

# In The Days Of The Latter Rain

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## **Preface**

Dear Reader,—It is with much prayer and with thankful hearts we again reprint this book and issue a new edition. The former edition was issued not many years after the commencement of the Pentecostal Movement or Revival. This edition has been revised, but holds on to the great truths advocated in the former.

The chapters of this book were first printed as separate pamphlets, and were then collected and issued as a book. There may therefore possibly be very little logical order in their combination as chapters, but we trust, nevertheless, that THIS edition will prove to be as 1909 great a blessing to the readers, as we have reason to believe the first was.

It was written mostly during travel in India and England, when occupied with the strain of conducting missions, and attending to an ever-increasing correspondence.

It is possible that repetitions may be found, and those wishing to criticise may no doubt find occasion to do so. But we are seeking no reputation for well-formed essays. The chief thought in our mind is that of honouring Christ, and awakening a desire in all hearts for a deeper work of grace through the Atonement and by the Power of the Holy Spirit. We have tried to meet some of the criticisms of the day concerning the Pentecostal. Movement or Revival, in as straight, open, and fraternal spirit as possible. We have no desire to engage in strife, and will not do so, but being questioned as to our faith, we have tried to state it in as clear terms as possible. And we trust that when the truth is known to all, prejudices will fall, and numbers hail with joy this mighty outpouring of the "Latter Rain."

Yours in the Redeemer!

T. B. Barratt.

Oslo, Norway.

## More About the Pentecostal Outpouring

Chapter IV (pp81-91).

Since writing the short historical summary, "Tongues of Fire," I have read some articles by a writer in a current magazine, in which I find support for the thought I offer in "Tongues of Fire," that the worshippers at Jerusalem on Pentecost were acquainted with the language spoken by Peter.

He asks: "What was the condition of the known world at that time as to language?" His answer is:

"The conquests of Alexander and of Rome had brought about such a change in the languages of the world, that all nations were able to understand each other in both Greek and Latin. As it has been remarked, "Aramaic, Greek, Latin—the three languages of the inscription on the Cross—were the media of intercourse throughout the empire. Greek alone was sufficient, as the New Testament shows us, for the Churches of the West, for Macedonia and Achaia, for Pontus, Asia, Phrygia."

"That being so, the necessity for such a gift would not exist"—the gift of tongues, he means, in order to preach the gospel, to the Jewish worshippers at Pentecost.

"The sermon Peter preached on the Day of Pentecost was spoken, it would seem, in Aramaic. It was addressed chiefly to *the permanent dwellers* at Jerusalem—to those amongst whom our Lord had wrought His miracles, and by whom He had been crucified (Acts ii. 22, 36). It was natural, therefore, that he should speak in Aramaic, and the *Jewish strangers* who were present on that occasion would THOROUGHLY UNDERSTAND WHAT WAS SAID." He quotes Dean Alford as saying that the message by Peter was delivered either in the Aramaic of Palestine or, more probably, in the Greek language, which was

the common medium of intercourse for all Eastern subjects of the Roman Empire."

It matters very little we think. The facts are clear: that *those present understood Peter's sermon*.

The writer then cites the late Professor Plumtre to prove that the gift was not connected with the work of preaching or teaching the gospel, but with that of praise and adoration. Let us read the Scripture text: "How hear we every man in our own tongue, wherein we were born . . . *speak the wonderful works of God*. And they were all amazed" (Acts ii. 8-12). If this only means praise and adoration it is doubtful. It means that although praise and adoration were evidently prominent (this we readily conclude from present-day experiences) there is good ground to suppose that addresses were given (such as is often the case in our day) in other tongues, extolling the glory of God and the power of the Cross.

He goes on to prove that all the speaking in tongues *took place in the upper room*. I do not think the Scripture bears out him, or Dean Farrar, whom he cites, in this. He says, "Reading the passage carefully makes it clear, first, that the disciples were not then speaking to the people, and, secondly, that they were not engaged in the work of preaching at all. They were by themselves—they were all believers—there were none present who needed to have the glad tidings proclaimed to them.

The multitude *outside overheard* the disciples worshipping God inside the house where they were sitting.' What the crowd heard was not a proclamation, a warning, or an exhortation, but a *doxology*. When the work of preaching began before the people outside, the utterance of tongues had *ceased*."

In order to make a correct statement one must know where the upper room was, and what access there might have been to it, or near it, for the people.

I agree that the fire fell when *they were alone*, and that the first speaking of tongues took place then. And if they all burst forth, as there is every reason to believe (comp. Acts x. 44-47; xi. 15) *simultaneously* under the power, it must have been heard some distance. The experience we have from similar outbursts in our day go to prove this. Nearly 120 people *filled with the Holy Ghost* praising and adoring God in tongues IS NO QUIET AFFAIR. The "order" spoken of by Paul in I. Cor. xiv. was not enforced, and *does not apply to the first outbursts of Pentecostal power* when we receive our baptism, but to a more mature state of things. It is probable too, that the "sound" of the mighty rushing wind had first of all drawn the people together, followed as it evidently was, by the "sound" of 120 fire-filled men and women, praising God *simultaneously!*

*How many languages* were spoken we do not know and not all present knew all the languages spoken. *Perhaps each Spirit-filled person had a different language or several* at the outburst. The foreigners present could each detect theirs (Acts ii. 9, 12). But how? Surely not when that band of worshippers were in the upper room. Perhaps occasional words might have reached their ears of the "doxology," but on seeing the crowds the disciples evidently went *out amongst them*, led by the Spirit, and spoke as He gave them utterance about "*the wonderful works of God.*" And as the crowds surged around them, some heard their language spoken and others theirs, and so on. There have been meetings in Scandinavia, where people have surged around those speaking in tongues in that way. Some of the languages have been understood, some not, by those present. Of course it caused surprise and amazement.

Evidently, when speaking, the disciples acted somewhat strangely, as people do at times, when under the power, speaking in tongues. Their demeanour was such that some

mistook them to be "DRUNKEN" and "FILLED WITH NEW WINE."

It is easy to see how the whole thing worked. No matter what their demeanour might have been, there was the *fact that languages were spoken* by these people that they did not know themselves. How could it take place? *What* was the cause of it? And the crowds felt they stood before supernatural forces that they could not explain.

Now was the time for Peter's sermon. And it came! *Miracles never save people*, but are the means of leading their thoughts to supernatural things—to GOD. Then the STORY OF THE CROSS looms up with intensified authority and power. And so it is in our day. The miracle has drawn the crowds together, and then the gospel has been preached. That is at any rate our experience.

Another point in which I differ somewhat from the writer is his remark that Peter's quotation of the well-known passage in Joel had nothing to do with *tongues*. It "does not contain the *remotest hint of foreign languages*," he says. "Hence the fancy that this was the immediate result of Pentecost is *unknown to the first two centuries*, and only sprang up when the true tradition had been obscured."

But *we must abide by the Bible statement*. The speaking in tongues had brought the excitement to its highest tension, as verses 12 and 14 prove. THEN Peter stood forth with the eleven, and referred immediately to the scenes going on around them, rebuking the scoffers for their coarse insinuations "THESE"—who? Those speaking in tongues, of course. "*These* are not drunken, as ye suppose, seeing it is but the third hour of the day. But THIS IS THAT which was spoken by the prophet Joel." What? *This outpouring of the Spirit, accompanied with speaking in tongues*. Nothing else is recorded as having taken place so far,

so it must have been *THAT*. Accordingly the messages given were **prophetic**. When therefore the Spirit spoke through those men and women they were *prophesying* in the Spirit in foreign languages, and, as we have seen in a former chapter, it *WAS* a *well-known fact* during the first centuries (I. Cor. xiv. 5).

The writer wards off, very decidedly and ably, the attempts made by many, to prove that the speaking in tongues on Pentecost was merely the result of *NATURAL* causes, and quotes Dean Alford to prove his statements. He says :

"I believe the event related in our text (Acts ii. 4) to have been a *sudden and POWERFUL INSPIRATION OF THE HOLY SPIRIT*, BY WHICH the disciples uttered, not of their own minds, but as *MOUTHPIECES OF THE SPIRIT*, the praises of God in various languages hitherto . . . unknown to them."

He then quotes from Bishop Ellicot's *New Testament Commentary for English Readers*. We cite the following:

"There is no evidence that that power was permanent. It came and it went with the *SPECIAL OUTPOURING* of the Spirit, and lasted only while that lasted in *ITS FULL INTENSITY*."

"There are no traces of its existence in any narrative of the work of apostles and evangelists. They did their work in countries where Greek was spoken, even where it was not the native speech of the inhabitants, and so would not need that special knowledge."

"The utterances of the disciples are described in words which convey the idea of rapturous praise. They speak the mighty works,' or better, as in Luke i. 49, the *great things of God*.

Doxologies, benedictions, adoration, in forms that transcended the common level of speech, and rose, like the Magnificat, into the region of poetry—this is what the word suggests to us.

The writer then says, if this interpretation be correct, "what warrant is there for seeking the 'gift of tongues' as a means of evangelising the heathen?"

One thing, at any rate, becomes very apparent to us: The writers quoted allow that the speaking in tongues took place as a RESULT OF THE MIGHTY INFILLING OF THE HOLY SPIRIT. It is when under the supernatural and Divine power the disciples speak. The speaking "came and went with the *special outpouring of the Spirit . . . in its full intensity,*" the Spirit using whatever language He chose.

We see very clearly therefore that it is not the person speaking who decides which language is to be spoken, BUT THE HOLY SPIRIT. HOW vain and thoughtless then to criticise, as it is often done in our day, the choice the Holy Spirit makes of languages. We speak as the "Spirit giveth utterance," that is our spirit speaks, mightily impressed by the Holy Spirit.

On the other hand, although it does not seem to be proved from Scripture, that this supernatural gift will do away with the ordinary study of languages, it can be proved, we think, from Acts ii., that God may, when He finds the time appropriate, make use of this gift *to hasten His work*. It may not have been the rule, but cases are known in our day where the gospel has been preached in that way, making it very apparent that it took place at times in the first Christian Church.

And then again, how is it possible to say that there are no traces of it in any narrative of the work of the apostles and evangelists? The Book of Acts, and the Epistle to the Corinthians DISPROVE that statement. It was surely the general rule, that *tongues were heard whenever the fire fell* (Acts x. 46) in the days of the apostles.

We have a case in Southern India from our day, of two Indian women proclaiming gospel truths in Hindustani to the



people, although they had not acquired that language before. One of them had even been deaf and dumb from her birth, but could nevertheless speak under the power of God. She has not spoken in Hindustani for some time now, but speaks fluently in the Telegu language, which is her mother tongue, but which her deaf and dumb state has prevented her from acquiring; *she has received it supernaturally*. I have this from a missionary, who wrote to the pastor at the mission station where she lives, in order to obtain information.

Mistakes have been made by some, supposing they had received the language of some heathen people, and they have gone out to these only to be bitterly disappointed. They have supposed the language they received *to be constant*, whereas it was merely the wondrous outburst, "as the Spirit gave them utterance." But the time MAY COME when the use of the "tongues" may become more general as a channel of communication to heathen nations.

In speaking of Chrysostom, the writer says that he speaks of tongues "as one who feels the whole subject to be obscure," and then remarks that THE WHOLE TENDENCY OF THE CHURCH AT THIS TIME WAS TO MAINTAIN REVERENCE AND ORDER, AND TO REPRESS ALL APPROACHES TO THE ECSTATIC STATE," and this is certainly the truth. It is so in many churches in our day. The cry is "REVERENCE!—ORDER! And this means generally the suppression of the Holy Spirit's work through the gifts He has appointed to His Church (I. Cor. xiv. 26). Paul speaks of "order" too, but he does not suppress the "gifts"—he bids the Church to "COVET" THEM.

As to the word "UNKNOWN" languages I think there is some misunderstanding. Even if, as the writer puts it, the word "unknown" is an interpolation of our Authorised Version in I. Cor. xiv. 2, the term in itself is not quite out of the way. The

apostle intimates clearly that a language may be spoken, unknown to those present, and advises, therefore, that prayer be offered for an INTERPRETATION (xiv. 13). In xiii. 1, he intimates that even an ANGELIC tongue may be spoken. What, therefore, in Irving's day, might have appeared to outsiders "a jargon of mere sounds" or "gibberish," was nevertheless a real language, spoken somewhere, but interpretation was necessary in order to appreciate it. This experience all have passed through, who have travelled among foreign nations or among heathen nations, whose language they have not known. It sounded often like "gibberish" to them.

The writer takes a very decided stand against those who condemn *everything*. He says, "whatever explanation may be given of the facts, *there exists no ground* for imputing a deliberate imposture to any of the persons who were most conspicuous in a movement." He refers to the Irvingite movement.

As we have seen, there must have been, besides "doxologies, benedictions, adoration," also some feature in, the speaking of tongues that reminded Peter of the words of Joel concerning "PROPHECY," which, according to Paul, implies "*speaking unto men edification, and comfort, and consolation*" (I. Cor. xiv. 3).

In this case it needed no interpretation, as the different nationalities present discerned their own language. But in places where the Holy Spirit uses the miracle of *tongues*, making use of a language not known to persons present, it is necessary to obtain the interpretation, in order to edify, instruct, or comfort the "church." It may then have the character of *prophecy*, as on the Day of Pentecost. But very often the tongues are great anthems of praise to God, that "transcend the common level of speech and rise, like the

Magnificat, into the region of poetry," or as another has said : "Pentecost is a baptism of praise, coming over the balconies of heaven from the glorified presence of our Saviour, having an unmistakeable relation to His glorification, fills us with His glory, striking up chords of praise we never dreamed existed in our soul, and finding adequate expression only in the tongues, which come with it from the scenes of heavenly praise and adoration above. It is the earnest of our inheritance of eternal praise and worship. It is the preliminary notes of that new song,' as it were, which they sung before the throne."

We have personal experience of both of these forms of speaking in tongues, and have heard them extensively used by the Spirit at our meetings.

When, therefore, the writer draws a line between Pentecost and the peculiar manifestations at Corinth," we see no necessity for doing so. He does not think the disciples on Pentecost were "in an ecstatic state," in the sense of being "*beside themselves*." "It seems safe to assume," he says, "that they were in the highest possible *mental* and *spiritual* condition, when they were thus filled with the Holy Ghost." As if those who spoke in tongues at Corinth were not in this condition. We believe that the mental and spiritual state of the speakers was equal in both cases, and that the speaking was a work of *the same Holy Spirit* through the human agencies employed. It appears very plain that the disciples on Pentecost spoke ecstatically. The taunts of the crowd prove this clearly: "They are filled with *new wine*"; and so does Peter's answer: "These are *not drunken* as ye suppose."

The idea conveyed is, that the old bottles could not contain the new wine (comp. Luke v. 37). The old tanned hides would not be serviceable, Christ said, to put new wine in. They

could not resist the pressure of the fermenting liquor, but would burst and the wine would be spilled. Now the marvellous flow of speech, the radiant face, the whole demeanour of the disciples was such, that outsiders could not explain it, save by some wonderful infilling that made them act differently to ordinary human beings.

But the old bottles had been specially prepared by our Lord for the occasion. He had cleansed and renewed them. Still the mighty power within taxed their utmost capacity. If there ever was ecstatic speech and worship, it was on the Day of Pentecost in Jerusalem.

Their mental abilities were nevertheless *perfectly normal!*

A great theologian in Sweden said lately, that *Paul spoke in tongues because he was an epileptic*. What an idea! But anything rather than accept facts. If that were the reason, then all the disciples and apostles in that "upper room" on Pentecost were epileptics. But such arguments have no weight with us. It is not even proved that Paul was an epileptic.

The fact is that the Holy Ghost, when giving the outward symbol of His presence, the cloven tongues of fire, **ACTUALLY FILLED THEM**, and made use of every God given faculty to produce speech, without their mind having anything to do with it, save as a channel. How could their mind make use of a language that they knew nothing about? We have decided proof in our day, that the speakers may know, nothing of the language they speak, have never heard it, but the message they bring has nevertheless a direct object in view, an appeal to someone present, or an instruction, showing that some great master mind, behind the speaker, was using him or her as an instrument. In most cases the speaker did not even know what had been said, unless the interpretation was given. The mental abilities of the speaker

were not impaired, but merely held in abeyance under the Divine will.

I take exception to the contention that the tongues at Corinth "were not languages, but sounds." The apostle Paul did not thank God for emitting more "sounds" than the others, but because God had given him to speak more "tongues (languages) than they all" (I. Cor. xiv. 18), and if he did not always understand the tongue, he asked God to give him the interpretation, judging from his advice to others (v. 13). Now we surely cannot suppose that the apostle wants us to ask the Lord to interpret "gibberish." The very word "interpretation" refers you to a reasonable language, either earthly or celestial, that may be re-given in a language understood by the hearers. In Conybeare and Howson's *Life and Epistles of St. Paul*, on pages 401-2 (Vol. I.), we read: "Besides the power of working miracles, other supernatural gifts of a less extraordinary character were bestowed upon the early Church. *The most important were the gift of tongues and the gift of prophecy.*"

As to the gift of tongues these divines do not consider it "a *knowledge* of foreign languages," expressly intended for the conversion of foreign nations. It was "*the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism, and recurred afterwards at uncertain intervals.*" "Under its influence, the exercise of the *understanding* was suspended while the *spirit* was rapt into a state of ecstasy by the immediate communication of the Spirit of God. In this ecstatic trance the believer was constrained by an irresistible power to pour forth his feelings of thanksgiving and rapture in words ; yet the words which issued from his mouth were not his own ; he was even (usually) ignorant of their meaning." These statements strengthen the views we have presented: "The speaking in tongues was *the result of a*

*sudden influx of supernatural inspiration.*" But the expression "irresistible" is we think, too strong. The Divine power may be resisted, and the "gift" is under the control of the speaker (I. Cor. xiv. 32). The words "ecstatic trance," too, may be misunderstood. Many have trances, it is true, as did Paul (II. Cor. xii. 1-5), *but it is not necessary to be in a trance to speak in tongues.* In closing, I would say, that whilst I, in these chapters, have shown the *similarity* of the various religious movements during past ages, *along the lines of ecstatic worship*, I have not identified myself with all that has been done and taught in connection with each movement. I have merely proved that ONE AND THE SAME DIVINE SPIRIT has been speaking in this miraculous way, wherever He has found open and willing hearts and lips, through whom He might speak. It has not been within my sphere to consider doctrines and systems in connection with each movement.

Our prayer is that God may have the full and perfect rule among all His people, that this poor, lost world may feel, as never before, *the wondrous and saving power of our Lord and Master - JESUS CHRIST*

## **Pentecost with Tongues From Heaven, not from Below**

Chapter V. (pp95-98)

*If satan also be divided against himself, how shall his kingdom stand?"*

Luke xi. 18.

It is NOT of the DEVIL, because those who HAVE received their Pentecost:

Love Christ more;

Love their Bible more;

Love everybody more;

Long to bring Christ to lost souls;

Hate all that is of the Devil;

Are more on their knees, not as a duty merely, or for seeking any merits, but because they love to commune with God.

Yearn to know more of Christ and constantly grow in Him.

Feel His Spirit leading them on;

Only care to go as led by Him ;

Long to be kept humble and in the dust before God.

*If a real baptism of fire makes them better equipped to serve God and fight the Devil, then what they have received, if it is as some people say, "Of the Devil," ought to make them more useful in the *Devil's* service.*

Such a mighty experience as this, through which they have passed, if of the Devil, must absolutely make them devilish, satanic, and that in a *very extreme measure*. But they themselves find, instead of that, that their delight is in the Lord and "His statutes are their songs in the house of their pilgrimage."

They are brought *deeper down* in a full acknowledgment of their own unworthiness and constant dependence on God.

Even if Satan had taken upon himself an angel's likeness, and given the outward colouring a rich religious glow, they would

still be able to detect if they (if only by a slight touch) had become *more worldly-minded, more self-conscious, more drawn to the lusts of the flesh, more prone to forsake God and serve the Devil; and if they did not see it themselves, their friends would.*

It must be taken as a fact that whatever spirit we imbibe and give the right of way in our hearts, minds, and bodies, that same spirit will exert his influence in us and through us. If it is God's Spirit it will be seen in our lives, and thus also with the Devil's spirit. "Can the fig tree, my brethren, bear olive berries? either a vine, figs? *so can no fountain both yield salt water and fresh*" (James iii. 12).

Christ says, "Every kingdom divided against itself brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?" (Luke xi. 17, 18).

It is a FACT, that *people are getting better through this movement, are leading purer lives, are paying off their debts, are wiping out old feuds, making restitution, and seeking forgiveness for their iniquities at the hands both of God and man.* They are reflecting the *image of Christ* at home and abroad. That must surely be against the interests of the Devil, upsetting his kingdom. If not, Christ and the Devil must have become united, but we have heard of no such union.

*Even if he did* try to make use of "tongues" when we, in seeking our Pentecost, are UNDER THE BLOOD, and are abiding by the Word, and have sought Divine protection against the onslaughts of the enemy, God *would be no better than the gods of the heathen,* if He delivered us to the cruel tyranny of our most bitter enemy—the Devil.

"If we, being evil, know better than to give our children stones for bread, serpents for fish, or scorpions for eggs, then



surely our heavenly Father will NOT give us a devil, when we ask Him to give the Holy Ghost (Luke xi. ,11-13).

The Pentecost with tongues is biblical and a gift of God (Acts ii. 1-4; x. 46 ; xix. 6 ; ii. 32, 33, 38, 39).

The *churches* are getting stirred up where this revival comes.

*The Blood of Christ* is being honoured, the *Atonement* and *Resurrection* have become living realities, illuminated and made real by the power of the Holy Ghost. All who are filled with the Spirit centre their faith and hope in the finished work of Jesus Christ.

*The name of Jesus* is constantly on the lips of Spirit- filled men and women. They love to repeat it often, it is the name of their heart's best friend, their beloved.

*Formalism*, materialism, rationalism, spiritualism, bigotry, and the worldly state of many ministers and divines are denounced by the spirit of this movement all over the world. *The evangelisation* of the world becomes a necessity for all who get this Pentecost (Acts i. 8).

*It makes* God's people prepare for the *Coming of the Bridegroom*.

*There is nothing* the Devil and his hosts are attacking so much now as this movement, he knows his time is short and that this fight is real. He is using Bible, pen, papers (religious and secular), half-hearted Christians, and even honest, though *misguided* Christians, are in his service.

*The Devil never* makes us PRAISE GOD, and the Pentecostal people are a God-praising and a God-fearing people as sure as any Christian group on earth may be said to be so

*The Devil never* takes us right up to heaven's gates in adoration and worship, making you feel as if the heavens at any moment could open and your spirit step right into the presence of your glorious King.

But *Pentecost* fills you with the *love of God* and gives you grace to live normal Christian lives—that is, lives wholly devoted to the interests of Christ, whatever position you may fill in life ; it gives you power to go anywhere, be anything, at any time for Christ.

*Friends!* The call is going forth through all the world for whole-hearted service in the Master's Kingdom. Are you willing and have you received power in order to do the work in the right spirit and successfully?

Seek that heart of hearts (John vii. 37-39) and get your Pentecost. Not the blessing given others, but the one God has for *you* - the *Baptism of the Holy Ghost and Fire*. (Matt. iii. 11)

Seek it *now*.

Seek it *through the blood*.

Seek it after *perfect cleansing* by faith. Seek it without anxiety, *trusting the Word of God and receive the gift* - NOW .

## **The Truth about the Pentecostal Revival, or Movement** Chapter viii. (p143-177)

There are very few papers, religious or secular, but what have had printed reports for or against the present revival that is now sweeping over the world. And judging from the bitter antagonism on the one hand, and the self-sacrificing enthusiasm and love for it on the other hand, every thoughtful person will come to the conclusion that the forces at work in this revival are of no ordinary character.

Personally, I claim to be in favour of this movement, and greatly indebted to it from the very first, even if in this, *as in all other revivals or movements*, there may have been made

mistakes, and things arisen, here and there, that we have found necessary to check and withstand.

Numerous papers have placed my views in a false light, but I refer all to my book, *When the Fire Fell, and an Outline of My Life*.

### **Personal Experience.**

The first time I heard anything about this revival was in New York, America, toward the close of 1906.

I was in that country attempting to raise funds for the City Mission work of the Methodist Episcopal Church in Christiania (now Oslo), Norway. A new hall was to be erected there if I was successful. The statement made by the chief Missionary Secretary, Dr. Adna Leonard, of the Methodist Episcopal Church, that the time chosen for this tour to America was the worst we could have fixed on, proved only too true.

Although the Norwegian King allowed me to make use of his name in connection with this enterprise, which was also backed up with the endorsement of fifteen bishops and other leading men within the M.E. Church<sup>1</sup>, the tour proved unsuccessful in a financial way.

But all this led to a deepening of my spiritual life. I had for twenty years taught the necessity of heart- cleansing, and the Baptism of the Holy Ghost, and had been wonderfully blessed of God in my labours. Now, I studied once more books and articles that covered the ground, especially the Bible. A copy of the paper *The Apostolic Faith*, fell into my hands, in which an account of the revival at Los Angeles was found, and the wonderful manifestations of the Holy Spirit in connection with it.

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<sup>1</sup> Methodist Episcopal Church

On comparing it with the Bible records, I found that the statements were correct, and that what the people there were enjoying was *the very blessing I was seeking*.

I wrote to them and received an answer from some friends there, corresponding exactly with the trend of thought in the paper. It would take too long to state all that transpired during those days in my inner life. Suffice it to say that on 7th October, when all alone in my little room in the "Alliance House" in New York, I RECEIVED THE BAPTISM OF THE HOLY GHOST, and five weeks later, at a prayer meeting with some friends, I RECEIVED the *Tongues with an increase of power* that convinced me I had received the Gift of the Holy Ghost as the disciples "at the beginning."

I then sailed for Norway. The account of my late experience had already appeared in *Byposten*, the City Mission paper I edited and had prepared to some extent the way for the revival in Scandinavia. It has since then appeared in a special pamphlet, entitled, "When the Fire Fell," and now the pamphlet has become a *book*, containing the story of my life, and especially God's dealings with me, after receiving the Baptism of the Holy Ghost.

When I reached Christiania I had no plan as to my future work; but I felt I must be perfectly free to be used of God and to be sent by Him to any field of labour He might choose for me. I accordingly resigned my position as *Superintendent of the "Christiania City Mission,"* and when the summer came, I asked for and obtained permission to withdraw from membership in the Annual Conference of the M.E. Church in Norway. The requests for a visit from various countries were so many, as well as from the towns and country places in Norway, that I had to take this step. I remained a member of the Methodist Church for some time, until I was baptised in

water. I travelled in several countries in Europe, and visited India, Palestine and Syria, preaching this full gospel truth, until I settled down to build up a *Pentecostal Assembly in Oslo*. I have continued to help on the work elsewhere, as far as time and strength would allow, but rejoice to know, that the assembly in "Filadelfia" (the name of our hall), Oslo, is now the largest assembly of water and fires baptised saints in Norway, and is the mother-assembly of the many assemblies that have sprung up throughout the country.

I became in this way thrust quite unexpectedly into a work that has now—over twenty years—claimed my full sympathy and labour. (Read my book: *When the Fire Fell and an Outline of My life*.)

### **The Revival Spreading.**

But I am only one of many, whom the Lord has led in this or a similar way. For, besides the fact that every Spirit-filled soul becomes a centre for this blessed work, there are now to be found numerous ministers, evangelists, and Christian workers, in various parts of the world, who have joined the Movement, besides the great army of preachers, evangelists and missionaries, *who have been raised amongst the Pentecostal friends*. Thousands of assemblies and churches have sprung up all over the world, and it may safely be said, that after the space of twenty years, the Movement is stronger and more effective than ever before. Hallelujah!

Mrs. —<sup>2</sup>, who wrote, at the commencement of the revival, in the *Christian* and elsewhere, denouncing it as a work of evil spirits, wrote to me personally, when I complained of her unqualified attacks, and said: "*Time will prove how true her statements are.*" But after twenty years of genuine trial, we say boldly, that time has proved that her attacks and the attacks

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<sup>2</sup> Penn Lewis?

of other leaders in Christendom, were not dictated by the Spirit of God!

In heathen lands, among missionaries, native preachers and evangelists, as well as among the people, this Holy Fire is spreading, and will do so increasingly. It may truthfully be said, that there has scarcely been any religious movement, since the days of the Apostles, that has sent forth so many missionaries, with the Gospel of Christ, within so short a time as twenty years. Surely this must be a clarion call to the world, preparing the way for the coming King!

How many have been baptised in the Holy Ghost and have spoken in tongues it is impossible to say. Thousands upon thousands of God's people, even if they have not as yet attained to their Pentecost, have been wonderfully blessed of God through this Movement. To these crowds must be added the untold thousands who have been saved. People amongst all classes of society, who no doubt would have been in their sins still, had it not been for this God-sent revival!

Countless homes have been brightened and transformed, and have become temples of the living God. And what about the marvellous miracles and healings that have taken place, and are constantly taking place. Sick people have been healed in great numbers. Old diseases have vanished before the healing touch of the Christ. Demons have been cast out of demon-possessed people, and the power of the Blood of Christ and His mighty Name have been felt by numbers of rejoicing souls as in Apostolic days. They are praising God because they are living in these glorious days, in which the *old-time Apostolic power is returning back to believers.*

Instead therefore of ruining and blighting the lives and the homes of people, as our opponents state, this revival is SENT BY GOD to promote the Kingdom of Jesus Christ.

I could occupy you with accounts from various countries of *what God is really doing*, but there will be little space for that in this book. Historical works have already been written by learned men on the subject, more or less favourable, but showing clearly the depth and breadth of this great work of God! And its saved and cleansed and baptised hosts are marching on, steadily and triumphantly, in the face of all opposition, determined to plant the banners of TRUTH wherever their Lord and Saviour sends them!

It will help you to understand the value of this work, I think, when you become acquainted with the doctrines taught, or the

### **Teaching of The Movement.**

There are of course many who still hold on to their denominations, who support it in various ways, as well as friends, who will have nothing to do with denominational life. It is not to be expected therefore, that all the friends of the Movement agree on all doctrines of religion.

But numbers have been obliged to leave their own denominations, just as myself, in order to devote themselves more fully to this great Movement. They have found, that *the general tenets of faith* (see chapter on "Spiritual Union") call for *their full and constant energy and devotion*. And having joined the Pentecostal friends, they have had to sever their connections with the denomination they belonged to formerly.

Although we thank God for the fraternal spirit shown by real Pentecostal friends towards other Christians, it was to be expected, that a revival of such dimensions, would lead up to *various forms of organisation*. This is a fact, and I for one, would have rejoiced to see the thousands of Pentecostal friends united on similar lines of organisation all over the world. But although that is not the case, Pentecostal friends form one

great army, although they may be marching in different regiments. They have "ONE LORD, ONE FAITH, ONE BAPTISM." They all believe in the authority of the Word of God, in Jesus Christ as their Saviour, Head and King. They are mostly all baptised in water, since believing, they all believe in the necessity of a clean heart and a holy life, in the possibility of being baptised in our day, as on the Day of Pentecost, *in the Holy Ghost*, and the greater number believe, that *tongues*, in connection with the baptism, is a *proof* of the presence of the Holy Ghost, and are to be expected now as at first in Jerusalem, or at least prophetic utterances and worship in the Spirit (Acts x. 46 ; xix. 6).

This teaching has been a thorn in the eyes of a good many teachers, not favourably disposed towards this Movement, but FACTS, as well as THE WORD OF GOD, prove the truth of it.

The "*gift*" of *tongues* that is to be retained, may not be given at the baptism, but marvellous utterances in tongues by the Spirit may be expected by *all*. They need not be sought, but are the natural fruit of the Spirit's presence within.

But *above all this* the NEW POWER imparted to live holy and fruitful LIVES, will be the result of the Fire falling on the altar within!

All the great truths of *any importance*, held by the evangelical denominations, are to be found in the tenets of this Movement, as well as this great truth concerning the *Baptism in the Holy Ghost*, and the signs following.

The good Lord is thus leading His people up to the position attained by the FIRST CHRISTIANS, that has been lost to a great extent during the darkness of bygone centuries. Praise His holy Name!

In the East we know there is the "*former rain*," "*the rain*," and the "*latter rain*." Without the "*latter rain*" most of the seed



sown would be destroyed, as the deluging showers of the "latter rain" are necessary to bring about the ripening of the fruit. It is this illustration the prophet Joel makes use of (Joel ii. 23), and also (Zech. x. 1), to illustrate the mighty outpouring of the Holy Ghost towards the close of this Dispensation. We believe that this is what has commenced *now*!

Of one thing we may rest assured, that is, that the human race is hastening on towards *stupendous changes* of some kind or other, and *this mighty outpouring of spiritual power ought therefore to be hailed with joy and thankfulness by EVERY child of God*. But this is not the case, I am sorry to say.

The same spirit of unbelief meets it at every point, as was the case with former revivals and religious movements sent by God!

The Lutheran Reformation carried the doctrine of "*Justification by Faith*" on its banner. How was it met? History repeated itself. As when the disciples of Christ had to break away from much of Jewish tradition and teaching, and give a clearer definition of God and His dealings with men, whereof the Jewish Church with all its glory was but a shadow, and had therefore to force its way through Jewish hatred and Gentile scorn, so also Luther, in order to gain and restore to Christianity one of its chief doctrines, had to run the gauntlet of church hatred and the sneers of the world. But by the grace of God he conquered.

And when Wesley, heading the Methodist Revival, not only made this teaching of Luther's a reality in the lives of thousands, but with men like John Fletcher, Charles Wesley, and others, taught and sang of the "*Beauty of Holiness*" in strong discourses and heaven-sent hymns and songs, and lived it out in their lives, how were they met? The churches

rose against them, and the worldly masses were only too glad to be backed up by these churches in their hatred against a revival that upset the plans and devices of the Devil with such mighty power.

The doctrine of *Divine Healing*, so plainly set forth in the Bible, has also to a great extent been met with contempt by the churches, much to the delight of agnostics and rationalists.

### **Attitude of the Churches.**

And now, when God is teaching, or seeking to teach the Christian World, the necessity of *obtaining power for service*, through the Baptism of the Holy Ghost, and by the free distribution of His glorious gifts, what is the attitude of the churches? Often that of contempt and ridicule, making one of the most glorious and most needed truths in the Bible the target of derision in the world.

Of course the teaching concerning the Baptism of the Holy Ghost has won some influence in various centres in church life ere this.

Great leaders of the Christian churches, such as Finney, Edwards, Bramwell, Moody, and many others, had experienced it and spoke about it, and by some groups of Christians it was taught as a necessity for *all* who would go on with the Lord. In other circles it has been supposed to be the blessing received in Sanctification. Some again have taught that it might be attained without *Sanctification* of any degree, opposing *the possibility of attaining a clean heart*.

God has, fortunately for His Church, in great mercy done far above all that His people could think or ask for.

But the doctrine of *the Baptism of the Holy Ghost in connection with tongues and other gifts of the Spirit*, has not been so

prominent in any age before, since the days of the Apostles, as it is now.

But, like every other truth in the Bible, it has to pass through the fire of criticism and scorn.

This, however, will not injure it. I feel and believe, that honest discussion about the matter cannot destroy the truth. And it is clearly seen that the very means used by Satan to stop this work of God has helped it up to a higher stage of development and strength.

God outwits the Devil always, and defeats his plans, where He can find willing and obedient hearts to follow the standard of truth.

### **The Speaking in Tongues as a Proof of the Baptism.**

Let me again lay stress on the fact, that although there are other evidences of the indwelling Spirit, it is clearly stated in Acts that the Apostles, when *tongues* were heard in Jerusalem and Caesarea, considered this to be A SURE SIGN OF THE BAPTISM OF THE HOLY GHOST. No one can read the account given in the tenth chapter of Acts with a fair mind and doubt this. Still I believe that many have had, and that people may obtain in our day mighty baptisms *without this sign*. This arises then, as we have seen, mainly from *ignorance* of the subject, *prejudice, unbelief*, or some other cause. Of course, their experience will not then, as far as *this outward sign is concerned*, be perfectly similar to that recorded in Acts ii., x. and xix. And in fact we believe that the two other cases recorded in Acts of the FIRST infilling of the Spirit—at Samaria and Damascus —(there are five in all) give ample proof that tongues *were present*.

The Holy Ghost may nevertheless set up His throne within in mighty power where tongues have not been heard. This is seen from the lives and works of many. But the "TONGUES

"—the *wonderfully strengthening evidence* of the Divine presence within, has then, by some means or other, been suppressed or cut off. The *assurance*, the *joy*, the *strength* that accompanies them, is indescribable. And they may evidently be expected by *all* as AN EVIDENCE OF THE INDWELLING SPIRIT, although all may not retain them as a "GIFT." No wonder they were so coveted by the early Christians.

What surprises me then is, that so many churches close their doors and their hearts against a revival that *certainly teaches what is found in the Bible, and what the first Christians thanked God for.*

If I could find that the churches of our day were *better* than the first churches, that they exhibited *more love to God, more love to men, and more power in their inner life and evangelistic work,* I should be inclined to say that we were so far ahead of the first churches, in the most important thing, that we need not consider seriously the lack of spiritual gifts, that adorned the Bride of Christ in the first Christian ages.

But this is so far from being the case, that the Christian churches of our day are in *most cases* far below the standard. There is grandeur, worldly influence, temporal power, fine culture, great educational facilities, but *where* is the power that made the preaching of the Cross of Jesus in the days of the apostles *shake the world?*

I would not discard the good that is being done by the churches, but generally there is a dearth and a want of *spiritual* power that is simply astounding. It has also been felt by many. Prayer circles have been formed, inspiring circulars issued, and *a mighty cry has gone forth to God for help.* His answer has been the revivals of late years, and now especially THIS REVIVAL, WHICH IS REALLY THE REVIVAL MOVEMENT OF THE TWENTIETH CENTURY. It has already belted the globe with the red light of Pentecostal glory, and kindled flaming fires in

many parts of the world. But sad to say, the churches generally are opposing it. It comes with the *same signs as in the first Christian Church*, and yet it is opposed by Christians of to-day. Where are we? What is to be thought of such blindness and wondrous slowness of heart to apprehend God's call and His Day of Visitation.

Of course *we know the answer*. Fingers are pointed at the "*manifestations*" and the "*tongues*"; fingers of derision.

Learned professors try to explain away the "*phenomena*" on scientific grounds. Leading physicians and the directors of Insane Asylums say openly that the whole thing is an insane freak of the mind. Noted theologians tell us, unable to talk away the *fact* of "*tongues*" as having existed in the Church, that "*tongues*," as well as all supernatural gifts belong to *the inaugurating period of the Church and not to ours*. Wise heads—you would think wiser than the Holy Spirit Himself—say we do not need them in our day. *As if the Holy Spirit does not know what He is about!*

Many Christian leaders, mistaking cases of hypnotism and suggestive influence for Satanic counterfeits, have stamped the whole thing as from the Devil. Of course we allow that there have been Satanic counterfeits in this, as *in all religious movements*; but much of what has been ascribed to the Devil has been caused by human influence, and often by the heated brains and minds of *those condemning the work*, I mean by the would-be exorcists themselves.

Newspapers, pamphlets, tracts, have contained the most incensed condemnation of the whole thing. Theatres have acted it out; hypnotists, spiritualists, theosophists, scientists, and many other "*ists*" have been unanimous in their condemnation—but after all said and done *here we are* with brighter hopes than ever, with a clearer perception of the

Divine leading in all this, and *a firmer assurance than ever before* THAT THIS IS OF God, no matter what mistakes have been made, or what excesses some have run into; "THIS IS THAT SPOKEN OF BY THE PROPHET JOEL," HALLELUJAH!

But just take an article like that written in the May number of *The Vanguard*, by Baron Porcelli. It illustrates very forcibly the lack of discrimination in the mind of some people.

The article commences thus:

"The present wave of spiritual manifestations emanates from Los Angeles, in America, the home of all such movements. It was America that began the Spiritualistic craze, the Mesmeric craze, the Hypnotic craze, the Theosophic craze, the Christian Science craze, the Mormon craze, the Latter House of Israel craze, the Dowie craze, the Faith Healing craze, the Holiness craze, the Spiritual Gifts craze, and the Tongues craze." And we might continue and say the Finney craze, the Moody craze, the Torrey and Alexander craze, etc., and in order to give it the mixed touch of Baron Porcelli, say, the Ingersol or infidel craze, the Bible-destruction craze, etc. He mixes up things in very much the same way as do the "Humanitarians" in Hyde Park, who, on their great banner classify Jehovah, Jesus, and even the Holy Ghost with the gods of the heathen.

In that one article numerous mistakes are made, proving that the writer is not acquainted with the subject, or that he is so blinded by the *opposition craze* that he cannot see the truth. The greatest mistake of all was the statement that this revival comes from Los Angeles, whereas we all know that IT CAME FROM HEAVEN!

But we are prepared for persecution, we will delight to suffer for the Lord, who has bought us. We are perfectly assured that the teachings *being those taught by the Apostles*, our tribulations are caused by *similar evil powers that oppose them*. So

we look beyond men in this warfare, and say with Paul, "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" (Eph. vi. 12).

So when the visible agencies of the dark invisible world point their fingers at us in derision and wrath, we point to the Word of God, the precious Bible, and say—

YOU WILL FIND IT ALL THERE!

And we are determined, God helping us, to stand by the Word of God, even in these days, when some theologians only seem to have the coverings of their Bibles left.

### **Why Oppose?**

To those who are opposing the whole thing because of the *excesses of some and the counterfeits of Satan* that may have taken place here and there, I wish to put the question: Have there *never* been any excesses of *any kind in your church*? Have there been *no counterfeits* of the Devil there? And if so do you want us to discard or undervalue your church on that account? Even Holiness-teachers are condemning this whole movement as "*of the Devil*." Surely holiness ought to teach them to obtain satisfactory proof of it before such statements are made, and if they honestly make a thorough investigation into the lives of thousands of God-fearing men and women, who are enthusiastic in their devotion to this cause, they will find that their judgment of them has *been lacking in brotherly love*.

A statement by one who has been very cautious in his relation to this revival, I mean the world-wide known President of the "Christian and Missionary Alliance," Dr. A. B. Simpson, proves what I say. In his comments on this Movement in one of his Annual Reports, he said: "We believe there *can be no*

*doubt* that in many cases remarkable outpourings of the Holy Spirit have been accompanied with *genuine instances of the gift of tongues*, and many, extraordinary manifestations. This has occurred both in our own land and in some of our foreign missions. Many of these experiences *appear not only to be genuine, but accompanied by a spirit of deep humility and soberness, and free from extravagance and error.* And it is admitted that in many of the branches and States where this movement has been strongly developed and wisely directed, there has been a *marked deepening of the spiritual life of our members, and an encouraging in-crease in their missionary zeal and liberality.* It would therefore be a *serious matter* for any *candid* Christian to pass a wholesale criticism or condemnation upon such movements, *or presume to limit the Holy One of Israel."*

A minister, not in favour of this revival, said to me personally, "I must acknowledge that it is generally *the most devoted and Christ-like of God's people* in the various churches who are drawn into this revival." And he was right. But why is this? Because they find *the nourishment their souls are seeking for in it*, and feel that this is God's voice to them and His Church in these days.

### **Why Forbid Tongues? The Evidence of Scripture.**

Now with regard to *tongues*, why are they to be ignored and discarded? They were reserved for the great Pentecostal outpouring in Jerusalem and this age of the dispensation of the Spirit, all the other gifts, save the interpretation of tongues, being in the Church of God before Pentecost. The *tongues* are, says Paul, for personal edification, but also a means of edification to the Church, when interpretation is given. They are a "sign" to unbelievers, they are given to "profit" thereby, they are to be "desired" and to be expected in the meetings where the Spirit has the right of way. They may be



the tongues of "angels" as well as of men. Paul says all this concerning tongues, and thanks God that he was able to speak *more in tongues than they all*.

He points out, too, that they were *to remain in the Church* until the *perfection of heaven is reached* (I. Cor. xiii.), a perfection we all know is never attained by mortals on earth. The tongues were, therefore *to last continuously in the Church*.

He expresses the same thought in I. Cor. i. 7, where he commends the Corinthians for "*coming behind in no gift, waiting for the coming of our Lord Jesus Christ*." In this spirit then the whole Church ought ever to await the Bridegroom. For the "gifts," Paul says (Rom. xi. 29), and calling of God are *without repentance*.

God, therefore, having determined that these gifts should accompany the Spirit's work in and through the Christian Church, He has NEVER since altered His purpose or repented of it, and no theologian can find a sentence in the New Testament to prove that He intended to withdraw His gifts.

As they have not been in use in the Church, to the extent God intended them to be, *it is surely not God's fault*; it is caused by the unbelief and indifference of the Church. Still, there is reason to believe, that as the days of the "latter rain" have commenced, we may expect the gifts as extensively now, if not more so, than in the period of the "former rain."

Nowhere do we find that Paul ignores this gift. In I. Cor. xiv., where he says, "in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue," he only illustrates the necessity of *interpretation* of the tongue spoken, if there is to be any edification for the Church. He

therefore says just before this: "Wherefore let him that speaketh in unknown tongues pray that he may *interpret*." In I Cor. xii. *tongues* are given a place among the special gifts of the Spirit, and he commences the chapter by saying, "Concerning spiritual gifts, brethren, I would not have you ignorant."

I wonder if he foresaw the ignorance of many in this Twentieth Century concerning these gifts.

We notice also that in the sub-divisions he makes in this catalogue of gifts, *tongues* belong to the celestial gifts, linking us on as it were to heaven.

In the 14th chapter he says: "*forbid not to speak with tongues*."

All Christian churches to-day, therefore, who are forbidding their members to speak with tongues are TRANSGRESSING THE VERY WORD OF GOD, which they say they hold so clear.

Paul says, just before this command, "If a man think himself to be a prophet or spiritual let him acknowledge that the things that I write unto you, are the *commandments of the Lord*." (verse 37).

In the 13th chapter, he speaks of Love as the necessary background for all gifts. "Love of truth, love that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, that suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, endureth all things, never faileth,"—with this background we are safe.

Let the gifts pass through the holy flames of this fire, and there will be no excesses, no counterfeits. Now, if these gifts of the Spirit, as it is claimed, HAD EXPENDED THEIR POWER *in the days of the Apostles*, how is it they were found at a later period?

### **The Evidence of Church History.**

Church history proves satisfactorily, as we have already seen (chapter on " Tongues of Fire "), that they extended beyond the Third Century, and that it was when the churches began to attain great temporal power that the spiritual power waned, and the *real* gifts were suppressed.

The same is the case to-day. Churches have become wealthy and worldly. Christians are seeking the honour of the ungodly and unsaved people around them. The *spiritual* power has dwindled down to nothing, they have the *name of Christ* on their foreheads, but their *hearts* are full of worldliness and sin. They quite naturally *oppose all vital Christianity!* But history proves nevertheless, that there has always been a remnant that has held on to the Lord and sought His power and grace, and as a result, the spiritual "gifts" have existed up through the ages. This fact refutes the statement made, that they were confined to the Apostolic days.

We find, as formerly stated, ever since the Lutheran Reformation, that these gifts have been very prominent in some great revivals and that the peculiar manifestations, such as shakings, jerkings, twistings, tremblings and prostrations of the body were very common in the Quaker movement at its commencement, in Puritan Revivals ; so also in the great Methodist Revival on both sides of the Atlantic, and in the revivals under Finney, the Irish Revival, and even In the last Welsh Revival, to some extent, under Evan Roberts. Even these manifestations are of the Christian Church.

During the revival, under the Carmisards in the Cevennes, as we have seen, we find the "*gift of tongues,*" and the prophetic teaching was mighty. The people, young and old, spoke under the power of the Spirit in a way that would have been impossible for them to do, had it not been for the Divine power that filled them and illuminated their minds, as the

contents of their messages and the mode of deliverance was far above their ordinary way of thinking and speaking.

Of course the Church opposed all this, and, assisted by the secular powers, tried to stop it.

But the murders committed by the authorities, the imprisonments and torments they subjected these God-fearing people to, were all in vain. Their faith in God could not be quenched. Persecution brought them nearer their Master, and made them more like Him.

The so-called Inspiration Movement, an offshoot in its way of this, swept over various parts of Germany, Switzerland, and other countries. The same manifestations were everywhere present.

We have seen then, how movements, similar to the Pentecostal Revival, especially as far as the spiritual gifts are concerned, have sprung up even after the Lutheran Reformation, and that from the time of the Apostles until the Fourth Century God, spoke through His people. *These are facts!*

In the time intervening the Fourth Century and the Lutheran Reformation, the genuine supernatural gifts of the Spirit WERE SUPPRESSED BY THE CHURCH. But how many of the so-called heretics during that time enjoyed the fullness of the Spirit, and were endued with Spiritual gifts? No doubt thousands upon thousands!

### **Was Paul Mad?**

Knowing all this and the teachings of the Apostles, especially Paul's, our opponents have had no other door of escape than by declaring Paul to be an epileptic.

But this has never, and can never, be proved.. The strong desire to find this weak point in the mighty apostle's career

has led, them to make the statement. The wish has been father of the assertion.

But of course *if that was the reason* why he spake in tongues, then *Peter, James, John, and the rest of the apostles were epileptics as well*. All, about 120 who spoke in tongues at Pentecost, must have been epileptics. And if the 3,000 were, as is believed by many theologians, baptised by the Holy Ghost, then the first great day of the Christian Church has merely recorded an epileptic epidemic. That is also the conclusion a writer in a Danish paper lately arrived at.

Then the marvellous outpouring of the Holy Ghost at Caesarea merely resulted in increasing the crowd of epileptics; so also was the case at Samaria and Ephesus. And the Church at Corinth must have been crazy in the extreme, and worst of them all—Paul, the great Apostle of the Gentiles, as he thanks God in his letter to the Corinthians, that *he spoke more in tongues than they all*.

Then all the first Christian Church was epileptic or insane. But I say calmly, that men who imbibe such thoughts as that, had better examine their own bearings before they proceed further.

One writer in Denmark said that he thought it was not a subject for the Church or theologians to debate at all, but for the DOCTORS.

Well, nothing would delight me more, if they will only do it the same way as did the Apostles. *Let them have a ten-days' prayer meeting about it*. Because no one can judge of this as those who have had the experience. I would be delighted if all the doctors in America and England, and throughout Europe, would *get down on their knees and ask God* about it. I am sure of one thing, when they get through with *ten days of earnest prayer*,

they will get a different view of the subject than many of them have at present.

Is it so difficult to suppose that the great Maker of the human harp can play on it at will, when left fully to His control?

### **Is It Not Possible for God to Use Our Vocal Organs?**

If we have any thought of the possibility of *God's connecting Himself with us*—God, our Maker—in any way, must it be absolutely beyond the realm of possibility *for Him to influence our bodies so as to make us speak in "tongues"*? The Bible, at any rate, sees no difficulty in this. It represents God as the supreme Spirit, able to do whatever He pleases. Of course in the case of man He has made him responsible for every action in life, and given him power even to resist His own mighty Will. But where that will is subjected to God's and the human instrument is tuned to the Divine Will, is it quite impossible to receive messages from the heavenly sphere? Who some little time ago would have thought of the possibility of wireless? Now it is an every-day occurrence. Then cannot God in some way influence the spirit, and through that agency the human mind and body? God is not so distant and far away, as some believe!

The Bible teaches that *we* are to become temples of the Holy Spirit (I. Cor. iii.). Temples of the living God. The Spirit dwelling WITHIN us! Then, if this Spirit has taken up His abode there, as we believe, is it an impossible thought, that He might influence our inner spirit wherein He dwells, and make His influence felt, touching our soul-life, and swaying our physical being as well, which has been made over to Him? Those who have been baptised have *felt* His inner presence, they know He is within! Is it then impossible for that Divine inner Being to touch our vocal cords, and make us speak

words and truths He Himself desires to hear pass over our lips?

And is it absurd to suppose that He will *so fill us* with His Divine glory, joy and peace and love, that it will beam through our faces, kindle a heavenly light in our eyes, and make us burst forth in rapturous praises and adoration to our everlasting King?

Is it impossible for this glorious Being so to illuminate the mind that it becomes lit up with new and fresh thoughts of God and His will, and receives words through this holy influence to express these thoughts in a way that far surpasses the ordinary culture and thought of the recipient ?

Certainly not. The Bible attests the fact in numerous places, that this is possible, *and our OWN experience proves the Bible is true*. In tongues and in prophecy this has often taken place. Why then try to limit God's influence over the mind and heart-life and body-life of the human being?

It is a false statement when Baron Porcelli says that " The essential basis root of all these manifestations is what is termed shibboleth, surrender of self, or in accurate English, *the surrender of one's will to that of another.*"

None of us use hypnotic methods to undermine the will of another. We claim, or rather the Bible claims, the subjection of our will to that of GOD!

"Yield yourselves unto God," says Paul, " as those that are alive from the dead, and your members as instruments of righteousness unto God." *But neither God nor we ever deprived seekers of their WILL-POWER.*

In subjecting themselves to the will of God they in their heart and will-life rise against all known sin within, and seek *cleansing through the Atonement* (Heb. x. 14 ; I. John i. 7 ; II. Cor. vi. 14-18 ; vii. 1, 5, 14-17). They are then ready to receive the Holy

Spirit within —an abiding Comforter. And this takes place now as in the first Christian Age, either directly as on Pentecost in Jerusalem, or by the laying on of hands, as at Ephesus. That is God's own method, and *we have no right to slight it.*

Of course physicians know that there are cases in which people have spoken in foreign tongues when delirious, or under some operation on the brain by the surgeon. Or when the speaker is under hypnotic influence. They therefore judge that this must be similar. Cells of the brain under high nervous pressure emit words or sentences, stored up there some time before.

We do not deny the possibility of this at all. But it merely proves that there is a means, a channel, in the human being, whereby God, if He chose, may speak through us. If caused by mere accident, then there would never be any order in what is spoken, the message would have *no address*. But facts prove the opposite.

### **Instances of the Speaking In Known Tongues Through the Holy Spirit.**

I could relate numerous cases. Take the case in India, already mentioned, which was related by several missionaries, and about which I obtained a written statement from the missionary on the station where it took place. Two native women, one deaf and dumb from childhood, often spoke in the Hindustani language perfectly, as the Spirit gave utterance, although they were perfectly unacquainted with that language, and had been taken from mission station to mission station to speak to the Mohammedans, whose language it was, in that way.

Take the case in Sarpsborg, Norway, where a lady entering the Methodist Church was spoken to in her own language by a



person who knew nothing of the language in which he spoke, nor anybody else present, save the lady to whom the message was given. I have this from the pastor of the church, on whom she called the next day for an explanation, and from the man himself who gave the message. He did not even know he was speaking to her. His eyes were shut when speaking, but his hands were extended towards her.

A Baptist preacher in my hearing related, in a meeting in Norway, that a lady, not knowing the English language, had spoken perfectly in this language, and given a clear translation of what she had been speaking.

'In Copenhagen, Denmark, a man who opposed this movement, was convinced God was in it, when he one day heard his sister praise God in the Spanish language, and give a correct interpretation of what she was speaking, "although she did not know the language. He himself had been in Spain and knew it. He gave himself fully to 'God, as he understood it was God who had spoken in this miraculous way.

From America we have many well-authenticated cases. The following was given to the editor of the religious paper, entitled *The Household of God*, by Lewis Rudner, a Jew, born in Austria, and 26 years of age.

He stated that he had spoken the Hebrew language from childhood, and had been in America six years, and was working for his rich uncle in Seattle, Washington. He said 'furthermore : "On a Thursday last winter I was passing a mission building in Seventh Avenue in that city on a rainy day, and saw a sign 'Welcome' over the door, and entered to get out of the rain, not knowing what was being done inside. All were kneeling in prayer. Shortly I heard a man (brother Junk, the preacher) repeating the fifty-third chapter of Isaiah: in the Hebrew language. A woman (Brother' Junk's Wife),who

singing a song in Hebrew, which Jews' sing on their New Year's Day. A little girl, twelve years old, on her knees, was repeating the twelfth Psalm in Hebrew, then she repeated the sixth Psalm. A coloured woman (Mrs. Miller from Los Angeles) commenced repeating part of the thirty-fifth chapter of Jeremiah in Hebrew. A Scandinavian woman (Mrs. Olson) spoke in Hebrew, pointing at me, telling me that I was lost, and urging me to turn to God. And all this was during prayer." The Jew found tears flowing down his cheeks. After prayer they all commenced singing "The Old Foundation," which broke his heart.

Hearing all this Hebrew talk, he commenced to wonder where he was. He saw it was not a Synagogue, and the people were not Jews. Then brother Junk preached in English from the text, "His blood be upon us and upon our children," and said that great darkness fell on the earth when Jesus died on the Cross, and that the Jews were scattered throughout the world, and have had no rest since.

After preaching, Mrs. Olson testified in Hebrew, and told the Jew to read Luke xv., Rom.v. 8 and iii. 26. The twelve-year old girl testified in Hebrew, and asked him again and again where he would spend eternity. This brought him into great concern about his soul. The altar call was made, and brother Junk came to him, and taking him by the hand, urged him to come and be saved.

The Jew asked the preacher, Mr Junk, if he was a Hebrew, to which he replied, "I am a German." The Jew asked Junk if he had studied Hebrew, and he replied "No."

"How then can you speak Hebrew?" "Did I speak Hebrew?"

"Yes," said the Jew, "just such Hebrew as persons speak who are born and raised Hebrews in my country."

Then Junk told the Jew that it was God who was speaking to him and saying what He wanted to say. The Jew asked who these other persons were that had spoken in Hebrew, pointing them out. He asked if the little girl was Junk's daughter, and desired to speak with her. Brother Junk called the woman to come and sit down by the Jew, and immediately the Spirit of the Lord was upon them, and they all began to speak in Hebrew, urging him to give his heart to Christ and be saved. This sudden outburst startled the Jew, and made him very nervous. They urged him to kneel down and pray. *But all spoke in Hebrew*, not knowing a word they spoke, crying to God for mercy. This praying lasted over an hour, the Jew, crying out so loud, he could be heard a block away. He was converted to God and is now a happy Christian.

Mr. Gilbert E. Farr relates that when he attended a mission in Houston, Texas, a young man spoke for five minutes or more in a foreign tongue, under the power of the Spirit. When the invitation was given for seekers to come forward to the altar, a Mexican came forward, weeping, and in broken English, said, "I sinner, I Catholic, I no Christian; woman spoke Spanish, said I sinner, no Christian, God said I repent. Pray I be saved." They prayed with the man, and he became happy, and gave good evidence of salvation.

Mr. Farr states furthermore, that he in Pueblo, Colorado, saw more forcibly the value of tongues in foreign languages than in any other mission visited. At the Bessemer Steel Mills several thousand men are employed, and more than twenty nationalities are represented among them. As most of them are Roman Catholics, the priests forbid them to attend the meetings. But they will stand on the street and listen to the workers as they sing and speak in tongues. There were Greeks, Poles, Russian, Chinese, etc., *and to each of these groups*

*messages were given in tongues, perfectly understood by them, so that it was here as in Jerusalem on the Day of Pentecost.* These different nationalities heard the messages of God in their own language wherein they were born.

Dr. A. B. Simpson, of New York, relates a case in his paper of a lady, the wife of a Baptist pastor, who, under the power of the Spirit, was able to converse in the German language, although she had not known that language before.

In Wales a young man spoke the Welsh language fluently to a friend, stating at the same time that he was in debt, relating also all the circumstances in connection with it. He knew nothing of the language or the debt before it was revealed to him by the Spirit. Three men are witnesses to this fact.

In Sweden a Lutheran pastor lectured on his visit to Christiania, after the outbreak of the revival there. He stated that he personally heard a young woman speak the Finnish language perfectly, when she was under power of the Spirit. He asked her several questions in that language after, but she could not understand a word, only when the power of the Holy Spirit was upon her. He had laboured several years in Finland, and knew the language well.

Thus I could go on, but if these statements do not convince it is useless to cite more; but we are perfectly assured that as the work increases, there will in all countries be abundant evidence of the fact that *the Holy Spirit knows all languages*, and is able to speak these through His believing people.

### **Not Intended to Usurp the Ordinary Study of Languages.'**

Still we would point out the fact that the speaking in tongues does not seem to have been intended to usurp the ordinary study of languages. We have already seen the use they were intended for, as stated by the Apostle Paul. Their chief object

on the Day of Pentecost was that of giving Peter's sermon a *miraculous background*, and invest the disciples with *Divine authority*. This no doubt is one of the chief objects for which God uses them now. *The correct translation of the message in tongues* is also a proof of the Divine inspiration.

Many at the meetings who have heard both the tongues and the translations have given their testimony to the fact that both were correct.

### **It is Strengthening and Vitalising.**

It is FALSE to suppose that those speaking in tongues, when genuine, are weakened by the effort. The special flow of Divine power through the, body, causing the tongues, is always vitalising and refreshing.

A sudden flow of the Holy Spirit's power through the mental and physical being, as well as the spirit, is *always followed by a greater vitality and strength*, just the opposite of insane and epileptic shocks. So the doctors who talk of insanity and epilepsy in this connection do not know what they are talking about.

### **Warning Necessary.**

But we would have it remembered that some people are apt to run into excesses, even in connection with religious movements, not taking *necessary rest for the body*. Too much fasting, too little sleep, will soon weaken the system, and may cause physical disorder, even insanity, as may an unbiblical and a continued working up of soulish and fleshly feelings, either in company with others, or when alone, *substituting this for the wondrous workings in our being by the Holy Spirit*. This we warn against!

Then we believe that EVIL POWERS are always trying to exert their influence on mind, spirit, and body, in a way similar to the Holy Spirit's work, and they are at times successful. The

Bible says, "*Satan entered Judas*" (John xiii. 27). And in Luke xi. Jesus states the case of an evil spirit entering man with seven other spirits more wicked than himself, "and they enter in, and DWELL there : and the last state of that man is worse than the first."

When the MOTIVES OF PEOPLE, in seeking some special "GIFT," *are not pure*, then Satan with his awful subtlety may do much harm. Remember Simon wanting to buy the power of transmitting the Holy Ghost. Peter said, "Thy money perish with thee . . . thou art in the gall of bitterness." And when Ananias and Sapphira tried to deceive the Church by retaining part of what had been promised God, "Peter said, Why hath Satan filled thine heart?" A "lying spirit" has been at work in some cases that have appeared, and when it has not been discerned, has caused scorn and ridicule.

Instead of *examining the "voices," and comparing the messages heard with the BIBLE*, people have been led to do just the opposite of what the Bible teaches them.

### **Let Criticism be Fair and Logical.**

Our first parents fell by listening to the seductive voice of the enemy, and since their day similar cases have been "legion." But who will dare to blame Paul at Ephesus, because the demon-possessed man tore the clothes off the backs of the would-be exorcists, and drove them naked and bleeding out on the streets? As this took place in the same town and at the time of the revival there, if we are to judge cases as some do now, then Paul. was to blame. No doubt many present- day opponents *would have called him insane*.

Festus, even in his day, when Paul made his defence before Agrippa, said with a loud voice that he was "*mad*," just because he could not understand the phenomena in connection with the movement (Acts xxvi. 24-25).

But Jesus had prepared His servants for all this. He said, "the disciple is not above his Master, nor the servant above the Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. *If they have called the Master of the house Beelzebub, how much more shall they call them of His household*" (Matt. x. 24-25).

But it is nevertheless FALSE and UNJUST of the opponents to accuse honest and upright men and women as *insane* or *mad*, merely because they do not understand the phenomena arising, or accuse them of things they have never taught or brought about, but always opposed.

Who dares to blame Luther or leaders down through the ages, within the Church that bears his name, for all the fleshly excesses and cases of insanity that have taken place in their midst? Or Zwingli and his followers for similar cases within the Reformed Church? Or Wesley and his preachers for counterfeits and excesses within the Methodist Church? And who dares to blame a Movement which strongly advocates *the gospel of goodwill and peace toward men, and brotherly love, and does its best to benefit mankind, with God's very best, a movement whose only object to lift humanity to a higher level of Christ-like living and acting?* Who dares, I say, blame this movement, or its leaders, because of the excesses of some people?

Where is the sharp reasoning of our critics, who give way to such an illogical and false, and awful attack on people who are benefiting society with their prayers, their holy lives, and their burning desire to do what is right always, and in every place? Let us be watchful against anything that cannot be supported by Holy Writ, and guard against it ; but let us also be open to all the sacred influences of God's Holy Spirit.

Surely these are not times for indifference and indolence in religious matters. Enemies of the Christian religion are doing

their best to undermine it. Let us not split on minor and unimportant things, but rally round the old standard of truth and liberty, the *Standard of Jesus Christ!*

### **Let His Spirit Unite Us as One Great Army In This Holy War!**

Someone has said, "United we stand, divided we fall." Let then all the friends of Christ do their best to hasten on the fulfilment of His prayer "*that they may all be one,*" and the progress of His glorious Kingdom. That is the object God has in view by launching the Revival of the Twentieth Century. He desires to *raise a people* representing Christ and His principles, a people that in very truth may be the "salt of the earth."

Think of the souls saved, the numerous Christians whose lives have been renewed! The marvellous cases of Divine healing that are taking place all around the world! The *power of the Blood* and the Name of Jesus has been demonstrated right gloriously. Tongues, prophecies, have been mightily used of God. Old secret sins have been disclosed and brought to view, and sinners have confessed to the truth of the statements made.

Numbers of old backsliders have been reclaimed, and one thing not to be forgotten is the renewed preaching that is taking place in circles where this revival is not tolerated, *even concerning the subjects we chiefly preach.* There have been a far greater amount of preaching if late concerning Sanctification, the Baptism of the Holy Ghost, Divine Healing, and the Coming of our Lord, and much more written about it in periodicals, and papers than formerly. This proves that this revival is stirring things to a deeper extent than people think or realise.



Our opponents are constantly underrating the "tongues" and other manifestations that have arisen in connection with the movement, and are looking out for mistakes as flies seek sores on the back of a horse. Let them do so if they will; the work goes on victoriously nevertheless.

We do not lay the chief stress on the gifts. We thank God for every gift the Bride of Christ is being adorned with, but to us the GREAT MORAL INFLUENCE of this revival, THE GREAT MIGHTY SPIRITUAL IMPETUS it gives, *is of far greater importance.* The gifts are merely the channels through which this spiritual influence may radiate to others. No wonder the Movement is hated by men of the world. The claim Christ makes of *full subjection to His will* is urged with great strength at our meetings. All forms of immorality, vice, and sin are dealt with unsparingly. Those who build their villas and palaces on the moral ruin of their fellow-men, come under condemnation, so do those whose lives are going down in a whirlpool of gluttonous and reckless living.

But the gospel of salvation is held forth with the tenderness and warmth of Christ-like love to all who are willing to forsake their evil ways, and accept redemption *through the Blood of Jesus Christ.*

It matters little that the revival is despised. When did God ever start a great work but what it was despised by carnal-minded men and women? It would have been the real sign of a counterfeit if all had accepted it. As it is now we see that scorn and contempt is hurled against this movement by the world. Nominal Christians, misled by false statements, and not sharp-sighted enough to look beyond counterfeits to find the genuine work done, are in the opposition ranks.

One brother said quite lately: "I will have nothing to do with these speakers in tongues." Poor fellow I wonder how he

would fare in heaven then if he gets there. He would not have much to do with the Apostles and the early Christians, and he would keep a good way off from Paul, who spoke in tongues more than they all. But such talk is the result of blindness and we forgive them willingly.

Little by little the opposition is crumbling to pieces ; the work goes on, the waters are running deeper and deeper, as those in the vision of Ezekiel xlvi., "*Death is being conquered by life, trees of life are growing on either side of the river, and the fruits are for meat, and the leaves thereof for medicine.*"

Let me then encourage the friends of this revival. Keep faithful. to the Word of God, stand aloof from every unsound method of teaching, honour the blood of Jesus Christ, give glory to His great Name alone, then by His power victory is sure.

We are on the winning side! Our Captain is Jesus! Angels encamp around us! His Holy Spirit gives strength and grace for each day And soon we shall, if faithful, see the King in His glory! Let us therefore keep in the Spirit of Love! Every attack of the enemy will then be met with all the fortitude and boldness necessary, and our own spirits be kept pure and noble. Those who have truth on their side need not be anxious. "The battle is the Lord's! "Let us not be dismayed, but go singing to the battle, as did the army of Jehoshaphat (II. Chron. xx.) and serve the Lord in the "*beauty of holiness!*"

## **A Spiritual Union of Fire-Baptised Saints**

Chapter XI. (pp217-222)

**"THAT THEY ALL MAY BE ONE"**--John xvii. 21.

The Twentieth Century Revival establishes the fact that there is a spiritual union of believers in existence, whose numbers are increasing daily, and whose chief mark of

### **Fellowship**

is the Blood of Jesus (I. John i. 7), and the Baptism of the Holy Ghost. A formulation of our tenets of faith in general broad lines, may be expressed thus:

**WE BELIEVE**, that the Bible is the Word of God, that there is a Triune God, that Jesus Christ is the eternal Son of God, come in the flesh (I. John iv. 1-6), and we have by faith received Him as *our personal Saviour and Lord*, our All in All.

**WE BELIEVE**, that the Lord's decree concerning water-baptism, for all who *believe*, has *never* been recalled. The apostles and first Christians clearly practised believers' baptism, for old or young—the age is not stated, merely the necessity of *faith* (Mark xvi. 16; Acts viii. 35-40). If we would be in harmony with apostolic practice, then we must be obedient to the Lord's command also in this respect. Also as concerns the Lord's Supper or the Breaking of Bread (I. Cor. xi. 23).

**WE BELIEVE**, that God has not recalled His gifts of grace from His Church (Rom. xi.29; I. Cor. xii. 1, 7-11), but that the mingling of the administrations and Life of the Church with that of the world has beclouded the mind and thought of God's people, and brought unbelief into the Church, causing it to lose sight of many of the privileges it might enjoy, and many of the means of usefulness and power that would fully equip it for service.

**WE BELIEVE**, that the individual Christian can experience heart-cleansing, after full consecration, by faith in the Blood of Christ, and be kept pure, in the sight of God, by this same offering (Heb. x. 14, 15), and thus, by the grace of God be

enabled to receive the Baptism of the Holy Ghost and fire (Matt. iii. 11), as did the disciples on the Day of Pentecost at Jerusalem (Acts ii.), and in the house of Cornelius, at Caesarea, and at Ephesus (Acts x. and xix.). The baptism of fire comes generally as the seal of your faith in the cleansing power of the Blood of Jesus, often, as at Caesarea—at the same moment (Acts xi. 17). In the Norwegian translation it reads: "*When* they had *believed*." Faith steps out on the finished work, and the fire consumes the dross.

We do not teach the possibility of attaining a *perfection*, from which it is impossible to fall. We may be tempted, and stand alway in danger of falling, if we do not watch and pray. But we teach the same perfection as Christ (Matt. v. 48)—which is evidently not a perfection of *degree*, but of *kind*—and Paul (Phil. iii. 15). A perfect bud may still develop and become a flower, and a babe may attain the perfection of a fully developed man. This heart-cleansing and perfection does not eliminate development, but furthers it!

All do not get the gift of "tongues," but Scripture points to the possibility of all speaking in rhapsodic utterances in *tongues* on receiving the Baptism of the Holy Ghost and fire, as in the above-mentioned cases, although many of the disciples no doubt also retained the tongues as *a constantly abiding gift*.

Many have, we expect, received the Baptism without this outward sign, as it may have been kept back through unbelief, unwillingness, ignorance, fear, distrust, or from other reasons. But it has again become the rule, during this "Latter Rain" period, to receive the baptism as did the disciples of the "Former Rain" period (Zech. x. 1), the exception proving the rule.

As a result of faulty or imperfect teaching, people have not been led to expect the Baptism of the Holy Ghost and fire at

the moment of regeneration, although it appears very clear from Scripture (Acts x.) that *God may do a quick work in a short time*, if only minds and hearts are open to receive. Penitents seeking salvation ought to be taught to expect perfect heart-cleansing, in a biblical sense of that word, and the Baptism of the Holy Ghost, with the signs following, at *the commencement of their spiritual career*. But where this has not been done, it is wise to press home the necessity of full surrender, and an experience of heart-cleansing in connection with seeking the Baptism. The Holy Ghost can only reign supreme where the *ego*, the will of man has been fully subjected to the will of God. This is very important! The blood must first be applied, then the oil (Lev. xiv. 14, 17). The Holy Spirit never works, save as the result of, and in connection with, the Atonement of Jesus Christ. Even after the Baptism in the Holy Ghost, and as a result of its influence, the necessity of a still deeper consecration and heart-cleansing has become apparent to many. Accordingly the Holy Spirit has had a still fuller sway over their lives, and has made still deeper channels for the *rivers of life*.

**WE BELIEVE**, that the Lord has now commenced to restore to His people all His gifts of grace, and will do so extensively, in the same degree as they humble themselves before Him, and are willing to go all the way with Him.

**WE BELIEVE**, that those who have received the Baptism in the Holy Ghost should be filled with the love of God, as well as the other fruit of the Spirit (Gal. v. 22), and as a result love their neighbours, and seek heartily to further the evangelisation of the world, and the salvation of sinners in every land, and take a favourable position to any reform in social life, that will promote the will of God, and the interests of Christ's Kingdom. We consider it the privilege of a Spirit-

filled soul to belong to the Lord fully, that is to say, that all his being, talents and influence must tend toward one object only: the furtherance of Christ's Kingdom on earth, no matter where the way may lead him, or what secular position in life he may have to fill. Any relation or position that cannot allow of this must be forsaken (II. Cor. vi. 14-18; vii. 1).

**WE LABOUR** that the

**Prayer of the Lord Jesus** (John xvii. 14-24)

concerning the welfare of His people, and their spiritual union in Him, may be fully realised. God is clearly raising up witnesses in all lands, to testify of His willingness to permeate all Christians, in all denominations, with the old-time Pentecostal power, and give them an influence on the world that will eclipse every previous manifestation of Divine power in the history of the Christian Church.

**WE PRAY EARNESTLY** that this movement may be accepted generally by ALL GOD'S PEOPLE. *Pentecost and its blessings, as well as Calvary, belong to ALL!* Even if all Christians do not join the Pentecostal assemblies, churches and missions, that have sprung up during the last twenty years, and are constantly increasing in number, we still pray that this glorious revival of religion may enter the churches and denominations, and clear out the debris of sin and formalism, and the false doctrines that have stopped their progress, and kindle the fire of Pentecost on their altars! That there may be "one Lord, one faith, one baptism," and all God's people may stand prepared for the coming King, whose appearance, judging from all, the signs of the times, and the prophecies of the Bible, is close' at hand!

**WE REJOICE** in tribulation, and do not expect, or attempt, to satisfy or gratify, the opinions or desires of the world or nominal Christians.

**WE RECOGNISE**, that the wiles of Satan are many (Eph. vi. 10-18), and that our battles, and the persecution we have at times, arises from his influence and that of his countless demons, on the minds and imaginations of men. But we experience that our perfect refuge and strength is found in the Blood of Jesus, in whom also, by His Holy Spirit, we have power to pull down the strongholds of the adversary (II. Cor. x. 3-5).

**WE EXPERIENCE** that the Kingdom of God is not in word, but in "power" (I. Cor. iv. 20), not in meat and drink; but in righteousness and peace and joy in the Holy Ghost (Rom. xiv. 17). Our meetings are therefore not fixed on rigid conventional forms and methods. Although we respect order, when it is God's order, and leadership by *such as are acknowledged of Him*, methods may vary greatly, and each meeting may present new phases of the Spirit's work and influence, when we prayerfully wait on Him.

**WE LOOK FORWARD** to the second coming of Christ with expectant hearts and great joy (Rev. xxii. 20), and are

### **One in Him.**

The spirit of antichrist is at work, and numerous signs present themselves, showing clearly that great changes may be expected very soon on every hand. There are many movements at work preparing the way for antichrist, such as Liberal Theology, Theosophy, Christian Science, Spiritualism, and the growing hatred against Christ, which has even taken political forms in several countries, as well as numerous other phenomena.

But on the other hand, there are good powers and movements at work, preparing the way for Christ's second coming, and last, but not least among them, stands the Pentecostal Movement, with its hosts of fire-baptised saints

in all lands. There may be some difference of opinion amongst them, as to organisation and a few phases of doctrine, but they stand, as formerly seen, for the fundamental truths of Christianity, with the one desire of saving the world from perdition, and glorifying Christ, and keeping themselves prepared for His coming. Hallelujah!

### **Will Not You**

*lay hold of the promises in God's Word concerning you? Time is short. Hasten to obey God! (Acts v.32). Shake off all lethargy and dull fears. Arise out of the dust, thou child of the living God! "Awake, awake, put on thy strength O Zion, put on thy beautiful garments, O Jerusalem!" Behold the Bridegroom is at hand; prepare to meet Him!*



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