

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Aoliness.—Isa. 35-8

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THE GIFT OF THE HOLY GHOST AS AN ABIDING PRESENCE IN THE SOUL

As the coming of the Holy Spirit was the largest hope of prophecy, so His personal Presence . . . realized in believing hearts is the highest fulfilling of prophecy. The predictions of Old Testament prophecy focalized in the strong, clear note, "I will put my Spirit within you," and the culmination of all New Testament promise, as it fell from the lips of Jesus, was, "He shall be in you." The "within you" of prophecy and the "in you" of promise, define that manifestation of the Holy Ghost which constitutes the gift of Himself. It is the personal relationship by which He is conjoined to the soul as a spiritual Presence through faith. The Third Person of the adorable Trinity enters the soul to be an abiding Guest, making the believer a habitation of God through the Spirit. . . Having Him "with you" is one thing; having Him in you is another. Jesus was careful so to discriminate.

As the gift of the Spirit is to be distinguished from His supernatural endowments, so it is not to be confounded with His gracious bestowments.

Every child of God is the subject of diversified operations of the Spirit. Awakening, renewal, assurance, comfort, light, warmth, strength, guidance—all these are gracious benefits of the Spirit. Such blessings of the Spirit do not constitute nor imply the gift of the Holy Spirit Himself as an indwelling presence. Better than these, as precious and valuable as they are, is the constant presence of the Blessor Himself.

The benefits of the Spirit in pardon, in adoption, in comfort, in joy, in a thousand forms of blessing and blessedness, are all precious to the child of God; but when He gives Himself to the soul, it is joy unspeakable and full of glory. When superadded to His gifts we receive the Giver, there comes with Him a salvation and satisfaction, complete and permanent. Having had so many blessings of the Spirit, let us now receive the Giver Himself. He is the Gift.

1. The Gift of the Holy Ghost as a Presence imparts a distinctive temper and tone to the Christian life.

You hold in your hands two bars of metal. They seem just alike. They have the same size, shape, weight and color. You detect, however, that one has a power that the other has not. It attracts other substances and holds them. The one is a magnet, the other is not. To one is enjoined an ethereal presence called magnetism. It is this that transforms the one into a force the other does not exert. So the Holy Spirit, received into the soul of a believer, transforms him into a spiritual force hitherto unpossessed. The difference between one child of God and another is not a difference of earnestness, sincerity or devotion, but is this: one has

the baptism of the Holy Ghost; the other has not. Take two Christian workers, class leaders, Sunday School teachers, missionaries, or preachers, both converted, consistent, consecrated. One is fearful, despondent, ineffective; the other is courageous, hopeful, successful. What is the difference? The latter has the gift of the Holy Ghost.

A returned missionary who had been twenty years in the field heard this very exposition of the gift of the Holy Ghost. At the close, he came to us with tears in his eyes and said, "I see it. For twenty years I have labored beside Brother L., he has been steady and patient, and has seen things come to pass. I have worked just as hard as he; but have fretted, have had but little comfort, and much less fruit. It is all clear. Brother L. has the gift of the Holy Ghost and I have not. I must have it." Then, bowing, 'midst weeping penitents and returning backsliders, he soon rose from the altar, his scholarly, manly face glowing with holy light, saying as he did so, "It will be different hereafter in my work."

The child of God suffers in a different spirit when he has the fullness of the Spirit from what he does without it. With it, he is resigned, trustful, jubilant; without it, he is full of doubts, murmurings and impatience. Years since, when a pastor, we went one morning to visit two excellent women who were greatly afflicted. They were about the same age of life. They had long been members of the church. Both were children of God. We entered the home of Sister G. "How is it with you this morning?" we said to her. "She replied, "O, I have not slept all night. I have so much pain. It is hard to lie here. I can't see why God deals so with me." I sought to comfort her and prayed with her, yet she was evidently in controversy with God respecting her afflictions. She did not have the help of the Spirit that enables the soul to rejoice always, and in everything to give thanks. We went from her bedside to the home of Sister D., residing in the same square. We said to her, "How is it with you today?" She answered, "O, I had such a night of suffering." Then there came upon her worn face, furrowed and pale, a beautiful radiance, and she added, "But Jesus was so near, and helped me so that I could suffer this way and more, if my Father thinks best." And on she went with like words of cheer and triumph that made that sickroom a vestibule of glory. She had the Comforter, the Holy Ghost, as an indwelling Presence, hence could rejoice in tribulation as the other could not.

2. The gift of the Holy Ghost as a Presence imparts a kind of physical transfiguration to the child of God.

It illuminates the face, brightens the eye, sweetens the voice, hallows the manner. It shines him up. God's people

need to shine up. Sin and deviltries are putting on their best looks and best airs. If the Church is to win, it must outshine sin. The baptism of the Holy Ghost puts the sunshine in the soul, and sunshine into the life. Those who have the gift of the Holy Ghost do not always know that they look bright—are not always conscious of it; but others perceive it. Moses' face shone when he came down from the mount. "Moses wist not that his face shone;" but the people saw it. A Christian worker left his home to spend several weeks in special service for souls. He returned home after a most successful meeting. As he entered the house, his wife said, "My dear, what is the matter with you?" "O, nothing whatever. I am very well." "But look at your face." "Why, what is the matter with my face, is it soiled?" "No, but I never saw you with such a face; it is so bright." Then he had to confess that while he was abroad he had sought and found the gift of the Holy Ghost. His face had told on him before he could say a word.

A beloved brother in the ministry, whom he knew well, though an able, devoted and successful preacher, had the infirmity of a strange diffidence. Although he had nothing to be ashamed of, either in the matter or the manner of his preaching, yet he could not look his congregation in the face. He would look at the floor, or the ceiling, or out of the window, anywhere but into the faces of his people. He was preaching one Sabbath at a quarterly meeting for the presiding elder, when all at once in the midst of his sermon, he stopped, lifted his head, looked into the faces of the people. An unearthly brightness came over his countenance. He was silent for a moment, and then raising his hands, he exclaimed, "It has come! It has come! O, I have waited so long. The baptism with the Holy Ghost has come." From that time till called from the walls of Zion he could look his congregation in the face. That holy light became a fixed color on his countenance. One who was present when that illumination came to his soul and countenance in the pulpit, and saw him as he lay in his coffin, said that the same heavenly glow rested on his face in death. The spiritual transfiguration of life, feature, and manner under the power of the Holy Ghost is what Joseph Cook calls "the solar radiance of the soul." That will do for philosophy; but the theology of it is, it is the glory of the Holy Ghost as an indwelling presence. It was this that mantled the face of Fletcher with seraphic sweetness. This was Dr. Mahan's "sun that went no more down," and "the moon that did not withdraw itself"—his "everlasting light."—Dr. S. A. Keen in "Pentecostal Papers."

In speaking with God, remember men. In speaking with men, remember God.

Mrs. Wm. Churchill, June 26
H. E. D.