over yonder  
2918 on the cross.

2919

2920 Do some of us still hesitate at this forking of the  
2921 roads, irresolute? A crowned Christ is attractive.  
2922 But self's tendrils, though small, are tenaciously  
2923 tough, and twine into so many corners and around  
2924 some hidden things. And the uprooting and  
2925 outcutting mean sharp pain. Is that so? And you  
2926 hesitate? Please take another frank look.

2927

2928 Lock-Step.

2929

2930 These two forks differ radically. They differ in  
2931 direction. One is to the left; the other to the right.  
2932 And these two words are significant of more than  
2933 direction. They differ in grade. This left-hand road  
2934 does not seem to have any grade. It is smooth and  
2935 level, and straightaway, apparently. But a keener  
2936 look reveals a slant down, very slight at first, but  
2937 steadily increasing, not only in its downward grade,  
2938 but in the proportionate grade down.

2939

2940 This right-hand road has a decided grade up from  
2941 the beginning, a steep slant, that causes many to  
2942 avoid it, though they feel impelled to take it. Those  
2943 who take it say that after the first decided step into  
2944 it the slant does not seem nearly so hard as before  
2945 starting, and that climbing it makes splendid  
2946 muscle and gives an inspiring sense of exhilaration  
2947 from the very start. The atmosphere is rare and  
2948 purifying and invigorating. It is not traveled by so  
2949 many, though the number keeps increasing. But  
2950 such rare companionship, hitherto unknown, they  
2951 afford!

2952

2953 The striking peculiarity of this road, however, is  
2954 this, that each one keeps lock-step with a certain  
2955 One who leads the way. This One is remarkable in

2956 appearance. His face combines all the strength and  
2957 resolution of the strongest man's with all the  
2958 fineness and gentleness of the finest woman's. But  
2959 He bears peculiar marks as though He had been  
2960 through some terrible experience. His face has a  
2961 number of small scars as though it had been torn by  
2962 thorns and cut by thongs. His hands and feet look  
2963 as though huge spikes had been forced through  
2964 them. But the glory-light of another world is in His  
2965 eyes, and illumines His face radiantly, and a glad  
2966 ring is in His low, musical, singularly clear voice.

2967

2968 The walking in step with Him is so close that one  
2969 can feel the tender throbbing of His heart, and can  
2970 talk confidentially with Him in low, quiet tones,  
2971 and can hear distinctly His gentle still-like voice in  
2972 reply.

2973

2974 As one steps off quietly, determinedly to the right  
2975 from the battle of the forks he hears the closing  
2976 words of Jesus' remarks to Peter—"and follow  
2977 Me." Jesus sends no one ahead alone. He blazes  
2978 out every path through the unknown, unbroken  
2979 forest, and asks us simply to come along after Him.  
2980 He did what He asks us to do. The self-life was  
2981 alluringly and repeatedly presented to Him by  
2982 Satan, in the wilderness, in the remark of Peter, by  
2983 the visit of the Greeks, in Gethsemane where the

2984 struggle of soul almost broke the tie that held body  
2985 and spirit together, and many other times. In many  
2986 a hard battle—for the divine Jesus was intensely  
2987 human in His earthly life—He repeatedly said a  
2988 never-varying “no” to the self-life, and lived a  
2989 constant victory until the very last triumphant shout  
2990 of victory on Calvary. It was a life of constant  
2991 conflict, but of splendid, calming, scarce-broken  
2992 peace within, and of marvelous power without.

2993  
2994 Earnestly, lovingly, gently, yet passionately, He  
2995 stands just ahead in that path now, with pierced  
2996 hands outstretched in open invitation, with a heart-  
2997 yearning in the depths of His great eyes, wooing us  
2998 on to follow where He goes on before.

2999  
3000 Let us follow. It may be, it will be, in some  
3001 measure, through the experiences of the wilderness  
3002 temptation, and of Gethsemane, and of Calvary, but  
3003 it will also be to share the victory which was  
3004 always coupled with every testing He met. It will  
3005 as certainly be following Him in power, and  
3006 victory, on past Calvary to the new life of the  
3007 resurrection morning, that saw the greatest display  
3008 of power. And even past that, to the upper chamber  
3009 where His words burn their way into our hearts—  
3010 ”as the Father sent Me (clothed with power  
3011 unconquerable) even so send I you.” And then to

3012 Olivet where the victorious words ring out, “All  
3013 power hath been given unto me in heaven and on  
3014 earth, therefore go ye and make disciples.”

3015  
3016 “If any man  
3017 would come alter me,  
3018 let him say “no” to his self,  
3019 and nail it to the cross daily,  
3020 and follow me.”

3021  
3022 Jesus, Master, by the Holy Spirit’s help, I will.

3023

---

3024

---

3025

3026 THE PERSONALITY OF POWER.

3027

3028 A Personally Conducted Journey.

3029

3030 Everyone enjoys the pleasure of travel; but nearly  
3031 all shrink back from its tiresomeness and drudgery.

3032 The transportation companies are constantly  
3033 scheming to overcome this disagreeable side for  
3034 both pleasure and business travel. One of the  
3035 popular ways of pleasure travel of late is by means  
3036 of personally conducted tours. A party is formed,  
3037 often by the railroad company, and is accompanied  
3038 by a special agent to attend to all the business  
3039 matters of the trip. A variation of this is to arrange

3040 for a group of congenial people to accompany  
3041 some well-known accomplished gentleman. This  
3042 gives the trip, not alone the convenience of having  
3043 all business matters cared for, but also the decided  
3044 enjoyment which this gentleman's wide knowledge  
3045 and experience, and personal contact incidentally  
3046 give. There are some criticisms however of such  
3047 parties, from the standpoint of greatest comfort and  
3048 of freedom in moving about.

3049  
3050 Probably the very pleasantest way—the ideal way,  
3051 to travel anywhere, either in our own home land, or  
3052 abroad—is to form a party of only a very few  
3053 persons, mutually congenial, and personally  
3054 agreeable, one of whom is an experienced traveler,  
3055 to whom checking baggage, buying tickets,  
3056 studying timetables, planning connections and all  
3057 the rest of that sort of thing which, to most, is  
3058 disagreeable drudgery, to whom all that is mere  
3059 pleasant detail; and who in addition knows all the  
3060 ground you will cover, the best hotels, the  
3061 inconveniences to avoid, the desirable places and  
3062 things, and who finds rare enjoyment in making the  
3063 trip delightful and inspiring, and restful too, to  
3064 these dear friends of his.

3065  
3066 For instance if the trip is a foreign one beginning  
3067 with a run through Great Britain it would add

3068 immensely to have such a friend in London who  
3069 knew that great whirling world-metropolis, as you  
3070 know your own home. After a bit you may slip  
3071 over the Channel to Holland. It is only a few hours  
3072 away, but the strange language, new custom-house  
3073 rules, new usages, new sights, different sort of  
3074 people, all make it a totally different world. A few  
3075 hours will bring you into Sweden, or west from the  
3076 hollow-landed Dutch to the higher-landed  
3077 Germans, or south through Belgium into sunny  
3078 France, and so on. And in each place the customs,  
3079 and language, and sights, and people, the food, the  
3080 sleeping arrangements, and apparently everything,  
3081 especially to a stranger, are totally different. It is  
3082 this very variety—the constant change of  
3083 surroundings—that constitutes much of the charm  
3084 of it all. There is nothing so refreshing and  
3085 invigorating as that. But on the other hand to an  
3086 entire stranger who has no guide, it is apt to be  
3087 confusing and wearisome. And the tiresome side  
3088 often overcomes the pleasant side. Now this is  
3089 what I am saying, that, if there are just a few  
3090 together, and this experienced traveler, who is also  
3091 a dear friend, is one of them, the trip is radically  
3092 changed. You move in a new world. He can talk  
3093 Dutch in Holland, and German in Germany,  
3094 Swedish in Scandinavia, and French in  
3095 Switzerland. He sees the baggage past the customs



3096 officials, and provides restful stopping places, and  
3097 keeps the disagreeables away from you. He knows  
3098 the places to visit, and is familiar with the historic  
3099 occurrences, and is a quiet, cheery companion, and  
3100 if with it all he has an unlimited letter-of-credit,  
3101 and makes you feel that somehow you are favoring  
3102 him by letting him help you out when you run  
3103 short—that, I say, would be the ideal way of  
3104 traveling.

3105  
3106 Now why take so much time speaking about all  
3107 that? Listen! I will tell you why. Living is like  
3108 traveling. Life is a journey. It is a trip through a  
3109 strange land where you have never been before,  
3110 and you never know a moment ahead where you  
3111 are going next. Strange languages, strange scenes,  
3112 strange dilemmas; new tangles, new experiences,  
3113 and some old ones with new faces so you do not  
3114 know them. It is just as chock-full of pleasure and  
3115 enjoyment as it can be, if you could only make  
3116 some provision for the drudgery and hard things  
3117 that seem to crowd in so thick and fast sometimes,  
3118 as to make people forget the gladness of it.

3119  
3120 Now I have something to tell you that seems too  
3121 utterly good to be believed, and yet keeps getting  
3122 better all the way along. It is this: the Master has  
3123 planned that your life journey shall be a personally

3124 conducted one on this ideal plan. It was said a night  
3125 or two ago that the Master has thought into your  
3126 life and made arrangement for all its needs. Let me  
3127 add to-night this further fact: He has arranged with  
3128 His best friend, who is an experienced traveler, to  
3129 go with you and devote Himself wholly to your  
3130 interests.

3131

3132 Some of you, I am afraid, will smile, and think that  
3133 I am just indulging in a fancy sketch—drawing on  
3134 my imagination. And so I pray our Master to burn  
3135 into our hearts that it is plain, matter-of-fact truth,  
3136 for every day life. I would say that it is cold fact  
3137 were it not that such a fact can never be cold.

3138

3139 Power is a Person.

3140

3141 Each of these talks, you have noticed, has led up to  
3142 the one idea of surrender. That word surrender  
3143 stands for one side only of a transaction—our side.  
3144 As in all transactions, there is another side—His  
3145 side to whom the surrender is made. To-night we  
3146 want to take a step in advance and talk about the  
3147 part which Jesus has in this surrender-transaction.  
3148 All truth goes in pairs. The partnership word with  
3149 surrender is mastery. Surrender on my part is  
3150 followed by mastery on His part. There are two  
3151 personalities in this transaction. You are one: an

3152 important one, but only one. To-night we shall try  
3153 to get a better acquaintance with the other One. The  
3154 One who assumes control of the surrendered life,  
3155 who is to be our personal guide and friend.

3156  
3157 Will you recall again the Master's good-bye Olivet  
3158 message, and notice just what it means? Listen to  
3159 the very words: "Ye shall receive power." Let me  
3160 ask you—what is power? Will some one give a  
3161 simple definition of that word? There are four  
3162 words, four of the commonest, most familiar in our  
3163 language, for which I have not been able to find a  
3164 definition. If some one here can help me I will be  
3165 grateful. They are the words life, light, love, and  
3166 power. What do they mean? I can find plenty of  
3167 statements about them, descriptions of what each of  
3168 these is like, but no definitions.

3169  
3170 What is life? Recently I looked into the statement  
3171 regarding life made by three of the most famous  
3172 English scientists of the nineteenth century, whose  
3173 names are household words. I read them carefully.  
3174 The wisdom and keenness of observation they  
3175 show are amazing. But when I had studied and read  
3176 them repeatedly I found myself asking—what is  
3177 life? They have described rarely the functions and  
3178 characteristics of life, but have not told what it is.  
3179 They do not seem to know. Do you?

3180

3181 What is light? Will some one tell me? The  
3182 corpuscular theory, which the famous Newton  
3183 advocated, is long since abandoned. The later wave  
3184 theory is pretty generally accepted, and yet they  
3185 can not all agree upon that. These people say that  
3186 light is a part of the kind of energy called radiant  
3187 energy. Now, we all know what light is! The sun of  
3188 course is not light, only a light-holder and  
3189 distributer. According to the oldest record we have  
3190 of the creation, light existed before these light-  
3191 holders, the sun and moon and stars.

3192

3193 What is love? Well, you all know, I hope. Pity the  
3194 poor man who does not know by experience what  
3195 love is. But you cannot tell what it is. "Oh!" you  
3196 say, "it is emotion." Yes, so is hate, its very  
3197 opposite. "Well, love is affection." Yes. What is  
3198 affection? "Well, it is a pleasurable feeling, or  
3199 regard, which may be very intense, and which leads  
3200 us to unlimited sacrifice if need be. It is a devotion  
3201 that grips the soul tremendously." That is true; yet  
3202 that is only telling what love is like. No simple,  
3203 plain definition of love, or light or life has ever  
3204 been formed yet by man so far as I can learn.

3205

3206 What is power? You may say it is force. And what  
3207 is force? "Well, force is a form of energy." What is

3208 energy? “Well,” you reply, “it is a strong inward  
3209 movement whose strength is very impressive.”  
3210 Some one says “power is ability.” And ability?  
3211 “Well, that is the innate power to do something.”  
3212 And so we get to use our word in the attempted  
3213 definition itself, which is simply talking in a circle.  
3214 We can find good descriptive words, but no  
3215 defining words.

3216

3217 Now mark a singular fact. In the writings of John,  
3218 in this old book I have here, you will find a few  
3219 statements regarding these things which combine  
3220 wondrous simplicity of language with marvelous,  
3221 yes, unfathomable, depth of meaning. First, about  
3222 life: in chapter one, verse four, of the gospel:—”in  
3223 Him was life,” being an evident allusion to the  
3224 remarkable Genesis statement: “the Lord God  
3225 breathed into his nostrils the breath of life, and man  
3226 became a living soul.” Then, about love: in chapter  
3227 four, verse seven, of his first epistle:—”love is of  
3228 God”; coupled with the twice spoken words “God  
3229 is love” in the same chapter. About light: in chapter  
3230 one, verse five, of the same epistle, “God is light.”

3231

3232 I know some of you, perhaps some skilled  
3233 theologian here, is saying to himself, “Those are  
3234 statements of moral truths.” And I understand that  
3235 that is the common conception. But I want to state

3236 here my own profound conviction, based on the  
3237 Spirit-breathed words of John, that some day, when  
3238 we shall know about all these deep things, we shall  
3239 be finding that there is a basis not only of moral  
3240 truth, but of far more than moral truth underlying  
3241 those profoundly simple statements.

3242  
3243 And I believe in that day we shall find that life—all  
3244 life—is, in some actual, marvelous way, the  
3245 outbreathing of God’s own being. And that light is  
3246 the inherent radiance of His person and face, and  
3247 that the universal passion of love is the throbbing  
3248 pulse-beat of His own great heart.

3249  
3250 Now why take time to speak about these things to-  
3251 night when we are talking about power? I will tell  
3252 you why. Because they give the intensest practical  
3253 significance to a similar statement about that word  
3254 power with which we are greatly concerned just  
3255 now.

3256  
3257 Mark the language Luke uses in describing that  
3258 memorable Olivet scene in which we are so deeply  
3259 interested in these talks together. The old King  
3260 James version reads: “ye shall receive power after  
3261 that the Holy Spirit is come upon you.” The revised  
3262 version puts it in this way, “ye shall receive power  
3263 when the Holy Spirit is come upon you.” Some of

3264 you have probably noticed that some editions give  
3265 a marginal note, which, in this case, proves to be  
3266 the literal reading namely: ye shall receive power  
3267 the Holy Spirit coming upon you. Not “after,” nor  
3268 “when,” but simply “the Holy Spirit coming,” etc.  
3269 That is to say, the Holy Spirit is power. That you  
3270 will observe fits in with the form of statement John  
3271 uses. The Holy Spirit in control, unhindered,  
3272 unhampered, means power manifest in the life.  
3273 That is the profound truth of God’s book. And as a  
3274 bit of side evidence it is striking to observe that all  
3275 Scripture statements throughout fit in with that  
3276 conception. Power is a person. Not some thing, nor  
3277 influence, nor sentiment, nor some working upon  
3278 our hearts at a distance by God seated up yonder on  
3279 the throne. That were wonderful indeed. But a  
3280 person, called the Holy Spirit, living in me—shall I  
3281 make it very definite by saying, living in my  
3282 body?—that is power. If restrained by sin, or  
3283 disobedience, or ignorance, or wilfulness of any  
3284 sort, then power restrained, held in check, not  
3285 evident. If utterly unrestrained, given free sway and  
3286 control—ah! then power manifest, limitless,  
3287 wonderful, all exercised in carrying out God’s will  
3288 in, and with, and through me.  
3289  
3290 And the marvelous message I bring you from the  
3291 old book of God is this: The Master has sent a dear

3292 friend of His, and of yours, who is experienced,  
3293 and strong, and loving, personally to conduct you  
3294 through your daily life, and His presence  
3295 unrestrained, means power unlimited.

3296

3297 A Significant Name.

3298

3299 Do you remember that heart-to-heart talk that Jesus  
3300 had with the eleven disciples that last night they  
3301 spent together in the upper room? John tells us  
3302 about it in chapters thirteen to sixteen. The Master  
3303 talks a great deal that night, about some One else,  
3304 who was coming to take His place with them. They  
3305 did not understand what He meant till afterwards.  
3306 He packs more into that one evening's talk about  
3307 this coming One than all He had said before put  
3308 together. Notice that now He gives a name, a new  
3309 name, to this person, repeated four times that night.  
3310 It is an intensely significant name—the Comforter.  
3311 Will you remember, and keep constantly in mind,  
3312 the actual meaning of that new name? it is simply  
3313 this: one called alongside to help.

3314

3315 Let me attempt to suggest a little of its practical  
3316 meaning.

3317

3318 Here is a little girl standing on the curbstone down  
3319 town on Broadway in New York, with a bundle in



3320 her arms. She has been sent on an errand, and  
3321 wants to get across the street. But the electric cars  
3322 are whizzing past in both directions, and wagons,  
3323 and carriages, and omnibuses, and horses jam the  
3324 street from curb to curb, and she cannot get across.  
3325 She stands there gripping her bundle, watching  
3326 eagerly for a chance, and yet afraid to venture. But  
3327 the jam seems endless, and she grows very tired,  
3328 and by and by the corners of her mouth begin to  
3329 twitch down suspiciously, and a big tear is just  
3330 starting in each eye. Just then a big policeman steps  
3331 up, one of the finest, six feet tall, and heavy and  
3332 broad. He seems like a giant to her. He stoops  
3333 down. Would you imagine he had such a gentle  
3334 voice? “What’s the matter?” “Can’t—get—’cross.”  
3335 Oh! is that all; he’ll fix that. And he takes her little  
3336 hand in his with a reassuring “come along.” And  
3337 along she goes, past cars, under horses’ heads,  
3338 close up to big wheels. She is just as small as  
3339 before, and just as weak. But though her eyes stay  
3340 pretty big, the tears are gone, and there is an air of  
3341 confidence, because this big, kind-hearted giant by  
3342 her side is walking across the street as though he  
3343 owned the whole place, and he is devoting his  
3344 entire attention to her. That policeman is a  
3345 comforter in the strict meaning of the word.  
3346

3347 Here is a boy in school, head down close to the  
3348 desk, puzzling over a “sum.” It won’t “come out.”  
3349 He figures away, and his brow is all knitted up, and  
3350 a worried look is coming into his face for he is a  
3351 conscientious little fellow. But he cannot seem to  
3352 get it right and the clouds gather thicker. By and by  
3353 the teacher comes up and sits down by his side. It  
3354 awes him a little to have her quite so close. But her  
3355 kindness of manner mellows the awe. “How are  
3356 you getting along?” “Won’t come out right”—in a  
3357 very despondent tone. “Let me see, did you  
3358 subtract that...?” “Oh-h-h! I forgot that,” and a  
3359 little light seems to break, as he scratches away for  
3360 a few moments; then pauses. “And this figure here,  
3361 should it be...?” “Oh-h-h, I see.” More scratching,  
3362 and a soft sigh of relief, and the knitting brows  
3363 unravel, and the face brightens. The teacher did not  
3364 do the problem for him. She did better. She let him  
3365 feel her kindly interest first of all, and gave just the  
3366 light, experienced touch that showed him the way  
3367 out, and yet allowed him the peculiar pleasure of  
3368 getting through himself. That is what “Comforter”  
3369 means.

3370  
3371 One summer a friend suggested to me spending a  
3372 week on Lake Chautauqua. I did not have the  
3373 money to spare, and so told him I was not sure I  
3374 could arrange to get away. But he seemed to divine

3375 the basis of my objection, and insisted on my going  
3376 along. We went. I had very little money with me. I  
3377 got on the train without a ticket, took a seat in the  
3378 parlor car, stopped at the best hotel, had a choice  
3379 room on the ground floor, patronized the well-  
3380 ordered dining-room regularly, and made free use  
3381 of the place. And all the time I had practically no  
3382 money with me. But would you believe me I was  
3383 not a particle concerned about paying for those  
3384 privileges. Never felt less concern about anything  
3385 in my life. You know why. I had a trustworthy  
3386 friend, with me who was concerned for me.

3387  
3388 Now these are simple suggestions, illustrating  
3389 partly the meaning of that marvelous name Jesus  
3390 gave to the Holy Spirit. I will send another  
3391 Comforter, one who will be right by your side to  
3392 help, sympathetic, experienced, strong; and He will  
3393 stay with you all the time. In the kitchen, in the  
3394 sitting-room, the sick-room, with the children,  
3395 when work piles up, when things jangle or threaten  
3396 to, when the baby's cross, and the patching and  
3397 sweeping and baking, and all the rest of it seem  
3398 endless, on the street, in the office, on the campus,  
3399 in the store, when tempted—almost slipped, when  
3400 opportunity opens for a quiet personal word,  
3401 everywhere, every time, in every circumstance, one  
3402 alongside to help. Is not that wonderful?

3403

3404 A Pictorial Illustration.

3405

3406 There is one bother about illustrations: they never  
3407 do tell all the truth. They never are as vivid, nor as  
3408 good as the truth, that is when you are talking  
3409 about our Master, or His arrangements. The very  
3410 best illustrations of Bible truth are Bible  
3411 illustrations. Now there is a striking pictorial  
3412 illustration back in the Old Testament of the  
3413 meaning of this name of the Holy Spirit. It is in the  
3414 story of a most remarkable journey from Egypt to  
3415 the border line of Palestine. The journey was  
3416 remarkable for two things. First, for the sort of  
3417 country it was through. It is a trackless waste of  
3418 sand, that spreads over thousands of square miles.  
3419 It was infested with venomous serpents and  
3420 scorpions, and is described as “all that great and  
3421 terrible wilderness,” “a waste howling wilderness,”  
3422 and “a land of deserts and pits, of drought and of  
3423 the shadow of death, that none passed through, and  
3424 where no man dwelt.” Think of taking a trip  
3425 through a country like that! But it was even more  
3426 remarkable because of the transformation that took  
3427 place in the travelers. For a mob of four millions of  
3428 people was changed into a well-organized nation.  
3429 The explanation given is fully as remarkable as the  
3430 trip, and the transformation. It must strike very

3431 strangely on the cold, matter-of-fact ears of this  
3432 materialistic world we dwell in. It is this: that the  
3433 Lord God Himself actually went with them in  
3434 person, and lived with them, and took immediate  
3435 charge of everything. He had promised Moses,  
3436 their leader, that He would do this. Just how  
3437 definite or indefinite a thing that meant to Moses'  
3438 mind we cannot know. But it became very definite  
3439 and tangible that memorable night of departure  
3440 from the iron furnace of Egypt. For there was a real  
3441 physical evidence of His presence. There appeared  
3442 a column or pillar of fleecy-like cloud which came  
3443 down close to the ground, and which every one  
3444 could plainly see. At night time it shone and flamed  
3445 as a pillar full of partly concealed fire. God's voice  
3446 spake out of it in their hearing. And that presence-  
3447 cloud never left them. In spite of complaints, and  
3448 criticisms, and rebellions of the most mean and  
3449 exasperating kind, it never left them until they had  
3450 safely arrived at the border line of the promised  
3451 Palestine.

3452  
3453 Now it is extremely fascinating in tracing that  
3454 journey to notice just what that cloud came to mean  
3455 to them. If you will run rapidly through the three  
3456 wilderness books, Exodus, Leviticus and Numbers,  
3457 you will find there twenty distinct incidents [6]  
3458 which illustrate how God's actual presence in that

3459 cloud was made very real to them in practical  
3460 affairs. In those incidents there are ten different  
3461 ways in which they were made to feel that  
3462 powerful Presence.

3463

3464 At the outset it is mentioned that the chief purpose  
3465 was “to lead them the way,” and, by night “to give  
3466 them light.” Five incidents speak of bodily  
3467 nourishment, including fresh food daily, with  
3468 occasional extras, and a full supply of pure living  
3469 water. Five speak of protection from bodily harm.  
3470 Two tell of the defeat of an enemy. Once there is  
3471 chiding for ingratitude. Six times rebuke or  
3472 punishment for sin. In four they are held back when  
3473 dead-set on a very wrong course. Twice there is  
3474 instruction in their leader’s plan for them. Three  
3475 times a fuller manifestation of Himself, and each  
3476 time this is preceded by obedience on their part in  
3477 some particular matter. Once there is a special plan  
3478 suggested for relief in managing the nation’s  
3479 affairs. And then the fact is stated that whenever  
3480 Moses went apart to talk with God the cloud  
3481 descended lower, that is, God came nearer when  
3482 Moses desired to talk with Him. So you see, the  
3483 cloud meant guidance through that trackless desert,  
3484 food supplies, protection, defeat for the enemy,  
3485 chiding, restraint, punishment, instruction, help in  
3486 business matters, a more intimate manifestation of

3487 the glorious personality of their Guide, and a  
3488 gracious coming nearer whenever desired. Was not  
3489 that a real practical presence of the great God with  
3490 them all those days?

3491

3492 Now that is the Bible's own graphic illustration of  
3493 the meaning of that new name given to the Holy  
3494 Spirit, by Him who knew Him best, Comforter—  
3495 one alongside to help.

3496

3497 On a Higher Level.

3498

3499 Before we leave that illustration we must notice a  
3500 very significant thing which is no small part of the  
3501 truth illustrated. Though the cloud appeared the  
3502 very night of that sudden going out of Egypt, and  
3503 was never absent from them, by day or by night,  
3504 yet a full year afterwards there was a new  
3505 experience. By God's direction a special tent was  
3506 made and set up in which He said He would dwell.  
3507 It was known as God's dwelling place, the tent of  
3508 meeting, the tabernacle, the tent of testimony.  
3509 When everything concerning its setting up had  
3510 been fully done as specified then there was an  
3511 experience the most remarkable they had yet had  
3512 with God. It was a new manifestation of the  
3513 glorious presence of their unseen Friend-Guide. It  
3514 is twice said that the tent was "filled" with His

3515 glory. And this nearer disclosure, which God gave  
3516 of Himself, was so marvelously glorious and  
3517 overpowering that even Moses, who had spent  
3518 almost twelve weeks in that mount with God, in  
3519 closer intimacy than any one else—even Moses  
3520 was not able to enter into the tent, so over-awing  
3521 was that Presence.

3522

3523 Now it is of intensest interest to mark four things  
3524 about that experience. First of all, before it came,  
3525 there was obedience to God's instructions.  
3526 Eighteen times within the narrow limits of the last  
3527 two pages of the Exodus record, it is said that  
3528 Moses and the people did everything, in every  
3529 particular, just exactly as "the Lord commanded  
3530 Moses." There was explicit obedience before  
3531 anything else. Then followed the wondrous  
3532 infilling of the tent with God's presence. The third  
3533 thing is particularized very carefully: all their  
3534 movements were directed and controlled by that  
3535 Presence. Clearly the only safe rule for living in  
3536 that terrible desert, was to plan to live a planless  
3537 life so far as their own planning was concerned.  
3538 Besides the last two verses of Exodus which  
3539 emphasize this, I find that in my revised Oxford  
3540 edition forty-five lines in the ninth chapter of  
3541 Numbers are given to telling how exactly they were  
3542 guided, and how explicitly they followed their



3543 Guide. It seems almost at first reading as though  
3544 there was a decidedly needless repetition. You  
3545 seem to understand the thing easily enough without  
3546 that. But as one reads it again, and yet again,  
3547 slowly, it begins to dawn upon the mind that the  
3548 purpose is to put marked emphasis on this feature  
3549 of their new life in the wilderness. The people  
3550 would rise in the morning, and probably the first  
3551 thing done was to look out toward the cloud to  
3552 learn if there was to be any change that day. And so  
3553 during the day there would come to be an  
3554 instinctive habit of watching that cloud. They  
3555 might remain in a new camping place for months,  
3556 or only for a few weeks, or, possibly only for a few  
3557 days. They never knew a day ahead. They lived  
3558 literally a day at a time. It was certainly a hand-to-  
3559 mouth existence so far as the daily manna was  
3560 concerned. But then it was from His hand to their  
3561 mouths and that made a great difference. It was  
3562 equally so in their movements and in all of their  
3563 new life. When, one morning as thousands of heads  
3564 peep out, the cloud is seen to have lifted up from  
3565 over the tent, the next question was—which  
3566 direction? It might be toward the west, or it might  
3567 be just the opposite, toward the east. Both the time  
3568 of going, and the direction, and the pace were  
3569 regulated by the presence of their Friend in that

3570 cloud. Their life was a life of obedience to the will  
3571 of their wise, loving Companion.

3572

3573 The fourth thing was intimacy of intercourse. It is a  
3574 little unfortunate that in reading our Bibles we  
3575 sometimes allow the gaps that come in the printing  
3576 to break the continuity of thought. There is a break  
3577 for instance between the last verse of Exodus and  
3578 the first verse of Leviticus. The reading is meant to  
3579 be continuous, and shows that after the infilling,  
3580 and the explanation about guidance, that God  
3581 “called” Moses to Him and commenced talking  
3582 about their new life. Now in connection with that  
3583 call, and all their after talks, notice a remarkable  
3584 statement in the last verse of that long seventh  
3585 chapter of Numbers. It explains just how God  
3586 talked with Moses. Listen: “Whenever Moses went  
3587 into the tent of meeting to speak with Him, then he  
3588 heard the voice speaking unto him from above the  
3589 mercy-seat that was upon the ark of the testimony,  
3590 from between the two cherubim; and He speaketh  
3591 unto him.” There was the living, loving voice of  
3592 their Companion-God, which Moses could plainly  
3593 hear, and which others heard, talking familiarly and  
3594 intimately about all their affairs. Several times  
3595 when in doubt what to do Moses promptly went off  
3596 into the tent, then the cloud would come down  
3597 nearer, and Moses would state his difficulty, and

3598 back would come that clear distinct voice with an  
3599 answer. Group up those four things—obedience;  
3600 the never-to-be-forgotten infilling; the controlling  
3601 guidance; and intimate companionship.

3602

3603 That is the very best illustration I can find of the  
3604 meaning of that word which Jesus now chooses out  
3605 and uses as the new name which would most  
3606 vividly tell what the Holy Spirit was to be to all  
3607 believers after His own departure. All that the  
3608 presence of God in that pillar was to those people,  
3609 and to Moses personally, all that the Holy Spirit  
3610 will be to you. And my own conviction is that  
3611 Jesus had that Old Testament scene in His mind.  
3612 For if you will turn again to that last night's talk  
3613 you will find a striking repetition of the steps or  
3614 peculiarities of that wilderness experience. Though  
3615 here the whole experience is on a much higher,  
3616 finer plane. There is a closeness of personal regard,  
3617 a depth of that deepest of all loves, friendship love,  
3618 that is not found in the Old Testament story, except  
3619 perhaps between Moses himself and God.

3620

3621 But now read the twenty-first verse of the  
3622 fourteenth chapter of John: "He that hath My  
3623 commandments and keepeth them, he it is that  
3624 loveth Me; and he that loveth Me shall be loved of  
3625 My Father and I will love him, and will manifest

3626 Myself unto him.” And the twenty-third verse adds  
3627 to it: “If a man love Me, he will keep My word:  
3628 and My Father will love him, and We will come  
3629 unto him and make Our abiding place with him.”  
3630 Notice: there is obedience; it is accepted as an  
3631 evidence of love: there is a return love—a new,  
3632 higher, reciprocal love: then there is a revealing of  
3633 Himself; and, constant abiding. Now run your eye  
3634 through the remaining part of that evening’s  
3635 conversation and you can quickly pick out these  
3636 words: “teach,” “bring to your remembrance,”  
3637 “guide,” “bear witness of me,” “tell you coming  
3638 things,” “tell you about me.”

3639

3640 Does that not parallel remarkably the wilderness  
3641 experience? Only it is all put on such a higher  
3642 plane. There is a fullness, and richness, and  
3643 tenderness, of personal intimacy here. The  
3644 Presence in the wilderness was for the national life:  
3645 here it is peculiarly for the personal life. There He  
3646 dwelt actually in the heart of the nation. Here He  
3647 dwells actually in one’s own very person. And  
3648 then, too, now He can do so much more in us  
3649 because so much more has been done for us  
3650 through the person of Jesus.

3651

3652 How to Find the Meaning.

3653

3654 May I say right here plainly: there seems to be even  
3655 yet in some quarters a hazy idea about the Holy  
3656 Spirit being a person. It is extremely common, even  
3657 among people of excellent christian training, to find  
3658 Him referred to, both in prayer and speech as it.  
3659 Could anything be more disrespectful or insulting,  
3660 if it were intentional instead of being thoughtless  
3661 or, in ignorance, as I am sure it really is. Imagine  
3662 my speaking of the pastor of this church in that  
3663 way. “It is a good preacher. It is a helpful pastor.”  
3664 You smile, and he smiles. But if I said it  
3665 repeatedly, and in sober earnest, you know how  
3666 insulted he would be. I suppose that the use of the  
3667 word “itself” for the Holy Spirit in the eighth  
3668 chapter of Romans is largely responsible for this.  
3669 The revisers have properly substituted the word  
3670 “himself.” That very usage so common has  
3671 doubtless accustomed many persons to a vague  
3672 idea of the personality of the Spirit. And yet apart  
3673 from that, there is without doubt much mistiness,  
3674 and uncertainty, in some minds, because of the  
3675 difficulty of thinking of a person without a form. It  
3676 seems impossible for our minds to grasp the idea of  
3677 existence without bodily shape, yet of course we  
3678 believe in a personal God. Probably another reason  
3679 is that the Holy Spirit’s work is not to speak of  
3680 Himself but of Another—of Jesus. He is Jesus’  
3681 representative, and is constantly absorbed in filling

3682 us with thoughts of His Chief. And when our minds  
3683 are most deeply stirred with thoughts of Jesus then  
3684 it is that in that very fact of being so stirred we  
3685 have clearest evidence of the Holy Spirit's presence  
3686 within us. His very faithfulness to His mission has  
3687 led to Himself suffering depreciation at our hands,  
3688 through our ignorance.

3689

3690 I am sure it must help us all decidedly in getting a  
3691 clear-cut, sharply defined idea of His personality to  
3692 notice the language Jesus uses in speaking of Him  
3693 that night. For instance, notice that in our English  
3694 version the personal pronouns "he," "whom,"  
3695 "him," "which" (used in the sense of who as is  
3696 common with the British translators), occur  
3697 twenty-four times. A study of the actual words  
3698 used would prove helpful and interesting. One of  
3699 them, used several times, is peculiarly emphatic, its  
3700 meaning being equivalent to the expression "that  
3701 person there."

3702

3703 And then notice the words used to describe what  
3704 this person will do: "He shall teach," "bring to your  
3705 remembrance," "bear witness of Me," "convict the  
3706 world of" three distinct things, "shall guide," "shall  
3707 hear," "shall speak," "shall declare," "shall glorify  
3708 Me," "shall take of Mine and declare it unto you."  
3709 Everyone of these ten different expressions imply

3710 intelligence and discrimination, and therefore of  
3711 course personality. And then added to this is the  
3712 name given to Him here of which so much has  
3713 been said.

3714

3715 May we take just another look at that name—The  
3716 Comforter—as we close our talk together? I wish  
3717 with my whole heart, and I pray, that a vivid sense  
3718 of the meaning of that name may be one result of  
3719 this evening’s meeting. I was traveling alone in  
3720 Germany one hot July day on a train going down to  
3721 the city of Worms. It was quite hot and I was very  
3722 tired, and my head aching, I distinctly remember.  
3723 The conductor came along and objected to my  
3724 ticket. Before leaving this country, I thought I  
3725 knew a little of German, enough to worry through  
3726 on. My ideas on that subject changed a trifle over  
3727 there, however. That day my tired ears refused to  
3728 recognize any familiar sounds on the conductor’s  
3729 lips, and my tired tongue refused to utter anything  
3730 satisfactory to him. And there I was, a complete  
3731 stranger in a strange land too tired to think or have  
3732 any mental resources, not knowing but I might be  
3733 put off at the next station. In fact just tired enough  
3734 for fine worrying. It looked blue for a few  
3735 moments. But not for long. A young man by my  
3736 side, a Jew, spoke to me in excellent English. Was  
3737 any sound ever so welcome! He straightened the

3738 conductor out, and then we fell to talking together.  
3739 He proved to be a very intelligent, agreeable  
3740 companion. I found his home was in the city where  
3741 I was going. So we got off there together, and he  
3742 simply devoted himself to me for the day. He took  
3743 me up to a good hotel, and while I was eating  
3744 dinner, went and got his brother who had been in  
3745 America, and who entertained me while I ate. Then  
3746 he took me to his father's home, a large old  
3747 mansion, overlooking the famous Luther  
3748 monument where I rested a while. And then a quick  
3749 run to a few interesting points, and finally when  
3750 leaving time came, he insisted on accompanying  
3751 me to the station, and making sure I had a good  
3752 seat, and then bade me a gracious good-bye.

3753  
3754 That day lingers in my memory as one of the green  
3755 spots of that trip. It touched me to think that my  
3756 Master graciously sent one of His own despised  
3757 race to be my friend. Do you not think that that  
3758 man, experienced where I was ignorant, and so  
3759 sympathetic, was a living illustration to me of  
3760 Jesus' name for the Holy Spirit—one called  
3761 alongside to help?

3762  
3763 One day recently, riding on a Lake Shore train in  
3764 Ohio, I chanced to notice the conductor stopping to  
3765 speak to a little girl sitting behind me. Then I



3766 noticed that she was alone and crying a little,  
3767 quietly. She did not answer his questions, but he  
3768 must have been a father, I thought, because he  
3769 seemed to understand so well. Speaking to a kind-  
3770 faced motherly looking woman in the next seat he  
3771 had the little girl go back and sit beside her, next  
3772 the window. They did not talk much, if any, I  
3773 noticed. But the girl was snuggled up close, and I  
3774 knew from her face that she felt the warm  
3775 sympathy of that friendly presence, and that the  
3776 terrible feeling of loneliness had gone. Is not that  
3777 woman another illustration of that name  
3778 Comforter? Her mere presence was all that was  
3779 needed to clear the skies and change the  
3780 atmosphere for the little lone and lonely traveler.

3781  
3782 But Jesus Himself has a very striking way of  
3783 making clear just what He meant, by coupling  
3784 another word with that new name the first time He  
3785 used it. He says, "I will send another Comforter."  
3786 The comparison is with Himself. He is one  
3787 comforter. The Holy Spirit another one. The only  
3788 other time this word is used is by John in his first  
3789 epistle, and is translated by our word advocate, and  
3790 refers to Jesus. Jesus practically says: "You know  
3791 what I have been to you these months past." And  
3792 they would think through, the close intimacy of  
3793 nearly two years. How He had spoken with

3794 unmistakable plainness when they were in the  
3795 wrong, but also how loving with a strong love He  
3796 had been, how patient, and gentle, and resourceful,  
3797 and how He seemed to yearn over them that they  
3798 might grow into His ideal for them. “Now,” He  
3799 says, “I am going away, but I will send you another  
3800 one who will be to you all that I have been—and  
3801 more.” And more! That comparative more, either  
3802 spoken or implied, runs all through this last long  
3803 confidential talk. “More, much more, because I go  
3804 unto the Father.” Jesus crucified, risen, glorified  
3805 can do much more by far in us by His other self,  
3806 the Holy Spirit, than He could in person on the  
3807 earth those years. And the wondrous meaning of  
3808 that “another comforter” to you and me, my  
3809 friends, to-night is simply this: it is the same as  
3810 though the Lord Jesus had actually come back  
3811 again and you had Him all to yourself—and more.

3812  
3813 But I cannot tell you the meaning of that wonderful  
3814 name. Nor yet the wondrous charm of Him who,  
3815 for our sakes, embodies it. You may put together  
3816 all these illustrations in the attempt to get a real,  
3817 close-up, idea of what Jesus meant in that love-gift  
3818 of His to you. And then you will not know. There  
3819 is really only one way to gain that knowledge. It is  
3820 this: take the step which belongs to your side of the  
3821 transaction between you and the Master. Surrender

3822 yourself to Him to be changed and cleansed and  
3823 used as He may choose. Then He will begin at once  
3824 working out the side that belongs to Him. You shall  
3825 be filled with His presence. Then you will begin to  
3826 know. Then you can sing—

3827

3828 “I have a wonderful guest,  
3829 Who speeds my feet, who moves my hands,  
3830 Who strengthens, comforts, guides, commands,  
3831 Whose presence gives me rest.

3832 “He dwells within my soul,  
3833 He swept away the filth and gloom;  
3834 He garnished fair the empty room,  
3835 And now pervades the whole.”

3836

3837 And you shall go on knowing more and better until  
3838 the day dawn and the shadows flee away.

3839

3840

3841

3842 [6] Of the twenty incidents referred to three do not  
3843 directly mention the cloud, and in two others it is  
3844 over the mount, with its characteristics much  
3845 intensified. The references are given for those who  
3846 will want to get closer up to this famous  
3847 illustration. Guidance: Ex. xiii: 21-22, with  
3848 Numbers xiv: 14. Bodily nourishment. Ex. xv: 25;  
3849 xvi: 13-14, 45; xvii: 6. Numbers xi: 31-32. xx: 1-

3850 12. Protection from bodily harm: The nation—Ex.  
3851 xiv: 19-20. The leaders—Num. xiv: 10 and on. xvi:  
3852 19 and on. xvi: 42 and on. xx: 1-12. Defeat of an  
3853 enemy: Ex. xiv: 24-31, xvii: 8-16. Chiding: Ex.  
3854 xvi: 4-7, 10-12. Rebuke or punishment for sin:  
3855 Numbers xi: 33; xii: 1-10; xiv: 10 and on; xvi: 19  
3856 and on; 42 and on; xx: 1-12. Held back from  
3857 wrong: Numbers xiv: 10 and on; xvi: 19 and on; 42  
3858 and on; xx: 1-12. Instruction and training: Ex. xix:  
3859 9, 16 and on; xxiv: 15-18. Fuller manifestation: Ex.  
3860 xxxiv: 5 and on; xi: 34-38. Lev. ix: 6, 23. Special  
3861 plan of relief in managment: Numbers xi: 16, 17,  
3862 25. Coming nearer: Ex. xxxiii: 7-11, revised  
3863 version.

3864

3865

3866

3867 MAKING AND BREAKING CONNECTIONS.

3868

3869 Many Experiences, but One Law.

3870

3871 In mechanics power depends on good connections.

3872 A visit to any great machine shop makes that clear.

3873 There must be good connections in two

3874 directions—inward toward the source of power,

3875 and outward for use. The same law holds true in

3876 spiritual power as in mechanical. There must be

3877 good connections.

3878

3879 These nights we have been together a few things  
3880 have seemed clear. We have seen that from the  
3881 standpoint of our lives there is need of power, as  
3882 well as from the standpoint of the Master's use of  
3883 us among others. Jesus' promise and insistent  
3884 words make plain the necessity of our having  
3885 power if His plan for us is not to fail. His words  
3886 about the price of power have set many of us to  
3887 doing some honest thinking and heart-searching.  
3888 And we have gotten some suggestion, too, of the  
3889 meaning of that word power, and of the personality  
3890 back of the word.

3891

3892 To-night I want to talk with you a little about how  
3893 to secure good connections between the source of  
3894 power and the channel through which it is to flow  
3895 out to others; and, once secured, how to preserve  
3896 the connections unbroken.

3897

3898 It has been one of the peculiar characteristics of  
3899 recent years in religious circles that much has been  
3900 spoken and written about the Holy Spirit.

3901 Thousands of persons have been led into a clearer  
3902 understanding of His personality and mission, and  
3903 into intimate relationship with Himself. And yet,  
3904 may I say frankly, that I read much and listened to  
3905 much without being able to get a simple workable

3906 understanding of how I was to receive the much-  
3907 talked-of baptism of power. That may quite likely  
3908 have been due to my own dullness of  
3909 comprehension. But whatever the cause, my failing  
3910 to understand led to a rather careful study of the old  
3911 Book itself until somewhat clearer light has come.  
3912 And now in this convention I am anxious to put the  
3913 truth as simply as I may that others may not  
3914 blunder and bungle along and lose precious time as  
3915 I have done.

3916  
3917 Many an earnest heart, conscious of weakness and  
3918 failure, is asking, how may I have power to resist  
3919 temptation, and live a strong, useful, christian life?  
3920 In the search for an answer some of us have run  
3921 across two difficulties. One of these is in other  
3922 people's experiences. It is very natural to try to find  
3923 out how someone else has succeeded in getting  
3924 what we are after. Many a godly man has told of  
3925 his experience of waiting and pleading with God  
3926 before the thing he sought came. Personal  
3927 experiences are intensely interesting, and often  
3928 helpful. But there are apt to be as many different  
3929 sorts of experiences as there are persons. Yet there  
3930 is one unchanging law of God's dealing with men  
3931 underlying them all. But unless one is more skilled  
3932 than many of us are in analyzing experiences and  
3933 discovering the underlying law, these experiences

3934 of others are often misleading. We are so likely to  
3935 think at once of the desirability of having the same  
3936 experience as someone else, rather than trying to  
3937 find God’s law of spirit life in them all. And so,  
3938 some of the written experiences have clouded  
3939 rather than cleared the sky. We should rather try  
3940 first to get something of a clear understanding of  
3941 God’s law of dealing with men as a sort of basis to  
3942 build upon. And then fit into that, even though it  
3943 may develop differently in our circumstances. We  
3944 may then get much help from others’ experiences.  
3945 If possible, we want to-night to get something of an  
3946 inkling of that law.

3947

3948 Another difficulty that has bothered some of us is  
3949 in the great variety of language used in speaking of  
3950 this life of power; a variety that seems confusing to  
3951 some of us. “The baptism of the Holy Spirit,” “the  
3952 induement,” “the filling,” “refilling,” “many  
3953 fillings,” “special anointings”—these terms are  
3954 familiar, though just the distinctive meaning of  
3955 each is not always clear. Let us look a little at the  
3956 language of the Book at this point. A run through  
3957 the New Testament brings out five leading words  
3958 used in speaking of the Holy Spirit’s relation to us.  
3959 These words are “baptized,” “filled,” “anointed,”  
3960 “sealed,” and “earnest.” It seems to take all five

3961 words to tell all of the truth. Each gives a different  
3962 side.

3963

3964 The word baptized is the distinctive word always  
3965 used before the day of Pentecost, in speaking of  
3966 what was to occur then. It is not used afterward  
3967 except in referring back to that day. It belongs  
3968 peculiarly to the day of Pentecost. Each of the  
3969 gospels tells that John the Baptist said that Jesus  
3970 was to baptize with the Holy Spirit. Jesus Himself  
3971 uses the word, during the forty days, in Acts, first  
3972 chapter. Peter, in Acts, eleventh chapter, recalls this  
3973 remark. Paul uses it once in referring back to  
3974 Pentecost. [7] These seem to be the only instances  
3975 where the word is used in speaking of the Holy  
3976 Spirit. One other word is used once in advance of  
3977 Pentecost. “Tarry until ye be endued or clothed  
3978 upon.” [8] We shall see in a few moments that the  
3979 meaning of this fits in with the meaning of  
3980 baptized, emphasizing one part of its meaning.

3981

3982 “Baptized” may be called the historical word. It  
3983 describes an act done once for all on that great day  
3984 of Pentecost, with possibly four accessory  
3985 repetitions to make clear that additional classes and  
3986 groups were included. [9] It tells God’s side.

3987



3988 In this connection it will be helpful to note the  
3989 significance of the word baptize. Of course you  
3990 will understand that I am not speaking now of the  
3991 matter or mode of water baptism. But I am  
3992 supposing that originally or historically the word  
3993 means a plunging or dipping into. We commonly  
3994 think of the act of immersion-baptism from the side  
3995 of the object immersed because the action is on the  
3996 side of the thing or person which is plunged down  
3997 into the immersing flood. But in the historical  
3998 baptism of the Holy Spirit at Pentecost the  
3999 standpoint is reversed. Instead of a plunging down  
4000 into there is a coming down upon, exactly  
4001 reversing the order with which we are familiar, but  
4002 with the same result—submersion. Notice the  
4003 phrases in Acts used in describing the baptism of  
4004 the Holy Spirit on that historical Pentecost:  
4005 “Coming upon you,” “pour out,” “poured forth,”  
4006 “fallen upon,” “fell upon,” “poured out,” “fell on  
4007 them,” “came upon,” [10] all suggesting an act  
4008 from above.

4009

4010 A Four-Sided Truth.

4011

4012 Now notice that the word used at the time of the  
4013 actual occurrence and afterwards is another word—  
4014 ”filled” and “full,” which occurs eleven times in  
4015 the first nine chapters of Acts. It tells what was

4016 experienced by those persons at Pentecost and  
4017 afterwards. It describes their side. Baptism was the  
4018 act; filling was the result. If you plunge a book into  
4019 water you are submerging the book: that is your  
4020 side. The leaves of the book quickly become  
4021 soaked, filled with the water: that is the other side.  
4022 When a baby is born it is plunged out into the  
4023 atmosphere. That is an immersion into air. It begins  
4024 at once to cry and its lungs become filled with the  
4025 air into which it has been plunged. So here “filled”  
4026 is the experience word; it tells our side.

4027

4028 The third word, “anointed,” indicates the purpose  
4029 of this filling; it is to qualify for living and for  
4030 service. It is the word commonly used in the Old  
4031 Testament for the setting apart of the tabernacle to  
4032 its holy use; and of priests and kings, and  
4033 sometimes prophets for service and leadership. In  
4034 the New Testament it is four times used of Jesus,  
4035 each time in connection with His public ministry.  
4036 [11] Paul uses it of himself in answering those who  
4037 had criticised his work and leadership at Corinth.  
4038 [12] And John uses it twice in speaking of ability to  
4039 discern and teach the truth. [13] It is the power  
4040 word, indicating that the Holy Spirit’s coming is  
4041 for the specific purpose of setting us apart, and to  
4042 qualify us for right living, and for acceptable and  
4043 helpful service.

4044

4045 The fourth word, “sealed,” explains our personal  
4046 connection with the Lord Jesus. It is used once by  
4047 Paul in writing to his friends at Corinth, and twice  
4048 in the Ephesian epistle. [14] The seal was used, and  
4049 still is to mark ownership. In our lumber regions up  
4050 in the Northwest it is customary to clear a small  
4051 spot on a log and strike it with the blunt end of a  
4052 hatchet containing the initials of the owner, and  
4053 then send it adrift down the stream with hundreds  
4054 of others, and though it may float miles unguarded,  
4055 that mark of ownership is respected. On the  
4056 Western plains it is common to see mules with an  
4057 initial branded on the flank. In both cases the initial  
4058 is the owner’s seal, recognized by law as sufficient  
4059 evidence of ownership. So the Holy Spirit is Jesus’  
4060 ownership mark stamped upon us to indicate that  
4061 we belong to Him. He is our sole Owner. And if  
4062 any of us are not allowing Him to have full control  
4063 of His property, we are dealing dishonestly. Sealed  
4064 is the property or ownership word.

4065

4066 The last one of these words, “earnest,” is a  
4067 peculiarly interesting one. It is found three times in  
4068 Paul’s epistles. [15] An earnest is a pledge given in  
4069 advance as an evidence of good faith. We are  
4070 familiar with the usage of paying down a small part  
4071 of the price agreed upon to make a business

4072 transaction binding. In old English it is called  
4073 caution money. My mother has told me of seeing  
4074 her mother many a time pay a shilling in the  
4075 Belfast market-house to insure the delivery of a bag  
4076 of potatoes, paying the remainder on its delivery.

4077

4078 Now here the Holy Spirit is called “the earnest of  
4079 our inheritance unto the redemption of the  
4080 purchased possession.” That means two things to  
4081 us: First—that the Holy Spirit now filling us is  
4082 Jesus’ pledge that He has purchased us, and that  
4083 some day He is coming back to claim His  
4084 possessions; and then that the measure of the  
4085 Spirit’s presence and power now is only a foretaste  
4086 of a greater fullness at the time of coming back; a  
4087 sort of partial advance payment which insures a  
4088 payment in full when the transaction is completed.  
4089 Paul speaks of this to the Romans as the first fruits  
4090 of the Spirit. [16]

4091

4092 So, if you will take all five words you will get all of  
4093 the truth about our friend the Holy Spirit, and just  
4094 what His coming into one’s life means. The first  
4095 word, “baptism,” is the historical word, pointing us  
4096 back to the day of Pentecost. The other four words,  
4097 taken together, tell us the four sides of the Holy  
4098 Spirit’s relation to us now. “Filled” is the  
4099 experience word, pointing us inward to what

4100 actually takes place there. “Anointed” is the power  
4101 word, pointing us outward to the life and service  
4102 among men to which we are set apart. “Sealed” is  
4103 the personal-relation word, pointing us upward to  
4104 our Owner and Master. “Earnest” is the prophetic  
4105 word, pointing us forward to the Master’s coming  
4106 back to claim His own, and to bestow the full  
4107 measure of the Spirit’s presence.

4108

4109 And to-night we want to get some hint of how to  
4110 have this infilling, which shall also be an anointing  
4111 of power and a seal of ownership and an earnest of  
4112 greater things at Jesus’ return.

4113

4114 Broken Couplings.

4115

4116 But perhaps some one is saying, “Have not we all  
4117 received the Holy Spirit if we are christians?” Yes,  
4118 that is quite true. It is the Holy Spirit’s presence in  
4119 us that makes us christians. His work begins at  
4120 conversion. Conversion and regeneration are the  
4121 two sides of the same transaction. Conversion, the  
4122 human side: regeneration, the divine side. My  
4123 turning clear around to God is my side, and  
4124 instantly His Spirit enters and begins His work. But  
4125 here is a distinction to be made: the Holy Spirit is  
4126 in every christian, but in many He is not allowed  
4127 free and full control, and so there is little or none of

4128 His power felt or seen. Only as He has full sway is  
4129 His power manifest. If at the time of conversion or  
4130 decision there is clear instruction and a whole-  
4131 hearted surrender, there will be evidence of the  
4132 Spirit's presence at once. And if the new life goes  
4133 on without break there will be a continuance of that  
4134 power in ever-increasing measure. But many a  
4135 time, through ignorance, or through some  
4136 disobedience or failure to obey, there has come a  
4137 break, a slipping of a cog somewhere, and so an  
4138 interruption of the flow of power. Many a time lack  
4139 of instruction regarding the cultivation of the  
4140 Spirit's friendship has resulted in just such a break.  
4141 And so a new start is necessary. Then a full  
4142 surrender is followed by a new experience or, shall  
4143 I better say, a re-experience of the Spirit's  
4144 presence. And this new experience sometimes is so  
4145 sharply marked as to begin a new epoch in the life.  
4146 Some of the notable leaders of the Church have  
4147 gone through just such an experience.

4148  
4149 Yet, I know a man—have known him somewhat  
4150 intimately for years—one of the most saintly men it  
4151 has been my privilege to know. For some years he  
4152 was a missionary abroad, but now is preaching in  
4153 this country. His private personal life is fragrant,  
4154 and his public speech is always accompanied with  
4155 rare power. In conversation with a young minister

4156 at a summer conference, he said he had never  
4157 known this second blessing or experience on which  
4158 such stress was being laid there. And I think I can  
4159 readily understand that he had not. For, apparently,  
4160 so far as one can see, his first surrender or decision  
4161 had been a whole-hearted one. He had followed  
4162 simply, fully, as he saw the way. There had been  
4163 no break, but a steady going on and up, and an  
4164 ever-increasing manifestation of the Spirit's  
4165 presence from the time of that first decision. So that  
4166 it may be said, quite accurately, I think, that in  
4167 God's plan there is no need of any second stage,  
4168 but in our actual experience there has been a  
4169 second stage, and sometimes more than a second,  
4170 too, because with so many of us the connections  
4171 have been broken, making a fresh act on our part a  
4172 necessity.

4173

4174 The Real Battlefield.

4175

4176 But now the main topic we are to talk about is  
4177 making and breaking connections. First, making  
4178 connections with the source of power. How may  
4179 one who has been willing to go thus far in these  
4180 talks go a step further and have power in actual  
4181 conscious possession?

4182

4183 There are many passages in this old Book that  
4184 answer that question. But let me turn you to one  
4185 which puts the answer in very simple shape. John's  
4186 gospel, seventh chapter, verses thirty-seven to  
4187 thirty-nine. Listen: "Now, on the last day, the great  
4188 day of the feast, Jesus stood and cried, saying, if  
4189 any man thirst, let him come unto me and drink. He  
4190 that believeth on me, as the Scripture hath said, out  
4191 of his belly shall flow rivers of living water." Then  
4192 John, writing some fifty years or so afterwards,  
4193 adds what he himself did not understand at the  
4194 time: "But this spake He of the Spirit who they that  
4195 believed on Him were to receive; for not yet was  
4196 the Spirit given, because not yet was Jesus  
4197 glorified."

4198  
4199 There are four words here which tell the four steps  
4200 into a new life of power. Sometimes these steps are  
4201 taken so quickly that they seem in actual  
4202 experience like only one. But that does not matter  
4203 to us just now, for we are after the practical result.  
4204 Four words—thirst, glorified, drink, believe—tell  
4205 the whole story. Thirst means desire, intense desire.  
4206 There is no word in our language so strong to  
4207 express desire as the word thirst. Physical thirst  
4208 will completely control your actions. If you are  
4209 very thirsty, you can do nothing till that gnawing  
4210 desire is satisfied. You cannot read, nor study, nor



4211 talk, nor transact business. You are in agony when  
4212 intensely thirsty. To die of thirst is extremely  
4213 painful. Jesus uses that word thirst to express  
4214 intensest desire. Let me ask you—Are you thirsty  
4215 for power? Is there a yearning down in your heart  
4216 for something you have not? That is the first step.  
4217 No good to offer food to a man without appetite.  
4218 “Blessed are they that hunger and thirst.” Piti-  
4219 able are they that need and do not know their need.  
4220 Physicians find their most difficult work in dealing  
4221 with the man who has no desire to live. He is at the  
4222 lowest ebb. Are you thirsty? There is a special  
4223 promise for thirsty ones. “I will pour water on him  
4224 that is thirsty.” If you are not thirsty for the  
4225 Master’s power, are you thirsty to be made thirsty?  
4226 If you are not really thirsty in your heart for this  
4227 new life of power, you might ask the Master to put  
4228 that thirst in you. For there can be nothing before  
4229 that.

4230

4231 The second word is the one added long afterwards  
4232 by John, when the Spirit had enlightened his  
4233 understanding—”glorified.” “For not yet was the  
4234 Spirit given, because not yet was Jesus glorified.”  
4235 That word has two meanings here: the first  
4236 meaning a historical one, the second a personal or  
4237 experimental one. The historical meaning is this:  
4238 when Jesus returned home all scarred in face and

4239 form from His trip to the earth, He was received  
4240 back with great enthusiasm, and was glorified in  
4241 the presence of myriads of angel beings by being  
4242 enthroned at the Father's right hand. Then the  
4243 glorified Jesus sent the Holy Spirit down to the  
4244 earth as His own personal representative for His  
4245 new peculiar mission. The presence of the Spirit in  
4246 our hearts is evidence that the Jesus whom earth  
4247 despised and crucified is now held in highest honor  
4248 and glory in that upper world. The Spirit is the gift  
4249 of a glorified Jesus. Peter lays particular stress  
4250 upon this in his Pentecost sermon, telling to those  
4251 who had so spitefully murdered Jesus that He  
4252 "being at the right hand of God exalted ... hath  
4253 poured forth this." That is the historical meaning—  
4254 the first meaning—of that word "glorified." It  
4255 refers to an event in the highest heaven after Jesus'  
4256 ascension. The personal meaning is this: when  
4257 Jesus is enthroned in my life the Holy Spirit shall  
4258 fill me. The Father glorified Jesus by enthroning  
4259 Him. I must glorify Him by enthroning Him. But  
4260 the throne of my heart was occupied by another  
4261 who did not propose to resign, nor to be deposed  
4262 without resistance. So there had to be a  
4263 dethronement as well as an enthronement. I must  
4264 quietly but resolutely place the crown of my life,  
4265 my love, my will upon Jesus' brow for Him  
4266 henceforth to control me as He will. That act of

4267 enthroning Him carries with it the dethronement of  
4268 self.

4269

4270 Let me say plainly that here is the searching test of  
4271 the whole matter. Why do you want power? For the  
4272 rare enjoyment of ecstatic moods? For some hidden  
4273 selfish purpose, like Simon of Samaria, of which  
4274 you are perhaps only half conscious, so subtly does  
4275 it lurk underneath? That you may be able to move  
4276 men? These motives are all selfish. The streams  
4277 turn in, and that means a dead sea. Better stop  
4278 before you begin. For thy heart is not right before  
4279 God. But if the uppermost and undermost desire be  
4280 to glorify Jesus and let Him do in you, and with  
4281 you what He chooses, then you shall know the  
4282 flooding of the channel-ways of your life with a  
4283 new stream of power.

4284

4285 Jesus Himself, when down here as Son of Man,  
4286 met this test. With reverence be it said that His  
4287 highest purpose in coming to earth was not to die  
4288 upon the cross, but to glorify His Father. That  
4289 memorable passage opening the sixty-first chapter  
4290 of Isaiah, which Jesus applied to Himself in the  
4291 Nazareth synagogue, contains eight or nine  
4292 statements of what He was to do, but closes with a  
4293 comprehensive statement of the underlying  
4294 purpose—"that He might be glorified." As it turned

4295 out, that could best be done by yielding to the  
4296 awful experiences through which He passed. But  
4297 the supreme thought of pleasing His Father was  
4298 never absent from His thought. It drove Him to the  
4299 wilderness, and to Gethsemane, and to Calvary.

4300

4301 Is that the one purpose in your heart in desiring  
4302 power? He might send some of us out to the far-off  
4303 foreign mission field. He might send some down to  
4304 the less enchanted field of the city slums to do  
4305 salvage service night after night among the awful  
4306 social wreckage thrown upon the strand there; or  
4307 possibly it would mean an isolated post out on the  
4308 frontier, or down in the equally heroic field of the  
4309 mountains of the South. He might leave some of  
4310 you just where you are, in a commonplace,  
4311 humdrum spot, as you think, when your visions had  
4312 been in other fields. He might make you a seed-  
4313 sower, like lonely Morrison in China, when you  
4314 wanted to be a harvester like Moody. Here is the  
4315 real battlefield. The fighting and agonizing are here.  
4316 Not with God but with yourself, that the old self in  
4317 you may be crucified and Jesus crowned in its  
4318 place.

4319

4320 Will you in the purpose of your heart make Jesus  
4321 absolute monarch whatever that may prove to  
4322 mean? It may mean great sacrifice; it will mean

4323 greater joy and power at once. May we have the  
4324 simple courage to do it. Master, help us! Thou wilt  
4325 help us. Thou art helping some of us now as we  
4326 talk and listen and think.

4327

4328 Power Manifest in Action.

4329

4330 Well, then, if you have won on that field of action,  
4331 the rest is very simple. Indeed, after a victory there,  
4332 your whole life moves up to a new level. The third  
4333 word is drink. "Let him come unto Me and drink."  
4334 Drinking is one of the easiest acts imaginable. I  
4335 wish I had a glass of water here just to let you see  
4336 how easy a thing it is. Tip up the glass and let the  
4337 water run in and down. Drink simply means take. It  
4338 is saying, "Lord Jesus, I take from Thee the  
4339 promised power.... I thank Thee that the Spirit has  
4340 taken full control." But you say, "Is that all?" Yes.  
4341 "Why, I do not feel anything." Do you remember  
4342 saying something like that when you were urged to  
4343 take Jesus as your Savior? And some kind friend  
4344 told you not to wait for feeling, but to trust, and  
4345 that when you did that, the light came? Now, the  
4346 fourth word is believe. The law of God's dealing  
4347 with you has not changed. Jesus says, "Out of his  
4348 belly shall flow rivers of living water." You are to  
4349 believe His word. "But," you say, "how shall I  
4350 know I have this power?" Well, first, by believing

4351 that Jesus has done what He agreed. He promised  
4352 the Spirit to them that obey Him. The Holy Spirit  
4353 fills every surrendered heart. Then there is a second  
4354 way—you will experience the power as need  
4355 arises. How do you know anything? Here is this  
4356 chair. Suppose I tell you I have power to pick it up  
4357 and hold it out at arm's length. Well, you think, I  
4358 look as though I might have that much power in my  
4359 arm. But you do not know. Perhaps my arm is  
4360 weak and does not show it. But now I pick it up  
4361 and hold it out—(holding chair out at arm's  
4362 length)—now you know I have at least that much  
4363 power in my arm. Power is always manifest in  
4364 action. That is a law of power. How did that man  
4365 by the pool of Bethesda in Jerusalem, who had not  
4366 walked for thirty-eight years—how did he know  
4367 that he had received power to walk? He got up and  
4368 walked! He did not know he had received the  
4369 power till he got up. Power is shown in action  
4370 always. Faith acts. It pushes out, in obedience to  
4371 command. And when you go out of here to-day, as  
4372 the need arises you will find the power rising  
4373 within you to meet it. When the hasty word comes  
4374 hot to your lips, when that old habit asserts itself,  
4375 when the actual test of sacrifice comes, when the  
4376 opportunity for service comes, as surely as the need  
4377 comes, will come the sense of His power in  
4378 control. Believe means expect.

4379

4380 “Thirst,” “glorify,” “drink,” “believe”—desire,  
4381 enthrone, accept, expect—that is the simple story.  
4382 Are you thirsty? Will you put Jesus on the throne?  
4383 Then accept, and go out with your eyes open,  
4384 expecting, expecting, expecting, and He will never  
4385 fail to reveal His power. Shall we bow in silence a  
4386 few moments and settle the matter, each of us, with  
4387 the Master direct?

4388

4389 Three Laws of Continuous Power.

4390

4391 Power depends on good connections. In mechanics:  
4392 the train with the locomotive; the machinery with  
4393 the engine; the electrical mechanism with the  
4394 power house. In the body: the arm with the socket;  
4395 the brain with the heart. In the christian life the  
4396 follower of Jesus with the Spirit of Jesus. We have  
4397 been talking together about making connections,  
4398 and I believe some of us have made the vital  
4399 connection this hour, which means new inflow and  
4400 outflow of power.

4401

4402 Now there will be time for only a brief word about  
4403 breaking connections. “But,” you say, “we do not  
4404 want to break connections.” No, you do not. But  
4405 there is someone else who does. Since you have put  
4406 yourself into intimate contact with Jesus this

4407 someone else has become intensely interested in  
4408 breaking that contact. And this enemy of ours, this  
4409 Satan, the hater, is subtle and deep and experienced  
4410 and more than a match for any of us. But greater is  
4411 He that is now in you than he that is in the world.  
4412 Satan will do his best by bold attack and cunning  
4413 deceit to tamper with your couplings.

4414

4415 One of the saddest sights, and yet a not uncommon  
4416 one, is to see a man who has been mightily used of  
4417 God, but whose usefulness is now wholly gone.

4418 One can run back through only recent years and  
4419 recall, one after another, those through whom  
4420 multitudes were blessed, but who, yielding to some  
4421 subtle temptation, have utterly and forever lost  
4422 their opportunity Of service. The same is true of  
4423 scores in more secluded circles whose lives,  
4424 spiritually blighted and dwarfed, tell the same sad  
4425 story.

4426

4427 These recent instances are but repetitions of older  
4428 ones. Three times the writer of Judges tells of  
4429 Samson that “the spirit of the Lord came mightily  
4430 upon him,” and then is added the pathetic  
4431 sentence—”but he wist not that the Lord was  
4432 departed from him.” And between the two occurs  
4433 the story of an act of disobedience. Twice the same  
4434 thing is recorded of King Saul, “the spirit of God



4435 came mightily upon him,” and the same sequel  
4436 follows, “the spirit of the Lord had departed.” And  
4437 between the two is found an act of disobedience to  
4438 God’s command. The ninth of Luke tells a similar  
4439 story. The disciples had been given power; had  
4440 used the power for others; were requested to relieve  
4441 a demonized boy; had tried to; had expected to; but  
4442 utterly failed, to their own chagrin, and the father’s  
4443 disappointment, amid the surprise and criticism of  
4444 the crowd. The Master explains that a slipshod  
4445 connection with God was at the bottom of their  
4446 failure. Power is not stored in us apart from God’s  
4447 presence. It merely passes through as He has sway.  
4448 Once the connection between Him and you is  
4449 disturbed, the flow of power is interrupted. We do  
4450 not run on the storage battery plan, but on the  
4451 trolley plan. Constant communication with the  
4452 source of power is absolutely essential. The spirit  
4453 of God never leaves us. We do not lose His  
4454 presence. But whatever grieves Him prevents His  
4455 presence being manifest. The evidence of His  
4456 presence may be lost through wrongdoing. So I  
4457 want to give you in very brief compass the three  
4458 laws of the life of power—continued and  
4459 increasing power. I wish some one had given them  
4460 to me long ago. It might have saved me many a bad  
4461 break.  
4462

4463 The first law can be put in a single word—obey.  
4464 Obedience is the great foundation law of the  
4465 christian life. Indeed it is the common fundamental  
4466 law of all organization, in nature, in military, naval,  
4467 commercial, political and domestic circles.  
4468 Obedience is the great essential to securing the  
4469 purpose of life. Disobedience means disaster. If  
4470 you turn to scripture you must read almost every  
4471 page if you would get all the statements and  
4472 illustrations of obedience and its opposite. Begin  
4473 with the third of Genesis, where the first disastrous  
4474 act of disobedience brought a ruin still going on.  
4475 Run through the three wilderness books, where the  
4476 new nation is grouped about the smoking  
4477 mountain. Listen in Deuteronomy to the old man  
4478 Moses talking during the thirty days' conference  
4479 they had in Moab's plains before he was taken  
4480 away. Then into Joshua's book of victory and the  
4481 Judges' dark story of defeats, through the kingdom  
4482 books, and the prophecies, and you will find the  
4483 changes rung more frequently upon obedience than  
4484 anything else. The same is true of the New  
4485 Testament clear to the last column of the last page.  
4486  
4487 The fact is, every heart is a battlefield whose  
4488 possession is being hotly contested. If Jesus is in  
4489 possession Satan is trying his best by storm or  
4490 strategy to get in. If Satan be in possession whether

4491 as a coarse or a cultured Satan, then Jesus is  
4492 lovingly storming the door. Satan can not get in  
4493 without your consent, and Jesus will not. An act of  
4494 obedience to God is slamming the door in Satan's  
4495 face, and opening it wider for Jesus' control. Listen  
4496 with your heart! An act of disobedience, however  
4497 slight, as you think, is slamming the door of your  
4498 heart in Jesus' face and flinging it open to Satan's  
4499 entrance. Is that mere rhetoric? It is cold fact. No, it  
4500 is hot fact. The first great simple law is obedience.

4501  
4502 But someone asks, "How shall I know what—  
4503 whom, to obey? Sometimes the voices coming to  
4504 my ear seem to be jarring voices; they do not agree.  
4505 Pastors do not all agree: churches are not quite  
4506 agreed on some matters: my best friends think  
4507 differently: how shall I know?" Here comes in the  
4508 second law, Obey the book of God as interpreted  
4509 by the Spirit of God. Not the book alone. That will  
4510 lead into superstition. Not to say the Spirit without  
4511 the book He has indited. That will lead to  
4512 fanaticism. But the book as interpreted by the  
4513 Spirit, and the Spirit as He speaks through His  
4514 book. There is a voice of God, and a Spirit of God  
4515 and a book of God. God speaks by His Spirit  
4516 through His word Sometimes He speaks directly  
4517 without the written word. But very, very rarely.  
4518 The mental impressions by which the Spirit guides

4519 are frequent. But I am speaking now, not of that but  
4520 of His audible inner voice. He is chary in the use of  
4521 that. And when he so speaks the test is that, of  
4522 necessity, the voice of God always agrees with  
4523 itself. The spoken word is never out of harmony  
4524 with the written word. And as He has given us the  
4525 written word, it becomes our standard of His will.  
4526 This book of God was inspired. It is inspired. God  
4527 spoke in it. He speaks in it to-day. You will be  
4528 surprised to find how light on every sort of  
4529 question will come through this in-Spirited book.

4530

4531 But someone with a practical turn of mind is  
4532 thinking: “but it is such a big book. I do not know  
4533 much about it. I read the psalms some, and some  
4534 chapters in Isaiah, and the gospels and some in the  
4535 epistles, but I have no grasp of the whole book; and  
4536 your second law seems a little beyond me.” Then  
4537 you listen to the third law, namely: time alone with  
4538 the book daily. It should be unhurried time. Time  
4539 enough not to think about time. At least a half hour  
4540 every day, I would suggest, and preferably the first  
4541 half hour of the morning, rising at least early  
4542 enough to get this bit of time before any duty can  
4543 claim you. It may seem very difficult for some. But  
4544 it is an absolute essential, for the first two laws  
4545 depend on this one for their practical force.

4546

4547 When Joshua, trembling, was called upon to  
4548 assume the stupendous task of being Moses'  
4549 successor, God came and had a quiet talk with him.  
4550 In that talk He emphasized just one thing as the  
4551 secret of his new leadership. Listen: "This book of  
4552 the law shall not depart out of thy mouth, but thou  
4553 shalt meditate therein day and night, that thou  
4554 mayest observe to do according to all that is written  
4555 therein." There are the three laws straight from the  
4556 lips of God, packed into a single sentence.

4557

4558 Let us plan to get alone with the Master daily over  
4559 His word, with the door shut, other things shut out,  
4560 and ourselves shut in, that we may learn His will,  
4561 and get strength to do it. And when in doubt wait.

4562

4563

4564

4565 [7] 1 Cor. xii. 13.

4566

4567 [8] Luke xxiv. 49.

4568

4569 [9] That is to make perfectly plain that this  
4570 experience was for all: a very difficult fact for these  
4571 intensely Jewish disciples to grasp.

4572

4573 Not limited to the original one hundred and twenty,  
4574 but for the whole body of Jewish disciples—Acts  
4575 iv.  
4576  
4577 For the hated half-breed Samaritans—Acts viii.  
4578  
4579 For the “dogs” of Gentiles—Acts x.  
4580  
4581 For individual disciples anywhere, and at any  
4582 distance in time from Pentecost—Acts xix.  
4583  
4584 [10] Acts i: 8; ii: 17, 33; viii: 15; x: 45; xix: 6.  
4585  
4586 [11] (1) Luke iv. 18, quo. from Isa. lxi: 1. (2) Acts  
4587 iv: 27. (3) Acts x: 38. (4) Heb. i: 9, quotation from  
4588 Ps. xlv: 7.  
4589  
4590 [12] 2 Cor. i: 21.  
4591  
4592 [13] 1 John i: 20, 27.  
4593  
4594 [14] [14]  
4595  
4596 [15] [15]  
4597  
4598 [16] Romans viii: 23.  
4599  
4600

---

---

4601

4602 THE FLOOD-TIDE OF POWER.

4603

4604 God's Highest Ideal.

4605

4606 A flood-tide is a rising tide. It flows in and fills up  
4607 and spreads out. Wherever it goes it cleanses and  
4608 fertilizes and beautifies. For untold centuries Egypt  
4609 has depended for its very life upon the yearly  
4610 flood-tide of the Nile. The rich bottom lands of the  
4611 Connecticut Valley are refertilized every spring by  
4612 that river's flood-tide. The green beauty and rich  
4613 fruitage of some parts of the Sacramento Valley,  
4614 whose soil is flooded by the artificial irrigation-  
4615 rivers, are in sharp contrast with adjoining  
4616 unwatered portions.

4617

4618 The flood-tide is caused by influences from above.  
4619 In the ocean and the portions of rivers under its  
4620 influence by the heavenly bodies. In the rivers by  
4621 the fall of rain and snow swelling successively the  
4622 upper streams and lakes.

4623

4624 God's highest ideal for men is frequently expressed  
4625 under the figure of a river running at flood-tide.  
4626 Ezekiel's vision of the future capital of Israel gives  
4627 prominence to a wonderful river gradually reaching  
4628 flood-tide and exerting untold influence.

4629

4630 John's companion vision of the future church in the  
4631 closing chapters of Revelation finds its radiating  
4632 center in an equally wonderful river of water of  
4633 life. When Jesus would give a picture of a christian  
4634 man up to His ideal He exclaims, "Out of his belly  
4635 shall flow rivers of living water." John's  
4636 explanation years after was that He was speaking  
4637 of the Holy Spirit's presence in the human life.  
4638 Jesus' ideal would put our lives at the flood-tide.  
4639 No ebb-tide there. No rise and fall. But a constant  
4640 flowing in and filling up and flooding out.

4641

4642 Love is ambitious. God is love. And therefore God  
4643 is ambitious for us. In the best sense of the word  
4644 He is ambitious for our lives. The old impression  
4645 has been that salvation is for the soul, and for  
4646 heaven. Well, it is for the soul, and it is for heaven,  
4647 but it is for the present life and for this earth. Some  
4648 of God's most far-reaching plans have to do with  
4649 this earth. To-night we want to get a glimpse of  
4650 God's ambitious ideal for our lives down here;  
4651 something of an understanding of the results of the  
4652 unrestrained presence within us of His Holy Spirit.

4653

4654 It is not surprising that there have been some  
4655 mistaken ideas about the results. It has been a  
4656 common supposition that somehow the baptism of



4657 the Holy Spirit is always connected with an  
4658 evangelistic gift and, further, connected with  
4659 marked success in soul-winning. Men have thought  
4660 of Mr. Moody facing great crowds, who were  
4661 swayed and melted at his words, and of people in  
4662 great multitudes accepting Christ. Probably the  
4663 world has never had a finer illustration of a Spirit-  
4664 filled man than in dear old Moody. And it is not to  
4665 be wondered at that the rare evangelistic gift of  
4666 service with which he was endowed and the great  
4667 results attending it should be so closely allied in  
4668 our minds with the Spirit-filled life which he  
4669 exemplified so unusually. In sharp contrast  
4670 however with that conception will you note that we  
4671 are told over here in Exodus of a man named  
4672 Bezalel [17] who was filled with the Spirit of God  
4673 that he might have skill in carpentry, in metal  
4674 working, and weaving of fine fabrics, for the  
4675 construction of the old tent of God. Will you note  
4676 further that a company of seventy men [18] were  
4677 filled in a like manner that they might be skilled in  
4678 conducting the business affairs of the nation; and  
4679 that Luke tells of Elizabeth [19] being filled that  
4680 she might become a true mother for John.

4681  
4682 A second misconception has been that marked  
4683 success always accompanies the Spirit's control. In  
4684 contrast with that will you please note the results in

4685 some of the Spirit-swayed men whom God used in  
4686 Bible times. Isaiah was called to a service that was  
4687 to be barren of results, though long continued; and  
4688 Jeremiah's was not only fruitless but with great  
4689 personal peril. Jesus' public work led through a  
4690 rough path to a crown of thorns and a cross.  
4691 Stephen's testimony brought him a storm of stones.  
4692 And Paul passed through great danger and distress  
4693 to a cell, and beyond, a keen-edged ax. These are  
4694 leaders among Spirit-filled men.

4695

4696 Paul's teaching in the Corinthian epistle helps one  
4697 to a clear understanding about results. He explains  
4698 that while it is one Spirit dwelling in all who  
4699 acknowledge Jesus as Lord, yet the evidence of His  
4700 presence differs widely in different persons. It is  
4701 one God working all things in all persons, but with  
4702 great variety in the gifts bestowed, in the service  
4703 with which they are intrusted, and in the inner  
4704 experiences they are conscious of. [20]

4705

4706 What results then may be expected to follow the  
4707 filling of the Holy Spirit? It may be said in a  
4708 sentence that Jesus fills us with the same Spirit that  
4709 filled Himself that He may work out in us His own  
4710 image and ideal, and make use of us in His  
4711 passionate reaching out after others. If we attempt  
4712 to analyze these results we shall find them falling

4713 into three groups. First—results in the life, that is  
4714 in the inner experiences, and the habits. Second—  
4715 results in the personality, that is in the appearance,  
4716 and the mental faculties. Third—results in service.  
4717 Let us look a little at each of these.

4718

4719 A Transfigured Life.

4720

4721 First regarding the inner experiences. Without  
4722 doubt the first result experienced will be a new  
4723 sense of peace: a glad, quiet stillness of spirit  
4724 which nothing seems able to disturb. The heart will  
4725 be filled with a peace still as the stars, calm as the  
4726 night, deep as the sea, fragrant as the flowers.

4727

4728 How many thousands of lips have lovingly lingered  
4729 over those sweet strong words: “The peace of God,  
4730 which passeth all understanding, shall guard your  
4731 heart and thought in Christ Jesus.” It is God’s  
4732 peace. It acts as an armed guard drawn up around  
4733 heart and thoughts to keep unrest out. It is too  
4734 subtle for intellectual analysis, but it steals into and  
4735 steadies the heart. You cannot understand it but  
4736 you can feel it. You cannot get hold of it with your  
4737 head, but you can with your heart. You do not get  
4738 it. It gets you. You need not understand in order to  
4739 experience. Blessed are they that have not  
4740 understood and yet have yielded and experienced.

4741  
4742 “Peace beginning to be  
4743 Deep as the sleep of the sea  
4744 When the stars their faces glass  
4745 In its blue tranquillity:  
4746 Hearts of men upon earth  
4747 That rested not from their birth  
4748 To rest, as the wild waters rest,  
4749 With the colors of heaven on their breast.”

4750  
4751 With that will come a new intense longing to do the  
4752 Master’s will; to please Him. As the days come and  
4753 go this will come to be the master-passion of this  
4754 new life. It will drive one with a new purpose and  
4755 zest to studying the one book which tells His will.  
4756 That book becomes literally the book of books to  
4757 the Spirit-dominated man.

4758  
4759 With that will come a new desire to talk with this  
4760 new Master, who talks to you in His word, and is  
4761 ever at your side sympathetically listening. His  
4762 book reveals Himself. And better acquaintance  
4763 with Him will draw you oftener aside for a quiet  
4764 talk. The pleasure of praying will grow by leaps  
4765 and bounds. Nothing so inspires to prayer as  
4766 reverent listening to His voice. Frequent use of the  
4767 ears will result in more frequent use of the voice in  
4768 prayer and praise. And more: Prayer will come to

4769 be a part of service. Intercession will become the  
4770 life mission.

4771

4772 But I must be frank enough to tell you of another  
4773 result, which is as sure to come as these—there will  
4774 be conflict. You will be tempted more than ever.  
4775 Temptations will come with the subtlety of a snake;  
4776 with the rush of a storm; with the unexpected  
4777 swiftness of a lightning flash. You see the act of  
4778 surrender to Jesus is a notice of fight to another.  
4779 You have changed masters, and the discarded  
4780 master does not let go easily. He is a trained,  
4781 toughened fighter. You will think that you never  
4782 had so many temptations, so strong, so subtle, so  
4783 trying, so unexpected. But listen—there will be  
4784 victory! Truth goes in pairs. You will be tempted.  
4785 The devil will attend to that. That is one truth. Its  
4786 companion truth is this: you will be victorious over  
4787 temptation as the new Master has sway. Your new  
4788 Master will attend to that. Great and cunning and  
4789 strong is the tempter. Do not underrate him. But  
4790 greater is He that is in you. You cannot overrate  
4791 Him. He got the victory at every turn during those  
4792 thirty-three years, and will get it for you as many  
4793 years and turns as shall make out the span of your  
4794 life. Your one business will be to let Him have full  
4795 control.

4796

4797 Still another result, of the surprising sort, will be a  
4798 new feeling about sin. There will be an increased  
4799 and increasing sensitiveness to sin. It will seem so  
4800 hateful whether coarse or cultured. You will shrink  
4801 from contact with it. There will also be a growing  
4802 sense of the sinfulness of that old heart of yours,  
4803 even while you may be having constant victory  
4804 over temptation. Then, too, there will grow up a  
4805 yearning, oh! such a heart-yearning as cannot be  
4806 told in words, to be pure, really pure in heart.

4807

4808 A seventh result will be an intense desire to get  
4809 others to know your wonderful Master. A desire so  
4810 strong, gripping you so tremendously, that all  
4811 thought of sacrifice will sink out of sight in its  
4812 achievement. He is such a Master! so loving, so  
4813 kind, so wondrous! And so many do not know  
4814 Him: have wrong ideas about Him. If they only  
4815 knew Him—that surely would settle it. And  
4816 probably these two—the desire to please Him, and  
4817 the desire to get others to know Him will take the  
4818 mastery of your ambition and life.

4819

4820 The All-Inclusive Passion.

4821

4822 But all of these and much more is included in one  
4823 of Paul's packed phrases which may be read, "the  
4824 love of God hath flooded our hearts through the

4825 Holy Spirit given unto us.” [21] The all-inclusive  
4826 result is love. That marvelous tender passion—the  
4827 love of God—heightless, depthless, shoreless, shall  
4828 flood our hearts, making us as gentle and tender-  
4829 hearted and self-sacrificing and gracious as He.  
4830 Every phase of life will become a phase of love.  
4831 Peace is love resting. Bible study is love reading its  
4832 lover’s letters. Prayer is love keeping tryst. Conflict  
4833 with sin is love jealously fighting for its Lover.  
4834 Hatred of sin is love shrinking from that which  
4835 separates from its lover. Sympathy is love tenderly  
4836 feeling. Enthusiasm is love burning. Hope is love  
4837 expecting. Patience is love waiting. Faithfulness is  
4838 love sticking fast. Humility is love taking its true  
4839 place. Modesty is love keeping out of sight. Soul-  
4840 winning is love pleading.  
4841  
4842 Love is revolutionary. It radically changes us, and  
4843 revolutionizes our spirit toward all others. Love is  
4844 democratic. It ruthlessly levels all class  
4845 distinctions. Love is intensely practical. It is always  
4846 hunting something to do. Paul lays great stress on  
4847 this outer practical side. Do you remember his  
4848 “fruit of the Spirit”? [22] It is an analysis of love.  
4849 While the first three—”love, joy, peace”—are  
4850 emotions within, the remaining six are outward  
4851 toward others. Notice, “long-suffering, gentleness,  
4852 goodness, faithfulness, meekness,” and then the

4853 climax is reached in the last—"self-control." And  
4854 in his great love passage in the first Corinthian  
4855 epistle, [23] he picks out four of these last six, and  
4856 shows further just what he means by love in its  
4857 practical working in the life. "Long-suffering" is  
4858 repeated, and so is "kindness" or "goodness."  
4859 "Faithfulness" is reproduced in "never faileth."  
4860 Then "self-control" receives the emphasis of an  
4861 eight-fold repetition of "nots." Listen:—"Envieth  
4862 not," "boasteth not," "not puffed up," "not  
4863 unseemly," "seeketh not (even) her own," "is not  
4864 provoked," "taketh not account of evil" (in trying  
4865 to help others, like Jesus' word "despairing of no  
4866 man" [24] ), "rejoiceth not in unrighteousness"  
4867 (that is when the unrighteous is punished, but  
4868 instead feels sorry for him). What tremendous  
4869 power of self-mastery in those "nots"! Then the  
4870 positive side is brought out in four "alls"; two of  
4871 them—the first and last—passive qualities,  
4872 "beareth all things," "endureth all things." And in  
4873 between, two active "hopeth all things," "believeth  
4874 all things." The passive qualities doing sentinel  
4875 duty on both sides of the active. These passive  
4876 traits are intensely active in their passivity. There is  
4877 a busy time under the surface of those "nots" and  
4878 "alls." What a wealth of underlying power they  
4879 reveal! Sometimes folks think it sentimental to talk  
4880 of love. Probably it is of some stuff that shuffles



4881 along under that name. But when the Holy Spirit  
4882 talks about it, and fills our hearts with it there is  
4883 seen to be an intensely practical passion at work.

4884

4885 Love is not only the finest fruit, but it is the final  
4886 test of a christian life. How many splendid men of  
4887 God have seemed to lack here. What a giant of  
4888 faith and strength Elijah was. Such intense  
4889 indignation over sin! Such fearless denunciation!  
4890 What tremendous faith gripping the very heavens!  
4891 What marvelous power in prayer. Yet listen to him  
4892 criticising the faithful remnant whom God lovingly  
4893 defends against his aspersions. There seems a  
4894 serious lack there. God seems to understand his  
4895 need. He asks him to slip down to Horeb for a new  
4896 vision of his Master. And then He revealed Himself  
4897 not in whirlwind nor earthquake nor lightning. He  
4898 doubtless felt at home among these tempestuous  
4899 outbreaks. They suit his temper. But something  
4900 startlingly new came to him in that exquisite  
4901 “sound of gentle stillness,” hushing, awing,  
4902 mellowing, giving a new conception of the  
4903 dominant heart of his God. Some of us might well  
4904 drop things, and take a run down to Horeb.

4905

4906 I know an earnest scholarly minister with strong  
4907 personality, and fearless in his preaching against  
4908 sin, but who seems to lack this spirit of love. He is

4909 so cuttngly critical at times. The other ministers of  
4910 his town whom he might easily lead, shy off from  
4911 him. There is no magnetism in the edge of a razor.  
4912 His critical spirit can be felt when his lips are shut.  
4913 I recall a woman, earnest, winsome when she  
4914 chooses to be, an intelligent Bible student, keen-  
4915 scented for error, a generous giver, but what a  
4916 sharp edge her tongue has. One is afraid to get  
4917 close lest it may cut.

4918  
4919 When the Holy Spirit takes possession there is  
4920 love, aye, more, a flood of love. Have you ever  
4921 seen a flood? I remember one in the Schuykill  
4922 during my boyhood days and how it impressed me.  
4923 Those who live along the valley of that treacherous  
4924 mountain stream, the Ohio, know something of the  
4925 power of a flood. How the waters come rushing  
4926 down, cutting out new channels, washing down  
4927 rubbish, tearing valuable property from its  
4928 moorings, ruling the valley autocratically while  
4929 men stand back entirely helpless.

4930  
4931 Would you care to have a flood-tide of love flush  
4932 the channelways of your life like that? It would  
4933 clean out something you have preferred keeping. It  
4934 would with quiet, ruthless strength, tear some  
4935 prized possessions from their moorings and send  
4936 them adrift down stream and out. Its high waters

4937 would put out some of the fires on the lower levels.  
4938 Better think a bit before opening the sluice-ways  
4939 for that flood. But ah! it will sweeten and make  
4940 fragrant. It will cut new channels, and broaden and  
4941 deepen old ones. And what a harvest will follow in  
4942 its wake. Floods are apt to do peculiar things. So  
4943 does this one. It washes out the friction-grit from  
4944 between the wheels. It does not dull the edge of the  
4945 tongue, but washes the bitter out of the mouth, and  
4946 the green out of the eye. It leaves one deaf and  
4947 blind in some matters, but much keener-sighted and  
4948 quicker-eared in others. Strange flood that! Would  
4949 that we all knew more of it.

4950

4951 The Fullness of the Stature of a Man.

4952

4953 Now note some of the changes in the personality  
4954 which attend the Spirit's unrestrained presence.  
4955 Without doubt the face will change, though it  
4956 might be difficult to describe the change. That  
4957 Spirit within changes the look of the eye. His peace  
4958 within the heart will affect the flow of blood in the  
4959 physical heart, and so in turn the clearness of the  
4960 complexion. The real secret of winsome beauty is  
4961 here. That new dominant purpose will modulate the  
4962 voice, and the whole expression of the face, and the  
4963 touch of the hand, and the carriage of the body.  
4964 And yet the one changed will be least conscious of

4965 it, if conscious at all. Neither Moses nor Stephen  
4966 knew of their transfigured faces.

4967

4968 It is of peculiar interest to note the changes in the  
4969 mental make-up. It may be said positively that the  
4970 original group of mental faculties remain the same.  
4971 There seems to be nothing to indicate that any  
4972 change takes place in one's natural endowment. No  
4973 faculty is added that nature had not put there, and  
4974 certainly none removed.

4975

4976 But it is very clear that there is a marked  
4977 development of these natural gifts, and that this  
4978 change is brought about by the putting in of a new  
4979 and tremendous motive power, which radically  
4980 affects everything it touches.

4981

4982 Regarding this development four facts may be  
4983 noted.

4984

4985 First fact:—Those faculties or talents which may  
4986 hitherto have lain latent, unmatured, are aroused  
4987 into use. Most men have large undeveloped  
4988 resources, and endowments. Many of us are one-  
4989 sided in our development. We are strangers to the  
4990 real possible self within, unconscious of some of  
4991 the powers with which we are endowed and  
4992 intrusted. The Holy Spirit, when given a free hand,

4993 works out the fullness of the life that has been put  
4994 in. The change will not be in the sort but in the  
4995 size, and that not by an addition but by a growth of  
4996 what is there.

4997

4998 Moses complains that he is slow of speech and of a  
4999 slow tongue. God does not promise a new tongue  
5000 but that he will be with him and train his tongue.

5001 Listen to him forty years after in the Moab Plains,  
5002 as with brain fired, and tongue loosened and trained  
5003 he gives that series of farewell talks fairly burning  
5004 with eloquence. Students of oratory can find no  
5005 nobler specimens than Deuteronomy furnishes. The  
5006 unmatured powers lying dormant had been aroused  
5007 to full growth by the indwelling Spirit of God.

5008

5009 Saintly Dr. A. J. Gordon, whose face was as surely  
5010 transfigured as was Moses' or Stephen's used to  
5011 say that in his earlier years he had no executive  
5012 ability. Men would say of him, "Well, Gordon can  
5013 preach but—" intimating that he could not do much  
5014 else; not much of the practical getting of things  
5015 done in his makeup. When he was offered the  
5016 chairmanship of the missionary committee of the  
5017 Baptist Church, he promptly declined as being  
5018 utterly unfit for such a task. Finally with reluctance  
5019 he accepted, and for years he guided and molded  
5020 with rare sagacity the entire scheme of missionary

5021 operation of the great Baptist Church of the North.  
5022 He was accustomed with rare frankness and  
5023 modesty to speak of the change in himself as an  
5024 illustration of how the Spirit develops talents which  
5025 otherwise had lain unsuspected and unused.

5026

5027 The second fact: ALL of one's faculties will be  
5028 developed, to the highest normal pitch. Not only  
5029 the undeveloped faculties, but those already  
5030 developed will know a new life. That new presence  
5031 within will sharpen the brain, and fire the  
5032 imagination. It will make the logic keener, the will  
5033 steadier, the executive faculty more alert.

5034

5035 The civil engineer will be more accurate in his  
5036 measurements and calculations. The scientific man  
5037 more keenly observant of facts, better poised in his  
5038 generalization upon them, and more convincing in  
5039 his demonstrations. The locomotive engineer will  
5040 handle his huge machine more skillfully. The road  
5041 saves money in having a christian hand on the  
5042 throttle. The lawyer will be more thorough in his  
5043 sifting of evidence, and more convincing in the  
5044 planning of his cases. The business man will be  
5045 even more sharply alive to business. The college  
5046 student can better grasp his studies, and write with  
5047 stronger thought and clearer diction. The cook will  
5048 get a finer flavor into the food. And so on to the

5049 end of the list. Why? Not by any magic, but simply  
5050 and only because man was created to be animated  
5051 and dominated by the Spirit of God. That is his  
5052 normal condition. The Spirit of God is his natural  
5053 atmosphere. The machine works best when run  
5054 under the inventor's immediate direction. Only as a  
5055 man—any man—is swayed by the Holy Spirit, will  
5056 his powers rise to their best. And a man is not  
5057 doing his best, however hardworking and  
5058 conscientious, and therefore not fair to his own  
5059 powers, who lives otherwise.

5060

5061 Some one may enter the objection, that many of the  
5062 keenest men with finely disciplined powers may be  
5063 found among non-christian men. But he should  
5064 remember two facts, first, that a like truth holds  
5065 good in the opposite camp. There are undoubtedly  
5066 men whose genius is brilliant because inspired by  
5067 an evil spirit. There are cultured scholarly men, and  
5068 keen shrewd business men who have yielded their  
5069 powers to another than God and are greatly assisted  
5070 by evil spirits, though it is quite likely that they are  
5071 not conscious that this is the true analysis of their  
5072 success.

5073

5074 The second fact to note is that no matter how keen  
5075 or developed a man's powers may be either as just  
5076 suggested, or, by dint of native strength and of his

5077 own effort they are still of necessity less than they  
5078 would be if swayed by the Spirit of God. For man  
5079 is created to be indwelt and inspired by God's  
5080 Spirit, and his powers can not be at their best pitch  
5081 save as the conditions of their creation are met.

5082

5083 The third fact:—There will be a gradual bringing  
5084 back to their normal condition of those facilities  
5085 which have been dwarfed, or warped, or  
5086 abnormally developed through sin and selfishness.  
5087 Sometimes these moral twists and quirks in our  
5088 mental faculties are an inheritance through one or  
5089 more generations. The man with excessive egotism  
5090 often carries the evidence of it in the very shape of  
5091 his head. But as he yields to the new Spirit  
5092 dominant within, a spirit of humility, of modesty  
5093 will gradually displace so much of the other as is  
5094 abnormal. The man of superficial mind will be  
5095 deepened in his mental processes. The man of  
5096 hasty judgment or poor judgment will grow careful  
5097 in his conclusions. The lazy man will get a new  
5098 lease of ambition and energy.

5099

5100 These results will be gradual, as all of God's  
5101 processes are. Sometimes painfully gradual, and  
5102 will be strictly in proportion as the man yields  
5103 himself unreservedly to the control of the  
5104 indwelling Spirit. And the process will be by the



5105 injection of a new and mighty motive power. The  
5106 shallow-minded man will have an intense desire to  
5107 study God's wondrous classic so as to learn His  
5108 will. And though his studies may not get much  
5109 farther, yet no one book so disciplines and deepens  
5110 the mind as that. The lazy man will find a fire  
5111 kindling in his bones to please his Master and do  
5112 something for Him, that will burn through and burn  
5113 up his indolence. The man of hasty judgment will  
5114 find himself stopping to consider what his Master  
5115 would desire. And the mere pause to think is a long  
5116 step toward more accurate judgment. He will  
5117 become a reverent student of the word of God, and  
5118 nothing corrects the judgment like that.

5119

5120 The self-willed, headstrong man will likely have  
5121 the toughest time of any. To let his own plan  
5122 utterly go, and instead fit into a radically different  
5123 one will shake him up terrifically. But that mighty  
5124 One within will lovingly woo and move him. And  
5125 as he yields, and victory comes, he will be  
5126 delighted to find that the highest act of the  
5127 strongest will is in yielding to a higher will when  
5128 found. He will be charmed to discover that the  
5129 rarest liberty comes only in perfect obedience to  
5130 perfect law.

5131

5132 And so every sort of man who has gotten some  
5133 moral twist or obliquity in his mental make-up will  
5134 be straightened out to the normal standard of his  
5135 Maker, as he allows Him to take full control.

5136

5137 The fourth fact:—All this growth and development  
5138 will be strictly along the groove of the man's  
5139 natural endowment. The natural mental bent will  
5140 not be changed though the moral crooks will be  
5141 straightened out. Peter's rash, self-assertive twists  
5142 are corrected, but he remains the same Peter  
5143 mentally. He does not possess the rare logical  
5144 powers of Paul, nor the judicial administrative  
5145 temper of James, before the infilling, and is not  
5146 endowed with either after that experience. John's  
5147 intensity which would call down fire to burn up  
5148 supposed foes is not removed but turned into  
5149 another channel, and burns itself out in love.

5150 Jonathan Edwards retains and develops his  
5151 marvelous faculty of metaphysical reasoning and  
5152 uses it to influence men for God. Finney's intensely  
5153 logical mind is not changed but fired and used in  
5154 the same direction.

5155

5156 Moody has neither of these gifts, but has an  
5157 unusually magnetic presence, and a great executive  
5158 faculty which leaves its impress on his blunt direct  
5159 speech. His faculties are not changed, nor added to,

5160 but developed wonderfully and used. Geo. Mueller  
5161 never becomes a great preacher like these three;  
5162 nor an expositor, but finds his rare development in  
5163 his marked administrative skill. Charles Studd  
5164 remains a poor speaker with jagged rhetoric and  
5165 with no organizing knack, though the fire of God in  
5166 his presence kindles the flames of mission zeal in  
5167 the British universities, and melts your heart as you  
5168 listen. Shaftsbury's mental processes show the  
5169 generations of aristocratic breeding even in his  
5170 costermonger's cart lovingly winning these men, or  
5171 after midnight searching out the waifs of London's  
5172 nooks and docks. Clough is refused by the  
5173 missionary board because of his lack of certain  
5174 required qualifications, and when finally he reaches  
5175 the field none of these qualities appears, but his  
5176 skill as an engineer gives him a hold upon  
5177 thousands whom his presence and God-breathed  
5178 passion for souls win to Jesus Christ. Carey's  
5179 unusual linguistic talent, Mary Lyon's teaching gift  
5180 are not changed but developed and used. The  
5181 growth produced by the Spirit's presence is strictly  
5182 along the groove of the natural gift. But note that in  
5183 this great variety of natural endowment there is one  
5184 trait—a moral trait, not a mental—that marks all  
5185 alike, namely a pervading purpose, that comes to  
5186 be a passion, to do God's will, and get men to  
5187 know Him, and that everything is forced to bend to

5188 this dominant purpose. Is not this glorious unity in  
5189 diversity?

5190

5191 Saved and Sent to Serve.

5192

5193 The third group of results affects our service. We  
5194 will want to serve. Love must act. We must do  
5195 something for our Master. We must do something  
5196 for those around us. There will be a new spirit of  
5197 service. Its peculiar characteristic and charm will  
5198 be the heart of love in it. Love will envelop and  
5199 undergird and pervade and exude from all service.  
5200 There will be a fine graciousness, a patience, a  
5201 strong tenderness, an earnest faithfulness, a hopeful  
5202 tirelessness which will despair of no man, and of  
5203 no situation.

5204

5205 The sort of service and the sphere of service will be  
5206 left entirely to the direction of the indwelling Holy  
5207 Spirit, "dividing to every man as He will." There  
5208 will be no choosing of a life work but a prayerful  
5209 waiting till His choice is clear, and then a joyous  
5210 acceptance of that. There will be no attempt to  
5211 open doors, not even with a single touch or twist of  
5212 the knob, but only an entering of opened doors.

5213

5214 If the work be humble, or the place lowly, or both,  
5215 there will be a cheery eager using of the highest

5216 powers keyed to their best pitch. If higher up, a  
5217 steady remembering that there can be no power  
5218 save as the Spirit controls, and a praying to be kept  
5219 from the dizziness which unaccustomed height is  
5220 apt to produce. Large quantities of paper and ink  
5221 will be saved. For many letters of application and  
5222 indorsement will remain unwritten.

5223

5224 The Master's say-so is accepted by Spirit-led men  
5225 as final. He chooses Peter to open the door to the  
5226 outer nations, and Paul to enter the opened door.  
5227 He chooses not an apostle but Philip to open up  
5228 Samaria, and Titus to guide church matters in  
5229 Crete. A miner's son is chosen to shake Europe,  
5230 and a cobbler to kindle anew the missionary fires of  
5231 Christendom. Livingston is sent to open up the  
5232 heart of Africa for a fresh infusion of the blood the  
5233 Son of God. A nurse-maid, whose name remains  
5234 unknown, is used to mold for God the child who  
5235 became the seventh Earl of Shaftsbury, one of the  
5236 most truly Spirit-filled men of the world. Geo.  
5237 Mueller is chosen for the signal service of re-  
5238 teaching men that God still lives and actually  
5239 answers prayer. Speer is used to breathe a new  
5240 spirit of devotion among college students, and Mott  
5241 to arouse and organize their service around the  
5242 world. Geo. Williams and Robert McBurney  
5243 become the leaders, British and American, in an in-

5244 Spirited movement to win young men by  
5245 thousands. An earnest woman is chosen to mother  
5246 and to shape for God the tender years of earth's  
5247 greatest queen, who through character and position  
5248 exerted a greater influence for righteousness than  
5249 any other woman. The common factor in all is the  
5250 Chooser. Jesus is the Chief Executive of the  
5251 campaign through His Spirit. The direction of it  
5252 belongs to Him. He knows best what each one can  
5253 do. He knows best what needs to be done. He is  
5254 ambitious that each of us shall be the best, and  
5255 have the best. He has a plan thought out for each  
5256 life, and for the whole campaign. His Spirit is in us  
5257 to administer His plan. He never sleeps. He  
5258 divideth to every man severally as He will. And  
5259 His is a loving, wise will. It can be trusted.

5260

5261 A Spirit-mastered man slowly comes to understand  
5262 that service now is apprenticeship-service. He is in  
5263 training for the time when a King shall reign, and  
5264 will need tested and trusted and trained servants.  
5265 He is in college getting ready for commencement  
5266 day. That may explain in part why some of the  
5267 workers whom we think can be least spared, are  
5268 called away in their prime. Their apprentice term is  
5269 served. School's out. They are moved up.

5270

5271 The Music of the Wind Harp.

5272

5273

Please remember that these are flood-tide results.

5274

Some good people will never know them except in

5275

a very limited way. For they do not open the sluice-

5276

gates wide enough to let the waters reach flood-

5277

tide. These results will vary in degree with the

5278

degree and constancy of the yielding to the Spirit's

5279

control. A full yielding at the start, and constantly

5280

continued will bring these results in full measure

5281

and without break, though the growth will be

5282

gradual. For it is a rising flood, ever increasing in

5283

height and depth and sweep and power. Partial

5284

surrender will mean only partial results; the largest

5285

and finest results come only as the spirit has full

5286

control, for the work is all His, by and with our

5287

consent.

5288

5289

In one of her exquisite poems Frances Ridley

5290

Havergal tells of a friend who was given an olian

5291

harp which, she was told, sent out unutterably

5292

sweet melodies. She tried to bring the music by

5293

playing upon it with her hand, but found the seven

5294

strings would yield but one tone. Keenly

5295

disappointed she turned to the letter sent before the

5296

gift and found she had not noticed the directions

5297

given. Following them carefully she placed the

5298

harp in the opened window-way where the wind

5299 could blow upon it. Quite a while she waited but at  
5300 last in the twilight the music came:

5301

5302 “Like stars that tremble into light

5303 Out of the purple dark, a low, sweet note Just

5304 trembled out of silence, antidote

5305 To any doubt; for never finger might

5306 Produce that note, so different, so new:

5307 Melodious pledge that all He promised should

5308 come true.

5309

---

5310

---

5311

5312 “Anon a thrill of all the strings;

5313 And then a flash of music, swift and bright, Like a

5314 first throb of weird Auroral light, Then crimson

5315 coruscations from the wings Of the Pole-spirit;

5316 then ecstatic beat,

5317 As if an angel-host went forth on shining feet.

5318 “Soon passed the sounding starlit march, And then

5319 one swelling note grew full and long, While, like a

5320 far-off cathedral song,

5321 Through dreamy length of echoing aisle and arch

5322 Float softest harmonies around, above,

5323 Like flowing chordal robes of blessing and of love.

5324 “Thus, while the holy stars did shine

5325 And listen, theolian marvels breathed;



5326 While love and peace and gratitude enwreathed  
5327 With rich delight in one fair crown were mine. The  
5328 wind that bloweth where it listeth brought This  
5329 glory of harp-music—not my skill or thought.”

5330

5331 And the listening friend to whom this wondrous  
5332 experience is told, who has had a great sorrow in  
5333 her life, and been much troubled in her thoughts  
5334 and plans replies:

5335

5336 “ ... I too have tried  
5337 My finger skill in vain. But opening now  
5338 My window, like wise Daniel, I will set  
5339 My little harp therein, and listening wait The breath  
5340 of heaven, the Spirit of our God.”

5341

5342 May we too learn the lesson of the wind-harp. For  
5343 man is God’s olian harp. The human-taught finger  
5344 skill can bring some rare music, yet by comparison  
5345 it is at best but a monotone. When the instrument is  
5346 set to catch the full breathing of the breath of God,  
5347 then shall it sound out the rarest wealth of music’s  
5348 melodies. As the life is yielded fully to the  
5349 breathing of the Spirit we shall find the peace of  
5350 God which passeth all understanding filling the  
5351 heart; and the power of God that passeth all  
5352 resisting flooding the life; and others shall find the  
5353 beauty of God, that passeth all describing,

5354 transfiguring the face; and the dewy fragrance of  
5355 God, that passeth all comparing, pervading the  
5356 personality, though most likely we shall not know  
5357 it.

5358

---

5359

---

5360

5361 [17] Exodus xxxi: 1-5.

5362

5363 [18] Numbers xi: 16, 17.

5364

5365 [19] Luke i: 13-17, 41.

5366

5367 [20] 1 Cor. xii: 4-6, 11.

5368

5369 [21] Rom. v: 5.

5370

5371 [22] Gal. v: 22-23.

5372

5373 [23] 1 Cor. xiii.

5374

5375 [24] Luke vi: 35. R. V., margin.

5376

---

5377

---

5378

5379 FRESH SUPPLIES OF POWER.

5380

5381 “As the Dew.”

5382

5383 There is another very important bit needed to  
5384 complete the circle of truth we are going over  
5385 together in these quiet talks. Namely, the daily life  
5386 after the act of surrender and all that comes with  
5387 that act. The steady pull day by day. After the  
5388 eagle-flight up into highest air, and the hundred  
5389 yards dash, or even the mile run, comes the steady,  
5390 steady walking mile after mile. The real test of life  
5391 is here. And the highest victories are here, too.

5392

5393 I recall the remark made by a friend when this sort  
5394 of thing was being discussed:—"I would make the  
5395 surrender gladly but as I think of my home life I  
5396 know I cannot keep it." There was the rub. The  
5397 day-by-day life afterwards. The habitual steady-  
5398 going when temptations come in, and when many  
5399 special aids, and stimulating surroundings are  
5400 withdrawn. This last talk together is about this  
5401 afterlife. What is the plan for that? Well, let us talk  
5402 it over a bit.

5403

5404 Have you noticed that the old earth receives a fresh  
5405 baptism of life daily? Every night the life-giving  
5406 dew is distilled. The moisture rises during the day  
5407 from ocean, and lake, and river, undergoes a  
5408 chemical change in God's laboratory and returns  
5409 nightly in dew to refresh the earth. It brings to all

5410 nature new life, with rare beauty, and fills the air  
5411 with the exquisite fragrance drawn from flowers  
5412 and plants. Its power to purify and revitalize is  
5413 peculiar and remarkable. It distils only in the night  
5414 when the world is at rest. It can come only on clear  
5415 calm nights. Both cloud and wind disturb and  
5416 prevent its working. It comes quietly and works  
5417 noiselessly. But the changes effected are radical  
5418 and immeasurable. Literally it gives to the earth a  
5419 nightly baptism of new life. That is God's plan for  
5420 the earth. And that, too, let me say to you, is His  
5421 plan for our day-by-day life.

5422  
5423 It hushes one's heart with a gentle awe to go out  
5424 early in the morning after a clear night when air  
5425 and flower and leaf are fragrant with an  
5426 indescribable freshness, and listen to God's voice  
5427 saying, "I will be as the dew unto Israel." That  
5428 sentence is the climax of the book where it occurs.  
5429 [25] God is trying through Hosea to woo His  
5430 people away from their evil leaders up to Himself  
5431 again. To a people who knew well the vitalizing  
5432 power of the deep dews of an Oriental night, and  
5433 their own dependence upon them, He says with  
5434 pleading voice, "I will be to you as the dew."

5435  
5436 The setting of that sentence is made very winsome.  
5437 The beauty of the lily, and of the olive-tree; the

5438 strength of the roots of Lebanon’s giant cedars, and  
5439 the fragrance of their boughs; the fruitfulness of the  
5440 vine, and the richness of the grain harvest are used  
5441 to bring graphically to their minds the meaning of  
5442 His words: “as the dew.”

5443

5444 Tenderly as He speaks to that nation in which His  
5445 love-plan for a world centered, more tenderly yet  
5446 does He ever speak to the individual heart. That  
5447 wondrous One who is “alongside to help” will be  
5448 by the atmosphere of His presence to you and to  
5449 me as the dew is to the earth—a daily refreshing of  
5450 new life, with its new strength, and rare beauty and  
5451 fine fragrance.

5452

5453 Have you noticed how Jesus Himself puts His ideal  
5454 for the day-by-day life? At that last Feast of  
5455 Tabernacles He said, “He that believeth on me out  
5456 of his inner being shall flow rivers of water of life.”  
5457 [26] Jesus was fairly saturated with the Old  
5458 Testament figures and language. Here He seems to  
5459 be thinking, of that remarkable river-vision of  
5460 Ezekiel’s. [27] You remember how much space is  
5461 given there to describing a wonderful river running  
5462 through a place where living waters had never  
5463 flowed. The stream begins with a few strings of  
5464 water trickling out from under the door-step of the  
5465 temple, and rises gradually but steadily ankle-deep,

5466 knee-deep, loin-deep, over-head, until flood-tide is  
5467 reached, and an ever rising and deepening flood-  
5468 tide. And everywhere the waters go is life with  
5469 beauty, and fruitfulness. There is no drought, no  
5470 ebbing, but a continual flowing in, and filling up,  
5471 and flooding out. In these two intensely vivid  
5472 figures is given our Master's carefully, lovingly  
5473 thought out plan for the day-by-day life.

5474

5475 In actual experience the reverse of this is, shall I  
5476 say too much if I say, most commonly the case? It  
5477 seems to be so. Who of us has not at times been  
5478 conscious of some failure that cut keenly into the  
5479 very tissue of the heart! And even when no such  
5480 break may have come there is ever a heart-yearning  
5481 for more than has yet been experienced. The men  
5482 who seem to know most of God's power have had  
5483 great, unspeakable longings at times for a fresh  
5484 consciousness of that power.

5485

5486 There is a simple but striking incident told of one  
5487 of Mr. Moody's British campaigns. He was resting  
5488 a few days after a tour in which God's power was  
5489 plainly felt and seen. He was soon to be out at work  
5490 again. Talking out of his inner heart to a few  
5491 sympathetic friends, he earnestly asked them to  
5492 join in prayer that he might receive "a fresh  
5493 baptism of power." Without doubt that very

5494 consciousness of failure, and this longing for more  
5495 is evidence of the Spirit's presence within wooing  
5496 us up the heights.

5497

5498 The language that springs so readily to one's lips at  
5499 such times is just such as Mr. Moody used, a fresh  
5500 baptism, a fresh filling, a fresh anointing. And the  
5501 fresh consciousness of God's presence and power  
5502 is to one as a fresh act of anointing on His part.

5503 Practically it does not matter whether there is  
5504 actually a fresh act upon the Spirit's part, or a  
5505 renewed consciousness upon our part of His  
5506 presence, and a renewed humble depending wholly  
5507 upon Him. Yet to learn the real truth puts one's  
5508 relationship to God in the clearer light that prevents  
5509 periods of doubt and darkness. Does it not too  
5510 bring one yet nearer to Him? In this case it  
5511 certainly suggests a depth and a tenderness of His  
5512 unparalleled love of which some of us have not  
5513 even dreamed. So far as the Scriptures seem to  
5514 suggest there is not a fresh act upon God's part at  
5515 certain times in one's experience, but His  
5516 wondrous love is such that there is a continuous  
5517 act—a continuous flooding in of all the gracious  
5518 power of His Spirit that the human conditions will  
5519 admit of. The flood-tide is ever being poured out  
5520 from above, but, as a rule, our gates are not open

5521 full width. And so only part can get in, and part  
5522 which He is giving is restrained by us.

5523

5524 Without doubt, too, the incoming flood expands  
5525 that into which it comes. And so the capacity  
5526 increases ever more, and yet more. And, too, we  
5527 may become much more sensitive to the Spirit's  
5528 presence. We may grow into better mediums for  
5529 the transmission of His power. As the hindrances  
5530 and limitations of centuries of sin's warping and  
5531 stupefying are gradually lessened there is a freer  
5532 better channel for the through-flowing of His  
5533 power.

5534

5535 A Transition Stage.

5536

5537 Such seems to be the teaching of the old Book. Let  
5538 us look into it a little more particularly. One needs  
5539 to be discriminating in quoting the Book of Acts on  
5540 this subject. That book marks a transition stage  
5541 historically in the experience possible to men.  
5542 Some of the older persons in the Acts lived in three  
5543 distinct periods. There was the Old Testament  
5544 period when a salvation was foretold and promised.  
5545 Then came the period when Jesus was on the earth  
5546 and did a wholly new thing in the world's history  
5547 in actually working out a salvation. And then  
5548 followed the period of the Holy Spirit applying to



5549 men the salvation worked out by Jesus. All these  
5550 persons named in the Book of Acts lived both  
5551 before and after the day of Pentecost, which  
5552 marked the descent of the Holy Spirit. The Book of  
5553 Acts marks the clear establishing of the transition  
5554 from the second to the third of these three periods.  
5555 Ever since then men have lived after Pentecost. The  
5556 transitional period of the Book of Acts is behind us.

5557  
5558 Men in Old Testament times both in the Hebrew  
5559 nation and outside of it were born of the Spirit, and  
5560 under His sway. But there was a limit to what He  
5561 could do, because there was a limit to what had  
5562 been done. The Holy Spirit is the executive  
5563 member of the Godhead. He applies to men what  
5564 has been worked out, or achieved for them, and  
5565 only that. Jesus came and did a new thing which  
5566 stands wholly alone in history. He lived a sinless  
5567 life, and then He died sacrificially for men, and  
5568 then further, arose up to a new life after death. The  
5569 next step necessary was the sending down of the  
5570 divine executive to work out in men this new  
5571 achievement. He does in men what Jesus did for  
5572 them. He can do much more for us than for the Old  
5573 Testament people because much more has been  
5574 done for us by God through Jesus. The standing of  
5575 a saved man before Pentecost was like that of a  
5576 young child in a rich family who cannot under the

5577 provisions of the family will come into his  
5578 inheritance until the majority age is reached. After  
5579 the Son of God came, men are through Him  
5580 reckoned as being as He is, namely in full  
5581 possession of all rights conferred by being a born  
5582 son of full age. Now note carefully that this Book  
5583 of Acts marks the transition from the one period to  
5584 the other. And so one needs to be discriminating in  
5585 applying the experiences of men passing through a  
5586 transition period to those who live wholly  
5587 afterwards.

5588

5589 The After-Teaching.

5590

5591 The after-Pentecost teaching, that is the personal  
5592 relation to the Spirit by one who has received Him  
5593 to-day, may best be learned from the epistles.  
5594 Paul's letters form the bulk of the New Testament  
5595 after the Book of Acts is passed. They contain the  
5596 Spirit's after-teaching regarding much which the  
5597 disciples were not yet able to receive from Jesus'  
5598 own lips. They were written to churches that were  
5599 far from ideal. They were composed largely of  
5600 people dug out of the darkest heathenism. And with  
5601 the infinite patience and tact of the Spirit Paul  
5602 writes to them with a pen dipped in his own heart.  
5603

5604 A rather careful run through these thirteen letters  
5605 brings to view two things about the relation of  
5606 these people to the Holy Spirit. First there are  
5607 certain allusions or references to the Spirit, and  
5608 then certain exhortations. Note first these allusions.  
5609 [28] They are numerous. In them it is constantly  
5610 assumed that these people have received the Holy  
5611 Spirit. Paul's dealing with the twelve disciples  
5612 whom he found at Ephesus [29] suggests his habit  
5613 in dealing with all whom he taught. Reading that  
5614 incident in connection with these letters seems to  
5615 suggest that in every place he laid great stress upon  
5616 the necessity of the Spirit's control in every life.  
5617 And now in writing back to these friends nearly all  
5618 the allusions to the Spirit are in language that  
5619 assumes that they have surrendered fully and been  
5620 filled with His presence.

5621  
5622 There are just four exhortations about the Holy  
5623 Spirit. It is significant to notice what these are not.  
5624 They are not exhorted to seek the baptism of the  
5625 Holy Spirit nor to wait for the filling. There is no  
5626 word about refillings, fresh baptisms or anointings.  
5627 For these people, unlike most of us to-day, have  
5628 been thoroughly instructed regarding the Spirit and  
5629 presumably have had the great radical experience  
5630 of His full in-coming. On the other hand notice what  
5631 these exhortations are. To the Thessalonians in his

5632 first letter he says, “Quench not the Spirit.” [30] To  
5633 the disciples scattered throughout the province of  
5634 Galatia who had been much disturbed by false  
5635 leaders he gives a rule to be followed, “Walk by  
5636 the Spirit.” [31] The other two of these incisive  
5637 words of advice are found in the Ephesian letter—  
5638 ”Grieve not the Spirit of God,” [32] and “be ye  
5639 filled with the Spirit.” [33]

5640

5641 These exhortations like the allusions assume that  
5642 they have received the Spirit, and know that they  
5643 have. The last quoted, “be ye filled,” may seem at  
5644 first flush to be an exception to this, but I think we  
5645 shall see in a moment that a clearer rendering takes  
5646 away this seeming, and shows it as agreeing with  
5647 the others in the general teaching.

5648

5649 This letter to the Ephesians may perhaps be taken  
5650 as a fair index of the New Testament teaching on  
5651 this matter after the descent of the Spirit; the after-  
5652 teaching promised by Jesus. It bears evidence of  
5653 being a sort of circular letter intended to be sent in  
5654 turn to a number of the churches, and is therefore a  
5655 still better illustration of the after-teaching. The  
5656 latter half of the letter is dealing wholly with this  
5657 question of the day-by-day life after the distinct act  
5658 of surrender and infilling. Here are found two  
5659 companion exhortations. One is negative: the other

5660 positive. The two together suggest the rounded  
5661 truth which we are now seeking. On one side is  
5662 this:—"Grieve not the Spirit of God," and on the  
5663 other side is this:—"be ye filled with the Spirit."  
5664 Bishop H. C. G. Moule calls attention to the more  
5665 nearly accurate reading of this last,—"*be ye filling*  
5666 *with the Spirit.*" That suggests two things, a  
5667 habitual inflow, and, that it depends on us to keep  
5668 the inlets ever open. Now around about these two  
5669 companion exhortations are gathered two groups of  
5670 friendly counsels. One group is about the grieving  
5671 things which must be avoided. The other group is  
5672 about the positive things to be cultivated. And the  
5673 inference of the whole passage is that this avoiding  
5674 and this cultivating result in the habitual filling of  
5675 the Spirit's presence.

5676

5677 Cross-Currents.

5678

5679 Fresh supplies of power then seem to be dependent  
5680 upon two things. The first is this:—Keeping the life  
5681 dear of hindrances. This is the negative side,  
5682 though it takes very positive work. It is really the  
5683 abnormal side of the true life. Sin is abnormal,  
5684 unnatural. It is a foreign element that has come into  
5685 the world and into life disturbing the natural order.  
5686 It must be kept out. The whole concern here is  
5687 keeping certain things out of the life. The task is

5688 that of staying in the world but keeping the world-  
5689 spirit out of us. We are to remain in the world for  
5690 its sake, but to allow nothing in it to disturb our full  
5691 touch with the other world where our citizenship is.  
5692 The christian's position in this world is strikingly  
5693 like that of a nation's ambassador at a foreign  
5694 court. Joseph H. Choate mingles freely with the  
5695 subjects of King Edward, attends many functions,  
5696 makes speeches, grants occasional interviews, but  
5697 he is ever on the alert with his rarely keen mind,  
5698 and long years of legal training not to utter a  
5699 syllable which might not properly come from the  
5700 head of his home government. Never for one  
5701 moment is he off his guard. His whole aim is to  
5702 keep in perfect sympathy with his home country as  
5703 represented by its head. He never forgets that he is  
5704 there as a stranger, sojourning for a while,  
5705 belonging to and representing a foreign country.  
5706 So, and only so, all the authority and power of his  
5707 own government flows through his person and is in  
5708 every word and act. Such a man invariably  
5709 provides himself with a home in which is breathed  
5710 the atmosphere of his far away homeland. Now we  
5711 are strangers, sojourners, indeed more,  
5712 ambassadors, representatives of a government  
5713 foreign to the present prince of this world. It is only  
5714 as we keep in perfect sympathy with the homeland  
5715 and its Head that there can flow into and through us

5716 all the immeasurable power of our King. Whatever  
5717 interrupts that intercourse with headquarters  
5718 interrupts the flow of power in our lives and  
5719 service. We must guard most jealously against such  
5720 things.

5721

5722 Electricity helps a man here, in the similes it  
5723 suggests. For instance the electric current passing  
5724 into a building is sometimes mysteriously turned  
5725 aside and work seriously interrupted. A cross-wire  
5726 dropping down out of place, and leaning upon the  
5727 feed-wire has drawn the power into itself and off  
5728 somewhere else. The cross is apt to be in some  
5729 unknown place, and much searching is frequently  
5730 necessary before it can be found and fixed. And all  
5731 the work affected by that feed-wire waits till the  
5732 fixing is done.

5733

5734 The spirit atmosphere in which we live is full,  
5735 chock-full, of cross-currents. And a man has to be  
5736 keenly alert to keep his feed-wire clear. If it be  
5737 crossed, or grounded, away goes the power, while  
5738 he may be wondering why.

5739

5740 What are some of the cross-currents that threaten to  
5741 draw the power of the feed-wire? Well, just like the  
5742 electric currents some of them seem very trivial.  
5743 Here are a few of the commoner ones:—

5744  
5745 Failure to keep bodily appetites under control.  
5746 Intimate fellowship with those who are enemies of  
5747 our Lord, it may be in some organization, or  
5748 otherwise. The absence of a spirit of loving  
5749 sympathy. The dominance in one's life of a critical  
5750 spirit which saps the warmth out of everything it  
5751 touches. Jealousy, and the whole brood which that  
5752 single word suggests. Keeping money which God  
5753 would have out in service for himself. Self-seeking.  
5754 Self-assertion. A frivolous spirit, instead of a  
5755 joyous winsomeness, or a sweet seriousness.  
5756 Overworking one's bodily strength, which grows  
5757 out of a wrong ambition, and is trusting one's own  
5758 efforts more than God's power, and which always  
5759 involves disobedience of His law for the body.  
5760 Over-anxiety which robs the mind of its freshness,  
5761 and the spirit of its sweetness, and whose roots are  
5762 the same as overwork.  
5763  
5764 The hot hasty word. The uncontrolled temper. The  
5765 pride that will not confess to having been in the  
5766 wrong. Lack of rugged honesty in speech.  
5767 Carelessness in money matters. Lack of reverence  
5768 for the body. The unholy use between two, whose  
5769 relation is the most sacred of earth, of that  
5770 hallowed function of nature which has rigidly but  
5771 one normal use.



5772

5773 Some personal habit which may be common  
5774 enough, and for which plausible arguments can be  
5775 made, but which does take the fine edge off of the  
5776 inner consciousness of the Master's approval. Keen  
5777 shrewd scheming for position by those in holy  
5778 service.

5779

5780 Paul's Galatian letter supplies these items:—  
5781 wrangling; wordy disputes; passionate outbursts of  
5782 anger; wire-pulling or electioneering, that is, using  
5783 the world's methods to attain one's ends by those  
5784 in God's service.

5785

5786 These are some of the cross-currents that are surely  
5787 drawing the power out of many a life to-day. But  
5788 how may one know surely about the wrong thing?  
5789 Well, that One who resides within the heart is very  
5790 sensitive and is very faithful. If I will jealously  
5791 keep on good terms, aye on the best terms, with  
5792 Him, ever listening, ever obeying, I will come to  
5793 know at first touch the thing that disturbs His  
5794 sensitive spirit. And to keep that thing out,  
5795 uncompromisingly, unflinchingly out, is the only  
5796 safeguard here.

5797

5798 But there will be continual testings and temptings.  
5799 Testings by God. Temptings by Satan. There will

5800 be testings by God that the realness of the  
5801 surrender may be made clear, and, too, that in these  
5802 repeated siftings the dross may all go, and only the  
5803 pure gold remain. The will must be exercised in  
5804 rejecting and accepting that its fiber may be  
5805 toughened. No man knows how deep is his  
5806 conviction until the test comes. God will test for  
5807 love's sake to strengthen. Satan will tempt for  
5808 hate's sake to trip up and weaken. God's testings  
5809 will give strength for Satan's temptings. And out of  
5810 this double furnace the gold comes doubly purified.

5811  
5812 Some circumstance arises involving a decision.  
5813 There is a clear conviction of what the inner One  
5814 prefers but it runs against our plans in which  
5815 friends or loved ones are concerned who may not  
5816 see eye-to-eye with us. To follow the conviction  
5817 means misunderstanding and some sacrifice. And  
5818 so the test is on. To be tactful, and gentle in  
5819 following rigidly the clear conviction will take  
5820 grace, and, will bring a refining of life's strength  
5821 and fabric.

5822  
5823 To run through this old Book and call the names is  
5824 to bring to mind the men who have gone through  
5825 just such testings and temptings; some with  
5826 splendid victory, and some with shameful defeat.  
5827

5828 So it comes to pass that surrender is not simply the  
5829 initial act into this life of power. It must become  
5830 the continuous habit. There must be a habitual  
5831 living up to the act. Surrender comes to be an  
5832 attitude of the will affecting every act and event of  
5833 life. And by and by the instinctive measuring of  
5834 everything by its relation to Jesus comes to be the  
5835 involuntary habit of the life.

5836

5837 Friends with God.

5838

5839 The second thing upon which fresh supplies of  
5840 power hinge is the cultivation of personal  
5841 friendship with God. This is the positive side of the  
5842 new life. This is the true natural life. It is the living  
5843 constantly in the atmosphere of the Spirit's  
5844 presence.

5845

5846 The highest and closest relation possible between  
5847 any two is friendship. The basis of friendship is  
5848 sympathy, that is, fellow-feeling. The atmosphere  
5849 of friendship is mutual unquestioning trust. In the  
5850 original meaning of the word, a friend is a lover. A  
5851 friend is one who loves you for your sake alone,  
5852 and steadfastly loves, regardless of any return, even  
5853 return-love. Friendship hungers for a closer  
5854 knowledge, and for a deeper intimacy. Friendship

5855 grows with exchange of confidences. Friends are  
5856 confidants.

5857

5858 “As in a double solitude, ye think in each other’s  
5859 hearing.”

5860

5861 A man’s friendships shape his life more than aught  
5862 else, or all else.

5863

5864 Now this is the tender relation which God Himself  
5865 desires with each of us. Did Jesus ever speak more  
5866 tenderly than on that last Thursday night when He  
5867 said to those constant companions of two years, “I  
5868 have called you friends, for all things that I heard  
5869 from My Father I have made known unto you”?

5870 Out of his own experience David writes, “The  
5871 friendship of the Lord is with those that reverently  
5872 love Him, and He will give evidence of His  
5873 friendship by showing to them His covenant, His  
5874 plans, and His power.” And David knew. Abraham  
5875 had the reputation of being a friend of God. He  
5876 even trusted his darling boy’s life to God when he  
5877 could not understand what God was doing. And he  
5878 found God worthy of his friendship. He spared that  
5879 darling boy even though later He spared not His  
5880 own darling boy. It thrills one’s heart to hear God  
5881 saying, “Abraham my friend.” Friendship with God  
5882 means such oneness of spirit with Him that He may

5883 do with us and through us what He wills. This and  
5884 this alone is the true power—God in us, and God  
5885 with us free to do as He wills.

5886

5887 Now trust is the native air of friendship. A breath  
5888 of doubt chills and chokes. If one is filled and  
5889 surrounded by trust in God as the atmosphere of his  
5890 life his touch with God then becomes most  
5891 intimate. Satan cannot breathe in that atmosphere.  
5892 It chokes him. Air is the native element of the bird.  
5893 Away from air it gasps and dies. Water is the  
5894 native element of the fish. Out of water it chokes  
5895 and gasps and dies. Trust is the native element of  
5896 friendship—friendship with God. A constant  
5897 feeling of confidence in GOD that believes in His  
5898 overruling power, and in His unfailing love, and  
5899 rests in Him in the darkness when the thing you  
5900 prize most is lying bound on the stony altar.

5901

5902 The Spirit of God is a friend, a lover. He is ever  
5903 wooing us up the heights. Let us climb up. He is  
5904 every wooing us into the inner recesses of  
5905 friendship with Himself. Shall we not go along  
5906 with Him? This is the secret of a life ever fresh  
5907 with the presence of God. It is the only pathway of  
5908 increasing youthfulness in the power of God.

5909

5910 “And in old age, when others fade,

5911 They fruit still forth shall bring;  
5912 They shall be fat, and full of sap,  
5913 And aye be flourishing.”

5914

5915 A Bunch of Keys.

5916

5917 To those who would enter these inner sacred  
5918 recesses here is a small bunch of keys which will  
5919 unlock the doors. Three keys in this bunch; a key-  
5920 time, a key-book, and a key-word. The key-time is  
5921 time alone with God daily. With the door shut.  
5922 Outside things shut outside, and one's self shut in  
5923 alone with God. This is the trysting-hour with our  
5924 Friend. Here He will reveal Himself to us, and  
5925 reveal our real selves to ourselves. This is going to  
5926 school to God. It is giving Him a chance to instruct  
5927 and correct, to strengthen and mellow and sweeten  
5928 us. One must get alone to find out that he never is  
5929 alone. The more alone we are so far as men are  
5930 concerned the least alone we are so far as God is  
5931 concerned. It must be unhurried time. Time enough  
5932 to forget about time. When the mind is fresh and  
5933 open. One must use this key if he is to know the  
5934 sweets of friendship with God.

5935

5936 The key-book is this marvelous old classic of  
5937 God's Word. Take this book with you when you go  
5938 to keep tryst with your Friend. God speaks in His

5939 Word. He will take these words and speak them  
5940 with His own voice into the ear of your heart. You  
5941 will be surprised to find how light on every sort of  
5942 question will come. It is remarkable what a faithful  
5943 half-hour daily with a good paragraph [34] Bible in  
5944 wide, swift, continuous reading will do in giving  
5945 one a swing and a grasp of this old Book. In time,  
5946 and not long time either, one will come to be  
5947 saturated with its thought and spirit. Reading the  
5948 Bible is listening to God. It is fairly pathetic what a  
5949 hard time God has to get men's ears. He is ever  
5950 speaking but we will not be quiet enough to hear.  
5951 One always enjoys listening to his friend. What this  
5952 Friend says to us will change radically our  
5953 conceptions of Himself, and of life. It will clear the  
5954 vision, and discipline the judgment, and stiffen the  
5955 will.

5956  
5957 The key-word is obedience: a glad prompt doing of  
5958 what our Friend desires because He desires it.  
5959 Obedience is saying "yes" to God. It is the  
5960 harmony of the life with the will of God. With  
5961 some it seems to mean a servile bondage to details.  
5962 It should rather mean a spirit of intelligent loyalty  
5963 to God. It aims to learn His will, and then to do it.  
5964 God's will is revealed in His word. His particular  
5965 will for my life He will reveal to me if I will listen,  
5966 and, if I will obey, so far as I know to obey. If I

5967 obey what I know, I will know more. Obedience is  
5968 the organ of knowledge in the soul. “He that  
5969 willeth to do His will shall know.”

5970

5971 God’s will includes His plan for a world, and for  
5972 each life in the world. Both concern us. He would  
5973 first work in us, that He may work through us in  
5974 His passionate outreach for a world. His will  
5975 includes every bit of one’s life; and therefore  
5976 obedience must also include every bit. A run out in  
5977 a single direction may serve as a suggestion of  
5978 many others.

5979

5980 The law of my body, which obeyed brings or  
5981 continues health is God’s will, as much as that  
5982 which concerns moral action. Our bodies are holy  
5983 because God lives in them. Overwork, insufficient  
5984 sleep, that imprudent diet and eating which seems  
5985 the rule rather than the exception, carelessness of  
5986 bodily protection in rain or storm or drafts or  
5987 otherwise:—these are sins against God’s will for  
5988 the body, and no one who is disobedient here can  
5989 ever be a channel of power up to the measure of  
5990 God’s longing for us.

5991

5992 And so regarding all of one’s life, one must ever  
5993 keep an open mind Godward so as to get a well  
5994 balanced sense of what His will is. Practice is the



5995 great thing here. This is school work. By persistent  
5996 listening and practising there comes a mature  
5997 judgment which avoids extremes in both directions.  
5998 But the rule is this: cheery prompt obeying  
5999 regardless of consequences. Disobedience, failure  
6000 to obey, is breaking with our Friend.

6001

6002 These are the three keys which will let us into the  
6003 innermost chambers of friendship with God. And  
6004 with them goes a key-ring on which these keys  
6005 must be strung. It is this:—implicit trust in God.  
6006 Trust is the native air of friendship. In its native air  
6007 it grows strong and beautiful. Whatever disturbs an  
6008 active abiding trust in God must be driven out of  
6009 doors, and kept out. Doubt chills the air below  
6010 normal. Anxiety overheats the air. A calm looking  
6011 up into God's face with an unquestioning faith in  
6012 Him under every sort of circumstance—this is  
6013 trust. Faith has three elements: knowledge, belief  
6014 and trust. Knowledge is acquaintance with certain  
6015 facts. Belief is accepting these facts as true. Trust is  
6016 risking something that is very precious. Trust is the  
6017 life-blood of faith. This is the atmosphere of the  
6018 true natural life as planned by God.

6019

6020 "If a wren can cling

6021 To a spray a-swing

6022 In a mad May wind, and sing, and sing,

6023 As if she'd burst for joy;  
6024 Why cannot I,  
6025 Contented lie,  
6026 In His quiet arms, beneath His sky,  
6027 Unmoved by earth's annoy?"  
6028  
6029 Shall we take these keys, and this key-ring and use  
6030 them faithfully? It will mean intimate friendship  
6031 with God. And that is the one secret of power,  
6032 fresh, and ever freshening.  
6033  
6034 There is a simple story told of an old German  
6035 friend of God which illustrates all of this with a  
6036 charming picturesqueness. Professor Johan  
6037 Albrecht Bengal was a teacher in the seminary in  
6038 Denkendorf, Germany, in the eighteenth century.  
6039 "He united profound reverence for the Bible with  
6040 an acuteness which let nothing escape him." The  
6041 seminary students used to wonder at the great  
6042 intellectuality, and great humility and Christliness  
6043 which blended their beauty in him. One night, one  
6044 of them, eager to learn the secret of his holy life,  
6045 slipped up into his apartments while the professor  
6046 was out lecturing in the city, and hid himself  
6047 behind the heavy curtains in the deep recess of the  
6048 old-fashioned window. Quite a while he waited  
6049 until he grew weary and thought of how weary his  
6050 teacher must be with his long day's work in the

6051 class-room and the city. At length he heard the step  
6052 in the hall, and waited breathlessly to learn the  
6053 coveted secret. The man came in, changed his  
6054 shoes for slippers, and sitting down at the study  
6055 table, opened the old well-thumbed German Bible  
6056 and began reading leisurely page by page. A half-  
6057 hour he read, three-quarters of an hour, an hour,  
6058 and more yet. Then leaning his head down on his  
6059 hands for a few minutes in silence he said in the  
6060 simplest most familiar way, "Well, Lord Jesus,  
6061 we're on the same old terms. Good-night."

6062

6063 If we might live like that. Begin the day with a bit  
6064 of time alone, a good-morning talk with Him. And  
6065 as the day goes on in its busy round sometimes to  
6066 put out your hand to Him, and under your breath  
6067 say, "let's keep on good terms, Lord Jesus." And  
6068 then when eventide comes in to go off alone with  
6069 Him for a quiet look into His face, and a good-  
6070 night talk, and to be able to say, with reverent  
6071 familiarity: "Good-night, Lord Jesus, we are on the  
6072 same old terms, you and I, good-night." Ah! such a  
6073 life will be fairly fragrant with the very presence of  
6074 God.

6075

6076

6077

6078 [25] Hosea xiv: 5.

6079  
6080 [26] John vii: 37-39.  
6081  
6082 [27] Ezekiel xlvii: 1-12.  
6083  
6084 [28] 1 Thessalonians iv: 8  
6085 1 Corinthians xii: 1-11.  
6086 2 Corinthians xi: 4  
6087 Galatians iii: 2-5; iv: 6; v: 5, 18, 22-25. Romans  
6088 viii: 1-27, xv: 13.  
6089 Colossians i: 8.  
6090 Philippians iii: 3.  
6091 Titus iii: 5-6.  
6092  
6093 [29] Acts xix: 1-7.  
6094  
6095 [30] 1 Thessalonians v: 19.  
6096  
6097 [31] Galatians v: 16.  
6098  
6099 [32] Ephesians iv: 30.  
6100  
6101 [33] Eph. v: 18.  
6102  
6103 [34] One beauty of the revised version is its  
6104 paragraphing.  
6105  
6106

---

---