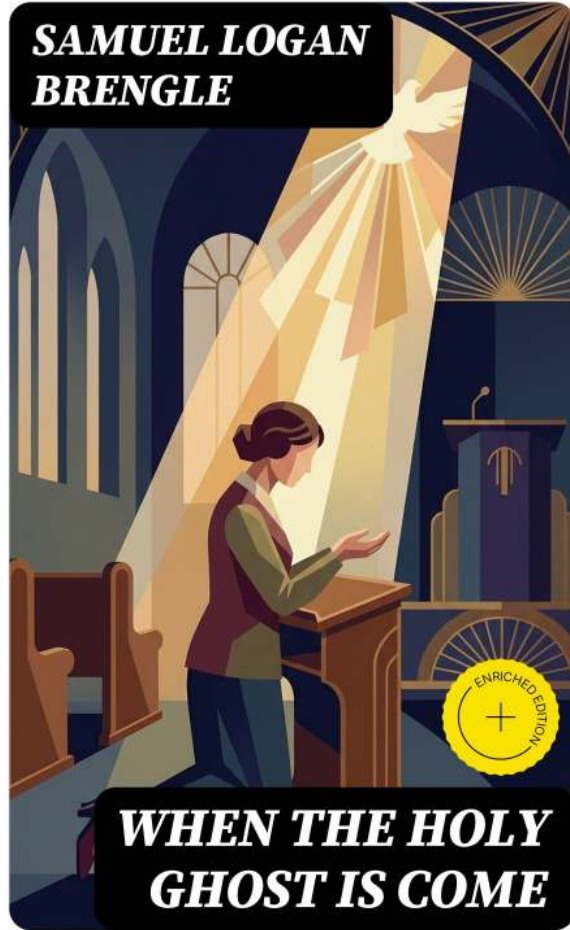


**SAMUEL LOGAN
BREngle**



**WHEN THE HOLY
GHOST IS COME**

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GHOST IS COME**

Samuel Logan Brengle

When the Holy Ghost is Come

Enriched edition.

Introduction, Studies and Commentaries by Brett Morgan

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Introduction

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Can spiritual power be trusted unless it is purified by holy love? Samuel Logan Brengle's *When the Holy Ghost is Come* turns this searching question into a roadmap for life with God, bringing together yearning for effectiveness and the call to inward transformation. Written by a seasoned holiness teacher, the book centers on the promised coming of the Spirit as both gift and governor, comfort and fire. Rather than offering techniques, it directs attention to consecration, humility, and obedient trust, proposing that the Spirit's presence shapes character before it propels mission, and that lasting influence flows from a heart fully yielded.

When the Holy Ghost is Come belongs to the tradition of Christian devotional theology associated with the holiness movement, particularly within The Salvation Army's emphasis on practical godliness and social witness. Appearing in the early twentieth century, it reflects an era of evangelical revivalism concerned with personal sanctification and Spirit-empowered service. Brengle writes not as an academic systematizer but as a pastor-evangelist addressing ordinary believers. The work's setting is the everyday sphere of conscience, prayer, and vocation, where spiritual decisions take on public consequence. Readers encounter a concise manual of formation rather than a historical chronicle, crafted for meditation, self-examination, and action.

Without relying on narrative suspense, the book unfolds through brief, focused reflections that explore what it means to receive, recognize, and cooperate with the Holy Spirit. Brengle treats the Spirit's coming as a living reality that clarifies motive, cleanses desire, and empowers witness, while preserving mystery and reverence. The voice is direct, warm, and insistent, aiming to awaken hunger rather than to impress with novelty. The style is plainspoken and scripturally attentive, moving from principle to practice with illustrative observations. The tone is earnest but reassuring, inviting patient growth and decisive surrender, and continually steering readers toward love as the measure of holiness.

Central themes include the relationship between purity and power, the necessity of wholehearted consecration, and the interplay of prayer, obedience, and mission. Brengle insists that the Spirit's work reshapes character before it amplifies influence, turning attention from reputation to integrity and from self-will to joyful submission. He underscores love as the atmosphere of holiness, courage as its fruit, and service as its outward form. The book challenges the allure of mere activity by emphasizing abiding, discernment, and dependence. It also explores how spiritual authority is inseparable from humility, suggesting that divine usefulness increases as ambition decreases and as compassion deepens.

The reading experience is that of a seasoned guide speaking across a table: candid, practical, and attentive to the hidden movements of the heart. Brengle addresses readers in the second person, poses probing questions, and presses for concrete steps without coercion. He frequently draws lines from Scripture to daily choices, keeping doctrine close to discipleship and belief inseparable from behavior. The chapters are concise and cyclical, returning to core

motifs so that meditation becomes reinforcement rather than repetition. Through this design the book functions as a companion for prayer, retreat, or small-group study, sustaining reflection without overwhelming with technical detail.

For contemporary readers navigating distraction, activism fatigue, and contending visions of leadership, the book's emphasis on inner formation before outer accomplishment remains strikingly relevant. It refuses the separation of spirituality from ethics, commending integrity, gentleness, and perseverance as signs of the Spirit's presence. In a culture that prizes visibility and constant output, Brengle's counsel to prioritize listening, repentance, and love offers a countercultural path to lasting fruitfulness. His reflections also resonate ecumenically, appealing to anyone who seeks a Spirit-shaped life that dignifies others and resists manipulation, reminding the church that power aligned with holiness becomes service rather than spectacle.

To approach *When the Holy Ghost is Come* is to accept an invitation: to reorder desire around God's presence, to let love refine zeal, and to anchor mission in sanctified character. Readers new to holiness literature will find an accessible introduction to classic themes, while seasoned believers will recognize a bracing call to first things. The book rewards slow, prayerful reading and charitable engagement with its era's idiom, offering counsel that transcends movement and denomination. Above all, it points beyond itself, suggesting that the most convincing proof of the Spirit's coming is a life quietly aflame with holy love.

Synopsis

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When the Holy Ghost is Come by Samuel Logan Brengle is a devotional and theological treatment of the Holy Spirit's work aimed at readers who desire a deeper, practical holiness. Writing as a Salvation Army leader steeped in the Wesleyan holiness tradition, Brengle frames his study around the biblical promise of the Spirit's coming and its implications for character and service. He adopts a pastoral voice, moving from Scripture to experience and back, to show how the Spirit centers believers on Christ, cleanses the heart, and empowers witness. The book establishes an expectation of real transformation without sensationalism, insisting on clarity, humility, and obedience.

Early chapters clarify who the Holy Spirit is and what it means for the Spirit to "come" to a believer and a community. Brengle emphasizes the Spirit's personal, Christ-exalting presence rather than an impersonal force or passing emotion. He distinguishes the grace of conversion from a fuller sanctifying work that brings purity of heart and steady power to love. Without reducing mystery, he grounds every claim in biblical testimony, drawing practical lines between doctrine and daily habits. He warns that confusion about the Spirit's purpose leads either to restless striving or complacency, and he commends a simple, expectant faith informed by Scripture.

Proceeding from definition to practice, the book sets out conditions that ordinarily accompany the Spirit's fullness: wholehearted consecration, obedient trust, and earnest

prayer. Brengle's counsel is practical rather than procedural; he resists turning spiritual reality into technique. He identifies common hindrances—self-will, pride, lingering compromise, and unbelief—that grieve or resist the Spirit's work, urging readers to bring these into the light. Pastoral illustrations show how hidden motives can block progress even as outward activity increases. Throughout, he keeps the emphasis on God's initiative and faithfulness. The call is not to strain but to yield, expecting that grace will meet sincere surrender with cleansing and strength.

Attention then turns to the marks of the Spirit's abiding presence. Brengle describes inner assurance of God's love, purity of intention, holy boldness, and a deepened compassion as reliable evidences, while warning against measuring life by unusual sensations or rare phenomena. He highlights the Spirit's role in producing Christlike character—patience, humility, truthfulness—and in giving a steady witness to the conscience that fosters both joy and reverent fear. Gifts for service are valued, yet fruit is presented as the primary sign of maturity. The overall portrait is one of quiet power: a heart kept clean and a life ordered toward God and neighbor.

From character the discussion moves to calling, showing how the Spirit empowers ordinary believers for courageous testimony and patient, compassionate work. Brengle connects inward fullness to outward usefulness: words become clearer, motives purer, and endurance steadier in the face of difficulty. He commends simple practices—private prayer, immersion in Scripture, honest self-examination—that keep a worker responsive to divine prompting. The Spirit's power is linked to love for people rather than to display, and success is measured by faithfulness. Practical cautions appear throughout: avoid pride in visible results, resist discouragement when progress

is slow, and keep channels open through immediate obedience to known light.

Another thread addresses guidance and discernment, both personal and corporate. Brengle argues that the Spirit gently directs decisions, checks impulses, and fosters unity among believers, yet never contradicts Scripture's plain teaching. He cautions against two extremes: credulity that mistakes every impulse for inspiration, and suspicion that stifles living guidance. Practical tests include humble counsel, the fruit of peace and righteousness, and a willingness to be corrected. He warns against grieving or quenching the Spirit through neglect, bitterness, or compromise, urging a prompt, tender conscience. By these means, communities can pursue order and zeal together, avoiding confusion while remaining open to fresh obedience.

The work closes with sustained invitation rather than novelty, pressing its central burden: the promised presence of the Holy Spirit brings holy love, clean motives, and durable power for service. As a synthesis of Scripture, experience, and pastoral counsel within the Salvation Army's holiness heritage, it offers a clear, practical path to deeper devotion. Its enduring resonance lies in balance—high expectation without excess, simplicity without shallowness, and zeal tempered by love. Without relying on dramatic episodes, it commends a life quietly aflame, encouraging believers and congregations to seek fullness that honors Christ and bears lasting fruit.

Historical Context

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Samuel Logan Brengle's *When the Holy Ghost is Come* emerged from the transatlantic holiness milieu that shaped The Salvation Army at the turn of the twentieth century. Written as devotional counsel and evangelistic exhortation, it reflects a period when American and British revival traditions prized personal consecration and spiritual power for mission. Brengle, a leading Salvation Army holiness teacher, addressed officers and lay readers seeking practical guidance about the Holy Spirit's work. The book's concise chapters, grounded in Scripture and experience, aimed to form character and fuel outreach, rather than to advance novel doctrine, within a rapidly expanding evangelical movement.

Its theological backdrop was the Wesleyan doctrine of entire sanctification, revived in nineteenth-century America through holiness associations and camp meetings. The National Camp Meeting Association for the Promotion of Holiness, founded in 1867, popularized teaching about a "second blessing" after conversion. In Britain, the Keswick Convention (from 1875) promoted a related "higher life" spirituality. The Salvation Army, arising from Methodism, publicly affirmed a Wesleyan holiness understanding that linked Spirit baptism with purified love and practical service. Brengle wrote within this consensus, pressing readers toward wholehearted surrender, disciplined prayer, and expectant faith for holy living amid pressing evangelistic demands.

The Salvation Army itself had been founded in London in 1865 by William and Catherine Booth to evangelize the urban poor through open-air meetings, brass bands, and a quasi-military structure. It expanded rapidly across Britain, the British Empire, and North America after 1880, establishing shelters, food depots, and rescue homes alongside revival campaigns. Public hostility, including organized assaults by the so-called Skeleton Army in the 1880s, tested its resolve yet strengthened its identity. By the early 1900s, Salvationists were recognized for combining “soup, soap, and salvation,” a social and spiritual synthesis that framed the pastoral and practical emphases in Brengle’s writings.

Samuel Logan Brengle (1860–1936) was born in Indiana, experienced a Methodist conversion, and studied at DePauw University before attending Boston University’s School of Theology. Drawn to holiness preaching, he joined The Salvation Army in the late 1880s and trained in London under William Booth’s leadership. Soon after beginning street evangelism in the United States, he suffered a severe head injury when a thrown brick struck him, forcing a prolonged convalescence. During recovery he composed holiness articles that became books, and he later traveled widely as a Salvation Army teacher. His reputation as a clear, earnest guide shaped readers’ expectations.

The book appeared amid rapid urbanization, industrial labor unrest, and Progressive Era reform in the United States and the United Kingdom. Evangelists such as Dwight L. Moody had normalized large-scale revival campaigns and a practical focus on conversion, Bible reading, and lay service. Voluntary societies and Bible institutes multiplied, while Christian publishers distributed inexpensive tracts and testimonies. The Salvation Army leveraged these networks, blending open-air witness with organized relief for the

homeless, unemployed, and addicted. Brengle's insistence that holiness fuels courageous service resonated with officers facing crowded city streets, immigrant neighborhoods, and the moral hazards of modern entertainment and vice.

Early Pentecostal revivals—beginning in 1901 at Topeka, Kansas, and spreading widely after the Azusa Street meetings in Los Angeles from 1906—heightened debate about the nature of Spirit baptism. While many Pentecostals identified tongues as initial evidence, The Salvation Army maintained its Wesleyan-holiness emphasis on holy love, ethical transformation, and power for witness. Brengle's counsel in *When the Holy Ghost is Come* reflects this stance: it privileges consecration, scriptural promises, and a life marked by obedient service rather than spectacular signs. In doing so, it situated Salvationist spirituality within contemporary currents while distinguishing it from emerging Pentecostal distinctives.

The Salvation Army's publishing apparatus circulated Brengle's writings internationally, and he addressed holiness conventions and officer councils across North America, Britain, and beyond. His pages combined biblical exposition, practical counsel, and examples drawn from Salvationist field work, making them suitable for training and personal devotion. Readers encountered a pastor-evangelist committed to clarity and urgency rather than theological novelty. The book thus functioned as a handbook for spiritual preparation—calling readers to repentance, faith, and love—that could accompany campaigns, home visitation, or prayer meetings. Its widespread use reinforced a shared vocabulary of sanctification within Salvation Army ranks during a period of global expansion.

When the Holy Ghost is Come ultimately mirrors its age's confidence in scripture, disciplined piety, and organized evangelism while critiquing complacency and mere formal religion. It channels late Victorian and Edwardian activism into a call for inward purity expressed through outward service to the poor and unreached. By grounding appeals in biblical texts and tested practices rather than controversy, Brengle positioned Salvationist holiness as both conservative and reforming—conservative in doctrine, reforming in social engagement. The book thus preserves the tone and priorities of early twentieth-century holiness evangelicalism, offering a window into how The Salvation Army framed Spirit-empowered life and mission.

When the Holy Ghost is Come

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The Salvation Army^[1], contrary to what has often been thought by surface observers, has owed its existence, its strength, and its success chiefly to our careful attention to the profoundest questions of the soul.

And still, as always, we wish to urge upon all the study of those great practical truths, without the proclamation of which our work for men would cease to have any abiding value. We glory in the knowledge of Christ as a perfect Saviour just as much for this, our own time, as for any past generation, or for any generation yet to come. The pretence that this age has reached some superior development, whether mental or moral, for which a new kind of Saviour is needed, seems to us absurd. And we do not believe it can long endure where Christ is really known.

To the most thoughtful, therefore, as well as to those who have the least time for thought, I earnestly commend the words of devout and practical men upon those great questions, which I hope to see reproduced in the series of which the present volume is the first. Prayerful reading of their messages cannot but lead to immediate action, to a complete self-abandonment to God, and to a realizing faith in His power to use every one of His sons and daughters for the healing of the world's open sores and the triumph of His Rule.

BRAMWELL BOOTH[2]. LONDON, January, 1909.

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It is no small pleasure to me to commend this book to all who love God, and in particular to those who are labouring to serve Him in the ranks of The Salvation Army. I believe that it will prove useful in the most important ways—in its bearing, that is, upon many of the practical difficulties and problems of daily life.

The writer, Colonel Brengle, gives us not only of the fruit of an orderly and well-stored mind on the great subject before us, but— and this is the more important—he tells us of the actual work of the Holy Spirit in the lives of ordinary men and women, as he has witnessed the results of that work amidst his many labours for the Salvation and Holiness of the people. It is for them he writes. It is to them, living the common life, bound to others by the obligations of ordinary social intercourse, toiling at their secular occupations, and rubbing shoulders with the multitude in the market-place, that his message comes. I venture to hope that his words will make it plain to some of them that the highest intercourse with the Divine is their privilege; that the special province of the Holy Ghost is to lead men into the truest devotion to God, and to the advancement of His Kingdom on earth, even while they are carrying on the common avocations associated with earning their daily bread.

The only purpose of God having a practical bearing on our lives is His purpose to save men from sin and its awful

consequences, and make them conform to His will in this world as in the next. The work of the Holy Spirit is to help us to achieve that purpose. Without His help we are unable to overcome the difficulties that are in the way, whether we consider them from the standpoint of the world or of the individual. If anyone could have looked at the state of the world at the time of our Lord's death he would surely have regarded the work which the Apostles were commissioned to attempt as the most utterly wild and impracticable enterprise that the human mind could conceive. And it was so, but for one fact. That fact was the promise of the Comforter, the Holy Spirit, to be the great Helper in the undertaking.

And equally in the work of uniting the individual soul with God's purpose that Spirit is our Helper. In the work of righteousness He is a Partner with us. In the life of faith and prayer He is our unwavering Prompter and Guide. In the submission of our wills to God and the chastening of our spirits He is the great Co-worker with us. In the bearing of burdens and the enduring of trial and sorrow He joins hands with us to lead us on. In the purifying of every power from the taint of sin He is our Sanctifier.

All this is practical. It has to do with to-day—with every bit of to-day. In fact, so far from the sphere of the Holy Spirit being limited to the pulpit or the platform, or to the inward experiences of the religious life, He is just as truly and properly concerned with the affairs of the shop and the street, the nursery and the kitchen, the chamber of suffering and the home of penury, as with preaching the Gospel or healing the sick.

Now it is to lead its readers to a personal experience of all this that this book has been written. No mere intellectual assent to the truth it sets forth can satisfy its author, any

more than it can benefit his readers. What he seeks, and what I join him in devoutly asking of God, is that you, dear friend, who may take this little volume into your hands, may see what an infinite privilege is yours, and may begin to act with God the Holy Ghost, and to open your whole being to Him, that He may work with you.

Bramwell Booth.

London, January, 1909.

I.

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