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Pentecost, Its Scope, Power and Perpetuation

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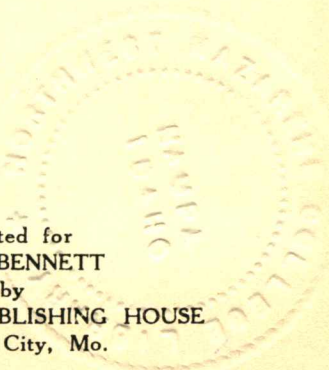
By

W. G. Bennett

Author of

THE SUPREME COMMAND OF JESUS
THE QUEEN ESTHER CIRCLE
MODERNISM WITH THE MASK OFF
THE CONFLICTS OF THE INTERCESSOR

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DEDICATION

To my faithful wife, Ruth Harris Bennett, my companion in labors, and the sharer of all my joys and sorrows, this book is affectionately dedicated.

THE AUTHOR.

INTRODUCTION

I have just finished reading the manuscript of Rev. W. G. Bennett's book on "Pentecost, Its Scope, Power and Perpetuation," and have been greatly edified by doing so. While the background of the book is strictly orthodox from the vantage of the scriptural and Wesleyan interpretation, there are here applications that have hitherto been overlooked and illustrations that are new.

The specific point upon which the book rests its case is this: Pentecost was not only the beginning of the Christian dispensation, but is the pattern for the propagation of the Church in all the ages. Pentecost is indeed a personal experience at which time the Christian is purged from inbred sin and filled with the Holy Ghost. But it is also a state into which the Church should come in order that a real revival may result. The call, therefore, is not alone to the individual to consecrate and believe for the coming of the Holy Spirit, but it is also to the Church to seek earnestly to reach that unity of mind and heart which is always a prerequisite, and then to believe God for that outpouring of His Spirit that affects the unconverted world about, and makes conversions real and the desire for personal holiness deep.

The author is by no means uninformed as to the prevailing deadness and formality among professors of religion, the heterodoxy in many pulpits, and the astounding wickedness of men in general in our day. And yet for all these, he refuses to be discouraged and declares that if Jesus postpones His coming in the glory of His second Advent, the Church may yet have a more glorious and far reaching revival than has yet been recorded. He does say that, if Jesus tarries, it is a revival or a revolution more far reaching than men have ever known, and a revolution that will outlaw Christianity and mar the opportunity of the Church beyond anything men have yet seen.

The positions taken in this book are, according to my judgment, sane, scriptural and timely. This book is needed and cannot fail to do good wherever it is circulated and read. It will certainly contribute both directly and indirectly to the bringing on of that revival for which all spiritually minded people pray.

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I have known Brother Bennett for many years and it is a pleasure to commend both him and his book to the reading public, and to pray for the widest circulation of the book among our own people and all others.

JAMES B. CHAPMAN, *General Superintendent.*
Church of the Nazarene.

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SOME FURTHER TESTIMONIALS

Mr. Bennett's conception of Pentecost is thoroughly Biblical, and the purport of it is to call the Church to the great truths which Pentecost suggests and proclaims.

It is an appeal to the Church of today to recover Pentecostal power and a Pentecostal program. It is also a very sane and well-balanced statement of what may be expected whenever churches do return to the Pentecostal conception of the Great Commission and very particularly of what the Church may expect when she engages in a definite, evangelistic presentation of salvation as proclaimed in the New Testament from beginning to end.

Mr. Bennett is absolutely right in his contention that the lethargy and indifference of the Church today is largely due to a lack of Holy Spirit consciousness.

The inevitable result of a ministerial reading of this book would be to start a revival in the Church of which such a minister is pastor. He would necessarily feel that he was under obligation to engage actively, ardently, in a promulgation of the great doctrine of Holy Spirit Regeneration.

The author founds his contention upon not only biblical information, but the historical truth attending the development of the Church.

His picture of the World Wide Revival which will inevitably follow Holy Spirit consecration to the Lord's work is inspiring as well as instructive. We hope this book will have a wide reading."

A. Z. CONRAD, *Pastor*,
Park Street Church,
Boston, Massachusetts.

The manuscript of the book, "Pentecost, Its Scope, Power and Perpetuation," has interested me greatly. It is a very timely and stimulating treatment of the collective phase of Pentecostal experience that is sometimes lost sight of by those who have found an individual Pentecostal relationship.

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Such outpourings as you describe is the great need of our troubled world. We trust your book will have wide reading. We believe it to be a valuable contribution toward a World Wide Revival.

E. E. ANGELL, *Dean of Theology,*
Eastern Nazarene College,
Wollaston, Massachusetts.

Anyone who gives to the world a sound and orthodox discussion of "revivals" and the "Holy Ghost" makes a genuine contribution to Christianity. Without revivals the church cannot fulfill her commission, nor can she even continue to live. Without the Holy Ghost the church is powerless, ineffective, unevangelistic.

Rev. W. G. Bennett, a preacher of many years in the active ministry, pastor, writer, a rugged advocate of regeneration and sanctification, has embodied in this little book not only a clear and forceful discussion of revivals and the relation between them and the Holy Ghost, but he has also chronicled a long list of revivals and revival movements covering several periods of church life. Then, too, his own observations and experiences furnish valuable material for reflection and inspiration.

This book is more than a treatise on revivals and more than a mere discussion of the Holy Ghost. Its aim is to show that without the Holy Ghost there could be no revivals that where the Holy Ghost is not honored and followed, revivals do not appear.

This emphasis is not an incidental one, it is central and vital. I trust that the subject here presented will receive serious and prayerful consideration on the part of the reader and that greater revivals will break out everywhere, resulting in a deepening of the spiritual life of the church and in the genuine conversion and sanctification of thousands of souls yet untouched by these great experiences, for whom Christ died. I heartily recommend the book and the author to our people everywhere.

Sincerely,

R. T. WILLIAMS.

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FOREWORD

For more than forty years I have been attending camp-meetings and revivals; I know the tendency of young men is to see visions, and old men to dream dreams, but I have had all this time the forward and expectant look. However, if I am not much mistaken, there was power, conviction for sin, and an aggressiveness in those days, that we see very little of at this present time; and yet I heard old warriors in those days tell of mightier things than we were then seeing. "Distance sometimes lends enchantment to the scene," and yet history is tolerably accurate, and from historical accounts, I judge that for thoroughness, depth, devotion, and aggressiveness, those ancient worthies were much our superiors.

The history of Methodism, and other mighty movements of those days stirred my soul in a way that I have never forgotten. For years I have had a deep and abiding conviction that the very best religious movements of our day were weak and anemic, when compared either with more recent historical revivals, or with Pentecostal Christianity of the first century; this has led me to study with great care the Book of Acts, the early historic Christianity, and the revival movements since the days of the Reformation.

Twenty years ago I began to see the fearful inroads that Modernism was making upon the ministry, and of course, also upon the laity; it also became very clear to me that Modernism was not, as supposed, the child of higher education, but rather the offspring of a coldness and formality almost as death-dealing as Modernism itself. I was led also to see that just as in all past ages, the only cure for either of these deadly maladies, was a mighty Holy Ghost revival, the result of a great Pentecostal outpouring of the Spirit.

For a number of years, traveling as an evangelist, and not overly busy much of the time, I had no home in those days, and I frequently walked the streets of our great American cities at night, watching the restless throngs as they rushed here and there; picture shows, theaters, this, that, and the other thing; thought of the ministers who had turned their places of worship into places of entertainment, and

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religious, or irreligious, revelry while these multitudes, "Scattered as sheep having no shepherd," were rushing on to hell. My heart was greatly stirred, and this led me to first write the little booklet, "Modernism With the Mask Off," later on "The Conflicts of the Intercessor," and now after several years in which most of my strength has been absorbed in intercessory prayer, I felt very definitely led to write this book on "Pentecost, Its Scope, Power and Perpetuation."

Much has been written on various Pentecostal themes. However, I do not recall anything having been written that attempts a complete survey of all these related themes, though perhaps Mr. Arthur's "Tongue of Fire" comes nearer that than anything else I remember reading, but this book deals largely with ministerial gifts and anointings. Dr. Daniel Steele's "Gospel of the Comforter" deals with several related Pentecostal themes. Doctor Keene's works, while they can hardly be classed with Doctor Steele's from the standpoint of scholarship, are in every way helpful, especially along the line of personal faith and religious experience. Dr. E. Stanley Jones has recently written "Studies in Pentecost." This is very fine from the standpoint of real pentecostal living and aggression. Dr. Samuel Chadwick, late principal of Clifton College, Sheffield, England, has written "The Way to Pentecost," a most charming and helpful work on the person and work of the Holy Spirit. I could mention many other very commendable works on these and hundreds of themes relating to Pentecost. With the exception, however, of a very fine article in *Christian Life and Faith*, by Dr. Charles Rhodes I do not know of anyone who has attempted a complete survey of Pentecost as a pattern and example of the method of Christ for the evangelization of the world. I am, therefore, attempting to give such a survey in this little volume.

I have only slightly emphasized some very important themes relating to Pentecost, partly for the want of space in so small a volume, mostly, because these themes have been so fully dealt with by the authors just referred to, and in a way far better than I am capable of dealing with them.

I have frequently repeated expositions to some extent in this volume, because I have aimed rather at securing a decision in court, than at beauty of rhetoric.

I have in some few cases, I presume, differed from some of the views of some of my best friends. Well, no matter

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perhaps my blunders will inspire them to write far better on this theme than I have done.

I have only referred casually to miraculous gifts that were set in the Church by its Divine Head, not because I undervalue them, but because I do not believe them to be absolutely essential to a Pentecostal outpouring of the Spirit. I have not strongly emphasized the emotional element in Pentecostal life and experience, I am not among those who consign religion to Grumble Alley or Hillside Graveyard. There is certainly a very strong emotional element in Pentecost, that illuminates the countenance and fills the heart with unspeakable joy, but any purely emotional state that "wastes its sweetness on the desert air," is not Pentecostal. Pentecostal emotion has its rise in hearts burning with divine love; is always accompanied with righteous living, a deathless passion for the lost, importunate praying, and aggression for the capture of the City of Man-soul.

My object in writing this little volume is to inspire a faith in ministers and laymen that will enable them to pray, more intelligently, I trust more intensely, and unitedly for a great revival, which I believe is the only hope of our generation, spiritually, doctrinally, morally, and economically.

If in any way this volume contributes to the coming of such a revival, I shall feel more than repaid for the effort. If before it reaches the press, or even before this day's sun has set, Jesus shall come the second time, and institute an altogether different program, then I trust it may be said of this writer as it was said of one of old: "She [he] hath done what she [he] could."

Yours faithfully and fraternally,

W. G. BENNETT.

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THE LAWS OF POWER

The work of the Spirit depends upon the power of the Spirit. No other power will do. The energy of the flesh cannot do the work of the Spirit. For His power there is no substitute. When Zion covets Babylonish gold, envies Babylonish garments, copies Babylonish ways, adopts Babylonish altars, and fights with Babylonish weapons, her strength fails because the Spirit of Power is lost. Carnal resources are no asset in spiritual enterprise. The weapons of this warfare are not carnal. Prayer brings power, for the Spirit of Power is given to them that pray. Testimony is a chosen weapon of conquest, and the Spirit is given for witnessing. He does not save by argued abstractions, but by living witnesses who testify with power out of the personal certainty of a living experience. It is by the power of the Spirit there comes conviction of sin, righteousness, and judgment. The work of the Church is supernatural. It cannot be done in the strength of the natural man. "It is not by might, nor by power, but by my spirit, saith the Lord." There is no excuse for failure, no justification for ineffectiveness, for the Spirit of God is the Spirit of Power, and the gift of the Spirit is the inheritance of every believer in Christ Jesus our Lord. "He that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them."—SAMUEL CHADWICK.

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Pentecost, Its Scope, Power and Perpetuation

CHAPTER I

ANOTHER PENTECOST

Another Pentecost. How the mention of it fills us with anticipation. Can it be possible? After all these years, can we reasonably hope and pray with faith that God shall send us another Pentecost? Only one-fourth of the population of our great cities is touched by Christianity at all, and much of this is of a very questionable type. Twenty-five millions of children and young people are utterly without instruction or religious influences of any kind. Prohibition is defeated, and crime increasing at a rapid rate; the land literally sowed down with heretical teaching of multitudinous and dangerous types; standards of morality shot through and shattered until we are putting darkness for light, and light for darkness; calling evil good, and good evil.

Another Pentecost would change and remedy all of this, but can we hope for its coming, is a question of supreme importance? Was Pentecost a glorious inaugural day of a dispensation that was to close in defeat, or was it to sweep on with increasing power and widening influence until that glad day when it should be proclaimed with exultation: "The kingdoms of this world have become the kingdom of our Lord and of his Christ"? Was Pentecostal power and glory only for the immediate apostles of Christ, or the heritage of the Church for all time? Was Pentecost securely locked within the decrees of the sovereign will of God, or are there conditions that can now be met by the Church, that shall unlock the mighty resources of God, and bring upon our generation another Pentecost? These and many other questions are to be considered in our study of Pentecost.

Pentecost was the feast that commemorated the giving of the Law on Mount Sinai. It occurred fifty days after the Paschal Lamb had been slain and the angel of death had swept over Egypt. At the first Pentecost God came down upon Sinai and spake audibly. Moses' description of this memorable event is very graphic and significant: "And Mount Sinai was altogether on a smoke, because the Lord descended

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upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly. And the voice of the trumpet sounded long, and waxed louder and louder. Moses spake, and God answered him by a voice. A voice *awe-inspiring, awful, glorious*. This is very significant to remember in our study of Pentecost. Paul, in writing of this manifestation to the Hebrews, said: "For if that which is done away was glorious, much more that which remaineth is glorious." Pentecost was foreshadowed by this manifestation of God's presence and was a time appointed of the Father. It occurred fifty days after the memorable Paschal Supper of our Lord with His disciples for the last time, until His return. There is a sense in which everything included in the New Covenant may be spoken of as Pentecostal, for Pentecost was the beginning of a New Dispensation, and the new wine of the kingdom was not to be put in old wine skins, and this day marked an epoch in the passing out of the Old Covenant into the New.

We might here remark that everything essential and worthy while in the Old Covenant was to be carried on into the New. Jesus, our great High Priest, had now entered into heaven itself; we had no further need of a high priest entering into the Most Holy Place made with hands. There was no longer a necessity of offering the blood of goats and calves; Jesus had offered the one Sacrifice that could take away sin; He had entered the HOLIEST by His own blood. The Old Testament prophet proclaiming His coming was no longer necessary; He had arrived. The office was retained and greatly exalted, so that he that was least was to be greater than John, the greatest of all prophets; but the message was not prognostication but proclamation of the glorious Evangel that all might now enter into the Holiest by the blood of Jesus. The Law was not to be abrogated, but expounded and elucidated in the Sermon on the Mount; and poor, weak, faltering, failing humanity was to be lifted to a state of Grace that made it possible to live up to God's standard of requirement. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

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THE PROBLEMS OF THE CHURCH

As in truth, so it is in service. The Church is helpless without the presence and power of the Spirit. The Church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. The problems of the Church are never solved by talking about them. The problems arise out of failures. There is no need to discuss the problem of reaching the masses, so long as the masses are being reached. There is no problem of empty churches, so long as churches are full. There is no class-meeting question, so long as the class-meeting throbs with life and ministers to the manifold needs of heart and life. The power to attract is in attractiveness, and it is useless to advertise the banquet if there is nothing to eat. We are acting as though the only remedy for decline were method, organization, and compromise. The Church is failing to meet modern needs, grip the modern mind, and save modern life. The saints are the ordained rulers of the earth, but they do not rule; indeed, they have dropped the scepter and repudiated the responsibility. The helplessness of the Church is pathetic and tragic. There might be no such Person as the Holy Ghost.—SAMUEL CHADWICK.

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CHAPTER II

PENTECOST A NEGLECTED THEME

For thirty-five years I have been an exponent of the Doctrine of Entire Sanctification as a Second Work of Grace, as taught by Mr. Wesley, John A. Wood, Dr. Steele, Dr. Morrison, and others of that noble faith. I have tried to be a careful student, and have preached this Doctrine, not because these great men taught it, but because I have found their teaching corresponds with, and can be defended by the Holy Scriptures.

There would seem to be no call to modify or change the teaching of these intellectual and spiritual giants that Entire Sanctification is received subsequent to regeneration; that it is provided for in the Atonement; received by faith; is complete cleansing from all sin; is wrought by the Holy Ghost, and that this act of the Divine Spirit is correctly termed, "The Baptism with the Holy Spirit." This experience has a positive as well as a negative side. The negative is cleansing from all sin, the positive is the abiding indwelling of the Holy Spirit, making our bodies "the temple of the Holy Ghost"; reincarnating Jesus Christ in us according to Colossians 1: 27 and Ephesians 3: 16-21. This includes the witness of the Spirit, confirmed by the fruit of the Spirit in the life of the Sanctified believer. I have seen the need for revision in the lives of some who professed, and a few who preached this Doctrine. I feel very humble when I think of the mistakes and blunders I have made, and yet, I have made an honest effort to live up to the profession of this most marvelous Grace through the years of my ministry, but have never thought the Doctrine needed revision either up or down. This experience is, and may be correctly denominated pentecostal, but is not another Pentecost.

THE GIFTS OF THE SPIRIT

The nine special gifts of the Spirit, as outlined and elucidated in the twelfth chapter of First Corinthians, are to be regarded as distinct from the Spirit himself, as they are to be

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bestowed by Him according to His sovereign will. They are not distinctly Pentecostal, as some of them were bestowed upon Old Testament Prophets, and upon the disciples before the Day of Pentecost. They were permanently set in the Church by its Divine Head, and there is not the least interference in the Scriptures that they or any of them have been withdrawn. Some of them are of greater importance than others, otherwise, we would not have been admonished to "covet earnestly the *best* gifts." They are not the evidence of any kind of grace, as the Apostle supposes the possibility of having some of these gifts without the fruit of the Spirit as expounded in the thirteenth chapter of First Corinthians which he declares is the all-essential requisite of the Christian life. It would take a large book to record the mistakes of good people who have been perfectly sincere in their blunders, but there is perhaps none more glaring than the mistakes of those who have founded a Church of many divisions and diversions on the Gift of Tongues, and yet these miraculous gifts are not to be shunned or despised. If we have perfect love we can safely trust God to dispose of the Gifts of the Spirit according to His sovereign will. They generally accompany, and yet are not an absolute necessity to another Pentecost.

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CHAPTER III

THE FIRST PENTECOST

We will now attempt a comprehensive review of Pentecost, its origin, its scope, and the essential qualities and manifestations to be retained and effective throughout the present Dispensation of the Holy Spirit.

The first Pentecost occurred fifty days after the Feast of the Passover, and the miraculous deliverance of the Israelites from Egypt. This first Pentecost was both prophetic and typical of the Pentecost that should be the opening of the New Covenant Dispensation, and as such, there were some manifestations analogous to those manifestations so apparent on the Day of Pentecost. First, there was a united assembly of the people in both cases. In both cases there was a manifestation of God's presence producing a sense of reverence and awe upon all, and a fearful sense of sin upon the guilty and disobedient. In both cases God spoke with a voice, though in the latter, He used the vocal organs of those who had tarried in the upper room. There was also a contrast: Moses describes the first in the nineteenth chapter of Exodus:

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

"And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

"And the Lord said unto Moses, go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

"And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them."

Later on the Apostle writing of the scene said: "So terrible was the sight that Moses said, I exceedingly fear and quake."

The second Pentecost was marked by less severity, but greater power and resources.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

"For our God is a consuming fire."

This first Pentecost was commemorated by a great and permanently established Feast throughout the generations of Israel, and was typical of that great day when God should

inaugurate the New Dispensation. The Church founded upon the Rock of the manifestation of Christ to the consciousness of the human soul should gain its majority, come to its full proportion, have the keys of the kingdom committed to its trust, and be so endued with dynamite that "The gates of hell should not prevail against it." Between this and a church building great cathedrals, living in luxury and self-content, while the multitudes sweep on to hell and everlasting woe, there is scarcely a semblance worth comparing. The old regime was now to pass, though all its essentials were to be retained, greatly augmented and joined with the new. The veil of the Temple was now to be rent in twain. Jesus, our great High Priest, was now entered into heaven itself to become our Advocate, making it possible for us to enter into "The holiest by the blood of Jesus." The Gospel including His suffering for sin, His resurrection, His glorious exaltation and commandship of angels and principalities, His all-power, making His command to evangelize the whole world now possible and reasonable.

It may seem a digression, but we pause to ask the question, Can it be with an Atonement covering the needs of every lost soul, with plans so long foreshadowed and apparently so full and complete, that after all, the Gospel is only a light to hold out to a dying world while they sink into hell?

Oh, Thou Great and Gracious God, send us another Pentecost; nay, rather help us to see and meet the conditions upon which Thou art so willing to give us another Pentecost.

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THE FELLOWSHIP OF THE SPIRIT IN THE CHURCH

The basis of His work is always that of communion. That is why the work of the Spirit is always linked with the life of the Church, and the power of the Church is associated with the presence of the Spirit. The Church derives its authority from the Spirit, but the Spirit speaks and works through a praying and consecrated people. The Church that has authority "to bind and to loose" is a Church agreed in prayer and gathered in the Name; and the Church that has power to cast out devils is a Church that believes and prays. The Spirit and the Church cannot be independent of each other. The Spirit needs the Church, and the Church needs the Spirit. They are partners; both necessary, and each dependent upon the other. The success of both is according to the measure of "the supply of the Spirit" through the Church to the world. Power is not in organization, neither is it in wealth or learning. It is still true that this work is not by might, nor by power, but by the Spirit of the Lord.

Why, then, is the Church bewildered in the day of confusion, and powerless in the presence of both her adversaries and her opportunities? The answer is found in the terms of communion. Conditions exist that make the partnership ineffective. There is "a law of the Spirit" by which His communion is made operative. The laws are few and simple but they are imperative. He cannot work if they are ignored. Communion must rest on common ground. Its basis is the common bond of union; communion is the outcome of union. In this fellowship the bond is Christ. Where Christ is glorified the Spirit comes to abide, reveal, direct, and work. Through Him we enter into living union with our Lord, for the Spirit of Christ is the Spirit of God, and by Him we find the unity which brings identity of interest and community of possession. That is why faith and prayer count for so much in the work of the Spirit. Nothing else really matters. These are the things that make possible the fellowship of the Spirit. He asks for nothing more than unserved consecration to Christ, unclouded simplicity of the open heart, and exultant faith in His grace and power. But these the Churches live and prevail.—SAMUEL CHADWICK.

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CHAPTER IV

POWER

Power, which may be sought either with a good or bad motive, is very much misunderstood. Those who seek the power of the Spirit but reject the work of the Spirit in purification, shoot wide of the mark. Those who contend that purity is power only state a partial truth. We sometimes hear Tennyson in Galahad quoted with almost as much authority as though it were Scripture: "My strength is as the strength of ten because my heart is pure." And there is a certain sense in which this is true. Any speaker conscious of the least insincerity or impurity may try vehemently to impress his audience, but will fail, and will only leave the impression that he is a knave. Audiences pay more attention to motives that actuate a speaker than we generally suppose. And yet one may have purity with very little power. Some contend that power is simply the life of God in the soul. But here again is only partial truth. The abundant life that Jesus spoke of is certainly not wholly devoid of spiritual power. But power is the energy of God in the soul.

The word most frequently used for power in the New Testament is *dunamis*. And our English translation is dynamite, a powerful explosive dangerous to fool with. Let it be exploded with a percussion cap, and get out of the way boys. It turns the world upside down. It cannot be controlled. This is what Jesus had in mind when He said, "Ye shall receive power the Holy Ghost coming upon you." The same word is translated "miracles" in First Corinthians 12: 10. This is what Mr. Wesley had when men would fall and writhe in agony under his quiet but irresistible preaching of the Word. This was what possessed George Whitefield when the greensward upon which his meetings were held would be strewn with prostrate forms like men slain in battle. This was the power that Mr. Finney had when his quiet presence in a mill so impressed the mill hands, that the mill was turned into a place of revival and within a few days the entire force was converted including the mill owner, who said it is of more

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importance that we save our souls than that we run the mill, and ordered the machinery stopped until their salvation was attended to. This power would consume our formality, lay the steeples of our Church pride in the dust, and set our places of worship aflame with revival power and glory. There is no more sickening spectacle than our cold-hearted, formal preachers and churches standing helpless while our morals are being corrupted, our doctrines perverted; while the world laughs at our impotency, and is going in mad throngs to hell. Oh, for a return of Pentecostal power upon the Church and ministry. But we will not find this source of power while absorbed in manipulating Church machinery, running socials and entertainments for the support of a dead ecclesiasticism. We will not find it by clap-trap methods of evangelism, however effective they may appear to be. "There is the hiding of His power." "In quietness and in confidence shall your strength be." Gandhi, that little half-starved, half-naked pagan, by his retirement is causing the British Government more trouble than all the uprisings in India in fifty years, because he has learned that strength is developed in quiet retirement. Jesus said to His disciples when surrounded with the multitudes needing His ministry, "Come ye yourselves apart and rest a while." Several times it is recorded that he spent the entire night alone on the mountain side and doubtless there were many other like times not mentioned. He was often oppressed and hindered by the unbelief around Him. And He must hide away that He might, through communion with the Father, get the needed strength to meet the demands of His earthly life. What an example of quiet fortitude, of intense activity, of keen insight into the needs of the multitudes that gathered about Him to be healed and taught. We fret and stew and worry because we fail to tarry. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and shall not faint." The hustlers and the bustlers and the Tribe of Gad are never noted for spiritual power. If the ministry of our generation would return to the closet, become God's prophets instead of the Churches' hired men, we should soon hear the sound of the going in the tops of the mulberry trees, save the

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Church from lethargy, and the world from moral decay and ruin.

Unlike natural faculties that are increased and developed by use, this supernatural endowment wanes and decreases with activity, and like the oil in the lamps and the shewbread in the Temple, must be replenished and renewed. John Fletcher on his knees in his study, while his congregation was in waiting, was not seeking to be sanctified over again. The janitor listened at the keyhole and said someone was in there, that Mr. Fletcher was trying to persuade to come with him. The secret of Mr. Fletcher's marvelous success did not lie in the fact that he was a master of polemics, but rather that he refused to preach without the anointing and unction of the Spirit upon his soul. It was this unction, and not the keen logic of Mr. Finney, that made him the greatest evangelist that America ever had. And yet, one might have a personal endowment of this heavenly dynamite, and not have a Pentecost. Stephen had it, "and they were not able to resist the wisdom and the Spirit by which he spoke"; they did, however, resist, and stoned Stephen, calling upon God. Don't be too sure that you will always cut a wide swath when thus empowered. Pentecost certainly included this power, but it was collective as well as personal.

PENTECOST BRINGS THE FIRE OF GOD

Fire is the chosen symbol of heaven for moral passion. It is emotion aflame. God is love; God is fire. The two are one. The Holy Spirit baptizes in fire. Spirit-filled souls are ablaze for God. They love with a love that glows. They believe with a faith that kindles. They serve with a devotion that consumes. They hate sin with a fierceness that burns. They rejoice with a joy that radiates. Love is perfected in the Fire of God. Nothing can separate us from the Love of God.

PENTECOST BRINGS PASSION FOR THE SOULS OF MEN

The eighth chapter overflows into the ninth. The experience consummates in anguish and tears for the lost. There is no sterner test of grace than the attitude to the lost. Pentecost leads back to Gethsemane, for it baptizes into Christ's Baptism of Redeeming Passion. Spirit-filled hearts are always tender, and they see men through the tears of a holy compassion.—SAMUEL CHADWICK.

CHAPTER V

THE VICEROYALTY OF THE CHURCH

There is a Church that you cannot join. You cannot be turned out of, you cannot even die out of it. You are born into it, and the only way you can get out of it is to sin out of it. There is also a Church that you can join, and you can be turned out of. A visible, militant, organic Church. The Body of Christ, with membership, with officary, with organic union, and with orders of ministry, and this Church is just as essential in carrying out God's program in the world as a physical body is to the transaction of business relations in a material world. Human spirits may be much closer to us than we realize, but when they have crossed the bar, their business relations with this world have ceased. That body of Christians that claim to have no organization and want all denominations to join them, know where every member lives, how many there are, and yet have no membership, is certainly a strange anomaly. The Bible, Old Testament and New, recognize an Organic Church, with marvelous possibilities, fearful responsibility, and unlimited resources placed at her disposal. And this Church is the Vicegerent of Christ.

If the Church loses the living Spirit of Christ, she is a spiritual corpse, alike nauseating to God and to the world. If the Church becomes indifferent and careless, God calls upon her to repent; if she persists in her lukewarmness, He says: "I will spue thee out of my mouth." There is no sadder spectacle in the world than a Church devoted to running a dead ecclesiasticism, and building great cathedrals or institutional buildings as places of entertainment for a hell-bound populace. The Church is primarily a saving institution. A well ordered organization, a comfortable commodious place of worship where the highly cultured, and the outcast are alike at home, are essential to her usefulness, but her major occupation is the salvation of dying men, and when her altars cease to be a place where men find Christ, the entire body, from the king on the throne, to the maid at the mill, should be called to fasting, prayer, confession and humiliation. Je-

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sus said He had come to seek and save the lost. While on earth His activities were limited by His physical body. When He ascended up on high He gave gifts unto men. He became the Head of the Church which is His Body, and through which His activities are now carried on in this world.

In the sixteenth chapter of Matthew, you will find the record of Jesus' call from His disciples for a direct statement of who He was. The answer came clear and distinct. "Thou art the Christ, the Son of the living God." Jesus declared that they had obtained this knowledge by direct revelation. He then said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." We notice several things in this connection: First, The Church has a spiritual foundation based upon a direct revelation of Christ to a human soul. This is personal, direct, and prepares one to become a witness. Doctrine is an important matter; "orthodoxy is the trophy that truth has won in its conflict with error," but doctrine without experience is the highway that leads to a dead ecclesiasticism.

Second. The Church is not placed on the defensive but aggressive. The Church is not an army of defense, but of conquest.

Third. The Church is invested with *power*. The gates of hell shall not prevail against it.

Fourth, authority. The sole affairs of the kingdom are at the disposal of the Church. This key locks as well as unlocks. All the resources of heaven are at the command of the church in order that she may carry out the plans of her Divine Lord. Christ is the Head of the Church. "And again when he bringeth the first begotten into the world, he saith, and let all the angels of God worship him." As when Jesus was born in Bethlehelem, God called all the Heavenly Hosts to the scene, and said to Angels and Archangels, "My Son has undertaken the great task of bringing back the lost world to my kingdom, and I call upon you all to worship this babe, and henceforth you are at his command in this undertaking." Paul's prayer for the Ephesian Church was to the effect, "That the God of our Lord Jesus Christ, the

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Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." What a marvelous revelation of forces placed at the disposal of the Church, through the mediation of her Divine Head, once despised, but now exalted, and all the armies of the skies at His disposal.

Reader, shall we not bow our heads and in view of the foregoing, devoutly join in the Apostle's prayer, that God will open and clarify the vision of the present-day Church, that she may see, and strengthen her faith that she may appropriate these unlimited resources of power, arise in her strength, vouchsafed through Christ her living Head, march to the conquest of a dying world? "Bright as the sun, fair as the moon, terrible as an army with banners."

THE LIFE OF THE BODY

The Spirit has never abdicated His authority nor relegated His power. Neither Pope nor Parliament, neither Conference nor Council is supreme in the Church of Christ. The Church that is man-managed instead of God-governed is doomed to failure. A ministry that is College-trained but not Spirit-filled works no miracles. The Church that multiplies committees and neglects prayer may be fussy, noisy, enterprising, but its labors in vain and spends its strength for nought. It is possible to excel in mechanics and fail in dynamics. There is a superabundance of machinery; what is wanting is power. To run an organization needs no God. Man can supply the energy, enterprise, and enthusiasm for things human. The real work of a Church depends upon the power of the Spirit.

The presence of the Spirit is vital and central to the work of the Church. Nothing else avails. Apart from Him wisdom becomes folly, and strength weakens. The Church is called to be a "spiritual house" and a holy priesthood. Only spiritual people can be its "living stones," and only the Spirit-filled its priests. Scholarship is blind to spiritual truth till He reveals. Worship is idolatry till He inspires. Preaching is powerless if it be not a demonstration of His power. Prayer is vain unless He energizes. Human resources of learning and organization, wealth and enthusiasm, reform and philanthropy, are worse than useless if there be no Holy Ghost in them. The Church always fails at the point of self-confidence. When the Church is run on the same lines as a circus, there may be crowds, but there is no Shekinah. That is why prayer is the test of faith and the secret of power. The Spirit of God travails in the prayer-life of the soul. Miracles are the direct work of His power, and without miracles the Church cannot live. The carnal can argue, but it is the Spirit that convicts. Education can civilize, but it is being born of the Spirit that saves. The energy of the flesh can run bazaars, organize amusements, and raise millions; but it is the presence of the Holy Spirit that makes a Temple of the Living God. The root-trouble of the present distress is that the Church has more faith in the world and the flesh than in the Holy Ghost, and things will get no better till we get back to His realized presence and power. The breath of the four winds would turn death into life and dry bones into mighty armies, but it only comes by prayer.—SAMUEL CHADWICK.

CHAPTER VI

THE UNITY OF THE CHURCH

There is an incident related, in the early history of the Roman Empire, that the common people rebelled at the support of their governors and senators, and these officials were compelled to flee to save their lives. Finally, an old general in whom the common people had great confidence, went to them and related to them the following parable. He said that in the beginning, when the human body was not so well organized as now, the other members of the body rebelled against the belly, who they asserted was lying there lazily enjoying the food while the other members had to keep in constant action to supply it. The hands said they would no longer lift the food to the mouth; the teeth said they would no longer masticate the food; the result was, soon every member of the body became feeble and debilitated. The people saw the force of the argument and returned to paying their taxes and loyalty to their laws and law makers.

Adam Clarke says Paul evidently had this incident in mind, when he wrote the twelfth chapter of First Corinthians. Anyone who is doubtful, relative to the importance of organic union, or spiritual unity, would do well to ponder carefully this chapter on diversified gifts, with both organic and spiritual unity. Spiritual expositors have paid but little attention generally to the thought of unity brought out so clearly in the fifteenth chapter of John, but unity runs through the entire chapter, and is one of the conditions of that all-inclusive and most marvelous promise in the seventh verse. The unity of the Church is based upon vital union with Jesus Christ. "I am the vine, ye are the branches." This abiding and consequent unity is not optional. It is vital, a question of life or death. "If a man abide not in me, he is cast forth as a branch, and is withered." This withered branch should occasion discipline. "Men gather them and cast them into the fire." To neglect discipline is to fill the Church with members who are more of a liability than an asset.

To abide in personal, vital union with Christ and unity with each other, is to submit to pruning, cleansing by bleeding

out the sour sap of carnality, and vitalizing with abundant life—making the Church abundantly fruitful: Bearing both the fruit of the Spirit and the fruits of evangelism. All of the foregoing is requisite to place the Church in that regal relation to Christ and His activities, where she holds the keys of the kingdom. "If ye abide in me and my words abide in you, ye shall ask what *ye will*, and it shall be done unto you." The Church, discouraged, defeated, lethargic, helpless in the presence of a world rushing on to hell, is a spectacle over which angels weep.

It is our business to take by violence the City of Man's soul. "The kingdom of heaven suffereth violence, and the violent take it by force." "Ask what ye will." Joseph Smith says: "Here is a place for persistent wilfulness." I have seen many protracted meetings fail to develop into a revival both under the ministry of my brethren and myself, but I have never seen a congregation united in desperate fasting and prayer, who failed to bring on a revival.

The High Priestly prayer of Jesus recorded in the seventeenth chapter of John, was climaxed with a prayer for the unity of the Church, that should make it possible for the world to believe in His Divinity, which, of course, included believing unto salvation. "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be *one* as thou, Father, art in me, and I in thee. That they also may be one in us, that the world may believe that thou hast sent me. And the glory, which thou gavest me, I have given them, that they may be one, even as we are one." The glory refers to character, mind, disposition, spirit, and is imparted by the indwelling Christ. This is purely Pentecostal experience, and is a requisite to *Pentecost*. Paul declares it to be the mystery that had been hidden from ages and generations past, but is now revealed to the saints. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." The all-conclusive evidence of the Deity of Jesus Christ is not polemics, important as they are, but the power of Christ to reproduce His own likeness in the lives of His followers. The early Church carried most of their theology around with them. "Living epistles known and read of all men." Christ's prayer contin-

ued, "I in them, and thou in me, that they may be made perfect in one. And that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Pentecostal conviction for sin, which sweeps away every refuge from the sinner, would drive one to despair, but for the love of Christ, revealed in and reflected from Spirit-filled Christians, and "of the rest darest no man join himself to them," but the people magnified them, "And believers were the more added to the Lord, multitudes both of men and women." Radiant faces, holy laughter, triumphant testimonies, holy living, passionate disinterested love for a dying world. These are arguments to which the world has no answer. All this was Pentecostal manifestation, and was and is an integral part of any real Pentecostal revival. Without these manifestations, spiritual death turns the Church into a morgue where no one goes except under the pressure of duty, and the world "dead in trespasses and in sins," seeks other places rather than the House of God, lest they should be inoculated with germs of a religion more somber and death-like than the sepulchers in which they are incarcerated.

Unity, oneness of accord, was a condition requisite to the outpouring of the Spirit on the Day of Pentecost, and was characteristic of Pentecostal Christianity. "And they were continually in the Temple praising and blessing God." "And these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren." "And when the day of Pentecost was fully come, they were all with one accord in one place." "And when they had heard that, they lifted up their voice with one accord to God." By continued and united prayer their hearts were melted, fused together, and kept hot with a passionate love for each other and for a dying world. They had nothing that would give them credence or standing with a proud world. No money, no scholarships, no social prestige. They were persecuted; if they had possessions these were confiscated, they were driven from city to city, they were outcasts, everywhere spoken against, but they prayed down Pentecostal conviction on their persecutors, gained the reputation of turning the world upside down. The gates of hell could not prevail against them. They took the kingdom by violence.

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A man's faith, or unfaith, determines his character and shapes his destiny. However sincerely a man believes falsehood, it will certainly result in evil. Dr. James B. Walker very aptly remarks: "It is necessarily true that the belief of truth will invariably lead a man right and secure his temporal, spiritual, and eternal interests; and on the contrary the belief of falsehood will lead a man wrong, and destroy his interests in relation to whatever the falsehood pertains, whether it be temporal or eternal; therefore Christ laid at the foundation of the Christian system this vital and necessary principle: 'He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned.'"

The promise is the lock, behind which is the inexhaustible wealth of the Promiser. Obedience is the only pathway of approach. Faith is the golden key to the lock. True prayer is the hand that turns the key. An all-conquering purpose coupled with the helpful operations of the Holy Ghost, are the strength of the hand of prayer, that turns the key of faith.

—REV. E. WEIGLE.

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CHAPTER VII

THE PROMISES OF GOD

We sometimes hear the expression, "As bright as the promises of God, then how bright our hope for another Pentecost."

John the Baptist was a marvelous, rude preacher of the wilderness. He, like Isaac, was one born out of due season. We have no knowledge of his education. He spoke the language of the common people and doubtless was taught the Hebrew Scriptures. "He was filled with the Holy Ghost from his mother's womb." Just what this meant we do not know, but he certainly was a remarkably religious child and man. "He was in the wilderness until the day of His showing unto Israel." His garments were coarse material and his food very primitive, but his sincerity, simplicity, coupled with a great yearning heart, and unflinching fearlessness, made him an orator that attracted and swayed the multitudes as the wind sways the tree tops. He was not an entertainer, there was no soft sentimentality, or driving compromise in his message. He rebuked soldiers, tax gatherers, Scribes and Pharisees; and even King Herod at the cost of his own head. Jesus said of John: "What went ye out into the wilderness to see? A reed shaken with the wind?" "But what went ye out for to see? a man clothed in soft raiment? behold they that wear soft clothing are in kings' houses."*

Jesus' estimate of John the Baptist: "Verily, I say unto you among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." I have heard many interpretations of this somewhat difficult Scripture to interpret, none of which satisfied me; not even my own. I think, however, Jesus had in mind not the most insignificant individual, but the least prophet. We have previously stated that the office of the prophet was carried over into the New

*No preacher who loves ease and luxury, no soft sentimentalist, no compromiser, shaken by the wind of public opinion, ever stirs deeply either the thoughts or feelings of men in a way that brings about great moral and spiritual changes.

Dispensation and greatly augmented.* We turn now to another marvelous statement of Jesus. "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father." It is very evident that here Jesus had reference to Pentecost, for the coming of the Holy Spirit depended upon His return to the Father. In the fifth chapter of Acts it is recorded how "they brought forth the sick and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them." "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk, and them which were vexed with unclean spirits: and they were healed every one." Here is a fulfilment of the first part of the promise; now, for the greater works.

We have no certain knowledge of the number definitely saved under the ministry of our Lord. We do have the statement that many who followed turned back, when He laid down the conditions of discipleship clearly. There were five hundred who saw Him at one time after His resurrection, but only one hundred twenty obeyed the command to tarry for the coming of the Holy Ghost; so it is quite apparent that the number converted under our Lord's ministry was comparatively small. Our Lord's ministry was largely that of the Sower. Pentecost was the ingathering. Men who are healed or delivered from demon possession may yet die and lose their souls. To save a soul is the greatest work; and we have conclusive evidence that the disciples of Jesus surpassed their Lord in this "when the Day of Pentecost was fully come." Women and children were not counted; but there is evidence that they were saved in large numbers. There were three thousand the first day, and on the second, five thousand men, then they ceased to count and said "and believers were the more added to the Lord, multitudes both of men and women." Here you have the greater works.

Now to retrace, picture in your mind's eye John the Baptist; that mighty preacher to whom came all Jerusalem, and Judea, and all the country round about Jordan and were

*I am convinced that the prophetic office is greatly underestimated, and the power of Divine anointing for preaching little appreciated and sought by the ministry of our day.

baptized of him in Jordan confessing their sins. Some were truly converted for we heard from them later on, but if the work of conversion had been as thorough and sweeping as it was after Pentecost, we would have heard more about it. These, then, are the earmarks of the least of Pentecostal Prophets under the new regime. The conversion of men in large numbers and the work so thorough that the statement is, "and they continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be [or were] saved." This cuts very close to my own life and ministry, but do we dare to conform the Word of God to our achievements either in experience or activities? "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Those who tell us that it is by single-handed method, and as proof cite, "I will make you fishers of men"; must face the fact that every such movement so far has proved futile, and further, that fishing with hook and line was almost entirely unknown in the days of Jesus. It was the seine and drag-net method in those days. Publicly, and from house to house, was the example of the greatest Evangelist, but remember, that following the great catch that filled both their boats until they began to sink, Jesus said, "Fear not; from henceforth thou shalt catch men." On another occasion He said: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." Not like a hook thrown into a brook to catch a few choice fish.

But a very legitimate question is, Can this method be verified in Apostolic times? Paul's first visit to Ephesus was very short and comparatively insignificant. At his second visit he found twelve men who had been converted under the ministry of Apollos and immediately received their personal baptism with the Holy Ghost which is a prerequisite of Pentecost. Now the record teaches us there was a mighty awakening lasting more than two years. Their false doctrines were swept away; they brought forth their books and burned them, the revival spread to the surrounding country so that all Asia, where they had previously been forbidden to preach, now heard the Word of God; the heathen were aroused when they saw

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their temples forsaken and their shrine business in danger; there was, "no small stir about that way," but the community was so far leavened with the Gospel that law and order prevailed. How does this compare with some of our great American cities that have had from one to three Holiness Churches in and around them for thirty years, some of them no larger now than they were twenty-five years ago? It would be dark indeed were we to put out these candles that are holding out about the only light that these great centers of population have; and we must needs remember that there is both a seed time and harvest in the kingdom of God, as there is in nature; but having the first fruits, is it not about time we were thrusting in the sickle and reaping the great harvest; or shall the grain be allowed to crumple and die like the great Western wheat fields when blasted by the hot winds from the desert? And remember, Pentecost was the presenting of the firstfruits of the harvest, the reaping time followed immediately.

THE PROMISES CONTINUED

We are attempting to rethink Pentecost, in the light of the Scriptures. "We must, therefore, put precept upon precept, line upon line."

I now wish to consider one of the most important statements made in the New Testament. It is found in the sixteenth chapter of John, and is a part of Jesus' address given at the last supper in which He had so much to say regarding the coming of the Holy Ghost. Among the marvelous statements was: "He will guide you into all the truth"; and we may well pause, bow our heads and look to Him for guidance now, in our interpretation of this great promise:

"Now I go my way to him that sent me; and none of you asketh me, whither goest thou?

"But because I have said these things unto you, sorrow hath filled your heart.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but 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:

"Of sin, because they believe not on me;

"Of righteousness, because I go to my Father, and ye see me no more."

We often think how wonderful to have lived in the days of Jesus. To have seen His miracles, to have listened to His gracious words; to have sat, like Mary, at His feet, and have Him untangle all the tangled meshes of our life; but here is certainly a promise that we can have more by the coming of the Holy Spirit, than we could have had by the physical bodily presence of Jesus himself. Remember now, the dearest and most important thing to Jesus was and is the salvation of lost souls, and for this work He was now preparing them. And here He tells us very plainly how this work is to be accomplished.

He could make the redemption of men complete on the Cross, but His plan for their salvation which He intended to be as fully adequate as their redemption was now committed to His Church. Can you conceive that a plan so full for the redemption of the race, was now to be balked and defeated by an inadequate plan of evangelization? To so think is to limit the power of "The Holy One of Israel."

Let us now consider the marvelous statement, "I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The Holy Spirit will hold court, pull the mask from unbelief, show that men who doubt God are willful, wicked culprits, and the more so because it is now possible to be made inwardly and outwardly righteous through the provisions of Divine Grace. Give men such a view of the holiness of God, and such a look into a yawning, gaping hell that they will see that judgment is here now. A woman of fashion who had fallen into the foaming wake of a steamer would immediately forget all her social engagements and finery. A sinner who looks God in the face will forget all other considerations. Under Mr. Finney's preaching men would slump as if struck with a policeman's club. This was characteristic of Pentecost. "They said [wailed like one in agony] men and brethren, what shall we do?"

A GLANCE AT PENTECOST

So far as the Assembly was concerned, there could hardly be one more unlikely. They were there to attend a great re-

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ligious feast. They were devout men. In our day people fixed in their religious convictions, Catholics, Jews, Unitarians, Universalists, Russellites, Mormons and multitudes of others seem almost hopeless. Here were Jews united, conservative, prejudiced, many of them hardened by rejecting light; over this city Jesus had wept and pronounced awful judgment upon it. Their leaders were militant, alert, dogmatic, contentious, powerful and influential. From the human standpoint success was hopeless. And yet, right here under unfavorable conditions the Church won three thousand the first day, the firstfruits of the great harvest just now beginning. This mighty Pentecostal revival was to sweep on until the throne of the Cæsars was claimed for Christ. The late Mark Guy Pearse has well said: "Our ideas are far below Omnipotence, and yet that is ours."

Just as I am bringing this chapter to a close I picked up the *Pentecostal Herald* and read Dr. Ridout's account of the wonderful revival breaking out in China under the leadership of John Sung. John Sung was the son of a Chinese Methodist preacher. He came to America to prepare for the ministry, lost his faith in our Universities, but prayed his way back to God. He is now conducting great evangelistic campaigns in China. He believes God will give him a hundred thousand souls this year, and it certainly looks favorable for that by the thousands sweeping into the kingdom, and the bands of workers going out. God is just as ready to give poor pagan America a revival as He is poor heathen China. And He will if a few humble souls unite and pray persistently for another Pentecost. "Shall not God avenge His own elect which cry day and night unto him?"

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CHAPTER VIII

PRAYER IN ITS RELATION TO SATAN AND HIS KINGDOM

The Bible reveals Satan as a person with marvelous powers and far reaching plans. He has been pictured as a person with hideous form. Mr. Gordon says he is a person of remarkable beauty. This is all speculation and the latter we very much doubt. Sin paints its hideous visage on men here, and it would seem strange if the arch sinner of the ages should retain his once beautiful appearance. However, the Bible does reveal Satan as a being with marvelous power and with cunning, crafty plans for the ruin of the human race. Satan is neither omnipotent, omnipresent nor omniscient. He appears to approach all of these attributes of deity. He is in control of legions of subordinates all ready at his command. He is the "prince and power of the air." His restless legions are everywhere ready and awaiting his orders. I presume he is an expert at telepathic communication. Doubtless this is the explanation of many of the occult associations and communications so common in our day. And it is not at all strange that many of these occult associations deny his existence. His hand is very clearly seen in their denials. He can the better carry out his plans under the cover of darkness and obscurity.

That all men who live in sin are deluded by, and are under the control of, this prince of darkness is a statement confirmed by the teaching of the Scriptures with all but monotonous repetition. 2 Timothy 2: 24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Ephesians 2: 2, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

2 Corinthians 4: 3, 4, "But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

1 John 3: 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

John 8: 44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

All of these Scriptures confirm the foregoing statement. Men in sin are controlled, blinded, deceived, dominated and ruled by the devil. Go back to Genesis for the explanation. God created man a free moral agent, gave him dominion of the earth where he walked with the tread of a conqueror. Man by yielding to the solicitation of Satan broke with God, turned his God-given dominion over to the devil, became the slave of Satan and from that time Satan became the prince and ruler of this world, and this Satanic dominion will continue so far as the wicked are concerned, until He shall come whose right it is to reign.

However, this dominion over individuals can be broken, this darkness can be dispelled, this moral insanity can be relieved, men can be brought into a condition of mind and heart where they become as rational about spiritual things as they are about temporalities. This is conviction for sin. To produce this normalcy relative to spiritual things is the prerogative of the Church of Christ.

John 16: 7-11, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but 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; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." This is the meaning of this marvelous but little understood statement of Jesus.

Matthew 16: 19, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Matthew 18: 18-20, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

There are three weapons that Jesus put into the hand of the Church by which they can produce this conviction for sin. The first is the preaching of the Word. Not defending the Word, though that has its place and is important, not playing to the galleries or pleasing the crowd, though certainly a sensible minister will endeavor to make the message attractive to the populace. Jesus did. But "Whether men will hear or whether they forbear" preaching the Word will have weight with men and help produce conviction for sin. God wrote the Word. Preach it.

The second weapon is a definite, clean-cut testimony. The expression of a definite experience backed by a holy life always has great weight in producing conviction for sin.

The third and most important of the three, because it underlies both of the others, is prayer. Preaching can be given pungency and be made to stick and sting by the prayers of the preacher and his congregation. Testimony soon becomes vapid and dry, a mere perfunctory performance when the individual neglects prayer. Sameness, dryness, staleness are the earmarks of a testimony meeting where the secret place of prayer has been neglected. But more than this, praying saints can prevail with God, until individuals become strangely restless and alarmed, prevail until angelic hosts are sent to the rescue, Satanic hosts are driven from communities, the spiritual atmosphere clarified, the power of the enemy broken, men become rational about their souls' interests, and multitudes seek God. Acts 4: 23-33, "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven,

and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word; by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Such supernatural manifestations were common in Bible times and for the deliverance of Israel in times of war. Shall we expect less in times of great spiritual conflict? Were not these things written for our admonition upon whom the ends of the world are come? Such manifestations of God's power were frequent in the days of Wesley, of Fox, of Asbury, of Abbott, of Jonathan Edwards, Charles G. Finney, and many others too numerous to mention. Why are they not more common in our times? Why? Because we are too weak and sickly in our lives, too inane and faltering in our prayers. We would rather suffer defeat than to stir ourselves up to bombard heaven and move the heart of God with our importunity. His power is omnipotent, His skies are full of pentecosts. "Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." O God, how long shall Satan triumph? O God, when will Thy Church see her privilege and feel her responsibility?

CHAPTER IX

THE MINISTRY OF ANGELS

Since writing the preceding chapter several years back, my vision of spiritual dynamics has been somewhat enlarged. I think for the most part, the great writers on Pentecost have given emphasis to the power resident in the human soul, by the coming of and personal indwelling of the Holy Spirit in human hearts; and certainly there is no danger of an over emphasis of that which is the very heart and core of Christianity. The mystery of the indwelling Christ, hid from ages and generations, which the Apostle declares is now revealed by the Spirit, puts a gleam in the eye, a ring in the voice, a glow on the countenance, a spring in the heel; and a faith and courage for conquest that makes a hitherto weak and faltering personality absolutely irresistible; and yet there are mighty forces at the disposal of the Church not resident in the human soul.

The Bible does not contain a great amount of direct information relative to Angels. Human speculation, however, is considerable. The Bible does give us, however, some knowledge of Angels; at least sufficient for the following: They are distinct personal entities; there are vast numbers of them; they are neither omnipotent, omnipresent nor omniscient, but marvelous in power, swift in their movements, and in knowledge far surpass all human beings. In one night an Angel swept over Egypt, and left the first-born in every home lying dead. Israel was surrounded by a vast Assyrian host, but an Angel went forth in the darkness and in the morning a hundred and eighty-five thousand warriors were dead. There was a legion of demons in the Gadarene. The Bible gives us to understand that but one-third of the Angelic host followed Satan in his rebellion and fall. If a legion inhabited one man, and there were sufficient numbers left to look after all the other affairs Satan is carrying on in this world, there must be vast numbers of demons; but Angels outnumber them at least two to one. Jesus said that He could call twelve legions to His defense had He so desired, so their number

must be multitudinous. Sufficient numbers, at least, to handle Satan and all his minions. Angels were at one time on probation, for Jude tells us that some of them "kept not their first estate," and became demons. In Revelation we read that there was war in heaven; that Satan prevailed not against Michael and his Angels, and Jesus said: "I beheld Satan as lightning fall from heaven."

In the pre-incarnate state of our Lord He was in command of all Heavenly Hosts. As a part of His humiliation He surrendered that Commandership and became subject to human conditions and human limitations, although anointed with the Spirit He could cast out demons, work wonders, and was an infallible Teacher. After His resurrection He was reinstated in His pre-incarnate glory and Commandership. Peter says of Him: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Paul says of Him: "And set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The writer to the Hebrews says: "Who maketh his angels spirits, and his ministers a flame of fire."

I presume there could be no controversy when I say that the mission of Jesus, as a Teacher, on the Cross, and in His glorified state, was and is to bring a lost world back to God. In view of this statement, we ask what was the purpose for which all these Heavenly Hosts were placed at His disposal? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" I suppose there are some little creatures whom the weight of a ten-penny nail would crush, who are always worrying about their poor little selves, who find great comfort for their mean religious selfishness in this Scripture; but did Jesus ever promise His followers immunity from suffering and trial. It is true Angels ministered to Him when He had been pressed by temptation, and was weak in body from a forty day fast; and we have other incidents where Angels ministered to saints when pressed by temptation and trial beyond human endurance.

ance; but we are not called to be sniffing, whining babies, but soldiers, ready for long marches, short rations, and hard fighting, with no complaints.

Going back into the preceding chapter on Satan and his kingdom, we find that the great barrier in getting men to God is due to the fact that they are under the control of Satan and his demons. This being the case, and the Scriptures clearly teach it, what could be more reasonable than that Jesus in answer to the importunate pleadings of a unified Church, should pitch the mighty Angelic hosts against Satan's hosts, beat back these black-winged demons, and give men a look at their own sinfulness and the justice of their doom in the light of rationality. I believe this to be not only reasonable, but positively Scriptural.

Satan and demons are exclusively spirit beings. They inhabit the atmosphere of our world. They move with great ease, and with lightning swiftness through the air. They are powerful, militant and alert. They are never off guard. If we are left the helpless victim of their chicanery and power, our cause is already lost, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Relative to this very matter, and with the war in heaven where Angels prevailed against Satan and His Angels clearly in view, Jesus said: "I beheld Satan as lightning fall from heaven," "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Jesus said, as He approached the Cross: "Now is the judgment of this world; now shall the prince of this world be cast out," and in connection with that marvelous statement given in the sixteenth chapter of John relative to the matter of conviction for sin, He said: "Of judgment because the prince of this world is judged." Turn and read the first chapter of the Hebrew letter, for a clear vision of an Omnipotent and All-conquering Christ marshaling His Angelic Hosts for the conquest of this world. All this is in perfect harmony with His final statement and commission, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son of the Holy Ghost."

Satan is supernatural but not omnipotent; like other finite beings he is capable of development in his evil plans. I am perfectly frank to admit that we are living in an age, the most difficult in all history, to get men to God. Jesus was both Omnipotent and Omniscient; He has all power and perfect knowledge; He surveyed with unerring vision all emergencies that could possibly arise, and made provision for them; His plans and programs never change, they are perfect. When He said the gates of Hell should not prevail against His Church, that statement holds good for all times: Pentecost was a verification of that statement, and every Pentecostal outpouring of the Spirit since that time has confirmed it. "Ye are come . . . to an innumerable company of Angels." "Who through faith subdued kingdoms."

A Pentecostal outpouring of the Spirit rids communities and places of worship of Satanic influences, creating an atmosphere in which men become as rational relative to things that pertain to the soul, as they are to temporalities. This present generation of Christians is correct in their estimate of forces against us, but woefully wanting in their estimate of resources at our disposal. Like Elisha's servant, we need our vision clarified until we can see that "they that be with us are more than they that be with them." Every truly Pentecostal revival has purified the moral atmosphere of communities and commonwealths, and strangely affected multitudes who had not attended the meetings, or been solicited to yield to Christ by individuals. The Church holds the keys of the Kingdom, "For unto the angels hath he not put into subjection the world to come, whereof we speak." The Kingdom is to be won back from Satan, by the race who turned it over to him in the beginning, but Angelic hosts can be called to our assistance when we have reached our utmost limit.

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POWER IN PERSONALITY

The gift of the Spirit is a gift of personality. It turns ordinary persons into extraordinary personalities. That is the miracle of Pentecost.

Personality is the discovery of the age. It is not easy to define, but there is a certain currency of ideas and words that give it high rank in all modern thinking. It is meant to imply more than a person. It is a person of distinctive quality. Remarkably enough, the New Testament never uses it. God asks for persons, and turns them into personalities. It is a quality that counts. "For Shamgar slew six hundred Philistines with an ox-goad, and saved Israel; but the men of Ephraim, being, armed, and carrying bows, turned back in the day of battle." The reason was not in the weapons, but in the men. Personality is the supreme power. Superior to heredity, stronger than environment, higher than prestige, mightier than adversity, a man's personality conquers, compels, commands. It gives distinction in art, effectiveness to energy, and character to life. In all the work of the world it is personality that counts, and everywhere it is held that the qualities of powerful personality are—courage, strength, sympathy, and sanity. Not one of them can be spared, and I do not know that the order can be changed.

Now "God hath not given us the spirit of fear; but of power, and of love and of a sound mind." The gift of the Spirit is a gift of personality that possesses man's spirit, quickens man's faculties, sanctifies man's powers, and empowers him for all the will of God."—SAMUEL CHADWICK.

CHAPTER X

THE POWER OF UNIFIED CONCENTRATION

The placer miners of the West, with their powerful water force, wash down and flood away millions of tons of dirt, rock, shale and sand in order to secure the few nuggets, or flakes of gold. So, the student of Psychology must thrash over a great deal of mental trash to get a few nuggets of truth, and one of these nuggets is to learn the secret of concentration of the mind upon a given objective. The man who has learned this, is a powerful man in the line of his activities. A. E. Fitkin said that the secret of becoming a great financier was to learn to think in big terms, and he demonstrated the truthfulness of this statement by accumulating a vast fortune with nothing but his dominant personality as capital to begin with. Alexander the Great, gave to Aristotle, his teacher, more money than he inherited from his father's estate. He conquered the world, including powerful kings, whose vast income for six months could have bought Alexander with all his possessions.

One of the generals who several times delivered the Roman Empire in times of peril, would always, after these great triumphs, return to his humble secluded little farm. He was one day visited by some wealthy benevolently disposed people. They found the general peeling turnips for his dinner. They offered him munificent gifts, but he courteously refused, saying if a man could live on this kind of fare, he did not need money, and that he would rather be in a position to control them and their money, if it became necessary, than to have their gifts of gold. The mightiest force, so far as this world is concerned, is a great personality.

The secret of all true greatness in spiritual things, is to be filled with the Spirit, but there are many things in spiritual warfare that are only acquired by close and careful concentration. The spiritual giants of all ages whose faith subdued kingdoms, have fought battles in loneliness and seclusion where they developed that kingdom-subduing faith. Remember now, that Jesus taught that the man who went to his

friend at the midnight hour to get bread for a friend who had come to him in a journey, prevailed, by his determined, bulldog tenacity that Jesus called importunity, and the woman who came to the unjust Judge prevailed, because she determinedly refused to be put off. Abraham driving the birds from his sacrifice, persisted on through the night until his tried body swooned. Jacob at Jabbok, wrestling all night, weary and tired, his hip out of joint, his strength almost gone, finally prevailed. God not only delivered him from the wrath of his brother, but changed his name and he became a prince and prevailer having power with God, and also with men. It was not a multitude of things that he was after, it was this *thing* that he was after, and as he went on his way, the Angels of God met him. Samuel crying all night unto God; Elijah telling King Ahab that he would handle the rain business for the next three and a half years, and then going into quiet seclusion; Elisha leading the Assyrian army into Samaria and then telling the King to feed them and let them return to their master; Isaiah and Hezekiah praying until God sent forth an Angel to smite the Assyrian host, all these are examples of the mighty truth of how God takes the weak things to confound the things that are mighty, and also that the weak become strong, and the feeble mighty, when men learn the secret of concentration in prayer, as the great masters of this world have learned the secret of concentrating on their objective.

Mr. Gladstone said that of the thirty great men he had known, less than twelve were mentally capable of true prayer. This great statesman did not have in mind what we ordinarily mean by praying. Almost any of us can do that. What he evidently had in mind, is that Art that can only be learned by long practice and intense desire after a given objective; that effort by which we gain audience with God and secure the thing desired. Abraham pleading for Lot; Moses pleading for Israel, when God had said, "Let me alone that I may destroy them," notwithstanding, Moses prevailed. These are sublime examples of prevailing prayer. You need not be an intellectual giant to learn this Art, but if you become proficient here, it will wonderfully help your mentality, although no educational institution will be likely to confer a degree upon you.

Henry Ford has preserved the old depot where a conductor put Thomas A. Edison out of the baggage car and off the train, because he set the car on fire with his experimentation while working as a baggage boy on the train. Thomas A. Edison was genius possessed. He became the world's greatest inventor and will be known in history as the wizard of Menlo. He would work for periods of several days without sleep, and with very little to eat.

Rev. Thos. McClarey is very little known in history, but when Charles G. Finney went to Rochester, N. Y., to begin that great revival that Lyman Beecher, Finney's enemy ecclesiastically, says was the greatest revival in the history of the Christian Church, McClarey was already on the field. He was prayer enamored, prayer possessed. Those who entertained him thought him almost insane. He prayed all hours of the night and day. He would frequently leave the table, sobbing like a heart-broken child. It is recorded that a hundred thousand were converted in and around Rochester in one year's time. Lawyers, doctors, statesmen, business men, fashionable, cultured women, so many of this class, that the city was noted for righteousness, and Mr. Finney declared that the higher intelligence men possessed, the more susceptible they were to the Gospel. There were also multitudes of the rabble, drunkards, harlots, dope fiends, old men and little children. Mr. Finney declares that much of the success of this meeting was due to McClarey's praying. Converts in Finney's meetings born in an atmosphere of prayer were possessed by it. They prayed alone and in companies, many of them spending all night in prayer.

Pentecost was a demonstration of the increase of power, with the increase of those converted, and engaged in the activity. Three thousand the first day, then five thousand men, then multitudes of both men and women. Who knows what could be accomplished with a hundred such men, as Thos. McClarey, banded together to pray for another Pentecost? I may or may not live to see it (that is immaterial) but I want to record my faith and expectancy for the greatest revival of all history.

There is in music what is called crescendo. At the first Pentecost, the sound of the trumpet waxed louder and louder. Our God does not grow weary with the flight of years. "I,

the Lord, change not." There is no hint in Scripture that the Pentecostal Dispensation was to close in defeat; the contrary of that is clearly indicated and implied. Pentecost was an example of what can be accomplished in spiritual dynamics by *united, protracted, cheerful, determined concentration* in prayer for the outpourings of the Holy Ghost. See Luke 11: 5-13; 24: 53; Acts 1: 13-14; 2: 1; 4: 23-33. We are not quite certain as to the time the hundred and twenty tarried, whether it was seven or ten days, but they tarried *until*. The time they tarried in the united prayer recorded in Acts, fourth chapter, is not stated, but it did not seem to be long. However, it was *until*. We are not told how long the twelve brethren who received their personal baptism with the Holy Ghost at Ephesus tarried, but evidently it was *until*; for the whole city was stirred—shrine making was decreasing and even the great temple of Diana was in danger of being despised. And the restless traveler Paul, was detained there two years. So that all they which dwelt in Asia heard the word of the Lord Jesus. Neither was the exact number of a hundred twenty necessary to secure a repetition of Pentecost, for here at Ephesus apparently there were but twelve. Jesus took the lowest possible number of a unified effort when He said, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven." This "anything" certainly could not exclude Pentecost.

In the great revival of 1858 in the north of Ireland, they had sent a Committee to investigate the great revival then in progress in America. These men returned with a glowing account that inspired hope and faith for a real revival. Companies were formed to pray with that objective, but as the days and weeks went by, these praying ones dwindled until there were but two that held on. Then after some weeks the number increased until there were two bands. Then, occasionally, someone would be powerfully converted. One day in the day school the unusual happened. The master noticed a lad become restless, and lose all interest in his studies. Thinking the child was sick, he sent another boy who had recently been converted, to accompany him home. These boys crawled into some bushes by the roadside, and the lad

prayed through. Together they returned, just at the time of recess. Soon the master heard unusual sounds of voices. He peaked out the window to see the entire school in prayer. He soon recalled them to their studies, but to no avail. In spite of all he could do the revival had broken out in his school room, and he dismissed school. Then during the afternoon, evening, night and until sun-up and on through days and weeks on the streets, in the homes, around places of business, the attention of the people was occupied with one question, "What must I do to be saved?" This movement spread from city to city, from county to county, in churches, in homes, in parks, and at public gatherings, until ten thousand were added to the Presbyterian Church and multitudes converted who were already members. The narrator says, like numbers were received by other denominations—Methodist, Baptist, Episcopalians and various dissenters.

An Angel spoke to Gideon and said, "The Lord is with thee, thou mighty man of valor." But Gideon said, "If the Lord be with me, why then is all this befallen us, and where be all the miracles which our fathers told us of?" Elisha said, "Where is the Lord God of Elijah?" Is our God asleep or gone on a journey, or are we too indifferent, unbelieving and dilatory to set ourselves at the job of securing His presence upon the scene? Oh, that Thou wouldst rend the Heavens and come down that the mountains might flow down at Thy presence!

Rev. John Fletcher declared that Pentecost was the opening of the Dispensation of the Spirit, and that the latter day glory which he believed was near at hand, should far exceed the first effusion of the Spirit.

Jonathan Edwards said: "Pentecost was not even the pattern day, but simply the start of Christianity." The ministry of Fletcher and Edwards was a demonstration that they were not unfamiliar with Pentecost.

CHAPTER XI

PENTECOST DEFINED

In attempting to define Pentecost, I am conscious that there is much that can only be experienced, and cannot be defined. Pentecost is its own explanation. However, enough can be explained, I believe, to make the foundation for an intelligent faith.

Mr. Wesley said: "What is new in religion is necessarily false." Someone has said that: "The foundation of every great revival is the rediscovery of some old truth." Our attempting to explain Pentecost is not an effort to launch some new movement, or even to discover some new truth, but to restate a mighty truth well understood in Apostolic times, and to some extent understood by the leaders of every great revival in the history of the Christian Church. I am not a stickler for the term "Pentecost," but it is both comprehensive and scriptural, and I believe that the best way to rescue the term from the possession of those who have perverted and made stock of this term is not refutation of their errors, but elucidation of the great truth for which Pentecost stands.

THE CASE STATED

As a great general who had trained his soldiers, gathered the munitions of war and finally assembled his army for engagement with the enemy, Pentecost is an assembling of forces human, supernatural and Divine for battle in which the capture of the City of Man-soul is the objective.

Calvary completed the redemption of the entire human race. At Calvary Jesus Christ "tasted death for every man." We raise the question: Over against a complete redemption, is there an inadequate and faulty plan of evangelization, and if so, how can it be true, "I will give unto thee the keys of the kingdom of heaven," and "Upon this rock I will build my Church and the gates of hell shall not prevail against it"? As Calvary was a revelation of complete redemption in Christ, so Pentecost was a revelation and illustration of God's great plan for the evangelization of a dying world. True it was the inaugural day, the beginning of a new dispen-

sation, glorious, powerful, rich in personal experience by the cleansing of the heart, and permanent abiding of the indwelling Christ, making the human body the temple of the Holy Ghost, but Pentecost was also collective, producing conviction for sin, giving a marvelous sense of the Divine presence that inspired faith and courage in believers, and produced awe and wonderment in the hearts of bystanders.

We will now attempt to review and restate Pentecost in the light of the preceding chapters in a little more concise form.

First, Pentecost means an assembly of humanity at its best and at its worst. Matthew Henry says: "Here we have the malice of hell and the grace of heaven struggling about the Apostles." Human beings sanctified, purified, filled with the Holy Ghost; human beings united in that sense that Jesus had in mind when in His High Priestly prayer recorded in John seventeen, He said: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The strongest possible polemic so far as the world is concerned is not written in books, it is written in the hearts and lives of men whose hearts have been melted with Divine love, until, like their Lord, they are being consumed with a passion for a dying world. Cold, heartless, indifferent Church members are the greatest possible hindrance to the cause of Salvation. Heat, tenderness, compassion, holy living, enthusiasm, these are the earmarks of men filled with the Spirit; men with loosened tongues, sons and daughters prophesying, humanity courageous; considering no sacrifice too great, fearing not rulers or prisons, triumphant, joyful, steadfast, holy, temperate, aggressive, these are the marks of Pentecostal humanity.

HUMANITY AT ITS WORST

If we believe what John said: "The whole world lieth in the wicked one," then we might reasonably expect that the coming of a Pentecostal outpouring would excite and arouse all the forces that Satan could rally both incarnate and ex-carnate. Hypocrites, carnal ecclesiastics, worldly professors, heretics of all brands, proud, haughty, lust-loving worldlings of all descriptions, will be arrayed against the Lord and against His Christ. And yet, right from these opposers, Apos-

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toloc Christianity won some of its brightest and most devoted followers, thus demonstrating that the gates of hell should not prevail against His Church.

Second: Every real Pentecostal outpouring of the Spirit is marked with a peculiar and overwhelming sense of the presence of God. I suppose no informed person would doubt that Moses understood the doctrine of the Omnipresence of God, and yet when pleading for Israel, God said: "I will send my angel before thee," but Moses refused to be satisfied until God said: "My presence shall go with thee, and I will give thee rest."

While God is present everywhere, there is a sense in which He is present some places in a different sense from which He is present elsewhere. The writer to the Hebrews said: "Ye are come, . . . unto God the judge of all." There is a sense of the Divine presence that gives rest "though all hell be against us." Martin Luther had this rest at the Diet of Worms; Hugh Latimer had it, when on the way to the stake he said to Lord Ridley: "Cheer up, Ridley, for today we shall become a light that shall lighten all England." Cromwell had it when at the battle of Nisbet, which decided the issue as to whether Kings or conscience should decide issues that pertained to men's relation to God and eternity, he said: "I had asked God to give victory that day, and as I rode the lines and gave orders I had the assurance that He would do it." That consciousness of the Divine presence makes weak men kings and conquerors; that consciousness of the Divine presence puts consternation into the ranks of the Devil, and courage into the hosts of God; the weak become strong, the feeble mighty, taking the kingdom by violence, wax valiant in fight, turn to flight the armies of the aliens.

Third: Conviction for sin. That there is a fearful lack of genuine conviction for sin at present day campmeetings and evangelistic services, no spiritually minded person will deny. The easy, take it by faith (that does not take it) is very common; dry-eyed seekers with little concern, is the rule, with few exceptions. Several things lie at the root of this condition. Careless, lightness in conversation and conduct (not wicked) on the part of workers and Christians never produces seriousness on the part of the unsaved. We cannot overestimate the importance of thorough, deep, serious preach-

ing of the word. Short sermons and lightness on the part of preachers are always entertaining and attractive, but never produce conviction for sin. I do not regard myself as competent to speak the last word on revivals, but whatever the instrumentality, Jesus taught that a Pentecostal outpouring of the Spirit was necessary to produce conviction for sin.

In a preceding chapter we have dealt with Satan and his kingdom, we can only briefly refer to it again. What is conviction for sin? Not some peculiar emotional state of feeling; not the throwing of some strange unnatural spell over the minds and hearts of men. Satan is constantly doing that very thing, so that perfectly intelligent beings are acting like insane idiots, or maudlin fools, relative to matters that pertain to the soul. I heard a great evangelist say recently: "The greatest mystery to me is the way that people act relative to their salvation." Here is the explanation of their conduct. They are controlled, blinded, deceived, deluded by Satan. Conviction for sin is the bringing of light to the minds and hearts of men until they act as intelligent relative to spiritual matters as they do to temporal affairs. It was when the man in the far country came to *himself* that he turned back to the father's house.

We now propose to ask the question, Is it within the province of the Church to produce this kind of conviction for sin? If so, how fearful her responsibility; if not, how does she hold the keys of the Kingdom? What is the meaning of the statement, that against her onward march the gates of Hell shall not prevail?

Jesus said: "All power is given unto me in heaven and on earth," and right in connection with this statement He gave them their Commission: "Go ye therefore." Paul in the Ephesian letter, and elsewhere, clearly stated that all principalities and powers (which, of course, must include Angelic beings) are subject to our exalted and glorified Lord. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, [His means of communication with a material world] the fulness of him that filleth all in all."

Under the Old Covenant, the material kingdom of Israel (though not wholly unspiritual) was God's chief concern, because of their seed Christ was to be brought forth, and to

them was committed the work of producing and preserving Divine revelation. The ministry of Angels was very common for their deliverance in times of great distress. They were in bondage in Egypt, an angel swept through the darkness of night leaving death in his trail and Pharaoh thrust them out; they were oppressed by the Midianites and an angel spoke to Gideon and directed their deliverance. Assyrian hosts surrounded Jerusalem, but the death angel swept over that host and a hundred and eighty-five thousand were dead upon the ground.

Under the New Covenant, the barriers between Jew and Gentile were broken down, the kingdom is spiritual. Through the instrumentality of the Church God is out for the conquest of the world. Is the Church to be deprived of the ministry of Angels? Nay verily, "are not all these ministering spirits sent forth to minister for them who shall be heirs of salvation? Ye are come to an innumerable company of angels." If all the armies of the skies are placed at the disposal of the Son of God for the conquest of the world; if He as the Head of the Church, and the Church as His Body is His Vicegerent in the earth; if they hold the keys of the Kingdom; if the Holy Ghost, as the Executive of the Godhead, is here to marshal and direct the forces human, supernatural and Divine; if the great hindrance to the Salvation of men is, as the Scriptures plainly declare, due to the fact that they are under the control and dominion of Satan, then we can reasonably expect and pray with faith for the coming of Angelic hosts to banish Satan and demons from communities, and hold back these forces of evil until men are brought under conviction for sin that makes them as rational about matters that pertain to the soul as they are about temporal affairs. To have this Satanic delusion broken is to turn men into a literal Hell of conviction. A poor infidel drunkard exclaimed: "No other sinner can have sinned so damnably as I have. No Hell can be worse than I endure. I was but seventeen. I suppose I might have been regarded as rather an innocent farm lad, but if a thousand well-meaning friends had proclaimed my innocence that night, I would have thrown up my hands and declared, 'Vile, guilty and wretched, doomed and justly damned'." This does not trespass on human freedom or coerce the will, but it does bring influence

to bear upon the will that strongly influences its choices. Men can resist, but few will under these influences, and who can deny to God the prerogative to so influence men in the supreme choice of their lives? In another chapter I shall refer to incidents that make it clear that in great campmeetings and revivals, with Satanic influences aroused to fierce antagonism, a sudden change of spiritual atmosphere from antagonism to sudden and complete submission of sinners to God, can be explained only by the sudden arrival of Angelic hosts defeating the hosts of Satan, and bringing sinners to repentance in vast numbers.

We frequently hear the statement you cannot do anything with sinners till you secure their attendance, and hence all kinds of clap-trap methods to secure their attendance. Bless God, this statement is not true. There are spiritual influences that can be brought to bear that will both secure their attendance and conviction. Rev. A. B. Earle began a meeting. The first night there was a good attendance and some interest manifest. The next morning a fierce storm was raging that lasted five days. A few stalwarts met daily at the parsonage and prayed. The fifth night the storm subsided; the people came out, and one hundred and twenty surrendered to Christ that first night, showing that they were already convicted of sin. If you ask why I so strongly emphasize the foregoing, my reply is that Jesus said when about to give the strongest and clearest teaching on the Holy Spirit and His work of convicting men of sin: "Now is the judgment of this world, now is the prince of this world cast out." You will notice not future judgment here, but the present tense here as in the following: "Of judgment because the prince of this world is judged." If you ask why so large a place ascribed to Angels, my reply is that when there was war in Heaven it was not between Omnipotence and Satan's hosts: "Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not."

The fourth infallible and abiding manifestation of Pentecost was the conversion of men in large numbers, and the permanency of the work accomplished.

A Pentecostal revival surpasses all the military genii of earth, in that captives taken in battle immediately become enthusiasts for the propagation of the gospel. In view of

this great principle of spiritual dynamics, it is not strange that God takes "the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things that are mighty: and base things of the world, and things which are despised, hath God chosen. Yea and things which are not, to bring to naught things that are." We cannot overestimate personal work and workers which are the gleaners after the great ingathering of the harvest, and yet those who strongly emphasize "Fishers of men" seem to have overlooked the fact that in the age in which this was written it was not the hook and line method, but the drag-net and seine and immediately following the catch that filled both the boats until they began to sink, Jesus said: "I will make you fishers of men." There is no greater factor in moral reform, nothing that gives, even to wicked men a sense of the supernatural and Divine that makes them afraid to sin, like a mighty revival of religion where men in large numbers are converted and their lives transformed. Pentecost was a verification of this principle, and a demonstration of the truth that this was the method of Jesus for the salvation of a dying world. The first day there were three thousand, within a day or two, five thousand men (women and children were not counted), then within a short time "multitudes both of men and women," thus demonstrating that the mightiest factor of Pentecost so far as this world is concerned was not for a single day, as some contended, but permanent and abiding wherever the conditions were complied with from the human side. I am convinced that Peter, speaking under Divine inspiration, had vastly more in view than personal forgiveness and cleansing when he said: "For the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call."

Study carefully the prophecy of Joel for a comprehensive view of Pentecost. He says: "Multitudes, multitudes in the valley of decision." "The sun and the moon shall be darkened." Peter connects this with Pentecost. I shall later produce historical evidence to show that this has been demonstrated throughout the history of the Church both in Apostolic and more modern times. The permanency of the work among these Pentecostal converts is expressed in the statement: "And

they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God and having favor with all the people." This could also be said of the converts in Mr. Finney's revivals, and of every other revival marked as truly Pentecostal.

I am well aware of the fact that we are living in an age when Satan has subsidized and turned the work of the modern Church to his own advantage; I am also well aware of the fact that many have wilfully rejected light, and thus hardened their hearts. I know this is an age when Satan has captivated the multitudes with all kinds of sensual pleasure and entertainment. I know also that what passes for culture and refinement in our generation, is jazz, blase, bold and defiant of God and everything that savors of restraint or authority; but when every difficulty, piled mountain high, has been conceded, Jesus said: "Have the faith of God" (see margin). "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Remember that this mountain-moving faith, originates in God; it does not come to the careless comer and goer, it is born in Pentecostal prayer and travail of soul for a dying world, but it surmounts all difficulties, removes all obstacles, and says to the praying Church, "Help yourself to all the provisions in the storehouse of Omnipotence: The gates of Hell shall not withstand you."

At the Feast of Pentecost the first fruits of the harvest were presented to God, then came the great ingathering of the harvest. Jesus said, "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already unto harvest." Pentecost was the bringing in of the first fruits; the great harvest is now on, and will continue until His return. Our business is to occupy until He comes. At the second coming He will outline the program so clearly that there can be no possible mistake. Some, at least, who have attempted to outline the program after this second coming, must be mistaken, for they differ so radically from others who seem to be absolutely sure of their position.

"I set apart this day for fasting and prayer to God for His Grace. In the forenoon I felt the power of intercession for precious immortal souls; for the advancement of the kingdom of my dear Lord and Savior in the world;—and had special enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon God was with me of a truth. Oh, it was blessed company indeed! God enabled me so to agonize in prayer that I was quite wet with sweat, though in the shade and the cool wind. My soul was drawn out very much for the world: I grasped for multitudes of souls. I think I had more enlargement for sinners than for the children of God; though I felt as if I could spend my life in cries for both. I had great enjoyment in communion with my dear Savior. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in everything. Oh, that I may always live to and upon my blessed God! Amen, Amen.

"In the afternoon I preached to the Indians, and was favored with uncommon freedom in my discourse. There was much visible concern among them, while I was discoursing publicly; but afterward, when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly 'like a mighty rushing wind,' and with an astonishing energy bore down all before it. I stood amazed at the influence, which seized the audience almost universally; and could compare it to nothing more aptly, than the irresistible force of a mighty torrent or swelling deluge that with its insupportable weight and pressure bears down and sweeps before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years appeared in distress for their souls."—From the "Life of David Brainerd," by REV. HOMER W. HODGE.

CHAPTER XII

THE CONDITIONS ON WHICH A PENTECOSTAL OUTPOURING OF THE SPIRIT MAY BE OBTAINED

Of course, one is hardly in a position to intercede for others until all matters relative to their personal life and experiences are already and satisfactorily settled. Barring this, of course, the first requisite is determined, persistent seeking. If you are willing to set a time when your seeking will stop if you do not see things come to pass, you are already defeated. The probability is that the more desperately you seek, the sooner you will obtain. But if your seeking becomes long protracted, faith never takes that as a reason for justifiable discouragement; real faith will only intensify its efforts, and push on toward the goal. The hill may be steep and the trail long, but we must redouble our efforts and pray without fainting.

The three great lessons that Jesus gave us on prayer all enforced this great truth. The Syrophœnician woman, persisted in the face of the fact that Jesus appeared indifferent; the Disciples said, "send her away"; He said: "It is not meet to take the children's bread and cast it to the dogs," but accepting her place after dogs, she still persisted and obtained.

The widow who came to the unjust Judge, prevailed by her persistent importunity. The man who obtained bread from his friend at the midnight hour would not be put off, and Jesus said: "And I say unto you, ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And this persistency was insisted upon, in spite of the statement that God was more willing to give the Holy Spirit to them that ask Him, than parents were to give to their children. Between where we are, and the throne of God, there is a vast atmospheric territory barricaded by wicked spirits that seek to hold back the answer to our prayers, but if we persist, like Daniel, we will finally get them through,

even if Angelic assistance is required. Then there are human wills to be reckoned with, and this may take time. And further, this determined waiting will strengthen our faith and determination, also intensify our desires and fan them to a white heat, all of which is essential in prevailers. "Therefore I say unto you what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

The second necessary requisite is united seeking. I have previously emphasized the Church as an organic body. The Organic Body must be perfected into a spiritual union by united praying. "They lifted up their voice [not voices] to God with one accord." "And the multitude of them that believed were of one *heart*, and of one *soul*."

At a certain place where I had given strong emphasis to the matter of a Pentecostal outpouring, quite a number of the congregation said: "Well, if he believes this possible, let him give us a demonstration." That company of people were chargeable at two points: First, seeking a sign from heaven. Jesus said: "An evil and adulterous generation seeketh after a sign." Every important teaching is to be based primarily upon the Word of God, and all who require further evidence are guilty of unbelief. And unbelief helps Satan, and hinders God.

Second, by their refusal to co-operate they had violated one very important condition of a Pentecostal outpouring, namely oneness of accord—unity. Unity in this matter is not arbitrary, it is an absolute requirement. The last thing that Jesus prayed for before He departed for the tragedy of the Garden and the Cross, was the unity of His disciples. See John, the seventeenth chapter.

Several years ago, the now sainted Seth C. Rees told me of a marvelous outpouring of the Spirit in Texas. He said for days preaching was not necessary; souls came flocking to the altar, tens and fifties of them until hundreds had found God. He said: "I foolishly made the statement that I could have a revival any place outside of Hell." "But," said he, "the very next place I went to it was a complete failure." He gave no explanation of this, but I can think of one or two reasons. In the first place, he had the united co-operation and prayers of the believers; in the second place, they expected him to bring the revival, and hence thought

everything beyond the ordinary praying was unnecessary. Most of the devoutest people on earth are still possessed of that subtle opinion, and this explains our feeble efforts at campmeetings and revivals, and our many failures.

Some revivals have apparently been brought by the praying of individuals; this has generally begun, however, with the final uniting of the Church. Even Roberts had evidently prevailed for the Wales Revival, but his first message to the Church where the revival began was, "This Church must humble herself in the dust and cry to God." Let no individual night watches be discouraged; but most certainly one reading the teaching of Jesus before His departure, and the Book of Acts, must be impressed with the necessity of unity, and with the fact that the greater the numbers praying unitedly, the greater the results. The third recorded outpouring had swelled the numbers, from three then five thousand, then *multitudes*.

CHAPTERS XIII

OBJECTIONS ANSWERED

First. Pentecost was the inaugural day of the Dispensation of the Holy Ghost, and as such, needs and has no repetition. Here again, we are confronted with a truth only partially spoken. It was the opening up of a new Dispensation, and in this sense, needs no repetition. Pentecost was also a pattern of Christ's method for the evangelization of the world, and as such, there are and have been many repetitions of Pentecost in the history of the Christian Church.

Those who assume the theory that Pentecost was the coming of the Spirit to abide in the Church without any special seeking on the part of the ministry or laity, hold a theory just as fatal as the assumption of Joseph and Mary that Jesus was in their company. This view is held largely by the Church at the present time, and our impotency cries out loudly against it. The experience of the Church is and has been, that if we desire the presence and co-operation of the Holy Spirit, that presence must be sought individually and collectively; His power and leadership must be relied upon and waited for, "more than they that wait for the morning."

The second theory is that Pentecostal outpourings of the Spirit are Scriptural, and to be hoped for; but their coming depends entirely upon the sovereign will of God, and we must wait for His special providence. A glance at this theory shows that it is not only deeply rooted in fatalistic Calvinism, but it takes the keys of the kingdom from the hands of the Church, and leaves their entire program precarious and uncertain. Those, who like Luther, Wesley, Whitefield, Jonathan Edwards, and Finney, have believed the statement of Jesus that the Church holds the keys of the kingdom, have, by persistent, united, determined, vociferous, protracted prayer unlocked the storehouses of Divine Grace, brought on great revivals that have saved the Church from lethargy, and the world from moral rottenness and putrefaction, just such as we are suffering from at the present time. We are apt to think that times were much more favorable for revivals then than now; but

I am afraid that is only a way of excusing our lethargy and unbelief. For remember, those were the days of Bolingbroke, Hume, Voltaire and Payne. The ministry for the most part were recreant to their trust, statesmen were immoral and society was both sensual and licentious; drunkenness was the order of the day, much as at the present time. It is so much easier to find excuses for our failures, than to really put in the energy, devotion and dogged, determined, importunate praying that would make us successful.

The third theory of Pentecost, and the theory as generally held by the most spiritual branches of the Church at the present, is that Pentecost is individual and personal. Many speak of Entire Sanctification as their Pentecost, and others who receive the gift of tongues (or think they do) speak of this gift of the Spirit as their Pentecost, on the evidence of it. The latter is entirely erroneous, the former only part of the truth.

That the baptism with the Holy Ghost, that purifies the heart from inbred sin, was received by the hundred and twenty simultaneously with the outpouring of the Holy Spirit on the Day of Pentecost, is too evident to be successfully challenged. On the other hand, no well informed instructor would contend that an assembly of the Church, the united seeking of one accord, was a requisite to being sanctified wholly. The baptism with the Holy Ghost, by which we are sanctified, is a personal experience, the only necessary prerequisites are conversion, entire consecration and faith. However, to contend that Pentecost was exclusively personal, is to repudiate the necessity for oneness of accord requisite to a Pentecostal outpouring, and also the unity for which our Lord prayed in His High Priestly prayer recorded in the seventeenth chapter of John. I presume no well informed Exegete would contend that when the outpouring of the Spirit, recorded in the fourth of Acts, took place, the disciples were again sanctified, and yet here there were several features analogous to Pentecost. There was oneness of accord; there was waiting for God's answer; there was a shaking of the place where they were assembled; they were all filled with the Holy Ghost; they were possessed in a very marked degree with the Spirit of prophecy, and they had great grace; all of these are certainly Pentecostal manifestations. The miraculous manifestations, the utter dis-

regard of property interests, the intense passion for a dying world, the multitudes that were added to the Lord, the fierce opposition and persecution, the boldness with which they proclaimed the word of God; these are the earmarks of Pentecostal Christianity, the signs that follow them that believe. Pentecost was personal but also collective.

A study of the words "anoint" and "power" as they are used in Scripture, though not synonymous, are very closely related. Jesus was anointed with the Holy Ghost and with power. Kings, Priests and Prophets were anointed, this was official recognition. It set them apart to their sacred offices. Jesus was anointed to preach, and perform miracles. The terms *filled*, *anointed*, *power*, as generally used in the New Testament have to do with effulgent, spontaneous utterance. The symbol of Pentecost was a tongue of fire. A great Exegete says: "We judge a fire by what is left, much fire, little remains; much left, little fire." We need the baptism of fire that consumes sin to make us safe custodians of power, but Pentecost was a tongue of fire, a burning message. Lethargy, deadness, coldness, dryness, are unknown quantities in a Spirit-filled Church. Sons and daughters prophesy, young men see visions, old men dream dreams. A Church thus empowered becomes absolutely irresistible. Jesus said: "As my Father hath sent me, even so send I you." They were to hold the keys of the kingdom; they were to remit, or retain the sins of a dying world. Jesus retained the anointing and power by long seasons spent alone in the presence of God: No amount of collective praying can take the place of secret prayer. We are individuals, persons, we have a personal relation to God that must be maintained and sustained separate from every other individual. There is also a Church, an organized Body, the organ through which Christ operates in the world. To them He has committed the keys. They are His Vicegerent in the earth. They are a body of believers; they are to meet every emergency, conquer every opposing force, rise above every difficulty, send forth the messengers and secure munitions of war, by their collective, importunate, united praying.

CHAPTER XIV

THE POSSIBILITY OF A GREAT REVIVAL AT THE PRESENT TIME

There are many intelligent, sincere and devout people who honestly doubt this possibility. My purpose is neither to criticize nor antagonize such, but to make an honest effort to stimulate their faith.

There are some who hold the theory that this is the Church age, the time for gathering in the elect who shall be the Bride of Christ at His Second Coming, and that the great period of ingathering will occur after His return. Let me caution you to be sure of your ground here, for a mistake is fatal. Fatal to faith, fatal to opportunity. If the harvest is after His coming, I cannot be the loser, but if it is now, you have suffered infinite loss. Basing my faith on the simple statement of Jesus, the harvest time is now.

There are others who hold to the view that the rejection of great light has thrown our generation into moral obduracy beyond recovery. And they refer to certain Scriptures in proof of their position.

My first objection to both of these theories is that they are deeply rooted in fatalistic Calvinism. Jonathan Edwards and George Whitefield were both rigid Calvinists, but they both brought on great revivals by preaching and praying exactly like loyal sons of Arminius. Rev. Gale, under whom Mr. Finney studied theology, said to Mr. Finney that unless he accepted the doctrine of Calvinism he never could be a successful minister. Mr. Finney retorted that apparently Mr. Gale believed it, and he could not see that he had ever been successful. Mr. Gale confessed to Mr. Finney later that he had never been converted. Certainly one could not stimulate faith for a great revival at the present time who believed the doctrine that some were foreordained to eternal damnation, and others to Eternal Life irrespective of their wills, and efforts in the matter of their choices. I have not space here for a full discussion of the entire subject, but when all is said and done, we know that when we did wrong, we could have done right, and when we did right, we could have done

wrong, and we thus choose and our conscience approves or disapproves accordingly. In the words of the famed Samuel Johnson, "I know I am free and that is the end of the argument."

I think that much confusion on this subject is in taking scripture that applies solely to those who have entered into covenant relations with God, and applying it to those who have rejected God's plan for their lives, such as Romans 8: 27-30. I know the ninth chapter of Romans seems to imply foreordination, but the twentieth verse of the eleventh chapter throws light on all the preceding, by showing that those who were dismembered were dismembered because of their unbelief, and not in the will of God.

Now as to our generation being hardened by the rejection of great light. There can be no controversy as to whether the rejection of light tends to the hardening of the heart, for it is certainly the teaching of the Scripture. If men are held accountable not only for light that they have, but for light that they might obtain, and I believe to a certain extent they are, then we are living in the most wicked generation of all history. If, on the other hand, it is the rejection of real Gospel preaching which makes men inexcusable, which seemed to be implied in the statement of Jesus: "If I had not come and spoken unto them, they had not had sin," then the case is somewhat different. In the latter case, we have almost an entire generation who are practically virgin soil for the Gospel. We speak of walking in the shadows of Church spires, but that means absolutely nothing, for Modernists of the various brands are not preaching the Gospel, but disseminating darkness rather than light, in the world, and breathing death rather than life into the hosts of God. Multitudes have sat in Church pews at regular intervals for years and yet have never heard a real Gospel sermon, and I have talked with men who are University graduates and yet are as ignorant of the Gospel as Hottentots. This is not an occasion for rebuke, but for real pity, and ought to drive all who have the real light to their knees in agonizing prayer. Oh, how will the shepherds of those flocks answer God in the day of Judgment? Surely if ignorance of the real Gospel is requisite to a great revival, then the harvest is ready for the reaping. Many adults, however, may have received sufficient light so that they have

crossed the dead line; even so, there are many children and youths, and many adults also, who have not crossed the dead line or been hardened by wilful rejection of light, and from among these there is the possibility of a great ingathering of souls.

We turn now to consider further objections to the possibility of a great revival from some statements of Scripture.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." This is interpreted to teach that the world will be come incorrigibly wicked, as Sodom did, and hence like Lot, we can escape only with our own souls. But it certainly does not teach any such thing, it only states that of evil men and seducers who wilfully reject light.

"The time will come when they will not endure sound doctrine." Very well, this has always been true of many, and doubtless will continue to be, but it is not all-inclusive, for some did believe then, and will now, if the proper means are used, and the right influences are brought to bear.

"When the Son of man cometh shall he find faith on the earth?" This does not teach that the human race will have become universally unbelievers beyond recovery. The most it can teach is that some will have become unbelievers to that extent, for He had previously stated that by importunity we could prevail over our adversary, and that God would "Avenge his own elect who cry day and night unto him." Personally, I do not believe that this text has anything to do with what we ordinarily have in mind when we speak of the Second Coming of Christ. At least, you must separate it from its logical order in the context to make it so teach, and this is never permissible. Jesus spoke of a coming that obviously does not refer to His Second Coming: "I will come unto you." "And we will come unto him." The parable of the unjust Judge emphasizes the imperative necessity of importunity if we prevail with God and rise above difficulties. Little praying implies little faith, and little faith implies little praying. Men of great faith are always men of much prayer. And men of much prayer develop great faith, if both their faith and prayer are fed on the Word of God. Faith removes mountains; mountains of difficulty, mountains of opposition, and mountains of unbelief. With faith Christ can accomplish His purpose, carry out His plans for the rescue of dying men.

The want of faith hindered and thwarted His plans. This was one of the most awful wails that was ever wrung from the heart of the Son of God: "Nevertheless when the Son of man cometh shall he find faith on the earth?"

An amateur writer said to a man who had made his reputation, "You won't like me, I was once a bum." The great writer replied: "Never mind that, I was once a minister." I was once a teamster. I owned at one time the greatest pulling team I have ever seen. They were large horses, raised together, perfectly mated, and trained together. They pulled on a tight rein and I never recollect of seeing them stalled. Every Christian should have a two-horse team that can pull any load. One is faith and the other is prayer. They must pull on the same evener, they must be trained to pull together. They must be well groomed and well fed on the Word of God. The great need of our times, is not great preachers, leaders, or writers, but for men and women of great faith, prayer and devotion.

Perhaps the most difficult Scripture to deal with in this connection, is: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Obviously this Scripture refers to the Second Coming of Christ. The question now is, is it to be interpreted aggregately or literally? Well, if a literal interpretation is insisted upon, then you have eight souls as against the rest of the world. This might suit some fanatic, but no sensible man would consider it valid. If, on the other hand, it is to be interpreted aggregately, then we have only what we see now, and what has been true of every generation so far, that "many are called, but few are chosen." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at." "Strive to enter in at the strait gate for many I say unto you will seek to enter in and shall not be able." Sad but true, always has been true, and yet down through the years there have been great revivals, great ingatherings, and there may be now, if God's people will meet the conditions of prayer and faith.

CHAPTER XV

THE POSSIBILITY OF A GREAT REVIVAL FURTHER CONSIDERED

There are but three things that can stand in the way of a great revival. Namely, the will of God, the will of Satan, and the will of man.

First, the will of God. And if we find it is not the will of God to save all men for all time, there is no need to consider either of the other hindrances. On the other hand, if we find such is the will of God, both of the others can be overcome, for Satan and men are finite beings; God is infinite. It is understood among Exegetes that an obscure passage of Scripture is not to be so interpreted as to conflict with a clear statement of Scripture. And we now propose to deal with Scriptures that are clear statements of fact. Peter was the special Apostle to the Jews and Paul to the Gentiles. Peter, speaking on the Day of Pentecost, said to Jews assembled from everywhere, and doubtless intermingled with this assembly was a small sprinkling of Gentiles, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Peter was speaking under Divine inspiration, and if in all that vast assembly there was a single soul whom it was not the will of God to save, then the "EVERYONE of you," was mockery. Later on he said, speaking especially to the Jews: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away *everyone of you* from his iniquities." And certainly, offering salvation to the Jews first, did not exclude the Gentiles, and this is made very clear in his Epistle, where he says: "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." It would seem that language could not state more clearly that it is the will of God to save all men now, and the first part of this text would seem to preclude the possibility of men being saved in any future dispensation, for His coming was being held back to give men a chance to repent now.

Paul writing instructions to Timothy, his son in the

Gospel, declared the revealed will of God: "Who will have all men to be saved, and to come unto the knowledge of the truth." These are not speculative statements but reveal clearly the will of God relative to unsaved men. So we may be absolutely certain that there are no barriers on the Divine side, when praying for a revival and the salvation of lost men.

The will of Satan. We may rest assured that if there is anything in earth or Hell that Satan can do to prevent a revival, a real outpouring of the Spirit, he will be on hand, and we will have him to reckon with. But Jesus promised His Church power "over all the power of the enemy," and declared the gates of Hell should not prevail against them. I have covered this question in the chapters on Satan and his Kingdom, and the chapter on angels. I refer the reader back to those chapters for a fuller answer to this question.

The will of Man. And here we are face to face with the most difficult of the three questions; difficult to explain, and difficult to comprehend. Somewhat difficult to experience, and yet perhaps the reader will find this latter the easiest way out. The question of the entire issue of free moral agency and prevailing prayer is at issue here.

Several years ago I was in a meeting where someone asked that gifted spiritual Exegete, Joseph H. Smith, "How can one know that his prayers have been answered for a free moral agent?" His rather unique reply was: "You cannot, especially if you listen to old Beelzebub." He then related how he had become deeply concerned for his aged brother who had settled down in carnal security and quiet indifference, prevailed for him, knew he would be saved, and he was soon marvelously converted. Perhaps after all, you will have to comprehend this question in spite of what I shall say, by getting desperate over some lost soul, or getting a little company together who will fast and pray desperately for an outpouring of the Spirit. I am sure God will not disappoint you in either case.

Remember that in speaking of the will of man, there are two wills involved, the will of the sinner, and the will of the praying saint. Men who have achieved great success in any line, have been men of dominant will power. Alexander, Charlemagne, Napoleon, Washington, Grant, were all examples of this in military achievement; Vanderbilt, Morgan, Ford,

Edison, in their respective lines. Abraham, Moses, Joshua, Paul, Savanarola, Luther, Knox, Wesley, Edwards, Finney, and many others whose names are recorded in the Book of Life, who have subdued kingdoms, have been men of determined, dominant will power. Nearly all Christians, including most ministers, as well as this Scribe, are entirely too passive in their praying; and some of us even make a virtue of saintliness out of our lassitude and passivity.

The highest peak of prayer in the life of our Lord, was not submission in the Garden, but when He prayed His High Priestly prayer and said: "Father, *I will.*" Submission under trial is a great virtue, but submission when praying in harmony with the revealed will of God, is a mark of lassitude and spiritual sloth. After making the conditions very clear, Jesus said: "Ye shall ask what ye will, and it shall be done unto you."

I frequently hear Christians say, "Well, I believe if so and so is corrected, and if sinners come to the meeting, and if they walk in the light, and if Satan does not get in, we will have a great revival." Satan is never alarmed at the faith of Christians who put an "if" between them and their faith, for the desired accomplishment. I confess that I had gone on with this kind of a faith for years, assuming that God would answer just because I prayed, assuming that God would bless the preaching of the Word to the saving of souls, and He did; but I was greatly startled when I discovered that my faith, or supposed faith, was only such as was held by all men in common, and by Satan and his imps. There is probably not a man on earth, and certainly there is not a demon in Hell, but what believes that if men will repent and seek God with all their hearts, God will save them. There is a vast difference between this kind of faith and the faith that is developed by prevailing prayer. And the meaning of prevailing prayer is prayer that has prevailed, prayer that has obtained its objective, or that has the assurance that it will, and this assurance is the faith that achieves, or achieving faith. This is the kind of faith that Jacob had, when after the long night of wrestling, he arose and crossed over Jabbok. This is the kind of faith that Abraham had, when "He staggered not at the promises of God, but was strong in faith, giving glory to God." This is the kind of faith that Luther had, when it was

said of him, "he can get anything he wants from God because he will not take 'no' for an answer." This is the kind of faith that Mueller had when he said: "I have prayed forty years for two men, and they are not yet saved, but they will be for God has told me so"; and they were both saved before they died.

This is the kind of faith that will bring on a revival that would save our civilization from the awful crash that is just ahead of it, and bring back the consciousness of God's presence that will save us from spiritual death, and the world from moral rot. But remember, it will take wilful, determined, private and united prayer to bring it on.

E. Weigle in "Prevailing Prayer" has covered this whole subject of free moral agency and prevailing prayer so much better than I can hope to do, that I will here quote from him extensively:

THE SPIRIT MOVES THE SINNER IN ANSWER TO PRAYER

"As I understand the teaching of God's Word, no one can correctly say that the prayer of faith may not be offered for the salvation of any sinner who has not sinned away his day of grace. In order to the salvation of sinners, the Holy Spirit moves Christians to pray for ALL sinners in the community, specifically, or generally. This fact is in keeping with the genius, scope, and statement of the Gospel. That He should do so, to make the salvation of the sinner possible, is a NECESSITY, for the sinner 'is dead in trespasses and in sins,' and without the quickening operations of the Holy Ghost, will not, nay, cannot come to Christ for salvation—he cannot repent, cannot believe unto salvation; for: 'Without ME,' said Christ, 'ye can do NOTHING,' and, because the Holy Spirit, so far as we know, never convicts the sinner and moves him Christ-ward, except in answer to prayer."

WHY ARE NOT ALL SINNERS SAVED?

If the Holy Spirit excites Christians to offer the prayer of faith for the salvation of ONE sinner, then, He would likewise breathe the spirit of prayer into the hearts of all Christians, that they may offer the prayer of faith for the conversion of all sinners, who are within the condition of the Gospel. God is no respecter of persons. He could not give the spirit of prayer, and the power to prevail, for ONE sinner, and not do so for

ANY sinner—i. e., for ALL sinners. Then why are not ALL sinners, who are within the conditions of the Gospel, saved? I answer, because ALL Christians have not consecrated themselves to God's service, to the utmost, and used the spirit of prayer, excited within them, to the last degree possible—have not exercised all possible faith necessary to reach that result. Is not the time coming when, "all shall know the Lord?" How shall that be brought about? If possible in the FUTURE, as to the race, is it not possible now, as to any given community? If not, why not? Of course, utmost faith always implies utmost works "for faith without works is dead, being alone."

MAY ANY SAVABLE SINNER BE BROUGHT TO REPENTANCE?

To put it in its most objectionable form, to any one who may differ from me, in the discussion of this subject, I will here change the phraseology of the question, with which I started out, without, really, changing the nature of the point involved a particle, though I may make the question more difficult to answer, to your minds, by doing so. Can any savable sinner be brought to repentance? I answer, yes, if the prayer of faith is offered, as it may be, before he reaches the point of irreversibility. What is according to God's pleasure, is possible. It IS God's pleasure, that any savable sinner, come to repentance; therefore, it IS possible to bring any savable sinner to repentance.

ARE THE MEANS AND AGENCIES COMPETENT?

The salvation of sinners is the result of the operations of the Holy Ghost, through certain chosen agencies and means. There can be no question, but that the Holy Ghost is competent to do His work. Then the question is: Are the means and agencies chosen to save all men competent to that end, if used as God intended they should be? If they are NOT, then the Gospel SCHEME is a comparative failure. If they are competent the end may be reached as soon as Christians can be brought to a complete consecration to God to exercise all possible faith, and put forth all reasonable possible effort—giving reasonable time for the operations of the agencies, and the use of the means.

OPERATIONS OF THE HOLY GHOST CONDITIONED ON THE FAITH
OF THE CHURCH

The prayer of faith will certainly secure the operations of the Holy Ghost, at all times. The operations of the Holy Ghost will always be in PROPORTION TO THE FAITH OF THE CHURCH, other things being equal. There are no limits to the operations of the Holy Ghost, in any case, of the individual, or community, except the WANT OF FAITH on the part of the Church, coercion of the sinner's will, or the unpardonable sin. God cannot change. The principles underlying prayer cannot change; and when they are brought to bear upon the Church and sinners, by an increasing and persevering faith, results must follow, sooner or later. God's methods of working are dictated by infinite wisdom, but the degree of the operations of the Holy Ghost, depends on the faith of the Church, "According to your faith, be it unto you." "Be it unto thee, even as THOU wilt." God himself will determine whether He will come as the softly distilling dew, or burning flame, or thunder peal; but it is entirely for His people to determine, whether ONE soul shall be saved, or a score. Of course, not without the sinner's consent. The fact is, that all undamned sinners WANT to be saved, and it is only a question of TIME, with them, as to WHEN they will submit to God.

"CIRCUMSTANCES ALTER CASES"

Circumstances in a given case, of the individual, or community, may make it far more difficult to exercise faith for victory, than in other given cases. It is easy, or difficult, to prevail in prayer for the salvation of sinners, as they have, or have not become hardened in sin. It is easy, or difficult to prevail FOR sinners, as it is easy, or difficult, for the Holy Spirit to prevail with sinners. Whether it is easy or difficult for the Holy Spirit to prevail with sinners, depends largely on the attitude Christians and the unsaved, have taken toward each other; whether an attitude of sympathy, or antagonism. But, the Holy Spirit is able so to help our infirmities, that the prayer of faith, for the salvation of any savable sinner, may be offered, if all possible faith is exercised, BEFORE he reaches a state of irreversible moral obduracy. No Christian may offer the prayer of faith for all sinners. God has spread this privilege and responsibility over the whole Church. The

Holy Spirit will press one Christian to pray for a certain sinner, and another Christian to pray for other sinners, or, He may lead all Christians in the community to pray for a certain sinner, or one Christian to pray for scores of sinners. I do not say that all Christians in a community, can offer IMMEDIATELY the prayer of faith for all savable sinners in the community? Why? Because the present state of grace, of Christians, and the littleness of the faith of many, are such as to require time, more or less, to make a complete surrender to God and exercise the faith necessary. Victorious—all masterful faith, has its beginning, development, and perfection, and it takes TIME to perfect faith for a specific result—for faith to do its perfect work. Yet, many Christians take far more time than is necessary. Nor, may all sinners in the community be immediately saved, though prevailing prayer be offered for their salvation, because all sinners may not immediately yield. One great trouble with us is, if we don't see everybody saved in the twinkling of an eye—if we do not see immediate results or very soon, we begin to doubt, faint, and give it up.

As I said, almost everything depends on the moral condition of Christians and of the community of the unsaved, and, on the relations Christians and the unsaved sustain to each other, or the attitude they assume toward each other. In one community the pastor has an almost unlimited influence over the unsaved; in another community he has but a very limited influence over the ungodly. So, of Church members. It is easily seen that, in one instance, it is far easier to reach great results and sooner, than in the other. But, in either case there are no insurmountable difficulties, within the conditions I have named. Thousands of facts could be given in proof of this statement. In the instance in which a great gulf separates the pastor and unsaved, or the Church and unsaved, or between both pastor and Church and the unsaved, or where the pastor has lost his hold of both the Church and the unsaved, the conversion of sinners will be delayed but need not be indefinitely or forever delayed. The invincible may be conquered.

THE TERMS ARE CLEAR AND UNALTERABLE

The terms, on which the influence of the Holy Ghost are granted, are clear and unalterable. "If ye being evil

know how to give good gifts," etc. "Ask and ye shall receive." No restriction here, as to time, or degree. "Whatsoever ye shall ask the Father, in my name, he will give it you." "If we ask anything, according to his will, he heareth us."

EFFECTUAL CONVICTION FOLLOWS EFFECTUAL PRAYER

EFFECTUAL conviction for sin, and the conversion of the sinner, follow sooner or later, effectual prayer, for the sinner's salvation. The first always follows the latter, IF the victory of faith is maintained. It cannot be denied that God will, in answer to the prayer of faith, grant grace sufficient for the awakening, repentance and justification of a single sinner. The regeneration of ONE sinner implies the employment and use of the same means and agencies that would be required in the conversion of the world. It takes as much, of everything Divine, to save ONE sinner as to save ALL the sinners in the world. The aggregate being, only, the multiplication of individual cases. If ONE why not ONE HUNDRED? All that is required, in the case of the hundred, is a proportionate increase of faith. If for ONE, savable, why not for anyone, savable? It seems to me that he who questions the correctness of the foregoing statements makes all prayer profitless and idle. Be careful not to consider the difficulties, in the way of the realization of an answer to your prayer, inhering in the SUBJECT of your prayer. The greatest difficulty for you to overcome is a WANT of faith in God. The difficulties inhering in the subject of your prayer are God's difficulties to overcome by the operations of the Holy Ghost, through the faith and work of Christians.

PRAYER OF FAITH AND FREE-AGENCY

But, says one, sinners are free-agents, and they may resist, and in many cases do resist. True, yet while the sinner has power to resist unto his eternal damnation, his power is practically limited, for if he has not reached a state of irreversible moral obduracy he will yield, sooner or later, rather than continue in a hell of awful conviction, in **EVERY CASE IN WHICH THE PRAYER OF FAITH IS OFFERED AND MAINTAINED**. In ITSELF, the power of the Holy Ghost is absolutely UNlimited, and that power will operate in pro-

portion to our faith, up to the point of coercing the sinner's will. If God has ever saved a sinner, in answer to the prayer of faith, without interfering with his free-agency, He can do so again. That He has done so, no one will deny. If He has done so in ONE instance, He can do so in any number of instances, in which sinners are savable.

SHIRKING RESPONSIBILITY

Church members, who shield themselves, almost wholly, from a realization of their responsibility, as to the salvation of sinners, and, from a recognition of their own CRIMINAL unbelief as to the efficiency of the agencies and means appointed, and ordained by God, to overcome the resistance of sinners; I say such Church members, by letting sinners, within their reach, slip into hell, are guilty of the soul blood of multitudes of the Lord. Brethren, let us never again ease our consciences by saying: "Sinners are free-agents," until we shall have put forth ALL reasonably possible effort to save them.

THE CONVICTED SINNER YIELDS FROM CHOICE

No sinner may be so convicted, as to be absolutely compelled to surrender to God, but, the Holy Spirit may so open the eyes of his understanding, and quicken the conscience, as He often has done, that the sinner may so SEE the infinite folly, and so FEEL the infinite guilt of sin, that he would greatly rather yield than be eternally damned. It is a law of the human mind to yield to the pressure of those motives whose power over the mind is greater than that of opposing motives, while the power is still left to yield to the greater. To illustrate: I call the attention of a child, standing on the railway, to the coming train, and immediately he springs from the place of danger; while the stupid inebriate, lying on the track, heeds not the note of warning. The motives to obey God, infinitely outweigh all motives to continue in sin; hence, if they are so pressed upon the mind and conscience, as to bring sin and holiness, an eternity of guilt and punishment, and an eternity of purity and happiness, to an impressive degree in proper contrast, the truth being accompanied by the power of the Holy Ghost, to the degree that it may be, the sinner will, in every case, yield from choice, if he has not sinned away his day of grace.

THE PREROGATIVE OF THE HOLY GHOST AND THE CHURCH

It is the privilege of the Holy Spirit, and of the Church of God, to press the sinner to a FINAL choice of eternal life or eternal death. Only those who have gone so far in sin that they have lost their balance beyond recovery, cannot be reached; those whose aversion to holiness and God has forever paralyzed, or so overcome, or overbalanced all good in the heart and life, that they CANNOT turn God-ward. They have lost their balance forever! When the influences for good, so far counter-balance, in the sinner, the power of evil, as to leave him free, under the direction of his conscience, judgment and will to choose the good; the good exerting itself to the utmost, consistently with the sinner's free-agency, and the sinner rejects the good, in THAT act his probation, his day of grace ceases FOREVER—and of course the prayer of faith cannot be offered for him—he is virtually eternally damned. On the other hand, when the influences for good, so far counterbalance in the sinner, the power of evil, as to leave him free, under the direction of his conscience, judgment and will, to choose the good, the good exerting itself, if need be, to the utmost, consistently with his free-agency, and the sinner does NOT reject the good, his day of probation, his day of grace has not passed, and of course the prayer of faith may be or has been offered for him. God knows when the sinner has reached a state of irreversible moral obduracy and, of course, the Holy Spirit, "who searcheth all things, yea the deep things of God," knowing that it is NOT in harmony with the will of God, to pray for his salvation, will not prompt or help to offer the prayer of faith for his salvation. Also, God knows when the sinner has NOT reached a state of irreversible, moral obduracy, and of course, the Holy Spirit, "Who searcheth all things, yea, the deep things of God," knowing that it IS in harmony with the will of God, to pray for his salvation, will prompt and help to offer the prayer of faith for his salvation. The prayer of faith may be offered any time BEFORE he reaches the point of irreversible moral obduracy. Right here, to me, a very interesting question arises, viz: To what extent is it the privilege of God, in answer to prayer, and by the most faithful use of other means, by the Church, to turn an awful hell of conviction into the sinner—conviction of sin, guilt, peril, and of the doom of the

finally impenitent? I ask, how far may God do this consistently with the principles of His government? Has He limited Himself, nearly so greatly, as many teach? And, may not an error, as to this question, entertained and advanced by Christian teachers, greatly, at least INDIRECTLY, imperil the salvation of the unsaved? At this point allow me to ask another question: How far may a parent correct a refractory child without infringing on his free-agency; that is, without infringing on the rights of the child—without doing him an injustice? I grant that there is room for a variety of opinions, but, I think that all will agree that the parent would be justified in continuing the correction till the will of the child yields to that of the parent. While it is a fact, that the child may resist to his death—he has the power to resist, and resist all correction; yet, being warned of the possible result of continued resistance, I ask, is there a child, if taken in hand in early life, who would continue to resist in spite of all just correction? The parent may conquer and subdue the child, I say, if the child is taken in hand in early life, though the parent may have to resort to severe measures sometimes; yet, who ever cried out: “The child is a free-agent, and you must not interfere with his free-agency.” The parent does not coerce the will of the child, but he makes it so very unpleasant for the little rebel, that, by-and-by he is only too glad to yield to his father’s pleasure. Has the Infinite Father, and Judge of all the earth allowed Himself LESS liberty, in dealing with rebellious man, than is allowed an earthly parent, in dealing with his refractory child? Has God reserved to Himself the prerogative to so trouble the sinner, day and night, by so convicting him of his sins that he cannot eat, sleep, or work? Ten thousand examples declare, beyond a question, that He HAS reserved the right, in infinite love and mercy, to turn the wicked into hell, here on earth—a hell as TERRIBLE as that of the eternally damned, that He may bring them to a surrender. Has He not done so myriads of times?

NO SINNER WILL RESIST ALL POSSIBLE CONVICTION

Is there a savable sinner on earth, who, if turned into such a hell, would resist? No one believes there is. Other things being equal, the torments of the hell of conviction are in proportion to the DEGREE of the faith of the Church.

Our great difficulty, perhaps the greatest, lies in the fact that Christians, generally, have so little faith in the almost unlimited possibilities of prayer. If the above is correct, then, there is not a savable sinner but who may be brought to repentance. "My father's prayers, like mountains surround me," exclaimed a persistently wayward son, as on the threshold of death, he surrendered to God.

POWER TO SAVE AND POWER TO HELP TO BELIEVE ARE EQUAL

You may specify the wickedest, savable man in the whole community. Is it possible to believe that God will save him? If it is possible for God to save him it is possible for us to believe that He will, because the power of the Holy Spirit to help the infirmity of our faith is equal to the power of God to overcome the resistance of the sinner. The power of God to save, and the power of the Holy Spirit to help us to believe, are equal and one, hence, if it is possible for God to save the sinner, it is possible for us to believe that He will.

MAY I OFFER THE PRAYER OF FAITH FOR ANY SINNER?

I answer, if the Holy Ghost begets within you a great desire—an irrepressible and inexpressible groaning, or a mighty Divine impulse to pray for the salvation of a certain sinner or sinners, you may offer the prayer of faith for his, or their conversion, as certainly as that you live, for the Holy Ghost never begets within us a spirit of prayer for anything that God will not grant, or for what is impossible, if we continue to exercise that spirit of prayer and believe for the answer, as we may. Still, you ask: "But, may I secure the Holy Spirit's help to offer the prayer of faith for any savable sinner?" I know of no reason why you may not. Surely, no one knows to the contrary. It is a blessed fact, well known to soul winners, that as we become filled with the Spirit, and faith increases, our minds and faith reach out from the one sinner, on which they at first fastened, to the second, third, tenth, fiftieth, until they will fasten on the multitude of the lost in the community—on all whom God would save; not daring to leave out of the embrace of a living, vigorous faith a sinner. "Father Nash's" faith would thus reach out and take in the most notoriously dare-devil sinner in the community, and the sinner would be saved. God would have the faith of the Church take hold of His promises for effectual conviction of any sin-

ner for whom Christ died—every sinner upon whom infinite love is set.

WHERE WILL YOU FIX THE LIMIT?

If this is not possible, then the agencies appointed, and the means chosen to bring savable sinners to Christ are not fully competent, and cannot be effectual in bringing all to repentance for whom Christ died—for whom salvation has been provided. That is, the provision for the salvation of men is ample, but the agencies and means, including the agency of the Holy Ghost, are not competent. If they are competent to bring ONE sinner to Christ, then they are competent to bring ANY SAVABLE sinner to Christ, for God can consistently overcome the resistance of the most obdurate sinner on the same principle that He may overcome the resistance of the most pliable rebel against Him. Where are you going to put a limit to the duration and intensity of the corrective operations of the Holy Ghost? Where the sinner says "No"? You cannot do that for each of millions of Christians, this moment, can testify and say: "I said no, but still the Spirit strove, and God's people pleaded until I yielded." If God, in His infinite goodness, has so pursued sinners that after they had said no, perhaps a hundred times, they afterward yielded and were saved; on the same principle, He may consistently, and justly, press ANY savable sinner, till he will yield to be saved. There is no more compulsion in the one case than in the other.

I think no one will deny that God is able so to reveal to any sinner his lost condition—his guilt, his awful peril, and the terrible doom that awaits the finally impenitent in the world to come, as that a sinner will gladly and freely forsake a life of sin for a life of holiness. There is no coercion of the will, for God may not do that absolutely. God works by means, and on condition of the faith of the Church. It seems to me, that you must take the position, that after the truth has been placed before the sinner, he must be left without the slightest pressure, by the Holy Spirit, or Christians, to choose for himself, or you must acknowledge that God may SO press the sinner as to compel him to a final choice, but if the prayer of faith is offered for him, as it may be, before he reaches a FINAL choice, ADVERSE to God and his own soul, he will yield to be saved.

ILLUSTRATION

To illustrate the principle involved, we will suppose a Christian in any community, becomes deeply interested in the salvation of sinners in his community, and breathes his heart's desires to God that He will save the lost. His mind, and heart, and faith fix on a single sinner, and he writes the name of that sinner on the fly-leaf of his Bible. But, somehow as he prays, other sinners in the community come before his mind, and THEIR lost condition, too, presses on his heart, and, from a heart full of the love of Christ that constrained Him to taste "death for every man," he cannot shut out of his prayer the soul-interests of this, that, or the other neighbor. He continues to lengthen the list of names until he has written twenty, fifty, or one hundred names. Now, if he has selected these names promiscuously, or because of some peculiar relation they may bear to himself, geographically, relatively, or doctrinally, he continues to pray and work for their salvation, and all are saved. On the same principle, why may not all sinners in a community be brought to repentance, if ALL Christians in the community will do their whole duty?

THE CONVERTED ATHEIST AND THE SUBJECTS OF HIS PRAYER

"The author of 'Philosophy of the Plan of Salvation' gives an account of a man of his acquaintance, a notorious and profane atheist. By the persuasion of pious relatives, who had long prayed for his conversion, he was induced to attend a series of religious meetings, where he was brought to see his condition as a sinner, and to exercise saving faith in the Lord Jesus Christ. 'Old things' having 'passed away, and all things become new,' the change was so strikingly great that it was obvious to all who knew him. He immediately sought reconciliation with his enemies, and asked their forgiveness, and tried to benefit them by leading them to Christ. He began to visit from house to house, laboring and praying with his neighbors, and inviting them to attend religious worship on the Sabbath. When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his own associates then living within reach of his influence. For the conversion of these he determined to labor as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were skeptics, drunkards, and other individuals as little likely

to be reached by Christian influence as any other men in the region. Within two years of the period of the old man's conversion, one hundred of these individuals had made a profession of religion. This account is not exaggerated; the old man is living, and there are a thousand living witnesses to this testimony."

If the facts in these two statements were possible in two separate communities, and if actualized through the efforts of Christians, single handed, how much more ought we to expect them through the combined efforts of all Christians in the community.

A HELL OF CONVICTION

A poor infidel drunkard, with such a hell of conviction within him, exclaimed: "No other sinner can have sinned so damnably as I have sinned! No hell can be worse than I endure! Oh, that I could sleep and never wake again!"

ANOTHER INSTANCE

Elizabeth Adamson, of England, whose sense of guilt and condemnation, when convicted for sin, she declared, as compared to racking pains of body: "A thousand years of this bodily suffering, and ten thousand more joined, are not to be compared to a quarter of an hour of my SOUL trouble." How long will a sinner resist such conviction?

THE DESPERATE REBEL CONQUERED

Seemingly, the Holy Spirit, sometimes, almost COMPELS sinners to yield. This power of the Spirit becomes the power of God's people, by enduement. During the revival at Utica, New York, under the conduct of Mr. Finney, a Mr. Weld, a young man of great influence in the place, became bitterly opposed to the meeting. He was determined not to hear Mr. Finney preach. Sunday morning he went to church expecting the pastor would preach. However, Mr. Finney preached, taking for his text: "One sinner destroyeth much good." The preacher drew a vivid picture of Mr. Weld, and he was pierced by the sharp arrows of truth. Monday night he spent in his room, alternately walking his room and lying on the floor in agony, angry, rebellious, and yet, so convicted that he could scarcely live. Just at daybreak, while walking back and forth in his room, he said a pressure came

upon him that crushed him to the floor, and with it came a voice that seemed to COMMAND him to repent, and repent NOW. He said it broke him down to the floor, and there he lay till late in the morning; his aunt coming up found him on the floor, calling himself a thousand fools, and, to all appearances with his heart all broken to pieces. He was soon converted.

How long will sinners resist such conviction? If God convicted ONE, or more sinners thus, can't He convict any sinner thus? Has a sinner ever been thus convicted who did not yield, if God's people maintained the victory of faith, as in the instances just mentioned? In 1857, during the great awakening that began in New York, Christians had such power with God, that when they united to pray for any particular sinner, he was sure to be converted. The most hopeless and forbidding, apparently, were brought under its almighty power and saved. Men felt impelled to pray, seemingly, by an irresistible impulse. The union of Christians, engaged so intensely, in intercessory prayer struck the ungodly with AMAZEMENT, and brought them to their knees in penitence.

WHAT HAS BEEN MAY BE AGAIN

The power of the Holy Ghost has, in many instances, operated to that degree, that as hardened savable sinners as live, this moment, have been saved. If the hardest of the hardened, have once been saved in answer to the prayer of faith, why not again? Sinners ARE free-agents, and the sinners who have been saved (in these meetings) are free-agents, and yet, they have been saved from CHOICE, because they WISHED and CONSENTED to be saved.

Because some sinners have resisted unto their eternal damnation is no evidence that the prayer of faith might not have been offered for them, if not in AFTER life, in EARLY life.

MAY THE SUBJECT OF THE PRAYER OF FAITH BE LOST?

"If the prayer of faith is once offered, in behalf of a sinner, can that sinner be eternally lost?" Yes, if doubt gets into the hearts of Christians, but not if the victory of faith is maintained. He CANNOT because he WILL not.

NO COMPULSION

"But," says one, "that is practically compelling the sinner to be saved." Then every sinner who has ever been saved has been practically compelled to be saved, for every sinner who has ever been saved, has been so pressed, by the Holy Ghost, in answer to the prayer of faith, and so pressed by the Church that he yielded. "But," says another, "that is practically relieving the sinner of responsibility." Then, every sinner who has ever been saved, has been practically relieved of responsibility. Nay, so far is the sinner from being relieved of all responsibility that he is COMPELLED to decide his OWN eternal destiny—to determine whether heaven shall be his home, or hell his prison forever and ever. If you can persuade a voter, as you may, to leave his political party before he becomes so wedded to his party that he cannot be persuaded to change his relations, is that compelling him to change his relations? Is that practically relieving him of responsibility? No one will say it is, either. If you can persuade as you may, a sinner to leave the Devil's party before he becomes so wedded to the party that he cannot be persuaded to change his relations, is that compelling him to change his relations? Is that practically relieving him of responsibility? No one will say it is, either.

AS THE SINNER NEARS "THE DEAD LINE," WHAT?

What about the prayer of faith for the sinner, just as reaches, or is about to reach, the irreversible point in moral obduracy? If faith for his salvation is perfect, before he reaches that point, he will not reach it, and of course will be saved. If he reaches it before faith for his salvation is perfect, of course he is eternally damned, and faith cannot be exercised for his salvation. The Holy Spirit will help us to pray for a sinner until the sinner reaches the point of irreversible moral obduracy, but when that point is reached the ministries of the Holy Ghost for that sinner, forever cease.

A PROPER VIEW OF CHRISTIAN RESPONSIBILITY

This gives us a proper view of the responsibility of Christians, regarding the salvation of sinners, and, never until Christians understand, and will MEET their obligations, by the grace of God, will this world be brought to repentance.

Until the sinner is so pressed, by the Holy Ghost, in the efforts of the Church, that he either yields and is saved, or resists unto his irrevocable damnation, there is STILL a fearful responsibility on the Church regarding his salvation, as well as upon himself. If he yields, and is saved, the responsibility of the Church ceases, as to his CONVERSION. If he rejects his LAST call the responsibility of the Church forever ceases, as far as any effort to save him is concerned."

The foregoing by Mr. Weigle, to my mind, makes it very clear that God can in answer to prevailing prayer, not only convict men, but without coercing the human will, can so convict that they will yield and be converted; and hence with the will of God to save ALL men, clearly revealed, Satan can be overcome, the opposition of the human will subdued and conquered by conviction, the Church can bring on a revival that will save a multitude of our generation, clarify the moral and spiritual atmosphere, check the drift of our civilization toward paganism, and save our country from financial ruin, anarchy, crime, and Communism.

Someone asked a President of a college, that had been built for education of the poor whites of the South, what it cost to build such an institution. His reply was: "Simply for some one to die." Bernard Shaw says: "Nothing great was ever accomplished except by violence." The upward trail of the human race has been marked by blood. Jesus said: "The kingdom of heaven suffereth violence, and the violent take it by force." We are a generation of ease lovers. We are visionary, not men of vision; we want to accomplish great things, but we want it to be done easily, genteelly, softly, with no, or little discomfort to say the least. God is calling for men who will "stand in the gap and make up the hedge." I believe even now there are many noble Christians, who would burn at the stake rather than deny Christ; but because that is not, at the present time necessary; we move on easily, quietly, with little concern, or little thought that anything can be done. But like men walking over volcanic mountains, already beginning to heave with internal fire and explosives, our world is heaving and rocking with the throes of revolution that will send our coming generation to the stake and perhaps many who are now living, if true to Christ and our convictions.

WHERE IS THE SPIRIT OF POWER?

The atmosphere of the Apostolic Church is charged with Divine Power. Their word was with power. Conviction accompanied their speech. Signs and wonders confirmed their testimony. They uncovered the hearts of evil doers, and Heaven put its seal upon their judgments. Rulers trembled in their presence. The dead heard their voice. Disease fled at their touch. Devils were subject to their word. The presence of the Spirit endued men with Divine authority and power. They were sure of the mind of God, for they were taught of the Spirit. They asked and received, for they prayed in the Spirit. They wrought mighty works, for they were strengthened in the might of the Spirit. The normal life of the Church was filled, inspired, and empowered in the fullness of the Spirit of the living God.

The study of Pentecost reveals a startling contrast between the Promise of Power and its absence in the Church of today.

Judged by its own standards of power, the Church is not effectively doing its own proper work. This is the conviction of devout and thoughtful men in all the Churches. Why? Where is now the Lord God of Elijah? Where is the Spirit of Power that raised the dead, cleansed the lepers, cast out devils, and transformed men into saints and heroes of God? So far as external conditions can be judged, they are more favorable to the work of the Spirit than they have been for many years. There is an intense belief in the reality of the spiritual world. There is a revolt against materialism and rationalism. All these things have opened a great and effectual door to the witness of the Holy Spirit of God; and yet the Church has less power than in the days of aggressive antagonism. Why? Is the Spirit of the Lord straitened? Forsyth as usual puts his finger on the spot when he says: "The arrest of the Church's extensive effect is due to the decay of its intensive faith, while a mere piety muffles the loss." There is no substitute for the Holy Ghost. The sufficiency of the Church is not of men, but of God. The one vital cause of failure in the Church is in the poverty of the spiritual life of its people.—SAMUEL CHADWICK.

CHAPTER XVI

CORROBORATIVE EVIDENCE

Having stated our position that Pentecost was not only the inaugural day of the Dispensation of the Holy Ghost; not only the beginning of the New Covenant, in which was included vast privileges of experience in cleansing and impartation of the indwelling Christ, making our bodies the Temples of the Holy Ghost, but it was also a pattern and example of the method by which the world was to be evangelized; and having, we think, produced Scriptural evidence of this position, it now remains for us to corroborate this teaching by the spread of Christianity in Apostolic times, and through the first centuries of the Christian era. And here, I shall produce evidence taken from the Lowell Lectures by Philip S. Moxom:

"In Palestine, a small and obscure province of the Roman empire, there appeared, during the reign of Tiberius, a Teacher and Prophet named Jesus of Nazareth. For a little more than three years this Teacher and Prophet engaged in the work of announcing His message, inculcating His ideas of God and righteousness, and ministering to the needs of the sick and the poor. He gathered about Him a group of about a dozen men, mostly humble fishermen, whom He instructed in His principles and methods, and whom He bound to Himself by ties of confidence and affection that proved to be indestructible. The teaching of Jesus, claiming to be a message from God, while it appealed to multitudes of men with a power beyond that of any other religious teaching which has been given to the world, excited the animosity of the ruling classes among the Jews, especially the Pharisees, and brought on a conflict which in a little time issued in His violent death on the cross. His disciples, at first overwhelmed by sorrow and despair, in a short time strongly revived in confidence and courage, and developed a devotion to the name of Jesus and a zeal in His service which made them successful propagators of the new faith and life.

"These disciples believed that Jesus had come forth from God to reveal to men the nature and purposes of God, and

to bring to the world salvation from sin. They believed that after three days in the embrace of death, He rose from the dead and lived in personal communication with them for the space of forty days, explaining and confirming the teaching which He had previously given them; and that He finally departed from their sight to be no more the local and visible Christ, but henceforth to be the Divine Administrator of the Kingdom of God in the world.

"Inspired with this faith, they became invincibly courageous in proclaiming the message which they had received from Him; and they proved their fidelity to His teaching by untiring labors, by exalted purity of life, by patient endurance of suffering, and finally by martyrdom."

The story in the book of the Acts of the Apostles reveals that a fresh and mighty impulse had come into human life. The new movement, beginning at Jerusalem, rapidly extended itself in Palestine. Although at first none of those who had been the immediate disciples of Jesus, and were recognized as His apostles, either extended their labors outside of Palestine, or seemed to have the intention of doing so, yet their preaching to the multitude in Jerusalem, which contained representatives of various nations other than the Jewish, kindled a faith and enthusiasm like their own in the hearts of many men who went forth to be missionaries of the gospel of Christ. It was not because of any deliberate purpose at first, then, but because of the inevitable expansive force of the new faith, that it spread beyond the confines of the Holy Land.

The records of the time, meager as they are, show us that Christianity soon pushed beyond the narrow bounds of Judea, and beyond the immediate influence of the apostles, and created centers of Christian life and thought in distant cities. In a short time the antagonism of the Jewish leaders to the gospel developed into persecutions which scattered the believers in Jesus. These scattered believers everywhere became disseminators of the Christian doctrines. We know, for example, that Christian churches were founded in Antioch and Rome and other places without the knowledge or presence of the apostles.

At first, the disposition of the apostles, who were all Jews, was to confine the preaching of the gospel to their own countrymen; but in a short time a new worker came upon the

scene. This was Saul of Tarsus, who is known in Christian history as St. Paul. This man, a native of Tarsus, a free city of the Roman empire, and himself a free citizen, was bred in the traditions and principles of the Hebrew religion, and was carefully educated in all the Hebrew learning in the school of Rabbi Gamaliel in Jerusalem.

At first, Paul was a vehement persecutor of the followers of Jesus, but a remarkable experience which came to him while he was on the way to Damascus on an errand of persecution, resulted in his entire conversion to the Christian faith. From this time, Paul became an ardent and effective preacher of the Gospel of Jesus. His surviving letters, most of which have been authenticated by the severest criticism of modern scholars, contain, incorporated in his peculiar thought, the substance of the Christian facts and faith, and set forth the Divine Personality of the Founder of Christianity; and these epistles, more than any other part of the New Testament, have shaped the theology of the Christian Church for nearly nineteen centuries.

With the conversion of Paul, thus, not only a new personality, but also a larger conception of the gospel came into the field. He conceived that the message which Jesus gave was not designed for Jews only, but for humanity. In his teaching and his aim, Christianity became what Jesus evidently designed it should be, the universal faith.

Almost from the beginning of Paul's ministry, therefore, Christianity passed out of the narrow bounds of Judaism, and addressed itself to the conquest of the world. The story of Paul's travels and labors has the fascination of romance. By his efforts the gospel was diffused throughout Asia Minor, Christian churches sprang up under his preaching in nearly every province of that peninsula, and converts to Christ were gathered in Macedonia and Achaia, and possibly, also, in Arabia and Spain.

St. Paul suffered martyrdom near the end of the reign of Nero, about 68 A.D. At the time of his death, less than forty years after the reputed ascension of Jesus, the Christian faith had already taken root in many places throughout a considerable part of the Roman empire. From the Acts of the Apostles and other writings of the first century, it appears that in Antioch, in Pisidia, nearly the whole population

came together to listen to Paul. In Ephesus the temple of the tutelary goddess, Diana, was all but deserted; the silversmiths, who did a thriving business in the manufacture of small models of the temple for the use of worshippers, complained that their business was almost ruined; and the magicians, of whom there was a great number, abandoned their arts and burned their books in the public square. In Jerusalem, Syrian Antioch, Ephesus, Corinth, and Rome were large churches, in one or two cases certainly numbering their members by thousands. We learn that somewhat later, there were fifty thousand members in the church in Antioch. In Rome there were Christians enough to attract the attention of the emperor and excite the antipathy, if not the apprehension, of the citizens. In Thessalonica it was the popular cry that the apostles had turned the world upside down. So rapid was the spread of Christianity that Paul used pardonable hyperbole when he exclaimed that the gospel was bearing fruit in all the world, and that it had been preached "in the whole creation which is under heaven." Nor were the Christians confined to the poor and wretched. There were women of wealth and distinction in the Church, such as Lydia, in Philippi, the "chief women" of Thessalonica, and Domitilla, a relative of Domitian's, in Rome. Of prominent men who were converts to the Christian faith, we have the names of Sergius Paulus, proconsul of Cyprus; Publius, the Roman governor of Malta; Flavius Clemens, a consul; the Asiarchs, or chief officers of Asia, in Ephesus; Dionysius, a member of the Council of Areopagus in Athens; Erastus, the public treasurer in Corinth; Cornelius, the centurion; Luke, the physician; Theophilus, to whom Luke addressed his writings; Crispus, the ruler of the synagogue in Corinth; and members of the Jewish sanhedrin, the priesthood, and the sect of the Pharisees.

There is a lack of precise and abundant information for about sixty years after the death of Paul. From the first quarter of the second century reveals that Christianity was extended with extraordinary rapidity throughout the known world. There is evidence that soon after the middle of the second century there was a Christian church in Edessa so flourishing as to count among its members Abgar Bar Manu, king of Orshene in Mesopotamia. About the same time there

were churches, or groups of believers in the Christian faith, in various parts of Persia, Media, Parthia, and Bactria.

Christian churches in Arabia were visited by Origen in the early part of the third century; and there is fairly good evidence that there was a Christian church in India as early as 350 A.D. In Egypt, Christianity made great progress, especially in Alexandria, which is the traditional scene of the labors of St. Mark. It also penetrated Cyrene and neighboring territories. In Upper Egypt, the gospel found a lodgment, before the close of the second century, among the Copts, the reputed descendants of the ancient Egyptians.

The gospel extended throughout Proconsular Africa, and developed a powerful center of life in Carthage. As early as 256 A.D. Cyprian was able to convene in Carthage a synod of eighty-seven bishops, "in the presence of a vast laity," and this was the seventh synod in that city during Cyprian's episcopate. Half a century earlier than this "the Christians in Roman Africa were to be counted by thousands, if not by millions." There is record of a synod held in Carthage shortly after 200 A.D. in which were assembled seventy African and Numidian bishops. North of the Mediterranean, Christianity was extended somewhat less rapidly; but we find that between 175 and 200 A.D., there were strong Christian churches at Lyons and Vienne in Gaul. Irenæus, bishop of Lyons at that time, speaks of the gospel as already established in Germany, at least, west of the Rhine. There are more or less vague traditions of the gospel having quite early reached Britain and Spain. It is not at all impossible that St. Paul himself preached the gospel in Spain. In Britain, Christianity had made such progress that, at the Council of Arles, in 314 A.D., British churches were represented by the bishops of York, London, and Lincoln. By the time Diocletian reigned there were many Christians in the court and in civic offices, as well as in the army. As early as the time of Septimius Severus (193-211) they had become so numerous that they might have paralyzed the armies of the empire; under Diocletian they were practically in the majority. The persecution begun by the latter, and carried on more vigorously by Galerius, failed, because the extinction of the Christians meant the extinction of half the empire; and after ten years

of determined and bloody endeavor to exterminate Christianity, the empire became Christian at one blow.

Such, in brief, is the account of the rapid extension of the Christian faith during the first three centuries. Important evidence as to number of the early Christians is furnished by the Catacombs of Rome. These remarkable subterranean chambers, which were designed as receptacles for the Christian dead, served also in times of persecution as places of refuge and even as places of worship. For many centuries the Catacombs were not only hidden from sight, but, apparently, were even forgotten. Late in the sixteenth century, however (1578), some laborers, digging for Pozzolana earth, near Rome, accidentally discovered a sepulchral chamber. This was the beginning of the discovery of the vast subterranean city, which contained records of early Christianity as striking and as abundant as those which the discovery of the ruins of Pompeii, in recent times, have furnished concerning Roman domestic life at the beginning of the Christian era.

I may not take the time now to give any description of the Catacombs. I mention them simply because they furnish noteworthy evidence as to the vast number of believers in Christ which there must have been in Rome previous to A.D. 350. After that date the Catacombs ceased to be much used as a place for burial; far the larger number of interments in them, therefore, must have taken place previous to that date.

Padre Marchi estimates the length of these subterranean burial chambers, at eight or nine hundred miles, which would give them a capacity for between six and seven million bodies. This estimate is undoubtedly extravagant. Michele de Rossi estimates the length at 957,800 yards, or about five hundred and ninety miles. This would give the Catacombs a capacity for nearly or quite four million bodies. Northcote and Brownlow estimate the length at not less than three hundred and fifty miles, which would give space for about three million bodies. It is not likely that this last estimate could be materially reduced, but if it were reduced one-half, the evidence which, even then, the Catacombs furnish of a very large Christian population in the city of Rome during the second and third centuries, is very strong.

I turn now, for a few minutes, to the testimony of contemporary writers. The Roman historian Tacitus, in his account of the burning of Rome and the persecution of the Christians by Nero in A. D. 64, implies that the number of Christians in the Roman capital, even at that early date, was large. The Christians were charged by Nero with setting fire to the city. Says Tacitus: "First those were seized who confessed they were Christians; next, on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of hating the human race." The charge of hating the human race, was, as we shall see, one of the earliest charges brought against the Christians by their enemies. It was due to the fact that, in loyalty to their faith, the Christians withdrew from many of the occupations and social pleasures of their fellow-countrymen, because these were so inextricably involved with idolatry. The testimony of Tacitus, as to the great number of Christians thus early, is not affected in value by his opinion as to their character.

Pliny, governor of Bithynia and Pontus under Trajan, wrote to his imperial master, in 111 A.D., asking for directions as to how he should treat the Christians. His letter makes it clear that already Christians were so numerous in the provinces which he governed that the heathen temples were largely deserted, and the "sacred rites" of the heathen religion had almost ceased. He was perplexed by the immense number of those with whom he must deal as offenders against the Roman law by practicing an illicit religion. In his letter he says: "It appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these persecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages and even both sexes. In fact, this contagious superstition is not confined to the city only, but has spread its infection among the neighboring villages and country."

Let us now turn to the testimony of the Christian Apologists. Of these there arose a great number, especially during the second century and the early part of the third,—Justin Martyr, Tatian, Athenagoras, Irenæus, Tertullian, Minucius Felix, Clement of Alexandria, Origen, and others. These bear convincing testimony to the rapid and wide extension of Christianity. They show that before the close of

the second century it had grown to be a recognized power in the empire; that before the middle of the third century it had a philosophy as well as a gospel to offer to men; that it boldly laid claim to universal acceptance and obedience; and also that it had made many converts among the rich and learned as well as among the poor and ignorant. I can give but a few examples now, which, however, are sufficient to indicate the character and extent of the testimony. Justin Martyr, who wrote between 135 and 163 A.D., in his "Dialogue With Trypho," makes this statement: "For there is not one single race of men, whether barbarians or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the Name of the crucified Jesus."

Irenæus, bishop of Lyons in Gaul, who wrote between 170 and 200 A.D., speaks as follows: "The church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith." Again he says: "Although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in Libya, nor those which have been established in the central regions of the world." By the expression "central regions," Irenæus evidently means the churches in Palestine.

Tertullian, a distinguished presbyter of Carthage, writing between 197 and 220 A.D., gives the following testimony in his "Address to Scapula": "One would think it must be abundantly clear to you that the religious system under whose rules we act is one inculcating a divine patience; since, though our numbers are so great,—consisting of ALL BUT THE MAJORITY IN EVERY CITY,—we conduct ourselves so quietly and modestly." In his "Apology" he says: "The outcry is that the state is filled with Christians,—that they are in the fields, in the citadels, in the islands; they make lamentations, as for some calamity, that both sexes, every age and condition, even high ranks, are passing over to the profession of the Christian faith." In the same writing he declares: "We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, marketplaces, the very

camp, tribes, companies, palaces, senate, forum,—we have left nothing to you but the temples of your gods. For what wars should we not be fit, not eager, even with unequal forces, we who so willingly yield ourselves to the sword, if in our religion it were not counted better to be slain than to slay? Without arms even, and raising no insurrectionary banner, but simply in enmity to you, we could carry on the contest with you by an ill-willed severance alone. For if such multitudes of men were to break away from you, and betake themselves to some remote corner of the world, why, the very loss of so many citizens, whatever sort they were, would cover the empire with shame; nay, in the very forsaking, vengeance would be inflicted. Why, you would be horror-struck at the solitude in which you would find yourselves, at such an all-prevailing silence, and that stupor as of a dead world. You would have to seek subjects to govern. You would have more enemies than citizens remaining. For now it is the immense number of Christians which makes your enemies so few,—almost all the inhabitants of your various cities being followers of Christ."

In his work called "To the Nations," which Tertullian addressed to the general public, while his "Apology" he had addressed rather to the rulers and magistrates of the empire, he exclaims: "Your constant cry is that the state is beset (by us); that Christians are in your fields, in your camps, in your islands. You grieve over it as a calamity that each sex, every age—in short, every rank—is passing over from you to us."

In his "Answer to the Jews," the same writer says: "Upon whom else also have the universal nations believed but the Christ who has already come? For whom have the nations believed,—Parthians, Medes, Elamites, and they who inhabit Mesopotamia, Armenia, Phrygia, Cappadocia, and they who dwell in Pontus, and Asia, and Pamphylia, barriers in Egypt, and inhabitants of the region of Africa which is beyond Cyrene, Romans and sojourners, yes, and in Jerusalem, Jews, and all other nations; as for instance, by this time, the varied races of the Gætulians, and manifold confines of the Moors, all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of Britons (inaccessible to the Romans, but subjugated to Christ), and of the Sarmatians, and Dacians, and

Germans, and Scythians, and of many remote nations, and of provinces and islands many, to us unknown, and which we can scarce enumerate? In all of which places the name of the Christ who is already come reigns as of Him before Whom the gates of all cities have been opened. . . .

"But Christ's name is being extended everywhere, believed everywhere, worshipped everywhere by all the above enumerated nations."

The "Apology" was written in A. D. 197, and the "Address to the Nations" soon after; the "Address to Scapula" and the "Answer to the Jews" about 211. Some abatement from this testimony may be allowed on account of Tertullian's well-known rhetorical style, but after all reasonable abatement has been made, there remains an abundant and uncontradicted testimony from Tertullian to the wide extension of Christianity before the end of the second century. Tertullian's testimony is strengthened by the consideration that he boldly challenged criticism by numerous explicit statements made repeatedly in published works, through the space of from sixteen to twenty years; that his writings compelled the attention of pagan officials and philosophers who would not be slow to detect and contradict misstatements; and that his very rhetorical instinct would lead him to base his eloquence on facts so well-known as to be almost commonplace until he gave them fresh significance by his fervent style.

Clement of Alexandria, who wrote between 189 and 200 A.D., contrasting the gospel with philosophy, says: "The philosophers chose to teach philosophy to the Greeks alone, and not even to all of them; . . . but the word of our Teacher remained not in Judea alone, as philosophy did in Greece; but was diffused over the whole world, over every nation, and village, and town, bringing already over to the truth, whole houses, and each individual of those who heard it by himself, and not a few of the philosophers themselves."

Origen, who wrote between A. D. 220 and 250, in his writing, "Against Celsus," the most important apologetic work produced by the early Church, uses the following language: "At the present day, indeed, when, owing to the multitude of Christian believers, not only rich men, but persons of rank, and delicate and high-born ladies, receive the teachers of Christianity, some perhaps will dare to say that it is for the

sake of a little glory that certain individuals assume the office of Christian instructors."

In another place he quotes from Celsus the following: "Christians at first were few in number, and held the same opinions; but when they grew to be A GREAT MULTITUDE they were divided and separated, each wishing to have his own individual party,—for this was their object from the beginning." Here we have the involuntary testimony of a bitter opponent of Christianity, who wrote as early as 177 or 178 A.D.

To this remark Origen replies: "That Christians at first were few in number, in COMPARISON WITH THE MULTITUDES WHICH SUBSEQUENTLY BECAME CHRISTIAN, is undoubted," etc. In these words Origen confirms the testimony of Celsus and adds his own.

But apart from the detailed evidence which I have thus rapidly summarized, the certain fact arises before us that Christianity, beginning about the year 30 A.D. in a single person, a Jew, who was crucified by the Romans at the instigation of His fellow-countrymen, and who had a following of only a few humble disciples, in less than three hundred years took possession of the Roman empire, and seated itself permanently upon the imperial throne. In a period slightly less than that which separates the present time from the death of Shakespeare, the new religion, against the entire force of heathenism, overcame all obstacles, overturned the deep-rooted polytheisms of Greece, Rome, Asia, and Gaul, and changed the character and course of civilization. The history of the world presents no phenomenon so striking, no movement of the human race so vast in extent and so significant in its results."

Here we have gathered historic accounts of a spread of Christianity so great, and with instrumentality so feeble, and against opposition so fierce that it can only be explained on the hypothesis that they understood a secret of Pentecostal power and aggression that has become almost a lost art at the present time. They had no money; they had no standing or position among men; they had no systematized doctrine or theology such as we have, but they were pastmasters in the art of securing Pentecostal outpourings of the Spirit that made them absolutely irresistible.

There has been nothing since the days of Martin Luther that compares with the progress of the Church of the Nazarene so far as ecclesiasticism is concerned, but when compared with the self-sacrifice, devotion, aggression and faith of these early Christians, we, like the ants, are a feeble folk.

CHAPTER XVII

THE WESLEYAN REVIVAL

There has likely not been since Apostolic times a revival so extensive, so thorough, so far-reaching in its effects morally and spiritually, as the Wesleyan revival. It originated in days when morality was at a very low ebb, and when real spirituality, excepting for a few small companies scattered here and there, had become almost extinct. Social standards had been shattered until men were shameless in their immoral relations; drunkenness and gambling were not regarded as in any way disgraceful among either high or low. Infidelity was stalking forth, boldly challenging debate. Many of the parsons receiving their appointments from the state, had almost ceased to be preachers at all. They left the work of the parish largely to curates, and spent their time fox hunting, cock fighting and bull baiting. Vital religion was a very rare thing.

This was the condition when the Holy Club was formed by the young Wesleys and Whitefield. They were very slow in finding their way into the clear light, first of Justification by faith, confirmed by the witness of the Spirit, and later on into the clear light of Entire Sanctification received in the same manner, and witnessed to by the same Holy Spirit. This made them the heralds of a Gospel fresh and new in that generation; it excited wonderment, and aroused fierce opposition. They were driven from the established Churches out into the open fields. They were soon winning converts, which only increased their persecutions, and this in turn, increased their crowds. Soon thousands were gathering at hours early or late, standing sometimes in the drenching rain; fashionable ladies in their carriages, mothers with children hanging to their skirts, men from the fields, and miners from the coal pits were standing listening to long but fiery sermons from these flaming evangelists, while great tears plowed furrows down their swarthy cheeks. Frequently both men and women under deep conviction would scream aloud for mercy; occasionally they would fall prostrate and silent like dead men,

while some would wallow foaming. Nearly all these cases would result in genuine conversion, clear testimony, and holy living.

A fire of holy enthusiasm was kindled not only in individual hearts, but in communities. They were laughed at and derided among the cultured, wealthy and refined. Priests and ministers excited the rabble to the point of mob violence by their prevaricated slander, but the great middle class heard them gladly, and many of them yielded themselves to Christ. Also from the drunken rabble, and from the wealthy, cultured class, many precious jewels and diamonds were saved by the power of God. Not infrequently, ministers who had brought charges against them, and judges who had pronounced sentence, were overwhelmed by conviction, led to Christ, and joined with the persecuted Methodists. There was a deep bond of sympathy between all converts, and ministers. They watched over one another in love, they ceased their formal praying and cried night and day unto the Lord of the harvest. They burned with a passionate desire to reach and save the lost. Some wiseacres tell us now that Wesley was not a theologian, but his theology has revolutionized the religious thinking of the Christian world. McCaulley said that a hundred years of Methodism had not produced his equal intellectually. Wesley, however, stayed very close to the simple truths that pertain to Salvation. He said: "I would as soon think of wearing a fine coat, as of preaching a fine sermon." His objective in preaching, though always Biblical and logical, was not the sermon, but winning men to Christ, and inciting them to holiness; this latter he did persistently, constantly, in public and from house to house.

The historian, Leekey, says: "What happened to Wesley in Aldersgate Street mission was of more consequence in English History than all of Pitt's victories on land or sea."

William E. Gladstone says: "Wesley saved England from a revolution comparable to the French Revolution." While the great English historian, Greene, says: "Wesley and his converts brought about the greatest reformation in England that had taken place in three hundred years."

Very closely allied with this revival in England was the great revival that swept Virginia and many other states in

that section, in which Bishop Asbury was the leading light; and also the great revival in New England where Edwards seemed to be the guiding star, though helped, and associated with Whitefield, and many others of noble mention.

The revival in New England preceded the revival in England by a few years. Jonathan Edwards was one of the most remarkable characters in American History. He was a great student spending about thirteen hours daily in his study. He was a profound thinker; his philosophy has affected not only his own generation. but to some extent, every generation since his time; but most of all, he was a man of prayer and deep devotion to God. He was in no sense what would be regarded as a popular preacher. He read his sermons from manuscript very thoroughly prepared, but preached very calmly and quietly. To him, sin, judgment, hell, were awful realities, but he had also a very clear conception of the love of God, and saving faith. Men were attracted, interested, held spellbound, and then suddenly driven to frenzy with the fear of falling into Hell. Back of Edwards' sermon was a great mind and heart that flamed with a passion for lost men, which after all, is far more important than the sermon.

In 1835 the revival began to break out here and there through the congregation at Northampton. Every convert seemed to spread the flame. The entire town and surrounding community seemed to be conscious of God's presence. Revelry ceased, the Tavern was deserted, people assembled daily for worship. They talked of very little else but religion as they met casually, and it is said the entire adult population with few exceptions, also among the children even as young as four years old, many marvelous conversions took place.

Edwards preached on Sunday at Enfield. Several women spent the night before in prayer. Before Edwards had finished his discourse, the entire congregation was standing, and some were gripping the pillars of the Church to keep from falling into Hell. This was the famous sermon on "Sinners in the Hands of an Angry God." It is said five hundred were converted, the revival spread through New England, and that fifty Congregational Churches were organized. But the revival was by no means confined to the work of Edwards. It was near this time that Whitefield made his first trip to

New England. Edwards was at first a little distant toward Whitefield, but when he heard him preach, he bowed his head and wept through the entire service. They soon became fast friends, and Whitefield was affected by Edwards' Calvinism to an extent that finally led to a break with Mr. Wesley, who was very pronounced and positive in Arminianism.

Whitefield was the first of the field preachers and easily ranked as the prince of orators among the mighty men of his day. He was not only a great orator, but seemed charged with dynamic power that electrified his congregations, and many were smitten to prostration by this mighty spiritual force. At Cambuslang in Scotland, it was estimated that ten thousand were converted during two communion services held several weeks apart. Here, of course, the way had been well prepared by William McCulloch and his praying congregation. It was a Pentecost indeed.

When Whitefield came to New England he boldly proclaimed that the New England ministry was in a backslidden state, and was sending the people to Hell. The reaction to this was fearful, but Whitefield knew his ground and was not afraid. Twenty thousand gathered to hear him on Boston Common. It was said Ben Franklin stood with bowed head, trembling with emotion while the mighty preacher swayed the great congregation as the leaves of a tree sway in the wind. Not only had a great preacher come to New England, but it was evident that God was with him. Soon multitudes were not only coming to hear Whitefield where or whenever he preached, but were flocking to Christ and finding a salvation that was real. The account of the work in Boston is given by Mr. Folsom as follows:

"There was a great work in Boston in 1740-41, which began under the preaching of Whitefield, during a short visit at Boston, and of Gilbert Tennant, of New Jersey. There were no such extravagances as had marked the Northampton revival, and the converts were several times more numerous, but it has attracted comparatively little attention, possibly because there was no Jonathan Edwards at Boston to tell the story. From a letter by the Rev. Mr. Prince we extract the following: 'And now,' after Mr. Tennant's farewell, 'was such a time as we never saw before.

The Rev. M. Cooper was wont to say that more came to him in one week in deep concern about their souls than in the whole twenty-four years of his preceding ministry. I can say the same of the numbers that repaired to me. By Mr. Cooper's letter to a friend in Scotland it appears that he has had about six hundred persons in three months' time. Mr. Webb informs me he has had in the same space above a thousand.' This is, of course, only a partial report of the number of seekers, those in Mr. Prince's church and, possibly, others not being included. 'Some of our ministers, to oblige the people, have preached in public and in private houses every evening except Saturday for a week together, and the more we prayed and preached the more enlarged were our hearts and the more delightful the employment. And oh, how many, how serious and attentive were our hearers! How many awakened and converted by their ministers! And how many were added to our churches as we hope will be saved eternally! Scarcely a sermon seemed to be preached without some good impression. The very face of the town seemed to be strangely altered. Some who had not been here since the fall before have told their great surprise at the change in the general look and carriage of the people as soon as they landed. Even the Negroes and the boys in the streets surprisingly left their usual rudeness.' Dr. Colman writes: 'I know not how to admire the pleasant, gracious work of God. Our lectures flourish, our Sabbaths are joyous, our churches increase, and our ministers have new life and spirit in their work.' This revival lasted a year and a half."

The revival in Virginia and surrounding territory. Abbott, Asbury and others had labored throughout that territory for several years and had seen some good fruit of their labors, but perhaps the greatest work of grace began in 1775. Mr. Folsom gives the following account taken mostly from Stevens History of Methodism, a book that is as thrilling as fiction, and a wonderful illustration of the saying "Truth is stranger than fiction."

"Meanwhile the revival begun by Whitefield and the Wesleys—which had taken the name of Methodism—had reached America, where effects were produced transcending all power of description. The psychological student will doubtless find in human nature itself causes for some of the phenomena,

but the permanent moral and spiritual results, the reformation of life and manners, point unmistakably to the mighty coworking of the Holy Spirit. A few only of the many wonderful incidents given in "Steven's History of the Methodist Episcopal Church" can be here reproduced. In 1775 a great revival swept through several counties in Virginia, beginning on Brunswick Circuit, where George Shadford was in charge. Jesse Lee witnessed this great work, as his home was within the bounds of the circuit. From his account we extract the following: "On the second day of a quarterly meeting the love feast was held. As soon as it began the power of the Lord came down on the assembly like a rushing, mighty wind, and it seemed as if the whole house was filled with the presence of God. A flame kindled and ran from heart to heart. Many were deeply convinced of sin; many mourners were filled with consolation, and many believers were so overwhelmed with love that they could not doubt but God had enabled them to love him with all their hearts. The multitudes that attended at this occasion, returning home all alive, spread the flame through their respective neighborhoods, so that within four weeks several hundreds found the peace of Christ. Scarcely any conversation could be heard throughout the circuit but concerning the things of God. This work in a very short time spread through eight counties. In the course of the summer Thomas Rankin came. Mr. Shadford met him and they had preaching in the forenoon and in the afternoon. Before the last sermon was ended such a power descended that many fell to the floor, and seemed to be filled with the presence of God. The chapel was full of people, and many were without that could not get in. Look whichever way one would, he might see streaming eyes, and little else could be heard but strong cries to God for mercy. This mighty effusion of the Spirit continued for over an hour, in which time many were awakened, some found peace with God, and others experienced perfect love. The preachers attempted to speak or to sing again and again but their voices were soon drowned. Mr. Rankin commanded the people to be silent, but all in vain. It was with difficulty that they could be persuaded, as night came on, to retire to their homes. Such a work as this I had never seen or heard of before. It continued to spread through the southern part of Virginia and

the adjacent parts of North Carolina all that summer and autumn." "We added eighteen hundred members," says Shadford, "and had good reason to believe that a thousand of them were converted to God."

Stevens says that one of the greatest revivals of those times occurred under the labors of Philip Cox, on Sussex Circuit, Virginia. The energy of Cox stirred the whole region. The following incidents illustrate the work of this Spirit-baptized man: Once Cox accidentally injured a limb, and designed to repair it by taking a season of rest. This is the way he rested: He was called upon to attend the funeral of a child. A hundred persons were present, and Cox preached sitting upon a table. Half of his congregation were professors of religion; the other half professed conversion before the services ended. The next day he preached in a forest sitting on a table or chair, and sixty more were converted. Of a quarterly meeting on this circuit Cox says: "Before the preachers got there the work broke out, so that when we came to the chapel above sixty were prostrate, groaning in loud cries for mercy. O'Kelly tried to preach but could not be heard for the cries of the distressed. It is thought that our audience consisted of above five thousand the first day and the second twice the number. We preached to them in the open air, in the chapel, and in a barn at the same time. Such a sight my eyes never saw before, and I never read of, either in Mr. Wesley's Journals or any other writings, concerning the Lord's outpouring of His Spirit, except the account in the Scriptures of the day of Pentecost. Never, I believe, was the like seen since the apostolic age. Hundreds were down on the ground at one time in bitter cries to God for mercy.' About three hundred were converted at this quarterly meeting."

In all of these mighty outpourings of the Spirit, we must not be led to the assumption that the great factor in these revivals was the great leaders. Leadership is very important, and God never ignores it, but there is great danger in over-estimating, and undue reliance upon leadership. God is very jealous of His glory, and there is great danger of shirking personal responsibility in our reliance upon great leadership. The very best natural leadership is inadequate, we must have the supernatural. Jesus gave but one recipe when He looked

on the fields white unto the harvest, He said: "Pray." Between these great leaders and the praying saints there was a very close relation. They went forth like Paul panoplied with the prayer of a united Church travailing in agony for the salvation of dying men. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them."

CHAPTER XVIII

REMARKABLE REVIVALS

Shotts in Scotland has long been noted for a remarkable revival in the seventeenth century. A young man by the name of John Livingston was converted very early in life, and from his youth was remarkable for his deep spirituality. His first desire was to serve Christ as a physician, but after a very remarkable call to preach, he began to prepare himself at Glasgow College. He had remarkable gifts as a preacher, but his fiery spirit was offensive to the Bishop who constantly refused to allow him to be settled as a pastor. With a Divine call, with many who desired to hear him, he found the door closed for several years. Finally through the influence of some wealthy friends, a Pastor permitted him to preach on his parish. Mr. Shearer, in "Old Time Revivals," gives the following account of the remarkable outpouring of the Spirit:

"The communion was fixed for June 20, 1630. Great interest was aroused, and from all parts a vast assembly was gathered together. Rich blessing followed the Word at the Sabbath services, so rich indeed that it was felt they could not part without an added day of thanksgiving. And it was on this added day that God outpoured the superabundant blessing. After much persuasion Livingston consented to preach on the morrow. Finding their hearts too full of joy for sleep, many formed themselves into little companies, and spent the whole night in fervent devotion, in praise and supplication. The young preacher was one of these praying bands, and when the morning came a sore trial beset him. As he thought of the great, expectant multitude, he was overwhelmed by a sense of utter unworthiness, incompetence, and insufficiency. All strength seemed to leave him, and he was brought down to the dust of death. So real and painful was the abasement that he gave up all thought of preaching, and was preparing to steal away through the fields when his friends gathered about him, and constrained him to remain. And so, on June 21, in the Churchyard of Shotts, John Liv-

ingston stood up amongst the people, feeling himself the weakest and least of God's creatures. Then was fulfilled the saying of the prophet Hosea, "When Ephraim spake trembling, he exalted himself in Israel." God uplifted him and perfected His strength in the young man's weakness. His text was Ezekiel 36: 25, 26: "Then will I sprinkle clean water upon you and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you." As he expounded it, burning thoughts and burning words filled his heart and lips. For an hour and a half he preached to a people who seemed rooted to the ground in a great stillness. Then when he thought he must close, again the Spirit filled him with a fullness that must be outpoured, and for another hour he continued with a melting heart and liberty of utterance he never experienced before and never after. Five hundred men and women, some from the high ranks of society, some poor wasters and beggars, were converted where they stood, and lived from that day as those who had indeed received a new heart and a new spirit. The memory of that day has never died, and the very telling of its story, as at Kilsyth, has proved a fount of revival.

Probably very few revivals equal the one at Cane Ridge, Kentucky, for remarkable demonstrations and for abiding results. It originated among the Presbyterians, and doubtless was something of a factor in that organization later called Cumberland Presbyterians.

There were twenty-five thousand present, and seven preaching places in progress simultaneously. There was much praying, a remarkable sense of the presence of God pervaded not only the camp, but the country for miles around. In the camp a fearful sense of sin and uncleanness took possession of nearly all. They saw not only the need of conversion, but of Entire Sanctification. On several occasions the meeting lasted all night, and once continued for thirty-six hours without intermission. Many lay prostrate on the ground in agony, many who had professed for years confessed that they had been deceived. Those who prayed through were beside themselves with joy. Rev. J. B. Finley who was present, says: "The scene that then presented itself to my eye was indescribable. At one time I saw five hundred swept down in a moment, as if a battery of a thousand guns had

been opened upon them. My hair rose up on my head. My whole frame trembled, the blood ran cold in my veins. I fled to the woods a second time and wished I had stayed at home." He was soon converted and later entered the ministry.

Here was another Pentecost, the cloven tongues of fire, the rushing sound; the gift of tongues, was not in evidence, but the presence of God, the awful conviction for sin, the oneness of accord in prayer, the permanency of the converts, the Spirit of prophecy, and the deep tender compassion for a dying world that made them aggressive in winning men to Christ, these are the permanent and abiding manifestations of a true Pentecost analogous to the first Pentecost. My only fear is that we are much more likely to be thrilled with these historic accounts of these manifestations, than to do the praying requisite to a Pentecost in our day.

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CHAPTER XIX

GREAT REVIVALS CONTINUED

I would not care to endorse all of Mr. Finney's theological views; which may not be a serious reflection upon him, but barring his views on original sin, and his consequent views on Entire Sanctification, to my mind he ranks first among all the great American evangelists.

Charles G. Finney was a law student, when, in all probability in answer to the prayers of the young woman who later became his wife, and from a study of the Bible, he became very deeply convicted of sin, and powerfully converted. He studied Theology under Rev. Mr. Gale, but the Bible was the book of authority with him; he studied it as a law student naturally would, and soon radically disagreed with Mr. Gale in his theological questions. He had an intense passion to see men saved; he believed that the Bible rightly interpreted must appeal to men of intelligence, and he was not long in demonstrating the correctness of this belief. He believed that God and the Bible were the same today as when the Bible was written; that the same conditions could be met now, as were met on the Day of Pentecost, and that like results would follow. He would not allow Christians to console themselves with the notion that if their prayers for a revival were not answered it was not God's will, or Providential time for a revival. He saw very clearly that if it were God's will to save men now, then it must be God's will to give an outpouring of the Spirit now, which was God's plan of evangelization. Consequently, if prayer for an outpouring of the Spirit was not answered now, the barrier must be on the human side. It could not be with sinners, for Christ had said the gates of Hell should not prevail against His Church; therefore, the difficulty must be with Christians, and could be corrected. If it was not corrected, they were responsible for lost souls, and Finney would not allow them to dodge the issue. Christians were thus led to cry mightily to God; sinners would soon be convicted, and soon the revival would break out here, there, and everywhere.

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Mr. Folsom, in "The Holy Spirit Our Helper," gives the following account of just a few of the many great revivals under Mr. Finney's ministry:

"While laboring at Antwerp, New York, in 1824, Mr. Finney was invited to preach in a school district which, unknown to him, was locally called Sodom, and the one Christian man in it was called Lot. The schoolhouse was crowded, and Mr. Finney could find only standing room near the door. 'I had taken no thought,' says Mr. Finney, 'with regard to a text, from which to preach, but waited to see the congregation. As soon as I was done praying I arose from my knees and said: "Go, get you out of this place, for the Lord will destroy this city." Mr. Finney then told the scriptural story of Sodom and its one righteous resident, and of God's purpose to utterly destroy the place on account of its terrible wickedness, and of his warning to Lot. Very naturally, his hearers grew exceedingly wrathful. 'Many of the men were in their shirtsleeves,' says Finney, 'and they looked at each other and at me as if they were ready to fall upon me and chastise me on the spot. I saw their strange and unaccountable looks and could not understand what I was saying that had offended them. However, it seemed as if their anger rose higher and higher as I continued the narrative. As soon as I had finished the narrative I turned upon them and said that I understood they had never had a religious meeting in that place, and therefore I had the right to take it for granted that they were an ungodly people. I pressed that home with more and more energy, with my heart almost full to bursting. I had not spoken in this strain of direct application for more than a quarter of an hour when all at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction and cried for mercy. If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed, the whole congregation was on their knees or prostrate, I should think, in less than two minutes from this first shock that fell upon them. Every one prayed for himself who could speak at all. Of course I had to stop preaching, for they no longer paid any attention.' The old man who had invited Mr. Finney to preach there sat in the middle of the room looking around in utter amazement. Finney screamed at the top of his voice

for him to pray. Instantly he fell upon his knees and poured out his heart to God in a stentorian voice. Few could hear him. Finney cried out to the people: 'You are not in hell yet, let me direct you to Christ.' Few paid him any attention. Gradually, however, the Holy Spirit brought order out of this apparent chaos. To one and to another the light came with joy unspeakable. The meeting continued all night, and in the morning there were some yet who could not get away, and who had to be carried to neighboring houses to make room for the school. Few scenes could be much more offensive to the modern critic than this, but the after history proved that the work was thorough, genuine, and permanent.

While laboring at Western Mr. Finney spent a Sabbath at Rome, on exchange with the pastor of the Congregational Church in that place. Many were convicted under his preaching that day. An inquiry meeting was called by the pastor to meet at the house of one of his deacons. To his surprise, the large sitting room was crowded to its utmost capacity with many of the most intelligent and influential people of his congregation and with many prominent young men of the town. The feeling was intense. The work of the Spirit was with such power that even a few words of conversation would make the stoutest writhe on their seats. The next morning, as soon as it was fairly day, people began to call at the pastor's house to get him and Mr. Finney to visit their families, that were represented as being under the greatest conviction. 'As soon as we were in the streets,' says Finney, 'the people ran out from many houses and begged us to come in. As we could visit only one place at a time, when we went into a house the neighbors would rush in and fill the largest room. We found a most extraordinary state of things. Convictions were so deep and universal that we would sometimes go into a house and find some in a kneeling posture and some prostrate on the floor. As the work proceeded it gathered in nearly the whole of the population. Nearly every one of the lawyers, merchants, and physicians, and almost all the principal men, indeed, nearly all the adult population of the village were brought in. There were in all about five hundred conversions.'

In 1830 there was a notable revival of religion under Mr. Finney's labors at Rochester, New York. It was singularly

successful in reaching the so-called higher classes in society as well as others. This was, indeed, characteristic of Mr. Finney's work everywhere. The meetings became thronged with leading people of the city from the first, and large numbers of them were converted. 'There has always been,' says Mr. Finney, 'a large number of the leading lawyers of the state resident at Rochester. The work soon got hold of numbers of these. They became very anxious, and came freely to our inquiry meetings, and numbers of them came forward to the anxious seat, as it has since been called, and publicly gave their hearts to God. We were obliged to hold meetings almost continually. I preached every night and three times on the Sabbath. We held our meetings of inquiry, after the work took on such a powerful type, very frequently in the mornings. The great majority of the leading men and women in the city were converted, and the moral aspect of things was greatly changed. It was a young city, full of thrift and enterprise, and full of sin. The inhabitants were intelligent and enterprising in the highest degree; but as the revival swept through the town and converted the great mass of the most influential people, both men and women, the change in the order, sobriety, and morality of the city was wonderful.' The revival spread into the adjoining towns, and the effect of it was felt throughout the country. 'Years after this,' says Mr. Finney, 'in conversing with Dr. Beecher about this powerful revival and its results, he remarked: "That was the greatest work of God and the greatest revival of religion that the world has ever seen in so short a time. One hundred thousand were reported as having connected themselves with churches as the result of that great revival. This is unparalleled in the history of the church and of the progress of religion. He spoke of this being done in one year, and said that in no year during the Christian era had we any account of so great a revival of religion."

In 1829, in the "Lumber region" of northern Pennsylvania, where there were at that time no schools, churches, or religious privileges at all, there occurred a most remarkable revival, in which thousands were converted. Mr. Finney was then holding meetings in Philadelphia, and some of the lumbermen, who had come down the Delaware River with rafts of logs, attended the meetings and quite a number of them were converted. 'They went back into the wilderness,' says Mr. Finney, 'and began to pray for the outpouring of the Holy

Spirit, and to tell the people around them what they had seen in Philadelphia, and to exhort them to attend to their salvation. Their efforts were immediately blessed, and the revival began to take hold and to spread among those lumbermen. It went on in a most powerful and remarkable manner. It spread to such an extent that in many cases persons would be convicted and converted who had not attended any meetings and who were almost as ignorant as heathen. Men who were getting out lumber and were living in little shanties alone, or where two or three or more were together, would be seized with such conviction that it would lead them to wander off and inquire what they should do; and they would be converted, and the revival spread. Two years afterward, two or three men from this lumber region came to to see me, and to inquire how they could get some ministers to go there. They said that not less than five thousand people had been converted in that lumber region; that the revival had extended itself along for eighty miles, and that there was not a single minister of the gospel there.'"

Mr. Finney was a great preacher of the Word. He was explicit and direct in his preaching. Someone has said he was "logic on fire." But he was first, last, and all the time a man of prayer. He prayed not by minutes, but by hours. The converts in his meetings having been conceived by prayer, were born with the Spirit of prayer. They doubtless needed instruction in soul winning and prayer, but the passion for these was as natural to them as breathing to a new born child. They labored in prayer, many spending whole nights praying, and they were constant in their efforts to lead others to Christ.

It is, of course, impossible to estimate in numbers, or in the far reaching effects morally, of Mr. Finney's revivals. Some have estimated that he led a million souls to Christ. I should judge that if we take into account the far reaching effects of his writing, this would be a very conservative estimate.

Why did not these outpourings of the Spirit continue? And why do we not see their equivalent at the present time? I can only answer: An inadequate conception of the meaning of Pentecost, a spirit of worldliness, indifference, and discouragement on the part of the Christian Church. "According to your faith be it unto you." "When the Son of man cometh shall he find faith on the earth?"

CHAPTER XX

THE REVIVAL OF 1857

This revival came on the heels of a depression much like the one through which we are now passing. It was remarkable for the supernatural way in which it occurred, and spread where there seemed to be the least likelihood of a revival appearing.

It apparently originated when Jeremiah Lanphier called for a noonday prayer meeting in Fulton Street, New York. There were but six present the first day, but the numbers increased rapidly. John Shearer gives the following account in "Old Time Revivals":

"In Jayne's Hall, 4,000 met daily to wait upon God. Drawn from every class, they were massed together in a great stillness, broken only for a while by the sobs of the penitent. Then brief, earnest prayers would be offered, often only a few broken sentences. The presence of God, vividly realized, produced a marvellous quietude and orderliness. Brief exhortations, the repetition of a single text, pierced the heart like a knife. At the end of the hour, the multitude quietly dispersed and returned to business, but they looked as Jacob looked when the sun rose upon Peniel.

Throughout the land this took place everywhere, and day by day many were drawn gently into the Church. Joyous song and full-hearted confession marked the movement. "Stand up for Jesus," the dying words of a young minister, suddenly taken in the midst of great service, became the great watchword of the Revival.

The Divine fire appeared in the most unlikely quarters. A large number of the aged were gathered in. White-haired penitents knelt with little children at the Throne of Grace. Whole families of Jews were brought to their Messiah. Deaf mutes were reached by the glad tidings, and though their tongues were still, their faces so shone that they became effective messengers of the Gospel. The most hardened infidels were melted, some being led to Christ by the hand of a little child.

Nor was the blessing confined to the land. The Spirit of God moved upon the face of the waters, and a multitude of seamen saw a great light. It was as if a vast cloud of blessing hovered over land and sea. And ships, as they drew near the American ports, came within a definite zone of Heavenly influence. Ship after ship arrived with the same tale of sudden conviction and conversion. It was wonderful beyond words! In one ship a captain and the entire crew of thirty men found Christ out at sea and entered the harbor rejoicing. Perhaps the most striking awakening took place on a battleship.

The *North Carolina* lay in the harbor of New York. Her complement was about a thousand men. Among these were four Christians who discovered their spiritual kinship and agreed to meet for prayer. They were permitted to use a very retired part of the ship on the orlop deck, far below the water line. Here, then, they gathered one evening. They were only four men, but they were a united band. The great prerequisite of the Revival was here, for they represented three denominations, one being an Episcopalian, another a Presbyterian, while two were Baptists. As they knelt in the dim light of a tiny lamp, the Spirit of God suddenly filled their hearts with such a joy of salvation that they burst into song. The strange sweet strain rose to the decks above, and there created a great astonishment. Their ungodly shipmates came running down. They came to mock, but the mighty power of God had been liberated by rejoicing faith. It gripped them, and in one moment their derisive laugh was changed into the cry of penitent sinners! Great fellows, giants in stature, and many of them giants in sin, were literally smitten down, and knelt humbly beside the four little children. A most gracious work straightway began in the depths of the great ship. Night after night the prayer meeting was held, and conversions took place daily. Soon they had to send ashore for help, and ministers joyfully came out to assist. A large number were added to the various churches, and the battleship became a veritable House of God! The *North Carolina* was a receiving ship, from which men were constantly drafted to other ships. The converts of the Revival were thus scattered throughout the Navy. A Revival convert is a burning brand. The holy fire spread rap-

idly from ship to ship. Wherever they were they started a prayer meeting and became a soul-winning band. Thus ship after ship left the harbor of New York for foreign seas, each carrying its band of rejoicing converts, and the fire of God was borne to the ends of the earth.

Dr. Frank G. Beardsley in his "History of American Revivals," says: "For a period of six to eight weeks, when the Revival was at its height, it was estimated that fifty thousand persons were converted weekly throughout the country, and as the Revival lasted for more than a year it becomes evident that the sum total of conversions reaches a figure that is enormous. Conservative judges have placed the number of converts at five hundred thousand, and this estimate in all probability is approximately correct."

"Great and marvelous are Thy works, Lord God Almighty."

Mr. Folsom, in "The Holy Spirit Our Helper," gives the following account:

"In 1857, following the wave of financial disaster, a great revival prevailed throughout the country. A noticeable fact connected with this revival was that prayer, not preaching, was the prominent feature. Perhaps the unparalleled financial calamity impressed men that they needed help from Him whose mercies never fail, for there seemed to have been a general impulse to come to Him in prayer. Professor Davenport, in "Primitive Traits in Religious Revivals," gives the following graphic sketch of this great work: 'A few days later (after the crash in Wall Street) a solitary man, one Jeremiah C. Lanphier, a lay missionary in the employ of the Dutch Reformed Church in Fulton Street, New York City, became impressed with the idea that an hour of prayer, from twelve to one o'clock, would be beneficial to business men. He instituted it, and advertised it somewhat, but sat out the first half of the first meeting alone. At the end of the hour there were six present. Lanphier kept a diary and a record of the increase. At the second meeting there were twenty, at the third forty, and at the fourth one hundred; and then the members increased so rapidly that it was impossible to accommodate the people in one room. Overflow meetings were held in many churches in New York and Brooklyn, and great crowds went away unable to get into any of them.

Men were organized by occupations, firemen for example, with an attendance of five thousand. Business men thronged the churches, all means of access were blocked before the hour of prayer commenced, and hundreds stood in the street during the hour. Soon the revival spread to Jersey City, Hoboken, Paterson, and, a few days later, to Philadelphia, and ran rapidly through that city; then through New England to Boston, and up the Hudson to Albany, Troy, Schenectady, Rochester, Buffalo; and to Baltimore, Richmond, Charleston, Savannah, Mobile, New Orleans, Vicksburg, Memphis, Saint Louis, Cincinnati, Pittsburgh, Chicago, and other cities throughout the nation. The movement was resistless and accumulative, characterized by strong emotion but not by wild excitement.' It only needs to be added that the revival was not confined to the cities, that it was general throughout the country. Intelligence of this great religious movement in America caused an extensive quickening of religious interest in Ireland and elsewhere in Great Britain. Prayer meetings were held with thousands in attendance on some occasions, as at Broughshane, Ireland, where vast numbers of people gathered in the open air and spent the whole day in earnest supplication and in praise to God for the tokens of His presence. The work in Ireland first broke out in a fellowship meeting held in a butcher shop, in the Corner District of County Antrim, and spread with great rapidity, in some communities sweeping the whole population under its sway. From the first this revival in Ireland was characterized by peculiar physical effects, but on the whole it was a most glorious, useful, and permanent work, and in a short time the strange effects disappeared."

Mr. Finney also gives an account of this revival as it affected Boston:

"This winter of 1857-58 will be remembered as the time when a great revival prevailed throughout all the Northern states. It swept over the land with such power, that for a time it was estimated that not less than fifty thousand conversions occurred in a single week. This revival had some very peculiarly interesting features. It was carried on to a large extent through lay influence, so much so as almost to throw the ministers into the shade. There had been a daily prayer-meeting observed in Boston for several years; and in

the autumn previous to the great outburst, the daily prayer-meeting had been established in Fulton Street, New York, which has been continued to this day. Indeed, daily prayer-meetings were established throughout the length and breadth of the Northern states. I recollect in one of our prayer-meetings in Boston that winter, a gentleman arose and said, 'I am from Omaha, in Nebraska. On my journey East I have found a continuous prayer-meeting all the way. We call it,' said he, 'about two thousand miles from Omaha to Boston; and here was a prayer-meeting about two thousand miles in extent.'

"In Boston, we had to struggle, as I have intimated, against this divisive influence, which set the religious interest a good deal back from where we had left it the spring before. However, the work continued steadily to increase, in the midst of these unfavorable conditions. It was evident that the Lord intended to make a general sweeping of Boston. Finally it was suggested that a business men's prayer-meeting should be established, at twelve o'clock, in the chapel of the Old South church, which was very central for business men. The Christian friend, whose guests we were, secured the use of the room, and advertised the meeting. But whether such a meeting would succeed in Boston at that time, was considered doubtful. However, this brother called the meeting; and to the surprise of almost everybody the place was not only crowded, but multitudes could not get in at all. This meeting was continued, day after day, with wonderful results. The place was, from the first, too strait for them, and other daily meetings were established in other parts of the city.

"Mrs. Finney held ladies' meetings daily at the large vestry of Park street. These meetings became so crowded, that the ladies would fill the room, and then stand about the door on the outside as far as they could hear on every side.

"One of our daily prayer-meetings was held at Park street church, which would be full whenever it was open for prayer; and this was the case with many other meetings in different parts of the city. The population, large as it was, seemed to be moved throughout. The revival became too general to keep any account at all of the number of conversions, or to allow of any estimate being made that would approximate the

truth. All classes of people were inquiring everywhere. Many of the Unitarians became greatly interested, and attended our meetings in large numbers.

"This revival is of so recent date that I need not enlarge upon it, because it became almost universal throughout the Northern states. A divine influence seemed to pervade the whole land. Slavery seemed to shut it out from the South. The people there were in such a state of irritation, of vexation, and of committal to their peculiar institution, which had come to be assailed on every side, that the Spirit of God seemed to be grieved away from them. There seemed to be no place found for Him in the hearts of the Southern people at that time. It was estimated that during this revival not less than five hundred thousand souls were converted in this country.

"As I have said, it was carried on very much through the instrumentality of prayer-meetings, personal visitation and conversation, by the distribution of tracts, and by the energetic efforts of the laity, men and women. Ministers nowhere opposed it that I am aware of. I believe they universally sympathized with it. But there was such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be, 'We have had instruction until we are hardened; it is time for us to pray.' The answers to prayer were constant, and so striking as to arrest the attention of the people generally throughout the land. It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood. The *New York Tribune* at that time published several extras, filled with accounts of the progress of the revival in different parts of the United States."

CHAPTER XXI

THE EARLY NATIONAL HOLINESS CAMPMEETINGS

The National Holiness Campmeetings originating soon after the close of the Rebellion were marvelous demonstrations of Pentecostal power and glory. They originated among a class of ministers that has had few, if any, superiors in religious history. They were for the most part highly educated, had been successful pastors; were gifted in polemics and sacred oratory. J. S. Inskip, Wm. McDonald, J. A. Wood, Alfred Cookman, E. I. D. Pepper, Daniel Steele, C. J. Fowler, George W. McLaughlin, M. L. Haney, George D. Watson, B. Carradine, Joseph H. Smith, Henry C. Morrison, were all men of towering intellect, masters of oratory, and thoroughly consecrated to God. Dr. Wm. McDonald says there was no attempt at oratory or preaching great sermons, among them, which probably explains why they were so successful in both these lines. Sacred oratory is never attained by men who seek to excel in this line. These were men profound in their simplicity, and with a humility that made it possible for them to keep the unction from God upon their souls. They refused to be contented with the natural and ordinary in their Campmeetings and revivals, they insisted upon having the supernatural, the Pentecostal; they prayed in private, they prayed in groups, they called the congregations to fasting and prayer. The people caught their spirit of intercession, and followed them with their prayers as they went from place to place; consequently they expected, and had, great outpourings of the Spirit even in short meetings of only a few days.

In 1871 the National Association for the Promotion of Holiness purchased a large tent seating four thousand, and Dr. Inskip, Dr. McDonald and several others with them, crossed the Continent holding in many important cities great evangelistic campaigns. In Salt Lake City, the hotbed of Mormonism, they boldly exposed that heresy, including Brigham Young, all the Elders and leaders of that nefarious cult. Dr. T. DeWitt Talmage visited Salt Lake City some time later and highly commended their work, saying every

Mormon he heard preach was trying to counteract the effects the tent meeting preachers.

Dr. McDonald gives an account of the meetings in California, from which can only be given a few brief extracts:

"As before mentioned, the meeting was appointed to commence at Sacramento on Saturday, the twenty-second of April. All the preparations were completed according to previous arrangements. The tabernacle was pitched on the public plaza—a beautiful park in the midst of the city. To an observer the scene was at once attractive and full of interest. The whiteness of the great tent, with a capacity to hold some four thousand persons, was a picture never to be forgotten. But beyond its symmetry and beauty, it had a special significance: though there was no visible pillar of cloud or fire resting upon it, an INVISIBLE presence which one could feel, was there, and pervaded the place. The air seemed thronged with visitants from another sphere, who had come to witness, if not to take some part, in the battle between sin and holiness about to be waged. Prayer had been offered unceasingly, over all the land, by the friends of holiness, for months previous, that this movement on the Pacific Coast might be a signal success; and many spiritually weary ones were looking forward to these meetings with longing hopes that they might find the sweet rest of faith; and many others were awaiting the same with curious questionings as to what would be their peculiar character and results.

"But on the morning of the fifth of May,—the thirteenth day of the meeting,—a bright, beautiful morning, when love beamed forth from the clear heavens and whispered in the gentle breeze,—all seemed to feel that something unusual was impending. The history of the National Campmeetings has disclosed the remarkable phenomenon, that ONE DAY, sometimes earlier, sometimes later, during the progress of the meeting, is signalized by a special baptism of the Holy Spirit. So on the morning mentioned, a kind of spiritual stillness came over all. None could speak or pray, except in a soft, subdued tone of voice, and the singing was like a low, sweet murmuring song of angels from some far-off island of the blest. The prevailing spirit was that of expectancy, or waiting. The powers of the heavenly world seemed to settle down upon the people,

and the ministers never seemed so inspired and filled with love and the Spirit of Jesus, who seemed to be almost visibly present. Then came the season of silent devotion and waiting before the Lord. There were some twenty preachers, either kneeling, or prostrate on the ground. A wonderful power came upon all. Many were stricken down under the mighty shock. Many felt themselves beginning to go down as when metal begins to melt, and seemed forced to lie prostrate upon the ground. There was an indescribable power that went surging through the soul, until life seemed suspended on a single thread. It would have been easy then to have taken another step and passed over the narrow stream that separated this from the heavenly land; the world seemed so far away, one scarcely wished to return again. Then, also, a strange thing occurred to some. It was not a light, nothing of a cloud-form; but as it were, a haze of golden glory encircled the heads of the bowed worshippers—a symbol of the Holy Spirit; for then that company knew that they were baptized with the Holy Ghost and fire. The preachers seemed transfigured. All were melted into tears and sobs, and murmurs of praise and glory. Truly the day of Pentecost had fully come,—the scene of the upper chamber was repeated, and all were filled with the Spirit.

"The results of the meeting were all that could be expected. It was held especially in the interest of holiness, and it was estimated that at least two hundred souls were sanctified, and more than one hundred were happily converted, besides a great number that were reclaimed from a blackslidden state.

"The meeting closed Sunday evening, the sixth of May, having been held fifteen days without the slightest diminution of interest. The last day being Sunday, was a day never to be forgotten. The services commenced with a love-feast of indescribable interest and power. Sermons were preached morning, afternoon, and evening, and all the discourses seemed inspired with clear power of thought and utterance. Mr. Inskip preached the closing sermon in the evening, which was especially affecting and impressive. Those fifteen days of fellowship, and spiritual assimilation, had so entwined all hearts with mutual sympathy and love, that all partook of the tearful sadness, that they should never meet again in that

beautiful place, made memorable to so many by the wonderful displays of Almighty grace. But Mr. Inskip seemed looking far beyond the present scene, which was a type to him of the great and final gathering, when the solemn and momentous transactions of those fifteen days should be reviewed, and the final results reckoned up and garnered for eternity. We may imperfectly imagine the profound emotion that stirred his soul, as the awful responsibilities loomed up before his mind,—Could more have been done? The opportunity was past,—had anything been improperly done?—it was beyond recall! It is no marvel, under such circumstances, that his address should flow out to that vast concourse of judgment-bound listeners with almost superhuman solicitude and tenderness, as for the last time he directed their attention to the fountain of cleansing. After the sermon, a final invitation was extended to all who would seek the Lord, to come forward for the prayers of the people, to which many responded. The meeting was one of great solemnity and power."

The meeting at Santa Clara, seemed to arouse opposition from the very beginning. It seemed to those in charge that a terrible battle was inevitable. Dr. McDonald describes it as follows:

"Under these painful circumstances, Mr. Inskip called a council of his co-laborers, and the situation was discussed on their knees, asking the Lord to give them wisdom and grace for their time of extreme need. The result was, they resolved to follow the leadings of the Spirit, whatever might be the outcome. To use a figure of speech, all the batteries of the tabernacle then opened with renewed energy and power, and 'the word of the Lord was quick and powerful,' and became 'a discerner of the thoughts and intents of the heart.' Some were greatly offended, others professed to be hurt, while another class remained noncommittal and neutral, or indifferent. The moment was critical in the extreme. But God was at the front. The president and faculty of the University wheeled into line, and took their position with the tabernacle. These added great strength to the cause, and their action had a crushing effect upon the opposition. At this time, the powers of the heavenly world had come so near, that an awful spiritual presence, which could be felt, seemed to be

closing the people in on every side; and a solemn awe came upon all hearts, and was depicted in every countenance. There was no such thing as resisting any further, without bravely flying in the face of the Almighty. The result was a general, unconditional surrender; the banner of holiness waved in triumph, and the bugles of salvation sounded Jehovah's victory. All the hosts of the purified joined in ascribing glory unto the Father, Son, and Holy Ghost, with a full round of Amens.

"This was a harder fight, and consequently a more signal victory, than at Sacramento. The Lord was so manifestly in the work, and so crowned the meetings with His presence and Spirit, that the people were brought back to the realization that Christ's religion is an experimental verity, —that HOLINESS is the Christian's calling and privilege, and should be the experience and practice of all the people of God. It was a struggle not merely 'with flesh and blood, but with principalities and powers in high places.' Satan, in his opposition, was at his best. Any person accustomed to analyzing spiritual influences, could not mistake his approach, like a dark shadow projecting itself over one's spiritual consciousness.

"It would be impossible to give the exact numbers converted and sanctified at this meeting; but it was demonstrated in this case, as well as in others, that the conversion of sinners is coincident with the sanctification of believers. It was estimated that not less than two hundred professed to be converted, or reclaimed from a backslidden state; and a large number also professed to be fully saved. Every minister—almost without exception—who attended the meeting, entered in the enjoyment of perfect love, and all the churches of that wonderful valley, both English and German, were stirred as never before, and were baptized with the Spirit of power and love.

"Pentecost was again repeated, and the Holy Ghost, like an incoming tide, swept great numbers into the kingdom, baptizing the churches with fire, and all were ready to declare they never had seen such rays of salvation and power before. The meeting was of great benefit to the University,

both to the faculty and the students, the most of whom were happily converted.

"The meeting closed on Sunday night, the twenty-first of May. This last day was the great day of the feast. There was a vast concourse of people from all parts of the country, from fifty to a hundred miles around, and hundreds became deeply awakened, many of whom professed to be converted, or sanctified. The conflict was painful at first, but the cloud of battle lifted and passed away, and the sweet sunshine of love and joy poured itself into thousands of souls."

The meeting at San Francisco was fully up to, and perhaps exceeded, all the other meetings in this western campaign. Again we insert a partial report given by Dr. McDonald:

"During the meeting, there were seasons of devotion, when, for the space of nearly half an hour, the silence was almost oppressive. But those were heart-searching moments, when all the vast multitudes were awed into the most profound reverence, and each turned his thoughts inward, introspecting his religious state in the light of the great eternity that seemed already at the door. How small and unsatisfying the world seemed then! Self is loathed, and 'Christ is all in all.' The silence would sometimes be broken by low, soft, sweet, murmuring voices, just audible, breathing out a hymn of praise, bearing the soul up as on unseen wings, till it seemed to mingle with angelic tongues bursting into rapturous hallelujahs round the throne. At other times, the Spirit would inspire the loud-sounding anthem and a glorious shout of victory and joy. It never will be known in this world how much for God and souls was accomplished at that meeting of ten days. Many scores were converted, and as many sanctified and fully saved. Two of Mr. Inskip's nephews were fully saved, and consecrated to God. They were his sister's sons, Edward and Seneca Jones,—one a promising young lawyer, the other a merchant. Both are now ministers, and highly-esteemed members of the California Conference, eminently successful in advancing the kingdom of Christ.

"But the love-feast, held on the second Sunday morning of the meeting, was almost beyond description,—the singing, the prayers, the testimonies, the spirit that pervaded all hearts, made it an occasion and a scene never to be forgotten. The

writer will ever remember a distinguished lawyer, a gentleman of great wealth and high position, standing up and saying: 'This is the happiest day of my life! I have consecrated myself and all I have to God. Jesus is mine. I am feasting, today, on angels' food; I am fully saved. The blood of Jesus Christ cleanses me from all sin. Glory be unto the Father, and unto the Son, and unto the Holy Ghost, now and forever!' It was worth a journey of three thousand miles to attend that meeting,—yea, verily, it was worth a lifetime journey; for, perhaps, never in a lifetime is one permitted to enjoy more than one such occasion, if, indeed, he is that. The Mount of Transfiguration was not more glorious,—the upper chamber was not more hallowed. Pentecost repeated, and all were filled with the Holy Ghost."

These meetings were typical of many more like them held under the same auspices from coast to coast, north into Canada, and south into Tennessee. Dr. Inskip and these workers were never satisfied with anything short of a Pentecostal outpouring of the Spirit. Their great emphasis was on Pentecostal sanctification, but they saw clearly that Pentecost meant also a coming of conviction on the unsaved, a manifestation of divine power and glory that stirred and awakened the surrounding community.

The first holiness campmeeting that I ever attended was a scene long to be remembered. Dr. C. J. Fowler was in charge and did considerable of the preaching. Dr. B. Caradine, Dr. H. C. Morrison, Bud Robinson, Will Huff—were among the preachers. The last Saturday was nothing short of tremendous. S. A. Dean prayed through the entire six o'clock meeting, others were praying, but his stentorian manly voice rose loud and clear above the din. He seemed transformed; he seemed to be in the Holy of Holies, pleading desperately with God for lost souls. The entire camp seemed to be pervaded with the presence of God. The break came at the morning love-feast. Saints shouted and praised God; sinners and unsanctified people rushed to the altar without waiting for preaching, and with but little exhortation, many lay prostrate like dead men; the altar service ran for five hours without intermission, it was evident to all that God had come upon the scene. There were more than five hun-

dred converted or sanctified that day, and the meeting ran on with tremendous power up to the close at one-thirty the following Monday morning. Those who know told me that was typical of the Holiness Campmeetings of those days.

PRAYER AND THE WILL

"So much in prayer depends on how much WILL power we put into our effort. God has made the execution of HIS will, in many things, depend on the will of man. 'Of God's will, as revealed in His promises, so much will be fulfilled as our faith accepts. When once God has revealed what He is willing to do for us, the responsibility for the execution of that will rests with us.' When God reveals what He is willing to do for others, by us, the responsibility for the execution of that will rests with us.

Will power in prayer is one of the most important conditions of prevailing prayer—of the most marvelous victories of faith. All men are giants have great will power. They have great will power because they have exercised that power. They are giants because they WILLED to conquer, then conquered. An enlightened, consecrated, indomitable, active, and aggressive will may have what it WILL, sooner or later, than far as God himself is able to make a human being conqueror. It was said of Luther: "He can have what he will." The mightiest conquerors who have won the world's greatest victories have conquered on the knees, (1) Because, they WILLED that they would fully surrender to God, and DID it: and (2) Because, they WILLED that God, in the fulfillment of His promises, should surrender to them, and He did. This is not irreverence, but the statement of a loving Father's pleasure and plan.

The two highest and most sublime peaks of the mountain range of prayer—the two crowning acts of faith are acts that, to the superficial, in the school of prayer, seem contradictory, viz., "Father, I WILL" and "Father, NOT my will!" The one is that act of the consecrated soul conscious of the peril of yet undamned souls; conscious of the awful responsibility and accountability; conscious of acting God's will and with an eye to His glory; conscious of his right in Christ's right at a throne of grace, and conscious of the girdings of the Holy Spirit for power for victory, the man of God in all his inherent and heaven-endued might, rises into one of the two SUPREME acts of a godly life, with all reverence and affection, saying: "Father, I will."

"A man's faith, or unfaith, determines his character and shapes his destiny. However sincerely a man believes falsehood, it will certainly result in evil. Dr. James B. Walker very aptly remarks: "It is necessarily true that the belief of truth will invariably lead a man right and secure his temporal, spiritual, and eternal interests; and on the contrary the belief of falsehood will lead a man wrong, and destroy his interests in relation to whatever the falsehood pertains, whether it be temporal or eternal; Therefore Christ laid at the foundation of the Christian system this vital and necessary principle: 'He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned.'"

The promise is the lock, behind which is the inexhaustible wealth of the Promiser. Obedience is the only pathway of approach. Faith is the golden key to the lock. True prayer is the hand that turns the key. An all-conquering purpose, coupled with the helpful operations of the Holy Ghost, are the strength of the hand of prayer, that turns the key of faith."—REV. E. WEIGLE.

CHAPTER XXII

CONDITIONS REQUISITE TO PRAYER FOR A WORLD WIDE REVIVAL

This writer would like to see one more genuine Pentecostal revival before he goes hence, never to return.

You ask if there are not the marks of a Pentecostal revival among us at the present time? There are little smatterings here and there, but for the most part our work is shallow. The agonizing prayer, the deep thorough Bible preaching, that searches the heart, the power of heaven-sent conviction, the miraculous transformation of sinners into saints, who continue steadfastly in the apostles' doctrine, these inevitable marks of a Pentecostal revival are not very much in evidence in the evangelistic efforts of our times.

One of the first requisites to prayer for a world wide revival, is, that our eyes shall be open to the subtle far reaching plan of Satan to sweep away our civilization, which is at least in part Christian, plunge the world into a speculative philosophical communistic form of government, that will outlaw real Christianity and enable the Devil to damn the human race wholesale. And Satan is right now fast carrying out this plan through the widespread teaching of evolution, and the modernism that is the illegitimate outgrowth of that supposed scientific theory. And if you imagine that Modernists are Christians, that this theory will soon spend its strength, reach its limit and pass away, that the building of great cathedrals where mild sophistries are substituted for Bible doctrine, where elevating social influences are substituted for regeneration and the Cosmos is substituted for a personal God; in other words, if you think that everything is just about all right, and the crack phrase, "God is in his heaven, all's well with the world" is appropriate to present conditions, you will never pray very passionately or effectively for a world wide revival. The next requisite to prayer for a world wide revival is faith in a Personal, Omnipotent, Omnipresent, Omniscient God.

When a hitherto unknown author can get the attention of religious conventions, assemblies, and conferences of Chris-

tians, ministers, and intelligent laymen, to lecture on what and where is God, and sells his books by tens of thousands, in which he proves to his own satisfaction, and I fear to his own damnation, that God and the universe are identical, certainly the general conception of God must be very hazy. In fact, this teaching of the Divine immanence is one of the fundamentals of all Evolutionary philosophy and Modernism—hence to them there is nothing supernatural. All things and beings are under the control of cosmic law. We need to study the prayers of the prophets recorded in the Old Testament to get a proper conception of God.

The first words of the Bible, "In the beginning God." The prophets appealed to the "God that made heaven and earth." When one accepts the God of the Bible, Divine inspiration, miraculous occurrences, marvelous deliverances, voices speaking out of the open heavens, cleansing of lepers, healing of the sick, raising of the dead, the virgin birth, the coming again of our Lord, the resurrection of the dead, in fact nothing is recorded in the Bible, or history of the Church but what is in perfect accord with reason and sound sense. But let one lose this conception of God, and all these things, and the Bible itself is chaotic and confusing. And prayer becomes a dry perfunctory useless form.

But our God is not only a God of might and power, but of love and compassion; Jesus wept over Jerusalem and its wickedness, said God had numbered the hairs of our head, told us to approach Him as our Father, said if an earthly father would give to a needy son, God would heed the importunate pleading of His child, and give more abundantly. We are not shut up to the cold inevitable laws of the universe. Our God made the universe and adjusted its laws, so that He could change, adjust or intervene, by higher laws that the scientists have not discovered. To my mind it is very conceited for scientists and philosophers, to assume that what appears miraculous to us is unreasonable and absurd, when they are constantly discovering new laws and accomplishing that which would have been declared absurd by former generations. In this very matter of prayer, some of us have discovered laws of which philosophers and scientists know nothing, and never can discover until they are born of the Spirit. Again, let me repeat the sweep and effectiveness of our prayers will

be governed by our conceptions of God. God is not honored by our feeble petitions. He says: "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not." The possibilities of prayer will only be limited by a lack of faith in an omnipotent God. "According to your faith be it unto you," is a law of the kingdom privileges.

Our next proposition is that our praying will be helped or limited by our conception of God's plans for a dying world.

Fatalism is just as dangerous when applied to the world, as it is when applied to individuals. It is just as great a reflection upon God's mercy to teach that a world was fore-ordained to eternal damnation, for the glory of God, as it is to teach that an individual was fore-ordained to eternal damnation for the glory of God. I am a firm believer in the pre-millennial coming of Jesus, but I am a long ways from accepting all of the Calvinistic teaching that has crept into the theology of the second coming teaching of our times. Many teachers who are far from predestination in its relation to individuals, are rank predestinarians relative to the conditions of the world at the time of the second coming of our Lord. We are living in an age of awful, atrocious wickedness. And if we adhere to the teaching of Jesus that wickedness was to be graduated not by the enormity of crime, but by the rejection of light, then I think it would be easy to prove, that the present generation is the most wicked that has ever lived on the earth. But if you believe that this condition was fore-ordained, inevitable, and irremediable, then your faith for a great world wide revival, must be a very limited faith, for you cannot pray in faith for what you do not believe to be in accordance with the Divine plan for the world. Blame present conditions on the Devil, the Modernists, the heretics, the hypocrites, the Catholics, our own feebleness in prayer and efforts to save dying men, but don't blame present conditions on God. Oh, Thou Omnipotent, gracious, compassionate God, the daily march of a billion souls to regions of endless night is not Thy plan for the human race. Better a thousand times charge God with the damnation of individual souls, than to charge Him with the wholesale damnation of a race, or generation.

The next thing requisite to effective prayer for a world wide revival, is to get into our thinking a sense of the lostness of the world.

I began a few days past to contemplate the condition of our great cities. Take New York with its six million, count one in ten as being intelligently saved. You have six hundred thousand; (I do not believe they could be located) count twice as many who have not reached ages of accountability; you have one million, eight hundred thousand. You have left four million, two hundred thousand souls in New York who every night go to rest one day nearer hell. Every morning they awake to make one day's march nearer regions of despair.

Take Chicago with around four million, four hundred thousand saved, eight hundred thousand unaccountable. And you have left two million, eight hundred thousand, think of the tramp, tramp, tramp, tramp, of this vast army to endless despair. Brother, the World War or the scourge of flu that followed it, is nothing compared to this. And yet, this is only the merest fraction of the human race. Oh, oh, oh, oh, the lostness of this world. We say God is Omnipotent, but the scope of our prayers does not indicate that we believe it. We say God is compassionate, but does our importunate pleading indicate that we believe it. We say, "God's skies are full of Pentecosts," but do faith and expectancy bring them upon the scene? We say we care for dying men, but do the agonizing cries of our supplications indicate our compassion?

We are moving at a rapid pace in our times. Changes that took generations formerly, are taking place in a decade now. I prophesy that one of three things will come to pass in the next twenty-five years.

First: I am expecting the sudden return of our Lord, and when He comes, any program that He orders will just suit me.

Second: A revolution that will completely change our civilization, and bring in an order of communism based upon state rights, rather than upon individual rights, which will make real Christianity an outlaw.

Third: A great revival of Bible preaching. And if Jesus tarries, this third, will be absolutely necessary to save us from the calamity of the second. Someone may ask here, is there any hope of the latter? Emphatically "yes." Every great

spiritual declension so far has been followed by a great spiritual awakening. And there are multitudes of hungry hearts, multitudes of innocents, and multitudes who have not been spoiled with the vain philosophies of our times, who would get to God, if influences under which we might reasonably expect men to yield, were brought to bear upon them. "God's skies are indeed full of Pentecosts," and God's saints can bring them down to earth, if they "cry night and day unto Him."

CHAPTER XXIII

THERMAL CONDITIONS VERY IMPORTANT

Spiritual experience and religious activity should be commensurate. A street car conductor reprimanded a passenger for ringing the bell at both ends of the car. The gentleman's only reply was: "I want it to stop at both ends." There is danger that in emphasizing Christian Activity we underestimate Christian experience; the opposite of this is also true. I am, therefore, inserting an entire chapter, taken from "The Real Christian" by Rev. S. P. Jacobs, a book splendidly compiled and written, and which should have had a much wider circulation than it has. And I presume it would have been much more widely read, but for the fact that it contains the error that the Baptism with the Holy Ghost, and Entire Sanctification, are separate, distinct experiences.

"Heat is a form of energy. It is a dictum of physics that heat is motion. Correlation and conservation of energy is a fixed law. When motion is transformed into heat, no energy is lost." Prof. Steele affirms: "If the energy transformed by the fall of a blacksmith's hammer on his anvil could be gathered up, it would be sufficient to lift the hammer to the point whence it fell" ("Chautauqua Physics," p. 191).

What is true of heat and motion in material substance is equally true in moral character. Spiritual temperature and spiritual activity correlate. The greater the heat, the greater the motion. Spiritual prophecy equals spiritual inspiration. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," Acts 2: 4.

Spiritual temperature is no mere option. It is a matter of life and death. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev. 3: 15, 16.

Spiritual temperature concerns not simply the higher stages of Christian experience. It is a question of ethics as well. Christian morals has to do not only with directing one's

desires and emotions of love and hatred, but also with the intensity of the same. The fervor of abhorrence against wrong and of adherence to right marks moral rank in character. President Mark Hopkins rightly declares: "The voice of mankind is that men are responsible for their feelings through the whole range of the emotive nature, as well as for their action. . . . Men are responsible for not only the feelings they have, but also for not having the feelings they lack. . . . And yet no one can by direct act of the will cause any one feeling, affection, or passion to exist. Throughout its whole range the emotive part of our nature is excited by an object adapted to excite it, and not by direct act of will" ("Lectures on Moral Science," p. 148).

It is a matter of ethics not only that I feel right, but how much I feel. The degree as well as the quality is fixed by law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself," Luke 10: 27. Love is both a volition and an emotion: hence this law requires both extreme action and extreme fervor.

This matter of spiritual fervor has been indicated in the Divine manifestations from the beginning. "Behold a smoking furnace, and a burning lamp that passed between those pieces" (of Abram's sacrifice), Gen. 15: 17. "And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush," Ex. 3: 2. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire," Ex. 19: 18.

Thus God signalized the dedication of the tabernacle. "The glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat," Lev. 9: 23, 24. Likewise the dedication of the temple: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house," 2 Chron. 7: 1.

A hundred years later in Elijah's contest with the false prophets "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench," 1 Kings 18: 38.

Again: rebuking idolatry, "Fire came down from heaven and consumed" Ahaziah's captains and their fifties, 2 Kings 1: 10, 12. And then came a "chariot of fire, and horses of fire," "and Elijah went up by a whirlwind into heaven," 2 Kings 2: 11.

That the Christian church was to be characterized by Divine fire, is a fact in prophecy: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory," Isa. 62: 1, 2.

God's activity is incessant to burnish her righteousness into brilliancy—a Divine effulgence,—to attract the Gentiles, and to kindle her salvation into a burning, all-swaying fire of God: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her," Zech. 2: 5.

The meridian sun is lost in this Divine effulgence as the stars are lost in the sunlight, as John sees the Christian church "descending out of heaven from God, having the glory of God. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," Rev. 21: 10, 11, 23.

This is adult Christianity in symbol. It is the dispensation of the Holy Spirit revealing Christ glorified. Dr. August Meyer rightly declares: "In the mission of the Spirit the self-communication of the exalted Christ takes place—Rom. 8: 10; Gal. 2: 20" ("Commentary on John 14: 16, 17").

And as this glorified Christ comes into the purified and Spirit-filled believer's consciousness, his spiritual temperature is greatly increased. In this condition the human becomes by the Spirit transformed and so transparent that Christ glorified within becomes spiritually visible to the beholder. It was this which convinced the Jews on Pentecost when the disciples were baptized with the Holy Ghost and with fire," Luke 3: 16.

Since the Jewish church was founded with God manifested in fire on Sinai and the Christian church was founded with the Holy Ghost manifested in fire on the disciples at Pentecost, it is but reasonable that the latter days of the Holy Spirit's harvest should be characterized by GREATER manifestations

of God in glory and flaming fire. This view was held by John Fletcher and President Jonathan Edwards.

Their great exemplar, Paul, by the Spirit declared not only the perfect union and love of believers in Christ, but also their complete abandonment of all lassitude and slothful activity, "being boiling hot, bubbling up in spirit; serving the Lord," Rom. 12: 11.

John Wesley saw the need of this: "I have spent about thirteen years in the most celebrated university in the world, in pursuing both such learning as the academical standard requires, and as my private genius inclined me to; but I intend to spend my uncertain remainder of time in studying only what makes for the moral improvement of my mind, and the regulation of my life. More particularly, I shall apply myself to read such books as are rather persuasive than instructive; such as warm, kindle, and enlarge the affections, and awaken the Divine sense in the soul; being convinced, by every day's experience, that I have more need of heat than light; though were I for more light, still I think the love of God is the best light in the soul of man" ("Life and Times of Wesley," Tyerman, p. 368).

Witnesses to the glory and inward spiritual fire indicated by the Pentecostal flames, or tongues of fire, are found throughout the church of Christ. They seem on the increase again. False witnesses have hindered its progress. These are (1) deceived persons who mistake thrills of Divine ecstasy at justification or at entire sanctification, or at other times of short duration, for the "baptism with the Holy Ghost and with fire"; (2) unwary persons who mistake for this their own imagination and nervous excitement, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow" (Isa. 50: 11).

Even leaders of meetings are sometimes beguiled into exciting patriotic, social or mere animal feeling with a view to promote spiritual fervor. This mixing of the natural with the spiritual deteriorates and destroys true spirituality, and ends in disgust at the sham practice.

This burning love-radiance of the glorified Christ manifest by the Spirit indwelling, is not something done by Christ.

It is no act or work of His. But it is the essential glory of His Divine personal presence.

1. Jacob Boehme who, from the year 1612 onward, wrote thirty-one works, and was studied and admired in his spiritual character by Sir Isaac Newton and Rev. William Law, declares: "I have never desired to know anything of Divine mystery; much less have I wished to seek or find it. I sought only the heart of Jesus Christ that I might hide myself from the anger of God and the grasp of the devil. And I have besought God to grant me His grace and Holy Spirit, that I might lose my own will in His, and that I might be His child in His Son Jesus Christ. While in this earnest seeking and longing, the door has opened before me, so that I have seen and learned more in a quarter of an hour than I could have gained in many years at great schools. . . . When I think why it is that I write as I do, I learn that my spirit is set on fire of this Spirit about which I write. If I would set down other things, I can not do it; a living fire seems to kindle up within me. I have prayed God many hundreds of times, weeping, that if my knowledge did not contribute to His honor and the improvement of my brethren, He would take it away from me, and hold me only in His love. But I found that my weeping only made the inner fire burn all the more; and it has been in such ecstasy and knowledge that I have composed my works" ("History of Rationalism," Hurst, p. 48).

2. The second witness is the French nobleman, Marquis de Renty (1611-1648). In 1741 John Wesley published an abridged life of him which recently has been revised by the Rev. Wm. McDonald, of Boston, U. S. A. This nobleman testifies: "I bear in me ordinarily an experimental verity and a plentitude of the presence of the most Holy Trinity, which elevates me to a simple view of God." This testimony, with others to the same point, is worth more than the doubt of even millions who do not have the experience, and fear that it would "lead to darkness" or "tend to tritheism."

Later, Marquis de Renty declares: "I enter into a heat and into a fire; and even to my fingers' ends feel that all within me speaks for God and stretcheth itself forth in length and breadth in His immensity, that it there dissolve and there lose itself." Again: "I cannot conceal from you (said he to

a friend) that I have a fire in my heart which burns and consumes without ceasing" ("Life of M. de Renty," pp. 13, 15, 68).

3. John Fletcher. Of him Mr. Wesley declares: "He writes as he lives. I cannot say that I know such another clergyman in England or Ireland. He is all fire, but it is the fire of love. His writings, like his constant conversation, breathe nothing else to those who read him with an impartial eye" ("Life of Fletcher," Tyerman, p. 220).

To John Wesley, he wrote: "Nothing throws unscriptural mysticism down like holding out the promise of the Father, and the fulness of the Spirit to be received now by faith in the two Promisers, the Father and the Son. Ah! What is the penal fire of the mystics to the burning love of the Spirit, revealing the glorious power of the Father and the Son, according to John 14: 26, and filling us with all the fullness of God?" ("Life of Fletcher," p. 464).

Hester Ann Rogers writes of him: "He insisted that believers now are called upon to prove the same baptismal fire; that the day of Pentecost was the opening of the dispensation of the Spirit,—the great promise of the Father; and that the later day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit. Seeing then that they, on the day of Pentecost, bore witness to the grace of our Lord, so should we; and, like them, spread the flame of love" ("Life of Fletcher," p. 468).

4. The celebrated Quaker, Job Scott, testifies: "The exercises of my mind have for some time past rather increased; inasmuch that for a considerable part of the time I have felt like being in a furnace, especially in meetings, but much out of them also. Indeed it has felt like the power and fire of the Lord laying hold of the remains of pride and evil in me and burning like an oven inwardly and fervently" ("Journal," p. 92).

5. How this fiery experience came to pass, is seen from the following quotations from the life of Rev. Wm. Bramwell (British edition): "Oh, this heaven of God's presence, this opening into glory! this weeping over a lost world, this being willing to lay down your life for the church! God is all. Oh, my soul, I feel its fire, its burning as I write! God

grant the flame may spread, the glory shine!" ("Life of Bramwell," p. 166).

Mark. This seraphic experience is not gotten by seeking manifestations of God but God Himself. God is all. And it is God's personal presence which manifests the glory unto a flaming fire of love. It is not anything which God creates or gives apart from Himself. It is His actual personal approach.

In 1808 Mr. Bramwell wrote: "I have been for some months laboring to attain to that point,—for nothing for one moment to divert me from God. The Lord has given me this blessing. I now feel the full effect of that passage, 'He dwelleth in God, and God in Him.' I live in God. Oh, what views have I in this state! Creation, redemption, full salvation the state of the world! I grieve, but it is in God; I rejoice, but it is in God; I speak, but I find it is in God; I am tempted much, but unmoved in God. Oh, how I long for the church to know this great salvation. And yet I can bear with the weak more than ever. I am greatly ashamed, sometimes I blush before the Lord. I can do nothing without Him. . . . To be cleansed from sin is great indeed, but to receive the inward glory in its full influence,—this is the salvation. The Lord waits to impart everything He has promised; and would as a kind father rather, much rather, that His children had the whole" ("Life of Bramwell," p. 274).

The year following this, Mr. Bramwell declares: "I am crying to God daily, hourly, constantly, to receive a thousand times more love. I must give myself away, for the sacrifice was consumed, self must be consumed, all the man must be consumed. And yet I must live. Thus to lose myself in Him I find is my glory. Then nothing but Christ in thought, word, preaching, praying, etc.; all the Son of God,—his mind, His way, His manner. To this I am coming; I am near, I am just going into my Lord. Here the noise of self, of the world, and of the devil is over. All is burning, all is rest, all is calm within; the eye fixed, the soul established, the tongue loosed, and all in the Spirit" ("Life of Bramwell," p. 181).

Note (1). The aim is Divine love in Christ. Self is crucified—consumed on the altar of loving sacrifice for God, and Love is aflame. "All burning" in the glory-radiance of

God. Note (2). Not ecstasies, nor visions are aimed at, but God,—God in Christ: “I am just going into my Lord.”

This is a stage of grace far beyond that of freedom from all sin. It is additional to Christ dwelling in the heart (Eph. 3: 17). It is Christ within and around, infolding, melting, and transfiguring us into His own likeness from glory to glory (2 Cor. 3: 18).

On July 19, 1817, he wrote to Mr. B. Wilkinson: “This perfect union with God in Christ is my constant aim, to be changed into the same image. . . . The blood of Christ cleanses, the Spirit fills, the Divine nature is our boast” (“Life of Bramwell,” p. 244).

A year later,—July 16, 1818,—Mr. Bramwell writes: “I am confident that we cannot detach any place from God’s presence, from the whole. If so, His glory is here at Carville the same as in heaven. And we may live in that glory here. Faith brings it in, and increases it even so much that we feel changed into it more and more. I now live in this glory more than ever” (“Life of Bramwell,” p. 258).

“The heaven he carried within beamed in his countenance” (p. 259). Bishop Hall truly says: “He that sets himself apart to God shall find a kind of majesty and awful respect put upon him in the mind of others.” Mr. Bramwell had this.

The opaque, earthly look of the face is displaced by the transparent, heavenly look. This Divine radiance in the face is the Spirit-manifested presence of the glorified Christ beaming forth from within the believer. “The indwelling of Christ and God and His Spirit . . . signalizes itself with such an energy in the believer, that the individual life is overflowed and swallowed up by the Divine” (Delitzsch’s “Bibl. Psychol.,” p. 148). So it beams forth the Divine “Solar light before which all other light combined quails” (Joseph Cook).

And this stage of divine union is gotten by distinct acts of faith. Mr. Bramwell testifies: “I have for some time found myself taken up in God, and all things on earth drawn with me into Himself. This is done by acts of faith. It is by this I do see and embrace Him and am taken up by Him. “My life is hid with Christ in God. Sometimes I enter

within the city and live for some minutes in a blessed fellowship with the glorified" ("Life of Bramwell," p. 284).

Let the reader consult Heb. 12: 22-24 lest he think Mr. Bramwell a fanatic. Paul testifies: "Ye are come unto the city of the living God, the heavenly Jerusalem" (v. 22). This is a present experience. It is by specific act of faith and therefore by a step instantaneous. This is implied in the Aorist tense of the verb "are come." But this act of faith is possible only after other acts of faith which precede, and are preparatory to this act of faith.

This Solar experience, this burning presence of the "Sun of righteousness," has always been overmastering.

6. President C. G. Finney declares: "I have many times seen people unable to endure the word. The most simple and ordinary statement would cut men off from their seats like a sword, would take away their bodily strength and render them almost as helpless as dead men." "Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without wholly overcoming those that were present."

7. Of the commentator, Joseph Benson, it is said: "Ten thousand gathered to hear him in the open air at Gwennap, and hundreds and even thousands wept for joy, or cried out in a manner that would have pierced a heart of stone." On one occasion, "conviction for sin ran like fire through the multitude and the conscience-stricken sinners fell by hundreds as if slain by his words." Of him, the eminent Baptist divine, Robert Hall, said: "He is irresistible, perfectly irresistible" (Stevens' "Hist. Methodism," Vol. III, pp. 106, 107).

8. Dr. Wm. Speer, a Presbyterian clergyman, giving an account of a camp-meeting of Methodists and Presbyterians, at Cane Ridge, Ky., August, 1801, says: "The religious exercises on the ground were continued from Friday morning until the ensuing Wednesday evening, day and night, without intermission" ("Great Revival of 1800," p. 39). Of this meeting Rev. J. B. Finley says: "A strange, supernatural power pervaded the entire mass of people. . . . At one moment at least 500 were swept down by the power of God. . . . my frame trembled, a feeling of insupportable suffocation seized

me and blindness. I thought I was going to die. . . . At 9 a.m. next day I was converted. . . . I thought I should die from excess of joy. I cried, laughed, and shouted" ("Autobiography," p. 169).

This revival spread. Under the preaching of Rev. Mr. McGee in Tennessee, "the cries of the distressed arose almost as loud as his voice. Sober professors, who had been communicants for years, lay prostrate on the ground, crying out: 'I have been a professor, a communicant! Oh, I have been deceived! I have no religion!'" ("Great Revival of 1800," p. 49).

The Rev. David Rice, Presbyterian clergyman, wrote of the revival: "The people formed themselves into praying societies. They were 'very sensible of the necessity of sanctification as well as justification, that without holiness no man can see the Lord. . . . A heaven of perfect purity and the full enjoyment of God appears to be the chief object of their desire and pursuit'" ("Great Revival of 1800," pp. 64, 65).

9. Dr. Abel Stevens records of Rev. Benjamin Abbott: "That people seeing 'his face as it had been the face of an angel,' fell prostrate. In some cases most or even all his congregation save himself, were thus prostrated" ("Hist. M. E. Church," Vol. III, p. 66). At such times some professed sanctification; some, justification" (p. 70).

The "Great Awakening" under President Jonathan Edwards affords similar instances. They were frequent in early Methodism. College men as well as others fell helpless under the presence of God, like Daniel, Ezekiel, and John. The Church well prizes:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love."

(Ritual)

Bishop L. L. Hamline, writing to his wife from the General Conference of the M. E. Church in 1844, says: "I often feel like a burning bush as I sit in the conference room. It is

sometimes difficult for me to remain in my seat" ("Life and Letters," p. 125). Again, he writes: "His love burned in my soul" (Ditto, p. 233). Some twenty years later he said: "Such blessings are poured upon me when I kneel to pray, that it seems as though I cannot live. 'Tis wonderful thus to live in a furnace" (Ditto, p. 504).

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