

which is done in us or done by us, but neither feeling nor "experience" can prove that which is wrought in us by another who is not visible to us. Pardon does not take place in us; it takes place in the Mind of God, the offended Party; and hence we cannot attest the fact of pardon by our feelings. The legitimate feeling of joy comes only from *doing* what God through the Spirit tells us to do in order to enjoy the blessings of the New Covenant. Let us abandon mysticism, therefore, in all its forms. Let us put our confidence in the Word, follow it, obey it both in letter and in spirit, and walk in the life and light and love which it sheds abroad in our hearts. Humanity will be divided in just two classes in the final Judgment, namely, those who shall have conformed their lives to the Word of Christ, and those who shall not have done so. (Matt. 7:24-27). Those who, by following the Word, shall have conformed their lives to the Mind of Christ and thus become Christ-like, will be presented by the Spirit Himself before the Throne of Grace, clothed in white garments of righteousness, a prepared people ready to interit a prepared place. Those who shall not have followed the Word, hence not having the Spirit, will cry out "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" (Rev. 6:16-17).

## 6. The Fruit of the Spirit

The possession of the ordinary measure of the Spirit, imparted through the obedience of faith, enables the Christian to bear spiritual fruit. Jesus said, Matt. 7:16-20: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." How may the world know, then, that a man has been born of the Spirit and is being led by the Spirit? The answer is unmistakable: *By his fruits*. Hence, says Paul, Gal. 5:22-25: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-

control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof. If we live by the Spirit, by the Spirit let us also walk." It is held by some, of course, that the term "spirit" as used in this passage has reference to the human spirit, and that the "fruit of the Spirit" here refers to the fruit of the spiritual part of man, in contrast to the "works of the flesh" enumerated in the preceding verses 19-21. I regard the contention as irrelevant, for it is obvious that without the indwelling of the Divine Spirit by faith, the human spirit would be utterly incapacitated to bring forth such "fruit" as enumerated here, under the category of "spirit." And what a list of sublime, yet everyday excellences it is! Love, joy, peace, long-suffering, kindness, goodness, meekness, self-control. One who contemplates this list of spiritual virtues is moved to exclaim: How miserably we Christians fail!

The indwelling of the saints of God by the Spirit makes them partakers of the Divine nature (2 Pet. 1:4). We can now understand what is meant by *spirituality*. To be spiritual is to have the Spirit, and to have the Spirit is to bring forth the fruit of the Spirit. Jude 18-20: "that they [the Apostles of our Lord Jesus Christ] said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." Spirituality is not measured in terms of psychic powers and manifestations, vociferous professions, sanctimoniousness, long and laborious prayers, or ritualistic strictness. Spirituality is measured in terms of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. In the light of this Divine standard, how many professing Christians are genuinely spiritual?

We now understand something of what Paul meant when he exhorted the Thessalonian Christians to "quench not the Spirit" (1 Thess. 5:19). If we are filled with the Spirit, and strengthened by the Spirit in the inward man, by feeding upon the Word, by following the precepts and precedents of the Word, and by keeping the appointments authorized by the Word, it follows that the opposite course of conduct must result in the depleting or quenching of the Spirit. We

quench the Spirit within us when we fail to read and study the Word, when we disregard the commands of the Word, or when we fail to keep the Divine appointments authorized by the Word. Because many of the Corinthian Christians had become guilty of absenting themselves from the Lord's Supper, or, worse yet, of desecrating the Holy Feast by turning it into a pagan orgy, Paul said to them: "For this cause many of you are weak and sickly, and not a few sleep" (1 Cor. 11:30). The Christian who absents himself from the stated assembly of the saints, who habitually disregards the Lord's Supper, who neglects his obligations to God and to his brethren, is slowly but surely quenching the Spirit.

There are many things that will quench the Spirit. Worldliness, pride, ambition, selfishness of every kind, love of dress, levity, cynicism, revelings, carnal thinking—any one of these things, and many others, will, if given access to our hearts, quench the Spirit within us. Neglect of cultivating the Christian graces, neglect of prayer, neglect of Bible study, neglect of public worship, neglect of careful watchfulness over the issues of the heart, will ultimately lead to the quenching of the Spirit. In view of the fact that the blessings of Divine Grace included under the Redemptive work of Christ, are all realized in the hearts of the saints by the Holy Spirit, He is named in Scripture *the Spirit of grace*. Hence, to keep on quenching the Spirit until one apostatizes from the faith altogether, which is to crucify the Son of God afresh and put Him to an open shame, and to count the blood of the covenant wherewith one has been sanctified an unholy thing (Heb. 6:4-6, 10:29), is *to do despite unto the Spirit of grace* (Heb. 10:29). This is the most terrible tragedy of all—for "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Yet how many times is this tragedy enacted under the very eyes of the minister of the Gospel! We hear men and women make the Good Confession and we see them enter upon the Christian Way apparently in all sincerity. For a time they are faithful, they "continue stedfastly." But by and by they grow careless in their attendance at Divine worship and perfunctory in all their Christian observances; they begin to absent themselves from the Communion Service with increasing frequency; and finally they become utterly cold and indifferent to the things of the Spirit. In such cases the seed

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of the Kingdom has fallen among thorns. They have heard it and received it into their hearts, but "as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). Church membership rolls are filled with names of men and women who are little by little quenching the Spirit. To once have had the Spirit of adoption, to have been sealed with the Holy Spirit of promise, to have possessed the Spirit as earnest of the heavenly inheritance, to have enjoyed the benefits of the intercession of the Spirit,—then to make an about-face, and through neglect, through the obstruction of material interests, through indifference and procrastination, through the putting of secondary things first in life, to quench the Spirit, to stifle His influence in the soul, and finally to do despite unto Him by spurning His fellowship and love altogether—oh, what an admixture of pathos and tragedy!

Incidentally, in this connection, to be so calloused, so dead in conscience and so utterly perverted in will, as to blindly attribute to diabolic power a work wrought by the Spirit before one's very eyes—this is to *blaspheme the Spirit*. And for this sin, said Jesus, there is no forgiveness, "neither in this world, nor in that which is to come" (Matt. 12:31-32; cf. 1 JoJhn 5:16).

I should like to say at this point, too, that we as Christians should not think so much in terms of *our own possession of the Spirit*, thus running the risk of becoming proud and puffed up, as those Corinthian Christians were, who possessed His special gifts and graces in abundance, which they paraded openly and improperly; as we should think in terms of *the Spirit's possessing us*, using us, shaping our lives and directing them into channels of Christian service, making us indeed and in truth living epistles of Christ, "known and read of all man . . . written not with ink, but with the Spirit of the living God, not in tables of stone, but in tables that are hearts of flesh" (2 Cor. 3:2-3). This attitude of complete surrender to the Spirit and entire submission to His leadership will come in the measure that we present our bodies "a living sacrifice, holy, acceptable to God, which is our spiritual service" (Rom. 12:1).

Paul says, 1 Cor. 6:19-20: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have

from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body." A funeral procession once passed through the streets of Carlisle, Pennsylvania. It was the cortege of John Hall Mason, son of the eminent Dr. Mason, one of the most eloquent preachers the United States has ever produced. The son was distinguished likewise for his ability and piety, and his death cast a gloom over many hearts. A vast crowd gathered for the funeral service, from far and near, particularly a great number of young men. After the services had been held at the home and the pallbearers had taken up the casket, the crowd obstructed the entrance and considerable commotion resulted. The bereaved father, following the pallbearers, observed the congestion, and exclaimed in solemn, impressive tones, "Tread lightly, young men, tread lightly! You bear the temple of the Holy Ghost!" The words acted as an electric shock. The crowd fell back at once and left the passage-way clear. It is said that through the influence of these words a great revival of Christianity had its beginning and swept the whole surrounding country.

Ot, my brethren, I pray you, Quench not the Spirit! Do not despise unto the Spirit of grace! Grieve not the Holy Spirit of promise by whom you have been sealed unto the Day of Redemption! Stifle not the Spirit of holiness!

And sinner friend, resist not the Spirit longer! Listen to His pleadings! Open your heart to Him in penitence and obedience! Make the way clear for Him to enter into your soul through the implanted Word and abide there! Make this—now—the accepted time and the day of your salvation!

## 7. Questions for Review of Part Eighteen

1. When did the Administration of the Spirit on earth begin? Why may our Dispensation be properly called the Dispensation of the Spirit?
2. What events mark the beginning and the end of our Dispensation?
3. How are the works of the Spirit categorized generally in this Dispensation?
4. What are included in the *extraordinary* works of the Spirit in this Dispensation?
5. What do we mean by the *ordinary* works of the Spirit, and what are they in the present Dispensation?
6. What do we mean by the ordinary administration of spiritual law?