Baptism of the Holy Spirit: Is it Something for the Believer to Seek?

Louis T. Talbot
THE BAPTISM
OF THE
HOLY SPIRIT

Is it Something for the Believer to Seek?

A Radio Message Given Over
Station KMPC, Beverly Hills, California

By
LOUIS T. TALBOT
Pastor, Church of the Open Door
Los Angeles, California
The Baptism of the Holy Spirit

Is it Something for the Believer to Seek?

The Divine Author and Teacher of the Word of God

As we enter upon the study of the Person and work of the Holy Spirit and His relation to the believer, let us examine the subject under the lens of Holy Writ. The Holy Spirit wrote the Word of God; surely He alone can teach us who He is and what He does for us. All Christians agree that He is the divine Author of the Scriptures; “for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:21). Before our Lord Jesus went to the cross, He said to the disciples: “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

In other words, the Holy Spirit wrote the Bible; and He alone can teach us its living message. He alone can take the things of Christ and show them unto us. Therefore, let us approach the vital theme which we are to study today with the prayer that He will give us open minds and willing hearts to accept His own eternal, infallible, inerrant, authoritative Word.

We need to know this truth of the Holy Spirit’s relation to us, so that doubts and dissatisfaction will pass away, and we shall have the joy of Christ flooding our souls. This is a time when we need the peace of Christ. What a wave of confusion is sweeping the church! The Holy Spirit is our Teacher; and as we allow Him to show us the things of Christ, He will show us also the
remedy for every ill. There is no need for us to live the defeated life. My Christian friend, if you have less joy now than you had when you served the devil, this very fact shows that you need to know something of the Person and work of the Holy Spirit. You need to let Him take the things of Christ and show them unto you and fill your life with joy.

When we know who the Spirit is and what He does, we realize why it is that Satan confuses people concerning His whole Being and ministry in the world. And how well the devil has succeeded in bringing about this confusion here in Southern California! It is a tragedy that churches have been divided over the doctrine concerning the Holy Spirit and His relation to the believer; for there is no subject more clearly taught in the Word of God than this one. May the Spirit Himself teach us these wonderful truths.

The Holy Spirit Is a Person

First let us get clearly in mind who the Holy Spirit is. He is a Person. He is not an influence, not an ambition, not a magnetic power of some abstract nature. He is the Third Person of the Trinity. There is nothing that chills my soul more than to hear Christians refer to the Holy Spirit as "it." Yet I have often heard professing Christians say, "Have you got it?" meaning the Holy Spirit of God. What would you think of a child who called his mother "it"? No, my friend; the Holy Spirit is a Person. Whenever you refer to Him, do so in the language of the Word of God.

Christ always referred to Him as a Person; and the more accurate Revised Version of our English Bible always speaks of Him as "He" or "Him"—never as "it." Note carefully our Lord's own words:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17).

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, be shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, be shall testify of me" (John 15:26).

"If I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

"When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:13-15).

In the great commission given by our Lord to His disciples He linked the Holy Spirit with the Father and with the Son—as a living Person. Likewise, the apostolic benediction does the same. Space forbids reference here to the many New Testament passages which prove beyond the shadow of a doubt the personality of the Holy Spirit; but, if you want to see a marvelous array of such passages, turn to the eighth chapter of Paul's letter to the Romans.

In these and other portions of the Word of God the personality of the Holy Spirit is emphasized. He creates new life in the sinner's heart; for, as we have just seen, He convicts the world "of sin, of righteousness, and of judgment." Having convicted of sin, He regenerates the sinner's heart and gives new life in Christ. When the Lord was talking to Nicodemus about the new birth, He said plainly: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter
into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 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 3:5-8).

It was the Holy Spirit who said, “Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2). He told the disciples what to preach and where to preach, as we see on almost every page of the book of Acts. He can be resisted. He can be grieved. He can be quenched. All the attributes of personality are present in the Holy Spirit. He is the Christian’s Comforter, Teacher, and Guide, as we saw repeatedly mentioned in our Lord’s words which we have just read. The Holy Spirit is a Person, co-existent, co-equal, co-eternal with God the Father and with God the Son. We shall never know the fulness of our blessings in Christ until we recognize this fundamental truth.

Every Christian is Indwelt by the Holy Spirit

WHAT is the relation of the Third Person of the Trinity to the child of God? First, every believer on this side of the cross, in this dispensation of grace, is indwelt by the Holy Spirit. Please make a mental note of that. There is no such thing as a child of God who is not indwelt with the Spirit. There is no need to “tarry” for Him, now that Pentecost is passed. If you want the Scripture for that statement, then look at Galatians 4:6, where Paul says, “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Paul did not say, “Because you have reached the higher Christian experience, because of your deep spiritual life . . .” He did say, “Because ye are sons . . .” I want to remind you, my friend, that in John 1:12 we read, “As many as received him (Christ), to them gave he power to become the sons of God, even to them that believe on his name.” You show me a man who is not indwelt by the Spirit of God, and I will show you a man who is not a child of God. Paul says in Romans 8:9 that “if any man have not the Spirit of Christ, he is none of his.” Here He is called “the Spirit of Christ” because Christ sent Him into the world.

Now this was not true of believers on the other side of the cross. The Spirit of God did not indwell believers before Christ was crucified on Calvary. He indwells believers only on the basis of the atonement fully accomplished. To the twelve disciples the Lord said concerning the Spirit, “He is with you.” That was on the other side of the cross. And when Christ added, “He . . . shall be in you,” He had in mind this side of Calvary. The Holy Spirit indwells only on the basis of the atonement actually accomplished. Before Christ died, the Spirit was with believers; ever since Pentecost, He has dwelt in the believer.

Perhaps the following diagram will help us to grasp more clearly the teaching of Scripture on this point:

BEFORE CALVARY

Old Testament Ground


“I will build my church,” Matthew 16:18.

AFTER PENTECOST

New Testament Ground

“And shall be in you,” John 14:17.

“The Lord added to the church daily,” Acts 2:47.
The Baptism of the Holy Spirit

Let us note the divine order:

Before Calvary:

1. Christ's promise concerning His church, *then in the future*: "I will build my church" (Matt. 16:18).
2. Christ's promise of the Holy Spirit, *then in the future*: "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth" (John 14:16, 17).

After Calvary and Before Pentecost:

1. Christ's promise concerning the Holy Spirit: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). (See also Acts 1:4, 5, 8.)

Pentecost:

The descent of the Holy Spirit on the Day of Pentecost. (See Acts 2:1-4.) *This marked the beginning of the church*, promised by Christ in Matthew 16:18, before He went to the cross.

After Pentecost:

1. "And they were *all filled* with the Holy Ghost" (Acts 2:4).
2. "And the Lord added to the church daily such as should be saved" (Acts 2:47). How? By the regenerating power of the Holy Spirit, as we have already seen in John 3:5-8.

Thus it is that the twelve disciples and all believers on the Lord Jesus *during His earthly ministry* knew the two-fold experience of having the Holy Spirit *with* them before He died on the cross, then later receiving the baptism of the Spirit and having Him *in* them on the Day of Pentecost and ever afterward. But you and I were born nearly two thousand years too late to have that experience, my friend. The disciples before Calvary lived in the dispensation before the cross; then they continued to live on for a time in the church dispensation after Pentecost.

In Old Testament days the Spirit came and went. He came upon a man for some special service. He came upon Saul, and left him when Saul refused to obey God. That is why David prayed, saying, "Take not thy Holy Spirit from me" (Psalm 51:11). That is why the Lord Jesus said to the disciples before Calvary, "The Spirit . . . dwelleth with you." But knowing His eternal purpose for the church, from Pentecost to the Rapture, He added, "... and shall be in you."

Do you not see, my Christian friend, that from the moment you accept Christ as your personal Saviour, by the quickening power of the Holy Spirit, you have His indwelling presence? And He shall "abide with you forever" (John 14:16). "What? know ye not that your body is the temple of the Holy Ghost, which is *in* you, which ye have of God?" (I Cor. 6:19; compare I Cor. 3:16). You need not "tarry" for Him if you love the Lord. The disciples did that because they lived in two dispensations. In this age of grace He indwells every born-again child of God.

I remember years ago when I was a pastor in Chicago, as I was preaching one morning, a very strange looking man entered the church. Everyone knew when he came in, for he did everything to call attention to himself. He walked down the aisle to the front, took off his overcoat, kneeled down and prayed for about four minutes. Then he sat down, but he was not interested in the sermon. When the service was over, he waited to say to me: "The Spirit of God has sent me here. I heard you preach in the Pacific Garden Mission last night; and as I listened to you, I realized that the Spirit is *with* you, but not *in* you. He sent me to show you how He may be *in* you." And when I asked him for the Scripture to prove his point, he turned to the reference just quoted, concerning Christ's words to the twelve on the other side of the cross.

That man is but one of hundreds of groping souls who today think they have to agonize and "tarry" for the Holy Spirit. Only the early disciples who lived before Calvary and went
The Baptism of the Holy Spirit

through the experience of Pentecost knew what it was to have this two-fold experience. The Holy Spirit of God indwells every born-again soul! And He never, never leaves the Christian. He abides with him and in him forever!

Two Objections Answered

But some will take issue with us on this point, quoting two passages from the book of Acts to refute this fundamental truth. Let us examine the context carefully in each case.

First, let us look at Acts 19:1-7. Here we read of a company of men to whom Paul put this question, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism" (Acts 19:2, 3).

Let us pause here to note that their very answer to Paul's question shows that they were on Old Testament ground, as Paul himself goes on to state in verses 4-6. When Paul explained to them that they had to believe on the Christ whom John preached, then "they were baptized in the name of the Lord Jesus. And ... the Holy Ghost came upon them." Up until this time, they were not believers in the New Testament sense at all. They had been looking forward to a work which they expected God to do for them, being ignorant of the fact that He had already finished that work on Calvary. They admitted that they knew nothing of what had taken place at Pentecost; and they admitted also that they knew nothing of the meaning of Calvary—till Paul explained it to them.

It is just as impossible for you and me to have the experience of these men as it is for us to have the experience of the twelve disciples who accepted the claims of the Lord Jesus while He was on earth, then later received the Holy Spirit at Pentecost. All of these belong to the same class, who lived both before Calvary and after Pentecost.

The second objection offered by some is that of the experience of the Samaritans. Again, we raise the question, "Does every believer on this side of the cross receive the Spirit the moment he believes?" And our answer is, "Yes; it has ever been true, except in the case of the Samaritans." Read the story as recorded in Acts 8:14-17. The Spirit did not fall on them until some apostles from Jerusalem went down and laid hands on them. Why? Because the Jews had "no dealings with the Samaritans" (John 4:9). There was a schism between the Jews and the Samaritans which dated back to Old Testament times. And if the Spirit had come upon the Samaritans without the healing of this old quarrel, this schism would have been carried into the church. Therefore, Christ withheld the Spirit until certain ones went down from Jerusalem—Jews—and had fellowship with them. Jerusalem had to go down, and Samaria had to receive Jerusalem. Then and there the schism was wiped out. It was the Holy Spirit's way of settling what would have been the source of great trouble in the church. But this is the only exception in all the Word of God to the truth herein set forth. All other believers on this side of the cross were indwelt by the Spirit the moment they accepted Christ as Saviour and Lord.

Every Christian Is Baptized with the Holy Spirit

We have already sought to make clear the teaching of the Word of God, that the Holy Spirit regenerates the heart of the sinner. By His own act of divine grace He enters the sinner's heart, to indwell him forever. Now we have come to the subject about which there is so much confusion; namely, "the baptism of the Spirit."

What is the baptism of the Spirit? The baptism of the Spirit is the operation of the Third Person of the Trinity, by which the child of God is made a member of the Body of Christ. God's purpose in this age is the calling out of that Body, which is the church. He is the Head; we are the members. And one is made
The Baptism of the Holy Spirit

a member of the church by the baptism of the Holy Spirit. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (or 'the Christ'). For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:12, 13).

When Paul wrote these words, he was addressing the most carnal of all the apostolic Christians—and "carnal" means "fleshly" as opposed to "spiritual." Paul called them "carnal"; yet he said to them, "By one Spirit are we all baptized into one body." Baptism with the Holy Spirit is the way by which we are made members. And there is no such thing as a Christian who is not a member of the Body of Christ. Now since every believer is a member of the Body, how did he come into it? By the baptism of the Holy Ghost.

When is a person baptized into the Body of Christ? When he accepts Him as Saviour, when he puts his faith in the crucified and risen Lord Jesus. The Spirit came on the disciples at Pentecost to begin calling out the Body. And the moment we believe, we receive the Spirit.

If I were talking with a person who disagreed with me, he would say, "Did the baptism of the Holy Spirit of the disciples take place at conversion?" And my reply would be, "No." As we have seen already in this study, the baptism of the disciples was distinguished from ours because they were saved in another dispensation. They were not baptized into the Body of Christ when they were converted because at that time there was no Body for them to be baptized into. The Lord had said, "I will build my church," even after they had believed on Him. They were converted before the church began. The Holy Spirit came on them at Pentecost, but the disciples were converted on the other side of the cross. Their baptism took place after their conversion, because they lived in the two dispensations. We can never have that experience. They were converted when

the Spirit was with men, but not in men. They saw Christ die, and entered into the church age. But you and I were born again on this side of the cross; consequently the moment we were saved, we became members of the Body of Christ, because we were at that time baptized with the Spirit. Could you find anything as simple as that? Yet there is such confusion concerning this truth!

There is a woman who attends the Church of the Open Door, who seems to accept the teaching for which we stand. But now and then she becomes entangled with some strange doctrine. When I returned from my recent trip East, she greeted me with these words:

"The Spirit has sent me to talk to you. I have had a marvelous experience. I went to a great meeting and got the baptism of the Holy Spirit. Then I went into a trance. Mr. Talbot, when you got your baptism, did you go into a trance?"

"No," I answered. "I came out of my trance when Christ came into my life."

Then she asked further, "When did you get the baptism of the Spirit?"

And my answer was, "When I accepted Christ."

I read I Cor. 12:12, 13 to her; whereupon she said, "I do not care what Paul said. I have had an experience."

Again I warned her: "I do not care what experience you have had. The Mormons will tell you things that will eclipse anything you have told. When you have an experience that can not stand the test of the Holy Scripture, you had better be careful." In this day of emotionalism and fanaticism in spiritual things such a warning needs to be sounded by the people of God.

When I was in Chicago, a street car conductor came to me one day and said: "I am not a Christian, but I think I know how one should act. My wife has made our home a veritable hell since she became a Christian. I have no wife; my children have no mother. She is after something, but I do not know what it is."

I talked with him and tried to explain the secret of her
trouble, for I knew from his story what he meant. But he added: "I do not know what she is seeking. Will you come to our home and see if you can help her?"

I went with him at six o'clock in the evening and stayed until ten. The beds had not been made; the dishes had not been washed; the house was in turmoil. The husband told me that their flat was one of twelve units in the building, and that the other occupants had decided to move unless the landlord asked him and his family to leave. This woman often rolled on the floor, groaned, and acted like anything but a sane, normal Christian. Again, she "danced in the Spirit," to quote her own words. She was seeking the baptism of the Spirit. What a travesty!

At nine-thirty, as we were sitting there talking, the door opened and she entered. I could see the wild look in her eyes as I rose to be introduced to her. Then she said, "Have you had the baptism of the Holy Spirit? Have you ever talked in tongues? Have you ever had the heavens open?"

My answer was, "That is not the baptism of the Spirit."

Then she said in a voice so loud that all the people in the house could have heard, "If you do not get what I have, then you are going to be lost."

My friend, that sort of fanaticism does as much harm to the cause of Christ as does modernism. It brings the holy doctrines of our faith into as much disrepute as modernism does. God forbid that His people should so dishonor His name!

This so-called "tongues" movement which is prevalent today, is that to which I refer. Those who claim that speaking in tongues is an evidence of the baptism of the Spirit overlook the plain teaching of Paul, that the gift of tongues was only temporary, as were the gifts of prophecy and of supernatural knowledge. The apostles were given supernatural wisdom, in order that they might write the New Testament, even as all prophecy came from God. But let us remember the words of Paul: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge,

it shall vanish away" (1 Cor. 13:8). In the beginning of the Christian era, before men had the full revelation of God's will, as set forth in His complete, written Word, He worked in supernatural ways to convince sinners of the claims of Christ. While the New Testament was in the process of being written, He worked miracles through His apostles. But God's Word was complete when John wrote the twenty-second chapter of Revelation on the Isle of Patmos. And "when that which is perfect is come," Paul said, "then that which is in part shall be done away" (1 Cor. 13:10). We have the whole Bible and the unerring Holy Spirit to teach us all these things in an orderly, sane, dignified way, becoming to the child of God who bears the wonderful name of Christ. Let us not drag that precious name down to confusion and shame.

Every Christian Is Sealed with the Holy Spirit

"AFTER that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest (or pledge) of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). If you have believed on Christ, my friend, you are sealed with the Holy Spirit. The seal is the mark of ownership.

Over in Australia I have seen men "sealing" their sheep and cattle with rods, burning the seal into the flesh. That is the mark of ownership. Some seals are made of steel; some, of wax; some, of gold or other materials. But I know one Seal who is a living Person, the Holy Spirit of God. He indwells me, because He has baptized me into the Body of Christ. And He has sealed me, so that all the angels in heaven and all the demons in hell may know that I belong to Christ.

In one of England's great fairs there hung a beautiful vase. It was partially wrapped, that it might not be chipped or broken. There was a seal on it, indicating that it had been purchased by an oriental prince. It was on display only for a little
while. When the fair was over, it was sent to Calcutta, India, to the prince who had bought it. There the wrapping was taken off, and all could see its beauty.

Because we have believed on the Lord Jesus Christ, my friend, we have been purchased by an oriental Prince. The world can not see what we really look like, because we are all dressed in mortality. "It doth not yet appear what we shall be" (1 John 3:2). But we shall be "unwrapped" one day, when mortality has "put on immortality," when the Prince who bought us with His own precious blood has taken us to be with Himself. And in the meanwhile, He has put His seal upon us, so that everyone will know that we belong to Him.

Moreover, to us the seal of the Spirit is the pledge of our inheritance, eternal, incorruptible, and undefiled, reserved in heaven for us. "The Spirit himself (Revised Version) beareth witness with our spirit, that we are the children of God" (Rom. 8:16). And He it is who tells us that all the eternal blessings promised to us in the written Word of God are sure, and will one day be realized by all who love the Lord.

Every Christian Is Not Filled with the Holy Spirit

But you may ask: "Is there not some deeper, more wonderful experience for the Christian who ever-increasingly seeks to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'? Is there not a difference between the experience of the worldly, self-seeking Christian and the child of God who knows what it means to be separated from the world?" Yes; while every believer is indwelt, baptized, and sealed by the Holy Spirit; yet every believer is not filled with the Spirit of God. Every believer should heed the exhortation of the Scriptures, even though he does not obey the command: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

Never are we exhorted in the Word of God to seek to be indwelt or baptized or sealed by the Holy Spirit on this side of the cross. These things have been accomplished in us by the Holy Spirit Himself when we believed on the Lord Jesus. But we are exhorted to be "filled with the Spirit."

What are we to understand by the filling of the Spirit? There are Christians who know this experience, and there are others who do not. Does the man who is filled with the Spirit have more of the Spirit than the man who is not? No; rather, the Spirit has more of some Christians than He does of others. You can not divide the Person of the Holy Spirit. You either have Him or you do not. But the Spirit does possess more of some Christians' interests than He does of others.

I gave the following illustration over the radio recently, but it so well illustrates my point that I wish to repeat it here. When I was a student-pastor in Chicago, I had a family in my church who were very good to me, an elderly couple with no children. They invited me to their home. I went; but, of course, I did not offer to go anywhere in the house except into the living room and dining room. Later on, however, after we had grown to know one another very well, they said to me: "We want our home to be your home. You are so far away from your own family. Take these keys, and come and go as you will. You are free to go anywhere on the place. Just make this your home."

I took the keys and went on an exploration of that house, even into the cellar and attic. I had liberty to go as I pleased; whereas before, I dared not do as I wished. I was no longer shut out from any part of the house. When they gave me the invitation, I filled the house, though I was in the house, even when I entered only the living room.

Have you invited the Holy Spirit to enter every room of your heart, my Christian brother? He is in your heart if you believe Christ died for your sins and rose again from the dead for you. But does He fill your life? Are you "filled with the Spirit"? He wants your time and talents and mine. He wants
our children, our money, our heart-interests. "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

I used to wonder what being drunk with wine had to do with this verse in Ephesians. But I think now that it illustrates the point. The drunken man first takes the wine into his body; then the wine takes possession of the man. It takes possession of the whole body. The man is dominated by the wine. You can tell a drunk man by his walk and by his speech. To be filled with the Spirit is not a matter of your having more of the Spirit. But when you give Him the keys that open every department of your life, then He fills your whole being. He takes possession of your tongue, your mind, your walk—your whole self. He takes possession, and you begin to live for God. The world knows it too—when you are filled with the Spirit; for He changes the life.

I want to ask you in closing, "What are the evidences of a man's being filled with the Spirit?" Not those evidences which some people would have us believe—not going into trances and speaking in strange tongues. When Christ was on earth, He acted the part of the sane, holy, majestic Son of Man that He was! And we are to walk in His steps.

When a man is filled with the Spirit, he does not become occupied with the Spirit; he becomes occupied with the Lord Jesus Christ. He does not seek strange experiences; he is occupied with Christ! Did not the Lord Himself say of the Spirit, "He shall not speak of himself . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you"? (See John 16:13, 14.)

Again, Paul wrote, saying: "In him (Christ) dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Col. 2:9, 10). To be occupied with Christ—not with strange, unscriptural experiences of the flesh—this is to know the fulness of the Spirit. For Father, Son, and Holy Spirit are one Lord; and in Christ dwelleth all the fulness of the Godhead bodily!

Yet, again, I do not know of any clearer evidences of being filled with the Spirit than a sensitiveness to sin, a growing realization of the preciousness of Christ, a love for the souls of men, and a love for the Word of God. It is not enough to praise Him with our lips when our hearts are far from Him, when things that displease Him fill our lives and mar our testimony. We must be sensitive to sin, to the things that rob us of a close walk with Him. If we are filled with the Spirit, we shall marvel more and more at the glorious Person of our Lord and His wonderful work for us. We shall have a love for poor dying men and women, whom Christ came to seek and to save. And every day we shall find delight in meditating upon His Word. We shall want to know our Bridegroom, that we may put His will into execution. Then we shall not be saying, "My! What an experience I have had! I am filled with the Spirit!" Other people will find that out without our telling them. We shall be the last to mention it; for we shall be dissatisfied with ourselves. We shall be occupied with Christ.

Do you remember that when Moses came down from the mountain, everyone noticed that his face shone? But Moses did not know it. I think if Moses had said, "See how my face shines!" then it would have quit shining. When a man's face shines with the glory of God, his fellow-men see it. In his heart the Spirit-filled man says, with John the Baptist, "He must increase, but I must decrease" (John 3:30).

Have you ever heard of the father in New York City who took his little boy to see the Woolworth building while it was under construction? The lad looked up; and seeing men on top of the building, he asked, "Daddy, what are those little boys doing up on that building?"

The father answered, "Those are not boys; they are men, my son."

Then the child asked further, "Do we get smaller and smaller when we go up high?"

After his father had answered in the affirmative, the child—
who went to Sunday School—asked once more, "Then, Daddy, when we get to heaven, we will not be very big, will we?"

The Christian father's reply was, "No, my son. We shall forget ourselves. Christ will be all and in all."

My unsaved brother, will you not let the Holy Spirit take your sinful self and create within you a new heart? The moment you accept the finished work of Christ on Calvary's Cross, His own Holy Spirit, the Third Person in the Trinity, will enter your heart to stay. That is to be baptized with the Spirit, forever to be indwelt by His powerful, life-giving presence. That is to be sealed by Him, to know that you are Christ's and that He is yours, and to show to a godless world that your body is the temple of the Holy Ghost. Then as you open the doors of your life to Him, He will be your Guide in the bewildering crossroads of every day. He will be your Comforter in sorrow. He will be your Teacher, taking the things of Christ, and showing them unto you. He will empower you for service. And all men will take knowledge of you that you have "been with Jesus."

You may resist Him; you may grieve Him; you may quench Him. Or you may be filled with the Spirit of our all-wise, all-powerful, and all-loving God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). If you let Him, He will fill your life with the riches of His grace.