

THE
PENTECOSTAL
EXPERIENCE



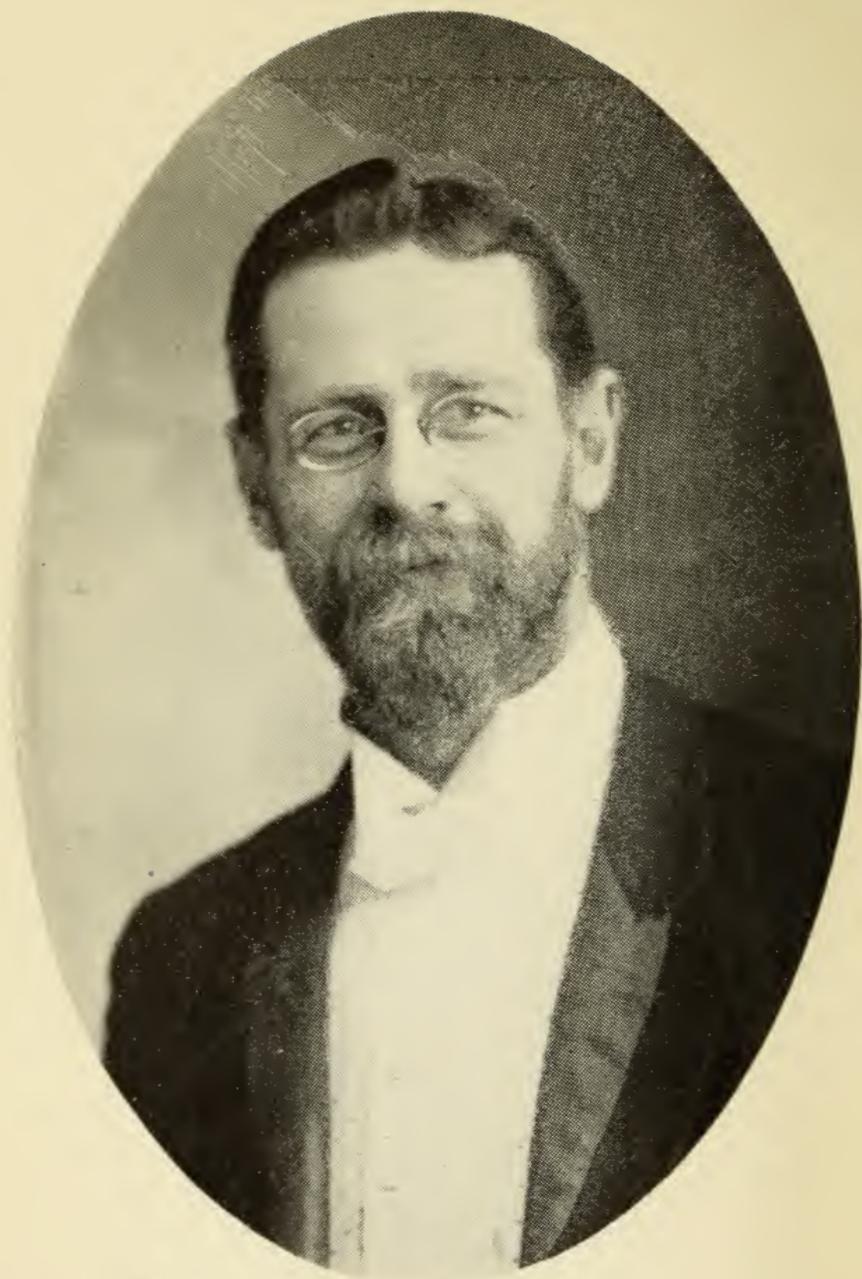
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In Perfect Love,
all for Jesus,
W. B. Riddle

The
Pentecostal Experience

Christian Witness BY

REV. C. W. RUTH
"

*Author of "Entire Sanctification, a Second Blessing" and
"Bible Readings on the Second Blessing"*



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INTRODUCTION.

The author of this new volume evidently believes in the following up of a good thing with another. His first book was a blessing to many, and now he comes forth with a second blessing in the form of a treatise bearing the good title of "The Pentecostal Experience".

Judging from the caption of the first four or five chapters the bill of fare is full, nice and satisfying. One feels tempted to draw up to this table and go to partaking without a word of invitation as we hear read, or read for ourselves the names of some of the leading dishes. As we glance at the heading "What the Pentecostal Experience Means to the Individual" we begin to unroll the napkin. As we scan another, "What the Pentecostal Experience Means to the Church", we dispose the white damask under the chin.

And as we peruse a third, "What the Pentecostal Experience means to the world", we carefully spread the snowy protector all over the lap. We foresee plainly there will be plenty of good things, and more than we can manage at one sitting.

Anybody who ever heard the Rev. C. W. Ruth preach will know that he will not and can not write anything but a fresh, unctuous and profitable book. So this volume will be like the Meat Offering of the Bible which was composed of fine flour, olive oil and frankincense. It will go forth to strengthen and help many weak and wearied souls in life's toil and pilgrimage. It will also prove a crib of plenty in time of famine to those of the empty sack brigade.

In still another sense we doubt not the book will prove like the dove sent from the ark, a beautiful messenger of peace and good tidings, whether going forth on its mission, coming back in immediate results, or nestling down to stay in permanent blessing in countless hearts and homes far away in the land.

B. CARRADINE.

INDEX

	Page.
Introduction	5
The Pentecostal Experience the Dispensational Truth	7
The Disciples Prior to Pentecost.....	13
The Attitude of the Disciples Preceding the Pentecost.....	19
What Pentecost Means to the Individual	25
What Pentecost Means to the Church.....	33
What Pentecost Means to the World.....	39
The Method of the Pentecost.....	45
Some Results of the Pentecostal Experience	51
The Pentecostal Experience and Sanctification	57
The Pentecostal Experience the Essential Qualification for Service.....	61
The Personality of the Holy Spirit.....	65
The Witness of the Spirit.....	69

THE PENTECOSTAL EXPERIENCE THE DISPENSATIONAL TRUTH.

This is pre-eminently the day and dispensation of the Holy Ghost. The truth peculiar to this dispensation, and which differentiates this from any other dispensation, is the fact that Jesus Christ baptizeth with the Holy Ghost and fire. There have been three dispensations: namely, the dispensation of the Father, the dispensation of the Son, and the dispensation of the Holy Ghost in which we are now living. During the first, God the Father himself communicated directly with men; during the second, God the Son was manifested, and became the mediator between God and man. "God was in Christ, reconciling the world unto himself." On the day of Pentecost the Holy Ghost, the third person in the adorable Trinity, took the reins of government, and became the chief administrator in the work of

human redemption. He is on earth to-day as the executive of the God-head. God the Father has willed our sanctification, Christ the Son has provided for our sanctification, and the Holy Ghost is here to perform and accomplish it.

As there has been a change of administration (we use this term in an accommodated sense), there has been a change in each dispensation in the form of government. One word peculiar to each dispensation will mark this change. The word peculiar to the first dispensation was "fear;" hence it was said, "Fear God and keep his commandments." "They that feared the Lord spake often one to another;" "The fear of the Lord is the beginning of wisdom," etc. But when Jesus came, he said, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "Love" is the distinctive word of the dispensation of the Son. The word characteristic and peculiar to this dispensation is "Perfect Love," which is the result of the baptism with the Holy Ghost. Hence we read, "Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Not only do we live in the dispensations, but these dispensations somehow get into us, and mark the unfolding of Christian experience; and the crossing from one to the other, distinct epochs in the individual experience and life. The man under law is actuated by fear, and in referring to Deity, can only speak of God; he knows nothing about Jesus. But after a man has heard the gospel of reconciliation and has become savingly acquainted with Jesus, and so knows experimentally "the love of Christ, which passeth knowledge," he can say in the language of the Apostle, "The love of Christ constraineth us." He is actuated by love, and his most frequent and favorite expression in speaking of Deity, is "Jesus." "Oh, how I love Jesus." "Oh, my blessed Jesus," etc. But after a man has had his personal Pentecost, and so has come into the glorious experience of "perfect love," his most natural and frequent reference to Deity is "the Holy Ghost." or, "the Comforter." He at once learns to recognize and know the Holy Ghost as an abiding, indwelling presence. Until then the Holy Ghost has been a mere divine influence or emanation, but now he recognizes him in his personality, and knows him as a real person.

Under the law, service is a duty; under love, service is a delight; but under perfect love, service becomes a rapturous delight—a genuine luxury.

He who stops short of a personal Pentecost, has not yet come to rightly understand and properly appreciate the real meaning and privileges of this dispensation; he is living many centuries behind the times. Nominally he may be living in the Holy Ghost dispensation, but experimentally he is yet living in some other dispensation.

The relation that the believer has sustained to the Holy Ghost in these three dispensations, may be fairly expressed in the words—"upon," "with," and "in." In the Old Testament we frequently read that "the Spirit of the Lord came upon" certain individuals; of justified disciples Jesus said, "He dwelleth with you," but at once gave them a deeper promise, saying, "And shall be in you;" this latter promise unquestionably referring to this dispensation. We would insist that before the Holy Ghost will take up his abode in the heart, carnality must be eradicated and utterly destroyed out of that heart, and he, the Holy Ghost, given

entire control by reason of an unconditional consecration. Oh, that every believer might know the blessedness of this experience, and "tarry until." Amen and amen!

THE DISCIPLES PRIOR TO PENTECOST

They who deny the second work of grace, a second distinct crisis in Christian experience subsequent to regeneration—are compelled to take the position that the disciples were not regenerated until the day of the historic Pentecost. To admit that the disciples were converted and so had an experience prior to the Pentecost, is equivalent to the admission that the teaching of a second experience—at least in the case of the disciples—is correct. For if the disciples had an experience of salvation prior to the Pentecost it is quite certain they received yet another experience—marking a distinct crisis and epoch in the history of their lives, which dated from the Pentecost. That something of a transforming nature happened to them on the day of Pentecost, it would seem no one would dare deny, for their lives were not the same after the Pentecost that

they had been prior to the Pentecost. And if the disciples needed, and obtained, a second work of grace, which came to them on the day of Pentecost, why may not such be the need and privilege of regenerated men and women to-day?

That the disciples were regenerated before the day of Pentecost we think may be proven beyond successful contradiction. In the prayer of our Lord for them, in the seventeenth chapter of John, we think we see at least seven unanswerable arguments, any one of which would prove they were converted. First, they were not of the world. Second, Christ acknowledged and claimed them as His own. Third, they had kept His word. Fourth, He had divinely kept them. Fifth, Christ said He was glorified in them. Sixth, none of them was lost, excepting Judas. Seventh, they knew Christ by a spiritual revelation which is life eternal. None of these arguments would apply to the unregenerate. Then the fact that Christ had called them and ordained them and sent them forth to preach His gospel, giving them power to heal the sick and cast out devils, would seem to prove they were converted. Surely Christ would not thus commission and empower sinners.

He said they were "lambs among wolves." Of the seventy He said their names were written in heaven, Luke 10:20. Surely the names of sinners are not written in heaven. Again we read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born * * * of God." John 1:12, 13. They had "received Him," and "believed on His name," and so according to this statement "were born of God." Just prior to the ascension Jesus "blessed them," and "they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God." Luke 24:50-53. Surely this is not descriptive of sinners. And yet, if the teaching be true, that they were not converted until the day of Pentecost, all the foregoing was said of them as sinners, for it was said of them prior to the Pentecost. But in view of the evidence before noted and much more that might be given, we conclude and declare most emphatically they were converted prior to the Pentecost. And although Peter backslid when he denied his Lord, he was fully recovered and restored, and recommissioned before Pentecost. See John 21:15-19.

Although the evidence is conclusive that they were converted, it is also evident that they were not delivered from carnality, that they were not sanctified and made pure at the time of their conversion. This proves the correctness of Mr. Wesley's teaching in his sermon on "Repentance in Believers," when he said, "We allow that at the very moment of justification we are born again. * * * But are we then entirely changed? Are we wholly transformed into the image of Him that created us? Far from it; we still retain a depth of sin, and it is the consciousness of this which constrains us to groan for a full deliverance to Him that is mighty to save." And so he wrote in his Journal, June 24, 1740: "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first." Although converted, they still had unmistakable manifestations of carnality. Let us note some of these manifestations. First, there was yet self-seeking, selfishness among them, Mark 10:35-37; second, they yet had unholy ambition, Mark 9:33-35; third, they were yet clannish and sectarian, Mark 9:38; fourth, there were jealousies among them, Mark 10:41; fifth, they yet had resentment

and were vindictive, Luke 9:55; sixth, they yet had a man-fearing spirit, John 20:19; seventh, they yet had struggles with doubt and unbelief, Matt. 17:19-20. But to conclude they were not converted because of these manifestations would simply mean the unchristianizing of all who have like manifestations to-day; and we venture to say that these and other manifestations are present in some form or other with such as have been truly regenerated; that regeneration does not remove the "root of evil," or "carnal mind" from which emanate these manifestations. The experience of these early disciples simply proves that men are not sanctified, or cleansed from inbred sin at the first, when they are justified.

But we would also affirm that these manifestations of carnality were no longer present with the disciples after the day of Pentecost; that the baptism with the Holy Ghost and fire on the day of Pentecost purified their hearts and utterly destroyed the inbred sin out of their nature; that this baptism with the Holy Ghost and fire purifying their nature was obtained by faith (Acts 15:8, 9), as an instantaneous experience, subsequent to their conversion and

that the like experience is the privilege and the need of every regenerated soul to-day and that this experience is "the second blessing properly so-called." Amen.

THE ATTITUDE OF THE DISCIPLES PRECEDING THE PENTECOST.

It is well for us to notice what the disciples were doing when the Pentecost came upon them. We, too, may have a Pentecost if we will pay pentecostal prices and meet pentecostal conditions.

Pentecostal Conditions.

1. **They were clearly justified.** In John 17, Jesus had said of them, "they are not of the world," and declared they were no more of the world than He was of the world, and that they were so utterly separated from the world that the world hated them; that, in a very particular sense they belonged to Him and to the Father; that they had kept His Word, and that He in turn had kept them; that none of them were lost (excepting Judas) and that He was glori-

fied in them; that they had **believed, received** and **known surely** that He had come out from the Father and therefore had eternal life. All this and more prior to Pentecost.

2. **They were obedient.** Jesus had "commanded them they should not depart from Jerusalem, but wait for the promise of the Father." Doubtless, under the circumstances, their preference would have been to have gone out to Bethany, down to Bethlehem or up to Jericho, or some quiet place, instead of back to Jerusalem where the excitement was most intense and the mob that had crucified their Lord was still breathing out cruel threatenings, and therefore their own lives were in danger. But Jesus had said Jerusalem was the place, and not only must they obey in going there, but they must "**tarry until.**" No matter how long a time it was, or how pressing other duties seemed, they must obey and "**tarry until.**" And this before they received "the Holy Ghost, whom God hath given to them that obey Him." (Acts. 5:32).

3. **They were definite.** They did not tarry in Jerusalem with an indefinite purpose, hoping to "feel a little better," or to try to see if they might not get "a deeper work of grace,"

or "a higher life" but they "tarried until" for the distinct and definite purpose of receiving the gift of the Holy Ghost. Jesus had given them a definite promise and they presented themselves as definite seekers. Indefiniteness keeps many persons out of the blessing. A sinner may seek pardon in an indefinite, round about manner for forty years and never obtain it, but in the day that he comes seeking with all his heart—in that very day he may find the Savior. It is just so with a believer seeking the experience of the Pentecost. He may pray for "more religion," but will never receive the Holy Ghost until he definitely presents himself as a candidate and seeker of the distinctive gift and baptism with the Holy Ghost.

4. **They had unity.** They were all of one accord in one place. Rivalry for leadership, with every other carnal ambition had to cease and die. The spirit of criticism, strife and dissension is certain to prevent a Pentecost. While they might have had a difference of opinion touching many minor matters, they were united in the one great purpose—that of receiving the Holy Ghost. In unity there is strength. Even Jesus seemed to place a premium on united prayer and effort when

He said, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven." The individual must have a united heart—an all absorbing passion, to receive the fulness of God. Hence David prayed, "Unite my heart to fear Thy name."

5. **They had Perseverance.** They did not simply experiment and speculate, and "try in their own weak way and manner" to see if it would do them any good, as we frequently see persons come to the altar in these days. It is said of those early disciples, "These all continued with one accord in prayer and supplication." They did not become discouraged, and conclude it was no use to "continue" the meeting, because the promised blessing was not at once realized. A fixed purpose of heart and perseverance are always necessary to victory.

6. **They had faith.** This was evidenced by their obedience and perseverance. Jesus had spoken, and they believed, or they could never have consented to "tarry." It is not said of them, "They tried to have faith," but their faith was fully demonstrated by their persistent obedience. Where there is perfect and un-

questioned obedience, faith is spontaneous. Obedience is the soil in which faith grows and prospers. The Holy Ghost is given only to believers.

“Faith, mighty faith, the promise sees,
And looks to that alone.”

“That we might receive the promise of the Spirit through faith.” Gal. 3:14.

WHAT PENTECOST MEANS TO THE INDIVIDUAL.

1. **It means a second change.** It marked a distinct crisis or epoch. They were never the same after the day of Pentecost they had been before. True, they had been converted and fully justified before ; but the Pentecost marked a most radical change in them ; whereas they had been wavering, fearful, and self-centered, they now became most steadfast, courageous and unselfish. Unquestionably there had been a second change wrought in their inner heart-lives by the Pentecost. Their spiritual photograph after the day of Pentecost does not correspond with their photograph before the day of Pentecost. After the Pentecost we no longer hear them disputing as to who should be the greatest, nor of Thomas doubting, nor Peter denying his Lord. The Pentecost had effected a positive moral change.

2. **Their hearts were purified.** Such is the plain statement of Peter in Acts 15:8, 9. Explaining what had taken place at the house of Cornelius, he says, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, **even as He did unto us; and put no difference between us and them,** purifying their hearts by faith" He says there was "no difference" between what occurred at the house of Cornelius and what took place on the day of Pentecost; that in both instances the Holy Ghost was given "purifying their hearts by faith." The remission of their sins had doubtless been realized and experienced years before—possibly at a revival meeting conducted by John the Baptist. At any rate, Jesus said of them, they were not of the world and had kept the word of God, and were kept by Him (John 17); and they had "received" Jesus, prior to this and "as many as received Him, to them gave He power (the **right, or privilege,** marg.) to become the sons of God; even to them that believe on His name: which were born * * of God." John 1:12-13. To say that they received the pardon of their sins on the day of Pentecost is to charge that Christ had called, chosen, commissioned and ordained, un-

converted men to preach His gospel, and given them power to cast the devil out of other people while they themselves were yet sinners. But Peter did not say they received pardon; he says they were purified.

Thus we see, that the baptism with the Holy Ghost is subjective as well as objective and purifies the heart; and that purity is obtained by "faith" and not by growth. Multitudes will seek for the baptism with the Holy Ghost, and the enduement of power for service, who are not so eager for the purifying of their hearts. They do not desire the consuming of the dross of inbred sin, but want more power, in order that they may gain more prominence; all such seeking is in vain. On the other hand, whoever will consent to the purifying of the heart will have no difficulty in receiving the fulness of the Spirit, and so realize the Pentecostal experience.

3. **It meant power.** This was the promise: "Tarry until ye be endued with power from on high." "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me." This was not power to perform miracles and cast out devils, they

had received that before, Luke 10: 19; nor was it power to enable them to live as Christians, as they had previously received that,—John 1:12. It was power to especially equip and qualify them to witness for Christ. All witnesses may not be called to be ministers; but all ministers are called to be witnesses; as was said to the Apostle Paul, “I have appeared unto thee for this purpose, to make thee a minister and a witness.” A minister may preach a theory and proclaim a doctrine as the result of study and research, but no one is qualified to be a witness to the saving power of the Gospel who has not a clear-cut and well defined personal experience. Paul not only preached the Gospel but was eager “to testify the Gospel,” (Acts 20-24.) (There are multitudes in the pulpits of to-day who proclaim theories and dogmas most eloquently but have no power to witness and “testify the Gospel.”) A witnessing ministry was the secret of success in early Methodism, as also with the Salvation Army, and this is perhaps the greatest need of these days. The Pentecostal experience gives a testimony, and enables the most illiterate to “testify the Gospel” as the

result of personal experience. "They were all filled with the Holy Ghost, and began to speak."

When the second blessing, properly so called, is emphasized and men and women receive their Pentecost there is no difficulty in keeping up the class-meetings. It is the speaking blessing. (But where the Pentecostal experience is not emphasized the class-meetings die out.) We need power to abstain from evil; power to endure affliction; and power to perform and execute all the will of God.

4. **Freedom from fear.** On the evening of the day when Jesus rose from the dead, the disciples had a meeting with closed doors, giving as a reason for their closing the doors their "fear of the Jews," John 20:19. But it is apparent that "when the day of Pentecost was fully come" they forgot all about their "fear of the Jews," and "began to speak." It would seem that they rushed out of the upper room into the open street where "the multitude came together and were confounded." The deliverance from the cowardice and man-fearing spirit was quite noticeable in Peter. Only a few days before he was frightened by a "certain maid" until he denied his Lord with an oath,

but now he is most fearless, openly charging the Jews with their guilt, in crucifying Jesus, "and with many other words did he testify and exhort." And after the healing of the impotent man, it is recorded, "when they saw the **boldness** of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them, that they had been with Jesus." The baptism with the Holy Ghost brings in the glorious reign of perfect love. "There is no fear in love; but **perfect love casteth out fear**: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

5. **A fulness of blessing**: "They were all filled" and they evidently were filled to overflowing; they were filled to the fullest measure of their capacity and more. Dr. Fowler has well named this Pentecostal experience "the **uncontainable blessing**." It is the overflow that reaches and helps others. We would not speak of a vessel that was but half full, or three fourths full as being filled. God commands every believer, "Be filled with the Spirit." It is this fulness that brings the spontaneity of experience indicated by the words

of Jesus, "A well of water **springing up**"; and, there "shall flow rivers of living water." It is not pumped up, but springs and flows spontaneously. When the rulers, and elders and high priest, forbade Peter and John to speak any more in the name of Jesus, Peter and John answered, "**we cannot but** speak the things which we have seen and heard." It is the "**cannot but**" kind as compared with "**must I**" sort. (The Pentecostal experience is irrepressible, as well as "uncontainable.")



WHAT PENTECOST MEANS TO THE CHURCH.

1. It means numerical increase. "And the Lord added to the church daily such as should be saved." No trouble to get "joiners" now, no necessity for worldly entertainments and no need of star preachers in order to draw and reach the masses. If the preachers were half as anxious to have people saved as they are to present glowing reports of accessions at their conferences, the spiritual condition of their churches would be different and in many instances there would be more accessions to report. Mr. Wesley said (Journal Oct. 1756): "I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on and wherever this is not done, be the preacher ever so

eloquent, there is little increase, either in the number or the grace of the hearers."

2. **Fellowship.** The pentecostal experience sweeps all envyings and jealousies out of the heart and so puts an end to bickerings and strife and divisions. Jesus prayed for the sanctification of His people that they all might be one. A united church is a strong church. Where there is fellowship there is a community of interests. "Can two walk together except they be agreed?" The same grace that would make His people one in heaven will make them one here! There is a fellowship that overleaps all caste lines and brings all into one accord with the simplicity of children. It is the fellowship of the skies, "And all that believed were together, and had all things common."

3. "**They continued steadfastly in the Apostles' doctrine.**" They became indoctrinated. They believed some things, and knew why they believed them. Doctrines that are but theories in the brain because they are a part of our peculiar creed may be argued away; but when the doctrine is reduced to personal experience, and demonstrated in daily life, the

disputer may wax ever so eloquent, and even seem to have the best of the argument, but the individual soul knows that the doctrine agrees with the experience, and the experience agrees with the doctrine, hence there is no occasion for changing of the mind. Some one has wisely said, 'the Holy Ghost is the conservator of orthodoxy.' Persons who have the definite experience of the Pentecost are almost certain to be orthodox, while all orthodox Christians do not have the Holy Ghost, all persons having the Holy Ghost are likely to be orthodox. In these days of heresy and "doctrines of devils," men need the Holy Ghost in order to clearly discern truth from error.

4. **All necessary finances provided.** Any church that emphasizes the Pentecostal experience, and whose membership really has the experience has no occasion to resort to modern wicked methods of securing funds to meet all demands, and carry forward the work of the Lord. (No need of fairs, and festivals, and shows, and grab-bags, and Martha Washington tea parties, and sociables, and magic lanterns, and lecture courses, etc.,) in order to

raise money where people have had Pentecost. They "sold their possessions and goods, and parted them to all men, as every man had need." The commercial spirit that can only give where it has some equivalent in return, is not the spirit of the Gospel. The consecration necessary to the obtaining of the Pentecostal experience, recognizes that all we have henceforth belongs to God, and is prepared to honor any check or respond to any call that God may present. That church finances can be conducted on a clean Gospel basis is being demonstrated by many independent holiness churches all over this land. For reference apply to First Church of the Nazarene, Los Angeles, Cal. Amen.

5. **Conquest:** The church with the Pentecostal experience ceases to be a hospital where two-thirds of the membership is on the sick list, and the remaining third are all engaged as nurses. Such a church is ready for battle, and prepared to do exploits. As the individual members, so the church; there comes a swing of victory and there will be "gladness," and much "praising God," and taking of spoils. The ashes of their camp fires will not be found

two nights in the same place, "And fear came upon every soul, and many signs and wonders were done by the apostles." There is something doing and something sure to happen where a church has the Pentecostal baptism. It means a continuous and perpetual revival. According to the record as given in Acts 1:47, it was a "daily" affair, and not simply on the Sabbath, or perhaps a few weeks in the year. We know of a holiness church where this Pentecostal experience is emphasized, where in nearly eight years, there has perhaps not been one week without souls being saved and sanctified. Hallelujah!

The Pentecostal experience is the one crying need of churches everywhere today, and is the solution to every problem with which the Church has to do. Amen.

WHAT PENTECOST MEANS TO THE WORLD.

1. **It arrested attention.** When the church has the Pentecostal experience and power there is no occasion to read essays on "How to reach the masses." Even the world knows when there is "something doing" among the people of God. **"The multitude came together."** People will run to a fire. Wherever a pulpit or church takes fire, the people will run to see it burn. The simple reason multitudes of people never attend church is because they know there is nothing likely to happen. We have known many communities where it was said the people were Gospel hardened, or too prejudiced to attend religious services, but about the time some man or woman received their Pentecost, and perhaps fell to praising God with a loud voice, the people of the community,

and even of distant communities, came together to see what was going to happen next. Some churches have substituted entertainments and shows, and almost every abominable thing imaginable to draw the crowds; they have supposed that great pulpit orators, and fine church architecture, and large pipe organs, and operatic singing, etc., were necessary to draw the crowds; but we have seen all these things utterly fail to attract attention, or draw the crowds; while on the other hand we have known people to travel many miles, climb two flights of stairs up to some hall, and stand in the congregation for hours at a time, and suffer every inconvenience to witness the outpouring and demonstrations of the Spirit, without any of the modern "drawing cards" to induce them to come. If your church cannot get the crowds, suppose, for a change, you try the Pentecostal experience. Let the pastor first definitely seek until he obtains the experience and then diligently and definitely preach the baptism with Holy Ghost and fire for the purifying of the heart from inbred sin as a second experience, until the membership of the church

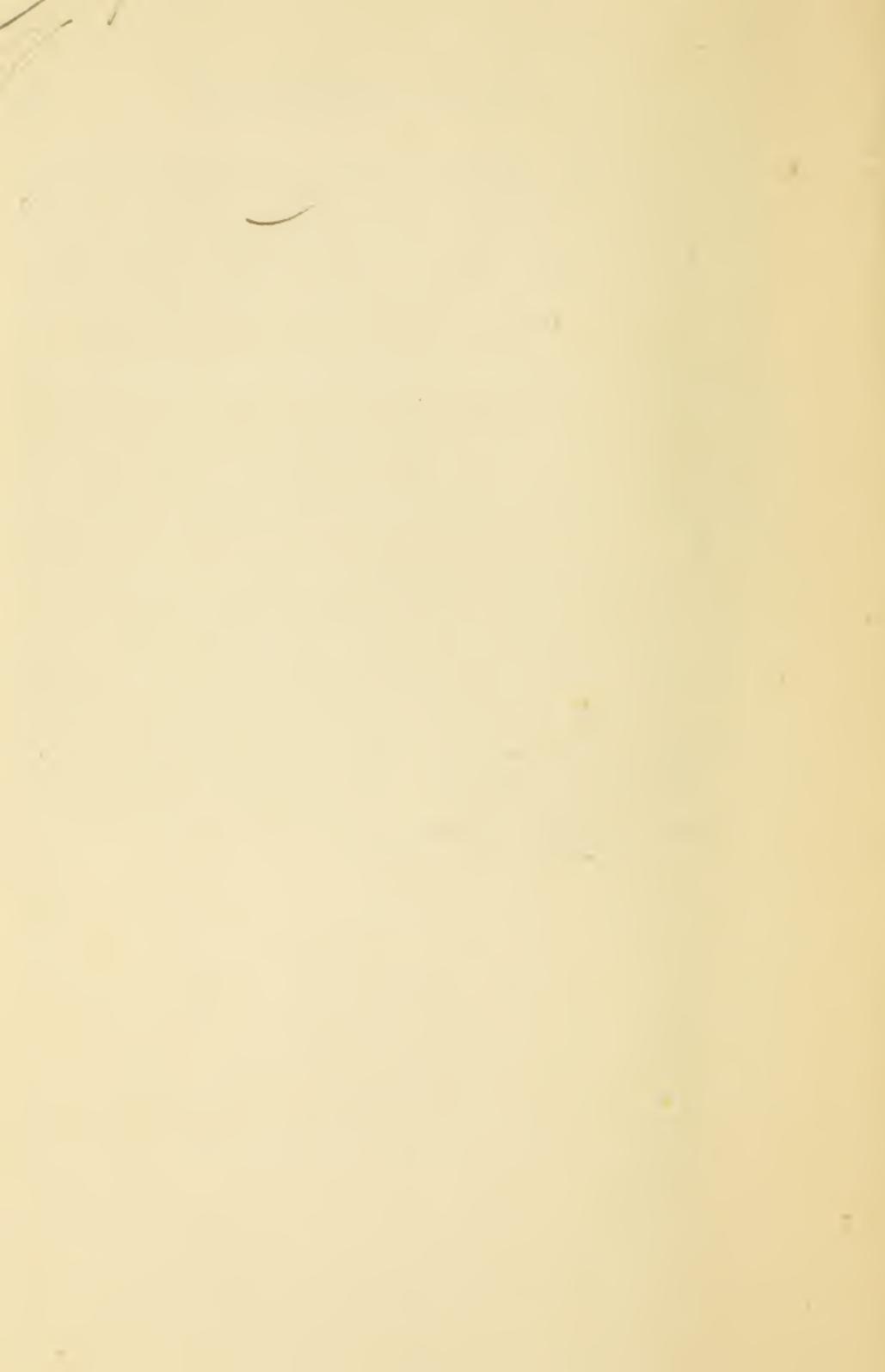
seek and obtain the experience; and we will warrant that there will be no difficulty in reaching the masses. Amen. We have tried it and know how it works. Bless God!

2. It means conviction for sin. "They were pricked in their hearts, and said * * what shall we do?" This is just what Jesus said would happen. "If I depart, I will send Him (the Comforter) unto you, and when He is come (unto you disciples) He will reprove the world of sin, and of righteousness, and of judgment." A man or woman filled with the Holy Ghost will bring conviction to a sinner's heart more certainly and speedily than will any amount of preaching about the stars or relating of death-bed stories. No amount of human eloquence or oratory, or ritualistic service and worship can convict a soul of sin; but the Holy Ghost, in an individual or in a church will. It is only when the Gospel is preached with the Holy Ghost sent down from heaven, and so is accompanied by the power of the Spirit that the Word becomes a living word, and effective in awakening and convicting men of sin, of righteousness and of judgment. So instead of praying God to convict men of sin

before you have had your personal Pentecost, you would do better to tarry in the upper room until the Comforter, the Holy Ghost, has **"come unto you,"** and then, through you and by you, He will surely do His office work of reproving and convincing the world. We should not seek the baptism and gift of the Holy Ghost in order to use Him; but we should so utterly and so unconditionally abandon ourselves to Him that He could use us.

3. **It means salvation.** "The Lord added to the church daily such as should be saved." When 120 converted people received the Pentecostal experience, "the multitudes came together," they were all amazed and marvelled," they were "confounded" (troubled in mind, marg.) "were pricked in their hearts," "fear came upon every soul," and the Lord did the work, saving and adding to the church "about three thousand souls." With the Pentecostal experience more people were saved in one day than had been saved in all of the three years previous to the Pentecost by the combined preaching and efforts of Jesus and the twelve apostles, and "other seventy also"

whom He had sent forth. With the Pentecostal experience one sermon may be the means of saving three thousand souls in one day; while without this experience it frequently requires three thousand sermons to save one soul. Seeing that the salvation of sinners is involved in this matter, how highly important that every believer see to it that he has his personal Pentecost. How sad if souls should perish and be eternally lost—perhaps my own loved ones—because I had failed to “tarry until” I had received the Holy Ghost in Pentecostal power to sanctify my soul. The secret of a revival is a Spirit-filled church, and no church is better than her individual members; the church is only a Spirit-filled church when her individual membership has received their personal Pentecost.



THE METHOD OF THE PENTECOST.

1. It was according to promise. To ask or expect anything from God contrary to the promises contained in His Word is to tempt God. God had given promise through the prophets, as also by Jesus, that this Pentecostal fulness of the Spirit should be given, and Peter at once recognized the Pentecost as the fulfillment of the promise, and said, "This is that which was spoken by the prophet Joel." This promise is still operative, and is emphasized by the sermon of Peter on the day of Pentecost, when he said, "The promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call." In this promise every Christian may find a basis and foundation of faith sufficient to precipitate their personal Pentecost. "If we ask anything according to His will, He heareth us." Surely this is His will concerning you,

reader, for He has commanded, "Be filled with the Spirit." Then why not claim the promise now?

2. **It was sudden.** The Pentecost came instantaneously and "suddenly." It was not a gradual work nor a long-drawn-out process. Some have supposed that it took them ten days in order to get filled with the Holy Ghost. That is a mistake; their waiting time was not necessary in order to be filled a little more each day. It may have taken them ten days to become emptied and to thus become fully prepared to receive the Holy Ghost; but the record states clearly (Acts 2:2) that the filling was "suddenly." Mr. Wesley said of entire sanctification, which is accomplished by the baptism with the Holy Ghost, and therefore is identical with the Pentecostal experience, "To talk of this work being gradual would be nonsense, as much as if we talked of gradual justification." The approach to the blessing on the human side may be gradual, but the receiving of the gift of the Holy Ghost is instantaneous and "suddenly." Receive Him now. "And the Lord, whom ye seek, shall suddenly come to His temple."

3. **There was demonstration.** "There came a sound from heaven as of a rushing mighty wind." Persons averse to noise and religious demonstrations would doubtless have insisted on having less "excitement," as it is frequently called. In this day much stress is laid on having all things done "decently and in order," and religious noise and demonstrations are frowned upon with much disapproval. But the Pentecost was ushered in with "a sound from heaven." Would to God we had more sounds from heaven and less dignity and formality. There is no reason why we should not have "order" but let it be the order of heaven rather than the "order" of the cemetery. Many never have their Pentecost simply because they have too large a sense of propriety, and so would dictate how and in what manner the blessing should be received. Their prayer, if fully analyzed, would be, "O Lord, bless me and give me the Holy Ghost, but please to bless me easy and nice; and let there be no demonstration or noise." While we admit that the Holy Spirit may come upon hearts without much demonstration, it is nevertheless true that God is not averse to demonstra-

tions, and that where the fullness of the Spirit is given there is a likelihood of being some "sound." Amen! It is strange that persons who have no objections whatever to the shouting of a political campaign, or of the horse race, base-ball or board-of-trade, are very much disturbed and offended in event any one shouts for Jesus. They insist in having the decorum of a funeral in all their religious services. It is certain such persons know nothing of the Pentecost.

4. **It was general.** When the Holy Spirit was given there was no respect of persons. "They were all filled." Some have thought this blessing was only for those early apostles, and for preachers, or such as were called and set apart for the work of the ministry. Indeed there are those who fully believe a minister of the Gospel should be filled with the Spirit, who have not yet realized their privilege and need of being thus filled. But the least member among the laity has just as certainly need of having a personal Pentecost and being filled with the Spirit, as has any minister of the Gospel. The Holy Spirit is the gift of God for His child of every name and order, what-

ever their condition and station in life may be. The poorest, most illiterate and most obscure of God's children may just as certainly have a personal Pentecost, and so be filled with the Spirit as the most illustrious of the apostles, or the most prominent of His servants.

SOME RESULTS OF THE PENTECOSTAL EXPERIENCE.

1. **A conscious infilling:** "They were all filled with the Holy Ghost." The individual can certainly know when there is a sense of fullness just as he knows when there is the sense of emptiness. God says to every believer, "Be filled with the Spirit." This is a positive command and is obligatory. Every Christian should not only feel it his privilege, but his duty to be filled with the Spirit. Not partially filled but, as someone has said, they were "filled full," even to overflowing. It is not to be filled with the Spirit and **something else**, but be entirely filled with the Spirit to the exclusion of every thing else. The cleansing of the heart from inbred sin and the infilling of the Spirit usually occurs simultaneously. Whoever will consent to the entire cleansing

and purifying of the heart will have no trouble to get filled. The fullness of the Spirit will satisfy every longing and craving of the heart, as nothing else in all this world can. To "be filled with all the fullness of God" is the exalted privilege of every believer, and the acme of Christian experience.

2. **Illumination of the Scriptures:** The moment the blessing of the Pentecost came upon them, Peter began to unfold and open up the Scriptures—promises which they had never realized nor understood before. This is the heritage and experience of all who are sanctified. The Holy Ghost, who inspired the Scriptures now Himself interprets the same, and makes the sacred page all luminous. We have heard of a brother, who after being sanctified by the baptism with the Holy Ghost, exclaimed, "Oh, I have found a new version of the Bible." The Bible had become a new book. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). It is possible that Peter had not thought of that prophecy made by Joel for a long time,

but now the Holy Ghost brings it to his remembrance. It is marvellous how the Holy Spirit does this just at the right time, brings to remembrance some appropriate promise or Scripture passage with which to meet the adversary.

3. **A loosened tongue:** "They were all filled with the Holy Ghost and **began to speak** with other tongues, as the Spirit gave them utterance." We are here told they "**began to speak,**" but it does not tell us they ever stopped. Brother Joel said that when the Spirit was outpoured, "Your sons and you daughters shall prophesy." Prophecy here does not mean to foretell, but rather to forth tell, or tellforth what God has wrought. (1 Cor. 14:3) Jesus said that this experience was the qualification for witnessing. "And ye shall be witnesses unto me." In almost every instance where we read of the pentecostal experience—the Holy Ghost—having been received, we read, "they spake with tongues and prophesied." It is the **speaking** blessing. Sanctified people never need to be urged to testify as they not only take opportunity, but make opportunity to do so. As Peter said, when forbidden to speak any word in the name

of Jesus, "we cannot but speak." (Acts 4:20). It is no longer duty, but pleasure; no longer taking up the cross to speak, but rejoicing and thanking God for the opportunity; no longer the "must I" kind, but the "cannot but" sort. "With other tongues." This does not mean that they had another member—another tongue placed in their mouth, nor does it mean they spoke some obsolete language; but it was a new utterance, a new message. No longer talking about "trying to serve the Lord in my own weak way and manner, I want you to pray for me that I may hold out faithful," or, "I am doing many things I ought not to do, and leaving undone many things I ought to do; I am making many crooked paths, and I want you to pray for me that I may continue." They spake with other tongues, "as the Spirit gave them utterance." The Spirit now gives utterance concerning "the wonderful works of God."

4. **It carries conviction:** "When they heard, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" The Holy Spirit alone can convince and convict men of sin; but He is doing it through human agencies.

Spirit filled men and women are the greatest need of the world to-day. Reader, has it ever occurred to you that the salvation of your friends and loved ones may depend upon your being filled with the Spirit? Sad would it be should some soul be lost because you lacked the pentecostal experience—the fullness of the Spirit. Before you can be at your best for Him, you must first have His best for you. Jesus said, “If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, (unto you, individually,) He will reprove (convince, marg.) the world of sin, and of righteousness, and of judgment.” John 16:7, 8.

5. **It gives undaunted courage:** The same Peter who just a few days before was frightened and alarmed at the approach of a little maid, until he denied his Lord with an oath, has now become the fearless preacher of Pentecost, and never again seemed to know the meaning of fear. The most unpopular and unwelcome truths were now fearlessly proclaimed. He even dares to lay to their charge the crime which they had committed, by saying, “Him ye have taken, and by wicked hands crucified and slain.” The Pentecostal exper-

ience delivers from all carnal and tormenting fears, and gives to men the courage of their convictions; a holy boldness to stand loyal and true amid opposition and adverse conditions. "The fear of man bringeth a snare." "There is no fear in love; but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18.

THE PENTECOSTAL EXPERIENCE AND SANCTIFICATION.

Whoever is sanctified wholly has the baptism with the Holy Ghost; who ever has the baptism with the Holy Ghost is sanctified wholly. It is the baptism with the Holy Ghost that sanctifies wholly. These terms simply represent different phases of the same experience, and are used as synonyms. When the consecration of the believer is entire and complete, the "old man," or inbred sin is crucified and eradicated by the baptism with the Holy Ghost. The negative side of sanctification, which is the destruction and removal of inbred sin, is as certainly effected by the Holy Ghost as is the positive side of sanctification, which is the divine infilling and the enduement of power. Multitudes are praying for power and so insist on having the positive side of sanctification without consenting to

have the negative work of cleansing accomplished in them. All such seeking is in vain. The work of subtracting inbred sin from the heart must precede addition, or the endowment of power. Purity is power.

In Acts, 15:8-9, we find that God gave to the house of Cornelius, under the preaching of Peter, exactly the same experience He had given the Apostles on the day of Pentecost. Or, in other words, exactly the same thing took place on the day of Pentecost that took place at the house of Cornelius. Peter says, God gave them the Holy Ghost, "And put no difference between us and them purifying their hearts by faith." So we see clearly that the Pentecostal blessing—the baptism with the Holy Ghost—does not simply mean the empowering for service but the **purifying of the heart by faith**. And we also see that in connection with the purifying of the heart—which is obtained by faith—the Holy Ghost is given. Sanctification comprehends both the **act** of purifying the heart and what may be termed the **result** of being thus purified, namely, that of being filled with the Holy Ghost. The Holy Ghost is sure to come in and take up his abode in a clean heart.

We have known a preacher to preach on the baptism with the Holy Ghost, and emphasize the "power for service" feature, and many who had been professing the experience of sanctification presented themselves at the altar; either such persons had never been wholly sanctified, or else they were greatly confused and misled. As well go to the altar for the quickening and impartation of life, after having obtained pardon and being born again, as go to the altar seeking for the baptism with the Holy Ghost after having been purified and sanctified. As the pardon and quickening of the sinner takes place simultaneously, so in like manner the purifying and sanctifying of the heart of the believer and the baptism with the Holy Ghost take place simultaneously. To have a pure heart is to have the Holy Ghost; to have the baptism with the Holy Ghost in the Pentecostal sense is to have the heart purified by faith. The receiving of the Holy Ghost and the purifying of the heart were not separate on the day of Pentecost, and must never be separated. It is possible that the manifestation of the Holy Spirit's fulness and presence may not come to the consciousness of the individual at the same

instant in which faith claims the purifying of the heart—for the Holy Spirit can come into the heart without exciting the emotions—but we insist that the purifying and sanctifying of the heart and the baptism with the Holy Ghost occur simultaneously. It will be remembered that this experience is always subsequent to regeneration, since Jesus emphasized and qualified in John, 14:17, saying of the gift of the Holy Ghost, “Whom the world cannot receive.” A man is of the “world” until after he is born again. “Have ye received the Holy Ghost since ye believed?” was exactly the equivalent of asking, “Have ye been sanctified wholly since you were converted?”

THE PENTECOSTAL EXPERIENCE THE ESSENTIAL QUALIFICATION FOR SERVICE.

True efficiency and success in soul-winning can only come to such as have had their personal Pentecost. It is a note-worthy fact that more souls were saved in one day after the Holy Ghost had fallen upon 120 waiting disciples than had been saved in the three preceding years through the combined labors of Christ himself, the twelve apostles and "the seventy"; at any rate, this would seem to be the case, according to the known records. One hundred and twenty believers baptized with the Holy Ghost, and as the result of one day's labor, "there were added unto them about three thousand souls"; and only a few days later we hear of another company of "about five thousand" men who had "believed."

Although the Apostles and those early disciples had been personally associated with Jesus, and had doubtless learned much directly from the Master, both by precept and by example, and had received "power to tread on serpents and scorpions, and over all the power of the enemy," yet were they not fully prepared and qualified for the work the Master desired them to accomplish, until after the day of Pentecost. Hence, **after** he had given them their world-wide commission to teach and disciple "all nations," he said to them, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high," coupled with the assurance, "Behold, I send the promise of my Father upon you." They might have felt and argued that the necessities of the work were urgent and pressing, and that seeing they were called and commissioned to "go," it would be a loss of time to spend ten days in a prayer-meeting. But Jesus had commanded them to "tarry." How long? "Until!" Until when? **Until** "endued with power from on high," by the distinctive baptism with the Holy Ghost and fire in the purification of their own hearts.

We can but fear that multitudes have heard

the command "go ye," who have failed to hear and heed the command, "Tarry until." If it was imperative and necessary that the Apostles and they who had been associated with Jesus, should "tarry until," in order to be fully qualified and prepared to be "witnesses" for him, is it not even more necessary and important that men should "tarry until" they have had their personal Pentecost in our day?

Jesus has said, "If I depart, I will send him (the Comforter) unto **you**. And when he is come, (unto **you**) he will reprove (convince, marg.) the world of sin, and of righteousness, and of judgment." John 16:7, 8. It is not enough that the Holy Ghost should be in the world; He must have an abiding place in the individual heart. He must come to "**you**," in his pentecostal fulness and power, that through **you** he may "Convince the world"; but before He can abide "in **you**," the heart must be purified from inbred sin. It is folly to pray for the baptism with the Holy Ghost for "power for service" if we are not ready to submit to the burning up of all dross, and the purifying of the heart. He who wants "power for service," but does not want purity,

will seek in vain. It is the power of conscious purity that gives the efficiency.

Many pray as though the Holy Ghost were a mere influence,—an ethereal something floating about in the air—that might be sent on errands for them; hence they want the Holy Spirit that they might use him. Instead, we should be so utterly yielded and abandoned to him, that He might use us. He operates through human agencies. God purposes to save the world by a Spirit-filled church; and the church can only be Spirit-filled in the same proportion as the individual members are Spirit-filled.

THE PERSONALITY OF THE HOLY SPIRIT.

To think or speak of the Holy Spirit as merely a divine influence, or divine emanation, and fail to recognize His personality is to dishonor Him greatly, and discloses our ignorance concerning Him. Jesus spake of Him always as a person, saying, "When He is come," etc. The Holy Spirit is the third person in the adorable Trinity, and is co-equal with God: yea, He is God. He is Eternal (Heb. 9:14), Omnipresent (Ps. 139:7-13), Omniscient (1 Cor. 2:10), and Omnipotent (Luke 1:35). His distinct personality may be seen in the fact that He creates and gives life (Job 33:4; John 3:5,6), appoints and commissions men to preach (Acts 13:2,4), directs them where to preach (Acts 8:29), and instructs what and how to preach (1 Cor. 2:13). He strives with

sinner (Gen. 6:3), reproves of sin (John 16:8), and can be grieved and tempted (Eph. 4:30; Acts 5:9). He comforts, guides, teaches, and abides with saints (John 14:16, 17, 26; 16:13). He has the attributes of intelligence, love, and power (1. Cor. 12:8; Gal. 5:22; Rom. 15:13). He is a person, and should be spoken of and recognized as such.

No man can know God only as revealed in Jesus Christ; no man can know Jesus Christ only as revealed by the Holy Spirit (1. Cor. 12:3), and no man can know the Holy Spirit only as He comes into the individual heart and there reveals and manifests Himself to the individual consciousness.

Christ was given as a gift to the world: but the Holy Spirit is never given to the world, but as a gift to the church—to true believers only. Jesus said, "I will pray the Father and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for He dwelleth with you, and shall be in you" (John 14:16, 17). He is with the justified believer and shall be in the sanctified believer. It is his incoming in the

pentecostal sense that purifies and sanctifies (Acts 15:8, 9; Rom. 15:16.)

We fear many who have sought the experience of entire sanctification—the pentecostal experience—have suffered much loss because they have recognized only the negative work—the cleansing and purifying of their hearts, and so ever referred to, and thought of the experience as “it,” and failed to recognize and acknowledge the fact of the Holy Spirit’s incoming and abiding. The consecration and purification of the believer is simply the condition of and preparation for the abiding, and indwelling of the Holy Spirit. When He comes He purifies and cleanses the temple—casting out all the buyers and the sellers—that He may Himself abide within forever. Henceforth His holy presence and sovereign right should be constantly recognized and acknowledged.

To have the pentecostal experience is to have “it” and “Him.” “Faithful is **He** that calleth you who also will do **it**” (1 Thess. 5:24). **He** doeth **it**. It is to have “the blessing” (Rom. 15:29) and “the Blessor” (Eph. 1:3), because “the Blessor” has come and bestows “the blessing.” It is a mistake to depreciate “**the blessing**” by simply saying I have “the

Blessor;" and it is even a greater mistake simply to recognize "the blessing" and forget to recognize and acknowledge the presence of "the Blessor."

They who recognize the abiding presence of the Holy Spirit within His purified temple, will know the bliss of communion and fellowship with God. Welcome and entertain your company: "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13).

THE WITNESS OF THE SPIRIT.

God does not purpose that we should be left in doubt and uncertainty relative to things pertaining to our eternal salvation. Hence we read, when a soul has truly repented and been regenerated by the Holy Ghost, and adopted into the family of God, that, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16).

And just as certainly and distinctly as the "Spirit itself beareth witness with our spirit, that we are the children of God," so surely He in like manner bears witness to the subsequent work of sanctification. We read in Hebrews 10:14,15, "For by one offering He hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us."

To what intent is the witness of the Spirit if it is not to give us positive assurance and knowledge of our relation to God. Hence none

should take things for granted and assume and presume that they are in possession of grace to which the Spirit does not bear witness. This was the teaching of Mr. Wesley: "None, therefore ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification as clearly as his justification." (Plain Account p. 70.)

However, we would note that faith precedes, or rather is the condition of the witness of the Spirit. We cannot come into possession of either justification or sanctification until we believe for it; and we cannot exercise heart faith until we come on believing ground, where every scriptural requirement has been complied with. So the divine order is that we first meet the conditions—pay down the price—and having done this, which is our part, we now believe that according to His promise God does **now** perform and accomplish His part; and that when we thus come where the soul "believeth on the Son of God (for the blessing sought) he hath the witness in himself." That is, the instant faith really lays hold on the promise God sends a telegram from the skies by the Holy Ghost that the bank of Heaven has honored the draft and "counted" out to us

the sum that faith had appropriated. The man or woman who has this certificate, bearing the witness and signature of the Holy Ghost, has no occasion to "hope" he has the blessing, nor will it matter much to him what any person may think or say about it, even though he be the preacher, presiding elder or bishop, seeing he has heard from heaven. He does not require visions nor the witness of men and angels, having heard from higher authority.

What constitutes the witness of the Spirit? This may be difficult to explain, seeing the Spirit has innumerable ways of bearing witness. In brief, the witness of the Spirit is the **divine assurance, the voice of God in the soul**, that gives the conviction or knowledge to our inner consciousness, that the blessing sought is now ours. Many have supposed that it consisted in great ecstasies and rapturous joy; or a something in which one would experience a sensation similiar to that which one might realize in taking hold of some galvanic battery. That there are cases where such manifestations are experienced we do not question. But it is nevertheless well to remember that the Holy Spirit can bear testimony to our inner consciousness without exciting our emotions.

It may be just an unmistakable impression or conviction that will bring great quietude and restfulness; a divine enabling to appropriate and consciously rest on the Word of God.

It was the same Holy Spirit who came upon Jesus in the form of a dove, that came upon the disciples as "a rushing mighty wind." There is not much demonstration in a dove,—simply the gentle, subdued cooing. Perhaps we are safe in saying that the **manifestations** of the Spirit are rather the result of the **witness** of the Spirit. We are not to seek any certain manifestation, but we are to believe God, and then the Holy Ghost will bear witness, and lift us out of the region of doubt and uncertainty into assurance, knowledge and victory. "It is the Spirit that beareth witness because the Spirit is truth." (1 John 5:6.)

"Him" or "It."

Under the pretext of advanced spirituality, we sometimes hear men say, with a very significant shrug of the shoulders and shake of the head, it is not an "it" they want, or have, but "Him," meaning the Holy Spirit.

Now, all this sounds very nice, and to the unsophisticated, has the semblance of deep

spirituality and superiority of experience; but the Bible student with experience and knowledge of the Satanic devices, and traits and tricks of the "old man," at once understands that in most instances such a speech is simply a "take off," and an evasive dodge gendered by a lack of spirituality and antipathy to a definite experience of heart purity obtained by entire sanctification. We have found that the carnal mind does not object to seeking a "deeper work of grace," or, "a baptism of power for service," or "more of the Holy Spirit," so long as there is no insistence on the eradication and destruction of the sin-nature—the self-life.

In this same connection we hear it said, "it is not the blessing we want, but the Blesser." This is about equivalent to saying, "it is not the sunshine I want, but the sun;" or, "it is not water I want, but the fountain." But what is the sun for but to give forth sunshine; what is a fountain for but to give forth water; and what is a Blesser for but to bestow blessings? Even so, "He"—the Holy Spirit—comes into the heart to do certain things in us and for us.

Paul was never beyond speaking of "blessings," and burst forth in thanksgiving for the

same; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (things, marg.) in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:3,4. In writing to the Romans he said, "I am sure that when I come unto you, I shall come in **the fullness of the blessing** of the gospel of Christ." Rom. 15:29.

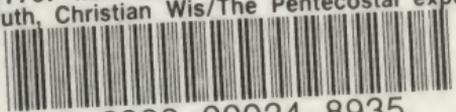
He also spoke of an "it," to "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ;" after praying in their behalf, "the very God of peace sanctify you wholly," he assured them by saying, "faithful is He that calleth you, who also do It." 1 Thess. 5:23,24. In connection with the historic Pentecost we read, "And suddenly there came a sound from heaven as of a rushing mighty wind, and It filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and It sat upon each of them." So we see there was an "it" in connection with the Pentecost, hence this term should not be very objectionable.

We would insist that before any one can

have the Holy Spirit in His indwelling, abiding presence and pentecostal fullness, he must receive the "it" of sanctification—that is the cleansing of the heart from inbred sin. "Faithful is He that calleth you, who also will do it." If we would have the "Blesser" we must have the "blessings," to the end "that we should be holy." Well for us if we have "the fullness of the blessing of the gospel of Christ," then there will be no objection to "it," and no occasion or disposition to use evasive terms.

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