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THE STORIES OF THOMAS

# THE SPIRIT AT WORK

BY

OSWALD J. SMITH, Litt.D.

Founder of The Peoples Church, Toronto

Foreword by

GIPSY RODNEY SMITH

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## FOREWORD

My beloved friend, Dr. Oswald J. Smith, who has done—and is doing—so much to keep alive New Testament evangelism both in Canada and America in his great soul-winning Church in Toronto, and in his many missionary journeys around the World, sent me this book. I did not put it down until I had read every word of it. My soul was refreshed, and I show my gratitude by the Foreword I have written, with a prayer that the new edition will reach the hearts of thousands of other readers as it has reached mine.

The Holy Spirit will work wherever and whenever He is honoured and obeyed. He was given for that purpose. If all those who call themselves Christians only understood this and lived up to their privileges, the Church would be a holy, living flame, all on fire to witness to His mighty saving power and, like the Church of the Acts, would be possessed and possessing; then God could and would add to the Church daily such as were being saved. Professing to believe a creed is not being born of the Holy Spirit. The one may seem nothing more than a formal, professional, perfunctory, cold creed, a dead and lifeless thing. Remember, the letter killeth. It is the Spirit alone who giveth life.

Jesus was with His disciples three years and could not do for them what He wanted to because they failed to see or understand His interpretation of the Will of His Father. He said to them: "I have yet many things to say unto you, but ye cannot bear them now." He had said so many wonderful things to bring them to the place where they would understand His coming to the world and His mission in it. Peter, James and John, on the Mount of Transfiguration, listened to Moses and Elijah talk with Him about His decease which would take place at Jerusalem and even then they—Peter, James and John—did *not fully* understand why it was settled in Heaven before the foundation of the world that God had a Lamb slain to put away and take away the sin of the world.

So, the Master had to say to them: "When *He*, the Spirit of truth, is come, He will guide you into *all* truth: for He shall not speak of Himself . . . for He shall receive of mine, and shall shew it unto you."

On the day of Pentecost "they were all filled with the Holy Ghost and *began*" . . . When the Holy Spirit takes possession of a person something always begins, and that was the beginning of the Church. They came out of that room aflame with God, and were able to face a hostile world. Under the preaching of the first Holy Ghost inspired sermon three thousand were born again. Jesus was now fully revealed by the power of the Holy Spirit to Peter and the rest. They preached Him in the demonstration and power of the Holy Spirit. There was no hesitation, no fear on the part of any one of them. They were at once ready to die if necessary.

Jesus is revealed to those in whom He dwells. The world cannot understand Him; those in whom He dwells will. The Third Person of the Trinity is given to those who obey (Acts 5: 32). We are told to be "filled" with the Spirit. If we are we shall speak as the Spirit giveth utterance (Acts 11: 4). We shall pray (Acts. 4: 31). They were generous and gave (Acts 4: 34). "Spirit-filled" people see God and His glory (Acts 7: 55). They also see man (Acts 7: 60). Stephen saw the possibility even in his murderers because he was a good man "filled with the Holy Spirit" saying: "Lay not this sin to their charge."

"Spirit-filled" people are willing to do anything anywhere in the Church or out of it as long as they are bringing glory to God. Remember, seven men who were "filled with the Holy Ghost" and good, were chosen to serve at tables. Any bit of service as long as sinners are really born again.

"Spirit-filled" people will also be quick to *see* and sense the Presence and work of the Holy Spirit in and through others. After the death of Stephen persecution arose and the believers were scattered. Unknown "Spirit-filled" men and women went everywhere. Some went to Antioch and great numbers believed. So the Church in Jerusalem sent Brother Barnabas down there to see and report; who, when he came, saw the Grace of God and was glad. They had no name except "Believers." They were saved and had the Grace of God, and were "filled with the Spirit." Barnabas was a good man and "full of the Holy Ghost." Those whose hearts

and lives are yielded to Him and are walking in the fullness of the life wherewith Jesus makes His people free, are the ones in whom the Spirit works.

If the churches will not give Him His place, all their places and organizations will be dead letters. I wonder how many churches where He is not allowed to work have written over their doorways by invisible fingers: "ICHABOD." If Jesus and His Salvation are left out of the buildings and congregations which are professionally dedicated to His name and Cause, then the Holy Spirit whom Jesus has given and who is in the world will work elsewhere through anybody who is really surrendered to His will and purpose and in any place where He is honoured and is given the right of way. This is proven by the thousands of poor sinners who are being saved in Mission Halls and Udenominational Tabernacles all over America. People are going to these Missions and Tabernacles and, under the preaching of men whose hearts are aflame with passion for souls, are finding God.

Think again of the millions of American people who listen daily to the Gospel preached over the radio by "Spirit-filled" men and of the hundreds of thousands of dollars sent to those who preach over the radio to pay for the commercial side, and the bills are paid. Large numbers have been saved. The Spirit is at work and if you refuse to give Him His place in your church and your life God will work through someone else and you will be the loser. God will not leave Himself without a witness in the world for which He bled and died to save. "For He shall see of the travail of His Soul and shall be satisfied."

Yes, the Spirit of holiness is here in the world which Jesus redeemed by His Precious Blood and is still convicting and saving men from sin and bringing them into fellowship with God. Why don't you, Reader, give God your life and let Him work through you?

GIPSY SMITH

# HAVE I GRIEVED THY HOLY SPIRIT?

Oswald J. Smith

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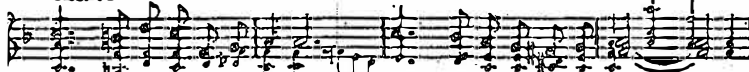
1. Have I grieved Thy Ho-ly Spir - it? Have I quenched His pow'r within?
2. Do I lack the grace He giv-eth? Have I pow'r to win the lost?
3. Do I yield to sin's al-lure - ment, Hav - ing lost the pow'r to win,
4. Lord, I come in deep con - tri - tion, Yield - ing all I have to Thee,



If I have, O Lord, for-give me. Cleanse my heart from ev'ry sin....  
Is my message un-a-vail - ing? Fill me, Lord, at an-y cost!....  
Since I grieved Thy Ho-ly Spir - it. When I let the temp-ter in?....  
Mak - ing now a full sur - ren - der—Thine for-ev-er would I be....



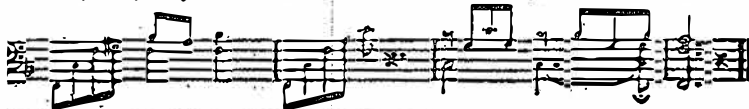
## CHORUS



O my Savior, come, I pray Thee, As I at Thine altar bow; . . . .



Hear, O hear my heart's con-fes-sion, Par-don, cleanse, and fill me now.



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## A WORD OF EXPLANATION

In the days of the Early Church, after having received Jesus Christ for His ministry, believers received His Successor the Holy Spirit, for His ministry, and so definite was the experience that they could answer "yes" or "no" to the question, "Have ye received the Holy Ghost?" for the evidence, though often quite different, was always convincing.

According to Paul, these new converts received the Holy Spirit, the Third Person of the Trinity, by faith, subsequent to conversion, for deliverance from sin, and power in service, and He imparted to them spiritual gifts and graces not naturally their own. Obedience to God and absolute surrender to Jesus Christ were the supreme prerequisites.

This experience, in our day, the Church to a large extent has lost, and as a result we have suffered failure and defeat, while our ministry has been powerless and ineffective. We have tried to do God's work without the Holy Spirit, and, for fear of being accused of fanaticism, we have attempted to prove that we get everything at conversion, and that after that it is merely a matter of growth. Yet all who have been mightily used of God have had this experience.

THE AUTHOR.

## INTRODUCTION

I WAS away from home holding an Evangelistic campaign in Truro, N.S. Why I had come I could not understand. Other places were calling, but for some reason I felt led to go to the smallest of all. The pressure of the enemy was unusually severe, and I was spending hours in prayer. Each day I preached twice, and God was blessing in spite of the great accuser.

Friday morning came, July the 13th, 1928. I awoke oppressed and beset as usual, wondering how long the testing and trial would last. After reading the Word and praying for some time, a strange thing happened. I had been sorting various articles for publication, among which was a copy of an eight-page paper edited by the sainted Stephen Merritt, of Holy Ghost renown. The date was December, 1895. The paper was patched, somewhat faded. Thirty-three years had passed since it had come from the press. Some woman in Los Angeles had handed it to me months before, suggesting that I might reprint its splendid articles in my magazine. Placing it in my editorial file, I had thought no more about it.

But God, who never makes a mistake, had His plan ready, for on that particular morning, having finished everything else, I took it out of its file and started to scan its pages. I had not read many sentences before I was tremendously interested. Time passed unheeded. I read on and on. When I laid it down I had finished all eight pages. Every article was on the Holy Ghost. I had never read anything like it in my life before, or if I had, I had never been gripped as I was that morning. Stephen Merritt's *Samuel Morris*, I had not only read but published, and had received much blessing from it. But

that was all. Many a sermon I had preached on the Holy Spirit, and many an anointing had I received. What I now read was not at all new to me intellectually, but God for the first time quickened my spiritual conception so that I was able to apprehend what had never before been mine. The Holy Spirit, though indwelling, had not been experimentally, spiritually recognized. Hence He did not hold sway. He was not actively in command.

But oh, what a change! What a revelation to my soul! How my whole being was suddenly illuminated! I laid the paper on the table and arose as if dazed. It seemed like a dream, or rather an awakening from a dream. Back and forth I paced, lost in God. I talked to the Holy Ghost. I praised and worshipped Him. I confessed my shortcomings, my neglect. I now saw HIM, the Holy Spirit. He was at once the Administrator, the Executive of the Godhead. Not a theory, but a reality. Not a vision or an experience, but a Person. My eyes were opened, my spiritual understanding enlightened, and I rejoiced in Him. I seemed to be walking on holy ground, it was all so sacred.

Problems that had more or less perplexed me for years were cleared up in a moment. For instance, I had always felt that there was something unscriptural and misleading regarding the modern teaching of tongues, the baptism with the Holy Spirit, and even the emphasizing of the blessings of holiness and sanctification; but now all was clear. I saw it was *Himself*. Not the seeking of an experience, but the recognition of a Person. And *with* Him, whatever gifts and blessings He saw fit to impart, for "the Spirit divideth to every man severally as He will." No fanaticism here. No fleshly energy or "holier than thou" attainment. Ah, no. Rather a dying to all and a living to Him. It was the Holy Spirit as a Person. He, Himself. Oh, how I loved Him!

Then there came the burden for others. How could I tell them? I must now lead souls everywhere to a recognition of the Holy Ghost. I took up my pencil and began to write. Before the day had passed I had written three articles on the Holy Spirit, and preached twice. And after the evening service, late at night, unmindful of sleep, I wrote out and signed a statement something like this:

"Having accepted Jesus Christ as my Saviour from the *penalty* of sin, I now receive the Holy Spirit as my Deliverer from the *power* of sin."

Next day I sat down and wrote two more articles; and in addition two hymns, besides addressing a meeting, for when I awoke He was upon me just as before. And as I wrote, especially the hymns, my heart was so full of joy that at times I had to stop to praise Him through my tears. Next day, July the fifteenth, I preached twice, addressed a Committee meeting, saw the altar both afternoon and evening crowded with souls, wrote another article, and got to bed near one in the morning.

On the sixteenth, while on the train returning to my home, two more articles were written. Through two widely circulated magazines they have now been carried to thousands of homes, and many have been the testimonies of blessing received. Souls have been steadied and established, misleading doctrines corrected and glorious victories won. To Him be all the praise. And now in book form these messages, born of the Holy Ghost, are going forth on their mission of blessing to the entire world.

"Once it was my working,  
His it hence shall be;  
Once I tried to use Him,  
Now He uses me."



## Introduction

Thank God for that couplet. There is nothing better in literature. What an experience! Dr. A. B. Simpson, the author of it, must certainly have received it from God. It is now His work, not mine. I have possessed by God for the Holy Ghost! How He longs to possess us! Unworthy though I was, yet He condescended to reveal Himself to me, and I was lifted into a new position, breathed a fresh atmosphere, and experienced His presence as never before. But I have not yet attained the fullness of the command, "Be filled with the Spirit" is still for me as much as ever. What I am now asking is that He will enlarge my capacity, increase the size of the vessel, multiply my receptive powers, in order that He may fill me again and again. My cry is still the same: "Fill me till I want no more."

OSWALD J. SMITH.

## CHAPTER I

### THE KEEPER OF THE KEYS

EVERY Christian has the Holy Spirit. He indwells. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8: 9). If you have been regenerated, the Holy Spirit is there. The New Birth is the work of the Holy Ghost. You are born of the Spirit and He bears witness with your spirit that you are God's child. Hence you can say, "Abba Father" for the Spirit Himself abides within.

But are you filled with the Spirit? Is He in control of your life? Does He reign within? God says "Be filled with the Spirit" (Eph. 5: 18). That command was given to one of the most spiritual Churches. Hence there is all the difference in the world between *having* the Holy Spirit and being *filled* with the Spirit.

Suppose, for instance, you buy a house. Instead of getting all the keys at once, you get but one or two. You are given access, let us say, to the living-room only. Now, the home is yours. You own it. It belongs to you and to you alone, but you can only enter one room, and so there you live. The other doors are all securely locked. You are in the house, but in one room only. You have by no means possessed your possessions.

So it is with the Holy Spirit. You belong to Him and He is there. He dwells within. But He is only on the threshold of your life. He has not taken complete possession, and all because you will not give Him the other keys. Hence, He has to remain, as it were, in the living-room. He can get no farther. Not because He is not willing, but because you will not let Him. The other rooms of your heart are

closed against Him. He has never possessed you. You are not filled.

And why? Well, perhaps because you have not been taught. Or possibly because there are things in the other rooms of your heart that you do not want Him to see. You prefer to live your own life. So far as the living-room is concerned you are glad to have Him. That is your public life. But the other rooms are private. And there are shelves behind the doors that you would be ashamed to have Him scrutinize. There are things in your life that you are not willing to surrender. Hence He is barred.

Now, to return to our illustration, there comes a day when you are given all the keys, and at last you are able to enter all the rooms. For the first time you are really in control. Every room is open to you and you go where you like. You can arrange the furniture to suit your taste. You begin by house cleaning. And, oh, how the dust flies! For awhile there is plenty of commotion, a real disturbance. But finally every room is clean and your house made fit to live in. You are now in complete possession.

So it is with the Holy Spirit. There comes a day in your life when you give Him all the keys and ask Him to enter every room. It may be at some great spiritual Convention, through the reading of a book, or as the result of a sudden tragedy that drives you to God. Be that as it may, the crisis takes place and you yield. One by one He unlocks the doors, examines each room and begins at once to set things right. Everything displeasing goes. Only what He approves is left. Sins that you could not overcome are now conquered, for He is in command. Thus He fills.

But will there be any manifestation, you ask, any special demonstration or commotion? That depends

on the condition He finds. If He has been kept on the threshold for long, and you give up the keys all at once, well, something is bound to happen as He takes possession. Or, if you have allowed a lot of dust to accumulate, if the shelves behind the doors are laden with many things that are displeasing to God, and if there is some real house-cleaning to be done, again there will be considerable commotion. The dust will fly. And until the house has been thoroughly cleaned and everything set right, there will be upheavals that will never be forgotten.

But if, on the other hand, you have already let Him into several rooms, and have only withheld one or two, it may be, as it was with F. B. Meyer and Charles Inwood, that He will very quietly occupy the territory. In other words, if you have always walked in the light and it has been more a lack of instruction than anything else, then He may come as the soft gentle showers, and the only manifestation will be a deeper peace, a richer and fuller realization of His presence.

Will there be a second work of grace? No, not a second work of grace, but a second experience, and probably many another, for God's blessings are innumerable. John Wesley tells of how he examined some 2,000 converts and found that most of them could testify to two distinct experiences. But, he says, he discovered that between 90 and 100, who had undoubtedly been sanctified or Spirit-filled, could recall but one. The fact was, they had gone on with God from the moment of their conversion. Never had they backslidden. Having heard of the Spirit's fullness from the beginning and having yielded both to Christ and the Holy Ghost at the same time, they were saved, sanctified and Spirit-filled before even rising from their knees, and they had walked in the light from that moment.

This, he claims, is the true scriptural experience. Sanctification should follow so closely on conversion that the two experiences will seem but one. And why not? Is it God's plan that we should wander for forty years in the wilderness? Or does He want us to leave Egypt and go straight through, right into Canaan? Why should we linger by the way? Why wander at all? Is He not able to take us through? Most assuredly.

The children of Israel failed. Hence, they remembered two distinct experiences, the Red Sea and the Jordan River. And these experiences were forty years apart. Whereas they could have happened within less than two weeks of each other, and then they never would have remembered the great gap between. One should have immediately followed the other.

And so with us. From the day of our conversion we should live Spirit-filled, sanctified, victorious Christian lives. But, oh, how few do! With most of us there is a wilderness experience, a time of backsliding and wandering—wasted years. Yet, even now, thank God, we may return. Oh, then, let us hasten again to Kadesh Barnea. Let us even now cross the Jordan and enter in. Let us yield to the Holy Spirit, give Him all the keys and bid Him take possession.

And rest assured, beloved, that there will be no waiting, no delay. As soon as a vacuum is created the air rushes in. And "how much more" is God's Word regarding the Holy Spirit. He is far more willing to fill than you are to be filled. Never has He kept you waiting. It is you who have kept Him. The only delay necessary, so far as He is concerned, will be the time it takes you to yield and obey. If you have to tarry it will be because you will not surrender the keys.

The Spirit-filled life is God's ideal for every believer. He wants to possess you, and the moment you surrender

the territory, He will occupy it. When you are willing He will move in. For He will never be satisfied until He is in control. If you have already let Him take charge of your spiritual life, then let Him order your social life, your domestic and business life, the whole man in all his relationships, spirit, soul and body. For thus, and thus only can you be filled with the Spirit.

## CHAPTER II

## THE HOLY GHOST

"THE Holy Ghost, whom God hath given" (Acts 5: 32). What does God give? Sanctification? Holiness? Purity? Perfect love? A clean heart? Is it to these experiences our attention is called? Let us read again: "The *Holy Ghost*, whom God hath given." So then, the question is not, "*What* does God give?" but, "*Whom* does God give?" And the answer is "*The Holy Ghost*." Do you see the difference? And the Holy Ghost is a Person, the third Person of the Trinity. So then, God gives *Him*.

Beloved, do you know *Him*? Does He reign in your life? Not it, an influence, but He, a Person. Not His gifts or His blessings, but He Himself. Do you know *Him*?

You have been seeking, seeking, seeking, but you are still unsatisfied. The power of sin has not yet been broken in your life, though you do love God. There is much, oh, so much, of self, and struggle as you may, you cannot get rid of it. Temptations that you long since thought were gone, and gone forever, have appeared once more. Sins that you have set your will against, that you would turn from in disgust, mock and laugh at your defeat. Why? Ah, herein lies the secret! You have been seeking some special manifestation or experience, some supernatural power, and you have ignored *Him*.

For had He been recognized all would have been different. When the Holy Spirit takes control, temptation mysteriously subsides, and sin loses its power.

Evil suggestions that before seemed all-powerful become weak and harmless. Worry and anxiety, rush and hurry—the flesh in all its varied manifestations—changes to rest and peace, calm and quiet, trust, patience and joy in the Holy Ghost.

Are you willing, beloved, to have Him, or would you prefer His blessings? Are you, deep down in your heart, are you saying, "Holy Spirit, I want your gifts, but I don't want You. Bless me, but stay away. Give me power and then leave me." Is that your attitude? Ah, yes, you want His gifts, His power, His blessings; because you are not convicted, you do not feel so uncomfortable; but the Holy Spirit, Himself—well, you are not prepared to pay the price.

Our message, you see, is not one of sanctification, precious as that is, for sanctification, after all, is but the result, the manifestation, the work of the Holy Ghost. To focus attention on sanctification to the exclusion of the Sanctifier, is a most serious mistake. It is not holiness, for holiness is also but one of the results of His incoming. So with purity, and a clean heart, and perfect love. To seek sanctification, to seek holiness, is to miss the mark. There is no perfection in the flesh. There is no sanctification apart from the Sanctifier. There is no holiness apart from the Holy One.

Now, God does not tell us to struggle and weep and agonize until the blessing of sanctification is ours, or until we have received a clean heart, or been made perfect in love. That is where so many great movements have failed. To set a soul thus seeking is to plunge that soul into darkness. Very often God in His mercy does intervene, and, knowing the sincerity of the heart, answers the cry even when the seeker does not understand. But the flesh is never pleasing to God.

Struggling for *something* rather than recognizing *Someone* is fatal to spiritual growth. It is "the Holy Ghost whom God hath given."

But the flesh will not have it so. The flesh loves to pray and struggle, groan and weep, agonize and supplicate, tarry or wait, plead and beg, entreat and implore, work and labour, and all for One who cannot be bought. Reason after reason is given, the heart fully prepared, and everything ready, but—the blessing does not come. You see, beloved, He, the Holy Ghost, is to do all that. And you are trying to do it yourself, trying to do something that is humanly impossible. You cannot purify your own heart. No, but, blessed be God, He can. You can't rise above your besetting sin. You are an invalid. "The flesh profiteth nothing."

Now, instead of all this vain and useless pleading, why not ask Him to undertake? Let the Holy Ghost take command. He will do the work. He will sanctify. He will purify. He will cleanse. He will deliver. You cannot, but He can. Then recognize God's Gift, the Holy Ghost. Confess your inability, admit His power, and let Him undertake.

O, Holy Spirit, Gift divine,  
To Thee I now my all resign,  
Assured that Thou canst make me clean,  
That self no more will e'er be seen.

Spirit of God, I trust Thee now,  
And at Thy feet in rev'rence bow;  
Come, oh come in and take control,  
Be Thou the Sovereign of my soul.

'Tis Thine to speak and mine to hear,  
What Thou wilt say I do not fear;  
Guide then, I pray, from day to day  
Let me but follow and obey.

Long have I sought Thy gifts divine,  
Struggled to claim Thy blessings mine  
But now I turn to Thee alone,  
O Spirit, come and take Thy throne.

Holiness Thou wilt thus impart,  
And sanctify my longing heart  
If I but trust Thee, Holy One,  
For 'tis through Thee the work is done.

Oh can it be that I should know,  
Such peace and rest, such joy below!  
All worry gone, all hurry o'er,  
Sin's power destroyed for evermore?

Ah yes, for Thou art here to stay,  
Blest Paraclete, now have Thy way;  
May self no more its virtues boast,  
But bow to Thee, O Holy Ghost.

## CHAPTER III

## WHEN HE IS COME

AND when *He* is come" (John 16: 8). Ah, yes, "when *He* is come." Not some mighty influence, not some fantastic vision, nor a dream, nor a strange, unearthly light, but a Person—"He." Again and again that element is found in the New Testament, and always the same—"When *He* is come."

Well, *He* has come. *He* came on the Day of Pentecost. And *He* came to you when you were saved. But, *He* is unrecognized. You have never acknowledged *Him*. You may even be living for God, but *Him* you have not honoured. You have never realized who *He* is, what *He* wants, and your relationship to *Him*. You have prayed for *His* power, revelled in *His* gifts, rejoiced in *His* manifestation, sought *His* baptism or anointing, longed for *His* fullness, but never, never in your life have you recognized *Him*.

Are you courteous? Would you treat a guest like that? Do you wonder that *He* is pained and grieved? At this time you have slighted *Him*. Not once have you turned from the enjoyment of your experiences and recognized *Him*. The fact is, you have been so much taken up with *His* gifts that you have forgotten the Giver Himself. And since the Holy Ghost is courteous, *He* has never forced Himself upon you, but has silently waited for the time to come when you would be less busy with your experiences, so that you might give the attention to *Him*.

Oh, I know what you are saying, and what thousands of the world over are saying to-day. You are saying that you have been "seeking the baptism" of the Holy Spirit,

perhaps for months or even years. Poor, deluded soul!—who told you to seek? "But," you reply, "Jesus Himself taught such an experience. 'Ye shall be baptized with the Holy Ghost.' These were His very words." Granted. But did *He* ever tell you to "seek" the baptism? "Why then did the disciples tarry as *He* commanded?" you inquire. Why, my friend, for the simple and obvious reason that the Holy Ghost had never come. The dispensation of the Spirit did not commence until Pentecost. And not until *His* official arrival could they have done otherwise.

But, beloved, *He* came. Did you hear it—*He* came! *He* Himself, the third Person of the Trinity—*He* came officially, as I have already said, on the day of Pentecost, and now, praise God, *He* is here. Yes, *He* is in *His* Church, and we are *His* temples. There was no waiting after Pentecost. How could there be? *He* had come. True, Jesus said, "Ye shall be baptized with the Holy Ghost." But Jesus was simply announcing a fact, an event. *He* never even intimated that believers were to "seek" such an experience, never.

An experience often brings division, strife and separation. *He* never does. *He* unites. The reason the body of Christ has been rent asunder is because its members have been fighting over "*it*" instead of obeying "*Him*." There can be no division when the Holy Ghost is honoured and extolled. But to magnify *His* manifestation is to court disaster. Let us then obey *Him* at any cost.

"Ye shall receive power," said Jesus. Again *He* announces a fact. But never does *He* say that we are to "seek" power. *He* told *His* disciples to wait until endued, but again, as with the baptism, because the Holy Ghost had never officially come. And in Acts *He* really says: "Ye shall receive the power of the Holy

lost." So that the power, after all, is the Holy Ghost himself.

Once more let me point out that there is no waiting for Pentecost, except to pray for boldness in testimony and signs and wonders as a result of the proclamation of the Word. We are not reservoirs. We have no power. He is our power. Yea, He Himself is the power. You see, He wants to guide you. He knows that you are continually missing your way and getting out of God's will. You are repeatedly making mistakes and failures. Your plans and programmes change with every new wind. And He wants to settle you, establish you, and tell you which way to go. Why don't you let Him? He wants to make you a fruit-bearing Christian. You have laboured so hard, you have worked so faithfully; all the night you have toiled and taken nothing. And oh, how you have prayed! But you are disappointed. The results are not what you expected.

Now let me ask you frankly: What about the Holy Ghost? Is He not the One who is to convict? Can He not deal with the heart? He is not going to allow you to get the credit, to depend upon yourself or other agencies, and thus take His work out of His hands. Oh, I know you do not do it knowingly. But not until you give Him His rightful place, honour His ministry, and let Him do what He came to do, will you have the results you crave. How are you to proceed? Why, just confess your sin, the grief you have caused Him, your lack of courtesy, and humbly ask His pardon. Then, by simple faith, just as you asked Jesus Christ to be your Saviour, ask the Holy Ghost, who is also a Person, to take complete charge of your life. Talk to Him as a Person. Recognize Him as such. And dare to trust Him. And then, all will be different. Everything will take on a new hue. Life will never more be the same.

"And when He is come"—Well, what then? "He will reprove the world of sin." In other words, His coming to you will convict others. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. 36: 23). What a responsibility! To think that God's work among others depends on His work in us. Yet it is always so. The Church aflame with spiritual power is the church that attracts sinners. Kindle a fire and people will come to get warm. No one wants a refrigerator, an ice house. So if they don't come, if sinners are not attracted, it is because the fire has died down. It is the Spirit-filled believer whom God uses to reach others. The Holy Ghost came to the disciples and that very day He convicted some three thousand souls. Oh, what a work—"when He is come!"

Again: "When He is come . . . He shall glorify Me. He shall testify of Me" (John 16: 14; 15: 26).

Furthermore, "He shall not speak of Himself" (John 16: 13). His aim is to magnify Christ. Not to speak of the blessings He imparts, but to exalt the Lord Jesus. Thus He unites all in Christ. But so many will not have it so. They insist upon talking about his manifestations, the blessings and experiences they receive, the gifts He imparts. Hence the division and strife, the separation and jealousy engendered! For to speak of experience alone is to divide; to speak of Him is to unite. Those who recognize Him do not talk about His gifts, they exalt the Lord whom He exalts. It is "Everything in Jesus and Jesus everything." With Dr. A. B. Simpson they sing:

"Once it was the blessing, now it is the Lord;  
Once it was the feeling, now it is His Word;  
Once His gifts I wanted, now the Giver own;  
Once I sought for healing, now Himself alone."

## CHAPTER IV

## HOW TO BE HOLY

THE third Person of the Trinity is called "the HOLY Spirit." And that puts the emphasis just where it longs. He is the "Holy" Spirit. And you, too, may be holy, holy in thought, holy in word, and holy in deed. Yes, but how? you ask.

Again and again you have gone to the altar. Time after time you have vowed anew. Yet sin has followed you in spite of your attempts to break away. You have been "baptized" with the Spirit, you say, and have even spoken in "tongues," yet you are unholy. Sin has not been conquered. You are still a defeated Christian. Would you moan and groan in your bondage. Again and again you have professed sanctification and endeavored, oh so hard, to believe, without avail. Oh, wretched man! Oh, hopeless experience! Is there anything better? Must it always be so? Ah, no, my friend, a thousand times, no. There is a way out. You may be holy.

Now let me try to unfold the secret. Let me first of all again remind you of the full name of the third Person of the Trinity. What is He called? The Spirit? No. He is the Holy Spirit. Let me say it again. He is the HOLY Spirit. And He wants to indwell you. Then who does He indwell. Why, the Holy Spirit. Ah, then you have the Holy One Himself within, reigning, ruling, controlling. Isn't He, the Holy Spirit, better a thousand times than your experience of holiness? What more do you want? You see, beloved, you have no holiness of your own. There is no perfection in the flesh. It is not your efforts, nor your struggles, your endeavours, vows or resolutions.

Nor your tears and prayers. Nor your desires and longings. Ah, no! It is God the Holy Ghost, the third Person of the Trinity. And you are holy because He is holy. Because the Holy One indwells you. In Him is perfection. In you, everything that is imperfect.

It is like the tear-drop that is always washing the eye and keeping it white and clean. The miner may have a face as black as coal, but his eye will be clean. And while the tear-drop remains in the eye it can never be polluted. And you, though surrounded by sin, impurity and corruption, you, too, may be pure and clean, holy and uncontaminated, simply because the Holy One indwells. You can never boast, for you have no holiness. He, the Holy Ghost, is your holiness.

How does He do it, you ask? Well now, that doesn't matter so very much. It is enough that He does it. But in Romans you have the secret revealed. Nineteen times He, the Holy Spirit, is mentioned in that wonderful eighth chapter, and but seldom before. So of course, He is the secret. There are many things He does as recorded in chapter eight, and one of them, as stated in verse two, is to set "free." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hallelujah! So He makes free.

In other words He simply cuts the cords. He snaps the chains. There are ropes innumerable leading from your heart to a thousand and one sins, and you are in bondage—a slave. And they are strong cords too; so strong that you cannot break them, struggle though you may. Hence, your defeat. They continually pull you down. Isn't that so? Haven't you felt them? Ah, yes, many a time.

Well now, you yield to the Holy Spirit. What happens? He sees those ropes. He knows what is on the other end. He realizes your helplessness. And, lo,



just stoops down and cuts the cords. It is done in a moment, and you are free. No longer do you feel the drawing sinward. Understand it, you cannot. The power, the tug, the pull of the old time temptation is gone, and you know you are free. Praise God! Then He takes some new cords, and these He fastens a thousand and one virtues, and now they begin to pull. And lo, you are His bond-slave. Now there is a tug upward, Godward. And you don't have to try to be good; you are, because He is. This "trying to be good" is one of Satan's devices. God doesn't want you to "try to be good," to "try" to be holy, to turn over a new leaf and "try to be better." No! He simply invites you to accept His provision, His plan—the Holy Spirit—and you cannot help but be good. He will impart to you your holiness. The old cords will be severed, and the new ones tied. Hallelujah!

It is like a ship at anchor, tugging at its cable, quivering to be away. The pull is downward. The sails are set, but the wind is ineffective while the anchor holds. Suddenly someone slashes the cable, and with a bound, the ship springs forward, driven by a mighty wind, sails full. A sense of freedom is felt on every side. The Lord now has control. The downward pull is no more. The ship is free. The cable has been snapped. Another power, the wind, has it in hand.

Oh beloved, let—just *let* the Holy Ghost. Let Him reign. Let Him undertake. That is all—just *let*. He will do the rest. He will cut the ropes. He will be the source of your holiness. Let Him, the Holy One, indwell in all your fullness, and all will be well.

Himself, Himself, Himself alone,  
 Blest Paraclete divine,  
 I now invite Him to His throne  
 Within this heart of mine.

'Tis not His gifts I covet most,  
 Nor yet His blessings free;  
 'Tis He Himself, the Holy Ghost,  
 To dwell and reign in me.

'Tis not His sanctifying power,  
 Nor yet the joy He gives;  
 'Tis He, a Person, who each hour  
 Himself within me lives.

For He alone can calm the strife  
 And conquer all my sin,  
 The strongest passions of my life,  
 And every battle win.

No worry when He takes control,  
 No haste, no care, nor dread;  
 He sweetly fills my longing soul  
 And I to self am dead.

## CHAPTER V

## LED BY THE SPIRIT

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed" (Acts 13: 2-4).

Thus the Holy Ghost called Barnabas and Saul, and thus He calls men to-day. That is, if they are listening, they are quiet before Him, if they have placed themselves at His disposal, and are led by Him. Barnabas and Saul, you see, were ministering to the Lord; they were praying and fasting. The world had been shut out. They were waiting to know the mind of the Spirit. When God's children get into that attitude the Holy Ghost can make known His will and call those whom He chooses.

But we are so busy. There is so much rush and hurry. We have never learned the importance of being *still* before Him. He cannot get our ear. We are unable to hear His voice. Hence, we think we are in God's will, we hope our plan will be His, and we go at our own bidding and fail. Yet all the time the blessed Holy Ghost, a Person, with power to choose, speak and command, the One who ought to be recognized as Commander in our lives, is waiting, longing, eager to make known God's plan for our ministry. But we will not hear.

Oh how active was the Holy Ghost in the days of the early church! But that was because He was given His rightful place and recognized as the One in charge of

the work. How inactive He seems to be to-day. And all because He has been slighted and ignored. Man's plans have claimed preference over His. Man's programme has gotten in His way. Self has usurped His place. Hence, He can no longer choose and call, equip and send. But, beloved, He is willing, and this is still His work. He knows us all by name. Oh may we yield to Him, and obey, that God's programme may yet be carried out!

What a revival followed! Oh how Churches sprang up! Souls saved everywhere. The Gospel the power of God unto salvation on every hand. Saints established and built up in the faith. And all because the Holy Ghost was recognized, and His orders obeyed. Thank God, it can be so again. He is still looking for men, men who will yield implicit obedience. And when He finds a man who will quietly wait until he gets his orders, who will listen to no voice but His, who will be guided by none save the Holy Ghost, who will hear His call, and go forth at His command—ah, then there will be blessing indeed.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran" (Acts 8: 29, 30).

Again the Spirit speaks, for He is in command, and He has a willing, obedient servant through whom to do His work. Of course, He could have done it in a thousand other ways. But He chooses men; He equips men; and men He uses. Not means but men. Not programmes but men. Not organization but men. Not movements but men. Not machinery but men. Not Committees and Boards but Spirit-filled, Spirit-taught, Spirit-led men.

So He chooses Philip, takes him away from a great revival, where humanly speaking he is badly needed,

is him to the solitude of the desert. Yet Philip questions, never asks: "Why am I here? What to do in this place? Had I not better get back to Asia and help the brethren there?" No, he just goes. As Leader, for the Holy Ghost, he knows, makes his way.

But now there are chariots passing every now and then. What are they in comparison to the great chariot he had left? But Philip, ever dependent on the Holy Ghost, stays, and commences to ask God if he has anything to do with these chariots. You see, he is willing to wait. But the chariots continue to pass and God is waiting. Until suddenly a chariot with a single occupant, a man, passes by. And like a flash the Spirit says, "Go near, and join thyself to this chariot." The others, note, but to "this" one. Ah! God knows His worker, and God also knows those who will follow. Those who are hungry. God wastes no time, makes no mistakes.

Philip ran." Oh how eager he was! How ready to do his Master's bidding! The Spirit spoke,

What perfect co-operation! Do you see now that the Spirit doesn't use all the same? Who to-day is on the edge of expectancy, ready, yea, eager to be off at the Spirit's bidding? Do we run to obey? Or do we wait and grumble at our task? Philip ran. What is the result? It is still our privilege to be guided directly by the Holy Ghost. We, too, may hear His voice. But—obey?

Philip was ready, this black man. The Spirit had seen

He was even reading the book of Isaiah, and he had seen the passage about Christ. Everything was ready for a second. The Spirit got the Ethiopian ready. He had Philip ready. My! what a General! Philip found a hungry heart and won a soul to

Christ. Then on he went rejoicing, and all because the Holy Ghost had one man upon whom He could depend. And He's just the same to-day.

"Forbidden of the Holy Ghost to preach the Word in Asia." . . . "They assayed to go into Bithynia; but the Spirit suffered them not." . . . "Come over into Macedonia, and help us" (Acts 16: 6, 9).

Ah, here's another kind of guidance, is it not? Orders from the Holy Ghost to forbear. It is one thing when the *King* or *ruler* of a country forbids; it is quite another when that One is the Holy Ghost. There is no situation with which He is not familiar. To Him no country is unknown. The problems and difficulties He has already foreseen. The Holy Ghost is never taken by surprise. Hence, if He forbids there is a real reason for it. We do not need to know why, it is enough that He, our Leader, has barred the way. He has some other purpose which in His own time will be made clear.

Paul decided to take the Gospel into Asia. The Spirit forbade him. Then he endeavoured to get into Bithynia, and the Holy Ghost blocked the way. What to do next he knew not. But that night decided him. For he saw a vision; he heard a Call: "Come over into Macedonia, and help us." The door was open and he went. It was the Spirit's leading, and all was well.

Oh, beloved, faint not when doors are shut. For if you are in God's will, He will Himself unlock the bars and let you in, or else He will keep the way closed and later lead you in another direction. Pray and wait. Fret not nor complain. The Spirit knows God's purpose. You have received Him; He is your Leader, your Guide, and He never errs. The vision will come at last. "Though it tarry, wait for it." "He that believeth shall not make haste." Trust even in the dark. God will not be unmindful. He never forgets.

How well I remember passing through the experience of the closed door! How firmly barred it seemed to be. No effort of mine could open it. And so I waited and prayed. Other spheres of service invited, some of them most attractive, but I heeded not. God, I knew, would open the door. But it was long shut. Two years and more He tried me. He knew that I needed the furnace of affliction, and He wanted to give me a deeper training for His work. And so He kept the door closed, until at last His hour struck, His time came. And in the most natural way in the world, without any effort of my own, the door opened and I entered.

Dear one, why not let Him guide? Why not recognize the Holy Ghost? Why not stop making mistakes and missing the way? No one else can take His place. He and He alone can be your guide. Then confess your negligence and henceforth honour the Holy Ghost, who alone can lead you aright.

## CHAPTER VI

### THE COMFORTER

"AND I will pray the Father, and He shall give you another *Comforter*, that He may abide with you forever" (John 14: 16). "The *Comforter*, which is the Holy Ghost" (John 14: 26). "The *Comforter*, even the Spirit of truth" (John 15: 26). "If I go not away, the *Comforter* will not come" (John 16: 7).

Beloved, do you know the *Comforter*? I don't mean intellectually, but experimentally. It is one thing to believe in Jesus Christ with the head, but it is quite another thing to believe with the heart. It is one thing to give an intellectual assent to the truth concerning the Holy Spirit, while it is quite another thing to believe experimentally. From the first I most firmly believed and proclaimed the personality of the Holy Ghost, so plainly taught in the Bible. But not until that never-to-be-forgotten day when God revealed Him to my spirit did I believe experimentally. Only as God quickens you to apprehend the Holy Ghost as a Person will you enter into the heart experience of this precious truth. God must reveal Him.

It is not until you are thus awakened to believe in your heart that He ever becomes real to you. But, oh what a *Comforter* He is when you know Him experimentally! How He soothes and quiets! How near, how dear and precious! No earthly friend so close to you. All that Jesus ever was He is, the Paraclete in very deed. Ah, beloved, do you know Him thus? Have you found in Him a *Comforter*? Is He as real to you as Jesus Himself?

I was at the cross-roads when He met me. I knew not which way to turn. Temptation had been unusually

severe, the assaults of the enemy terrible. I could not drive him away. My heart was lonely. I was fearfully homesick and longed to get back to my family and my work. Then—He revealed Himself. It was near noon, July the thirteenth. At once my heart was filled to overflowing. I walked the room and praised God in the joy of the Holy Ghost. All my temptations subsided immediately. The attack of Satan was frustrated, and that with no effort of mine. I was simply filled with Him.

Regarding the future my heart was at rest. The homesickness passed away. I was no longer anxious to get back. Every hour was occupied with Him. Peace like a river flowed over my soul. All murmuring and complaining ceased. I was satisfied to wait God's time. The Comforter was with me. He was my thought day and night. I wrote of Him, sang of Him, worshipped and praised Him.

Jesus promised Him. It was expedient, He said, that He should go in order that the Comforter might come. In His flesh He could be in but one place at a time, whereas the Comforter could be in all God's children to the very end. And so He has been all down the centuries. In the midst of sorrow and persecution, He has been present. But just in proportion as He is recognized and honoured does He manifest Himself to each one individually.

Oh, what a Comforter He is! How He quiets the storms! What victories He wins! Temptations that seemed irresistible vanish before His power. Passions that nothing else could quell subside at His command. Sins that the flesh could never hope to overcome lose all their strength when He, the Holy Ghost, controls. And oh, the comfort, the relief from the unequal conflict! How He comforts the tempted soul!

You have fallen. It is your old besetting sin. Again and again you have failed God. Each time there has been penitence and sorrow and each time new resolutions and vows. Yet in spite of all, you have yielded. Finally, you turn as a drowning man in the darkness of despair to Him. The blood cleanses. The Spirit fills. You are forgiven, emancipated and established. But you can't forgive yourself. You can't forget. The memory of lost ideals haunts and torments you. At last there comes a deeper experience, and you lose yourself in Him. Sweetly He works, heals the broken heart, binds up the wounds. A new Presence possesses you—the Comforter. And so the day breaks, and all the shadows flee away.

You have been pained. Friends have said bitter things against you. And, oh how they have hurt! "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. 41: 9). Slandorous reports have been circulated about you. And through it all, as a dumb sheep taught of God, you have refrained from opening your mouth. At last, perchance, God has judged.

Meanwhile the furnace experience through which you are passing is proving a blessing in disguise. For in the fellowship of His sufferings you are beginning to know the comfort of Another. The Holy Ghost, no longer a vague, mysterious influence, now becomes a living, bright reality. Oh how He soothes the wounded heart! How tenderly He whispered to you, "Peace, be still." And as you rest in His eternal calm, though the darts fly thick and fast, you can afford to rejoice, for you know that all is well. Hallelujah!

Perhaps you have had to dwell alone, far, far from those you loved. The loneliness was unendurable, the solitude a daily torture. You felt as though you

could not face another day. Or perchance it was a memory out of the dim shadows of the forgotten past—a dream that never came true. And then, years went by; other experiences were yours, but—you never could forget. And as you recalled the vision of those far-off days, your heart ached, and you knew what it was to be lonely, oh so lonely!

Then God quickened your spirit to an experimental apprehension of the Holy Ghost. You recognized Him, and placed yourself absolutely at His disposal. And He, He revealed Himself to you as the Comforter, for you needed comfort. Now you were no longer lonely. You had Another with you, and He was there constantly, day and night. Your first thought in the morning was of Him, and your last at night. He became real, oh so real, He, the Holy Ghost, the Comforter.

Darkness! Midnight! The last farewell said, the final handclasp given, and the dear one whom you love as your own life, has slipped away, and you are left in utter desolation, bereaved. With aching heart, like one in a dream, you go through the horrible ordeal of the funeral, the interment. As you turn away from the cold, silent grave that holds all you loved and cherished on earth, you sob aloud in your agony and wonder how you can ever live on.

The days come and the days go; while the long, dark night, when all is still and a thousand visions of the dear face flit before your wearied brain, only increases your suffering and brings no relief. Friends cannot help. Even in religion you are disappointed. The Church fails to comfort. God seems far away. "Oh, for the touch of a vanished hand, and the sound of a voice that is still!" is your agonizing cry.

But at last one day—and oh, what a day!—you hear about the Comforter, the One sent for just such an

experience as yours. At first you grope in darkness, knowing not how to appropriate Him. You commence to read the words of Jesus, especially His promises about Another whom He was to send. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16). Immediately your attention is arrested. "Can it be," you wonder, "that this is what I need? Oh, if I only knew how to get it?" How to get *it*! But you read again. Presently the light breaks. Not *it*, but *Him*.

Suddenly God quickens your spiritual understanding, and before long you are rejoicing in Him, the Comforter. And to your amazement, your sorrow is gone, the heartache has ceased, your mind is on Another. Immediately you remember your loss, but the tears that flow are now tears of gratitude and praise, tears of joy in the Holy Ghost. The dear one has not returned, no, but Another, the Comforter, has filled your heart, and become more to you than all else beside. The vacancy is still there, yet strangely occupied, and all is well. Oh, what a Comforter.

Thus it was with the early Church. "Walking in the *comfort* of the Holy Ghost" (Acts 9:31). He was the Comforter then, He will be now. Without Him, how hard the task; but with Him, how easy! Beloved, you need Him. In fact, you cannot get along without Him. Why go through life and miss God's best?

## CHAPTER VII

## SINS AGAINST THE HOLY GHOST

THERE are at least five sins mentioned in the Bible that can be committed against the Holy Ghost and committed by Christians. Let me enumerate them one by one, and, oh, may God speak to our hearts and convict us, as we examine them together.

The first is the well-known injunction of Ephesians 4:30, namely: "*Grieve* not the Holy Spirit of God." Oh how often we have grieved Him. How many times He has been pained. Not that we meant to hurt Him, not that we always realized just how He felt, and yet, grieved Him, we have, and that deeply, time and time again. And oh how ashamed we have felt! how we have despised ourselves! how often we would give our right arm rather than fail, and all because we have never recognised Him as a Person, and allowed Him to reign in our hearts, control our lives, and free us from the many sins from which we have sought deliverance. God help us to confess our awful failure, put Him where He belongs and, henceforth, walk in the Spirit, that we may not fulfil the lusts of the flesh.

Every manifestation of the flesh grieves the Holy Spirit; every exhibition of the carnal nature causes Him pain. All heat and passion, all worry and anxiety, hurry that is unseemly, haste that is unnecessary; the sins of envy, jealousy and pride; hatred, malice and grudge-bearing, bitterness, wrath, anger and temper; covetousness, lust and impurity; gossip, criticism and back-biting, spite and unforgiveness; every evil thought and unholy imagination—all such sins grieve the Holy Ghost.

Every time we have refused His guidance and insisted upon going our own way; every time we have gotten out of God's will; whenever we have wasted and misused our God-given opportunities; when we have turned from His work to our own; or when we have gone to the world for our pleasures and mixed in the amusements of the children of Satan rather than with the people of God; and when we have neglected to speak to someone about Christ, or written a letter, or given a tract where He has impressed us—then we have grieved the Holy Spirit.

The Old Testament word for "grieve" is "vex" (Isa. 63: 10, R.V.). And the root of vexation is rebellion. Oh how often we have murmured and complained at our lot, until, as in the case of the children of Israel, we have so vexed the Holy Spirit that He has been compelled to fill our lives with hardships in order to break our rebellious and stubborn hearts! Have we not been guilty of this sin? Is it not true, beloved, that the Holy Spirit has reproved us so often that at last He has become vexed and righteously so? After repeated warnings, after multiplied blessings and after abundant light and knowledge, to still persist in evil, to still ignore Him, is to vex the Holy Ghost. Provocation is caused by disobedience. Are we guilty? Have we disobeyed? Are the children of Israel alone guilty? God help us to acknowledge our sin and to repent in dust and ashes, for terrible will be our judgment if we don't.

"*Quench* not the Spirit" (1 Thess. 5: 19). Now, when the Spirit is grieved, He is quenched. At the beginning of our Christian experience whenever we did wrong, He spoke loudly. When He first came in, the least departure would bring conviction. But later, as we continued to ignore Him, like an unheeded alarm clock, His influence became less and less, until at last we were

able to do things that would have put us under awful conviction at one time, and now His voice is scarcely heard. He has remonstrated so often that we have become hardened. We have stifled Him so repeatedly that He pleads now in vain. The sin that once filled us with anguish and flooded our eyes with tears can now be indulged in with scarcely a pang. He, the blessed Paraclete, has been quenched. O Spirit of God, forgive us and enable us to enthrone Thee again!

Moreover, we can *lie* to the Holy Ghost (Acts 5: 3). Ananias did and was judged by death. For every deception and exaggeration, every false impression intended to harm, and every lie to man is a lie to the Holy Ghost.

Yes, and we can also *tempt* Him (Acts 5: 9). Ananias and Sapphira did, and perished immediately, in consequence. For all underhand dealings are an abomination to the Spirit of God.

And we can *resist* Him, we Christians, as well as the saved (Acts 7: 51). Oh what an awful thing to resist the Holy Ghost! We know the sinner does this, but the Christian is also guilty. Every time we have turned to our own way and fought the plain path of duty, every time we have shut our ears against His call and refused to take up our cross, we have been guilty of the terrible sin of resisting the Holy Ghost.

Now, let us be honest before God. For if we want to get anywhere spiritually, we must admit our shortcomings and turn from our wickedness. Here are no less than five sins against the Holy Ghost. Of which have we been guilty? Perhaps of all. God knows, and we cannot deceive Him. Have we grieved Him, quenched Him, lied to Him, tempted or resisted Him? Better a thousand times to confess our guilt now and have it all washed away in the precious blood, than to go with

it to the judgment seat of Christ and there have it exposed. Better by far to judge ourselves than to be judged by Him.

Oh, beloved, He, the Dove of Heaven, has been wounded. Yet His love—for the Spirit does love—is unchanged. How He yearns to take possession and to reign. You see, He is a Person, for only a Person can be grieved, vexed, tempted and resisted. And you must recognize Him as such. Open, then, your heart and let Him reign within, for His temple you are. He alone can defeat your foes and enable you to love Him as you ought.



## CHAPTER VIII

## THE SECRET OF SPIRITUAL POWER AND BLESSING

SOME men are used of God; some are not. Some work in the anointing of the Spirit, while others work in the energy of the flesh. To some God's work is irksome; to others it is a joy and delight. Many are everlastingly seeking, seeking they know not what; others there are who are satisfied, they have entered into rest.

There are those who have an idea that if only they can obtain some great, unusual, some extraordinary experience, they will be for ever after satisfied; they will become mighty men of God. They have read the lives of Wesley, Finney, Moody, and these men, they discovered, had such an experience—a special manifestation of the divine presence. And if only they, they argue, can get such an experience, they too, will become spiritual giants.

And so, with such visions before them, they start seeking. Countless hours are spent in prayer and fasting. Sins are confessed and put away. Sometimes restitution is made. Work is left undone and every moment devoted to strong cryings and agonizing pleas for the power of the Holy Spirit.

And, let it be said, in many instances their prayers are answered. They do have such an experience. And then it is of that experience they speak. They glory in it. It is their one and only testimony. And as men listen they are thrilled. "Oh, for a similar manifestation," they exclaim! And for a while they walk the highlands of faith. There are no shadows. Sin is gone—entirely, it would seem. There are no temptations. Each day is a day of joy, and all is well, for at last, at

long last, they have the power; the anointing is upon them, and in the power of this wonderful anointing they minister the Word of Life.

But gradually, as time goes on and God honours them, they assume a "holier than thou" attitude. Little by little their circle narrows. Other Christians at first watch, and then quietly draw away. Signs of pride are seen, spiritual pride. They demand that all others receive what they have. Then follows division, strife and discord. And finally temptation, sin and darkness. After which another such experience is sought in exactly the same way as before and with much the same result.

Others, again, concentrate on doctrine. They read books, study man's opinions, find out what this teacher and that teacher thinks. They use words to express their theories that are not in the Bible—inbred sin, eradication, a second work of grace, sinless perfection, etc. They want holiness for they know that holiness is power, but they are convinced that if only they can get the doctrine right, the experience will be theirs. At last they think they have it right, and they again go to seeking it—this blessing or that. And again they get it and lose it.

When they have it they are assured that the doctrine works, and they preach it for all they are worth. People enter and are greatly blessed and encouraged to believe likewise, and thus obtain the blessing. But later, when the glow has gone, and the joy has taken wings and fled, though they still have the same doctrine, there is no blessing. At last they get into bondage and backslide. And again there is division and strife. Other Christians withdraw, and they find themselves ministering to a very small circle, made up, for the most part, of those who hold similar doctrines, but are void of power, while the Church at large is unresponsive.

And yet they have been earnest, yes, earnest and sincere. They have wanted God's best. But neither doctrine nor experience can produce spirituality. After all it is the practice that is important. Hence, I would rather be wrong in my head and right in my heart than to be right in my head and wrong in my heart. I would rather have the practice right and the theory wrong than to have the theory right and the practice wrong.

I do not discount experience. By no means. Wesley's and Finney's and Moody's experiences were real. I would not seek a special manifestation from God, but I would thank Him if it came. But since we are to walk by faith and not by sight, not by feeling or experience, I would not depend upon it for spiritual power. I would not take the attitude that if only I could have a great experience I would be anointed for all time to come. Experiences come and experiences go. It is what follows the experience that counts.

"The world has yet to see," said D. L. Moody, "what God can do through one man wholly surrendered to Him." Moody was anointed, but it was his surrendered life that made him the power he was—in other words, his daily contact with God, when he received a fresh anointing for each new service.

For instance, here is a fire and here is a piece of iron. Now if I want to get the iron hot I will have to place it near the fire. And if I want to give it an unusual experience the like of which it has never had before, I will plunge it suddenly into the fire and it will become red hot. But that does not meet its need of heat for all time to come. It cannot say, "Now, at last I have had a great experience, wonderful feelings; I am hot and hot for all time to come. And now everything I touch will be hot too." And then, thinking it is self-sufficient, deliberately leave the fire and go out on its mission

taking it for granted that all the dross has been burned up and it can now impart its heat wherever it goes. Ah, no! It will soon find itself cold again, and utterly unable to impart heat. What then must it do? It must remain near the fire, and only as it does will it partake of the heat of the fire. Only then can it impart its heat.

So it is with you, my friend. You may have a great experience. You may partake of the divine fire. You may have wonderful visions and revelations. But unless you are in daily contact with the fire of God's presence, you will soon be cold and powerless. If the anointing is to remain it will necessitate daily communion and fellowship with the Anointer. The blessing can only be kept by constant contact with the Blessor. There is no easy road. I know of no experience that will last for life. The price must be paid. And the price in this case is daily contact with God. And that price but few will pay. They will seek blessings and manifestations. They will agonize and pray. They will look for visions and revelations. But that daily waiting on God that establishes and settles, they neglect.

Have you, my friend, a place to meet God? And have you a time? Or are you too busy? Do you observe the Morning Watch, the Quiet Hour? Is Jesus Christ real to you? Do you know Him? Or have you merely been introduced to Him? You have met Him, of course you have. You met Him when you were converted. But, do you know Him? Have you become acquainted with Him? Do you visit with Him regularly? What does He mean to you? I have met many people but I know only a few. You have to live with people to know them. It takes time to get acquainted. Do you take time? You must walk with God.

Suppose your wife should serve you faithfully. Suppose she should be everlastingly washing dishes, making

beds, preparing meals, cleaning the house, and all for you. Tell me, would you be satisfied? Not if you loved her. I think there would be times when you would give almost anything if she would put away her work, sit down by your side, or cuddle up in your arms and just let you love her. It would give you delight if only she would stop long enough for a little real heart to heart fellowship. And does God, my friend, want your work, or does He want you? Does He not hunger for communion with His own? Ah, yes! And He wants to meet you every day. And if you are to partake of the divine fire, you will have to contact Him constantly, or you will grow cold. You must walk with God.

Do you remember Mary and Martha? Martha was busy, active, always working. She wanted to do things for Jesus. Martha had no time for fellowship and communion. Her time was taken up with service, whereas Mary sat at His feet. Martha gave Him her work; Mary gave herself. Mary had time for fellowship. She loved to talk to Him. And oh, how He loved to talk to her! "Mary hath chosen that good part," said Jesus. For Mary knew Him as Martha never could.

You need never seek for blessing, my friend. Nor is it necessary for you to wait for the fullness of the Spirit. There are only two things God can possibly demand, only two questions you need ever ask. "Have I turned from all I know to be wrong, all that grieves the Holy Spirit? Have I yielded myself, body, soul and spirit to Jesus Christ? Am I His bond slave?" That is all. Nothing more. There can be nothing more. That will satisfy God. What else could He ask? What else could a husband ask of a wife? Nothing. If she has turned away from everything that displeases him, and if she has yielded herself entirely to him, he has everything. No man could demand more. Never mind

about doctrine. Seek not experience. Surrender utterly to Him. And then—then you will be Spirit-filled.

And to continue Spirit-filled, to live a sanctified life, continue doing nothing that He condemns, continue yielding unconditionally to Him, and contacting Him daily. That is all. There can be nothing else. Simple, isn't it? Yes, simple, but true, for it works. That is the wonderful thing about it, it works. And thus, my friend, you enter into heart-rest. You dwell in the Promised Land. You live a Spirit-filled and a Spirit-anointed life. For that daily contact with God is the secret of spiritual power and blessing.

## CHAPTER IX

THE SEVENFOLD WORK OF THE HOLY SPIRIT IN THE LIFE  
OF THE BELIEVER

THERE are seven words that describe the work of the Holy Spirit in the life of the believer. They are the *Baptism*, the *Gift*, the *Indwelling*, the *Sealing*, the *Earnest*, the *Filling* and the *Anointing* of the Spirit. Let us study them one by one.

1. *The Baptism of the Spirit.*

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. 12: 13).

Note, if you will, that we are *all* baptized. Not one here and there; not those who have met certain conditions, but *all*—every member of the body of Christ.

In other words, the Holy Spirit takes a Jew here and a Gentile there, regenerates him and places him in the body of Christ, the Church. Thus the sinner who believes on Christ is baptized by the Spirit into the one body.

That experience, therefore, takes place at the time of conversion, and is already past so far as the believer is concerned.

2. *The Gift of the Spirit.*

"God gave them the like Gift as He did unto us" (Acts 11: 17).

"On the Gentiles also was poured out the Gift of the Holy Ghost" (Acts 10: 45).

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost" (Acts 2: 38).

The Holy Ghost Himself is the Gift. Cornelius and his household received the Gift when they believed. When the three thousand were saved on the Day of Pentecost they, too, received God's Gift, the Holy Ghost.

Hence the Gift of the Holy Ghost is received at the time of conversion, and is already a past experience so far as the believer is concerned.

3. *The Indwelling of the Spirit.*

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16).

And here we have the truth of the indwelling. Having been baptized by the Holy Spirit into the body of Christ, and having received the Gift of the Holy Ghost, He now indwells each and every believer. Blessed, blessed truth!

4. *The Sealing of the Spirit.*

"After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1: 13).

The sealing of the Holy Spirit denotes three things, first, a finished transaction, second, ownership, and third, security.

First, a finished transaction, "'Tis done, the great transaction's done, I am my Lord's and He is mine." The believer has been saved. The transaction has been completed and the work done. And the moment he is saved, he is sealed.

Second, ownership. He now belongs to God. He is God's property. He has changed owners. Satan no

longer has any rights so far as he is concerned. He has a new Master—God.

Third, security. Having been sealed, he is secure. God will never let him go. "I give unto them eternal life," He says; "and they shall never perish." He has been saved for time and eternity, and he is safe in the Father's keeping.

My father was a station agent, and it was his duty to seal and break the seals on cars. No one else was allowed to touch them. When the car had been loaded he sealed it. That seal denoted a finished transaction. The work had been done. It indicated that the car belonged to the Company, for it was the Company's seal that he placed on it. Furthermore, it was a pledge of security. The contents of the car were safe. No one dare break the seal.

And so it is with the believer. As soon as he is saved, he is sealed by the Holy Ghost, the Spirit Himself being the seal. That means that he has been born again, that he is God's child, and that God guarantees his safety.

Thus the sealing of the Spirit has already taken place in the life of the believer.

#### 5. *The Earnest of the Spirit.*

"That Holy Spirit of promise, which is the *earnest* of our inheritance until the redemption of the purchased possession" (Eph. 1: 13, 14).

"God; who hath also sealed us, and given the *earnest* of the Spirit in our hearts" (2 Cor. 1: 21, 22).

The earnest, or the deposit, the guarantee of what is to follow, the foretaste. A man buys my home. He gives me a small deposit to bind the bargain. That deposit is but a little of what is finally to be mine. It is

his guarantee that he will pay the balance. I take it and rejoice. I know that some day I will get it all.

Thank God for the foretaste of glory that is ours. Even that is about all we can contain now. If the earnest is so glorious, what will the full inheritance be! If the presence of Jesus is so wonderful now, what will it be when we see Him face to face! If the droppings are so precious, how glorious will be the showers!

The earnest, therefore, is ours now. We have had it already; we are having it still as we walk in the light, and we will have it until at last we enter His presence.

#### 6. *The Filling of the Spirit.*

"Be filled with the Spirit" (Eph. 5: 18).

"Be being filled," as it is in the original. We are to be filled, and then filled again, and again and again. And so we come to the truth that is specially for us to-day.

Every true believer has been baptized by the Spirit, as we have seen; he has received the gift of the Holy Ghost; he is indwelt by the Spirit; he has been sealed, and he has the earnest. But not every believer is filled. Hence, the command, "Be filled with the Spirit."

As we turn to Christ, from sin; as we yield ourselves, body, soul and spirit, to do His will, He fills us with the Holy Ghost, and we are enabled to live Spirit-filled lives. Thus we become fruit-bearing Christians.

This experience is, therefore, continuous from the time we believe, until we see Him as He is. In most lives, however, there is an initial crisis experience, and in some, many. All do not fully yield at the time of conversion. But when they do, He fills. And the Spirit-filled life becomes the normal life of the believer.

7. *The Anointing of the Spirit.*

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19).

Here, my friend, is the work of the minister. To do it Jesus Christ was anointed. Have you, too, been anointed? If your ministry is to be effective, you must be an anointed man.

You are to preach the Gospel. You are to bring comfort to the broken-hearted. Satan's slaves must be set free. Men spiritually blind must be made to see. Souls in bondage to sin, their lives wrecked and ruined, must be saved. You must be able to bring men to an immediate decision in this, God's day of grace.

Can you do it? Not unless you are Spirit-anointed. It is a big order for any man. And only the enabling power of the Spirit will suffice.

All down the centuries God has anointed His servants. He came upon Samson, Elijah and Elisha. He came on Jesus and Peter and Paul. On Brainerd and Wesley and Finney. And He came on Roberts and Spurgeon and Moody. And when He did, He wrought mightily through them.

For these men tarried before the Lord in prayer. They wrestled in intercession. They agonized for souls. And as they did, the Spirit came upon them and thousands upon thousands were swept into the Kingdom. Not that they were satisfied with but one experience; it was their constant contact with God and their daily anointing of the Spirit that made them what they were.

You, my friend, may never be a Moody or a Wesley. But God will use you to the full limit of your capacity, for He is no respecter of persons. Oh then, wait before Him; spend much time alone with God; agonize for souls, and though you know it not, you will be anointed with the Spirit of God. And in the power of the anointing you will be used for His glory.

## CHAPTER X

## SEVEN QUESTIONS OF VITAL IMPORTANCE

THERE are seven questions that every Christian should face, questions of such vital importance that to ignore them is to imperil one's spiritual life. Let us consider them, then, one by one, and may God help us to answer them honestly and sincerely.

1. *Am I Committing any known Sin?*

"If I regard iniquity in my heart the Lord will not hear me" (Psa. 66: 18). He will not even listen to what I say. Hence, my prayers will not be answered while I am harbouring sin.

Note, if you will, that I have said "known" sin, for it may be that you have to face what the Bible terms "the sin that doth so easily beset us," some one sin to which from time to time, you yield. It may be but a weight, an idol, and yet it is sin, and God says you must give it up.

"Your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear" (Isa. 59: 2). Sin separates. Sin hides God's face. There can be no communion, no fellowship where there is sin.

"Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19).

That is God's command. We must forsake all known sin if we are to be approved of Him. Oh, then, let us turn from everything we know to be wrong, everything that grieves the Holy Spirit. Let us put it out of our lives, for we will never make any progress in the Christian life until we break with sin.

Sin is like a millstone; it will always hold us down. And if we yield to it, we will crave it again. To feed desire is to fan it into a flame that can never be quenched. The only real sorrow that can ever come into the life of a Christian is the torture and anguish of the heart that harbours sin.

Therefore let us break with it, break with it at all costs, or we will never know "the peace of God that passeth all understanding." Sin will ruin us unless we give it up. "The way of transgressors is hard."

My friend, "Remember Jesus Christ." He can break every fetter and snap every chain. He can set the prisoner free. And He can set you free, yes, even from your besetting sin. Not only is He mighty to save; He is also able to keep. You can be victorious over every known sin by the power of His indwelling Spirit. It pays to be an "Overcomer."

2. *Am I Living in Obedience to God's Will?*

"Yield yourselves unto God" (Rom. 6: 13). Have I surrendered all? I sing it, I know. Again and again I exclaim, "Have Thine own way, Lord," but do I really mean it? Will I go where He wants me to go? Or do I still want my own way? And do I put self first instead of Christ? Is He the Lord and Master of my life?

God must have obedient children. If we are self-willed He cannot use us. "To obey is better than sacrifice." Rebellion in the camp is fatal to the cause. Loyalty He must have. Blunders are permissible; mistakes will be overlooked, but disloyalty—never!

If we are to be used of God we must be obedient. We must be prepared to go where God wants us to go. It must be His way instead of our own, His choice rather

than ours. And, blessed be God, when we really yield to Him, His plan becomes ours, and we delight to do His will.

Let us not think of Him as a hard task-master; One who insists on us doing things we don't want to do. Not at all. He is our Father. He loves to lead us to the still waters. Within our hearts He puts the very desires that are pleasing to Him. All He asks is that we yield, for we are His, body, soul and spirit. Hence, there can be no fellowship apart from obedience.

### 3. *Am I Spending Time each Day in Prayer?*

No one can be victorious apart from prayer. No one can make a success of the Christian life unless he prays. If you have neglected prayer you are weak. It is those who wait upon the Lord who renew their strength. Unless you have been living, therefore, in an atmosphere of prayer you are open to the attacks of the enemy. Jesus prayed. He spent whole nights in prayer. Paul prayed. The early Church prayed. All those who have been used of God have been men and women of prayer.

So, let me ask myself the question, do I pray? Do I keep tryst with God? Have I an appointment with Him day by day and am I careful to keep it? Does God know me as a man of prayer? Or have I failed Him? If so, may He enable me to renew my covenant and begin again to meet Him morning by morning, lest He come and find me sleeping.

### 4. *Am I a Diligent Student of God's Word?*

To neglect the Word of God is to cut myself off from hearing His voice, for God speaks through His Word.

Hence, if I am not giving time to Bible Study I am without guidance. Many a man has gone astray simply because he has ignored the Word of God. Nothing can take its place. It is God's Word to man, and if I really know Him I will want to study it. And the more I read it the more interesting it will become. I will find that I cannot do without it. It will be my meat and my drink for the day's work.

Again and again I turned to it in the early days of my Christian life. When I was first converted I read it daily. But—am I still poring over its pages? Is it just as new to me now as it was the first time I read it? Do I revel in the experiences of the apostles and prophets? Am I still finding comfort from the Psalms of David? Is the Word of God a living Book to me, and am I feeding on it daily?

Perhaps I am weak. God compares His Word to milk and meat. Hence, if I am to be strong I must turn to it constantly. May He enable me, therefore, to become a diligent student of His Word.

### 5. *Am I Confessing Christ Publicly?*

During the early years of my Christian experience I was on fire for souls. I enjoyed getting out on the street corner with a company of God's people and giving my testimony. I revelled in the opportunity of working in rescue missions and pointing souls to Christ. I was burdened about the condition of the unsaved. In the glow of my first love for Christ I eagerly sought to tell others what He had done for me. I went home to my friends even as the demoniac of old.

But what about to-day? Have I lost my first love? Have I become cold and indifferent? Does the fire of God no longer burn in my heart? Can I attend church



and go through religious performances without any burden concerning the lost? If so, why? What has happened? I sing, "Rescue the perishing," but do I do anything to rescue them? I sing, "Care for the dying," but do I care for them? And when I join in the words, "Weep o'er the erring one," are my eyes dry or do I actually weep over the perishing? Have I any heart-interest in the salvation of lost men and women?

If not, there is something seriously the matter, and I should start at once to discover the cause and remedy it. I must confess Christ publicly. I must make Him known. He has commanded me to bear witness. Let me again, therefore, testify. Surely, I can distribute gospel tracts. Surely, I can write soul-winning letters to my friends. At least I can speak to those with whom I work. If I am God's representative, I must be true.

#### 6. *Am I Giving Liberally as God Prospers Me?*

"Give, and it shall be given unto you" (Luke 6: 38).

As we give God gives, for He will be no man's debtor. You cannot beat God giving. One tenth at least should be set aside for God's work, and then as much more as He asks. For if you are faithful with Him He will be faithful to you. The reason so many are destitute to-day is because they did not play square with God when they had plenty. Seldom will you find one who has faithfully given to God's work in a systematic way through the years of prosperity who is in want. "The liberal soul shall be made fat, and he that watereth shall be watered himself."

But when you do give, be sure you are giving to a definite, soul-winning work, and not to Social Service or Modernism. For God will hold you responsible to find out how your gifts are being used.

And give cheerfully, for "the Lord loveth a cheerful giver." Give systematically, month by month, or week by week. Keep books with God. But however you give, give, for "how shall they hear except they be sent?" If the Gospel is to be given to the world someone must pay the bill. It is like water. The water is free, but you have to pay for the piping. And so with salvation. It costs to send it on its way, and we must speed it to the uttermost part of the earth. Hence, in the language of the apostle Paul, giving becomes a Christian grace, and if we are New Testament Christians, we will give and give liberally.

#### 7. *Am I Doing Something Definite for the Lord Jesus Christ?*

If I am to be used of God I must find a place and a people where I can give my testimony and not feel that I am condemned by those around me. A soul-winning Church must become my home. I am saved to serve, and unless I am doing something for the Lord Jesus I am not true to the vision He has given me. I may not have many talents, but I can do something. I can visit the sick, I can distribute gospel tracts, I can testify, I can do something.

There are those who wait to be asked. They attend the church, enjoy the services, but never think of taking part themselves. They have an idea that the pastor will seek them out if he needs them and tell them what to do. It seems to me, however, that if they are really saved they will find something themselves. Paul's first cry was, "Lord, what wilt thou have me to do?" And that ought to be the cry of every new-born soul. Love is service, and those who really love the Lord Jesus will want to serve Him. They will never be satisfied to be drones.

Instead of waiting for their pastor or someone to tell them what to do, they will go direct to God and get their instructions from Him. It may be He will want them to teach a Sunday School class. If so, they will approach the superintendent and offer their services. If they have a voice they will be eager to sing in the choir, or if there is an orchestra and they can play an instrument, they will play.

Some may be called to usher, others to serve in the Young People's organizations, or as intercessors. It may be that the foreign field is calling, and that there is an urge to train and prepare for whole-time service. One thing is certain: they will never be at rest if they have been truly born again until they are doing something for the Lord Jesus Christ.

And so I ask again, am I working for Christ? Am I active? Is my time devoted to God? Or am I still on the reserve list waiting for a call? There are two kinds of volunteers, remember, the active and the inactive. The inactive volunteer says, "Lord, here am I." The active volunteer says, "Send me." Which am I? Am I doing something for the Lord Jesus Christ?

These, then, are the questions that must be faced if we are to receive His approbation. "Study to show thyself approved unto God," is His Word, "a workman that needeth not to be ashamed." For if we would receive a full reward; if we would hear Him say, "Well done, good and faithful servant," we must examine ourselves and see to it that we measure up to His requirements.

## CHAPTER XI

### THE FOURFOLD NEED OF THE NEW LIFE

A LITTLE baby has been born. A new life has come. You care for it. You wash it and dress it. You feed it and warm it. Day after day you attend to its needs. You know that it cannot take care of itself.

You have been born into the Kingdom of God. You opened your heart to Jesus Christ and invited Him in. You received Him as your Saviour, and now you are His. And when He came He gave you eternal life. You now have a life that you never had before, viz., *God-life, divine-life*. "I give unto them *eternal life*."

Well now, how are you going to take care of that new life? You are but a babe in Christ? What then are the needs of the new life? Much the same as the needs of a baby.

#### 1. *Food.*

A baby must be fed, and fed daily. So must you. That new life that God has given you requires food. The food for a baby is milk. The food of a spiritual babe is the milk of the Word.

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby."

I was converted in 1906. From that day to this I have read God's Word every day of my life, three hundred and sixty-five days of the year. I cannot remember a single day when I have neglected the Book of Books. The Bible has been my meat and my drink all down the years, and the more I study it the more precious it becomes. There is no book like it. When Satan's

attacks have been unusually severe, God's Word has been my comfort and my stay. Time after time it has been in very deed His Word to me. Trials that might have terminated my ministry have been frustrated by the promises of God's Word.

When sorrow has overwhelmed my soul and tragedy engulfed me, God has spoken to me from the Scriptures. In the midst of my bitterest disappointment, I have heard His voice: "Weeping may endure for a night, but joy cometh in the morning." And when my heart was filled with fear, I heard Him say, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise Him." And I found Him true.

Let me tell you how to read the Word of God. Of course, you should start at the beginning. You should read it as you would a letter. No one would ever dream of reading a sentence here and there in a letter. The only way to get to know the contents of any letter or book is to start at the beginning and read right through to the end. And so it is with the Word of God.

But what do I mean when I tell you to start at the beginning? Am I referring to Genesis? Not at all. Genesis is the opening Book of the Old Testament. Then what about Matthew? Matthew starts the New Testament, but the first chapter of Matthew is filled with hard names and, to a new convert, they are uninteresting. No, starting with Matthew is not starting at the beginning.

Listen, you have now been born into the Church. Which Book is it that records the history of the Church? Which Book tells about the beginning of the Church? Why, Acts of course. Therefore, as a new convert, you should start with Acts. You will find Acts intensely interesting. In Acts souls are saved and added to the Church. In Acts persecution breaks out; you will read

about the way the early Christians suffered for Christ. Acts tells the story of the world's greatest missionary, Paul, and how he carried the Gospel everywhere. You will learn how the first converts conducted themselves, what they did, and something of the glory and joy of their experiences will be yours. Therefore, if I were you, I would start with Acts.

Then you should read John. You already know the life of Christ, no doubt, but John deals with salvation and shows how Christ saves. Hence, you should read John.

Then you should turn to Romans. You will be ready, by the time you read Acts and John, for a little of the strong meat of the Word. Romans takes you from the time you were a sinner right through your experiences of salvation, sanctification, and service, to glorification. Therefore, read Romans.

You ought to read at least a chapter, or, if possible, two chapters, every day. You cannot afford to withhold the food that the new life needs. It must be nourished. Nor can you give it sufficient in one day to last for a week. The manna had to be gathered every morning, and you will have to study the Word of God daily. Otherwise you will starve the new life that God has given you, for it simply must have food.

If you should come across a verse that you cannot understand, do not become discouraged and give up the study of God's Word altogether. Just lay it aside as you would lay aside a bone when eating fish, and go on with what you can understand. I would not throw away the entire fish just because of a bone. I would lay the bone aside and eat the fish. Why, then, should I refuse to read the Bible simply because of something beyond my comprehension? Probably when you read the Book again you *will* understand, for the Holy Spirit

has promised to illuminate your mind and interpret God's Word to you.

For a long time I have used a Scofield Reference Bible and I have found it most valuable. The notes at the bottom have illuminated many an obscure passage for me. I would suggest that you, too, get a Scofield Bible.

Then, too, be sure to mark special verses, verses that pertain to salvation, or that have been specially helpful to you. I always have a pencil in my hand when I read the Bible.

Last of all, turn the Bible into prayer. Read a portion and then pray it out to God. You can take the Psalms or any of the great prayers of the Bible, and make them yours. The experiences of David will be your experiences too. The prayers of the prophets will express your petitions.

"This Book will keep you from sin, or sin will keep you from this Book." That statement was written in my Bible when I was first saved, and I have found it true, and so will you.

## 2. Fellowship.

The baby needs fellowship. It must be able to express itself and make known its needs. When it is hungry or in pain, it cries. And the mother immediately answers.

You, too, need fellowship. And if you are rightly born there will be a cry in your heart. We call that cry prayer. And I would urge you to get alone with God every day of your life and pray. Tell Him all. Hide nothing. Talk to Him as you would talk to a friend.

When you read the Bible God talks to you, when you pray you talk to Him, and thus you have fellowship.

You become acquainted with God exactly as you become acquainted with a friend. You speak and He speaks. And as you talk you get to know each other. Oh, then talk much to God. Pray.

"My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up" (Psa. 5: 3).

There is nothing like the Morning Watch. Ever since I began to preach the Gospel at the age of eighteen I have observed the Morning Watch. And that Quiet Hour alone with God has been the mainstay of my spiritual life. I could not think of commencing the day's work without it.

Satan has tried again and again to get me to neglect it. My life has been so filled with work for God that I have had but little time for it. But whenever I have failed to meet God in the morning my spiritual strength has been sapped, and I have felt the loss throughout the day. Nothing, absolutely nothing, can take its place.

There are three foes to the Prayer Hour, interruptions, wandering thoughts, and drowsiness.

To avoid interruptions you will have to have a place for prayer where you can shut yourself in alone with God. And that means that you must shut the world out. When you are conversing with the King nothing should be allowed to break in. That place may be a secluded room. It may be the garden or the woods. I have used all.

How are you going to get rid of wandering thoughts? You know what I mean, thoughts and plans about the Lord's work and a hundred and one things that crowd in upon you. Or even Satan's darts of sin. I solved that problem, solved it years ago, by praying aloud. And now, when I am alone with God, I talk to Him right out loud just as if He were sitting in the room. I speak

to Him as I would to a friend. And thus as I put my thoughts into words I can concentrate and pray without finding myself thinking of other things. I have suggested this plan to large numbers of theological students and Prayer Warriors, and they, too, have found that it works.

Then there is drowsiness. The body is tired, the flesh is weak, and after praying for fifteen or twenty minutes, a spirit of drowsiness settles down on the intercessor and he all but falls asleep. How, then, is he to combat this third enemy? I can only give my own experience. I walk when I pray. I seldom kneel, stand or sit. I walk back and forth, from one side of the room to the other, or up and down a path in the garden, out under the trees. I close my eyes, I look up, not down—up to God. Instinctively, at a glance, I know when to turn. And as I walk, I pray aloud, and seldom do I become drowsy. Minutes pass unheeded. Soon an hour has gone. God manifests His presence, and I am enabled to pray through.

You, too, will have to plan your prayer life. You will have to have a Prayer Hour. Let me urge you, if you can, to keep the Morning Watch. You must be faithful in prayer if you want to be strong. Otherwise you will find yourself weak. Hence yield no ground to the enemy. The armour of "All Prayer" will alone prevail.

### 3. *Exercise.*

That little baby needs exercise. It shoves out its little legs and arms in order to exercise them.

You, too, need exercise if you are to grow strong. And so you must bear witness to Christ, for that is the way you exercise. Tell others. Do personal work.

Confess Christ publicly. Witness. If you don't, you will backslide. If you do, you will become strong. Get busy and do something for Christ. You will if you truly love Him.

"Let the redeemed of the Lord say so." Refuse to be silent. If you appreciate what He has done for you, you will not hesitate to say so. You should at least be as proud of your Lord and Saviour as you are of your king and country. You would not be ashamed to show your colours on the battlefield. As a matter of fact, you would be eager to unfurl your country's flag and march under it. Then why should you hesitate to lift up the banner of King Jesus? For thus you can let the world know which side you are on. Do you want Him to be ashamed of you in that Great Day, ashamed before His Father and the angels? Then you must not be ashamed of Him now. God says, "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. 10: 10).

Nothing can strengthen the believer like open confession. If you want to grow spiritually confess Christ publicly. Satan doesn't mind silent Christians, but he objects most strenuously to those who openly declare their allegiance to Christ. Yet the very act of confession renders powerless his attacks.

You can talk about the one you love. At least, most people can. And if you really and truly love the Lord Jesus Christ you will want to talk about Him.

And testimony, my friend, is the best antidote there is to worldly companionship. You will never have to give them up, those worldly friends of yours, never. Just tell them about Jesus. Ask them to kneel down while you pray with them. Hand them a gospel tract, and invite them to an evangelistic service. Try it. Do you know what will happen? They will drop you

like a hot coal. You will no longer be wanted. And then you will find new friends and associates, Christians, who will love what you love, and want what you want. And their friendship will be yours through all eternity. Even death cannot sever such a relationship.

Oh, then, let us be true to God. Let us testify of Christ. Let us confess Him publicly before men, and the joy and approbation of the Lord will be our reward.

#### 4. *Atmosphere.*

No mother would put her new-born babe in a refrigerator. She sees that the room is neither too cold nor too hot. The atmosphere must be exactly what it needs.

If you go to a dead, cold, formal church, you will freeze. If you go to a modernistic church, you will starve. But if you go to a church where the invitation is given and souls are saved, if you attend evangelistic meetings where they sing gospel hymns, if you go where they pray and testify, you will find yourself in an atmosphere exactly suited to your needs. It is up to you to find a group of God's people on fire for souls. If you can't find such a place, you can at least invite one or two saved friends into your home for a season of prayer and Bible Study, and thus create the atmosphere you need, yourself.

Hence, my exhortation is not, join the church, but, link up with a definite soul-saving, missionary centre. Work only with a company of people that love the Lord, a people who will welcome your testimony for Christ, and where your voice can be raised in prayer and supplication. Don't compromise. If you do it will be at the peril of your spiritual life.

And be sure that the man who occupies the pulpit believes in the fundamentals of the faith. Make certain

that he preaches the blood, that he recognizes that men are lost and need to be saved, and that he insists on the new birth.

Avoid worldly churches. God wants a separated people. "Be not unequally yoked," He says, "with unbelievers."

These, then, are the needs of the new life, and the responsibility rests on you. Therefore, take care of it. Feed it. Give it fellowship. Exercise it. And provide the atmosphere it requires. Then you will go on with God and the Christian life will be all that was promised.

## CHAPTER XII

## HOW TO DEAL WITH SOULS

MOODY'S method of dealing with souls in the Inquiry Room is the best that has ever been devised, and we would do well to follow it. The Altar or Penitent Form is good, but the Inquiry Room is better. "He that winneth souls is *wise*." Not only is he a wise man, but he uses wisdom in pointing men to Christ.

How then is the Personal Worker to achieve results? I offer the following suggestions, and they are based on years of experience in evangelistic work.

1. *Prepare for Results.*

I have gone to churches to hold meetings and have found to my disappointment that no preparations of any kind had been made to get souls saved. I have given the invitation; men and women have walked down the aisles, but there have been no Personal Workers appointed to deal with them, and no Inquiry Room prepared for their reception. And before the pastor and I have been able to get to them they have slipped away. When I ask why, I am told that they were not really expecting results. No wonder there was no preparation. There was no faith.

If you have faith, if you expect results, you will prepare accordingly. An Inquiry Room will be selected, or better still, two, one for men and another for women. Chairs will be placed as far apart as possible, two by two, if the room is large enough, and the lights turned on. The Inquiry Room will be as near to the aisles as possible.

Then you will choose and train a group of Personal Workers, and appoint two of the most capable and experienced, as leaders, a man for the men and a woman for the women, with a man to superintend both if you can get him. Every Pastor should have a body of trained workers.

The leaders will scatter their workers through the congregation, back of the sections for which they are responsible. A few of the best will be kept near the doors for immediate use. One or two will be ready to man the doors to show the seekers the way to the Inquiry Rooms.

When the invitation is given and hands are raised, the workers will note where they are. If they do not go forward of their own accord when they are invited to the Inquiry Room, the workers will go to them and courteously offer to accompany them. But never wait to argue, for if you talk to them you will take the attention of those around you from the evangelist and his appeal to yourself, and furthermore, you will embarrass and perhaps anger the one you want to win. Just invite. Nine times out of ten he will go with you at once. If not, go to another who raised his hand. Take the seeker to the Inquiry Room and either deal with him yourself, or hand him over to another worker if there are others in your section who have raised their hand and for whom you must quickly return. In any case, your leader must appoint the worker best suited to deal with the seeker after he enters the Inquiry Room.

The workers already near the doors will go with those who respond immediately, of their own free will, and deal with them at once.

After they are through fill out the decision card giving complete and full information, hand them a copy of "Safety, Certainty and Enjoyment," "The

Pocket Treasury," "The Traveller's Guide," or something else that will help them, and, if possible, a Gospel. Then bring them to the pastor or the evangelist for a final word, or invite them to the converts' meeting.

And whatever you do, see to it that you do not fall down on the "follow up" work. Visit them within a week. Failing in that, write them a personal letter, or telephone them to let them know you are interested in them. Don't let Satan get to them first. The pastor will mail them a "convert's letter" the next day, urging them, as you should, to read their Bibles and pray daily, and inviting them to attend the services and testify. Thus they will be established in the Christian life. Never send them to a modernistic or worldly church. Refrigerators are no good for new born babes. Keep them in a warm, spiritual atmosphere, and from month to month hold a "converts' meeting," where they can receive instruction, become acquainted, testify and pray.

So much for the preparation and organization. Now to go back to the Inquiry Room.

#### 2. *Use Tact.*

Let men work with men and women with women. And see to it that young men do not deal with older men, nor young women with older women, for they have had experiences that young people know nothing about and they may find it difficult to satisfy them.

Always be courteous. Give no offence. Be careful about your breath. Many a seeker has been turned away in disgust because the worker's breath was offensive.

#### 3. *Get the Seeker on his Knees.*

You will never get far sitting or standing. Kneel down at once, and with your open Bible on the chair before you, start work.

#### 4. *Don't Argue.*

If the seeker can get you into an argument, you are done. Turn every question except questions pertaining to salvation aside. If he wants to know where Cain got his wife, tell him that has nothing to do with his salvation, that he is there to be saved, and that he can deal with other things later. Don't talk about anything else. Don't get into an argument. If he isn't serious, let him go with a warning, and deal with someone else. Refuse to argue.

#### 5. *Find Out the Need.*

Don't take it for granted that the inquirer has come for salvation. He may be a backslider. He may lack assurance. Perhaps he has come for a deeper experience. And unless you diagnose your case you will not know which remedy to apply. Take nothing for granted. Inquire carefully. Examine your patient. Be sure you know what is the matter. Ask a few questions to begin with. Locate the disease before you start work.

I have known workers to kneel down and start praying for the seeker without making any inquiries, calling on God to save his soul, only to learn at last that he had already been saved and had come for something else altogether. What a waste of time!

The remedy is so entirely different for the backslider from the remedy for the unsaved, that the worker simply must know the need. Many a seeker will come thinking



he is saved, and it is up to the worker to find out if he ever really was born again, or whether he merely made a profession.

Let me warn you to use as few verses as possible. Otherwise the seeker will become confused. As a rule two will be sufficient. Occasionally a third may be needed or even a fourth, but if you can concentrate on one or two and mark them so that he can look them up and recall them when he gets home, you will accomplish more.

#### 6. *Apply the Remedy.*

Let me suggest that you apply the remedy in the following way:

##### (1) *The Sinner.*

As a rule I start with Isaiah 53: 6. And first of all, holding my finger over the last statement, so that it cannot be seen, I ask the seeker to read the verse for himself, namely: "All we like sheep have gone astray, we have turned every one to his own way," for he must know the basis of salvation if he is to be saved. Hence, I question him closely until he realizes and admits that he is a sinner. I show him that since "all" have gone astray and he is included, therefore, he, too, has gone astray. And if he wants to know what it means to go astray, I ask him to read the second statement again, viz., "we have turned every one to his own way," and I point out that since he has not turned God's way he has turned his own way, and hence has gone astray.

Then I remove my finger and ask him to read the final statement: "The Lord hath laid on Him the iniquity of us all." And again I question him until he at last sees that God has placed his sin on Jesus, and

that Christ died as his Substitute. Often I let my Bible represent sin, my one hand Christ, and the other the sinner. Then transferring the Bible, his sin, from the hand representing him, the sinner, to my other hand, typifying Christ, the Sin-Bearer, I show him just what God did at Calvary.

Then I take him to John 1: 12: "But as many as received Him, to them gave He power to become the sons of God." At first when I ask him how he becomes God's child, he may tell me that he must join the church, or live a good life. I then ask him to read the verse again, and at last he will see that he must *receive* Christ.

When I get him that far, I ask him to close his eyes and tell the Lord Jesus that he is a sinner, and that he now receives Christ as his own personal Saviour. If he hesitates I pray for him and ask him to repeat my prayer sentence by sentence. I use the pronoun "I" and put myself in his place. Then I question him again, and make sure that he has received Christ and that he is God's child.

If he is not certain I take him to John 6: 37: "Him that cometh to me I will in no wise cast out." And I show him that if Christ does not cast him *out* He takes him *in*.

I may finally turn to Revelation 3: 20: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in," to prove to him that Christ is now in his heart.

Last of all, of course, I ask him to thank God for his salvation.

##### (2) *The Backslider.*

But if I am dealing with a backslider, I use 1 John 1: 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," for he must confess his sin to God; he must go back to

the place where he got off the road and went astray and make it right, before he can be restored. Then when he penitently confesses his sin, and puts it out of his life, God forgives him and he is cleansed in the blood of Christ.

If he doubts God's love and wonders if he can be forgiven, I point him to Hosea 14: 4: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." And if he doesn't seem to know how to get back, I ask him to read Hosea 14: 2: "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously."

(3) *The One who Lacks Assurance.*

If the seeker is one who lacks assurance, I turn to 1 John 5: 13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I show him that God does not say, "These happy feelings have I given you," but "These things have I written unto you." Then, pointing him to any of the great salvation verses, the things written, such for instance, as John 6: 37, I persuade him to rest on the Word of God and just believe what God says, feelings or no feelings. For if he does he will soon have the witness of the Spirit in his heart.

(4) *The Defeated Christian.*

I point the defeated Christian to 1 Cor. 15: 57 for victory through Christ.

7. *Depend on the Holy Spirit.*

You cannot win souls. Unless the Holy Spirit is co-operating with you nothing will happen. He must

apply the Word. If you will depend on Him He will show you what texts to use, and He will give you an answer to every question.

8. *Pray Much.*

Prayer alone will prevail. Pray over your plans and preparations. Pray when you are inviting souls to the Inquiry Room. Pray as the invitation is given. And pray for them as you leave. You can pray as you work. "Pray without ceasing."

These, then, are the suggestions I would offer. I see no need of a long course of training in Personal Work. You do not need to know all that the false cults teach in order to deal with souls in the Inquiry Room. Just remember that all are sinners and need a Saviour. If they come to the Inquiry Room, they come because they realize their need. Then take it for granted they are there to find Christ.

You may be dealing with a Russellite, a Christian Scientist, a Spiritualist, a Jew or a Roman Catholic. No matter, you are dealing with sinners, for they are all lost and they need to be saved. Then follow your usual method and lead them to Christ. Their difficulties can be cleared up later; first get them saved.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126: 6). "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3). What a reward!

Hence, there is no more glorious work than that of pointing souls to Christ. May God bless you as you study these very practical suggestions, and may He fill your heart with joy as you engage in personal work.

## CHAPTER XIII

### EVANGELISM

HAVE the glorious days of Evangelism passed and passed for ever? Will there never again be a Wesley, a Finney, a Moody? Are cities to be stirred no more by mighty revivals as in bygone days? Is it really true that the days of revivals have closed, and that Evangelism is dead? My answer is "Yes" and "No."

The other day one of our Canadian papers came out with a picture of D. L. Moody and a brief account of his great Toronto campaign in Massey Hall in 1894. It told about the enormous crowds, about his preaching, and of how he publicly thanked Mr. Hart A. Massey, as he stood in his private box, for the gift of Massey Hall to the city. And then it spoke of Moody's great campaign as follows:

"The story of D. L. Moody is that of *a day of heroic Evangelism which has gone, perhaps never to return.* That epoch had a spiritual glamour of its own. There were no radios, no telephones, no trolleys, and not until Moody was a fairly old man, any electric lights."

In a later issue of the same paper, there was an account of the great meetings of the noted Canadian Evangelists, Crossley and Hunter, in Ottawa, when Sir John A. MacDonald, one of Canada's most noted premiers, following a searching sermon by Mr. Hunter, rose to his feet and publicly professed his faith in Christ. That was in 1889, the year I was born.

A little while before he died, Dr. Crossley attended some of my services. Hunter, with whom for a quarter of a century he travelled in evangelistic work, had passed on. The present generation does not know him. To

most of those now actively engaged in Christian service, the glories of the past have been forgotten. But, as I looked at Dr. Crossley, and other grey-haired warriors who used to be in the lime-light of evangelism, I thought of the great scenes that were enacted more than a generation ago, when evangelism was at its height, and I wondered if they would ever be witnessed by the present or the next generation.

I have in my library an old shelf-worn volume of Moody's sermons, taken down in shorthand as he spoke. His ungrammatical sentences are recorded exactly as they fell from his lips. The instruction he gave from the platform, his warnings against hawkers, who were making gain by selling his picture, insignificant happenings—all are recorded just as they took place, and by one who was present and saw with his own eyes that of which he wrote. I treasure that volume, treasure it because it is filled with the atmosphere of evangelism, an atmosphere with which the present generation is, for the most part, unfamiliar. For, as I read, I see again the great crowds, the thronging multitudes; I hear once more the soul-stirring sermons of the famous Evangelist, and I witness, as of yore, the scenes that meant so much to the Church a generation ago—days of heaven on earth. But the question I am asking now is: Will they ever be repeated?

The heroic days of evangelism seemed to pass about the time I was in my teens. It was my privilege to get a glimpse of them in their fading glory at least. Well do I remember the great Torrey-Alexander meetings in Massey Hall, Toronto, in 1906, when I was converted. What impressed me was the large number of ministers of all denominations sitting on the platform. Then, too, my mind goes back to the spirit of evangelism in the Y.M.C.A. of a year or two later. Nor will I ever forget

the meetings of Crossley and Hunter in Huntsville, Ontario, in 1908, and the impression they made on me. My young heart was thrilled whenever I came into contact with evangelistic services. But these were about the last. It was somewhere in the second decade of the twentieth century that the old-time spirit of evangelism took its flight.

And now arises the question: What was the cause? Has it gone forever? Or, will it return? And, if so, how?

It may be that some will question my statement, will refuse to admit that evangelism is no more. Well, let us ask a few questions and draw one or two comparisons. When D. L. Moody was alive, almost every Evangelical church was open to him. During his campaigns the ministers of the city sat with him on the platform, announced his meetings and did everything possible to assist. Even in the early days of "Billy" Sunday, it was possible to get almost every church to close its doors and unite in the campaign. When Crossley and Hunter toured Canada every Methodist church in the Dominion was available, and their services were eagerly sought. Glowing reports of their meetings were published in the *Christian Guardian*, the official periodical of Methodism in Canada, and their names were household words.

Well, where are the evangelists to-day? How many churches are open to them? Would they be welcomed, think you, again? Have the denominations of the present, outstanding evangelists whom they are sending from church to church? Do the congregations of a large city unite to-day in an evangelistic campaign? Are evangelists in demand? You know the answer. You know that if Crossley and Hunter, or Moody and Sankey were to start out to-day preaching the Gospel they preached a generation or more ago, thousands of churches

in which they were once welcomed and honoured, would never send them an invitation.

But another thing: There has come over the newspapers of our day a stupendous change, and that, no one who reads and has read can deny. Religious news is no longer news to the daily press. To the people it is, but not to the papers. I know because of the response I get in my radio work. The thousands of letters that come from radio listeners are tangible evidence of a widespread and deep interest. People are still hungry, as hungry as ever, and their appreciation is astonishing. The newspapers of our day either do not know this, or else they are not interested. I repeat, that, to the daily press religious news is no longer news; especially is that true regarding evangelism.

When the great Torrey-Alexander campaign was held in Toronto, for instance, Dr. Torrey's sermons were published almost verbatim in the papers. Alexander's hymns, words and music, were also reproduced. Columns were published daily as the meetings were reported.

Well, now, what about to-day? How long is it since a Toronto paper carried an entire sermon? How many of the sermons preached on Sunday are reproduced on Monday? I have seen evangelistic meetings held in Toronto during the past ten years by evangelists of national and international fame. I have seen auditoriums packed to their utmost capacity with scores standing and hundreds turned away. I have witnessed scenes that would have been considered the most important events of the week a generation ago, and would have had the headlines in the daily papers. I have seen thousands coming early, eagerly seeking a seat, so deep was the interest, for the people are still as interested as ever, though the newspapers are not. I have seen the great Massey Hall packed to the doors, with many

hundreds turned away. Yes, I have seen all that, and yet—not a single word in the press, while events and visits, that did not attract anything like the attention and interest, have been reported in full.

Now, how account for the change? What is it that has come over the daily press? A few papers there are, especially in the Southern States, that still report religious services. In some I have seen entire sermons reproduced word for word. That is not true of the North. Oh, yes, the papers will give columns to denominational controversies, important annual business sessions, or church rows, but I am speaking now of old-fashioned gospel preaching and evangelistic meetings. Some will even publish articles and editorials on religious themes, but revival services—well, they are generally ignored.

And if you doubt it, go to any newspaper file and search back thirty or forty years to a great evangelistic campaign and note the space given. Then compare it with the little space allotted to-day. Try to get worthwhile reports into the press now. Observe how seldom a reporter is present any more. Take stock of the space accorded political campaigns and speeches. Study the situation for a year, and you will have all the evidence you want.

Hence my statement that a great change has come over the press, and that evangelism is no longer news to the papers. I am not *blaming* them, mark you; I am merely noting a fact of tremendous significance in studying the spirit of the age in which we live.

Now arises the question as to whether the day of heroic evangelism is gone forever. Will it return? Or, has it come back, and is it still with us, but under a new guise? Would it be possible for two men like Crossley and Hunter, or Moody and Sankey to do to-day what

they did a generation ago? I answer most emphatically—No! And why?

I know, of course, that, to a certain extent, evangelists have themselves to blame. I am perfectly familiar with so-called “commercialized evangelism,” and I deplore and denounce it as much as any one. But that is not the fundamental cause.

The fact of the matter is that the churches, as a whole, have drifted into Modernism and that they no longer believe in the necessity of the new birth. Higher Criticism has already done its deadly work, and the need for evangelism is no longer recognized. If men are not lost they do not need a Saviour. If Evolution is true, then education will suffice. If respectability meets the requirements for church membership, then why employ an evangelist? Christ is nothing more than an Example. Outward righteousness and moral conduct fit a man for office in the church. Religious excitement is tabooed. The penitent form is a thing of the past. Hell is no longer hell. Sin has lost its ancient ugliness. The human heart is not as bad as evangelists have pictured it.

Please do not conclude now that I am classing all churches alike. I am not. There are still hundreds of individual churches in our denominations that are absolutely true. The Gospel is preached, the people pray, the invitation is given, and souls are saved. Far be it from me to denounce any true church or to criticize one of the least of God's servants. I am speaking of denominations as a whole, the pulpits in which Modernism holds sway, the churches where the new birth is unknown, the members unconverted, and worldly alliances encouraged.

Well, now, where in such a church is there room for an evangelist? Why, he is simply crowded out, for that

kind of a programme doesn't need him. Think you the churches of to-day are pleading for evangelistic services? Could Crossley and Hunter persuade the worldly churches of this Laodicean age to close their doors and unite in a city-wide campaign? Can you picture the modernistic ministers of this generation sitting together on the same platform, lauding, praising and backing a Moody and Sankey campaign? Certainly not. Evangelism has been ruled out of court. It is no longer the order of the day. Nor will such churches ever again throw open their doors to travelling evangelists, as they did a generation ago. That peculiar type of evangelism has gone, so far as they are concerned, and gone forever.

But—evangelism is not dead. By no means. Nor can it die, for it is God's one and only method of getting His work done. Hence, He is to-day raising up great nation-wide movements and centres specifically for evangelism, and in these the fires of evangelism will be kept burning.

The originator was probably the great Presbyterian leader, Dr. A. B. Simpson. At least, God gave him the vision. Now there are hundreds upon hundreds of such works scattered over the country, both large and small, some in abandoned church buildings, others in rented halls. Evangelists come and go year after year. The pastor directs, fills in between campaigns, and thus carries out the vision of evangelism. If he has the gift of an evangelist, he does much of the preaching himself.

*These centres are established works, standing pre-eminently for the conversion of souls, the edification of believers, and world-wide evangelism; emphasizing especially the four great essentials: Salvation, the Deeper Life, Foreign Missions, and our Lord's Return; endeavouring by every means to get the Message out to the Christless masses both at home and abroad in the shortest possible time.*

The method followed is that of the Apostle Paul. He did not hold a brief campaign and pass on, valuable as that may be, but he remained in each place, if at all possible, until a real work had been established.

Every great city needs such a centre. Spurgeon, of London, took the Surrey Music Hall, seating 10,000, and the Crystal Palace, seating 20,000, and departing from all conventionalities, he preached the Gospel to the perishing multitudes of England's great metropolis, and then erected the Metropolitan Tabernacle, a permanent evangelistic centre.

Of course, he was criticized—most severely so. Almost every newspaper in London wrote against him and his unusual methods. He was assailed bitterly. Not only by newspapers, but also by the clergy of Great Britain. Hundreds of pulpits opened fire on him. How he ever carried out his vision in the face of such tremendous opposition is a mystery. But God was in it, and God was with him.

D. L. Moody and R. A. Torrey had the same vision. They, too, believed, as Spurgeon did, in a centrally located work. Hence the great Moody Church, Chicago, and the Church of the Open Door, Los Angeles, permanent centres of evangelism.

Some may be called to travel from place to place, but the most valuable kind of evangelism is done by establishing a headquarters where the revival fires never die out, and from that as a centre, working out to the entire world.

The generally accepted church idea—I mean a little group of believers meeting together on some obscure street, struggling to support a pastor, yet making no impression whatever on the multitudes, is surely not God's vision. How often do we find a mere handful of people overfed and underworked, self-satisfied and even

anti-evangelistic, with no vision of enlargement and no sense of obligation to get the message to the masses—a dried-up, stagnant pool without an outlet. Only as our churches become spiritual centres for aggressive evangelism, both at home and abroad, will we be true to the vision of Jesus Christ as expressed in the great commission.

Evangelism will fill any church. It filled the Methodist churches, filled them all over the world for a hundred and fifty years. Methodism was born in evangelism: it lived and grew on evangelism. It has been the greatest of any evangelizing agency since the days of the Apostles. It got people saved and the converts filled the pews.

Moreover, evangelism will solve the financial problem. All Peter had to do was to catch the fish: the money was in its mouth. It is always so. Win the unsaved to Christ and they will supply the wherewithal to carry on His work. It is because evangelism has died that so many of our churches have had to be closed.

In the church of which I am Pastor, there used to be a large pipe organ. It took up the entire space at the back of the gallery. So many had been saved that we were using the aisles and vestibules to accommodate the crowds. Seeing that numbers were being turned away, the Christian people began to pray. They asked God to remove the organ, for, much as they loved music, they coveted the space for the multitudes who wanted to hear the Gospel. God answered; the organ was sold; a second gallery was built, and from the day it was opened it was crowded, and many have been saved.

More than once we have been visited by the police and the fire department and advised to reduce our attendance. Long ago we stopped advertising in the newspapers. Time after time we announced to our

radio audience that the church was full, and requested them not to come. But it was of no use. Year after year the crowds were there and we could do nothing about it. Evangelism, I say again, will fill any church.

Much use was made of the radio. For two and a half hours every Sunday night we were on the air, and thus multiplied thousands heard the Message and were evangelized.

Every Sunday night the invitation has been given. We do not merely preach and pronounce the benediction. We give men and women a chance to accept Christ by inviting them to the Inquiry Room. And it is doubtful if a week passes without souls being saved. Full well we know that the Church must either evangelize or fossilize; and so we evangelize, for the Church which ceases to be evangelistic will soon cease to be evangelical.

There are some who tell us that the results of evangelism are not permanent. That is not true. If the work has been genuine, it will last. It has lasted in Scotland until this day. America's greatest gift to Scotland was D. L. Moody. Two generations ago, he moved that country as it had never been moved before. Large numbers of Scotland's leading ministers and Christian workers were converted, either directly or indirectly, through the great Moody and Sankey campaigns. Institutions, churches and mission halls founded by Moody are still active.

The world's greatest evangelist was Paul. Have the results lasted? Christianity itself is the answer. And what of the work of Wesley and Whitfield? Methodism is the result. If a Church will nourish and care for the converts after the evangelist leaves, the work will be permanent. I know of no other way to spread the Gospel. Most Christians have been saved in special

services. God says, "Do the work of an evangelist." Are we doing it?

Our statement declares that we stand pre-eminently for the conversion of souls, the edification of believers and worldwide evangelism. There is nothing in that but what appears on the surface. We are old-fashioned, for we still believe in "the conversion of souls." Men need salvation. This neglected truth must be emphasized as never before. Then, too, believers are built up in the faith. And our evangelism is by no means confined to our own city. Thank God, it is worldwide. We believe and glory in the work of foreign missions.

Now follow the four great essentials, viz.: "Salvation, the Deeper Life, Foreign Missions and our Lord's Return." Not that we disregard other important truths. By no means. But around these four, clusters most of the vital teaching of Scripture.

All that is meant by the Deeper Life, we preach. God wants His children to be Spirit-filled and victorious over sin, to be a hundred per cent for Him; fully yielded, and entirely separated from the world and all its doings, that He may use them to the uttermost. We place the emphasis on Himself, a Person rather than on gifts, experiences and manifestations. "Everything in Jesus and Jesus everything." Not our holiness, but His. Or, as Paul puts it, "Christ liveth in me."

Then, too, the blessed truth of our Lord's Return, we dare not neglect. That is the great hope of the Church. Our Lord is coming back. Detailed, personal interpretation of prophecy we do not stress. On that, men always have and always will differ. We can disagree and still be brethren, but we do insist on the all-important truth of our Lord's personal, visible return, and the establishment of His Kingdom.

Our statement closes with the words "endeavouring by every means to get the Gospel out to the Christless masses both at home and abroad in the shortest possible time." And after all, that is the main thing. To live we must give. To take in we must give out. It was for this Christ came, lived, died, and sent the Holy Ghost. This constitutes the supreme task of the Church. For this we exist. Our chief business is to get the Gospel out, to broadcast it by every legitimate means.

Especially are we to get it to the Christless masses. Unselfishly we are to be equally interested in getting it to the foreign as well as the home field, for by thus following our Lord's programme, which is to preach the Gospel "in all the world for a witness unto all nations" (Matt. 24: 14), we can best hasten His return, since God is now visiting the Gentiles in order "to take out of them a people for His name" (Acts 15: 14). We must avoid duplicating existing gospel agencies abroad by directing our efforts to pioneer service in "the regions beyond," among peoples, tribes and nations where "Christ is not named," pressing ever farther, and still farther, into the night.

Oh, what a vision! What a calling! What a work! How can anyone find fault with such a programme? Breathes there a man who loves the Lord and stands for the great fundamentals of the Faith, who could refuse to unite a hundred per cent in such a cause? How we should praise God for sound, sane, scriptural evangelism. No fanaticism, no wild fire, no pet doctrines. A clear-cut, soul-winning revival effort, free from the coldness of conservatism, free from the spirit of religious controversy and personal criticism. A movement on fire for souls, born, not of man, nor of the will of the flesh, but of God.

Such a work must have the divine approval, for without it there can be no progress. In fact, it could



not continue to exist. No *man* could carry on a work like this. It is too great for man. Not only must God be its Author; He must sustain it continually. In Him it lives and moves and has its being.

Oh, then, let us evangelize, and let us keep at it, eternally at it, that men may have a chance to hear the Gospel and be saved. Let ministers, true ministers, give themselves to evangelism in their own pulpits, and make their local churches evangelistic centres, for God will bless evangelism as He will bless nothing else. Modernistic churches will not have it. The newspapers will ignore it. But God will set His seal of approval on it in the salvation of souls, the restoration of backsliders, and the edification of believers, for evangelism is still the order of the day.

## CHAPTER XIV

### THE GREAT MORAVIAN REVIVAL

ONE of the greatest Outpourings of the Spirit since the days of the Apostles occurred on Wednesday morning, August 13, 1727, among the Moravian Brethren at Herrnhut, Germany, on the estate of Count Zinzendorf, in Saxony.

For centuries the followers of John Huss, the great martyred Bohemian Reformer, had endured persecution and death. Fleeing from imprisonment and torture, they at last found a refuge in Germany where Count Zinzendorf, a young Christian nobleman, offered them an asylum on his estates.

Zinzendorf, who at the age of four drew up and signed the following covenant: "Dear Saviour, do Thou be mine, and I will be Thine," stood one day in the Dusseldorf Gallery before a picture of the Christ, painted, as so well described in the little tract, "The Artist and the Gipsy Girl," underneath which were the words:

"This have I done for Thee,  
What doest Thou for Me?"

Turning from the glittering allurements of Paris, he there and then gave himself utterly to Christ, adopting as his motto:

"I have one passion; it is Jesus, Jesus, only."

Speaking of what occurred that memorable thirteenth day of August, historians tell that they left the House of God "hardly knowing whether they belonged to earth or had already gone to Heaven."

Zinzendorf, in his description of it, says: "The Saviour permitted to come upon us a Spirit of whom we had hitherto not had any experience or knowledge. Hitherto WE had been the leaders and helpers. Now the Holy Spirit Himself took full control of everything and everybody."

All are agreed that it was a definite, unmistakable Outpouring of the Holy Spirit on the entire congregation, so wonderful that it was absolutely indescribable.

The Brethren had been judging one another; doctrinal disputes were common; heated arguments that threatened division and discord were the order of the day. Instead of love, bitterness. Instead of brotherly unity, strife.

"When God intends great mercy for His peoples," says Matthew Henry, "the first thing He does is to set them a-praying." And so it was at Herrnhut. The more spiritual among them, utterly dissatisfied with themselves, commenced to cry mightily to God for help. That their prayer was answered, there is abundant proof. James Montgomery, their greatest hymn-writer, gives the following realistic description:

"They walked with God in Peace and Love,  
But failed with one another;  
While sternly for the Faith they strove,  
Brother fell out with brother;  
But He in whom they put their trust,  
Who knew their frames that they were dust,  
Pitied and healed their weakness.

He found them in His House of Prayer,  
With one accord assembled;  
And so revealed His presence there,  
They wept with joy and trembled:  
One cup they drank, one bread they brake,  
One baptism shared, one language spake,  
Forgiving and forgiven.

Then forth they went with tongues aflame  
In one blest theme delighting;  
The love of Jesus and His name,  
God's children all uniting;  
That love our theme and watchword still,  
The law of love may we fulfil,  
And love as we are loved."

We are apt to think of the glorious Methodist Awakening as the greatest since Pentecost. But we must trace Methodism to its source. And its source was the Moravian Revival of 1727. For through the Moravians both John and Charles Wesley come into the Light. And much of their theology they got from the Moravian Brethren. Then out of Methodism came the Salvation Army and scores of other spiritual movements.

So that to the Moravians belongs the credit for all, and for the Moravians, Count Zinzendorf and John Huss. Through Count Zinzendorf God set in motion spiritual currents that have revolutionized the world. It is doubtful if any other man has been so mightily used since the days of the Apostle Paul. Had it not been for him there might never have been a Moravian Church of unparalleled missionary fame, nor a Methodist Church with its Wesleys, nor a Salvation Army with its Booths.

What now were the experiences and what the results of this unique Outpouring of the Holy Spirit on the Moravian Brethren? As for the experiences, there were two that stood out in bold relief, and as for the results, again there were two that have amazed all Christendom. First, then, the two experiences, and second, the results.

The first experience that they constantly emphasized and that was passed on through Wesley to the Methodists was

*A Definite Knowledge of Salvation by Faith in Christ Alone.*

They made the discovery that the Church could not save them; that there was no salvation in its creeds, doctrines or dogmas; that good works, moral living, commandment keeping, praying and Bible reading, could not avail; much less culture, character or conduct. They found out that Christ alone could save; that He was willing and able to receive sinners at a moment's notice; that justification, the forgiveness of sins, the new birth, etc., were instantaneous experiences received the very moment a sinner believed on Christ; that salvation was through grace and by faith, apart from the deeds of the law; that when a man is saved he has peace with God, and that he receives the Assurance of salvation by the witness of the Holy Spirit in his heart.

Thus pardon is sought and obtained through the merits of the shed blood alone and solely upon the ground of the finished work of Jesus Christ. A knowledge or assurance of sins forgiven is absolutely essential. This definite assurance is given by the Holy Spirit. Salvation is thus an instantaneous experience.

It was this definite experience of salvation that made both the Moravians and the early Methodists so bold and fearless in their proclamation of the Gospel to both high and low, at home and in heathen lands.

In the oldest Moravian hymn known, written by John Huss himself, the father of the Moravian Brethren, in the year 1400, several years before his martyrdom, we have the seeds planted that for a while seemed to die, and then in 1727 bore such a sudden and abundant harvest:

“To avert from men God's wrath  
Jesus suffered in our stead.  
By an ignominious death  
He a full atonement made;

And by His precious blood  
Brought us, sinners, nigh to God.

But examine first your case,  
Whether you be in the faith;  
Do you long for pardoning grace?  
Is your only hope His death?  
Then, howe'er your soul's opprest,  
Come, you are a worthy guest.”

The finest illustrations of this glorious truth are found in the conversions of John and Charles Wesley, both of whom were led into the light by Peter Bohler, later a Moravian bishop. Speaking of John Wesley, Bohler wrote, “He wept bitterly and asked me to pray for him. I can truly affirm that he is a poor, heart-broken sinner, hungering after a better righteousness.”

But at last Wesley, destined to become the mightiest revivalist since Paul, found Christ. And after years of faithful service we find him giving expression on his dying bed, to this great personal experience of salvation:

“I the chief of sinners am,  
But Jesus died for me.”

Peter Bohler's dealings with Charles Wesley were even more startling. Following is Charles Wesley's most illuminating statement:

“He asked me, ‘Do you hope to be saved?’ ‘Yes.’ ‘For what reason do you hope it?’ ‘Because I have used *my best endeavours* to serve God.’ He shook his head and said no more. I thought him very uncharitable, saying in my heart, ‘What? Are not my *endeavours* a sufficient ground of hope? Would he rob me of my *endeavours*? I have nothing else to trust to.’”

Thus this faithful Moravian soul-winner probed the soul of Charles Wesley, an Oxford graduate and an

Anglican missionary, until at last he, too, accepted Christ by faith, having made the discovery that *his best endeavours* were not a sufficient ground for hope.

And now, with this new and vital experience of salvation, Charles Wesley was able to sing:

“He breaks the power of cancelled sin,  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood availed for me.”

So, too, in that matchless hymn, so full of Moravian theology, “Arise, my soul, arise!”

“Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me:  
‘Forgive him, oh forgive,’ they cry,  
‘Nor let that ransomed sinner die.’

The Father hears Him pray,  
His dear anointed One;  
He cannot turn away  
The presence of His Son;  
The Spirit answers to the blood  
And tells me I am born of God.”

Others, too, gave expression to it. This is how John Cennick put it:

“I’ll point to Thy redeeming Blood,  
And say, ‘Behold the way to God!’”

And oh, with what certainty, assurance and holy boldness was it proclaimed by Count Zinzendorf himself:

“The Saviour’s blood and righteousness  
My beauty is, my glorious dress;  
Thus well arrayed, I need not fear,  
When in His presence I appear.”

Beautiful indeed are the lines of Zinzendorf in the following presentation of the Gospel:

“I thirst, Thou wounded Lamb of God,  
To wash me in Thy cleansing blood;  
To dwell within Thy wounds; then pain  
Is sweet; and life or death is gain.”

So also with John Fletcher, the man who lived closer to God, perchance, than any other man since the days of the apostles:

“I nothing have, I nothing am,  
My treasure’s in the bleeding Lamb,  
Both now and ever more.”

Now the second great experience that came to them was

#### *A Personal Anointing of the Holy Spirit for Life and Service.*

This we have already dealt with. The initial Outpouring was on the whole body of believers at Herrnhut on the morning of August 13th, 1727. In the power of that Anointing they went forth and accomplished impossible tasks.

It only remains to add that all who were gathered to them were taught to likewise receive the Holy Ghost. The experience of the Wesleys and of Whitfield again furnishes a striking illustration. It was during a Moravian Love Feast at Fetter Lane. There were present besides John and Charles Wesley and George Whitfield,

five Oxford graduates. But let us hear the story from John Wesley himself.

"About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, inasmuch that many cried for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise Thee, O God; we acknowledge Thee to be the Lord!'"

James Montgomery, the greatest of all Moravian poets, prayed for this anointing in verse:

"O Spirit of the living God,  
In all Thy plenitude of grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.

Give tongues of fire and hearts of love  
To preach the reconciling Word;  
Give power and unction from above  
Where'er the joyful sound is heard."

When John Wesley visited Herrnhut, he heard Christian David, a carpenter, preach four times, who spoke of those who had received forgiveness through the blood of Christ, but who had not received the constant indwelling of the Holy Ghost.

Again we quote from the pen of James Montgomery:

"Lord God, the Holy Ghost  
In this accepted hour,  
As on the day of Pentecost  
Descend in all Thy power.

We meet with one accord,  
In our appointed place,  
And wait the promise of our Lord,  
The Spirit of all grace."

So much for the two outstanding experiences that resulted from the Outpouring on that memorable morning, one, the reception of Christ, and the other, the reception of the Holy Spirit, separate, definite and vital.

Now for the two great results, the fruit produced. And first in order we must mention

#### *Hymns and Spiritual Songs*

No church, in comparison to its numbers, has ever produced as many hymns as the Moravian. For two centuries now we have been singing their hymns. Most of their hymns are prayers to Christ. And many of them are expressions of joy and gratitude for what He has done. In them they portray His sufferings for sinners on the cross. His shed blood is the central theme of their song. Practically all their hymns are hymns of their own personal experiences of salvation and spiritual blessing. And what more natural than for the heart to break out in glad praise and love to the One who has done so much!

Already we have quoted verses from some of these imperishable hymns. It but remains to mention the poets themselves.

Greatest of all among them, and perhaps the outstanding hymn writer of the entire Christian dispensation, was the gifted James Montgomery, a son of John and Mary Montgomery, Moravian missionaries in the West Indies. In most of the great hymnals of the day the following immortal hymns by James Montgomery are to be found: "Angels, from the realms of glory", "Hail to the Lord's Anointed", "Go to dark Gethsemane",

"Prayer is the soul's sincere desire", "In the hour of trial", "Forever with the Lord!" etc.

Countess Zinzendorf it was who sang:

"Reach out Thy sceptre, King of love,  
Let us Thy loyal favour prove!"

And another Moravian, Louise Lon Hayn, wrote:

"Jesus makes my heart rejoice  
I'm His sheep and know His voice."

Bishop Gambold's hymn, so loved by Rowland Hill, was:

"And when I'm to die, receive me, I'll cry,  
For Jesus hath loved me, I cannot tell why.

But this I do know, we two are so joined,  
He'll not live in glory, and leave me behind."

Another was John Cennick, a great preacher and hymn writer. This from his pen:

"Children of the Heavenly King  
As ye journey, sweetly sing;  
Sing your Saviour's worthy praise,  
Glorious in His works and ways.

We are travelling home to God  
In the way the fathers trod;  
They are happy now and we,  
Soon their happiness will see.

Lift your eyes ye sons of light,  
Zion's city is in sight;  
There our endless home shall be,  
There our Lord we soon shall see."

Many, many others there were, far too numerous to mention. But to ignore Charles Wesley, the direct product of Moravianism, would be impossible. Of the hymns he wrote, 6,000 have been published. Hundreds of them are Moravian in their theology. Peter Boehler it was who gave him the thought from which he wrote:

"Oh for a thousand tongues to sing  
My Great Redeemer's praise;  
The glories of my God and King,  
The triumphs of His grace."

But Wesley's great hymns are far too well known to be quoted here. Yet apart from his conversion through the Moravians and their influence on his life, it is doubtful if one of them could ever have been written.

The other outstanding result of the Moravian revival at Herrnhut was

#### *A Vision of World-Wide Missions*

"This small church in twenty years," says Dr. Warneck, "called into being more missions than the whole Evangelical Church has done in two centuries."

Even Cowper bore testimony to the spirit of Missions that pervaded the Moravian Church:

"See Germany send forth  
Her sons to pour it on the farthest North;  
Fired with a zeal peculiar they defy  
The rage and rigour of a polar sky,  
And plant successfully sweet Sharon's Rose  
On icy plains and in eternal snows."

That this great missionary fervour was the direct result of the mighty Outpouring at Herrnhut, and that

a new and unquenchable passion controlled the entire Movement, is most strikingly set forth by Count Zinzendorf himself:

“Urged by love, to every nation  
Of the fallen human race,  
We will publish Christ’s salvation,  
And declare His blood-bought grace;  
To display Him, and portray Him,  
In His dying form and beauty,  
Be it our aim and joyful duty.”

Again their great leader, Count Zinzendorf, imparts to them his vision in the following words:

“I am destined by the Lord to proclaim the message of the death and blood of Jesus, not with human wisdom but with divine power, unmindful of personal consequences to myself.”

But it is in Zinzendorf’s last words spoken on his death-bed, that we get the real spirit of Moravianism:

“I am going to my Saviour. I am ready. There is nothing to hinder me now. I cannot say how much I love you all. Who would have believed that the prayer of Christ, ‘that they all may be one’, could have been so strikingly fulfilled among us! I only asked for the first-fruits among the heathen, and thousands have been given me. Are we not as in Heaven! Do we not live together like angels! The Lord and His servants understand each other. I am ready.”

He died at the age of sixty and was buried at Herrnhut, more than four thousand from all parts of the world following his body to the grave.

In the West Indies, among the North American Indians, on the cold, bleak shores of Greenland, far away in dark, benighted Africa, as well as in South America, and practically every country in Europe and Asia, the Moravians planted the Cross and won thou-

sands of souls to Jesus Christ. And all this, let it be remembered, some fifty years before the Modern Missionary Movement was launched by Carey, who in turn got his inspiration from the Moravians.

Thus as in the days of the Early Church, the Holy Ghost fell upon them, and immediately “they went everywhere preaching the Word”—witnesses unto Christ. And because they were, with Paul, determined to know nothing save Jesus Christ and Him crucified, they were eminently successful. They preached the blood to the most savage tribes, and multitudes were convicted and converted.

It was the spirit expressed in their leader’s great motto that inspired them: “I have one passion,” exclaimed Zinzendorf, “it is Jesus, Jesus only.”

But now arises the Question: What about us? Do we need a Revival? What is the greatest need of the Church of our day? Men, machinery, money, organization? No. The supreme need of the hour is a mighty Outpouring of the Holy Ghost. Oh that there might come upon us a spirit of prayer such as came upon the Brethren at Herrnhut two centuries ago, that we, too, both individually and as a Church, might experience an Anointing of the Holy Spirit that would cause the world to wonder at the “signs following!” God grant it may be so!

“Revive Thy work, O Lord!  
And manifest Thy power;  
Oh, come upon Thy Church, and give  
A Penitential shower!

Revive Thy work, O Lord!  
And every soul inspire;  
Oh, kindle in each heart, we pray,  
The Pentecostal fire!

Revive Thy work, O Lord!  
 And make Thy servants bold;  
 Convict of sin, and work once more  
 As in the days of old.

Revive Thy work, O Lord!  
 Fulfil Thy promise true;  
 Let Jesus Christ be glorified,  
 And great things for us do.

Revive Thy work, O Lord!  
 Come now and answer prayer;  
 Oh, come in Holy Spirit power,  
 And save men everywhere."

## CHAPTER XV

## THE SPIRIT AT WORK IN ESTHONIA

NEVER will the people of Revel forget the morning I spoke on the Lordship of Jesus, when, with closed eyes and uplifted hands, they sang "Crown Him Lord of All." It was a never-to-be-forgotten sight. Some could scarcely contain the joy that filled their hearts. One huge volume of praise rent the atmosphere as they gave vent to their feelings.

That night the church was again packed. I closed the meeting and called for an After Service, but the vast audience refused to go, and as I dealt with two rows of souls at the front hundreds upon hundreds crowded around. From far up in the top gallery multitudes gazed down and listened most attentively. Again God worked, tears flowed, and joy transfigured many a face.

The meetings closed with another great service, 3,000 strong. Earnestly they urged me to return. "When will you visit Europe again?" they asked. "Oh that you could prolong your stay and continue the meetings," was the cry of hundreds. Warmly did they shake my hand and bid me Godspeed.

It will be a long time before I forget that final scene. I tried to slip out while the service continued, but the moment I started to leave the platform the huge gathering broke and, swarming into the aisles, almost blocked my passage as I shook hands right and left, calling out in Russian, "Goodbye," and receiving their exclamations of gratitude and appreciation.

Finally I reached my taxi and, jumping in, slammed the door. Then as I drove away they got out their



handkerchiefs and waved them in hundreds in the air. At the station the pastors surrounded me, and as the moment to leave came they fervently kissed me one after the other, saying that they had expected blessing but that they had received far more than they had ever anticipated.

## CHAPTER XVI

### THE SPIRIT AT WORK IN TURKEY

I PREACHED in Istanbul on Friday night and several men came to the altar. Saturday night both men and women came, and some children. Sunday I spoke four times. God's presence was very real in the morning service. At the close of the afternoon service scores walked out and stood at the front, and for the first time there was a break. Sins were publicly confessed. Tears flowed, and dozens prayed. A young man asked permission to make an open confession of his sin. With broken, contrite hearts they cried to God.

Finally prayer and confession changed to praise and thanksgiving, as one after another testified and told of the blessing received. The rain had begun to fall. Faces were illuminated with the joy of the Lord. But, of course, the devil too was busy, and there was strenuous opposition. However, God overruled and it had no effect.

On Sunday night they came out in scores to accept Christ, but so great was the curiosity and so light-hearted were they that I was distracted and knew not what to do. Many scarcely realized why they had come. However, I divided them up the best way I could and dealt with them. But oh, how I longed for personal workers! I was helpless in myself.

On Monday morning I met the pastors. Monday night the campaign was closed. The auditorium was again filled. It seemed easy to get the crowd. I used the enquiry room instead of the altar, and left the seekers, Turks and Armenians, to Mr. and Mrs. Lyman,

the young men and two women, and it was late at night before they got through.

Mothers came and told me with tears in their eyes that their sons had been converted. One after another thanked me for having led them to Christ. Backsliders had been restored. Hundreds of Christians had received blessing and help. Thanks be to God for the meetings in Istanbul, Turkey.

## CHAPTER XVII

### THE SPIRIT AT WORK IN AUSTRALIA

#### *Sydney*

My first meeting in Australia was for men only. There were 423 present. When I gave the invitation, eleven accepted Christ, but I had asked for twelve. After the service a man went home and there gave himself to the Lord. The atmosphere had been electric. Everyone was rejoicing.

Approximately 1,000 were present when I preached in the Town Hall over the Air, and a dozen responded to the invitation.

The Assembly Hall was packed to overflowing. Scores stood, and numbers more sat on the steps or stood in the aisles. Twenty came forward to give themselves to Christ. When I spoke on the story of my conversion twenty-five responded to the invitation. There was real conviction. The workers were more than busy. The Assembly Hall was packed as never before. People stood in the aisles, sat on the steps, on the platform, and then scores stood at the doors. Many ministers were present.

No one will ever forget the service in the moving-picture theatre. It seated about 2,000. The workers went out on the streets and invited the people in. At the invitation fifty-one came down the aisles and knelt at the penitent form for salvation. I had invited only the unsaved. Many who had never attended church before were converted. Oh, what a scene! The workers were jubilant. The service was broadcast, and only God knows what

happened in Radioland. That made a total of over seventy-five decisions for the day. Praise the Lord!

In a later meeting in the Assembly Hall twenty-seven stepped out for Christ. Three sisters of one family were saved, all in middle life, and also the daughter of one of them. Oh, what rejoicing! The workers could hardly go home they were so happy.

At another service they stood in the aisles, sat on the floor, on the steps, on the platform, around the front, in the vestibule, and then an overflow crowd gathered in the basement and were reached by amplifiers. What a night! What enthusiasm!

When at last I called on the new converts to testify, over ninety gave bright, glowing testimonies. It was simply glorious. All hearts were filled with joy. At the close of the service another twenty-five came out to accept Christ and were dealt with in the enquiry rooms.

At a Saturday service about a dozen came out for Christ in the afternoon and over twenty at night. The hall was packed again, steps, aisles and all, and many listened downstairs. How many were turned away I do not know.

One old fellow eighty years of age put his arm around his niece's neck and said: "After being a drunkard for sixty years I'm saved at last." Backsliders wept their way back to Christ. Hardened church-goers found the blessed reality.

At my closing service in Sydney the Assembly Hall was again packed, people sitting on the steps, in the aisles and many standing, but, best of all, some forty responded to the invitation and were dealt with in the enquiry rooms. I saw a woman under conviction who did not go, and I spoke to her. In a moment she broke down and sobbed, then she too went.

And so the campaign closed with a harvest of souls,

deep interest, a crowded house and much joy. During the three weeks 409 were dealt with in the enquiry rooms. All I can say is, "What God hath wrought!"

When it was all over, W. Bradley, chairman of the Sydney committee, had this to say about the campaign:

"Dr. Oswald Smith arrived here three weeks ago and did not know one person, and today it is safe to say that he is in the hearts of thousands, and hundreds have been led to Christ through his ministry.

"I go back in thought over the last thirty-six years, since the days of Dr. Torrey, and have been in touch with all the visitors that have come to us since that time, but of them all this man has been the most unique and outstanding. He has made an impact on this city such as no man has made in the memory of those who are associated with this work."

#### *Adelaide*

During my campaign in Adelaide I preached to a full house on a Saturday night and three or four came out for Christ. On Sunday I preached in the Anglican church and at night in the Methodist. It was crowded. Chairs were placed all up and down the aisles and in the doorways. The people were literally packed in.

Later I went to the Town Hall, seating 1,500. There were over 1,700 present. Even the great platform was filled. They sat in the aisles and in the gallery. I am told there has been no such crowd for evangelism in years. Many were turned away. Over thirty came to the enquiry rooms to give themselves to Christ. It was a glorious break. The workers were kept busy and were filled with joy.

At a later service chairs were placed in the aisles and many sat on the steps. Others could not get in. When

I gave the invitation twenty-six young people came down the aisles and entered the enquiry rooms to accept Christ.

But how can I describe the evening service? Not in the memory of anyone had there been such a crowd. Wherever a chair could be placed, it was put, until the aisles were jammed. In fact there were no aisles in the gallery. How many were turned away I do not know. The doorways were thronged.

I had the converts testify and it was wonderful to listen to them. Hundreds remained at the close, so that the service did not end until eleven o'clock. There were some wonderful cases of conversion. After leaving I received scores of letters telling about changed lives and marvellous conversions. And yet I had ministered in much physical weakness throughout.

Rev. J. Bruce Montgomerie (Anglican), chairman of the Adelaide committee, wrote about it as follows:

"The coming of Dr. Oswald Smith of Toronto, Canada, to Adelaide, Australia, was one of the most outstanding events in the history of the city. He came into our midst practically an unknown man, and within a few days in Christian circles he was one of the most talked-of men in the city.

"Of all the Christian visitors who have come to Adelaide, it is the considered opinion of many that this man has been the most outstanding and the most unique. He has made a remarkable impact on the city, and we are convinced he was a man sent of God. The happenings in our city have been unprecedented, and he is without a doubt one of the greatest men of God we have ever had here."

### *Melbourne*

In Melbourne there was an attendance which I was told was the largest the church had ever seen. After I had spoken to the converts who had testified, twenty-five others stepped out for Christ. That made a total of 209 definite conversions for Melbourne alone.

A. Coombs and C. H. Nash, of the Melbourne committee, commented as follows:

"Dr. Smith is the finest man of his type that we have had in Australia for many years. His ministry in Melbourne was sufficiently varied to allow us to recognize in him a spiritual stature which places him in the same category with the late Dr. J. Wilbur Chapman and Dr. R. A. Torrey."

### *Brisbane*

In Brisbane I had the same experience. The people sat on the steps, in the aisles and on the platform, while many stood at the doors and around the wall. There was great enthusiasm and deep interest. Many were turned away. A large number came down the aisles to accept Christ.

Even at an afternoon service people had to stand, and at night it was impossible to get in. Extra chairs were placed everywhere. Rows of people sat on the edge of the platform. The service was amplified to an overflow audience in the basement. The Holy Spirit was present. There was great interest. After the converts had testified, twenty-four others stepped out for Christ.

When I gave my farewell message in the Baptist Tabernacle even the vestibule was crowded. After every extra chair available had been used, including the edge of the platform and the aisles, many were turned away. I gave the invitation and a score came out for Christ.

The Brisbane committee sent this report:

"Sunday night saw the largest Presbyterian Church in the State packed to its utmost capacity, seats, aisles, steps and platform, all crowded with eager listeners.

"In the Baptist City Tabernacle the crowds packed every available spot, many standing in aisles and doorways, or sitting on steps, and even on the pulpit platform in their eagerness to hear the final message, while an overflow thronged the lower hall, where the service was amplified."

## CHAPTER XVIII

### THE SPIRIT AT WORK IN NEW ZEALAND

#### *Auckland*

WHEN I held my first meeting in Auckland there was an overflow congregation, with people sitting in the aisles and windows and others standing; many listening through amplifiers in an upper room. Some twenty-five came out for Christ. Next day numbers were turned away after all available space had been taken. On the following day it was the same.

In the Town Hall on Sunday afternoon, in spite of the rain, there were about 2,500 present. Had the weather been fine it would have been packed out. More than fifty marched down the aisles to accept Jesus Christ when I gave the invitation.

Rev. Alexander Hodge, Pastor of Auckland Baptist Tabernacle, had this to say:

"Dr. Smith took us by storm. He moved the disappointment of delay into the enthusiasm of achievement. The eight days of intensive campaigning produced great blessing. Other evangelists have had greater numerical results, but I venture to say that none has so successfully combined with evangelism the presentation of the claim of the unevangelized fields of the world.

"The Tabernacle pulpit has welcomed all the distinguished evangelical visitors to New Zealand, but none has more quickly captured the interest and imagination of the people.

"A great soul-winner and a very ardent missionary-enthusiast has passed our way. Should Dr. Smith ever

return to Auckland for another, and a longer campaign, he will have a great welcome."

#### Wellington

In Wellington the aisles quickly filled as men and women pressed forward into the enquiry room, while the great congregation sang "Just as I Am". It was a sight never to be forgotten.

On Monday night I spoke to the ministers, and at night the hall was packed, every foot of standing space being taken and about 200 turned away. There was great interest and enthusiasm.

Henry S. Hart of Wellington wrote the following report:

"Dr. Smith with his fragile form but winning fiery spirit, and his sincere humility, commended himself to all. Should he return to Wellington there are warm hearts and loyal workers ready to co-operate with him.

"From the opening meeting until the closing gathering the Spirit of God was present, and the interest and numbers grew until the final meeting was crowded, both floor and gallery, while two rows of chairs had to be placed inside the communion rail of the church. Even the concert chamber of the Town Hall was crowded, and on the Monday night some 200 were turned away.

"This servant of God won the hearts of all who heard him, and the committee found it a joy to work with one so ready to co-operate. There was not a jarring note throughout the meeting, and not a harsh tone from the speaker at any point. His words were full of love and sympathy for all, yet faithful throughout."

#### Christchurch

There were some twenty decisions in Christchurch. The Concert Hall, which holds 1,000, was filled for every service except two. On the closing night I was given a most hearty invitation to return. There were many decisions for Christ.

#### Dunedin

Rev. Thomas Miller, M.A., Dunedin, said this:

"In Dr. Smith we have found a true Christian gentleman, having the native courtesy and dignity of the Presbyterian minister, illuminated with wit and humour, aglow with zeal toward his Lord, and with an impassioned love for the souls of his fellow men. These characteristics blended into a personality which made the people of Dunedin take him to their hearts."

#### Summary

In both Australia and New Zealand hundreds of young people volunteered for foreign missionary service, and \$7,000 was contributed for missionary work. There were at least over 1,000 definite decisions for Christ, and before my meetings closed the new converts were doing personal work. I was stricken with malaria fever from which I suffered much, but God gave sufficient grace.

## CHAPTER XIX

## THE SPIRIT AT WORK IN BOSTON

*Harold Ockenga*

REV. HAROLD JOHN OCKENGA, Ph.D., Litt.D., D.D.,  
Minister Park St. Church, reported as follows:

"On the first Sunday night in Park Street the church was packed to capacity with hundreds standing and others turned away. On the second night amplifiers were provided for overflow audiences, and to the very end people stood, and others were turned away because of the crowds. Never was there a night when the great auditorium was not packed with earnest faces.

"The first night thirty-eight responded to the invitation, entered the enquiry rooms, were personally dealt with by workers and accepted Christ. With only one exception there was a response of from six to forty persons to every invitation until the end of the campaign. About 200 souls entered the enquiry rooms and received personal help from trained workers. Most conversions were clear and definite.

"The last Sunday was the most effective of all, some people sitting in the church all day to be sure of the privilege of attending. This was a true revival, and it still continues.

"Dr. Smith is an ideal evangelist. He is a Presbyterian minister, as I am. The record of his labours is amazing. One cannot observe him long without being impressed with his consecration to God, and his determination to be a man whom God uses. He has a personality which grows on one with better acquaintance,

spiced with a sense of humour, but in dead earnest about the one supreme task of saving souls from death.

"He piled up the truth of God as a barrage of divine artillery, blow upon blow, until the resistance to the hammer of the Word was broken down. Conviction came and the people moved out for God.

"We praise God for what He has done, for it is all the work of His mighty arm. 'Not unto us, O Lord, not unto us; but unto Thee be all the glory.' So a Presbyterian minister, who never shouts, cries, 'Hallelujah!'"

*Nathan Wood*

Dr. Nathan R. Wood, President of Gordon College, had this to say:

"Boston has lately seen the power of God in a way which thousands will never forget.

"From the beginning the audience was very large and it steadily grew. Everywhere it was testified that the noon meetings were the finest that Boston has seen. They were on a high plane of speech and thought. Boston likes that. They exalted Christ. True Christians like that. There was constant honouring of the Holy Spirit in all that was said. That meant power.

"The writer has heard many of the best and greatest of visiting speakers in Boston, and many of them at Gordon College. He has never seen or felt in any meetings such a spirit of power, or seen such a representative audience of business leaders, and large numbers of ministers, coming day after day, hushed, reverent, waiting on the Spirit.

"The forenoon meetings at Gordon College were of the same spirit and power. Every day Gordon Hall, the large chapel and lecture hall, was crowded with members of the Gordon Divinity School and the Theological

College. Each day several scores of pastors, who are students at Gordon, were present.

"Dr. Smith is an ideal speaker to students. His frankness, his keen interest in their welfare and their joy in service, his understanding of their hearts and their lives, and two qualities which appeal greatly to students—genuineness and freedom from self-exploitation—gave him a great open door. The power of the Spirit ran deep and strong in the Student Body and Faculty. In thirty years the writer has never seen quite so strong a spiritual influence come from a series of meetings upon the life at Gordon.

"The most vivid description of the preaching of Charles G. Finney many years ago was 'chain lightning'. Perhaps as well as any brief phrase, that describes the evangelistic preaching of Dr. Oswald J. Smith. It is at once intellectual and moving. The power never flags for a moment. Every statement is crystal-clear. Every sermon is logically organized. The multitudes in Boston to whom education and thought are important found here an evangelist who deeply appealed to them. Intense fervour filled every discourse. Every paragraph was arresting. 'Logic on fire with the Spirit,' it was.

"The preaching was so natural, and in a certain way so self-effacing, that one hardly realized its eloquence. It was 'the art that conceals art,' for the Gospel's sake, but anyone who sat on the platform realized the breathless attention of the audience, and the consecrated eloquence of the speaker. When the time came that the Spirit moved and people came openly down the aisles and went to the enquiry rooms, the joy of the Lord shone undisguised in the face of the preacher.

"A distinguished layman who perhaps knows Boston evangelism better than any other man said recently,

'It is the finest evangelistic campaign that I have ever attended.'"

*The Boston Post*

These excerpts are from the *Boston Post*:

"Rev. Oswald J. Smith, internationally famous evangelist of The Peoples Church, Toronto, Canada, painted before a hushed and crowded auditorium in the Park Street Church last night the frightful spectacle of a world in the hands of anti-christ and the multitude bowing in dreadful homage to the devil incarnate.

"Pointing a finger at his rapt listeners, Dr. Smith brought his awe-inspiring spectacle of a lost world close to home. The address, which had most of the audience holding its breath before the pale, greyish, thin but electric personality of the evangelist, was the second of the campaign.

"Some in tears, some slow to respond, the eager and the halting, poured out of the balconies and the main pews of Park Street Church last night to accept salvation, as Dr. Smith exhorted a crowded congregation and overflow audience below to join in fellowship with Jesus Christ. They walked down the stairs of the balconies on to the main floor, joining the procession with other pilgrims on their way to enquiry rooms.

"This was the picture the Church presented, after a full hour of diligent and hard-hitting appeals by Dr. Smith. Standing in the pulpit, the exhausted, tallish, slender and extremely intense preacher, waved his handkerchief in one hand and made beckoning gestures with the other, in a repeated invitation to the people in front of him to break their resistance to God and partake of life eternal.

"More than an hour before the service last evening every seat in Park Street Church was filled and people



were standing. The lower church and adjacent parlours were opened for the overflow and the services were transmitted over loud-speakers to every part of the edifice.

"Lifted to spiritual heights by the compelling sermon, upward of fifty seekers after salvation marched out into the aisles of the Park Street Church last night. The church was packed to the doors, and to the famous spiral staircase, while the vestry below held an overflow crowd listening from loud-speakers. The steps to the balconies were so filled with worshippers that the seekers had to squeeze their way down as they marched on their way to the enquiry rooms."

## CHAPTER XX

### THE SPIRIT AT WORK IN JAMAICA

REV. GLAISTER KNIGHT, Jamaica, writes:

"The writer has listened to preachers across the ocean, some of very high repute, but has found none to equal Dr. Oswald Smith of Toronto in directness of attack, sustained zeal and eloquence, passion for souls, and intense pleading for his Lord.

"Day after day he preached to nearly three thousand people. He was fresh every night and, whatever his theme was, there was that voice, penetrating, pleading, stirring our emotions, showing us our true selves in the mirror of God's Word. Never has the writer heard a voice like his, 'like bells at evening pealing!'

"The moment he stands to speak the vast audience is thrilled with his dynamic personality, his dramatic preaching, his brilliant illustrations. One feels that this man comes forth from the very presence of God. There is something uncanny about his style. He is irresistible, swift like the lightning, shattering all our defences.

"But the most fascinating part of his preaching is his tremendous appeal. When all heads are bowed the writer has watched him pleading—pleading is not the word—constraining with tenderness and pathos. How that voice reached the far recesses of our hearts—convicting through the Spirit—and leading men and women to leave their seats for the enquiry room. Over eight hundred souls were won for the week.

"As for crowds—well, Dr. Smith himself had to get a policeman to get him into the theatre. Probably 1,000

were turned away Sunday night. Hundreds upon hundreds stood in the aisles and around the sides. All the doorways were thronged. The great top gallery was crowded. It is estimated that some 3,000 listened to the evangelist each night, as the campaign drew to a close, for the crowds increased daily."

If God could work like that in Jamaica, can He not work anywhere? And should we not pray for real revival and a mighty outpouring of His Spirit upon all our meetings? God is still the God of Revival. Let our prayer then be, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psa. 85: 6).