SINCE writing the first edition, six months ago, the Holy Spirit has been poured out on many Indian churches, as on us at the beginning. Praise God! He is teaching the Indian Christians to know and understand spiritual things. Many are being anointed with the spirit of intercessory prayer, spending hours, lost to time and surroundings, pleading for the unsaved. Young men and women are receiving the gifts of the Spirit, speaking with tongues, interpreting tongues previously unknown to them; the sick are being healed, and unclean spirits cast out in answer to prayer. Where the Holy Spirit’s work is not interfered with through some Uzzah putting his hands to the ark to steady it; and where there is continued prayer, and faithful teaching of the word, the people go on to experience repentance unto salvation, also repentance unto the baptism of the Holy Ghost and fire, and to receive power in prayer, and gifts of the Holy Spirit. Revivals have come to those missions where the Word of God
is honoured, and taught in simplicity, the minds of the people not having been filled with doubts.

The English churches of India, are some of them beginning to seek after the blessing which the Indian churches are receiving. Without doubt the little groups of earnest praying ones will soon be rewarded with an outpouring of the Holy Spirit, for “God is no respecter of persons.” In any part of the world where earnest, persistent prayer is offered in faith, revival will surely come. The best preparation for a revival is not a committee but a praying band.

There are many indications that the coming of the Lord draweth nigh, and that the time for the outpouring of the Holy Spirit spoken of in Acts 2:17 has fully come. Let Christians in all parts of the world seek earnestly this Pentecostal outpouring for themselves and fellow believers, and pray mightily for an outpouring of the Spirit upon the unconverted and the heathen. The promise is “I will pour forth of My Spirit upon all flesh.”
Introduction.

IN January, 1905, Pandita Ramabai spoke to the girls of Mukti concerning the need of a revival, and called for volunteers to meet with her daily to pray for it. Seventy volunteered, and from time to time others joined, until at the beginning of the revival there were 550 meeting twice daily. In June, Pandita Ramabai asked for volunteers from the Bible School to give up their secular studies and go out into the villages about us to preach the gospel. Thirty young women volunteered, and we were meeting daily to pray for the "enduement of power," when the revival came.

On the 29th of June, at 3:30 A.M., the Holy Spirit was poured out upon ———, one of these volunteers. The young woman sleeping next to her awoke when this occurred, and seeing
the fire enveloping her, ran across the dormitory, brought a pail of water, and was about to dash it upon her, when she discovered that —— was not on fire. In less than an hour nearly all of the young women in the compound gathered around, weeping, praying, and confessing their sins to God. The newly Spirit baptized girl sat in the midst of them, telling what God had done for her, and exhorting them to repentance.

The next evening, June 30th, while Pandita Ramabai was expounding John 8, in her usual quiet way, the Holy Spirit descended, and the girls all began to pray aloud so that she had to cease talking. All in the room were weeping and praying, some kneeling, some sitting, some standing, many with hands outstretched to God. Promises and words of help were of no avail. God was dealing with them and they could listen to no one else.

From that time the two daily meetings of the Praying Band became great
assemblies, morning and evening, and the Bible school was turned into an inquiry room. Girls stricken down under the power of conviction of sin while in school, in the industrial school, or at their work were brought there. Regular Bible lessons were suspended, and the Holy Spirit, Himself, gave to the leaders such messages as were needed by the seeking ones. Soon three large rooms were needed. After strong repentance, confession, and assurance of salvation, many came back in a day or two saying, "We are saved, our sins are forgiven, now we want a baptism of fire." One Sunday, the text spoken from was, "He shall baptize you with the Holy Ghost and fire." Matt. 3:11. The usual explanation of the fire here spoken of is that it means the trials, losses, sicknesses, and difficulties which God allows in order to bring us nearer to Him; but the Holy Spirit evidently had taught the girls through this passage, and the one in Acts. 2:1-4, as well as through the experience of the first Spirit
baptized girl, to expect an actual experience of fire; and God met them in their expectation. They cried out with the burning that came into and upon them. Some fell as they saw a great light; and while the fire of God burned, the members of the body of sin, pride, love of the world, selfishness, uncleanness, &c., passed before them. Such sorrow for sin! Such suffering under the view of the self-life, while it was all being told out to God, the person being wholly occupied with God and her sinful state! This would have been too much for flesh and blood to bear save that all of these sufferings were intermingled with joy, wooing the stricken soul on, until the battle was won. Finally complete assurance and joy took the place of repentance. Some who had been shaken violently under the power of conviction, now sang, praised, danced for joy. Some had visions, others dreams. The word of God confirmed all of this. The Holy Ghost had been poured out according to the
Scriptures. Such intense seeking could not have been endured save that it had been done in the power of the Spirit. They neither ate nor slept until the victory was won. Then the joy was so great that for two or three days after receiving the baptism of the Holy Ghost they did not care for food.

The burning in the bodies of those who were seized with a strong spirit of repentance, given to search out sin, and to enlighten the dark mind concerning the way of salvation, as well as through the suffering experienced, to cause to realize the awful consequences of sin, and what Jesus suffered for them, left a strong impression. This burning passed away when the joy of salvation came. When some who had been God's children for some time, and had known the blessing of heart purity, sought and received the abiding presence of the fire of the Holy Ghost, an abiding Presence, giving marvellous power for service, and to prevail in prayer, this impression was greatly magnified. At first some
of the missionaries thought that the fire poured out on the girls at the time of repentance was necessary for their cleansing because they had been idolators; but when persons fully saved and sanctified received the baptism of the Holy Ghost and fire, these workers began to search the word of God to see if this experience and this power for service was for them also.

It is now fifteen months since this revival began. Lives are truly transformed, and those fully saved are walking with God in daily victory, while these who have received this mighty baptism for service are growing in power. The word of God confirmed by the example of these holy lives filled with power for service, convinced us that this baptism of the Holy Ghost and fire is for all who are willing to put themselves wholly at God’s disposal for His work and His glory. A goodly number of the foreign missionaries and workers at Mukti, as well as in other places have sought and found, and are
convinced that until the fire has actually wrought within us for purification; until He who is a consuming fire consumes us with humility, with love for souls, and with compassion like to that of Jesus; until God's holiness, power, grace, love, and longsuffering have been revealed in us through the fire of the Holy Ghost, surpassing the knowledge of Him which had been received through intellectual avenues, the fulness of the baptism of the Holy Ghost has not been obtained. It is hoped that this plain account of what has been found in the word of God concerning this baptism, will reach many hungry hearts desiring perfect victory over sin, and power for service.

Up to the time that the first edition of this book came out, very little had been written about the wonderful visitation of the Holy Spirit at Mukti. Many looked upon it as mere excitement, and prophesied that there would be nothing left after the bubble had burst. Fifteen months have proven that there
is real fruit, and much fruit in the lives of those wrought upon. Hitherto the Christians of India have had such a meagre life that there has been a small harvest of fruit. We who are preachers, teachers, workers, and leaders of the people share in this deficiency of life, and power to produce fruit. The church is the feeble offspring of feeble parentage. It is the prayer of the writer that the following message from the word of God may cause many to seek and obtain that close union with Christ in His death and resurrection resulting from this baptism which will enable them to bear much fruit.

It is also hoped that these pages may give a better understanding of what God is doing in these wonderful days of harvest of souls, and of the outpouring of the Holy Ghost in Pentecostal power, giving these manifestations of fire to prepare His people for His coming; for some through ignorance or fear have been a hindrance by speaking or working against the workings of His power.
"Ye Must Be Born Again."

or

The First Step to Receiving the Baptism of the Holy Ghost and Fire.

John 3:3.

Chapter I.

We are told in the Scriptures that "there is none righteous, no, not one; there is none that doeth good, no, not so much as one." Rom. 3:10, 12. We are dead through our trespasses and sins." Eph. 2:1. Jesus came to give life to those who are dead in trespasses and sins. "In Him was life, and that life was the light of men." John 1:4. Those who receive Him are born of God, and are given the right to become the sons of God. John 1:12, 13. Jesus poured out His life that it might be poured into us. It was through His death that He overcame sin and death
for those who receive Him, and, through His resurrection that He is able to pour into those He saves from sin, the divine life which causes us to live forever. This deliverance from sin, and reception of life through Jesus Christ our Lord, is the new birth. This new birth is wrought in us by the power of the Holy Spirit. John 3:5, 6.

Dear reader, have you been born again? Or are you still dead in trespasses and sins? The first condition necessary to receiving the new birth is repentance. Repentance is a knowledge of your sin, confession of your sin, forsaking your sin, and abhorring your sin. The second condition is to believe that Jesus was crucified to bear the punishment for your sins. You must accept Him as your Lord and Saviour, to live for and to serve Him all the days of your life; if you have not done this, do so at once, and according to the promise in the word of God you shall receive the gift of the Holy Ghost. Acts 2:37, 38.
Some one may ask, how may I know whether I have been born again or not? The word of God gives us rules whereby we may examine ourselves. (1) "Whosoever is begotten of God doeth no sin (i.e. does not go on doing sin) because his seed abideth in Him, (i.e. that life of Jesus abideth in Him, giving strength to overcome,) and he cannot go on sinning (for this is the meaning of the Greek tense,) because he is begotten of God." 1 John 3:9.

If you are going on in sin from day to day committing the same sins over and over again, careless and indifferent to them, you cannot have received the nature of Christ which hates sin, and cannot rest until sin is overcome. (2) "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of Him. Hereby we know that we love the children of God when we love God, and do His commandments." 1 John 5:1, 2. Have you love for the children of God? Or
do you feel as happy among those who are of the world? With whom are you most friendly? We naturally seek the society of those who are at one with us. Do you seek the society of those who lead holy lives, or are you ill at ease in their company? This is one of the tests as to whether you are born again or not. 1 John 3:15. (3) “For whatsoever is begotten of God overcometh the world: and this the victory that overcometh the world, even our faith.” 1 John 5:4. Are you overcoming the world or is the world overcoming you? Does love of money, desire for honour, pleasure, or ease, predominate, so that you look after self gratification rather than seek the glory of God? He who is born of God overcomes these worldly tendencies by faith. (4) If we are born of God, the Holy Spirit will witness with our spirit that we are the children of God, and in our times of need, in our joys, in our sorrows, our hearts will naturally call out “O, Father!” with child-like expecta-
tion of sympathy and help. "For ye received not the Spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry Abba, Father. The Spirit, Himself beareth witness with our Spirit, that we are the children of God." Rom. 8:15, 16.

Let us each one apply the above four tests to ourselves and know whether we are born of God or not. For Jesus told us that unless we are born of the Spirit we shall not enter the kingdom of God. The baptism of the Holy Ghost and fire promised in Mat. 3:11 is for those who have been born again, and who already have the Spirit leading, searching and teaching them. But if we receive the Holy Ghost at the time of the new birth why is this second experience, the baptism of the Holy Ghost, necessary? Jesus when He was about to ascend on high commanded His followers to go into all the world and preach the gospel to every creature. These disciples had been out preaching, but we do not hear that they
drew many people to Christ. They were saved, Jesus had sent them out, but they as yet had no power to turn men from sin to righteousness. Jesus said, "ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and Samaria, and unto the uttermost part of the earth." Acts 1:8. After the day of Pentecost, Peter, who had played the part of a coward, now became bold to declare the Christ whom he had denied. Stephen's words could not be refuted, and he glorified Christ and won many souls through his death. The persecuted Christians were scattered abroad, and through their testimony believers were added to the church daily. As we read the Acts of the Apostles we see that they were empowered through the baptism of the Holy Ghost and fire to stand persecution for Christ's sake, to glorify Christ by leading holy lives, and to preach the death and resurrection of Christ as the remedy for sin, and the only means of
salvation. With what authority and power they preached the word! This promise of the baptism of the Holy Ghost is just as surely given to us as to the disciples who lived immediately after Jesus' ascension. “For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.” Acts 2:39.

Jesus, just before His ascension referred to this promise, Matt. 3:11, given at His baptism. “For,” said He, “John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” Acts 1:5. On the day of Pentecost this promise had the beginning of its fulfilment. Acts 2:1-4. Some say that the fire is not mentioned by Jesus at His ascension, so is not for us; but we are clearly shown on this occasion that the fire was given not only to the apostles, but to the one hundred and twenty, men and women. This same baptism was afterwards received both in answer to prayer
and through the laying on of hands both of the apostles and of laymen. In Acts 9:12-15, a layman laid his hands on Paul, and Paul not only received the Holy Spirit, but the gifts of tongues, healings, working miracles &c. Paul and the elders of the church laid hands on Timothy, and he received the fire of the Holy Spirit, for Paul afterwards exhorts him to "stir up" (Greek, _stir into flame_) "the gift of God, which is in thee through the laying on of my hands." 2 Tim. 1:6. Also see 1 Tim. 4:14. This baptism of the Holy Ghost in Pentecostal power is for Jew and Gentile as is shown in Acts 11:15-17, where Peter says that the Gentiles received the Holy Ghost _as we did_ at the beginning, giving unto them the like gift as He did also unto us. At the first Christian Council the proceedings of which are recorded in Acts 15, we are told that "God, which knoweth the heart, bare them witness, giving them the Holy Ghost _even as He did unto us_" 5:8. It is also recorded of the
Ephesians that "when Paul laid hands on them, the Holy Ghost came on them and they spake with tongues and prophesied." Acts 19:6.

According to Acts 2:17-20, the baptism of the Holy Ghost and fire is to be continued in the Christian church with all its signs and gifts until "the sun be turned into darkness, and the moon into blood, before the day of the Lord come."

We are not only promised this fulness of the Holy Spirit, but are commanded to receive it. "Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Eph. 5:18, 19. There is no melody like that begotten in the hearts of those who have received this baptism. There is no joy that in any way compares with the joy of the fulness of the Holy Ghost. Reader, do you know the joy of the Lord? Have you received that peace which passeth understanding? Are you able to bear persecution
and ridicule for Jesus' sake, with sweetness and forbearance? Are you able to give witness day by day in your daily life and by your words, of Jesus' power to save? If not, then you need to be empowered by the baptism of the Holy Ghost and fire to live a victorious life, and to obey the command of Jesus to make disciples. Matt. 28:19, 20. Let me urge you to seek this great blessing which was promised to us by the Father. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." "Ask and it shall be given you." Luke 11:13, 9.
Holiness and the Baptism of the Holy Ghost.

CHAPTER II.

"LIKE as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, "Ye shall be holy; for I am holy." 1 Pet. 1:15, 16. This is the command of God. You say it is impossible. He who said, "Let there be light" caused light to spring forth. He who commanded us to be holy is able to transform us, empower us, and present us faultless before the Father, without spot, or wrinkle, or any such thing. See Jude, 24, and Eph. 5:27. Shall we let Him do it?

"The heart is deceitful above all things and desperately wicked." Jer. 17:9. "For from within, out of the heart of men, evil thoughts proceed,
fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness; all these evil things, proceed from within, and defile the man” Mark 7:21-23. It is a dark and hopeless picture to set over against the command of God to be holy. When we came to Jesus and received the pardon of our sins how soon again anger, evil speaking, and a dozen sins brought us into condemnation. The word of God speaks saying, “Mortify (make dead) therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire and covetousness, the which is idolatry; for which things sake cometh the wrath of God upon the sons of disobedience.” Col. 3:5,6. Yet we find ourselves powerless to make these things in us to die. We desire to obey God, but we have no power. Something within responds to every sin and temptation, until we cry out, “O, wretched man that I am! who shall deliver me out of the body of this
death." Rom. 7:24. The picture is a dark one, but let us turn our eyes away to the cross of Christ and see the deliverance Jesus has provided for us who are without remedy. "For while we were yet weak, in due season Christ died for the ungodly." "God commendeth His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." Rom. 5:6, 8-10. Through the death and resurrection of Christ there is complete deliverance from all sin. An infinite God provided a complete salvation. When we have come to Christ for the forgiveness of our sins we have received only the tiniest beginning of what Christ purchased for us on the cross. He says, "I will sprinkle clean water upon you and ye shall be clean; from all
your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes." Ezek. 36:25-27. When this is done, the dark picture of the inner state of our being, drawn at the beginning of this chapter will change to a bright picture, and Jesus will be well pleased with us.

In order to maintain this holy life created in us through Christ's death and resurrection, we must be made conformable to His death. When He was on the cross, the Father laid on Him, not only our committed sins, but our sinful nature as well. It was as though the Father saw us hanging on the cross with Jesus, and accepted us in Christ. Yet one work remains to be done in order that we may be made holy. We must take by faith our position on the cross as dead to sin, but
alive to righteousness through the power of His resurrection life. I must reckon myself dead to the sins of the flesh and the world even as Jesus was dead to them, and then He will pour out upon me His Holy Spirit, and actually work in me that death which I accepted by faith. Even the internal workings of sin must be destroyed. "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin." Rom. 6:6. When we consent to death on the cross the Holy Spirit comes in to empower us to die to the flesh, and to the world, and through abiding in Christ to maintain the position of death. This means to be given over to Christ, in absolute surrender; desires, will, time, strength, body, mental powers, possessions, friends, all given up to Him. He becomes the master, we the slaves to do His bidding. We should fear to do this if we did not know that He in wisdom, love, and power can manage
our affairs to our present and eternal advantage better than we. We have failed to lead holy lives, but now He will cleanse through the blood, empower by the Holy Ghost, and purify us from that wicked inner nature that makes us sin. The Holy Ghost is like water to wash; He is a fire to burn out that which has contaminated the very fountains of our being. If we will let Him He will make us holy, and cause us to walk in holiness. “Let not sin reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God. For sin shall not have dominion over you.” Rom. 6:12-14. Are you walking according to the world? Are you governed by ambition for wealth, honour, power? Do you try to be like people of the world, or like Jesus? Do you shrink from the comments of the world’s people or of worldly Christians when you think of being wholly for God? Take up the cross
and die to the world. Are your appetites, desires for beauty, or pleasure all conformed to God’s law, so that you glorify Him in them? Have covetousness, hatred, variance, the spirit of criticism, envy, jealousy, pride, anger, the passions, harshness and hardness been nailed to the cross to be dealt with? Can you bear the spoiling of your goods joyfully for Jesus’ sake? Can you receive a reproof without having a wounded spirit? When your character is falsely assailed can you quietly commit it to God, who said, “Vengeance is mine, I will repay?” Rom. 12:19. Are you able to return good for evil? Are you dead? Can you say, “I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me?” Gal. 2:20.

Let us yield these bodies of ours to Him to be His temple. Then “the Lord whom ye seek shall suddenly come to His temple. He shall come and sit as a refiner and purifier of silver, and He shall purify the sons of Levi,
and purge them as gold and silver.” This purifying is accomplished by the fire of the Holy Ghost after the cleansing through the blood has been experienced. Christ does all of His work in us through the power of the Holy Spirit. “He is like a refiner’s fire, like fuller’s soap.” See Mal. 3:1-3. He will purify every part of our being, “casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.” 2 Cor. 10:5. These imaginations and thoughts of ours, what evil they bring into our lives! Yet God promises to bring our thoughts and reasonings into subjection to Himself. He is able to purify the mind, and fill it with holy thoughts and purposes. He is able so to purify us that our heart is clean and we are kept from stumbling. The “body of sin” is powerless only while we abide in Christ, or as it is elsewhere stated are “in the Spirit.” So long as we abide in Christ
Satan will have no power through temptation to make us fall. If the will is kept in subjection, if we are united with Christ, and obey the injunction of Jesus to “watch and pray that ye enter not into temptation” the power of Christ will avail. “Be ye holy, for I am holy” was not simply a high ideal set before us with no hope of our ever attaining to it. It was not placed before us simply because He in justice to His own holiness could place no lower standard; but God, when He commanded us to be holy, made it possible to be holy. God never commands without giving the power to keep that commandment. O, that He might go on with His work of transformation until we appear in His likeness, and to His glory!
Rivers and Floods.

Chapter III.

Water is one of the emblems used in the Bible to represent the work of the Holy Spirit. Whether it is the dew that came down upon the mountains of Zion, commanding blessing and life forevermore, Psa. 133:3; or whether it is the plentiful rain with which God confirmed His inheritance when it was weary; Psa. 68:9; or whether it is the river of God full of water, bordered by fruitful fields and joyous pastures, causing songs and shouts of joy, Psa. 65:9-13; these all represent the work of the Holy Spirit.

Jesus said to the Samaritan woman, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water
springing up unto eternal life.” John 4:14. This woman was living in sin. She asked Jesus to give her this living water, but before she could receive, He had to extract from her confession, and repentance; and that day a well of water, sufficient to quench the thirst of the people of her village sprang up within her. This was the reception of the Holy Spirit at the time of the new birth, and was according to the promise in Acts 2:38. “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.” Without water we cannot live. Jesus is the water of life. He is the fountain that springs up within us into everlasting life, and those who receive Him as their Saviour, “with joy draw water out of the wells of salvation. Each person who has this well within him, becomes the centre of life and fruitfulness. He can refresh others with cooling draughts, and if he chooses to toil, may keep a
garden fresh and green about him, but the good he does with great effort is small compared to the good done by a river.

"Everything shall live whithersoever the river cometh," Ezek. 47:9, says the inspired Word. "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive." John 7:37-39. My friends, this is one of the results of the baptism of the Holy Ghost and fire. Rivers will flow out from you, rivers of joy and blessing to many. When you were only a well, with what effort you gave out testimony of the life within! What a cross it was to seek to save the lost! But when you have had the Holy Ghost poured out upon you until rivers flow, there will be no effort; you cannot stop the waters, they flow on. Your lips burst
forth in praise that cannot be re-
strained, and you naturally seek out
the dry and thirsty ones. It is all done
so easily, so constantly, so joyously,
just as the river flows on. A person
thus filled with the Holy Ghost cannot
remain fruitless. He will soon have
about him green fields and fruitful pas-
tures, and with joy unspeakable he will
bring many sheaves to present to the
Master. Dan. 12:3. Do you want the
rivers? Do you want to be filled with
glad and joyous service for the Lord?
Do you want to bring your brothers and
sisters to drink of the cooling streams,
that they, too, may have life? Jesus
Himself has told us in His word the
two conditions for receiving the Holy
Ghost; thirst and faith. “If any man
thirst let him come unto Me, and
drink.” “He that believeth on Me,
out of his belly shall flow
rivers of living water.” “Ask and ye
shall receive.”

Can you afford to be without this
power for service? Will not God hold
you accountable for all the parched and barren places which the rivers flowing from you should water? "So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Ezek. 33:7,8. God grant that none of us may come up before Him with hands full of blood. Let us come to Him and receive in mighty power, and He will cause the streams of life to flow, and will restore to us the wasted, barren years, by giving us a greater abundance of fruit.

To some God grants wonderful powers of service. I have seen the windows of heaven open and swell a tiny mountain stream to a mighty torrent. Trees, houses and bridges were swept before it. The promise is, “I will
pour water on him that is thirsty, and floods upon the dry ground.” Isa. 44:3. When our rivers become floods, no obstacle will remain in our way. The measure of the gift will be according to our thirst and our faith.
"Cloven Tongues, like as of Fire."

CHAPTER IV.

"JESUS breathed on His disciples, and said, receive ye the Holy Ghost." John 20:22; but it was not until the tongues of fire sat upon them that it was recorded that they were all filled with the Holy Ghost. It was not until this manifestation of the Holy Spirit was received that they were empowered to preach the death and resurrection of Jesus in such power as to turn sinners to God. Although some weeks had passed since the revelation of the risen Lord had been given, and since He had breathed upon them, yet we nowhere see any indication that they had conversions attending their ministry. A further revelation of Christ was neces-
sary, in order to lighten their darkened understandings, and enable them to know Jesus in a way to present Him to a perishing world.

Is not this our need to-day? Are not our spiritual eyes so dim, that we fail to realize who our Saviour is? Has His plan of salvation been revealed to us? Has our part in that plan taken hold upon us? Have we been possessed with a burning love for lost souls? Has sin been revealed to us, and have we yet realized in any measure what our sin cost the Lord Jesus? Have we realized the value of a soul and what Jesus did to save it? Have we had revealed to us by the power of the Holy Spirit the awful eternity which a lost soul must spend? Has the compassion of Jesus taken hold upon us, so that we may feel for the sinner as Jesus does? Have we had a view of His holiness, His grace, His power to "Save to the uttermost." Moses, Joshua, the elders of Israel, Elijah, Isaiah, Jeremiah, Ezekiel and Daniel; all had
a knowledge of the God who revealed Himself by fire. How they portrayed Christ to a sinful world! What tears, what pleadings, what soul travail for the fallen! The disciples were given this power in still greater measure when the fire of God sat upon them like cloven tongues.

There are many proofs that the fire of the Holy Ghost has been given to the people of God all down through the centuries, since the day of Pentecost. Acts. 11:15, 16; Acts. 15:8, 9; Acts. 19:6 and 2 Tim. 1:6 where Paul tells Timothy to stir up (stir into flame) the gift of God, all show that the gift of the Holy Ghost was received by their followers, as by the original one-hundred and twenty. If we look for it we shall also find that a few all through the ages since have had the flame, as is shown by their writings and hymns. Perhaps the reason so little has been said concerning the manifestation of God as a fire at the time of the baptism of the Holy Ghost, is that
so few are able to receive it. Unbelief, fear, failure to abandon oneself to the full control of God, and to live in entire separation unto God are often hindering causes. The failure to recognize the sacredness of this manifestation of God, and the suffering which comes when sin is tampered with, make many to draw back. The fellowship of Christ's sufferings into which this baptism leads is more than many can endure. If we know Christ intimately, He will share with us His joys, and also His sufferings. We all desire to experience His joys, but are we able to share His sufferings? Are we willing that He shall take us into the secrets of His life, death and resurrection, in order to fit us to become co-workers with Him in the salvation of fallen man, and finally to become partakers together with Him of His glory? If we are not willing to let Him have full control of us, our time, our physical and mental powers, our will, our spiritual gifts, and our words, we should not ask God
to reveal Himself to us by fire, *lest the revelation become our destruction.* But blessed is that person who is glad to stake all in order to know God, to become His intimate friend, to experience the burning love and presence of Christ, and to be empowered by Him, through the Holy Ghost, to do His work. This baptism of the Holy Ghost and fire is for *all* of God’s children, but alas! how few are able to so disentangle themselves from the self-life, and from the world, as to receive and maintain it.

The searching out of sin by the Holy Ghost and the exposing of sin by means of confessions to individuals and even in public, are great stumbling blocks to many. They do not see how Christ through these confessions brings us into a realization of His humiliation and shame when He bore our sins. These confessions also bring us into a position with Himself of oneness with the vilest sinner, by making us feel the depravity of our nature, and being, so that we
becon1e able to sit down by the lowest, without the spirit of I am better than thou. Few, if any, have received the fullness of this baptism without yielding to the convictions of the Holy Spirit to make confessions, even of some things that have been put under the blood. The calling to remembrance of “the pit from whence we were digged” brings us into a place of humility and oneness with Christ outside the camp. If these confessions are made in the power of the Holy Spirit, _and only at His promptings_, He will put a covering over all, so that only good can come to the hearer. Many receive the Holy Ghost, and have a measure of blessing and usefulness, but from lack of knowledge or faith fail to receive the fire, without which the baptism of the Holy Ghost is incomplete. While God designs to give this all at once, let none who have received the Holy Spirit feel that it is too late to have the fulness. God in His great love meets us according to the measure of
our faith and understanding. Seek the fulness of the Holy Ghost, and when you have received it the fire of God's love will so burn within you that you will desire the salvation of souls. You will accept the Lord's commission to give witness, and realize that He to whom all power is given has imparted some of that power to you, sufficient to do all that He has called you to do.

During this revival many persons at the time of repentance have realized the presence of the Holy Ghost as a fire. This is explained in Mal. 3:1-3; but from Acts 2, we see that the tongues of fire gave power for service, as well as cleansing. Until the fulness of this power is received the seeker should press on to obtain.

Many say, "I see that it is my privilege, and my duty to be baptized with the Holy Ghost and fire, and to maintain the fulness of the Holy Ghost, but how am I to receive?" Many have received this baptism by simple faith,
believing that as it is promised, it will be given. They do not stop to ask how, or what the results will be. They simply desire with all the heart that which God has promised, and take it by faith. This was the attitude of the one-hundred-and-twenty on the day of Pentecost. Those who come now in this attitude receive the fulness of this baptism, and the witness of the Spirit with their spirits that “this is that,” Acts 2:16, “having received of the Father the promise of the Holy Ghost, He hath shed forth this.” Acts 2:33. God always delights to honour faith.

There are three steps,—PARDON, see chapter I, Purity, see chapter II, and Power. All of these steps were wrought out for us by Jesus on the cross, and now they must be wrought in us at the cross, by the power of the Holy Ghost. When we are pardoned, the Holy Spirit applies the blood, and imparts the life of Jesus to us. Purity, a clean heart, death of the body of sin
is wrought in the yielded person by the power of the blood of Jesus and the fire of the Holy Ghost. Power is wrought in us by the Holy Ghost revealing Jesus, forming Him within us, imparting to us the life and nature of Christ, and uniting us with Him in the work of saving souls.

If our sins have been washed away in the blood of Jesus, we are suitable subjects for the baptism of the Holy Ghost and fire. The first step is consecration. Not only that which is wrong must be given up, but every possession, power, and faculty must be given over for the service of Christ. The will must be laid down, and Christ's will taken in its place. When this is done the Holy Spirit comes and takes possession.

The second step is the destruction of the "body of sin," or the "old man." This is done by the Holy Spirit who took possession when by faith we put this "body of sin" on the cross to be destroyed. Gal. 2:20, Rom. 6:6.
this time the Holy Spirit reveals to us what sin is, and our utter depravity, until we loathe ourselves, and repent in dust and ashes. The repentance of our sins at the time of conversion may have been deep or shallow, but when we come to the Lord for this baptism, the view of ourselves through the power of the Holy Spirit is so hideous as we see the principle of pride, envy, hatred, uncleanness, covetousness, and the unfruitfulness and uselessness of our past life, the hindrance we have been to God's work and the work in the energy of the flesh that will not abide the fire, that we repent with godly sorrow that needeth not to be repented of. It is at this time that the Holy Spirit seeks to break the power of sin over us through open confession of sin and even the confession of individual sins. Satan suggests that these sins have been covered by the blood, so we need not confess them. He says harm will come to others and brings up many reasons why we should not con-
fess sins publicly. He even tells us that it is the voice of Satan who is telling us to make open confession of sin. The Holy Spirit makes no mistake when He suggests confession of sin. He knows what will break the power of sin. Let us beware not to refuse God anything at this point. Let us go as lambs to the slaughter, long suffering and kind, bearing our shame which He bore on the cross, yielding our bodies to Christ and His service, our life to be poured out, to be cut in pieces and laid on the altar of burnt-sacrifice, morning and evening. "The fire consumes bleeding lambs." "Without holiness no man shall see the Lord."

As we keep our position on the altar the Holy Spirit works out that union with Christ which brings new life and power. "If we have become united with Him by the likeness of His death, we shall be also" (united with Him) "by the likeness of His resurrection." Rom. 6:5. "That ye should
be joined to another even to Him who was raised from the dead, that ye might bring forth fruit unto God." Rom. 7:4. When this union with Christ begins, He at once begins to work out the unity of Spirit in the fellowship of the saints. The Holy Spirit cannot rest in us in power for service, so long as He sees the slightest partition between us and a fellow Christian. We are chosen as priests unto God. Rev. 1:6. So long as there is any unwillingness to give our body, soul, and spirit to God to intercede for and with others, separating ourselves from the world for this life of service and prayer, we are as yet unfit to enter upon the fellowship of His sufferings, or the fellowship of His joy in the salvation of souls. This baptism of fire brings us into close fellowship with Christ, such precious nearness! He was a man of sorrows and acquainted with grief. His body was broken for us. Are we willing now to fill up that which is lacking of the sufferings of Christ,
for the sake of His body, the church? Col. 1:24. Are we willing to take upon us the burden of souls, the soul-travail, that will take from us our time for pleasure, pleasant intellectual pursuits and recreations; a burden that will rob us of some of our sleep, and of our physical strength, until we are obliged to take the resurrection life and strength of Jesus to enable us to go on in His service. Souls are not born into the kingdom without spiritual soul-travail on the part of some one. "As soon as Zion travailed she brought forth her children." Isa. 66:8. This is fellowship with Christ in His sufferings which leads to fruitfulness and joy, and brings us very near to the heart of Jesus, fitting us to be His companions in the glory. Does not this more than compensate for any amount of suffering? It is when the spirit becomes thus subdued unto God that He lets the fire fall to burn on in power for service.

"See, saith He, that thou make
all things according to the pattern that was shewed thee in the mount.”

Heb. 8:5. “So faith cometh by hearing, and hearing by the word of Christ.”

Rom. 10:17. Let those who cannot understand and believe, search the Scriptures. The whole pattern of our salvation was revealed on the mount. The way of receiving the baptism of the Holy Ghost and fire is recorded in the first nine chapters of Leviticus. There we have Christ represented in type as performing all these spiritual workings which bring us to become a perfect man in Christ Jesus. The sin-offering and trespass-offering deal with sins and with the body of sin, i.e. the sin of our nature. Rom. 6:6. John said, “Behold the Lamb of God that taketh away the sin of the world.” The burnt-offering represents full consecration. The meal-offering unites us with Christ in the fellowship of His sufferings and of His resurrection life. The peace offering symbolizes Christ setting us at peace with the Father,
and with His children. It represents the fellowship of the saints and the unity of the Spirit. In Rev. 1:6, we are called priests unto God. For this purpose the body of Christ was broken, and thus a way made into the Holy of Holies. We must be prepared to enter upon the priestly office. All that was typified by the consecration of the priest in the eighth chapter of Leviticus must be wrought in us by the power of the Holy Ghost. The blood was given for cleansing and life; the body was broken for us; the different uses of the oil represent the operations of the Holy Spirit, many of these operations taking place prior to the baptism of the Holy Ghost; the fire, burning in these offerings, was the fire of the Holy Ghost, representing His working in us prior to the baptism or the descent of the Holy Ghost as tongues of fire. Mal. 3:1-3, and Acts 9:3, represent these workings of the fire of the Holy Ghost, giving light, knowledge of sin, and cleansing. Some
people enter upon these various spiritual experiences slowly, and so defer the Lord from answering by fire. Lev. 9:23, 24. Happy are those people who can believe God's promises, and take this baptism without seeking to find out all of the operations of the Holy Spirit in bringing us into readiness.

As soon as these sacrifices had been offered there came forth fire from the Lord. It is only when we are on the cross identified with Christ, (Gal. 2:20) washed and made holy in the blood of Christ that we can receive this mighty baptism. The manifestation of the fire of the Holy Ghost is often given with repentance, but the seeker should go on seeking until the Holy Ghost has come, empowering him for some kind of service for Christ. The giving of fire at this time will be with a glad realization of the presence of Jesus working in and through us. The fire is Jesus, and His all-consuming love.
The most marvellous result of this baptism is the revelation of Christ and the plan of salvation. Even the most ignorant come to know Him, the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death. Phil. 3:10. Understanding of the Word, power and boldness for service, and often the bestowal of some gift of the Spirit are further results. Christ is formed within us, and we are enabled to walk in the Spirit.

Some one has of late written that this baptism of the Holy Ghost and fire can only be received when in company with others of the same mind. Charles Finney received this baptism in his office, alone at night, and it sent him from the lawyer's bench to be a flame of fire through the country round about, leading thousands to Christ. Others have received the fire when alone, but it is a great help to be with Spirit-filled people while seeking. God is not confined to ways and means, nor to great know-
ledge of the word, nor to any set order of the various works of grace in the heart. He meets the yearning heart-cry of the blood-washed soul. "Ask and ye shall receive, seek and ye shall find, knock and it shall opened to you."

"If we live by the Spirit, by the Spirit let us also walk." Gal. 5:25.

Some have thought that the baptism of the Holy Ghost and fire will so deliver from sin that there will be no fear of falling. As long as we are in this world, we shall be liable to fall through the wiles of our enemy, Satan. Paul said to the Corinthians, "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." 2 Cor. 11:3.

said, "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus." Phil. 3:12. This baptism opens to our spiritual vision the things of God. We see Jesus everywhere in the word of God. It becomes a living book, portraying a living Christ. It introduces us into the realm of conflict where "our wrestling is not against flesh and blood, but against principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12. Yet "we are more than conquerors through Him who loved us." Our spiritual strength must be renewed day by day in order that we may triumph over the enemy. Luke 10:19. By prayer, through the blood of Christ, in the power of the Holy Ghost, we shall release many whom Satan has made captives. If we are to stand, our watch-word must be "Not I," yet all for Christ, and
always for Christ, giving our body a daily sacrifice on the altar of service, to permit that which is of the natural to be consumed to ashes, while that which is spiritual will burn on to the glory of God. "The fire shall be kept burning upon the altar continually; it shall not go out." Lev. 6:13.
Christ is revealed only to those who seek Him by way of the cross. The cleansing blood and humiliation are the preparations for revelation. Moses chose to suffer affliction with the people of God, rather than to dwell in the house of Pharaoh; but this was not enough. During forty years of discipline God had to strip him of everything that was goodly, in order to reveal Himself to him. When Moses had lost his egotism, his pride, the thought that he could deliver Israel, God met him in the burning bush. That day he got a revelation of God. He turned aside to see why the bush did not burn, and then God spoke to him, telling him of His greatness,
teaching him humility in the presence of God, and giving him the knowledge, and power to deliver the children of Israel. This meeting with the God of fire filled Moses with a consuming desire to deliver his countrymen from bondage. Until we meet God in a similar way we shall never to able to work any great deliverance in Israel. We read in the first fourteen chapters of Exodus how mightily God wrought through him until the deliverance from Egypt was complete. That experience at the burning bush had done for him what the baptism of the Holy Ghost did for Peter when the tongue of fire at upon him to so preach that 3000 souls were saved.

The God of fire not only commissioned Moses to save Israel, but He went before him in the cloudy pillar, thus revealing to him His protecting and guiding power. the Spirit of burning within the child of God is to him companion hip, light and guidance, so was this manifestation to Mo e
Mount Sinai the Lord again took Moses up into the fiery Presence, and revealed to him His holiness giving to him the law. It seems to have been His first purpose to have revealed Himself by fire to all of the Israelites, but they feared and drew back, saying, "Let not God speak with us lest we die." It takes boldness, as well as humility to enter into the presence of God. Moses said, "I exceedingly fear and quake." When God reveals His holiness through His law, He also causes us to fear Him. Perhaps the reader may think it sufficient to lead the grovelling life of the wilderness, constantly disobeying and grieving God. Some feel that it is enough to be saved at last, and never press on to know God, to become His companion, and to be made meet not only to do His work here on earth, but to reign with Him in glory. Such are content to know about God, second hand, fearing to enter with Him into communion with His holiness. On
this day Moses received a fresh empowering, and came down to teach the holiness of God, and holy living to the people whom he had led out of bondage. Read Ex. 19—23.

In the 24th chapter of Exodus we see Moses again entering into the presence of a holy God by way of the shed blood, for it is only through the blood of Jesus that such sinful beings as we are can enter into His presence, and become empowered by the Holy Ghost and fire to save souls. All India lies in darkness and death. To bring them out of bondage we, too, must go up and enter into the fiery presence of God. This fourth revelation of the God of fire was still more wonderful. Moses remained in the mount forty days and nights. The first seven days were spent in utter silence. It is when we get still that we can best hear God speak. The appearance of the glory of the Lord was like devouring fire. Jehovah was about to reveal Christ and the great plan of how He
is to lift man out of his fallen estate, so purifying and making anew, that he should be "to the praise of the glory of His grace." The first entrance into God's presence in the mount, revealed to Moses the awful holiness of God, and the terrors of the law; but now the blessed Saviour who was yet to come, to make it possible to keep that holy law, was revealed typically through the tabernacle and the offerings. Read Ex. 24—31. It is only the Holy Ghost and fire that can thus reveal the power of Jesus' death and resurrection to our spiritual minds. At best we see as "through a glass darkly," as through types and shadows what He will be when we shall be glorified with Him. Yet it is possible to those who will strip themselves of that which is carnal to so enter into the presence of God as to meet Him face to face and talk with Him, and enter into fellowship with Him, co-operate with Him in the salvation of the world. Still God has not finished with
Moses. He must again enter into the fiery Presence, that He may learn as did Paul, Gal. 4:12, to be again in travail until Christ should be formed in the people he was leading. Israel failed to keep the law. It was only grace that could save them. Moses has learned to prize the fiery Presence. How he pleaded for the people. He felt willing to be accursed if only they might be saved. Only the revelation of the love of Jesus for sinners which Moses got during the former forty days on the mount could have empowered him thus to pour out himself for the salvation of souls. It is only the baptism of the fire of God's love that will lead any one to suffer the pangs of soul travail that sinners may be saved, and the saved become like Christ. The experiences of the servant of God are progressive. Moses first knew the God of fire as a power to save souls; then the power to teach holiness was given through the revelation of God's holiness; and finally,
through the vision of Christ and the plan of salvation he got a burning love for souls, which enabled him to climb the mount of intercession, where God came down in loving fellowship, proclaiming His compassion, grace, long-suffering, mercy, truth, forgiveness and justice, until in the presence of Jesus, Moses' face shone. Dear reader, this power and revelation of Christ may be yours if you will seek it by way of the cross and Pentecost.
The Evangelization of the Heathen.

CHAPTER VI.

ONLY a small portion of the Christian church has as yet awakened to her responsibility of evangelizing the masses of the heathen world. Yet we cannot shirk this work, given to us by our Lord, and stand before Him uncondemned. As yet we have reached only a few, while hundreds of millions still lie in darkness. Jesus said, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." Matt. 24:14. How are we to do it? The church has sufficient machinery to accomplish this work, and sufficient workers, but the workers lack power. We have not yet received authority over all the power of the enemy.
Luke 10:19. Many of us have received the Holy Ghost, and are bearing the fruit of the Spirit (Gal. 5:22, 23,) in some measure; but have we yet been made perfect in love? The men who founded the Christian church “loved not their lives even unto death.” Paul had a love begotten by the Holy Ghost through the indwelling Christ which surpassed even this. He says, “I could wish that I myself were anathema from Christ for my brethren’s sake, my kinsmen according to the flesh: who are Israelites.” Rom. 9:3, 4. Moses after spending forty days in the mount, where he was shown the full plan of redemption, and where he talked face to face with the Redeemer, so caught the spirit of the Redeemer’s love that he cried, “Oh, this people have sinned a great sin, and made them gods of gold. Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.” Ex. 32:31, 32. This is love willing to suffer not only
physical loss, but eternal loss for the salvation of others. In First Corinthians, the thirteenth chapter, we are told that this fruit of the Spirit, LOVE, is greater than the gifts of the Spirit. Love and even zeal may lead us to do daring acts for God; but the love described in this chapter is the highest form of Pentecostal power anywhere expressed in God's word or in the life of the Christian. Such love as this, which we find exemplified in Moses and Paul, is the need to-day. Such love, preaching the word, that word being confirmed by signs, the Lord working with them, Mark 16:20, will stir the non-Christian world. This love is the fire of the Holy Ghost. This is where we fail. We are like the railway engine with only half the required steam, and with one side off the track. Little head way is being made. Put the engine on the track and get up a fire, then it will go. We have not received the full Pentecostal baptism of the Holy Ghost until we are able not only
to bear the fruit of the Spirit, but to exercise the gifts of the Spirit, 1 Cor. 12:4-11. It was these gifts of the Spirit, attending the preaching of the gospel which enabled the early church to spread the knowledge of the gospel, and establish the Christian church so rapidly. To see how God used the exercise of these gifts which wrought by love to attract the masses, and to bring thousands to Christ, read Acts 5:12-15 with 6:1; Acts 8:4-8 and 14:17; Acts 9:10-19; Acts 9:32-42; Acts 28:7-9.

People tell us that these signs were given only until the church should be established, and that now God has withdrawn them because they are not necessary. The Bible does not say they are to be withdrawn, but rather from Acts 2:17-20 we see that they are to be continued until "that great and notable day." The thousand millions yet in heathen darkness need to be aroused and to have their faith strengthened to-day just as much as they did in the early days of the church's history.
We see occasional proof that the "signs following" are still granted to those filled with the Spirit, as in the case of Pastor Hsi of China; the gifts of the Spirit are still being exercised by some. George Müller of Bristol and Hudson Taylor had the gift of faith. It is through the exercise of this gift of the Holy Spirit that Pandita Ramabai carries on her work. In the South Chih-li Mission, China, in answer to the prayer of faith demons are being cast out, and the desire for opium in those long addicted to the habit, is being taken away, and the sick are being healed. In India where the Holy Spirit has been poured out, there have been some remarkable cases of healings; and in Bombay in the Church of England school, three girls have been praying in to them hitherto unknown tongues. In Los Angeles, California, and other places in the United States of America, the Holy Spirit has been poured out in Pentecostal power, and many speak with tongues languages.
form rly unknown to them, and have received various other gifts of the Spirit such as prophecy, discerning of spirits, healings, &c. In India the gift of prophecy has been given to some, or may we call it the gift of discerning of spirits whereby secret sins have been revealed. In one case a little girl told of a case of theft committed many years before, for which the wrong person had been punished. When this child under the power of the Holy Ghost revealed his sin, the guilty man, whom no one suspected, confessed to his guilt.

We see occasionally one anointe to prophesy in great power. How the people flock to hear him preach! This is the gift most needed, and most to be sought after. 1 Cor. 14:1. The whole world is hungry for preaching of the gospel in the power of the Spirit. Those working in idolatrous countries have special need of the gift of discernings of spirits. They need power to cast out evil spirits, and faith to pray
for the healing of such diseases as are directly caused by sin, or by the oppression of the enemy. Such cases as these are constantly coming up before those working in the power of the Holy Spirit, and the heathen expect us to meet them. When we fail to do so their faith is lessened.

Those who know the Lord most intimately are constantly being reminded by the Holy Spirit that His coming draweth nigh. (1 Thes. 5:4-11). We have only a short time left us in which to gather out from these thousand millions of unevangelized people the Lord's portion. If we do not do this work, their blood will be required of us. No Christian is exempt from this responsibility. It is time that we seek the fulness of the Holy Ghost, the fire that empowers us to preach the word in the fulness of love and with signs following. It is our unbelief that is keeping us from receiving this power to evangelize the nations. We do not want to be called fanatical; we do not want to be
wholly separate from the world, and
daily ways; we are afraid of the
separation unto God which will be
wrought in us when we receive the fire.
Yet our duty remains unchanged and
unless we put away our unbelief and
put ourselves wholly at God’s disposal,
we shall not stand guiltless. Many are
being exercised on these subjects in
these days, but are waiting for others
to get ready to step out in faith with
them. These powers were lost to the
people of God through their rejection
by individuals, and they can only be
regained by individuals, or little com-
panies seeking them. Let us seek with
boldness until God sees we are ready,
and bestows them, for herein lies the
secret of bringing the masses under the
power of the gospel. When those
anointed to preach the gospel are bold
enough to accept and exercise the gifts
of the Spirit, and to do the signs and
miracles authorized in the word of God,
in three years time the gospel will
spread more rapidly and bring more
under its power, than it has in the past 300 years. Awake, O Zion, put on thy strength, and thus prepare a great host to meet the coming King!
Manifestations of the Spirit.

CHAPTER VII.

If we read the history of great revivals we shall find that perhaps without exception they have been accompanied with manifestations of the Holy Spirit. The word of God also shows us that such manifestations have existed from the beginning. David danced for joy before the ark of God. Ezekiel and Phillip were caught away by the Holy Spirit. Paul saw a great light, heard a voice, fell suddenly while his whole body trembled, so mighty was the power of conviction that came upon him. On the day of Pentecost the manifestations were so great that the people mocked, saying, “These men are full of new wine.” We are told in these days to suppress all manifestations of the Spirit as they are not
proper. A young woman in church was on her knees between the pews, when with closed eyes, her mouth was filled with laughter and praise, because of the joy the Lord had poured out upon her. An elder sitting along the same pew saw this and arose demanding that it be stopped, as this was not proper behaviour in the house of God. If these manifestations of the Holy Spirit had been stopped on the day of Pentecost, the crowds of people would not have come together to inquire what had happened, and 3000 people would not have been converted that day.

We find also that strong manifestations of the Holy Spirit attended those who engaged in intercessory prayer. Peter became unconscious as he prayed on the house top, but that unconsciousness was not unto God, for the communion between him and God continued. He had a vision which showed him how to do the Lord’s work. Daniel with a company of devout men was waiting upon God for the deliverance of Judah
from captivity. He saw a vision, and a
great quaking fell upon the men who
were with him. Daniel himself, was so
wrought upon that the physical man
lost its comeliness, his strength left him,
and he was not a pleasant sight to look
upon. The Holy Spirit still overpowers
the physical man when given over to
His working; and some very honest and
conscientious people who do not under­
stand the meaning of prayer in the Spirit,
or of soul-travail, feel that fanaticism
and excitement have taken possession.
We have only to study the word of God
carefully, and we shall find that this is
not so. It is related in the life of Fidelia
Fiske, that in a revival in one of the
colleges of the United States, a score
of boys under the power of conviction,
rolled on the floor, cried out, and all
prayed at once. The Professor, a very
godly man, said to the lads, “At the
source of a stream where there is not
much water, the stream makes a great
noise, but as the stream goes on its
course, it deepens and broadens and
then runs quietly. I fear your conviction is not very deep, you make so much noise. Stop this noise and seek God earnestly, lest this be only a passing excitement which will bear no fruit."

Yet no one thinks to stop the babbling of the brook, lest through its noise it will not become a mighty river. The account goes on to say that they were unable to stem the emotional, yet the results were deep and abiding.

Prayer is ascending for a worldwide revival. The Spirit was first poured out upon Wales. There, in places, they all prayed at once, or sung the same chorus a hundred times over, or quietly listened to the Word and exhortation as the Spirit led. Eye witnesses have described the scenes at Keswick last year (1905), when people were weeping, making confessions, and praying in apparent confusion. Yet there was no confusion in the mind of the infinite God.

In Assam and India trembling under the power of conviction, loud
crying in prayer, the pouring forth to God in loud confesson the sins of a lifetime, sudden falling on the ground, writhing, being twisted and violently thrown down when an unclean spirit has been cast out as the person has cried for deliverance, have been frequent scenes. Joy unspeakable, filling faces with glory, has been manifested by singing, clapping the hands, shouting praises, dancing, and losing strength as under an "exceeding weight of glory." Intercessory prayer, which has been a marked feature of this revival, is so intense that often the person becomes unconscious of all others, is swayed back and forth, or trembles violently, so that one taking hold of him is also shaken. Some become unconscious and fall, and the visage of many under intense soul-travail becomes uncomely, and like that of Daniel is turned into corruption. Deep waters run smooth except when they run over a river-bed like that of Niagara. Then the roar of the mighty waters is heard from afar.
Many of the babbling brooks at the time of conviction and conversion have in the past few months become swift running streams of power for holy living, and service in soul-saving.

We do not need to worry over these manifestations, nor seek to suppress them. *IT IS FRUIT IN THE LIFE AND SERVICE THAT WE WANT TO SEE.* These manifestations, do not hinder fruit-bearing, but we have seen over and over again during the past fifteen months, that where Christian workers have suppressed these manifestations, the Holy Spirit has been grieved, the work has stopped, and no fruit of holy lives has resulted. Who are we to dictate to an all-wise God as to how He shall work in any one? When the Spirit is poured out upon a person in strong conviction, why should we tell them that it is wrong to cry? Because among idolators the devil imitates the trembling caused by the Holy Spirit when He comes in so as to overpower the physical, why should we say that the person has
worked it up, or is possessed by an evil spirit? The writer testifies that she herself has, in the silence of the midnight hour, alone in her room without a sound in the house, been shaken from her innermost being, until her whole body was convulsed, and filled with joy and consciousness that the Holy Spirit had taken possession of every part of her being. No one had greater prejudice against religious excitement than she, but every time she put her hands upon the work at Mukti to suppress joy or strong conviction, or reproved persons being strongly wrought upon physically in prayer, the work of revival stopped, and she had to confess her fault before it went on again. We have learned that God's ways are past finding out, as far above ours as the heavens are above the earth. It is life, and fruitfulness we want to see, and God is giving it in these strange ways.

Finney, the great American evangelist, had been converted after passing
through powerful spiritual exercises, and immediately after, on October 10th, 1821, while alone in his law office, he says:—

"I then received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was such a thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity, going through me. Indeed, it seemed to come in waves of liquid love. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over
me, and over me, one after the other, until I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more.' Yet I had no fear of death. . . . Thus I continued till late at night, I received some sound repose. When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, 'Will you doubt? Will you doubt?' I cried, 'No! I will not doubt; I cannot doubt.'

As to the manifestation of burning in the body when the Holy Ghost and
fire is poured out, we have little to say, save that it is an indisputable fact. It is the fire of God's love. A missionary met with a number of praying friends to seek this baptism. While praying he saw a great light brighter than a hundred suns, yet so mellowed in its light that he looked and looked until, he said, "I drank my little soul full of God's love." He afterwards wrote, "I have a strange sensation, as if my chest and arms are being lapped in spiritual flames. The feeling is not unpleasant but night and day it thrills me, and urges me on to do God's work. No noise or work is absorbing enough to down this voice of God that seems to surge through my very body. It tingles in my ears, my feet and my hands, my arms and chest, my shoulders and head. The first physical manifestation was painful, like the toil of travail. At times in prayer for others the same feelings are still felt, but night and day these gentle spiritual flames seem to warm my blood and kindle
over my body from the heart upwards. At another time he wrote, "This baptism of fire is a baptism of love."

Madame Guyon wrote, "Thy love, O my God, flowed in me like a delicious oil, and burned as a fire which was going to devour in an instant all that was left of self. I was suddenly so altered that I was hardly to be known either by myself or others. I found no longer those troublesome faults or reluctances. They all disappeared, being consumed like chaff in a great fire."

When this fire burns for cleansing, there is physical suffering. When the cleansing is accomplished, the fire burns within, filling with wondrous joy and consciousness of the presence and approval of Jesus. The author received the baptism of the Holy Spirit eleven years ago, but did not know about the fire. God in His great mercy has revealed this also, and now for several months the fire within has been burning, and the command is that it shall
not go out. It is the manifestation of the presence of God. We also add the testimony of another of the workers at Mukti, written on the day of its occurrence, Nov. 17th, 1905. "This morning a little girl gave me the verse, Luke 12:49, which was greatly blessed to me. A flood of fire poured on my head, and this afternoon it burned inside. I am having that experience now. I cannot describe it, but it is very pleasant, though the burning inside is rather hard to bear. It has taken my physical strength away, but I am very thankful for that. His strength will be made perfect in my weakness. Praise God."

No one should seek to have manifestations, visions, and dreams, because others have had them. Let us seek Christ; seek to know "what is the exceeding greatness of His power to usward who believe." Let us seek the fulness of the baptism of the Holy Ghost and fire, that we may serve God acceptably, and have power to witness,
and to win souls for Christ. Then if God chooses to send the manifestations of His Spirit upon us, let us not grieve Him by quenching those manifestations.

The following bit of experience is from a letter of one of the Mukti matrons who has been greatly used of God in winning souls since she received the baptism of the Holy Ghost and fire fourteen months ago. She says,—“Last week, the fire within got low, and the spirit of prayer grew less. I sought, and God showed me my sin. I confessed it and put it away and now the fire is burning again, and I am rejoicing in Christ.” The waning of the manifestation of the burning within, caused this young woman to seek to know how she had unconsciously grieved the Lord; for in so doing the fire from the altar in the censer of incense grew low, and the smoke of the incense ceased to rise.

If we have grieved the Spirit, we cannot pray in the Spirit. One who has received this mighty baptism may sin, yet we have an Advocate, and may im-
mediately return, and be restored. A young woman who had received a mighty baptism, unwittingly from force of habit, spoke something detrimental of a schoolmate. In the afternoon, she started with others to a village to preach the gospel. The fire of God came down upon her, so that she lost her strength. She sat by the roadside, and said to her companions, “This is not the fire for power and service, but of God’s displeasure.” Somehow she reached the village, and home again, having been unable to give witness. Before her return the Spirit reminded her of her sin, she confessed it, and was again restored, and given the witness of God’s approbation. “Be ye clean that bear the vessels of the Lord,” comes with double force from the above experience and we see how God is teaching through manifestations of the Spirit.

Some have thought that because the Holy Spirit is working so mightily, and these manifestations are so new and
strange, they should leave the people to themselves. Not so. Ignorance concerning the working of the Holy Spirit needs to be dispelled by faithful teaching from the word of God, otherwise error and fanaticism will creep in. When the outpouring of the Holy Spirit comes upon a congregation or school, if the missionary, pastor, or superintendent will put himself in touch with God to know His working, and to work with Him, his knowledge of the word of God given out in the power of the Spirit will be invaluable to the people. If this little book written out of the experience gained will aid any to lead his people on, after they have come into the first wave of blessing and joy, into the baptism of the Spirit, and to help to establish them, so as to walk in the Spirit, Christ will be glorified, and good will be accomplished.