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THE HOLY SPIRIT -- (A MEDITATION)
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INTRODUCTION

This is not a technical or exhaustive study of the personality of the Holy Spirit. It is a meditation. Just a few thoughts that have enriched my life. Messages that God has been pleased to bless in my ministry.

I send this meditation forth with the earnest prayer that every thoughtful reader may be brought into more intimate fellowship with this Holy Guest.

Sincerely,
C. W. Grant
Frankfort, Kentucky

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CONTENTS

Chapter 1
The Witness of The Holy Spirit

Chapter 2
The Holy Spirit's Leadership in Prayer

Chapter 3
The Work of The Holy Spirit

Chapter 4
The Holy Spirit and a Holy Life

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Chapter 1
THE WITNESS OF THE HOLY SPIRIT

"The Spirit himself beareth witness with our spirit that we are the children of God." Rom. 8:16.

In these days of doubt, skepticism, and infidelity, when nations are forgetting God and ruling Him out of His own universe, when every issue of life seems to be beclouded with question marks, and bewilderment pervades every avenue, is there not something to which we may anchor our souls? Yes, we may know we are God's children. We are not orphans; we have not been left alone. He is our Father.

Whatever else we may think of early Christianity, we must admit there was a ring of certainty about it. This ring of certainty seems to have almost faded out of modern Christianity. Listen to John the Beloved: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Nor is the language of Paul less convincing, in writing to Timothy, his own son in the faith: "I know whom I have believed." Then follow this stream of certainty down through the centuries, and you will find in every age God has had His witnesses, though at times few in number, yet convincing in testimony. The history of the church contains many beautiful experiences of the 'men who knew.' And because they knew, they convinced others, who in turn became strong leaders in this sect, which previously they had persecuted.

The conversion of Justin is interesting. Justin was born in Palestine of heathen parentage at the beginning of the second century. He enjoyed the advantages of education and travel. He studied much philosophy. He shared the contempt of the cultured for the simple Christians until their bearing under persecution so impressed him that his sense of justice called for one to cry: "Shame, shame on the guilty, who charge upon the innocent the crimes of themselves and their gods." While Justin was thus in a sympathetic attitude an old Christian fell in with him, showed him the futility of the philosophers and turned his attention to the Old Testament prophets. The convincing testimony of the old Christian led Justin to accept Christ. Justin became thenceforward a missionary especially to the cultured and ruling classes. Philosopher that he was, -- it was the certainty of the born-again Christians that turned him to Christ.

During the first three centuries of the church there were many strong witnesses. But we will recall that the union of the Church and State took place under Constantine, 313 A. D. At this time the movement of Christian activity passed definitely into a new stage. Christianity became largely identified with the organized church, rather than Christ. The emphasis was placed on the church, rather than on Christ. This meant the loss of vital witnessing, so necessary to the life and the vigor

of Christianity. Then the dark ages set in. It is only as men acknowledge Christ as their personal Saviour, that the witness is bright and clear. These 'men who knew' witnessed, because they had a Witness within. God's Spirit assured them.

While it is interesting and exceedingly profitable to read the thrilling experiences of God's witnesses in the past, we must bring this matter of vital Christianity into our own hearts. I write it reverently. It is not so much what Christ meant to John, Paul, Justin, or that sainted mother or father. But what does He mean to me? May I possess within my heart that same unwavering faith and clear-cut witness? Is it possible for me to know that I'm saved? Possible?

Yes, not only possible, but positively necessary. God has so made the immortal soul that when it becomes morally awakened over its lost condition it finds no permanent peace until it rests in the assurance of God. Not until God smiles upon your life and with His divine finger writes pardon on your heart will you have deep satisfaction. With His voice of love He whispers in your soul, "my child, all is well." Then, and only then, can you rejoice with joy unspeakable and full of glory. To aid us in this direction John wrote: "He that keepeth his commandments dwelleth in him." What is the secret? To keep His commandments is to live a holy life; then God will give us the assurance of our soul's adoption. His commandments are neither grievous nor numerous. They may be summed up in one brief statement: "To love God with all your heart, mind, soul, strength, yea, all your redeemed powers given over to him; and to love your brother as yourself."

Though this statement is brief, it is very inclusive. It reveals an attitude of perfect surrender on our part to God. It also insists on vital charity toward all men. And when we get our attitudes toward God, man, and 'things' all scripturally worked out, we're getting leagues on our way for holy living. And when we begin to live a holy life, it is easy for Him to bear witness to us, and both easy and delightful for us to receive such a heavenly witness.

But this we must remember: God cannot, morally cannot, give us the witness of His Spirit so long as our lives are out of harmony with His Word, and other than at peace with our brother. God's witness is His approval of our lives. This approval He will not withhold if our lives are righteous; this approval He cannot give if we continue in sin or selfishness. Thus, if we expect the witness from God, life and its attitudes must be lined up with the will of God and remain in perfect harmony with the teachings of His Son. What will the witness of the Spirit mean to you? It will give you the joy of sins forgiven; and remember that in the spiritual kingdom joy means strength.

Joy! Here is the fountain at which most of us need to drink. Today we are not taking our religion seriously enough to get happy over it. How well do I recall just before I was converted, and my soul was all plowed up by God's Word, what an awful sense of condemnation came to my heart when the saints of God rejoiced.

Today many of us have lost the joy, because we have lost the witness, -- if indeed we ever had it. For, to too many of us Christ is indistinct. His Presence isn't certain. We're not sure He is with us. And this kind of an experience is neither good for life nor satisfactory for death. So many people in the church are 'just nominal Christians.' And for those who have any sense of eternal values, nothing will so bestir their hearts, as for a faithful pastor to sanely preach on the 'witness of God's Spirit.'

I recall holding a revival in a rural church where a woman, mother of two children, had been a member of a certain church since childhood. She became deeply concerned about her indifference to Christ as a personal Saviour. She definitely sought and received a witness of God's Spirit as to her personal salvation. The reaction? She became a regular attendant on all the means of grace, a consistent tither, a radiant witness for Him. Her usefulness in the church was multiplied greatly. It works! It's God's way!! Her otherwise indifferent heart was filled with a holy joy.

Oh, the joy of sins forgiven,
Oh, the bliss the blood-washed know,
Oh, the peace akin to heaven,
Where the healing waters flow.

Where the healing waters flow,
Where the joys celestial glow;
Oh, there's peace and rest and love
Where the healing waters flow.

Doubtless I am writing to some who remember the glory of that new-born experience when God spoke peace to your own heart; how you rushed in after mother and father had retired, and weepingly told them of this new found joy. Or, as I did, while in college, wrote a letter back to a dear widowed mother who had been praying for her sons. The poor, sinful Samaritan woman, to whom the weary Master spoke so kindly, rushed back to the home village and said: "Come, see a man who told me all things that ever I did: is not this the Christ?" Many others have done the same. And O, what a thrill went through those who had known us when they saw how drastically, yea, completely, were our lives changed. Then some of those found Christ, and, with the friends of the Samaritan woman, said, "Now we believe, not because of your saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." That's it. A firsthand knowledge of Christ. Not another's Christ; your Christ. Thus, the coming of a personal Christ makes possible the Spirit Of God in His witnessing to us.

The coming of the Spirit in definite assurance will impart strength. This strength will enable us to tell others, as did the Samaritan woman. The coming of the Spirit in definite assurance will impart courage; courage to live for Christ in spite of the most trying circumstances, as did Peter after Pentecost. The coming of the Spirit in definite assurance will impart grace. Grace to joyfully write about it, even in the midst of midnight sorrow and trouble, as did Paul in writing to the churches; grace to suffer, yea, if need be, to die, as two of God's choice servants did on October 17, 1555, under the reign of bloody Mary. I have reference to Latimer and Ridley. A lighted fagot was placed at Ridley's feet, which caused Latimer to say: "Be of good cheer, Ridley; play the part of a man. We shall this day, by God's grace, light up such a candle in England, as, I trust, will never be put out." That light has never gone out. But intelligent men will not suffer and die for a dream or an opinion or some vain fancy. Nor will men suffer and die for Christ without an assurance. These men had it. Thus happily they could face pain, poverty, ridicule, and finally death, because they had a deep, definite assurance that they were the sons of the true and living God. They had the witness of the Spirit within. Thus with a definite assurance in your heart you

will not only be willing to serve, sacrifice and suffer, but your holy heart and happy lips will join in singing with that consecrated poetess, Fanny Crosby:

Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!
Heir of salvation, purchased of God,
Born of his Spirit, washed in his blood.

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Chapter 2 THE HOLY SPIRIT'S LEADERSHIP IN PRAYER

"For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." -- Rom. 8:26.

The twelfth chapter of Acts is one of action and movement. The hand of unbelief reached high to tear down the white flag of holiness the early church had hoisted. Great power attended the ministry of the apostles. The church grew in numbers and influence. But, alas, persecution soon came. Herod Agrippa was there. He was the grandson of Herod the Great. Herod the Great was notoriously cruel. He had ten wives, some of whom he had executed at the point of the sword. Several of his sons, the fruit of his own loins, came to life's end through the bitter cruelty of an enraged father. Aristobulus, the son of Herod the Great, the father of Herod Agrippa, was executed at Sebastia at the command of his father. With such cruelty in the Herod family, and such lust filled blood flowing through the veins of Herod Agrippa, one is not surprised to note his bitterness to the church.

Herod Agrippa reached forth his hand to vex the church. This vexing was not petty and insignificant. Rather it was intense and severe. Herod reached for James, the pillar of the early church. James the Great died at the point of the sword. The Talmud tells us such punishment was inflicted on one who drew away the people to strange worship. Thus, because James preached the doctrines of Jesus, he drew men away from the established worship. This was the accusation placed against him. By his martyrdom he drank of his Lord's cup and was baptized with His baptism. Seeing the death of James pleased the Jews, Herod next reached for Peter. With James dead, and Peter on the threshold of death, this new doctrine would die for want of advocates, thought he. Never was Herod more mistaken. Into the prison Peter was hurled. With James dead and Peter awaiting execution how discouraged must be the early church. Not so, for they had heard their Lord say, "Men ought always to pray, and not to faint." (Luke 18:1). To prayer the early church retired.

Note, please, how the Holy Spirit inspired the early church in faithful prayer. Prayer is not the natural reaction when persecution comes. To have run away or denied the colors or kept painful silence would have been the natural or human thing to have done. But a supernatural power -- in the personality of the Holy Spirit -- was present. This enabled the church to pray. When every human agency was arrayed against her -- she prayed. Before there had been dissension, but in the crisis, unanimity prevailed and united prayer was offered. Persecution pressed her to her knees.

The true church -- under the tutelage of the Holy Spirit is always faithful. You may criticize her if you wish. Her best friends admit her frailties. Yet history proves that in the great crises of life, the TRUE CHURCH has never failed. Fires cannot be made hot enough to burn and consume her, nor waters deep enough to drown her. I'm not thinking of the visible church, rather the invisible and invincible church.

O where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

-- A. C. Coxe

As long as there is a church militant, under the leadership of the Holy Spirit, she will be a praying church. A praying church, with a King Omnipotent leading her, will always be on the right side of every moral issue. That side will ultimately win!!!

But see how the church prayed with the Spirit's leadership. "Without ceasing" -- says the faithful recorder, St. Luke. This, in the original, signifies both "fervour and earnestness" as well as "perseverance." No wonder the chains fell from his wrists. Why marvel that the massive iron gates swung silently open? Such prayer!! Would to God that the walls of our churches would echo with such holy unction. I call history to witness: whenever and wherever such prayer has been made, the prison gates of sin have swung open and imprisoned souls have been liberated. Think of Monica, the mother of St. Augustine, praying all one night for her son, in a sea-side chapel on the north African coast; of John Knox, praying for Scotland; of Martin Luther, praying for Germany. Oh, for the mothers of today to pray as did Monica. What a tide of righteousness would sweep our nation if ministers would pray as did those mighty reformers of yesteryear.

But, alas, behold the calamity that befell him who persecuted the church. Herod was to make an oration before his countrymen. Josephus tells us, "he put on a garment made wholly of silver, and of a contexture most truly wonderful, and came into the theater early in the morning; at which time the silver of his garment, being illuminated by the first reflection of the sun's rays, shone out after a surprising manner, and was so resplendent as to spread horror over those who looked intently upon him." In the midst of his speech some shouted, "He is a god." This pleased the proud-hearted Herod. He enjoyed it so much he failed to rebuke his ungodly flatterers. The angel of the Lord smote him, because he failed to give the glory to God. The arm that had been raised against Peter, James and the early church, was now rotting in the grave. The voice that had cried out against God's children, was now silenced in its dusty chamber, Herod in his grave, -- and the church marching on! They prayed, testified, and suffered, but not in vain. What a glorious triumph awaits those who are willing to "follow in His train."

I believe the saddest characterization of this age is: our seeming unwillingness to submit ourselves to the leadership of the Holy Spirit. This has brought on a general state of neglect rather than persecution. Oh, the prayers to be prayed, and the tears to be shed -- for this great army of misdirected souls. See that mighty prophet weeping on the brow of the hill? Who is He? Christ,

weeping because Jerusalem has turned her back on The Truth. But why weep? With His omniscient eye He saw, three or four decades beyond, Titus, with his army of 80,000 trained Romans, surrounding Jerusalem. He saw fulfilled the prophecy of Moses; "The tender and delicate woman among you -- her eye shall be evil -- toward her children -- for she shall eat them for want of all things, secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (Deut. 28:56, 57). Historians verify the fact that starving mothers of Jerusalem killed their little ones and extended their own miserable existence by eating the child's roasted flesh. No wonder Jesus wept!! Well He knew of the swift-moving judgment, bringing pain, suffering and sorrow to those who would reject Him.

Jerusalem, as a city, had no place for the Holy Spirit and His dispensation. To neglect the Holy Spirit, His leadership, His purifying and sanctifying power, always proves unfortunate.

Let us recognize what Henry Drummond so keenly put forth in his message to his generation: There is natural law in the spiritual world, and they who live and serve in harmony with the laws of the Spirit will know the leading of the Spirit.

Bernard Barton has given us good advice in his hymn:

Walk in the light! So shalt thou know
That fellowship of love
His spirit only can bestow
Who reigns in light above.

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Chapter 3 THE WORK OF THE HOLY SPIRIT

"And when He is come." -- John 16:8.

To inaugurate His ministry, Jesus submitted Himself to John the Baptist for baptism. This He did that all righteousness might be fulfilled. But as the Messiah presented Himself for this rite, John the Baptist cried out, "I have need to be baptized of Thee." This request carries with it great and deep meaning; -- yet all the more when we consider the life, and character of the petitioner. John was no mean, contemptible man. Nor was he afflicted with mediocre righteousness. He was a man given to great self-denial, for he wore as his raiment camels hair and a leathern girdle and ate locusts fried in wild honey. Both dress and diet are indicative of the prophetic office which he so graciously filled. His fearlessness was seen when he rebuked King Herod to his face, shouting, "It is not lawful for thee to have her, " speaking concerning Herodias, his brother Philip's wife. John the Baptist rated high as a preacher for we learn that, "there went out unto him ALL the land of Judea and they of Jerusalem and were all baptized of him." And his piety scored high in the mind of the King, even the man he rebuked, "For Herod feared him knowing that he was a just man and an holy, and he observed him." What a man he was. Powerful and pious enough to demand the respect and the fear of the King; yet with enough self-denial and humility of heart to attract the common people by the multitudes. Yet, this man comes to Jesus and says, "I have need to be

baptized of Thee." Evidently he had discovered two things; (1), a lack in his own heart; (2), the fact that Jesus had just what he needed, and was both willing and able to give it to him. Of Him Dr. Calkins writes, "Think of John the Baptist! A man who had heard the call of God and whose soul was all plowed up with the consciousness of sin. . . . Of whom Jesus said that no one born of woman was greater than he. Yet John the Baptist said, 'I have need to be baptized of Thee.' And if he said so, who is there so pure, so holy, so good, so brave who does not need to say that too."

This is the day when the ministry and the church need to make that same discovery. There is a lack, -- a fearful lack in our pulpits, -- in our churches. We ought to be making some discoveries in the realm of the soul. The church needs a Divine Power, which in many cases she possesses not. In her interview with King Charles, Joan of Arc referred repeatedly to the Voices she had heard. The repeated reference to the Voices irritated the King, and he said, "Oh, your Voices. Why don't the Voices come to me? I am King, not you." To which the young heroine replied, "They do come to you, but you do not hear them. You have not sat in the field in the evening listening for them. When the angelus rings, you cross yourself, and have done with it; but if you prayed from the heart and listened to the thrilling of the bells in the air after they stopped ringing, you would hear the voices, as well as I do." Her analysis was correct. Religion for King Charles was merely form and ritual. Is this not suggestive as to our difficulty? Indeed, if we have not regarded externals too much, we have certainly regarded the things of 'the inner man' too little. What a tidal wave of Scriptural evangelism would come to American Methodism if the shepherds in her pulpits would cry, with deep meaning of soul, unto the Great Shepherd, "We have need to be baptized of the glorified Spirit of Jesus." We are forced to accord with a leading layman who said, "Religion today is in the stagecoach period." And history presses upon us an even more sobering fact, that it will continue to remain in the stage-coach period until we submit our souls to a gracious baptism of the Holy Spirit, thereby empowering us, enabling us to subdue our enemies, driving unbelief and skepticism from our shores, and pushing the dark clouds of modernism back whence they came -- even to outer darkness.

Paul, on his second missionary journey, made a brief visit to Ephesus. The crowd was so small, the singing so slow and uninspiring, the testimonies so stereotyped, and the prayers so faithless and fruitless, that Paul asked, "Have ye received the Holy Ghost since ye believed?" The response both answered the question and accounted for the deadness of the church. But they were a willing group and walked in the Light and the Spirit came. Too frequently have we failed to differentiate between the birth of the Spirit and the baptism of the Spirit. To be touched by the Spirit is great; -- but to be filled with the Spirit is equally essential. We do well to remember that the Scripture makes a difference between peace with Christ and peace in Christ. And we need to remember that intellectual honesty is as important as moral honesty. An unbiased pursuit of the 'things of the Spirit' would bring many of us back to a Wesleyan theology. With these glorious, but forgotten Truths, honestly received, earnestly lived, there would return to us the Wesleyan spirit of evangelism. Business men, political leaders, as well as informed churchmen, recognize that the church of today needs something. It is not news to say that the church of today has a better educated ministry than ever before, that our local facilities surpass those of the past, that more money is at our command, and we stand in better repute with the world (if indeed that be an advantage), -- yet, with all these favorable facts, -- we are not convincing the modern mind that the religion of Jesus is a glorious reality and may be lived out in our daily lives. It may be too sweeping a statement to say that the key to the whole situation is to be found in the coming of the Divine Spirit in His

fulness, -- but to this we will all agree, the coming of that Spirit would get us leagues along our way.

In his translation of Matthew 5:13, Moffatt says, "If the salt becomes insipid --" truly descriptive of some of our religious services. "When the Church's message," says Luccock, in 'Preaching Values, "loses its piercingly Christian flavor it becomes a thin broth. We have more respect for a thing we hate than for a thing so insipid that we need not dignify it even by anger." The best way to save the modern church from moral and spiritual insipidity is to make a full surrender to His will, be graciously filled with the Holy Spirit, and then watch, -- watch the church of Jesus Christ swing into the current of activity and yield an unbelievable influence on state and federal affairs, home and social life.

It is only fair to add that many in the true Church have experienced much embarrassment over this doctrine regarding certain brethren, whose emotional life seemingly was more important than their ethical life. They read extraneous views into the experience. If this baptism does not greatly increase our devotion to God and the Church, sweeten our relation with man, lift us to a higher plane of Christian integrity, -- then we simply do not have it -- that's all.

The request of John the Baptist was in harmony with the Divine economy. This baptism was mentioned by the prophets of the Old Testament and experienced by the preachers of the New. It voiced the deep cry of the child of God of every age. It should be our cry just now, -- and what peace will be ours when the answer comes.

Breathe on us, Holy Spirit,
Not with the tempest din,
But as the breath of heaven
Come, purify within.

Burn in us, Holy Spirit,
Burn as a tongue of fire
Invisibly within our hearts,
Burn out each base desire.

Transform us Holy Spirit,
Thy presence be our might,
Till every fiber of our being,
Glows with the heavenly light.

Dwell in us, Holy Spirit,
Thy home our temples be,
Until our every part becomes,
An altar unto thee.

An altar unto thee, dear Lord.
That ways of greed and strife
May know the cleansing of thy power,

The healing of thy life.

Breathe on us, Holy Spirit,
Till nations all are thine
And earth as well as heaven
Be filled with peace divine.

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Chapter 4

THE HOLY SPIRIT AND A HOLY LIFE

"Be Ye Holy." -- 1 Peter 1:16

This was a divine command unto the dispersed Christians. The Spirit of God spoke through His agent, Peter. Not only was this injunction for those of Peter's day, but for all men of all ages. As the weary pilgrims of yesteryear marched across the toil-worn paths of the past, every true heart strove for one thing: to be like his Lord. And his Lord was holy, so he too endeavored to be holy.

In the preceding verse we are instructed to be "holy in all manner of conversation." Paul enjoins us thus: "See that ye walk circumspectly -- redeeming the time -- understanding what the will of the Lord is." (Eph. 5:15-17).

In despair we ask: Who among us can live such a high and holy life. We have been born in sin. Neither our nature nor our environment is conducive to holy living. Yet, to please Him, our God and King, we must have purity of speech, rectitude of conduct, and holiness of heart. We must remember, too, there is a vast difference between nominal goodness and a holy heart. For one to be well-disposed, generous and free-hearted, kind and courteous is grand so far as the standards of this world are concerned. But all these beautiful and admirable qualities will not atone for our moral impurity. How then shall we find this holiness of heart?

Many earnest hearts have sought it through self-discipline, culture, raising this educational standards, and providing a better environment. Let us hasten to agree that these are all helpful, -- they should not be despised. And all have been given a fair trial, but within themselves have miserably failed. How are we to be made holy? Back to the reliable and infallible Word of God for our answer. If we are to be holy we must have outside help. That help must come from a holy God. Men's hearts are regenerated, sanctified, purified, -- made holy, by the coming of the Holy Spirit. Beddome prayed a universal prayer when he said:

O melt this frozen heart;
This stubborn will subdue;
Each evil passion overcome
And form me all anew.

It is the coming of the Holy Spirit that makes the heart of man holy. The word 'holy' used relative to the Spirit is a qualitative appellation. It describes both the quality of the Spirit and His office. He is holy in His nature, intrinsically so. In the scheme of redemption He is to make men holy. To be sure He is interested in the building of orphanages for motherless and fatherless children. Doubtless He inspires wealthy men to provide generous endowments for great hospitals, where the sick and wasting may be nursed back to life and strength. I'm convinced He it is who leads in every benevolent and humanitarian move among the sons of men. Yet His chief purpose, in the economy of Redemption, is to make men holy. Thus, when we stop short of purity of heart, we stop short of the will of God for each of us. "Create in me a clean heart, O God; and renew a right spirit within me," was the earnest longing of David. And this is the very verse Charles Wesley had in mind when he wrote 'make and keep me pure within' in his universal favorite, "Jesus, Lover of My Soul."

Think of the gracious influence the Holy Spirit has had on humanity. There was Augustine, awicked, profligate, sensual youth. But a mother prayed all night in a sea-side chapel in North Africa and a faithful Holy Spirit touched the youth. He soon became utterly dissatisfied with himself ' and religion -- as such. Through the tender ministry of this Holy Spirit, Augustine soon realized it was Christ he both needed and wanted. This Spirit led him to Christ. Augustine ceased his sinning, sought forgiveness, was made holy and became the outstanding saint of his generation. We may not agree with his theology, -- we must admire his Christian life and influence.

Or recall the life of Jerry McAuley, a liquor-soaked, river-rat, who could steal as swiftly as a bird could fly. But one day Jerry was touched by God's Holy Spirit. He became sick of sin and evil. He sought a better life. His whole life was changed. He gave up his ways of evil and became deeply interested in the redemption of his sinful associates. Why are not more people in the church holy? Why are so few filled with the Holy Spirit. Could it be that the ministry is to blame in that we have shown, on the one hand, the character of God as being holy and that He thus expects us to be holy; and on the other hand, that man in his unregenerated state is base, and mean, evil and defiled. Could it be that the average, person feels that the chasm is too great? That the distance to travel for purity is too far? It is well nigh impossible? I do not know. But there are three facts of which I'm positively certain:

1. God is holy. And the Lord spake unto Moses, saying, "For I the Lord your God am holy," (Lev. 19:2). "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." (Isa. 6:3). If He were not holy, -- He could not be God.

2. Man is sinful. "If we say that we have no sin, we deceive ourselves" I John 1:8). This is tantamount to 1 John 1:10. "If we say that we have not sinned" All have sinned and come short of the glory of God.

3. Man's sinful nature may be purged and he be made holy. It was for this purpose that the Son of God came into the world, and died His death upon the Cross. It was for this purpose that the Holy Spirit was sent from the Father and the Son. It is not only His purpose, but it is God's eager desire. "if ye being evil know how to give good gifts unto your children: how much more shall the heavenly Father give the Holy Spirit to them that ask him?"

It is the will of the Father that His children be like Him -- holy. This will of the Fathers was executed, provisionally, in the death of Christ on the Cross. And this will of the Father is presented to every heart by the kindly influence of the Holy Spirit. It is God's command, it is God's will, it is God's pleasure and it is in God's provision that men be holy.

Seeing that our present state of sin is so utterly unsatisfactory -- for we know that sin brings suffering and sorrow, -- what, then, do we wait for? Thus if you long for purity, and you want the image of the dear Master stamped upon your heart, open the door of your heart and push back the shutters of your soul, and let the Holy Spirit enter in. His warm, kindly, beneficent influence will make you pure and holy, impart peace and joy, and give to you courage and strength. And, if you keep this Abiding Guest through life, what a day of triumph it will be when He shall present you faultless in the presence of His glory with exceeding joy. May our hearts be lifted to Him in the spirit and language of Bathurst:

Where is that Spirit, Lord, which dwelt,
In Abraham's breast, and sealed him thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine?

That Spirit which, from age to age,
Proclaimed thy love, and taught thy ways?
Brightened Isaiah's vivid page,
And breathed in David's Hallowed lays?

Is not thy grace as mighty now
As when Elijah felt its power;
When glory beamed from Moses' brow,
Or Job endured the trying hour?

Remember, Lord, the ancient days;
Renew thy work; thy grace restore;
Warm our cold hearts to prayer and praise,
And teach us how to love thee more.

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THE END