The Poverty of Christ.

"The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head."

Oh! my King, and was it so,
Didst Thou suffer all this woe?
Didst Thou wander thus forlorn,
Bearing poverty and scorn;
Lord of all the realms above,
Reft of home and human love,
In the world that Thou hadst made,
Nowhere couldst Thou lay Thy head?

If we could at all conceive
All the glory Thou didst leave;
All the splendor of the throne
That for us Thou didst disown;
Catch but one imperfect ray
Of Thine everlasting day;
And in that supernal light
See Thy majesty aright,

How could we believe that Thou
To these human griefs could bow;
How, amidst the lower things,
Recognize the King of Kings
Washing the disciples' feet,
Sitting with the poor at meat;
Bearing daily pain and loss,
Dying on the shameful cross?

Only as Thyself hath shown,
What the glory of Thy throne;
What, in all the realms of light,
Is the source of chief delight;
What, in all Thy life below,
Made Thee bear Thy load of woe;
By the truth all truth above,
We know Thee, God, for "God is love."

N. Y. Advocate.

The In Filling of the Spirit.

BY D. L. MOODY.

"In those days, when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the work to God and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word."

If this was carried out in New York to-day, I think there would be some elders that would have to get out, or else get filled. I think some of the church-wardens and stewards would either get down on their faces and cry God to fill them, or else they would make room for somebody else to take their places. I think the church has made a woful mistake. Very often they will look out for a man that has his pocket full of money, and they are too apt to think that money is going to do the work. Ah! that is dishonoring the Holy Ghost. Money power is onething, intellectual power is another, and the Holy Ghost power is another thing. When we get to the commands that God has laid down in his Book and follow them, then the church of God is going to have power just as it did in apostolic times. We want the ministers filled with the Spirit of God, and then we want our church officers filled with the Spirit of God. Isn't that the need to-day? I tell you, my friends, when we wake up to this fact, and seek with all our hearts the filling of the Spirit of God, we are going to see signs and wonders. May the day soon come!

Some one said this morning—and I have had it said to me very often: "Mr. Moody, why don't you tell the people that they must get emptied before God can fill them? The reason that a good many people are not filled with the Spirit of God is because they are filled with the world; filled with unholy ambitions; filled with envy and jealousy and malice and self seeking and pride, and ten thousand other things. Why don't you tell them to get emptied, and then God will fill them?" Now, I want to say that you can empty yourselves just as easy as you can fill yourselves, and no easier. Why, you cannot empty yourselves. People are trying to get the world out of their hearts in the wrong way. I don't know how many letters I have had from people asking me to preach against the theatres, and to preach against progressive euchre parties and a thousand different things, and I reply: "My dear friend, you want to ask God to lift up the floodgate and let the tide come in upon you, and then these things will go of themselves." God hates a vacuum. My heart is going to be filled with something, and if not with spiritual things, then it is going to be filled with worldly things. You go to San Francisco, and in July and August you will find two of the coldest months, right in midday. People will come out in the morning in their summer clothes, and along about eleven o'clock they will drop off the street and come back with their overcoats on, and ladies will have their sealskin cloaks on. Why is that? Away back in the alkali plains the sun strikes that sand, and the earth gets hot, and the air rises and there is a vacuum formed; and then the air from off the ocean sweeps through the Golden Gate, and on toward the alkali plains as rapidly as it can, so as to get there and fill that vacuum. My friends, the quickest way to get the world out, is to get Christ enthroned in the heart, and then the Holy Spirit gets possession of it. I have had ministers say to me: "Mr. Moody, my church is so full of worldly thoughts. Won't you preach about that?" My dear friends, the quickest way to get rid of worldly thoughts and worldly things is to let the Spirit of God come in and put the worldly things out of you.

Now, I will give you another illustration. (Here Mr. Moody exhibited a glass and a pitcher of water.) I like illustrations. This tumbler is full of air. I say I will get the air out, and I will fill it with water. I try to get the air out (illustrating), but you see the air gets back as fast as I get it out; of course the air keeps coming in. Now, that is what a lot of people have been trying to do for years—trying to get the world out without putting anything else in. As some one has said, the motion may be beautiful, but there is no progress. (Laughter.) You laugh at it, but you have been doing it for years. Now, I pour this water in the tumbler (illustrating). Is there any air in it now? (Pouring more water until it ran over the edge of the glass.) You see, when we get filled with the Spirit of God there isn't any room for the world. If you put some dirt or chaff in there, it stays. Why? Because it isn't full of water. Satan has the advantage of a great many Christians because they are half and half. Now, if I pour water in this glass again, and fill it, how long does that dirt and chaff remain? (Illustrating.) It cannot stay there; it just runs out.

Now, the very thing that the Lord wants to do this afternoon is to fill you with the Spirit, and then you want to keep right under the fountain all the time. Some Englishmen went to Africa a good many years ago, to colonize. They came to a beautiful spot and thought it would be a good place to establish a town; and after they had decided to stay there they asked a native if there was plenty of rain there the year round. The native said no; that there were a few months in the year when everything dried up; so that they thought that wouldn't do, and they went on to another place that looked inviting, and they asked a native how it was there about rain; and the native told them that in certain months everything dried up. Well, that wouldn't do, and they went to a third place and made the same inquiry, and the reply was that the clouds were pierced the year round, and everything was beautiful and green; and the Englishmen decided to stay there, and they founded a town and flourished. So we want to keep right under the pierced clouds all the time. In fact, about everything that we have in this world has a tendency to draw us from God; and everything we get from above has a tendency to lift us up and make us more Godlike. I remember the first time I went to California I dropped down out of the Sierra Nevada Mountains, where the snow was forty feet deep, into the Sacramento Valley, where it was like midsummer, and I saw ranches that were perfectly beautiful, everything green and luxurious, where everything seemed to be flourishing; but sometimes, right across a fence, I would see another ranch where there was nothing green, and everything seemed to have dried up. I said to a gentleman in the train, "I don't understand this; what does it mean? There is a ranch that is green and flourishing, and there is another that has nothing green about it, and looks all dried up." "Oh," said he, "you are a stranger here." I said yes, that was my first visit. "Well he says, "that man there irrigates and brings the water down from the mountains, and in consequence he raises two or three crops a year, while the man that owns that other ranch doesn't raise hardly anything, because he doesn't irrigate." In many churches you will find men and women as dry as Gideon's fleece. (Laughter.) Some people will come and go and occupy the same pew for forty years, and not move an inch. Another man, right close to him, is active and bright, and everything he touches seems to grow; the breath of God seems to be upon him. You see the difference: One man is under the pierced clouds and gets the living water, and he draws constantly from it spiritual life and power, because he keeps his cup full and running over. And that is what God wants each of us to do. He doesn't want us to be filled and then not be willing to fill us.

Now, I want to get the Scriptures. You remember when Christ had got through with his work on earth, and was turning over his commission to his disciples, he told them that they were to go back to Jerusalem and wait there until they were imbued with power from on high. I can imagine the apostles getting together and saying: "Lord, you don't mean that we shall stop preaching? Shan't we go back and go to work; there is many a man in Jerusalem that is perishing; and, besides, we have got the Spirit." And I can imagine Peter saying: "I never would have left my fishing-smack and followed you if it hadn't been for the Spirit of God that called me. And then do you remember that first evening, Master, how you raised those wounded hands in a blessing upon us and breathed upon us and said, 'Receive ye the Holy Ghost,' we felt the Spirit of God come upon us. We have got the power." And I can imagine the Master saying to them: "You have got some of the power, but not the power I am going to give you. It is expedient for you that I go away because if I go not the power will not begin to come, and when it comes you shall do greater works than I have done. Go back and wait until the power comes." These men that had been swept up into the third heaven, these men that had seen Christ for three years, and seen him do the mighty work, went up into the holy land and caught sight of the coming glory. Yet these men were not qualified to do the work. They were to go back and to wait until they were imbued with power. They waited ten years, and at the end of that time that promise was fulfilled: "Ye shall receive power, and ye shall be witnesses in Judea and in Samaria and unto the uttermost parts of the earth." The glorious Gospel was to go throughout the whole world after these men got their commission or recommission, as it were, to preach and to teach the Gospel. Now, notice, in the second chapter of Acts, that while they preached the power came, and these men were filled. It says they were all filled—not the men alone, but the women, too. The place was shaken. It came like a mighty rushing of the wind. Then they were ready for the service. Now, look and see the marvelous result! There is a class of people that tell us that that was a miracle that never will be repeated. Pshaw! I don't believe it. I believe that was a specimen day. I believe we can have the old Pentecostal fire here in New York if we have the same faith that they had.

We want to remember that our God is an unchangeable God. Why, we have the same human nature to contend with that those men had. Men haven't changed one whit from what they were in the beginning. Human nature has been the same six thousand years, and we need just the same power that those men needed in Jerusalem; and I believe that if we would look to God and expect him to give us the power, he would not disappoint us. Now, to confute that idea that the Holy Ghost came once for all, and that it is not scriptural for us to pray that it shall come again, you turn over to the fourth chapter of Acts, and you remember how Peter and John had received instruction from the Sanhedrin that they were to preach no more in this Man's name, and after they got out they went to the disciples and called them together. They were brave men; they were filled men. Now, if the Holy Ghost fell twice in Jerusalem, don't you think that you and I need to be filled once in a while? What do you say? (Cries of "Yes, yes.") I tell you, there are many that have lost the power and don't know it.

You hear a great deal about religion nowadays. Let me tell you that religion is one thing, and vital godliness and Holy Ghost power is another thing. I thought I would get another illustration. (Here Mr. Moody held up an old lantern.) Now, we will call this religion. What is this lantern good for if I have got to stay in this hall all night? You can hardly find a man in New York that hasn't got religion; the moment you ask him about it, and talk to him, he will fetch out his old lantern. (Laughter.) But if there isn't any oil in it what good is the lantern. (Laughter and applause.) What we want is to illuminate Christianity. May God do it here to-day. (Cries of "Amen! Amen!") The moment you talk with men about religion they will get behind their lanterns and say: "Oh, yes, we've got religion." Oh, yes, and that is all they have got. (Laughter.) When you get filled with the Spirit of God you will get lit up, illuminated. That is what it is called: "Ye are the light of the world," Christ says. You know his light was so strong that the world blew it out; but he says, "I will leave you down here to shine." He didn't say: "Make it shine." There are a lot of people trying to do that. Get filled with the Spirit of God, and you cannot help but shine. The Scripture says that the light flashed from him! That is what we want. Young men, young women, have you got your lanterns lit? It won't take long to light up New York if everybody should give out a little light.

When I was a young man and preached out in the West—I was a commercial traveller then—I would go into a little town and hold a meeting in a log school-house, and some old gentleman would say: "This young brother from Chicago will speak here this evening at early candlelight," and the first person that came would bring an old dingy lantern and stick it up on a bench—and even an old lantern with a little oil and a wick, you know, gives out considerable light after all on a dark night—and the next person that came, an old woman perhaps, would bring along a sperm candle, and then would come an old farmer with another candle, and they would stick them up on the desks, and they would splutter away there, yet all the time giving a good deal of light. And, do you know, by the time the people got gathered there in that old schoolhouse we had plenty of light. Now, it can be just so here in New York. There are Christians enough here to light up the whole city. Have you got your light lit? If you haven't light it up right off. See to it that your lantern is lit. Get filled with the Spirit of God, and then you can't help but shine. And if you do shine, you needn't go around telling anybody of it; you needn't run around saying, "Look at my light." (Laughter.) It would be a nice thing, wouldn't it, if I should hang up this lantern and say, "This is a lantern." A lighthouse doesn't need to have a placard on it, saying, "This is a lighthouse." It tells its own story. So, when a man or woman is filled with the breath of heaven, heaven will shine forth from them.

But now let us go back a little. People say, "Well, you know the power fell in Jerusalem twice, but that sort of thing is over now; that is a miracle, not to be repeated." Ten years passed away, and there is a meeting down at Cæsarea, and they send off thirty miles to Joppa to get Peter to come down and tell Cornelius how he and his house are to be saved; and, in the eleventh chapter of Acts, as he gives an account of that meeting, he says: "And as I began to speak the Holy Ghost fell on him as on us at the beginning." If he fell twice in Jerusalem, and ten years after in Cæsarea, why shouldn't he fall in New York to-day? You know, I honestly believe that if you could fill this building full of men and women that really believed and had faith, we could have the Pentecostal fire back here. Talk about your false isms! They would go and hide their heads if the church was on fire, and the infidels would go and hide their heads too. What we want to-day is to be filled with the Spirit. It is a command: "Be ye filled with the Spirit." Then some of you say: "What is going to be the result?" Why, if you are filled with the Spirit, you will be filled with the fruit of the Spirit. You fill a fruit tree with sap, and there will be fruit; it cannot help being fruit. What is the fruit of the Spirit? Love and joy. You will not be going around with sad faces then. The joy of the Lord is your strength. You will be filled not only with peace and joy and love, but long-suffering, gentleness, and temperance. Did you ever see a man or a woman filled with the fruits of the Spirit that God did not use them? It makes no difference where you go—in what home, in what State or nation you go, or among what class of people—you will be used of God if you are filled with the Spirit. And so, my friends, to-day let us not rest until we get our faces ablaze with hope, and our hearts illuminated with the light of heaven.

But I can imagine some of you saying, "I wish you would tell me how to get this power. Does it come suddenly, or does it come gradually?" My friends, how were you converted? How did you get that unspeakable gift? How did you get the gift of salvation? How did you get eternal life? You got it just as you got any other gift—you took it. God offered it to you, and you laid hold of it. Take this gift by faith. Lay hold of it. Lay hold of the promise. Perhaps you say, "What is the promise?" I gave it to you that were here this morning: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." What does a hungry child want? Bread. What does a thirsty child want? Water. If your child were playing around in the room and should say: "Mamma, I am so hungry; I must have something to eat," and drops her toys and comes to you beseechingly, how many a time have you let your work and gone and got the dear little one something to eat—haven't you, Mother? But if the child, when she said she was hungry, had still kept on playing, you would say to yourself, "Oh, she isn't very hungry." So when you are taken up with all these worldly things, and say, "I want the power," you will say, "I want some more bonds and stocks," and, of course, you don't get the power. It don't come that way. A man or a woman has got to be dead in earnest to get this power. God isn't going to give it to any one that isn't dead in earnest; but when you want it above everything else and are willing to let everything else go that you may attain your desire then you are going to get it; not to gratify your own ambition, not to gratify your selfishness, not that a minister may say that he has the largest congregation in New York and puff up his flesh; for selfishness has got to be subdued and conquered; but when we can just hide ourselves and preach down ourselves and preach up Christ, then we will get the power.

One Sure Sign.

There is one infallible sign of a real revival.

Not crowds. Pulpit, choir, altar, seats, aisles, galleries, entries, out to the sidewalk may be "packed to suffocation" and there may not be one particle of real revival.

Not sensationalism, not strong emotion, not a hallelujah time, not having the whole community stirred, not having people to come twenty miles to the meeting, not having the business men to close early in order to attend the meeting, not having splendid musical and other arrangements, not constituting a mutual admiration society, not other things that might be named and which are often considered to be signs of a wonderful revival.

There is one sign. That sign is unmistakable and infallible. Without it all other signs fail. It measures the evangelist's or pastor's success. It is casting out devils. "If I by the finger of God cast out devils, then is the kingdom of God come upon you." Every Christ'ike and Holy Ghost revival expels devils.—Phil. Standard.

A little child, having cried ten minutes over a trifle, forgot what he was crying for, and continued to cry, for want of a new idea. That is the way with a great many older people who are engaged in making themselves miserable. They have forgotten what they began to be miserable about, and they are still doing business at the old stand, simply because it has never occurred to them to do anything else. —Baltimore Advocate.

A man must not choose his neighbor. He must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment.

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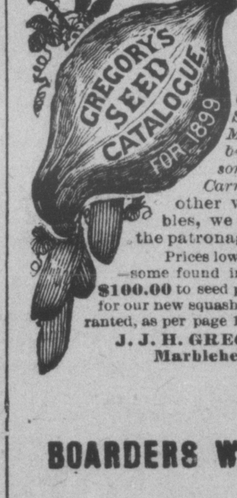

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