

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER EIGHT

THE WORKER'S POWER

THE Holy Spirit works in connection with us in a three-fold manner. He works upon us as sinners, He works in us as saints, and He works through us as servants.

He works upon us as sinners. An illustration of our state when dead in trespasses and sins, is seen in the vision of the valley of dry bones (Ezekiel 37).

As the breath of God came upon them, and caused them to live, so the Spirit of God has come upon us, and quickened us from the death of sin, so that we are now alive unto God, by His power, through Jesus Christ.

He works in us as saints. We read of the Spirit controlling and guiding the “**living creatures**” in the Book of Ezekiel : - “**They went every one straight forward: whither the Spirit was to go, they went, ... Whithersoever the Spirit was to go, they went, thither was their spirit to go**” (Ezekiel 1:12, 20).

Whither the Spirit went, they went. When the Spirit went forward, they went forward. And as the Spirit in the living creatures influenced and controlled them, so He is to influence us. We are saintly in life, upright in conduct, pure in heart, meet for use, as we are under the Spirit's leading. For we work out our salvation, as we let Him work in us to will and to do of His good pleasure; and we are complete, that is, we answer to the end for which we were saved, as we are responsive to the Spirit's working.

So the Apostle Paul says, in speaking of his ministry, and of himself personally: “**We preach, warning every man, and teaching every man in all wisdom; that We may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily,**” or “**in power**” (Colossians 1:28,29).

The Holy Spirit works through us as servants.

Let us refer again to the “**living creatures**” mentioned in Ezekiel. In them we have an illustration of God's working through us, as we let Him work in us.

We read, “**The Spirit of the living creatures was in the wheels. When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the Spirit of the, living creature was in the wheels**” (Ezekiel 1:20, 21).

As the Spirit influenced and moved the living creatures, so the living creatures in turn operated upon and regulated the wheels. In like manner, as we know in our lives the power and operation of the Spirit of God, He will use us in moving others.

These three stages in the Spirit’s working are further illustrated in the Gospel according to John.

In chapter three, we have *the Begetting of the Spirit*, implanting the new life of salvation, through faith in Christ, expressed in these words - “**born of the Spirit.**” As the Spirit moved upon the face of the waters, and brought order out of disorder, so has the Spirit brooded over us, convicted us of sin, brought us to Christ, and implanted in us a new nature.

In chapters fourteen and sixteen, we have *the Bestowal and Indwelling of the Spirit*, impregnating the being in sanctification, by abiding in Christ. As Moses was not able to enter the Tabernacle because of the glory of the Lord filling it, so self shall not enter our life as we abide in Christ.

In chapters one and seven of the same Gospel, we have these words, “**He shall baptize you with the Holy Ghost;**” “**Out of Him,**” Christ, “**shall flow rivers of living water. This spake He of the Spirit.**” There we have *the Baptism of the Spirit* influencing, impressing, and inflaming the worker in service, by receiving from Christ.

As the waters that came from the sanctuary, mentioned in Ezekiel 47, brought life and gladness wherever they went, so shall it be with us, as we are receiving from Christ, for the Spirit shall flow through us to others.

Now, as the Holy Spirit was needed to “**quicken us together with Christ,**” and as we need the Spirit to operate in us to produce likeness to Christ, so we need the fulness of the Spirit to be used by Christ.

The truth about the Holy Spirit has been called the “Lost Gospel,” and the neglect of the subject has entailed upon the Church of God a great loss. We are not sure, if the answer that a woman in the north of Scotland is said to have given to the minister when he was catechizing her, might not be given by some to-day.

“How many Persons are there in the Godhead?” he asked.

To the astonishment of all present she replied, “There are two Persons in the Godhead, the Father and the Son.”

Again the minister put the question, and this time with a caution.

The woman was known for her love and zeal in Christian work: so when she gave the same answer the second time, the minister turned to his elders, and the others present, in a pompous manner, and said, "You see what comes of high-flown zeal and hypocrisy. This woman seeks to teach others, and is herself more ignorant than a child. What gross ignorance! Woman! Don't you know that the correct answer is, "There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost?"

"Sir," replied the woman, "I ken verra weel that the Catechism says sae. But whether am I to believe, the Catechism or yersel'? We hear you mention the Father; an' sometimes, but nae aften, ye mak' mention o' the Son in yer preachin'; but who ever heard you speak about the Holy Ghost? 'Deed, sir, ye never sae muckle as tauld us whether there be any Holy Ghost, lat alone oar need o' His grace."

Somehow the notion has got abroad, that because the Holy Spirit does not speak of Himself, therefore He does not speak from Himself. This is most erroneous, for right through the Word He speaks of Himself as the Executor of the Father's plans, and the Unfolder of the Person of Christ. In creation, in providence, and in redemption, He speaks of Himself in the Word which He has inspired, as the Active Agent of the Godhead.

We need the baptism, the filling, the anointing of the Spirit to rest upon us, and to work through us as a definite and continuous experience as the servants of God. Martin Luther, Richard Baxter, Jonathan Edwards, Charles Finney, Robert Haldane, and others like them, sought, received, and were carried on in their life and service by the power of the Holy Spirit.

"The Spirit of the Lord is upon Me," said Christ, in speaking of Himself as the Servant of the Lord. So also in the Acts of the Apostles, the servants of Christ are spoken of as being **"full of the Holy Ghost."**

It is as SERVANTS OF Christ that we now invite your attention to a few of the marks of the servant, who is filled with the Holy Spirit.

It may lead some who have not yet received this definite baptism, or filling, of the Spirit, to seek it from the Lord, while those who have known something of the filling of the Spirit may be reminded that it is as we remain in the right attitude of soul, as we continue to fulfill the conditions which He has laid down, that His power will continue to rest upon us, and work through us, to the glory of His name.

I - One who is filled with the Holy Spirit, is full of faith to convict: the sinner of his sin of unbelief.

Have we not the Lord's own word for it? **"When He is come He will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not on Me."** Are we to understand this as the work of the Spirit apart from the believer? I think not; but rather the Spirit of God working through the believer. Remember that these form part of those precious words of Christ when assuring His disciples that the Spirit would be with them and dwell in them.

Bowen says, in reference to this passage - "What is here promised, is such an outpouring of the Holy Spirit, as shall not only reveal itself in the consciousness of believers, but substantiate itself as an undeniable and wonderful fact to the onlooking world. Is not the great thing wanted, this, that the Spirit of God should be so poured out on Christ's people, that men should be made aware of His presence with them, and of His presence at the right hand of God?"

We read of Stephen and Barnabas being "**full of faith.**" They were full of faith, because full of the Spirit, and full of the Spirit because full of faith.

Unless we have a simple and strong faith in God ourselves, we cannot expect to convince others; but if, on the other hand, we are allowing the Holy Spirit to work through us, we shall be full of faith, and thus His influence through us will be felt. As life gives brightness to the eye, spring to the step, and vigor to the whole human frame, so the Holy Spirit filling us shall give vigor of spirit, earnestness of manner, boldness of utterance, and spiritual perception.

II - One who is filled with the Spirit, will be full of the truth in testimony.

"I am full of matter; the Spirit within me constraineth me." So said Elihu to Job. As Elihu was full of matter by the Spirit within him, so shall we be if filled with the Spirit, for the Spirit of God is the Spirit of Truth, and the Spirit comes to us through the truth. As the cistern is supplied with water from the reservoir, by the pipes connecting the two, so the Spirit comes to fill us through the truth.

Many preachers might be called spider-preachers, for, as the spider spins the web out of its own body, so they delight to amuse their audiences with ideas, conceived in their own brains. A popular method just now is to spend Lord's Day evenings, in lecturing on social subjects, and on every conceivable subject but THE SUBJECT.

These are not the lines on which the Holy Spirit works. What was the subject-matter of the Apostles' preaching? It was the truth.

Right through the Acts of the Apostles, there is one word that we find repeated again and again, which runs through the book like the distinguishing piece of cord that runs through the ropes which come out of His Majesty's different dockyards, and that is the word "**WORD.**"

- On the day of Pentecost, those that gladly received the Word were baptized;
- When Peter spoke after the lame man had been healed, many that heard the Word believed;
- After the disciples had been threatened by the council, and forbidden to speak in the name of Jesus, they besought the Lord "**that with all boldness they might preach the Word,**" and the Lord answered their prayer, for "**they spake the Word of God with boldness.**"
- The seven deacons were chosen, that the Apostles might give themselves continually to prayer, and "**the ministry of the Word;**"
- When the great persecution arose, "**the disciples went everywhere preaching the Word;**"
- When the Apostles had heard the Samaritans had "**received the Word of God,**" they determined to send Peter and John to them; and

- Of their visit we read, **“They testified and preached the Word of the Lord.”**
- When Philip found the eunuch reading from the prophecy of Isaiah, **“he began at the same Scripture, and preached unto him Jesus;”**
- When Peter was preaching in the house of Cornelius, while they heard the Word, the Holy Ghost fell upon them;
- **“The Apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God.”**
- Of Paul and Barnabas, when at Salamis, we read:- **“They preached the Word of God;”**
- When Paul was preaching at Antioch we find him saying to the Jews, **“To you is the Word of this salvation sent.”**
- The next Sabbath Day, almost the whole city came together to hear the Word of God.
- At Iconium, Paul and Barnabas gave testimony unto the Word of His grace;
- At Perga, they **“preached the Word.”**
- Peter, in speaking of his mission before the Apostles and elders at Jerusalem, when the matter of circumcision in relation to the Gentiles was under consideration, says:- **“Men and brethren, ye know how that, a good while ago, God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel and believe.”**
- In Paul’s second great missionary journey, he and Barnabas **“continued in Antioch, teaching and preaching the Word of the Lord”**;
- In referring to the places already visited by the Apostles, **“Paul said unto Barnabas, Let us go again, and visit our brethren in every city where we have preached the Word of the Lord.”**
- The Holy Spirit forbade them to preach the Word in Asia;
- They spoke the Word of the Lord to the jailer and his household;
- Of the Berean Jews we read, **“They received the Word with all readiness of mind;”**
- Paul remained at Corinth **“a year and six months, teaching the Word of God among them;”**
- Of his ministry in the neighborhood of Ephesus, we are told, **“This continued by the space of two years; so that all they which dwelt in Asia heard the Word of the Lord Jesus;”** and
- Paul’s parting commendation to the elders was: **“And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified.”**

Such was the teaching of the Apostles - the Word! the Word! Let us be full of such matter, and the results that followed their labours will follow ours. Let us use the Word of God

- In its naked simplicity,
- In its convincing might,
- In its arousing energy,
- In its enlightening power,
- In its rugged strength,
- In its comforting grace,
- In its assuring knowledge,
- In its peaceful joy,
- In its Christ-honoring theme,
- In its God-glorifying teaching, and
- In its Spirit-giving utterance.

This is the weapon we SHALL wield if we are filled with the Spirit, for one mark of being filled with the Spirit is a capacity to understand the truth, and an apprehension of the mind of the Lord, and this with increased longings to learn more. The Bible will be a new book to us, and as we grow daily more willing to be emptied of our own ideas, the Lord will replace them by His own teaching, and unfold to us what we should never have understood with ever so great an intellect.

It was said of a certain preacher, that his preaching had two faults: first, he was too straight, and second, he was too Scriptural. Would that no greater censure were ever merited by us as Christian workers.

III - *One who is filled with the Holy Spirit, is full of life.*

“The trees of the Lord are full of sap” - full of life. We shall be full of life as we are continually in touch with Him who is the Spirit of Life, by abiding in Christ. It is not for us to waste time in vain regrets over the past, or to bemoan our inability as we face the future, but it is for us to respond to God’s ability. I always like to think of responsibility as being man’s response to God’s ability.

- As the life in the oak enables it to spread its branches, and strengthens it against the tempest, so, filled with the Spirit, we shall be able to weather the tempests of trial and temptation.
- As the life in the fruit trees causes them to bear refreshing fruit, so, filled with the Spirit of Life, we shall bring forth the fruit of the Spirit in its ninefold cluster, refreshing the heart of God, and the souls of men.
- As the life in the tree causes it, in the spring-time, to throw off the remaining dead leaves of autumn, so, filled with the Spirit of Life, evil habits shall be thrown off by Him who fills our being.
- As the life in the flowers causes them to beautify the earth and perfume the air, so shall the Spirit of Life manifest the loveliness of Christ, and the odour of His presence through us.
- As the life in the sea-monster causes it to plough its way through the mighty deep, so shall the Spirit filling us, cause us to go forward in Christian activity.

As the life in the bird enables it to soar on glad wing above the clouds, into the clear sunshine of Heaven, and there sing its thrilling song, so, filled with the Spirit, we shall mount above the dust and din, the clouds and commotion of earth, into the clear sunshine of the Lord’s presence, to have hallowed communion with Him: and there shall we sing with glad heart and thankful spirit to Him who loveth us, for it is said, **“Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”**

As we note the boldness of Peter, the love of John, the holiness of Paul, the sufferings of Stephen, the consecration of Barnabas, the joy of the early Christians, and the activity of the women who laboured in the Gospel, we ask, “Are these qualities natural to them?” and our answer is, “No.”

These are the actions of another Person who is living within them, by the Spirit, through the truth.

- It is the boldness of Christ that is seen in Peter,
- It is the love of Christ that is seen in John,
- It is the holiness of Christ that is seen in Paul,
- It is the suffering of Christ that is seen in Stephen,
- It is the consecration of Christ that is seen in Barnabas,
- It is the joy of Christ that is seen in the early Christians, and
- It is the activity of Christ that is seen in the ministering women.

IV - *One who is filled with the Spirit, is full of power.*

“I am a man under authority, having soldiers under me; and I say to this man, ‘Go,’ and he goeth, and to another, ‘Come,’ and he cometh.”

The reason why the centurion had power to command the soldiers under him, was, that he was under the power of Rome, and hence he had all its power at his back. If he failed to recognize his position and his responsibility to Rome, those under him would not recognize him. Thus, as we are under the authority of Heaven, we have authority, and we have no power, save as we recognize the power of God. The Lord will never give us power that it may be a feather in our own cap, so that people should say, “What a powerful preacher he is!” And if, when the Lord uses us, people should speak as though we had power, we shall silence them by saying, as the Apostle did, **“Why look ye so earnestly on us, as though by our own power or holiness we have done this? . . . God . . . hath glorified His Son Jesus.”**

It is only as we feel our weakness, and acknowledge it, that the power of Christ shall rest upon us, and then we shall bear Micah’s testimony, **“I am full of power by the Spirit of the Lord.”**

Not our power, but full of power because full of the Spirit.

An old German minister thus expressed it in prayer one day:- “O Lord, since Thou hast all power, we will have no power.”

That is it. What we want is not the power of intellect, the power of argument, the power of science, or the power of philosophy, but the power of God.

Then, what was said of Stephen when full of the Holy Spirit, shall be said of us, **“They were not able to resist the wisdom and the Spirit by which he spake.”** God wants - not our power, but our weakness; and as His love has been perfected in our unworthiness, so is His strength made perfect in our weakness. Paul’s might lay, not in enticing words of man’s wisdom, but in **“demonstration of the Spirit and of power.”**

“Many pray earnestly for power, in, and with their work, and receive it not, because they do not accept the only position in which the power can work. We want to get possession of the Power, and use it. God wants the Power to get possession of us, and use us. If we give up ourselves to the Power to rule in us, the Power will give itself to us to rule through us.”

V - One who is filled with the Spirit, is full of blessing for others.

Paul, in writing to the Romans of a visit he hoped to make, says, “**And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ**” (Romans 15:29). How is it Paul could speak so confidently? Because he recognized that the channel of blessing was Christ, who was living, dwelling, and working in him mightily by the Holy Spirit; and since he had Christ, and Christ had him, he was sure that He would communicate blessing through him to others. The secret of Paul’s ministry was, that he recognized he was an instrument to be used, a vessel to be filled, a channel through which blessing could flow from Christ to others.

Some time ago a friend remarked to me, “There are three ways of spelling Christian Worker, by simply transposing the letters: “ and, though the transposition is very simple, I give it here, as it illustrates three stages of Christian experience, and leads on to the highest and most effectual way of Christian service.

CHRISTIAN WORKER. That should stand for something good, noble, and Christlike; but it does not always do so.

- It was a “Christian worker” who cut off the ear of the servant of the high priest, and afterwards denied his Master.
- It was a “Christian worker” who wanted to call down fire from Heaven upon some who did not see as he did.
- It was a band of “Christian workers” who strove among themselves who should be the greatest, and
- The same “Christian workers” forsook their Master in the hour of His direst need.

Now let us transpose the letters of the two words thus:- The “a” being taken out of “Christian,” and placed in front of “worker,” and the “in” in front of “Christ,” then we have, “A WORKER IN Christ.” Surely this is a higher name. It speaks of one who is abiding in Christ and apprehending Him; one who is in touch with Him, and having fellowship with Him. We next notice the highest position, and this we get by a very simple transposition indeed - “CHRIST IN A WORKER.”

We remember giving this in the hearing of a little boy of eight, who seemed to grasp the idea, and on reaching home, he said, “Ma,-

Christian worker is good,
A worker in Christ is better,
But Christ in a worker is best.”

The little boy’s rendering may help us to remember the three states of Christian service. It is good to be a Christian worker, but that may mean simply an agent for Christ; better to be a worker in Christ, for that means being in partnership with Him; better still for Christ to be in the worker, for this means that He has possession of us, and is working in us to will and to do of His good pleasure. If Christ is in the worker, there is no doubt that there will be blessing, and that we shall be full of blessing, because full of Christ, by the Holy Spirit.

We have already referred to the fact, that the Apostle was full of blessing because full of Christ, as may be inferred from the three “**Yet not I**” expressions of Paul;- “**Yet not I, but the Lord**” (I Corinthians 7:10); “**Yet not I, but the grace of God**” (I Corinthians 15:10); “**Yet not I, but Christ liveth in me**” (Galatians 2:20).

If Paul’s experience is to be ours, self must be hidden out of sight, and only Christ seen. As when Moses had accomplished all the will of God respecting the Tabernacle, placing everything according to the Divine order, the glory of God came and filled the place; so, as we keep along the line of God’s truth, knowing its power in our own experience, and witnessing of it faithfully and fully, we shall find that the path of obedience is the path of blessing, the attitude of prayer the secret of power. Thus as our whole being is opened to the personal sway of the Spirit, there shall flow from us rivers of living water, bringing life and blessing wherever we go.

VI - One who is filled with the Holy Spirit, will continually feel his need of the Spirit.

This may seem like a paradox, but then the Christian life is made up of paradoxes. When we are most satisfied, we are most thirsty, for the Lord’s blessings, while they satisfy, create an appetite. When we are most conscious of the Lord’s presence, we are most conscious of our weakness. we continually need the Holy Spirit to fit us for service. As the lamps in the Tabernacle had to be trimmed and supplied with oil- (“**pure oil olive, beaten for the light, to cause the lamps to burn continually: Aaron shall order the lamps upon the pure candlestick before the Lord continually**”) so must we allow our Divine Aaron to come to us continually, with the supply of the Spirit for life and service, and to trim His “**lamp**” with the “**snuffers**” of the truth, that our life and labour may reflect Himself.

We continually need the Spirit to furnish us in service. As the shew-bread was to be continually fresh, week by week - “**every Sabbath Day he shall set it in order before the Lord continually**” - so we must come week by week, not with the moldy bread of a past experience, but with the fresh bread made of the flour of truth, that has been ground in the mill of prayerful meditation, and baked in the oven of a personal experience, arid which is warm with the fire of God’s Spirit.

We need the Spirit to have the joy of the Lord in service.

The Queen of Sheba said of the men who stood continually in the presence of Solomon, “**Happy are thy men, and happy are thy servants who stand continually before thee.**”

Infinitely more, as we constantly recognize the presence and power of the Lord, and ever act as before Him, seeking His glory alone, shall we know what it is to have “**joy and peace . . . through the Holy Ghost.**”

We continually need the Holy Spirit, to have fellowship with the Lord, by His Word, in service.

As Mephibosheth “**did eat continually at the king’s table,**” so must we continually partake of Christ in the Word.

As Jeremiah has it, **“Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart.”** It is only as we meditate on the Word that we are healthy in life, wealthy in experience, and helpful to others. The Apostles felt this when they gave themselves to prayer and the ministry of the Word.

We continually need the Holy Spirit to inspire us to prayer in service.

The Lord Jesus felt the necessity for continuance in prayer - **“He continued all night in prayer”** - to be strengthened, to do the will of the Father, and to accomplish the work committed to His charge. How much we need to cry that the Lord should accomplish His own purpose, in, and through us!

As the early Church continued in united, definite, earnest, believing prayer and supplication (Acts 2:42, 46); so we need to pray to Him for ourselves, and to supplicate Him for others.

We continually need the Spirit for our life and service.

As the mill-wheel needs continually the supply of water to keep it going, and as the body needs food to strengthen it, so we need the supply of the Spirit.

In social life, in business life, in private life, and in Church life, we need the supply of the Spirit.

We are to:

- Pray in the Spirit,
- Walk in the Spirit,
- Work in the Spirit,
- Worship in the Spirit,
- War in the Spirit,
- Sow in the Spirit,
- Praise in the Spirit, and
- Love in the Spirit.

Filled with the Spirit, we shall love the lost, and long for their salvation, like the Master. As He wept over sinners, so shall the Spirit of love, who sheds abroad the love of God in our hearts, cause us to weep.

*Filled with the Spirit, we shall have liberty in the Lord, and be loosed from cankering care and crippling unbelief: for **“where the Spirit of the Lord is there is liberty.”***

Filled with the Spirit, we shall love to labour with the Lord.

His will shall be our will in life, His Word shall be our weapon in conflict, and His work shall be our delight in service; for the Spirit is the Oil of consecration and the uniting Power which enables us to have fellowship with Christ.

Filled with the Spirit, we shall be lowly before the Lord, for as the Spirit is likened to dew which falls upon the ground, so He, filling us, shall cause us to be filled with humility, and the same mind which was in Christ shall be in us.

Filled with the Spirit, there will be likeness to the Lord, for as the die on the soft wax leaves its impression, and the likeness of the seal is seen, so does the Spirit, who is the Seal, manifest Christ in the fruit which He produces.

Filled with the Spirit, we shall ever be learning of the Lord, for, knowing that the truths of Scripture are spiritually discerned, and only apprehended as; we are under the direction of the Spirit, we shall seek His instruction, as the disciples who delighted to ask Christ to explain His teaching.

Filled with the Spirit, we shall listen to the Lord, and long to see Him, as we have it in the last chapter of Revelation, where Christ says, “**Behold, I come quickly,**” and the Spirit and the Bride responds, “**Even so, Come.**”

“**Be filled with the Spirit**” is the Divine and definite command of the Lord. It is not something we may choose or not: it is a command. Shall we grieve the Lord by disobedience? We must not, for we are not our own. We dare not, because it would be dishonoring Him.

Shall we not say with one who thus expressed himself, when the command to be filled with the Spirit was brought home to him?” Yes! this is just what I want to be. The powers of the world are becoming intensely earnest, and I am feeling every day more keenly the great need of being possessed by an Almighty Spiritual Power, to enable me to witness, so that Jesus will be glorified in the salvation of men.

For many years I have been sowing, sowing, sowing, scattering - as I supposed - bushels of precious seed, and only a solitary blade here and there, seems to be the outcome of all my labour. It ought not to have been so. Then am I only unfortunate? or am I guilty before God? Judged by my fruits, I have not been filled with the Spirit, and, as a consequence, I must have been dishonoring the Holy One. Yet I know, that, as a son of God, I have the Spirit of God dwelling in me, and my body is the temple of the Holy Ghost. But if this temple had been filled with the Holy Spirit, it would have been impossible that my past testimony should have been so fruitless.

I believe that if I were filled with the Spirit, I should be as indifferent to self-interest as the Holy Ghost is Himself; the glorified presence of Jesus would be an abiding reality to my soul; I should be unceasingly satisfied in Him, and others would believe through my word. Then, why is this not my experience, when the Spirit in all His fulness has been given me for this very purpose, that I may witness with Him of Jesus?

I asked God again and again to fill me with the Spirit; yet I experienced no change. God commands me to be filled, and I want and ask to be filled, and yet I am not filled. What is the matter? Now, my soul, be honest before God.

O Holy Spirit! Here and now, I beseech Thee, show me everything that is in my heart displeasing to Thee, and by Thy help I will cast it forth. My soul waiteth on Thee, O Lamb of God! search me Oh what hideous forms are these rising up before me! Shall I hide my eyes from them? No. They are the revelations of the Holy Spirit. O blessed Spirit! I have been dishonoring Thee. I have been asking Thee to fill me, while at the same time I have been willingly consenting to Thine enemies dwelling in Thy temple. Bring them forth, that I may hew them in pieces.

- Yes, I have been proud, seeking the honour of men more than the honour of God.
- Yes, I have been envious, secretly sorry when others have been more successful than myself.
- Yes, I have been worldly-minded, having more pleasure in talking about preachers and churches than about the Person of Christ.
- Yes, I have been selfish, for I would rather speak about the good I have done, than the good others are doing.
- Yes, I have been uncharitable, for I have often attributed selfish motives to the actions of the benevolent.
- Yes, O my God! I acknowledge my sins before Thee; I am verily guilty, and abhor myself in Thy presence. But Thou hast said that if we confess, Thou wilt forgive. I do confess my sins this day. Oh, cleanse me from secret faults! O Jesus, my Redeemer, Thy precious blood I claim to purge me this very hour from all these Spirit-grieving sins.

And I entreat Thee, my God, at any cost, to keep me ever humble at Thy feet. Now, O God, I thank Thee that Thou hast forgiven the iniquity of my sin, according to Thy word.

And now, O Holy Spirit, Thou who hast come to fill the redeemed temple of my body, and to witness for Jesus through His temple, come now, take entire possession of Thine own. I throw the door of my heart wide open unto Thee; oh, enter now, I surrender all to Thy will. Henceforth Thy mission shall be mine - to convince of sin, to witness for Jesus, to guide into truth, to keep self unseen, and to use, without wavering, the ungilded sword of God's naked Word." [95]

~ end of chapter 8 ~

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