

HOLY

Spurgeon on the

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*C. H.
SPURGEON*



WHITAKER
HOUSE

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This new edition from Whitaker House has been edited for the modern reader. Words, expressions, and sentence structure have been updated for clarity and readability. Although the more modern Bible translations quoted in this edition were not available to the author, the Bible versions used were carefully and prayerfully selected in order to make the language of the entire text readily understandable while maintaining the author's original premises and message.

SPURGEON ON THE HOLY SPIRIT

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Introduction

Charles Haddon Spurgeon was born on June 19, 1834, at Kelvedon, Essex, England, the firstborn of eight surviving children. His parents were committed Christians, and his father was a preacher. Spurgeon was converted in 1850 at the age of fifteen. He began to help the poor and to hand out tracts; he was known as “The Boy Preacher.”

His next six years were eventful. He preached his first sermon at the age of sixteen. At age eighteen, he became the pastor of Waterbeach Baptist Chapel, preaching in a barn. Spurgeon preached over six hundred times before he reached the age of twenty. By 1854, he was well-known and was asked to become the pastor of New Park Street Chapel in London. In 1856, Spurgeon married Susannah Thompson; they had twin sons, both of whom later entered the ministry.

Spurgeon’s compelling sermons and lively preaching style drew multitudes of people, and many came to Christ. Soon, the crowds had grown so large that they blocked the narrow streets near the church. Services eventually had to be held in rented halls, and Spurgeon often preached to congregations of more than ten thousand. The Metropolitan Tabernacle was built in 1861 to accommodate the large numbers of people.

Spurgeon published over thirty-five hundred sermons, which were so popular that they sold by the ton. At one point, twenty-five thousand copies of his sermons sold every week. The prime minister of England, members of the royal family, and Florence Nightingale,

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among others, went to hear him preach. Spurgeon preached to an estimated ten million people throughout his life. Not surprisingly, he is called the “Prince of Preachers.”

In addition to his powerful preaching, Spurgeon founded and supported charitable outreaches, including educational institutions. His pastors’ college, which is still in existence today, taught nearly nine hundred students in Spurgeon’s time. He also founded the famous Stockwell Orphanage.

Charles Spurgeon died in 1892, and his death was mourned by many.

Chapter 1

The Work of the Holy Spirit

*Are ye so foolish? having begun in the Spirit,
are ye now made perfect by the flesh?*

—Galatians 3:3

Yes, in response to the question in our text, we are this foolish. Folly is bound up not only in the heart of a child, but even in the heart of a child of God; and though the rod may be said to bring folly out of a child (Prov. 22:15), it will take many repetitions of the rod of affliction upon the shoulders of a Christian before that folly is taken out of him.

I suppose we are all of us very sound as a matter of theory upon this point. If any should ask us how we hope to have our salvation worked in us, we would, without the slightest hesitation, state our belief that “*salvation is of the LORD*” (Jonah 2:9) alone, and we would declare that, as the Holy Spirit first of all began our piety in us, we look alone to His might to continue, preserve, and at last perfect the sacred work (Phil. 1:6).

I say we are sound enough on this point as a matter of theory, but we are all of us very heretical and unsound as a matter of practice; sadly, you will not find a Christian who does not have to mourn

over his self-righteous tendencies. You will not discover a believer who has not, at certain periods in his life, needed to groan because the spirit of self-confidence has risen in his heart and prevented him from feeling the absolute necessity of the Holy Spirit. This dependence on self has led him to put his confidence in the mere strength of nature, the strength of good intentions, or the strength of strong resolutions, instead of relying upon the might of God the Holy Spirit alone. This one thing I know, friends, that while, as a preacher, I can tell you that the Holy Spirit must work all our works in us, and that without Him we can do nothing, yet as a man, I find myself tempted to deny my own preaching, not in my words, but to deny them in fact, by endeavoring to do deeds without looking first to the Holy Spirit.

While I would never be unsound in the teaching part of it, in that part that concerns the working of it out, in common with all who love the Lord Jesus, but who are still subject to the infirmities of flesh and blood, I have to admit with sorrow that I repeatedly find myself "*having begun in the Spirit*," seeking to be made perfect in the flesh.

Yes, we are as foolish as that; and, beloved, it is well for us if we have a consciousness that we are foolish, for when a man is foolish and knows it, there is the hope that he will one day be wise. To know one's self to be foolish is to stand upon the doorstep of the temple of wisdom; to understand the wrongness of any position is halfway toward amending it; to be quite sure that our self-confidence is a heinous sin and folly, and an offense toward God, and to have that thought burned into us by God's Holy Spirit, is going a great length toward the absolute casting of

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our self-confidence away, and the bringing of our souls in practice, as well as in theory, to rely wholly upon the power of God's Holy Spirit.

However, I will leave my text somewhat. Having just in a few words endeavored to explain the meaning of the whole sentence, I intend to dwell only upon the doctrine that, incidentally, the apostle Paul taught. He taught us that we begin in the Spirit—*"Having begun in the Spirit."* I have already illustrated the whole text sufficiently for our understanding if God the Holy Spirit will enlighten us. I will now confine myself to the thought that Christians begin in the Spirit; that the early part of Christianity is of God's Spirit, and of God's Spirit only; while it is equally true that all the way through we must lean upon the same power and depend upon the same strength.

I have selected this text for this reason: we have a very large influx of young believers, month after month, week after week; every week we receive additions to the church in a considerable number. Month after month these hands baptize into a profession of faith in the Lord Jesus many of those who are yet young in the faith of the Gospel.

Now, I am astonished to find those persons who thus come before me so well instructed in the doctrines of grace and so sound in all the truths of the covenant, insomuch that I may think it my boast and glory, in the name of Jesus, that I do not know of any members whom we have received into the church who do not give their full assent and consent to all the doctrines of the Christian religion. Doctrines that others are accustomed to laugh at as being high doctrinal points are those that these new

Christians most readily receive, believe, and rejoice in. I find, however, that the greatest deficiency lies in this point: forgetfulness of the work of the Holy Spirit.

I find them very easily remembering the work of God the Father. They do not deny the great doctrine of election; they can see clearly the great sentence of justification passed by the Father upon the elect through the vicarious sacrifice and perfect righteousness of Jesus. Additionally, they are not backward in understanding the work of Jesus either. They can see how Christ was the Substitute for His people and stood in their place. Nor do they for one moment impugn any doctrine concerning God's Spirit, but they are not clear upon the aforementioned point. They can talk upon the other points better than they can upon those that more particularly concern the blessed work of that all-adorable person of the Godhead, God the Holy Spirit.

I thought, therefore, that I would preach as simply as ever I could upon the work of the Holy Spirit and begin at the beginning. I hope at other times, as God the Holy Spirit will guide me, to enter more fully into the subject of the work of the Spirit from the beginning to the end.

But let me say that it is no use your expecting me to preach a series of sermons. I know a great deal better than that. I don't believe God the Holy Spirit ever intended men to publish three months beforehand lists of sermons that they were going to preach because there always will arise changes in providence, and different states of mind both in the preacher and the hearer, and he will be a very wise

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man who has got an *Old Moore's Almanack** correct enough to let him know what would be the best sort of sermon to preach three months ahead. He had better leave it to his God to give him in the same hour what he will speak, and look for his sermons as the Israelites looked for the manna, day by day. (See Exodus 16:14–27.) However, we now begin by endeavoring to narrate the different points of the Spirit's work in the beginning of salvation.

SALVATION BEGINS WITH THE WORK OF THE HOLY SPIRIT

NOT BY MEANS OF GRACE ALONE

First, let me start by asserting that salvation is not begun in the soul by the means of grace apart from the Holy Spirit. No man in the world is at liberty to neglect the means that God has appointed. If a house is built for prayer, no man must expect a blessing who neglects to tread its floor. If a pulpit is erected for the ministry of the Word, no man must expect (although we do sometimes get more than we expect) to be saved except by the hearing of the Word. If the Bible is printed in our own native language, and we can read it, he who neglects the Holy Scripture and ceases from its study has lost one great and grand opportunity of being blessed. There are many means of grace, and let us speak as highly of them as ever we can. We would be far from depreciating them, for they are of the highest value.

* Authored by Francis Moore [1657–1715]. First edition was published in 1697.

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Blessed are the people who have them, and happy is the nation that is blessed with the means of grace. But, my friends, no one was ever saved by the means of grace apart from the Holy Spirit.

You may hear the sermons of the man whom God delights to honor; you may select from all your Puritan clergy the writings of the man whom God has blessed with a double portion of His Holy Spirit; you may attend every meeting for prayer; you may turn over the leaves of the blessed Book; but in all this, there is no life for the soul apart from the breath of the divine Spirit. Use these means; we exhort you to use them, and use them diligently, but recollect that in none of these means is there anything that can benefit you unless God the Holy Spirit will own and crown them. These are like the conduit pipes of the marketplace. When the fountainhead flows with water, then they are full, and we derive a blessing from them; but if the stream is blocked, if the fountainhead ceases to give forth its current, then these are wells without water, clouds without rain. You may go to ordinances as an Arab turns to his skin bottle when it is dry, and with your parched lips you may suck the wind and drink the whirlwind, but receive neither comfort, blessing, nor instruction from the means of grace.

NOT THROUGH MINISTERS OR PRIESTS

Nor is the salvation of any sinner begun in him by a minister or a priest. God forgive the man who ever calls himself a priest or allows anyone else to call him that since the days of our Lord Jesus. The other morning at family prayer, I read the case of

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King Uzziah, who, because he was the king, thrust himself into the tabernacle of the Lord to take the place of the priests. You remember how the priests opposed him, and said, "*It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense*" (2 Chron. 26:18 NKJV). Remember how he seized the censer and angrily insisted on burning incense as a priest before the Lord God. While he was still speaking, leprosy appeared on his face, and he went out a leper, as white as snow, from the house of God.

Oh, my friends, it is no small offense against God for any man to call himself a priest. All the saints have a priestly office through Christ Jesus, but when any man asserts the idea that he has a calling that elevates him above his fellowman, and he claims to be a priest among men, he commits a sin before God. Even though it is a sin of ignorance, it is indeed great and grievous and leads to many deadly errors, the guilt of which must lie partly upon the head of the man who gave a basis for those errors by allowing the title to be applied to himself.

Well, there is no man—call him priest if you like, by way of ill courtesy—who can begin the work with us—no, not in the use of the ceremony. The Papist may tell us that grace begins in the heart at the dropping of the water upon the child's brow; but he tells a lie, a lie before God, that does not even have so much as the shadow of truth to justify the liar. There is no power in man, even if he was ordained by one who could most assuredly claim succession from the apostles, even if he was endowed with miraculous gifts, or even if he was the apostle Paul himself. If he asserted that he had in himself

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the power to convert or the power to regenerate, let him be accursed, for he has denied the truth, and Paul himself would have declared him "*Anathema Maranatha*" (1 Cor. 16:22; "*accursed*," NKJV) for having departed from the everlasting Gospel, one cardinal point of which is that regeneration is the work of God the Holy Spirit; the new birth is a thing that is from above.

NOT BY SELF-EFFORTS

And, my brethren, it is quite certain that no man ever begins the new birth himself. The work of salvation never started with the efforts of any man. God the Holy Spirit must begin it. Now, the reasons no man ever started the work of grace in his own heart are very apparent: first, because he cannot; second, because he won't. The best reason of all is because he cannot; he is dead. The dead may be made alive, but the dead cannot make themselves alive, for the dead can do nothing. Besides, the new thing to be created as yet has no being. The uncreated cannot create. But you say, "Man can create." Well, if hell can create heaven, then sin can create grace.

What! Will you tell me that fallen human nature, which has come almost to a level with the beasts, is competent to rival God? Can it emulate the divinity in working as great marvels and in imparting as divine a life as even God Himself can give? It cannot. Besides, it is a creation; we are created anew in Christ Jesus (2 Cor. 5:17). Let any man create a fly, and afterward let him create a new heart in himself; until he has done the lesser thing, he cannot do

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the greater. Besides, no man will. If any man could convert himself, there is no man who would. If any man says that he would, if that is true, he is already converted, for the will to be converted is in great part conversion. The will to love God, the desire to be in unison with Christ, is not to be found in any man who has not already been brought to be reconciled with God through the death of His Son. There may be a false desire, a desire grounded upon a misrepresentation of the truth, but a true desire after true salvation by the true Spirit is a certain indication that the salvation already is there in the germ and in the bud, and needs only time and grace to develop itself. But it is certain that man neither can nor will save himself—being on the one hand utterly impotent and dead, and on the other hand utterly depraved and unwilling, hating the change when he sees it in others, and most of all despising it in himself. Be certain, therefore, that God the Holy Spirit must begin the work since no one else can do so.

WHAT THE HOLY SPIRIT DOES

And now, my brethren, I must enter into the subject very briefly, by showing what the Holy Spirit does in the beginning. Permit me to say that in describing the work, the true work of salvation in the soul, you must not expect me to exhibit any critical distinction in judgment. We have heard of an assembly of clergymen who once debated whether men repented first or believed first; and after a long discussion, someone wiser than the rest suggested another question, whether in the newborn child if the lungs inflated first, or if the blood circulated

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first. "Now," said he, "when you will find the answer to the one, you may be able to know the answer to the other."

You will not know which comes first—repenting or believing; they are, very likely, begotten in us at the same moment. We are not able, when we mention these things in order, exactly to declare and testify that these all happen according to the order in which we mention them; but, according to the judgment of men and to my own experience, I seek now to set forth what is the usual way of acting with God the Holy Spirit in the work of salvation.

REGENERATES THE SOUL

The first thing, then, that God the Holy Spirit does in the soul is to regenerate it. We must always learn to distinguish between regeneration and conversion. A man may be converted a great many times in his life, but regenerated only once. Conversion is a thing that is caused by regeneration, but regeneration is the very first act of God the Spirit in the soul. You ask, "Does regeneration come before conviction of sin?" Most certainly; there could be no conviction in the dead sinner. Now, regeneration quickens the sinner and makes him live. He is not competent to have true spiritual conviction worked in him until, first of all, he has received life. It is true that one of the earliest developments of life is conviction of sin, but before any man can see his need of a Savior, he must be a living man. Before he can really, I mean, in a spiritual position, in a saving, effective manner, understand his own deep depravity, he must have eyes with which to see the depravity. He must have

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ears with which to hear the sentence of the law. He must have been quickened and made alive; otherwise, he could not be capable of feeling, seeing, or discerning at all.

I believe, then, the first thing the Spirit does is this: he finds the sinner dead in sin, just where Adam left him; he breathes into him a divine influence. The sinner knows nothing about how it is done, nor do any of us understand it. As the Scripture says,

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:8)

Now, none of us can tell how the Holy Spirit works in men. I do not doubt there have been some who have sat in these pews, and in the middle of a sermon or in prayer or singing—they did not understand how it happened—and the Spirit of God was in their hearts. He had entered their souls, and they were no longer dead in sin, no longer without thought, without hope, without spiritual capacity, but they had begun to live. And I believe this work of regeneration, when it is done effectively—and God the Spirit would not do it without doing it effectively—is done mysteriously, often suddenly, and it is done in various ways, but still it has always this mark about it: that the man, although he may not understand how it is done, feels that something is done. The what, the how, he does not know, but he knows that something is done, and he now begins to think thoughts he never thought before. He begins

to feel as he never felt before. He is brought into a new state; there is a change worked in him—as if a dead post standing in the street were suddenly to find itself possessed of a soul and to hear the sound of the passing carriages, to listen to the words of the passengers. There is something quite new about it.

The fact is, the man does have a spirit; he never had one before; he was nothing but a body and a soul; but now, God has breathed into him the third great principle, the new life, the Spirit, and he has become a spiritual man. Now, he is not only capable of mental exercise, but also of spiritual exercise.

Having a soul, he could repent, and he could believe. As a mere mental exercise, he could think thoughts of God and have some desires after Him, but he could not have one spiritual thought or one spiritual wish or desire, for he had no powers that could elicit these things; yet now, in regeneration, he has got something given to him, and being given, you soon see its effects. The man begins to feel that he is a sinner. Why did he not feel that before? Ah, my brethren, he could not. He was not in a state to feel; he was a dead sinner, and though he used to tell you, and tell God, by way of a compliment, that he was a sinner, he did not know anything about it. He said he was a sinner, but he talked about being a sinner just as the blind man talks about the stars that he has never seen, as he talks about the light, the existence of which he would not know unless he were told of it; but now it is a deep reality. You may laugh at him, you who have not been regenerated, but now he has got something that really puts him beyond your laughter. He begins to feel the exceeding weight and evil of transgression; his heart trembles, his very

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flesh quivers—in some cases the whole frame is affected. The man is sick by day and night. His flesh creeps on his bones for fear. He cannot eat, and his appetite fails him. He cannot bear the sound of melody and mirth. All his fleshly spirits are dried up. He cannot rejoice. He is unhappy, miserable, downcast, distressed, and, in some cases, almost ready to go mad. Although in the majority of cases, it takes a lighter phase, and there are the gentle whispers of the Spirit, even then, the pangs and pains caused by regeneration, while the new life reveals the sin and evil of the past condition of the man, are things that are not to be well described or mentioned without tears. This is all the work of the Spirit.

REVEALS MAN'S INABILITY TO SAVE HIMSELF

And having brought the soul thus far, the next thing the Holy Spirit does is to teach the soul that it is utterly incapable of saving itself. The man knew that before, perhaps, if he sat under a Gospel ministry, but he only heard it with his ears and understood it with his mind. Now, it has become part of his very life. He feels it; it has entered into his soul, and he knows it to be true. Once he thought he would be good, and thought that would save him. The Holy Spirit just knocks the brains out of that thought. "Then," he says, "I will try ceremonies and see whether I cannot gain merit in that way." God the Holy Spirit shoots the arrow right through the heart of that thought, and it falls dead before him. He cannot bear the sight of the carcass, so that, like Abraham said of Sarah, he exclaims, "Bury the dead out of my sight." (See Genesis 23:2–11.) Though once he loved it dearly, now he hates the sight

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thereof. He thought once that he could believe; he had an Arminian* notion in his head, that he could believe when he liked and repent when he liked. Now, God the Spirit has brought him to such a condition that he says, "I can do nothing." He begins to discover his own death, now that he is made alive. He did not know anything about it before. He now finds that he has no hand of faith to lift, though the minister tells him to do it. He now discovers, when he is bidden to pray, that he wants to, but he cannot pray. He now finds that he is powerless, and he dies in the hand of God like clay in the hand of the potter, and is made to cry out, "O Lord, my God, unless You save me, I am damned for all eternity, for I cannot lift a finger in this matter until first of all You give me strength." And if you urge him to do anything, he longs to be doing, but he is so afraid that it would only be fleshly doings, and not the doings of the Spirit, that he meditates, stops, and waits, until he groans and cries. Feeling that these groans and cries are the real work of the Spirit, and prove that he has spiritual life, he then begins in earnest to look to Jesus Christ, the Savior. But mark, all these things are caused by the Spirit, and none of them can ever be produced in the soul of any man or woman, apart from the divine influence of God the Holy Spirit.

APPLIES THE BLOOD

This being done, the soul, weaned from all confidence, despairing, and brought to its last standing

* Jacobus Arminius (1560–1609), a Dutch theologian, opposed strict Calvinist teachings about predestination and believed in the possibility of salvation for all.

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place, lies prostrate on the ground. The rope is tied about its neck, and the ashes and sackcloth are on its head. God the Holy Spirit next applies the blood of Jesus to the soul, gives it the grace of faith whereby it lays hold of Jesus, and gives it an anointing of holy consolation and unction of assurance, whereby, casting itself wholly on the blood and righteousness of Jesus, it receives joy, knows itself to be saved, and rejoices in pardon.

But note, that is the work of the Spirit. Some preachers will tell their people, "Believe; only believe." Yes, it is right that they should tell them so, but they should remember it is also right to tell them that even this must be the work of the Spirit; for although we say, "Only believe," that is the greatest *only* in the world. What some men say is so easy is just what those who want to believe find to be the hardest thing in all the world. It is simple enough for a man who has the Spirit in him to believe, when he has the written Word before him and the witness of the Spirit in him; that is easy enough. But for the poor, tried sinner, who cannot see anything in the Word of God but thunder and threatening—for him to believe—ah, my brethren, it is not such a little matter as some make it to be. The fullness of the power of God's Spirit is needed to bring any man to such faith as that.

AVAILS THE SOUL OF BLESSINGS

When the sinner has thus believed, then the Holy Spirit brings all the precious things to him. There is the blood of Jesus. That can never save my soul, unless God the Spirit takes the blood and

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sprinkles it upon my conscience. There is the perfect, spotless righteousness of Jesus. It is a robe that will fit me and adorn me from head to foot, but it is no use to me until I have put it on, and I cannot put it on myself. God the Holy Spirit must put the robe of Jesus' righteousness on me. There is the covenant of adoption, whereby God gives me the privileges of a son, but I cannot rejoice in my adoption until I receive "*the Spirit of adoption, whereby [I] cry, Abba, Father*" (Rom. 8:15). So, beloved, you see—I might enlarge on these truths, but my time fails me—you see that every point that is brought out in the experience of the newborn Christian, every point in that part of salvation that we may call its beginning in the soul, has to do with God the Holy Spirit.

There is no step that can be taken without Him. There is nothing that can be accomplished right without Him. Even though you had the best of means, the rightest of ceremonies, the most orthodox of truths, and though you exercised your minds upon all these things, and though the blood of Jesus Christ were shed for you, and God Himself had ordained you from before the foundation of the world to be saved, yet still there must be that one link always inserted in the golden chain of the plan of salvation; for without that it would all be incomplete. You must be quickened by the Spirit; you must be called out of darkness into light; you must be made "*a new creature*" (2 Cor. 5:17) in Christ Jesus.

EXCUSES FALL SHORT

Now, I wonder how many of you know anything about this. That is the practical part of it. Now, my

friend, do you understand this? Perhaps you are exceedingly wise, and you turn on your heel with a sneer. You say, "Supernaturalism in one of its phases—these Methodists are always talking about supernatural things." You are very wise, no doubt, but it seems to me that Nicodemus of old had gotten as far as you, and you have gone no further than he. He asked, "*How can a man be born when he is old?*" (John 3:4). And though every Sunday school child has had a smile at the expense of Nicodemus's ignorance, you are not wiser. And yet you are a Rabbi, sir, and you would teach us, would you? (See verse 10.) You would teach us about these things, and yet you sneer about supernaturalism. Well, the day may come—I pray it may come to you before the day of your death and your doom—when the Christ of the supernaturalists will be the only Christ for you; when you will come into the floods of death, where you will need something more than nature, then you will be crying for a work that is supernatural within your heart. It may be that then, when you first of all awake to know that your wisdom was but one of the methods of madness, you may perhaps have to cry in vain, having for your only answer, "I called, and you refused; I stretched out my hands, and no man regarded. I also will mock at your calamity and laugh when your fear comes." (See Proverbs 1:24, 26.)

I hear another of you say, "Well, sir, I know nothing of this work of God the Holy Spirit in my heart. I am just as good as other people. I never make a profession of religion; it is very rarely that I go into a place of worship at all, but I am as good as the saints, any of them. Look at some of them—very fine fellows certainly."

Stop, now. Religion is a thing between you and your Maker, and you have nothing to do with those very fine fellows you have spoken of. Suppose I make a confession that a large number of those who are called saints deserve a great deal more to be called sinners double-dyed, and then whitewashed. Suppose I make a confession of that. What has that to do with you? Your religion must be for yourself, and it must be between you and your God. If all the world were hypocrites, that would not exonerate you before your God. When you came before the Master, if you were still at enmity with Him, could you venture to plead such an excuse as this: "All the world was full of hypocrites"? "Well," He would say, "what did that have to do with you? So much the more why you should have been an honest man. If you say the church was drifting away into quicksand, through the evil conduct and folly of the members thereof, so much the more why you should have helped to make it sound, if you thought you could have done so."

Another cries, "Well, I do not see that I need it. I am as moral a man as I can be. I never break the Sabbath. I am one of the most conscientious of Christians. I always go to church twice on Sunday. I listen to a thoroughly evangelical minister, and you would not find fault with him." Perhaps another says, "I go to a Baptist chapel. I am always found there, and I am scrupulously correct in my conduct. I am a good father, a good husband. I do not know that any man can find fault with me in business." Well, certainly, that is very good, and if you will be so good tomorrow morning as to go into Saint Paul's and wash one of those statues until you make it alive, then you will be saved by your morality; but since you, even you, are "*dead in trespasses and*

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sins" (Eph. 2:1), without the Spirit you may wash yourself ever so clean, but you cannot wash life into you any more than those statues, by all your washing, could be made to walk or think or breathe. You must be quickened by the Holy Spirit, for you are dead in trespasses and sins.

Yes, my lovely maiden, you who are everything excellent; you who are not to be blamed in anything; you who are affectionate, tender, kind, and dutiful. Your very life seems to be so pure that all who see you think that you are an angel. Even you, unless you are born again, cannot see the kingdom of God. The golden gate of heaven must grind upon its hinges with a doleful sound and shut you out forever, unless you are the subject of a divine change, for this requirement permits no exception.

And, you, vilest of the vile, you who have wandered farthest from the paths of righteousness, "*ye must be born again*" (John 3:7). You must be quickened by a divine life, and it is comforting for you to remember that the very same power that can awaken the moral man, that can save the righteous and honest man, is able to work in you, is able to change you. This power can turn the lion into a lamb, and the raven into a dove.

Oh, my readers, ask yourselves, are you the subjects of this change? And if you are, rejoice with joy unspeakable, for happy is that mother's child, and full of glory, who can say, "I am born of God." Blessed is that man. God and the holy angels call him blessed who has received the quickening of the Spirit and is born of God. For him there may be many troubles, but there is "*a far more exceeding and eternal weight of glory*" (2 Cor. 4:17) to counterbalance all his woe; for him there may be wars and

fightings, but let him tarry. There are trumpets of victory, there are better wreaths than the laurels of conquerors, there is a crown of immortal glory, there is bliss unfading, there is acceptance in the breast of God, and perpetual fellowship with Jehovah. But, oh, if you are not born again, I can but tremble for you and lift my heart in prayer to God, and pray for you, that He may now by His divine Spirit make you alive, show you your need of Him, and then direct you to the cross of Jesus.

But if you know your need of a Savior, if you are conscious of your death in sin, listen to the Gospel. The Lord Jesus Christ died for you. Do you know yourself to be guilty, not as the hypocrite pretends to know it, but do you know it consciously, sensitively? Do you weep over it? Do you lament it? Do you feel that you cannot save yourself? Are you sick of all fleshly ways of saving? Can you say right now, "Unless God reaches out His hand of mercy, I know I deserve to be lost forever, and I am"? Then, as the Lord my God lives, before whom I stand, my Master bought you with His blood, and those whom He bought with His blood, He will have; from the fangs of the lion and the jaws of the bear will He pluck them. He will save you, for you are a part of His bloody purchase; He has taken your sins upon His head; He suffered in your place. He has been punished for you; you will not die; "your sins, which are many, are all forgiven." (See Luke 7:47.) I am the Master's glad herald to tell you what His Word tells you also, that you may rejoice in the fullness of faith, for "*Christ Jesus came into the world to save sinners*" (1 Tim. 1:15), and "*this is a faithful saying, and worthy of all acceptation*" (v. 15). May the Lord now be pleased to add His blessing for Jesus' sake.