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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By

*Martin Wells Knapp*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

**Spreading Scriptural Holiness to the World**

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Selections From:

**LIGHTNING BOLTS  
FROM PENTECOSTAL SKIES**

or,

**Devices of The Devil Unmasked**

By

**Martin Wells Knapp**

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Christ Crowned Within  
Out of Egypt Into Canaan  
Revival Kindlings  
Revival Tornadoes  
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"He shot out lightnings and discomfited them."  
(Psalm xviii, 14.)

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[Ten chapters of "Lightning Bolts From Pentecostal Skies" are included in this digital publication. These are chapters one through nine and chapter eleven. Chapter Eleven of the complete, printed edition has been renumbered as Chapter Ten in this publication. — DVM]

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **CONTENTS**

1

Prefatory

2

The Pentecostal Baptism

3

Pentecostal Sanctification

4

Pentecostal Converts

5

Pentecostal Revivals

6

Pentecostal Gifts

7

Pentecostal Giving

8

Pentecostal Homes

9

Pentecostal Healing

10

The Pentecostal Church

\*\*\*\*\*

# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
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## **Chapter 1 PREFATORY**

The lightning bolts of the Bible and of this book are destructive only to error and its adherents.

Those whose souls are protected by the lightning rods of God's truth are safe, and can shout and sing while the lightning leaps and the cyclones of Pentecostal purity and power sweep the earth.

We live in the electric age in both the material and spiritual worlds. Light, heat and motion have been drawn from electricity until old customs and appliances have been revolutionized.

From the Pentecostal dynamo there has also burst forth into the spiritual world, light and love and power which is causing multitudes to rush from the old candlelighted stage-coaches of forms and ceremonies and dry creeds and crooked experiences into the brilliantly lighted, swiftly propelled cars of full salvation, which, by divine power, are bearing their inmates triumphantly on and up from "glory unto glory."

They startle. Lightning bolts startle by their vividness, intensity and death-dealing power. In all ages the lightning which has fallen from Pentecostal skies has startled the nations. The prayer of the writer of this book is that these bolts may startle and awaken all its readers who are not securely building on the Rock which no storms can shake.

They hit. Lightning bolts always hit somewhere. Sheet-lightning entertains by its beauty and by the fact that it is just "playing at lightning," but lightning bolts always hit. God never sends them in either world for amusement. At Pentecost they hit the crucifiers of Jesus, and they have continued to fall with gleeful fury upon Pharisees and hypocrites ever since.

They awaken. The thunder which is born of the bolt is a mighty awakening agency. So the life and power and zeal which follow from one person who, like Paul, Wesley, or Finney, has become a lightning bolt of Pentecostal power, often awaken thousands from the sleep of sin and lead them into the kingdom of God.

They reveal surrounding objects. Their vivid light banishes darkness and reveals every enemy lurking beneath its shadows. The prowling wolf, the cowardly assassin, the treacherous pitfall as well as the place of safety, is seen under its searching light. In the dark night of sin, formality, worldliness and error in which the church is befogged, Pentecostal lightning bolts make surprising and often terrifying revelations. They show lost men where they are and warn them of spiritual foes, and reveal Him who only is able to save.

They frighten. People fear their fury. They dread being hit. Yet a God of infinite love creates them, and continues to hurl them where He sees that they should fall. Just so people fear spiritual

lightning. The opposition to ministers who are charged with it is from this source. A gifted preacher of my acquaintance was recently moved from a four thousand dollar appointment to one of three hundred for this cause. Tidings come today from another, isolated for the same reason. People who have not Pentecostal protection fear Pentecostal bolts and the storm-centers of Pentecostal ministers, from which they often leap.

They are no respecters of persons. They fall in defiance of color, clime, creed, and social, political or ecclesiastical position, dealing death and doom wherever God sees fit to send them, asking no leave, making no apologies. In like manner, Pentecostal bolts fall wherever shams and sin are found, and give light and comfort to all who, irrespective of names and creeds, love to see error die.

They shock people This is a sure sign that they fall near where they live Scribes and Pharisees were fearfully "shocked" when this kind of lightning first fell and formalists and worldlings and hypocrites are always thus affected by it, while God's true children

"Can brave the wildest storms  
With His glory to the soul;  
And can shout and the tempest:  
'Praise the Lord!"

It is a department of celestial fireworks with which God entertains His children, and others are apprised of their real spiritual character by the way it affects them.

Sometimes they kill. When they do, we do not blame them or the God who sends them, but say, "He doeth all things well." Thus they leaped upon Achan, Ananias and Sapphira, to the alarm of evil-doers and the defense of God's people; and thus they sometimes fall upon like characters today, with similar results.

They are extraordinary. They are extraordinary compared to the constant shining of the sun and the quiet power of gravitation, but are of God, and have their place as truly as these. In a like manner, the sunshine of grace and the fragrant breezes of salvation are the normal state of the spiritual world, but in it lightning bolts have a place as really as in the physical. They are not the normal state in either. In both they are the exception and not the rule, yet a force that God will not dispense with. The writer has written five books full of light and food and warmth to only this one charged so heavily with lightning.

They attract attention. Lightning bolts attract public attention. The thunder which follows vibrates far and near. So with spiritual bolts. The howls of people who are hit often reverberate through a whole city, and, by the aid of the sounding-boards of the press, through an entire nation. It was these that filled Jerusalem with an uproar in the days of Jesus, and which are to thus fill modern Jerusalems as they leap again with like precision and fury upon the children of those whom they thus destroyed.

They are unpopular. Lightning bolts are unpopular. People, as a rule, dread them. They awaken and startle and kill in such a way as to be a source of alarm, yet they are a part of God's plan, and

have a mission which no other force can fill. The lightning bolt phase of Christianity is just as unpopular for similar reasons, yet none the less needed. The bolts of this book heap from the great storm cloud of divine truth, which has its source in God's Word.

They never apologize. No matter who is hit, or how many, or how terribly people are "shocked" or criticize they never take anything back. If the writer expresses any erroneous views of his own, he will gladly welcome correction, and publicly confess; but for the bolts of divine truth which leap from the Word of God, and of which this book is full, there can be no apologies, no matter how severely and by whom criticized.

They appear cruel. Their work often seems cruel and destructive. Such to limited human sight it may seem. But such, tried by God's standard, it never is. For in both the physical and spiritual world no bolts leap but from the bosom of infinite love. In time Universities of Eternity, if not before, we will doubtless learn that even the "wrath of the Lamb" is but one form of love divine.

They are sudden. "Quick as lightning." In a similar way the truth leaps upon its foes, until they perceive they are "in the gall of bitterness and bonds of iniquity"; or, Ananias-like, are quickly summoned to a higher court than earth's; or are, like Pharaoh's hosts, suddenly drowned in some Red Sea, while those whom they seek to crush sing paeans of victory upon its shores; or, like the antediluvian world, see their folly when too late, and sink beneath their sins.

They are unchangeable. They are just the same now as in the days of Adam, of Moses, and of the primitive church. So with the electric current of Pentecostal truth. The same wires that gave light, and heat, and motion to the salvation cars, in which patriarchs, prophets and apostles sped triumphantly to the skies, will bear their children of thus age to the same pearly portals. Amid the bolts which fell on false prophets, and people, and Pharisaical hypocrites of old, leap with kindred fury upon their followers today.

They appear sacrilegious. They often strike churches, and sometimes kill preachers. Indeed, the tall steeples of many modern temples invite them. Sham churches and preachers in a similar way draw down bolts of burning rebuke and exposure from Pentecostal skies. No false plea of sacred place and office can keep them off. No place is sacred where God is disobeyed and insulted, and no man is sacred who profanes his office by betraying sacred trusts. Such places and such ministers are, and ever have been, subjects of Divine Lightning Bolts, such as are magnified in this book.

Protection provided. There is perfect protection from them. A person perfectly insulated is as safe from lightning in a storm as in the sunshine. Lightning rods of a sham profession have been tried in vain for this purpose, as they draw the lightning instead of diverting it; but all who are insulated from the world by a Holy Ghost experience, fear no bolts from either above or below. If you get "shocked" or killed it will be because you are not properly insulated.

They herald refreshing showers. These showers banish drought, refresh nature, and are a precious, heaven-sent boon. So with the showers of salvation which attend the lightning bolts of Pentecostal power; they turn Saharas of formality into blooming gardens of Christian experience and activity, banish the malaria of worldliness and sin, making the spiritual atmosphere fresh and healthful and

laden with the beauty and fragrance of heaven. Showers of blessings have fallen upon the writer as he has penned these pages, and he prays and believes that God will pour them down upon all who rightly read the book. "Now unto Him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

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## **Chapter 2 THE PENTECOSTAL BAPTISM**

Someone has said that there is a scarlet thread running clear through the Bible, and that this thread is the blood of Jesus. There is another thread running through it. It is the white one of the promise of the Pentecostal outpouring of the Holy Ghost. Of all the promises of the Bible, God exalts this as "The Promise" of all the ages. Of this the prophets wrote and sang, and when the kingdom of heaven came its great prophet proclaimed not only the advent of the King, but the coming of the Holy Ghost. Above all other truths Jesus himself heralded the fulfillment of this promise, which should be the artesian well of water overflowing and transforming the deserts of sin and formality into gardens of Paradise. This incoming and indwelling, and cleansing and filling of the Holy Ghost was to be an epochal experience in the lives of his people. Among the many names divinely given it is that of a "baptism." "He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 2).

It is a promised baptism. "I send forth the promise of my Father upon you" (Luke xxiv. 49). Even the promises which found fulfillment on Calvary are no more numerous or strong than those which center at Pentecost. (See John xiv 16; xv. 26; xvi. 13; Acts xviii and references) After such strongly repeated promises, God would cease to be God were they not fulfilled. The veracity of the Godhead is at stake; the Holy Ghost must be poured out upon the Church, or the Eternal Throne crumbles.

It is a commanded baptism. "Be filled with the Spirit" (Eph. v. 18). Believers are under as great obligations to obey this command as any other in the Bible. All who refuse to thus "tarry" until filled disobey God and imperil, not only their own souls, but those of all whom they might win if thus filled. We can not teach obedience unless we exemplify it. A citizen who disregards the supreme requirement of the government never would be commissioned to represent it. All who knowingly ignore this commandment are thus guilty. Hence multitudes of self-constituted ministers, where there should be God-called, heaven-qualified flames of fire.

It is a spiritual baptism. "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5). John's was with water. This is with God. The disease which this baptism cures is spiritual, and deeper than skin, bones, blood and nerves. Hence the remedy must be spiritual and efficient. The dross which it is to eliminate permeates the entire soul so that nothing but celestial fire can melt and purge it. It is the glorious spiritual reality of which water is the outer sign.

It is administered by Jesus. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear" (Acts ii. 33). Hence all cavil at it, is cavil at him, All criticism of it, is criticism of Him. All opposition to it, is opposition to Him. As John administered water, so Jesus administers the Holy Spirit.



It is one baptism. Some have supposed the baptism with the Holy Ghost to be distinct from the baptism with fire — two baptisms, one with the Holy Ghost, and one with fire. That this is a mistake is seen from the fact that Jesus, in Acts i. 5, referring to the fulfillment of the promise, made no mention of fire at all, and that when it came the tongues of fire were simply attendants of the Spirit, and that it was never again repeated. Fire evidently was the outer token that the promise was fulfilled. When Jesus came, His advent was signaled by a star; when the Holy Ghost descended, His was by these tongues of fire. In answer to the question, "Is there a second baptism of fire for truly sanctified people?" Commentator W. B. Godbey says: "No. There is but one baptism (Eph. iv. 5). But you may have many revivals of the fire already in your heart. II. Tim. i. 6, Greek: 'Therefore I remind thee to revive and refire the gift of God in you.' Timothy had received the gift of the Holy Ghost, which is sanctification. Here Paul admonishes him to revive and refire it. The Greek *anazoopureo*, translated 'Stir up' in English, is from *ana*, again, *Zooe*, life, and *pur*, fire. Hence it means to revive and refire. These Scriptures certainly relieve us of the difficulties. If you have not received the baptism of fire, you are not sanctified. If the fire has gone out, you have lost your experience. Timothy was no backslider. He was in the sanctified experience. Yet Paul reminds him to revive and refire his experience. Regeneration gives life, and sanctification gives purity and energy. If Timothy needed showers from the heavenly ocean to revive the divine life in him, and showers of fire from heaven's altars to keep his sanctification red-hot, would we not do well to profit by Paul's advice to Timothy? The fact that you enjoy spiritual life does not contravene the conclusion that you can be refreshed and revived indefinitely. The fact that you have been baptized with the Holy Ghost and fire, and have the fire of God burning on the altar of your heart, in sin-consuming flames going through your entire being, does not disqualify you to receive more fire. Get hotter and more zealous for God and souls. We all, like Timothy, need to be 'revived and refired,' ever and anon, from God and of heaven. No danger of getting too hot."

It is a verified baptism. When the "long looked for" day of Pentecost had come, and the conditions were all met, the promise was fulfilled; the baptism fell upon the waiting people, and they were all "filled with the Holy Ghost." This, with Cornelius and his company (Acts x.), the Ephesian converts (Acts xix.), and with others, was repeated, making the early churches pre-eminently Spirit-baptized churches, and thousands of witnesses, some living, many now translated, attest to the same blessed baptism. Thus the reality of the baptism and its obtainability by the believer has been settled. In the months of multitudes of unimpeachable witnesses all has been established. It is a verified baptism.

It is a purifying baptism. Peter, divinely inspired, declaring the nature of its effect upon himself and others, said: "God, which knoweth the heart, bare them witness, cleansing their hearts by faith" (Acts xv. 8, 9). This is a deathblow to the popular notion that the baptism with the Holy Ghost does not eliminate carnality or inbred sin, but that one may be fully sanctified, and still have pride, lust, fear, envy, temper, impatience in the soul. No, no; a thousand times, no. Away, forever away, with the travesty on the work of the Holy Ghost, which would thus paralyze His power to expel the hornet's nest of depravity from the human heart. The purifying fire of the Holy Ghost eliminates all the dross of inbred sin, expels the seed of sin's disease, ejects the "old man" of indwelling evil, and fully sanctifies the soul. As regeneration, of which water baptism is the type, purifies the outer life and washes away all actual transgressions, so this baptism, symbolized by fire, melts and burns until all inner dross is purged away, and the soul thus purified is made "whiter than the snow." Glory!

It is an empowering baptism. It is the promised "power from on high," the "power of the Holy Ghost," eliminating the cancer of carnality that was sapping away the very citadel of the forces of spiritual life. It not only does this, but also imparts perfect soul-health; and not only this, but so enthrones Jesus within that His wisdom and power become continually available. Then when the enemy assaults or is charged, he finds One greater than himself or ourselves within, and in Jesus' strength through this blessed baptism we become "more than conquerors." This baptism transforms weaklings into giants, imparts all needed power to effectively witness, work, pray, preach, give, endure, deny, stiffer, sing, write, shout, vote, or die for God as He may will. Henceforth the soul is so "strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy" (Col. i. 2), that in Jesus' name it is invincible.

It is a liberating baptism. Under its influence, the believer fully realizes "whom the Son makes free is free indeed," and emerges from a lower plane into the "glorious liberty," which is the privilege of every Christian. All bondage is henceforth broken. The soul at last is liberated. The cage of conventionalities and opinions and preconceived notions and dreaded censures is broken, and soaring away up into its native air, it mounts upon wings as eagles, and is sweetly, blessedly, fully free.

It is a joy-bringing baptism. It is included under the "these things" which Jesus revealed unto His disciples, that "their joy might be full." God wants glad people. Sin has made them sad, the Holy Ghost will make them glad; so that, under all circumstances, the joy of the Lord is their strength, and they can take joyfully anything God sends or permits, from the snapping of a cur to the "spoiling of their goods," or even the executioner's ax.

It is a fear-dispelling baptism. Under its influence cowardly Peters became hold conquerors. Fear of the world, of the dark, of robbers, of poverty, of enemies, of death and the future, like howling wolves, all flee before the Pentecostal fire. The "perfect love" which it, and only it, imparts, indeed "casteth out all fear," that we "may have boldness in the day of judgment."

It is a carnality-killing baptism. In a preceding paragraph we showed that it cleanses from all inbred sin. A stronger figure is needed and given in the Word. Sin within is represented as being "dead," that the "body of sin might be done away" (Rom. vi. 6). The electric current from the Pentecostal battery completely electrocutes the "body of this death," so that the believer henceforth becomes dead indeed unto sin and alive unto God. It is as if a defiant and boastful robber, chained in the cellar, should suddenly be executed and his body ejected.

It is an establishing baptism. Its recipients become "steadfast in the faith," "rooted and grounded in love," "able, having done all, to stand." It puts to shame the shallow counterfeit of holiness which imparts no backbone, and yields easily to enticements and opposition. The gifts of an empire, the allurements of pleasure, or threats or tortures of the world, can neither move nor confound those who possess this transforming gift. Hence the primitive preachers proclaimed this experience early to believers. If such a course, as many false teachers claim, is calculated to "discourage young converts" then the Apostles were guilty of a great wrong. How Satan delights to substitute the nonsense of the schoolmen for the practices of the Pentecostal Church. Multitudes of saints who might have been confirmed established, and mighty through God have been wrecked through this stratagem of hell.

Somebody will have their blood to answer for at the judgment. The plea that one might be accused of being "cranky" or a "hobbyist" will bring little comfort then.

It is an exhilarating baptism. It caused such intense spiritual intoxication that the people thought its possessors were drunk. They laughed and shouted so uproariously that it brought multitudes of people to see the strange new sight. It so planted the ecstasies of heaven in human hearts heretofore strangers to such soul-thrilling vibrations that they could not control their transports, and evidently they did not care to. Doubtless Rev. I. Culture was confused and disgusted at such a spectacle, Rev. F. O. R. Mality was shocked beyond expression, and Mr. and Mrs. H. Y. Pocrisy could not conceal their rage, and the whole Love Sin and Self Indulgent families, then, as now, could not "see that there was any religion in it," but the saints rejoiced, Peter preached, God took care of the consequences, three thousand were converted in a day, and heaven and earth rejoiced. The disciples were so "drunk" that they were oblivious to "reputation," "dignitaries," political and ecclesiastical perils and persecutors. Is not a joy like that worth having? How the devil and his aids would like to persuade us that this was only for ministers and primitive times! Woe to the sham preachers who are propagating such a lie!

It is illuminating. It clarifies the spiritual vision, so that great Bible truths, which before were seen only in dim outline, appear to be gigantic Rocky Mountain ranges; what before seemed like narrow channels and little lakes of grace are transformed into Amazons Niagaras and Atlantic Oceans. It puts people where they see in every sinner the possibility of a saint, and in every believer, of every clime and color, a near relation. It sweeps the soul suddenly into a glorious suntide of celestial light, where, walking in the light as God is in it, it realizes fellowship with Him and His family, and continually sees and feels and magnifies the cleansing blood.

It is the mainspring of true liberality. "Neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet" (Acts iv. 34). Real Pentecostal fire consumes penuriousness and stinginess and closefistedness like a forest fire dry leaves. It melts the soul into a Pacific Ocean of divine love, on which fleets of salvation vessels continually move to save the lost. Niggardliness in a person who claims to have this baptism is like the eruption of small-pox on a man professing perfect health. (See chapter on "Pentecostal Giving.")

It is a drawing baptism. "And when this sound was heard, the multitude came together" (Acts n. 6). For weeks people have en coming, afternoon and evening, to a Pentecostal meeting in this city. Where there is Pentecostal preaching, Pentecostal testimony, prayer, exhortation, convictions, conversions, sanctification, shouts, tears and triumph, there will the people be drawn together. A young man spoke in our yesterday's meeting who had been drawn all the way from Pennsylvania, for he knew not what, until he received this baptism.

It is a convicting baptism. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts ii. 37). This is a standing answer to the twaddle that this baptism should not be preached before the unsaved. Because John Wesley taught that only believers were eligible to this gift, many have perverted this into the error that the doctrine should not be preached in their presence. This is a device of the devil, as its

preaching and testimony is one of the mightiest of convicting agencies, not only to unsanctified believers, but to the unconverted, as illustrated at Pentecost. How can a rebel be more effectively conquered than by telling not only of a pardon but of position and enjoyment in a life of complete loyalty? A drowning man will not slacken his efforts to board the life-boat if told that there is not only life in it, but clean clothes and an abundance of provisions. Conversion puts a man in the life-boat of salvation; this baptism clothes, arms, feeds and furnishes with a life-preserver. Hence its proclamation deepens conviction for these things.

It is a unifying baptism. "For in one Spirit were we all baptized into one body" (1 Cor. xii. 13). It burns away all barriers of creeds and color and clime, and cements in sacred bonds of holy love. Regeneration brings the believer into the family of God. This baptism eliminates all elements that would separate and alienate the members of the family. In meetings where this baptism is honored, all denominations mingle, of one heart and mind. Like a fierce, fiery furnace, it melts believers into one stream of liquid love.

It is essential to prevailing prayer. "For we know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which can not be uttered " (Rom. viii. 26). Only Spirit-filled believers can be giants in prayer. Carnality in the heart, which is destroyed only by this baptism, obstructs the wires between the soul and God and often hinders communion with Him. Spirit-filled, Spirit-prompted, Spirit-answered, is God's order in the realm of prevailing prayer.

It is a tongue-loosening baptism. "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Wherever the waters of a Pentecostal experience are turned on, the wheels of Pentecostal testimony begin to move. It was so at the upper chamber, with Cornelius, with the Ephesian converts, and is in all instances where it is received. It is God's cure for the spiritually tongue-tied and the spiritually dumb.

It is a confirming baptism. "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts ii. 42). Paul "confirmed the churches" by leading them to receive this experience. One reason why so many professed converts lapse is because so few ministers follow the Pauline example. And the reason why they do not follow this example is that they do not possess the experience. If all who aspire to be Johns and Pauls in leadership would actually follow their example in experience, they would swiftly lead multitudes up into the Canaan land of Pentecostal purity and power.

It is a soul-winning baptism. "And the Lord added to them day by day those that were being saved" (Acts ii. 47) It enables to so "teach transgressors" that sinners "shall be converted unto God." It is to real revivals what steam and fire are to the engine — the power that makes them go. The customary protracted meetings where this imperative Pentecostal condition is ignored thus advertise a deplorable lack of Scriptural knowledge and experience, and their meager, transient and frequently fraudulent fruits are a forceful comment on the folly of substituting human manipulation for celestial dynamos.

It is abiding. "That he may be with you forever" (John xiv. 16). The incoming of the Holy Ghost cleanses the temple and adorns it. This is the baptism with the Spirit. His indwelling, like the

constant flow of an artesian well, keeps it clean. Unless the conditions of His remaining be violated, He will abide forever. The soul-temple was created for this, redeemed for this, and possessed by Him for this. He never will leave it unless He should be grieved away. (See "Pentecostal Light," by Rev. A. M. Hills.)

It is essential to final glorification. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you" (Rom. viii. 11). Unless first baptized and purified by the Spirit, He can not dwell in us, and if He dwell not in us He can not quicken these bodies and glorify them when Jesus comes, and thus culminate and climax all the work of redemption which has preceded this.

It is a wonder-inspiring baptism. "And they were all amazed and marvelled" (Acts ii. 7). The multitude could neither understand the source of it nor the methods of its operations. "Spiritual things are spiritually discerned." We have often seen crowds gather at Pentecostal meetings to look on with like amazement at manifestations which were Spirit-born. One of the proofs of the defectiveness of much which is now called Pentecostal is that it excites no wonder.

It is a perplexing baptism. And they were all amazed, and were perplexed, saying one to another, What meaneth this?" (Acts ii. 12). This baptism is supernatural. It is as mysterious as the incarnation of Jesus. It is as high above unenlightened human thought as the heavens are above the earth. Spiritual-minded people accept it and proclaim it as a divine revelation and work; unspiritual people, whether in the ministry and church or out, try to analyze it, and are always amazed, perplexed and confounded at its essence and manifestations. As well attempt to fathom infinite space, or understand all the mysteries of creation, as for the natural man to know this work of God.

It is a derided baptism. "But others mocking said, They are filled with new wine" (Acts ii. 13). Derision is usually an advertisement of weakness and lack of argument. It is one of the world's favorite weapons. It accused a Spirit-baptized people of being on a drunken spree. It attributed the work of the Holy Spirit to the work of unholy spirits. Modern formalists are guilty of the same Sin. If you laugh or weep or shout or leap under the effect of this new wine of the kingdom, marvel not if false professors at once turn upon you the gatling guns of devilish derision, and rejoice that you are in good company; for so persecuted they the prophets that were before you.

It may be quenched. "Quench not the Spirit" (1 Thess. v. 19). As water quenches fire, so the holy fire kindled by this baptism may be quenched by turning upon it the cold water hose of neglect of duty, failure to confess and disobedience to its promptings. (See "Quench not the Spirit," by Rev. A. M. Hills.)

It is a death-dealing baptism. First, it electrocutes the "old man" of carnality in the believer's heart; and, secondly, it, like a live electric wire, deals death to all who tamper with it. Witness the victim who tried to steady the ark, Korah and his companions (Numbers xvi.), Ananias and Sapphira and King Herod. It is far safer to play with lightning rods in a thunder storm than to oppose this baptism or any of its manifestations.

It is limited to neither rank, sex, office nor nationality. "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus" (Gal. iii. 27, 28). The women received it at Pentecost, and are divinely exhorted to use the gifts which it imparts. Stephen was one of its first fruits among the laymen, and the baptism of Cornelius and his house is Heaven's object lesson that it is for every name, age and nationality. Sammy Morris, the Kru boy; David of India, and Amanda Smith, the sanctified slave, are among the many modern proofs of this truth.

It is a transforming baptism. "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts iv. 13). It transforms spiritual weaklings into giants, spiritual simpletons into philosophers, spiritual cowards into fearless captains of King Jesus, that shout victory, breasting the combined assaults of men and demons, of church and state.

It is subsequent to conversion. It is promised only to God's children. All whom the Scripture records as receiving it were already believers, like those at Pentecost, Cornelius and his family, the Ephesian converts, and others. All who really have it witness that they were convicted of the need of it, and received it after they were converted. To confound it with conversion is like confounding the planting of a garden with the destruction of the weeds in it. All who claim that the two are identical thus advertise both their own ignorance and lack of it, for all who feel its fiery flow have no trouble in telling the difference.

It is for believers only. "Whom the world can not receive" (John xiv. 17). "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged" (1 Cor. ii. 14). Both Christ and Paul agree that this baptism CAN NOT be received by worldlings. God builds His spiritual temples only on the foundation of a regenerate life. He resurrected Lazarus before He liberated him. He does not propose to cleanse and furnish the devil's houses. John did not baptize corpses with water, nor will Jesus baptize dead souls with fire. Only believers living in the glorious light of conscious sonship of God received this baptism at Pentecost, or ever have since. Others "CAN NOT." God says so. Hence the question is forever placed beyond controversy. Hence the folly of pressing it upon the unconverted inside of church membership or out. Yet it may be preached in their presence, and is one of the mightiest agencies for their conviction.

It is instantaneous. The three great works of Redemption which redeem man from the wreckage of sin, and restore him to final perfection are all instantaneous. First, the Birth of the Spirit which embraces the pardon of all his actual sins, the resurrection of his soul from spiritual death and the enrollment of his name in the Lamb's book of life. Second, his final glorification when Jesus comes, by which all the effects of sin on his mind and body are to be eradicated, and his whole being celestialized. This is divinely declared to be wrought in the "twinkling of an eye." Third, the baptism with the Holy Ghost, by which inbred sin is eliminated and he is filled with God. This, like the two other epochal works above mentioned, is always instantaneous. It is preceded and followed by gradual unfoldings and enlightenments, but is, in the very nature of the case, wrought in an instant.

The Lord whom ye seek shall suddenly come to his temple" (Mal. iii. 1). "And suddenly there came from heaven a sound . . . and they were all filled with the Holy Spirit" (Acts ii. 2-4). It is represented as a baptism to be administered, a "gift" to be taken, "water" to be drank, medicine to be administered and a Person to be received. Hence, as quickly as one may be baptized with water, reach out the hand and take a present, drink a draught, or "open the door" and welcome a friend, just so quickly may this baptism be obtained, yea, even quicker, as spiritual movements are more swift than physical. Every Scripture example of persons receiving it like the commandments, promises and figures, which teach its obligations, proclaim its instantaneousness, while the experience of all believers in all ages, of all names and ranks, which have verified its reality, like a mighty Niagara, unitedly and overwhelmingly testify to the same fact. Satan, through the teaching of "gradualism" by befogged schoolmen, has beguiled multitudes into the malarious fogs of indefiniteness who otherwise might have been rejoicing on the mountain tops of Pentecostal victory. One reading of the Bible through should convince the most stupid that this glorious spiritual baptism can not be obtained by growth or death or works or degrees, but must be an instantaneous act administered by Him whose right it is to baptize believers "with the Holy Ghost and fire." Beware, lest Satan and his preachers befog you, as all hell unite with him and his ministers to blind believers as to the present obtainability of this "inheritance of the saints in light."

It is conditioned on absolute abandonment to God. "Given to them that obey him" (Acts v. 32). If the ore refuses to submit to the fire it never will become pure gold and receive the governmental stamp. The great Teacher can not award this great prize to refractory pupils. They may seek it, pray for it, fast for it and sacrifice for it, but while a spark of dictation remains it never will be bestowed. Whatever the will is set on must be relinquished to the wiser will of God. It may be a friend, or a position, or reputation, or an anticipated feeling or experience, or unwillingness to go to the altar or to meet some similar test. God must be obeyed or this baptism must be given up. It is divinely declared that only those who OBEY HIM can inherit this priceless legacy.

It is received by faith. "That upon the Gentiles might come the blessing of Abraham in Christ Jesus, that we might receive the promise of the Spirit through faith " (Gal. iii. 14). Like justification, this baptism is not through works nor growth, nor death, nor creeds, but **THROUGH FAITH**. As Israel crossed the Red Sea and the River Jordan by faith, so the penitent's sins, through **HIS FAITH**, are drowned in the Red Sea of the Saviour's blood, and the believer, by **FAITH**, sweeps triumphantly through the Jordan of death to carnality into the spiritual Canaan-land promised to all the true children of Abraham. It is only those who **BELIEVE** that enter in to this "rest." When the soul dies to all but the will of God, drops every toy and treasure and grasps this promise in both hands with present abandonment to all of its conditions, then and thus its power is proved and benefits appropriated. Beware, reader, lest like backsliding Israel at Kadesh-barnea, you harden your heart by drawing back and so "enter not in because of unbelief."

It is received by earnest asking. "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 xi. 13)." "These all with one accord continued stedfastly in prayer" (Acts i. 14). Importunate, united, believing, expectant prayer was the key that unlocked the Pentecostal chamber, and it is the only key that will unlock it. Jacob-like, the candidate for this degree must pray and fast and plead, "I will not let thee go, except thou bless me." When God's children, with a complete and reckless

abandonment to Him, ask for this blood-bought gift, He will not say them nay. So His Word declares, Pentecost proves, and scores of living witnesses testify. Hallelujah!

The need of it must be confessed. Pardon and sonship are obtained on confession and abandonment of actual sins, and by faith in extended promises. The baptism with the Holy Ghost is received by the confession of inbred sin, death to everything contrary to God's will, and faith in the promises which offer it. As water baptism is administered to a yielding subject by the baptizer, so this baptism from the skies is bestowed by Jesus upon all who meet the conditions upon which it is promised. It is not received by growth or works, but by meeting the conditions above named. Reader, are you meeting them?

It is an indispensable baptism. Else God would not have proclaimed it, provided it and commanded it; else Jesus would not have purchased it and stand ready to administer it to all who will meet its conditions; else the Spirit would not create a hunger for it, and deepen conviction for it until all other lights grow dim if it be not possessed. Without it the old serpent of inbred sin, with all his children — Pride, Unbelief, Fear, Envy, Unholy Temper, Impatience and Selfishness — will lurk and coil and hiss in the dark jungles of the unsanctified heart. Without it there may be love, but never perfect love; peace, but not perfect peace; joy, but not fullness of joy; boldness, but not without fear; patience, but not perfect patience; life, but not fire; growth, but not without disease. Without it God is displeased, His commandments and promises unappropriated, spiritual gold mines of opportunities neglected, and souls lost that, with it, might be won, and the believer a burden for others to nurse and carry, when he should be an electric motor, radiating spiritual light and heat and motion. Reader, have you received this baptism? Are you now enjoying its glorious impartations? Are you heralding its blessedness?

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 3 PENTECOSTAL SANCTIFICATION**

By Pentecostal sanctification is meant sanctification as preached, professed, experienced and lived in the primitive Pentecostal church, and by all who now really possess it, in contrast with the dry, cold, argumentative, critical, dictatorial, theoretical or fanatical substitutes which Satan is trying to palm off for the thing itself.

Pentecostal sanctification is the work which Jesus does in a believer when He baptizes him with the Holy Ghost.

All who have this baptism have Pentecostal sanctification; all who have Pentecostal sanctification have this baptism. Jesus is the Baptizer and Sanctifier; the believer, the subject; the Holy Ghost, the element; the Word, the baptismal howl; the blood, the purchase price; and God the Father designs it, wills it and gave the Son to effect it.

The believer submits to the Baptizer, obeys the Word, trusts the blood, receives the Holy Ghost, and praises God the Father for the glorious results.

It is bestowed by Jesus. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 30, 31). Christ bestows it, and all the glory of it should be given, not to self or others but to him. Even the Word itself may be so unduly magnified as to rob Him of glory due for doing the work which it represents. It is through the Spirit." "In sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). Thus Peter unequivocally declares it to be through the Spirit.

It is received by obeying the truth. "Seeing ye have purified your soul in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently" (1 Pet. i. 22). Jesus prayed, "Sanctify them in the truth: thy word is truth" (John xvii. 17). Peter declared the Saviour's prayer answered in its verification among those to whom he wrote.

It is through the blood. "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. xiii. 12). Thus sanctification is the great object of the atonement, and the blood is its purchase price. He who rejects it rejects the blood. He does not believe, and is therefore an infidel. The paralysis of the church is largely due to practical infidelity at this point, in both pulpit and pew.

It is the will of God. "For this is the will of God, even your sanctification, that ye abstain from fornication" (1 Thess. iv. 3). Here is clearly declared: First, that sanctification is the will of God. Who then dare criticize it, or oppose it, or even be indifferent about it? Second, that it is God's

remedy for fornication. Worldliness is spiritual fornication. Regeneration gives up the world; entire sanctification burns inbred sin with all its worldward bents out of the heart and imparts such a love for celestials as to make one loathe the insipid water from the stagnant pools of worldom. All truly saved people renounce the world — dancing, circuses, theaters, horse races, etc., but all really sanctified people abominate them.

It was a source of apostolic rejoicing. "But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (1 Thess. ii. 13). Paul did not bewail its possession by his people, but "was bound to give thanks" because of it; hence different from many of his spurious followers.

The Pentecostal gallery not only gleams with the electric lights of Pentecostal doctrines, but is vocal with the songs and shouts of Pentecostal experiences. The truth of entire sanctification not only dazzles by its brightness, but its experiences attract by their beauty and power. In studying them we see the doctrine incarnated in human beings of like natures with ourselves, and thus behold what it is able to do and what we, the Church, the world, and God have a right to expect of it in us. Let us examine them, and if our experience can meet the test we may rejoice in what God has done for us; if it does not, we can be glad for what he is able to do and has made provision for. As there is no Scriptural statement to the contrary, but many facts to prove it, we may rest assured that the heart experiences of the primitive Church are available to believers today. Even a casual reading of Scripture shows the following facts in regard to Pentecostal Sanctification:

It was not a work which exempted from infirmities, temptation, danger of falling, or mistakes; for it is divinely recorded that the best of Apostolic people were "in heaviness through manifold temptations," "encompassed with infirmities," needed to "take heed" when they thought they stood "lest they fall," and, like Peter, had to be rebuked for mistakes. It is not a work that dispenses with growth in grace nor Christian activity, for its possessors exemplified both and exhorted others to do likewise. It imparts no new graces, but it eradicates all the weeds of carnality which hinder the flowers planted at Regeneration, and also insures the abiding presence of the indwelling Comforter, which amazingly facilitates their growth.

It is not a work that in any way fosters fanaticism, for the Pentecostal church was largely free from that, howbeit much in it now and then is termed fanaticism by formalists.

It is nowhere in the New Testament called a "deeper work" or "higher life" or "more religion," but was indicated by terms chosen by the Holy Ghost, upon whose words human vanity has so often felt that it could improve.

It is not obtained by works, growth, repression, imputation, death nor degrees. No hint of its obtainment in any of these ways can be found between the two lids of the Bible, nor in any New Testament example. These notions were born in hell, and have been palmed off on dead or sleeping professors, to keep from receiving this fire.

It is not confined to the ministry or to the Jews. It was promised and received by all who would meet its conditions. "The promise is to you and your children."

Those who teach that it was only for the apostles advertise an ignorance of sanctification inexcusable. Its possession by Cornelius and his house (Acts x.), the Ephesian converts (Acts xiv.), and the whole tenor of Scripture commands, promises and provisions all combine to rebuke the ignorance and sin of such teachers. It would be no less absurd to teach that air and sunshine was confined to them alone.

It is not identical with conversion. Only persons truly converted can receive it, or are urged to seek it.

It confers the following named benefits, which regeneration, as high as its standard is, does not impart. As this subject is embraced in "Pentecostal Baptism," treated in the preceding chapter, much than magnified applies also to it.

It is a badge of brotherhood. "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. ii. 11). Worldly persons are ashamed of this badge, but Jesus is proud of it. Keep your eyes on them and you will be tempted to bide it. Keep your eyes on Him and you will gladly and openly wear it and welcome any odium that thus may come from those who do not see its work. Those who have this badge and grip, are initiated into spiritual secrets compared to which those of secret worldly orders are as dross.

The following are among its transcendently glorious accompaniments:

A clean heart. "Blessed are the pure in heart, for they shall see God" (Matt. v. 8). "Cleansing their hearts by faith" (Acts xv. 9). Thus the Word settles beyond all Controversy that entire sanctification through baptism of the Spirit completely cleanses the soul.

Perfect peace. "And peace from God" (Phil. i. 2). Peace be "multiplied" (I Pet. i. 2). Regeneration implants peace with God; sanctification eliminates all discordant elements from the heart, so that the peace of God and the maturity which follows continue to multiply until they reach degrees beyond expression. Glory! What a contrast to the spurious profession that bristles at a single rebuff.

It is an overcoming experience. It imparts the power which Jesus promised "over all the power of the enemy," so that one may quench every fiery dart and his shield still be strong enough to have turned them had they been a millionfold more furious and frequent. Made "more than conquerors through him that loved us"; the devil is defeated, his weapons captured, his hosts subdued and there remains enough reserve force in God to have more than whipped ten million devils, though they had assaulted in men mightier than Goliath, or enticed by beauty a thousandfold greater than that of Delilah. Glory! A marked contrast to much modern stuff labeled entire sanctification, which falls under the first round from the devil's batteries.

It imparts perfect love. "Unto unfeigned love of the brethren" (1 Peter i. 22). It expels everything from the soul that is contrary to perfect love. It melts envy and malice and pride and all kindred

passion, and keeps the soul too warm for their return. It not only loves its enemies, and prays for them, but would do it were they tenfold more bitter than they are, and then have an exhaustless reserve left. This grace is beautifully manifest in the life of Jesus by His prayer for His enemies upon the cross, and in the similar prayer of Stephen for his persecutors.

It gives a surplus of holy courage. Regeneration brings a sort of daring, but, like Peter's, it fails when needed most. The baptism with Holy Ghost and fire destroys all carnal fear, and places dauntless Courage on the throne. It enables its possessor to look his enemy in the face with perfect confidence of victory. Ecclesiastical and political Sanhedrins lose their terrors, and can be met with a smile and shout of victory, with the battlecry, "If God be for us, who can be against us?" It can face all earth and hell in arms, and so meet them that they will quake and fly. It glories in cutting loose from all worldly moorings, that the divine source of its strength may be known and magnified. Gideonlike it sends to the rear thousands of faint-hearted followers, crucifies every questionable desire, and shouting, "The sword of the Lord and Gideon," puts every foe to flight. The counterfeit thing shows the white flag to save its own scalp.

It gives a surplus of delight in the path of duty. No matter how arduous the task or threatening the pathway, people possessing the Pentecostal blessing have an intense longing for it. It may be the thorn every step of the way and fagots and the stake at the end, but they welcome it as a bride the bridegroom, with open arms. It is a fact that laws had to be enacted in the early church to keep Christians from needlessly exposing themselves to martyrdom, so ardent was their love for the way that Jesus went. Temporal rewards and salaries for service were unasked in the presence of this primitive grace. The bliss of the labor was love's sweetest reward, and the harder the discipline the brighter the crown. Under such an administration a hireling ministry could not well be. Many today enjoy a similar experience. All who possess Pentecostal sanctification are proving its reality. An empty profession can not hear this test, but prefers being fed to fighting, and deems self-denial and hard work drudgery.

Fullness of spiritual joy. Not that there will be no sorrow, but that one may be "sorrowful yet always rejoicing." This joy may manifest itself in many ways — in smiles, laughter, songs, shouts, praises, or leaping. True religion does not consist simply in joy and its manifestations, but a religion which has no spiritual joy in it is the devil's cheat, and he has palmed it off on many hell-bound victims. Those who feel its ecstasies will always disdain the jokes, jests and worldly amusements which worldlings inside the church and out love so well. The "amusement apostasy" in the churches is an advertisement of spiritual death. With a fullness of unspeakable, everlasting joy believers have no desire for Satan's rib-tickling substitutes, such as are frequently vended under the cloak of religion by spurious churches. What a contemptible farce! And if such be the stream, how deplorable the fountain from which it flows! How vitiated the tastes of those who drink! How criminal the action of those who, by their presence or silence, say amen to such a desecration and fraud! How disappointed the husbandman who finds these "Apples of Sodom" where there should be Holy Ghost fruit! Not only does Pentecostal sanctification impart the joy that despises all worldly substitutes, but a joy that could rejoice in the midst of famines and persecutions greater than ever known, and then have a surplus not exhausted. It can take "joyfully the spoiling of its goods," and has been known to shout at the funeral of a loved one. A letter from one who has it lies before me. It reads: "I am in the burning, fiery furnace, but the form of the Son of God is with me, so I sing, Hallelujah

to the King." What a contrast to the spiritual life that wilts when the weather is warm and to the detestable, sinning religion which Mr. and Mrs. Mirth, Mr. and Mrs. Hypocrisy, Mr. and Mrs. Pride, Mr. and Mrs. Formality, and all their relatives, with the endorsement of the men of Big-Head Theological University, have substituted instead of Bible religion. A puny corpse twitched by an electric current where God would have a panoplied spiritual giant putting ten thousand foes to flight.

Perfect assurance. "Unto all riches of the full assurance of understanding" (Col. ii. 2). The Ishmael of doubt being electrocuted, the Isaac of full assurance rejoices in the fullness of faith.

"Perfect assurance, Jesus is mine.  
O what a foretaste of glory divine,  
Heir of salvation, purchased of God,  
Born of His Spirit, cleansed through the blood."

People who live in Doubting Castle, yet profess Pentecostal sanctification, by their words and looks give the lie to their professions.

Perfect patience. "Unto all patience and longsuffering with joy" (Col. i. 12). Entire sanctification eliminates all the dross of impatience and leaves the pure gold of perfect patience, which can endure the most vexatious trials with joy. I Cor. xiii. declares that love endureth all things. Before entire sanctification this endurance is marred by protests of the carnal mind; afterwards it reigns with no such rival. The professed experience of entire sanctification that gets miffed and provoked and irritated is a libel on the name, and should lead its possessors to tarry at the chamber where all such chaff is burned up.

It is accompanied by an exuberance of fruitage. "Bearing fruit in every good work " (Col. i. 10). "Every branch that beareth fruit he cleanseth it, that it may bear more fruit " (John xv. 2). "Herein is my Father glorified, that ye bear much fruit" (John xv. 8). In regeneration the branch bears some fruit; the Pentecostal purgation promotes it into a realm of "fruitfulness in every good work." The indwelling Spirit gives point, power and success to every prayer, praise, testimony, sermon and article, so that "Whatsoever he doeth shall prosper," is verified in the believer. It may not always look so, but it always is so. Bishop Taylor, spending his old age in Africa winning thousands for God, is one of many illustrations of this truth.

It appropriates abounding grace. "But where sin abounded, grace did abound more exceedingly" (Rom. v.20). It sings and feels,

Plenteous grace with thee is found,  
Grace to banish all my woes.  
How the healing stream abounds,  
Saves and fills and overflows.

It remembers with embarrassment when it was skeptical about God being able to give a "know no conversion" and would not entertain the thought of his power cleansing completely, sanctifying wholly and imparting a Pentecostal experience of constant victory. Such was its former contemptible

conception of the God of nature and of Grace! Once Grace seemed like the glimmer of a candle, now like a whole universe of light in which it floats and flies and works. Instead of crowing, "I can't help sinning," as it did before conversion, or "It's hard to keep sin down," like it did before the Pentecostal baptism, it now shouts, "God makes. all grace abound towards me, so that always having all sufficiency in all things, I abound in every good work." He "supplies every need," and were trials and needs and distresses a millionfold greater, his grace would still be sufficient with an infinite and exhaustless surplusage. This view inspired the early Church with the spirit of resistless conquest on every battlefield. Such a God can just as easily cast out one million devils as one; forgive the blackest sinner as any other; cure a disease or depraved appetite as a "nervous spell"; sanctify wholly as to save in spots. In the might of this experience the early Church undeservedly and uncompromisingly planted itself right in the centers of heathendom, and rescued men from stronger than iron chains of habit, customs, superstitions and sins which Satan had been forging around them for ages. Who shall say that when the Pentecostal experience becomes as frequent as then, that the Church will not possess its former power? The devil says no, and opinionated schoolmen have echoed his answer until multitudes believe it. This notion was born in hell and is welcomed by people with no experience or low stock to apologize for their own destitute condition. Rejecting this pessimistic view of grace, let it be remembered that its infinite provisions can redeem, and save, and sanctify, and glorify a million of little worlds like ours, and that this would be but a single drop out of its infinite ocean. Glory! Under its influence the apostolic church belted the globe with salvation without any appeals for financial help from either Jews or Romans, or the aid of a single "patent pill" advertisement. They lived, as an old saint testified, "Away up in the exceedinglylies." Pentecostal sanctification cuts all restraining cords, so that, balloon-like, one sweeps right up unto this sweet atmosphere. Wanted millions of souls who will make the ascent.

It makes its possessor like Jesus. Any professed Pentecostal sanctification which fails at this point is a spurious, broken bridge. One of God's servants says: "Jesus loved and prayed for His enemies. Do you? He did not complain, though He had nowhere to lay His head. Do you? He did not murmur when all forsook Him and fled. Do you? He went among the poor and lowly to lead them to God. Do you? He denied Himself comfort and ease that others might find peace to their troubled souls. Do you? When Jesus met a person or company of persons He talked to them of eternal things. Do you? He that said for "every idle word men should give account to God," never engaged in foolish talking or jesting. Do you? Jesus said that "men should pray everywhere; and he prayed much, sometimes whole nights. Do you? Jesus was so earnest in prayer for a lost world that He prayed, "being in agony." Are you? Jesus, like a "lamb before his shearers," was dumb, and patiently endured mocking and shame. Do you? Jesus was "separate from sinners." Are you? Christ was "holy, harmless and undefiled." Are you? Jesus had such love for those who crucified Him that He prayed, "Father, forgive them, for they know not what they do." Have you? It is written, "If any man have not the spirit of Christ he is none of his."

Pentecostal sanctification places its possessor where by grace he meets the Scriptural tests named in this and the preceding chapter. Tried by these, much under its name may be found wanting. All who have mistaken conversion or reclamation for Pentecostal sanctification doubtless will be tempted to pull this Scriptural standard down to the level of their own experiences. Reader, do not do this. Get your experience up to the standard. Others who are tugging away at the cracked pump

of a mere theoretical profession will be exposed to a similar temptation, and should at once abandon the pump and apply to the celestial water-works for the artesian well of a Pentecostal experience.

All is not Pentecostal that sails under that name. All may not be fully sanctified who fight in its defense. Its possession is its best defense. Its proclamation and testimony will convince and conquer where learning and logic are lame.

Satan pales at the havoc which the advance of genuine Pentecostal experiences are making in his territory. Hence all earth and hell are moved to divert from its possession. Through this Satanic influence it is largely rejected, ignored or opposed by professed Christian pulpit and press. It is frequently misrepresented and derided. Men who are loyal to it are degraded from influential to humbler spheres. I recently met an able, eloquent and scholarly minister who had been changed from a four thousand dollar to a three hundred dollar charge for this cause. Its obtainment is not only discouraged, but its testimony opposed. Another favorite stratagem of Satan is to palm off a spurious profession for the genuine work. Hence he bends his best energies to dupe people into the absurd, unscriptural belief that regeneration bestows it, or that it is simply an experience of "more power," but does not eradicate inbred sin. He succeeds in getting influential men to help him propagate this lie, and thus deceive the multitudes. One mark of those who profess the defective work is that at some point under Scriptural tests of the genuine work their experience fails. There is reason to believe that there are many who profess this grace whom Satan has thus deceived. Reader, are you among that number? Now, as in Elijah's crucial hour, God's answer is by fire. Does it fall upon you? Is it burning in your heart?

"Refining fire, go through each heart,  
Illuminate each soul;  
Scatter thy light through every part  
And sanctify the whole."

It embraces the crucifixion and death of self. "Knowing this, that our old man was crucified with him, that the body of sin might be done away" (Rom. vi. 6). A sanctification that does not electrocute indwelling evil is a Satanic humbug, and its advocates among the most effective obstructors to the genuine work of Christ.

"My friends may say I'll ruined be,  
If I die.  
If I leave all and follow Thee,  
But I'll die.

Their arguments will never weigh,  
Nor stand the trying judgment day;  
Help me to cast them all away,  
Let me die.

"Oh, I must die to scoffs and jeers,  
Let me die.  
I must be freed from slavish fears,  
Let me die.

So dead that no desire shall rise  
To pass for good, or great, or wise,  
In any but my Saviour's eyes:  
Let me die."

It is by faith. "An inheritance among them that re sanctified by faith in me " (Acts xxvi. 18). Like the baptism with the Spirit, with which it is identical, it is by simple faith. See preceding chapter. Not by growth, or works, or rites, or time, or death, but by simple faith in Jesus. Faith is the golden key that opens the windows of heaven to let the blessing fall. This faith must be accompanied by absolute abandonment to God in everything, otherwise it is false.

Obedience and faith are one at this point. "And we see that they were not allowed to enter in because of unbelief" (Heb. iii. 19). Unbelief was the fatal key with which the children of Israel locked themselves out of the promised land into the howling wilderness, and with the same key many are how doing the same thing. "Take heed lest there be in any of you all evil heart of unbelief."

Reader, are you in possession of this priceless pearl? Like gold hidden in the mine, it must be sought to be found. Jesus deposited an infinite price in heaven's bank to purchase it for you. Satan is seeking to keep you from its possession, It will prove a balm for all your wounds, a solace for all your sorrows, an invulnerable defense against all your foes. If it is not yet yours, will you not NOW, in view of God's requirements and provisions and your own needs, the fearful consequence of neglect both here, at the Judgment and through eternity, seek until it is yours — fast, pray, abandon, die and believe until God shall open the "windows of heaven, and pour you out" this priceless gift?

For fuller treatment of the subject of this chapter, the reader is referred to "The Double Cure," "Christ crowned within," and "Out of Egypt," by the writer of this book, and the works of Carradine, Keen, Godbey, Pickett, Hills and other standard writers on the theme.

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 4 PENTECOSTAL CONVERTS**

Pentecostal converts are those who are "born of the Spirit." Their lives witness to the electric character of their birth. They are as different from the superficial, spurious professions which abound on every hand as a strong, noble man is from a sawdust dummy. A Pentecostal church and ministry naturally bring forth the offspring of stalwart converts. Counterfeit converts shrink from Scripture tests, but these welcome them, and always hear the following marks:

They possess spiritual life. Their lives are hid with Christ in God, and this life "no man taketh from them," for it is the life of God in the soul.

They are full of spiritual activity. The life within manifests itself in many ways. They are ever engaged about their Father's business, and glad to go work in even the humblest place in His vineyard. Spiritual inactivity is positive proof of spiritual sickness or death.

They are loyal converts. Not always loyal to ecclesiastical church committees and worldly methods of backslidden churches; but they are loyal to Christ, and love Him and keep His commandments, and "do those things that are pleasing in His sight." They are living comments on the truth of the divine declaration that "he that is born of God doth not commit sin." They are committed to everlasting loyalty to the Son of God, the Word of God, the Spirit of God and the Church of God. They are transformed converts. With them old things have passed away, and all things are become new. Old companions, old books, old thoughts, old habits and old amusements have all given place to new songs, new thoughts, new companions and new associations. Professed converts in whom no such changes have taken place labor under a terrible delusion.

They are convicted converts. The light of the Holy Spirit shining in their hearts and the life of Jesus there soon reveals the presence of inbred sin. Its uprisings of fear, and sin, and pride, and envy, and unbelief, and temper, sooner or later reveal to them the need of the sanctifying baptism with the Holy Ghost, which will utterly expel these noxious weeds and make the soul a blooming garden of the Lord; for this they hunger and thirst, and pray and seek, and confess their need until the work is wrought and they rejoice in all the "fulness of the blessing of the Gospel of peace."

They are soul-seeking converts. One of the first tendrils that shoots from the vine of a truly converted soul is the desire to see others saved. This desire prompts to earnest effort and prayer, to awaken others and lead them to the Saviour. This leads to fasting and personal warnings, and invitations and the distribution of books and tracts and papers designed to lead into experiences of salvation. Professors who are asleep to the peril of those surrounding them, and make no efforts to save them, thus give positive proof that they themselves are not regenerated.

They are illuminated converts. Jesus, the light of the world, is shining in their hearts and on their pathway. All lesser lights are now dim, as they have turned to follow Him wherever He may lead, and walking in the light as He is in the light, they taste the blessedness of His fellowship, and will never rest until they know this blood applied which cleanses from all sin.

They are rich converts. Their names are enrolled among the number of whom it has been divinely declared that they shall "inherit all things." Their treasure is laid up, not in the breaking banks of earth, but in the vats of the skies, where robbers can not come nor rust destroy. When earth shall melt and suns and systems disappear, their wealth will keep on increasing in values which figures can not measure.

They are divinely protected converts. He who toucheth them "toucheth the apple" of God's eye. It were better for all such that a millstone were hanged about their necks and they were cast into the sea. God holds them in the hollow of His hand and no man is able to pluck them Out. In the presence of wicked men and devils they can triumphantly sing and shout, "Thanks be unto God, who giveth us the victory."

They are unworldly converts. They can not be otherwise, for it is divinely declared that if "any man love the world, the love of the Father is not in him." They have renounced its pomp and glory, with all covetous desires for the same, so that they will not follow or be led by it. Worldly fandangos and fraternities inside the church or out have lost their charms to them, for a bright and morning Star has risen on their sight which dims their vision to all lesser lights. The worldly convert is always a counterfeit convert. Worldliness is spiritual treason, and worldly churches are the devil's churches, worldly preachers his ministers, worldly professors his members.

They are Christlike converts. Jesus was born in a manger, and His dying couch was a rugged cross. He came to minister to others, not to be coddled. He stooped to the vilest, and no place was too humble if His Father's interests could be served. How different from His professed followers, who shun the cross, evade missions and meetings that are lowly and unpopular, and substitute starch and sentiment for sanctity.

They are churchgoer converts. "Not forsaking the assembling of ourselves together, as the custom of some is" (Heb. x. 25). Professed converts, who have no affinity for public services are deceived. God's true children love to mingle and unite in their praises, prayers and professions. Lukewarmness at this point is a certain symptom of a fatal disease.

They are Sabbath-keeping converts. They realize that the Sabbath law is not abrogated, and so delight in keeping it holy. Sunday newspapers have no welcome in their homes. They plan to dispense with all needless labor on that day, and to spend it in restful, worshipful service, such as God delights to bless. Spurious converts seek their own pleasure instead of God's glory on this holy day. True ones find their highest joy in its glad observance.

They are the product of a live church. A cold, dead, formal church will freeze converts to death. Babies, however well born, would soon die on an iceberg. A mother who does not love children can not mother them. The church that does more to fill her ranks with worldings, who will give their

social influence and money, than with souls born of God can have no spiritual children. Many modern revival reports should read, "One hundred bastards born," instead of "One hundred conversions." Whether there should be weeping or rejoicing over revival statistics depends upon their character. If the quality is bad; the bigger the worse. If its converts are not born of God, and yet think they are and profess to be, as in many instances, the revival is one of deception and hypocrisy, instead of true religion. Such are not converts of Pentecostal ministers and churches. Now as then true converts bear the marks of divine and heavenly birth. All who lack this should forsake every false way and fly to God for salvation.

They are in God the Father. "Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace" (1 Thess. i. 1). Bible regeneration takes the soul out of the world and makes it a living branch of the true vine. He who is not in God is in the world. When such persons profess to be saved they call God a liar, and, as a rule, deceive no one but themselves. The threshing machine of conviction and conversion separates the soul from the straw of sin and the world, and stores it safely into the granary of God's justifying grace. Entire sanctification cleans out the chaff and cockle, and fits it for use or market.

They are a source of joy to true ministers. We give thanks to God always for you all, making mention of you in our prayers" (1 Thess. i. 2). The greatest weight to Pentecostal pastors is unconverted church members. They can not rejoice in them, for they are the devil's most effectual barriers to the advancement of God's kingdom, and the only ray of hope the preacher has is that God's grace is able to transform them. Truly converted souls are sources of comfort, strength and inspiration. They have the faith which prompts them to work. It is the mainspring of ceaseless activity in God and for God. The base substitute of worldly works with which Satan counterfeits this in sham professors is one of his shrewdest traps. Thus duped people run a ceaseless round of worldly activities trying to palm this off under the label of "church work," for the genuine. But God is not mocked, and there is no place for such converts in His Church. Fairs, festivals, card socials and other schemes for worldly amusements in the church are an offense unto God, an abominable stench which he will not tolerate in His Church. They are the sickly offspring of spurious faith, a decaying corpse of dead "works," usurping the place of Spirit-inspired activity. Prayer, and praise, and liberality, personal appeal and testimony bud, blossom and ripen from every truly converted soul as naturally as fruit from a healthy peach tree.

Love is the mainspring of their labor. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our God and Father" (1 Thess. i. 3). Divinely imparted love impels them. Loving God, they desire to please Him; loving man, they try to be a blessing to him; loving their enemies, they pray for them. Love to God and man is an incentive of all the efforts of the truly saved. Zeal for the church, and its societies and some of its members may exist where this love is wholly lacking. True love lives for God and others, sham love for self.

They are hopeful converts. "And patience of hope" (1 Thess. i. 3). They do not hope that they are saved, for this they know, but that God will keep them to the end, and that soon the Saviour will return, and that they shall reign with Him forever. This hope has a good foundation in every truly converted person, and is an anchor to the soul, both "sure and steadfast." What a contrast to the

"hope" of sham religionists, which is built on the quicksands of self or church or creed, and destined soon to perish!

They are "know so" converts. "Knowing, brethren beloved of God, your election" (1 Thess. i. 4). Not a "hope so," "think so," "guess so," "maybe so" delusion, but the certain knowledge of their enrollment in the book of life. An assurance which neither men nor devils can take from them.

They have peace with God. They have been at war with Him but now have fully surrendered, and made their peace with Him. It is the sweet, restful peace that Jesus gives to all who serve Him, in contrast with the false, deathly peace with which Satan tries to comfort those who try to believe they are saved when they are not.

They are followers of Jesus. They follow others only as others follow Him. "And ye became imitators of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost" (I Thess. i. 6). They not only eulogize the Saviour and His ministers, but exemplify them. The will and smiles of Jesus are worth more to them than the honors, pleasure and wealth of all the world. They will go nowhere that Jesus and His true ministers can not go. This principle keeps us from circuses, godless lodge-rooms, church fandangos, dances, saloons, theaters and kindred places of evil. Many people, like a guide-board, point the right way, but never go that way themselves. They profess a truth and act a lie at the same time. The Pharisees of all ages do this, and in so doing sink to their doom. Pentecostal converts, warned by their example, shun their fate.

They provoke and endure persecution. Because they are not of the world, the world hates them. They renounce the world so completely that the world in turn renounces and denounces them. A regeneration which provokes no such persecution is not from God. A conversion that can not endure persecution for Christ needs to be reconverted. The Thessalonians "received the Word in much affliction," and all who really receive it must prepare for similar experiences. The enemy is restrained now, as not then, but still harbors the same hatred towards the sons of God. People in this city endure martyrdom for Him as truly as did those of the apostolic church. Justification brings the grace to endure persecution, the baptism with the Holy Ghost enables to rejoice and be exceedingly glad in it. Those who can do neither are not the children of God. Early Christians were disowned, betrayed, threatened, arrested, tortured and killed; all but the last are of common occurrence today among converts of the Pentecostal type.

They are joyful converts. "Having received the Word in much affliction, with joy of the Holy Ghost" (1 Thess. i. 6). Birth of the Spirit always brings joy of the Spirit. A joyless religion is a Christless religion and a hopeless religion. Conversion brings joy; entire sanctification eliminates from the heart every weed that would choke it. Growth develops and matures it. "No joy, no salvation" is as true as "twice two are four." It is not a condition of salvation, but an inevitable result of it. When the great Musician touches the keys of the soul with salvation, it is one of the sweetest notes which thrill it. Though afflicted, they rejoice in it. The first work brings rejoicing Isaac into the heart, the second banishes mocking Ishmael and enables to shake jails with sings and shouts of joy. What an enigma to cruel, persecuting and intriguing priests. How different from the glum, sad, resentful, sanctimoniousness of spurious professors. What a contrast to the superficial, worldly, carnal jollity which blind devotees of worldliness seek to substitute for it! The first is a stream pure

and exhaustless, its fountain, God Himself. The other is surface water oozing from the swamps of sin, soon evaporated and gone forever. Reader, which have you?

They are missionary converts. "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything" (1 Thess. i. 8). The Word of God "sounded out" from them. Salvation saves from selfishness. Saved themselves, they speed to bring others to their great Physician. A saved man, who has been cured of a fatal disease, free of charge, will commend the physician to others thus afflicted. His neighbors will hear of it. Live grapevines send out new shoots and tendrils; dead ones do not. All of God's children are born with a missionary spirit. One positive proof of the alarmingly prevalent dead branches in the churches is the indifference to missionary appeals and small offerings for missions. Hundreds of thousands of professed Christians give nothing at all. Truly, such shall be cast forth as branches, and gathered and burned. No interest or investment in mission work is positive proof of no title to heaven. Better writhe under this truth now and get right than to reject the warning and writhe forever when it is too late.

They are not sanctified wholly. All of Paul's epistles are largely exhortations to the churches to be fully sanctified, and are full of facts which prove that truly converted people in them were not thus baptized. They were "yet carnal," showing that carnality had never been eradicated. Pentecostal converts always have a parallel experience. The light imparted at regeneration very soon reveals to them inbred sin and the need of the cleansing baptism. Pentecostal preaching now, as then, keeps this truth before them. Converts who claim that they were fully sanctified when converted, are unenlightened, or never were regenerated. Paul calls his converts his "glory and joy," yet longs to "perfect that which is lacking in their faith," to the end that he may establish their hearts "unblamable in holiness before God." Whatever is loved more than God is an idol, and must be abandoned to enter God's kingdom. Repentance renounces all idols; regeneration enthrones the true God, while sanctification eliminates all within which does not harmonize with Him.

They have no idols. It matters not whether an idol be self, or wife, or child, or reputation, or money, or dress, or fame, or gods of wood or stone, it must be dethroned before Christ can be enthroned. This subtle sin is secretly ensnaring more than drink. Men and women guilty of the grossest heart idolatry pose as worshippers of the true God. They lure godless choirs to entertain themselves and popular preachers to please themselves, and dare to flaunt such insults in the face of Omnipotence for worship. For answer, He thunders back in His righteous wrath: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and your meal offerings, I will not accept them" (Amos v. 21, 22).

They are Bible reading converts. "Now, these were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts xvii. 11). They both searched the Scriptures and conformed to them. No human "say so" with them could be substituted for a "thus saith the Lord." A true Christian welcomes all the light which shines from the Word, let the consequences be what they may. It is a delusion to place feelings, imaginations, human counsels and aids in its place. They searched the Scriptures. Some read then, others study them, and still others search them. There is no more infallible mark of the spuriousness of many professed conversions than this lack of love for the Word. People who are

unscriptural in their practices, and have no love for searching the Bible, may be professors of religion, but are in no wise possessors of salvation. Pentecostal converts meet this unmistakable New Testament test.

They are penitent converts. Repentance is the first step up the ascent which leads into the temple of regeneration. None can enter without taking this step, and none can abide herein without keeping it. The hope of a professed Christian who has not done this is a damning delusion, which will, unless dispelled by the truth, drown in the depths of eternal despair. "He that doeth sin is of the devil" (I John iii. 8), "Whosoever is begotten of God doeth no sin" (I John iii. 9), are divine declarations which frequently fall on deaf ears. Yet they are solemnly and awfully true. They unmask millions of the devil's dupes with which the nominal churches are crowded, but that does not invalidate them. "Let God be true, though every man a liar." A repentance which holds on to a single sin is a fraud, which must be abandoned here or exposed at the Judgment. Pentecostal converts attested the genuineness of their repentance by burning the bad books in their keeping, though it cost them thousands of dollars. Barrels of whisky poured in the streets and bonfires of tobacco and kindred Satanic property would signify a similar work today! When people genuinely repent of all sin they welcome such sacrifices. Yes; this is severe on professors who drink on the sly or are themselves slaves to tobacco. But it will be harder still for them at the Judgment unless they repent. Genuine repentance, such as must exist to possess salvation, accepts the justice of eternal punishment and renounces every sin. It also embraces restitution and complete reformation of life and character. False repentance is the devil's substitute which he seeks to palm off on souls to their ruin. It professes to break off sins that are known, but covers those that can be hid from human eyes. It is ashamed of itself, and seeks self-justification by sham excuses. It leads to false security, hardness of heart and conscience, self-righteousness, false peace, false hope, hypocrisy and hell.

They confess their sins. "Pricked to the heart" instead of "tickled in the head," as they saw the awful wrong of sin to themselves, to others, and above all to God, and crying out in agony, they confessed their lost condition and need of a Saviour. All true converts have passed through a parallel experience. Sham confession is sometimes extorted because of exposure or fear of it, but is afraid of going too far, anxious to hide as much as possible, and has dry eyes, or if it weeps at all it is because of shame or fear of exposure, and not because of its own wickedness. Genuine confession owns up all, humbles itself completely, renounces all excuse-making and self-justification, and abandons all utterly to the unmerited mercy of God. Pentecostal conversions require Pentecostal confessions. "Whoso covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." Unconfessed wrongs are chains with which Satan is fettering multitudes.

They are honest converts. "It us walk honestly" (Rom. xiii. 13). If they have wronged any man they are willing to restore fourfold. Restitution to the extent of ability is one of the characteristics of genuine repentance. Tears of sorrow are unavailing if they fall on hands which hug stolen goods. Old debts disowned are damning thousands. Under this crime people snivel over their lack of faith and religious feeling who should be in jail. When a man refuses to right a wrong within his reach he bolts the door of mercy to his own soul.

"With what judgment he has judged, he shall be judged; and with what measure he has meted, it shall be measured to him again." Dishonesty in business is stealing. A dishonest man is a thief. Lip

profession adds lying to robbery. Repentance makes a man honest; regeneration imparts an abhorrence to dishonesty, while entire sanctification eliminates all dishonest bias from the heart.

They are obedient converts. Jesus said: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him" (John xiv. 23). Thousands of deceived professors have the audacity to declare that "no one can live without sin." Why say they so? Evidently because they are guilty. By this they confess that they are entire strangers to the new birth. One becomes and remains a child of God by faith and obedience, and by unbelief and disobedience ceases to be, and returns to the "power of sin and Satan."

"Trust and obey;  
For there is no other way  
To be happy in Jesus.  
But to trust and obey."

A disobedient believer is a condemned believer, and the condemned believer will be executed, unless a pardon is secured. One of the certain marks of an unregenerate life is a sinning experience, and the disposition to excuse its existence by claiming its necessity. Such professors must be awakened and converted through Pentecostal preaching now, or else be startled, when too late, by the stern declaration, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21). Reader, which shall it be? Take your choice. True believers who mistakenly regard mistakes as sins belong to another class.

They are Christ-like converts. They are so much like Jesus that they were given His name. They were taught that if any man "have not the mind of Christ, he is none of his," and so stop short of nothing less than the Christ-mind. Before being sanctified wholly, then as now, the seed of carnality remained, and its movings were sometimes manifest, but the Christ-spirit was implanted, and, though hindered by the carnal mind, yet it was there, and gave character to its possessor. All in every age who are born of God are like His Son, their Elder Brother. Conversion implants the Christ-mind; Pentecost expels all that is contrary to it. The King of Heaven has emphatically forewarned all that only the forgiving can be forgiven. Pentecostal converts always manifest their genuineness by this mark. A professed experience of regeneration which does not have it is a delusive foundation on which to build entire sanctification, and needs to be regenerated. Bury your grudges in e crimson fountain, or they will bury your soul beneath the billows of bell. All who ignore this fundamental principle of the kingdom of God do so against divine warning, and invite the tragical consequences which they must suffer throughout eternity. Possession of an unforgiving spirit is positive proof of a sham profession. Can he who has been forgiven countless sins against God refuse pardon to an erring fellow-mortal?

They are loving converts. They "know they have passed from death unto life, because they love the brethren, and they know they love the children of God because they love God and keep His commandments." They are so conscious of the "love of God shed abroad in their hearts by the Holy Ghost, which was given unto them," that they welcome every test of their Christian character which may be brought to bear upon it, knowing that hove stands all tests and comes out of every furnace

the brighter for the proving. What a contrast with deceived professors! They love their own social set, but often despise God's humble children. If able, they lavish dollars in gifts on themselves and personal friends to coppers for Christ's suffering poor. They sing,

"Blest be the tie that binds  
Our hearts in Christian love,"

and sometimes act as if it was a tie of "mutual hate." They have been heard to denounce true believers, seeking or enjoying holiness, as "misguided," "erratic," "fanatic" and "fools." To all such the God of Pentecost propounds this searching question: "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen" (I John iv. 20). Whited sepulcher, what is thine answer . . . ?

They are Spirit-attested converts. God's Spirit witnesses with theirs that they are the children of God. They do not depend for their knowledge on the fact of their repentance, faith, feeling, works, life, or the "say so" of other people. The Spirit who worked the change assures them of its completion and reality. Possessed of this God-given assurance, neither wicked men nor devils are able to wrest from them the consciousness of their divine sonship, and in the midst of the world's bitter storms, with confidence they sing and feel:

"Blessed assurance, Jesus is mine;  
O what a foretaste of glory divine;  
Heirs of salvation, purchased of God;  
Born of His Spirit, washed in His blood."

If one has never received this witness, it is because the work is not complete, for God delights to impart it as instantly as able. The man who would rest without a title to his property or a key to his treasures is a philosopher compared to him who is listless about his soul when uncertified of its regeneration by this witness. Multitudes of churchlings confess their lost condition by the absence of this Pentecostal blessing.

They are fruitful converts. The fruits of the Spirit pictured in Galatians v. 22, 23, are ripening in their hearts. It is true that until the second great change is wrought the carnal mind mars the growth of this celestial fruit, but it grows, and by its presence witnesses to the change. The grapes of true peace and joy and love and kindred graces never grow in unregenerate soil. Their sham substitutes, like painted pictures, may be hung upon the walls of unsaved souls, but meet no tests of real fruit. True converts have their "fruit unto holiness." Regeneration implants them; Pentecost roots out all weeds; and sends celestial showers and sunshine. Glory! Absence of the Spirit's fruitage is a positive proof of absence of the Spirit's regenerating work. Conformity to ordinances and devotion to duty often exists in fruitless formalists, but can not be substituted for the Spirit's work, without which every branch shall be taken away and burned. Without fruit, candidates for an eternal bonfire; with fruit, for thrones and infinite empire! Which?

They are hungry converts. Spiritual birth always brings spiritual sight, sound, activity and hunger. Pentecostal converts are always hungry for holiness. They "hunger and thirst after righteousness."



The salvation experienced in regeneration is so sweet that they thirst for more of the same kind, and as soon as some impetuous Peter, practical Paul, or wise Aquilia, divinely instructed, unfolds to them their privilege of baptism with the Holy Ghost and fire, which will entirely sanctify their souls and make them fully free, like Cornelius and the Ephesian converts, they eagerly embrace the Blessing and the blessing. If any New Testament convert fought holiness, his name, like those of the faithless spies of Canaan, forgotten, has rotted in merited oblivion. Critics of entire sanctification, take warning, for this is a picture of your coming fate. The Mudges and the Bolands of the present day, with their less audacious followers, may gain a temporary notoriety, but their works, like the "spark of the wicked," are destined to die in the dark night of final obscurity. Hunger for the sanctifying baptism of the Spirit is the normal appetite of all who are born of the Spirit. Hence absence of this appetite is evidence of the absence of the new birth, and points with certainty to the fact that the soul is unsaved, and is resting on a false hope. Instead of hungering for holiness they hunger for excuses to shield them in rejecting it, and must repent or perish. Pentecostal converts, pray for it, seek for it, wait for it, and thank God, receive it, and then spread the good news. Hallelujah! All who have no hunger for Pentecostal Holiness are on the steep down-grade to hell. They may be dressed in silks and satins, in purple and high silk hats, and titled and high in church or state, but this spiritual law is inexorable. He who is destitute of spiritual appetite is destitute of spiritual life. Corpses never hunger.

They are expectant converts. They had "turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven " (I Thess. i. 9, 10). They were divinely taught that, as Jesus went away, so he might, at any time, return again; and receive them unto Himself, and that they were to be always ready for His return. Hence, He was the hero of their lives. He reigned in their hearts. If death should come they would at once fly to Him, and at any time He might appear and glorify them. This "glorious hope of His appearing" was one of the truths with which the apostles comforted the afflicted. Instead of teaching, as some do today, that it would hinder holiness, it was held up as one of its helps. As the mist is being swept from the sky, this Pentecostal star is again appearing to comfort and to cheer.

They are royal converts. They move in high circles. Their names are enrolled among the most honorary in the universe. Fellow-citizens with the saints and of the household of God, kings and priests unto God, they belong to the highest aristocracy of creation, among whom, if true, it is their portion to live and move, and sing and serve, and shout and praise forever.

Reader, these are a few of the New Testament marks which all who are born of the Spirit bear. Satan is hiring multitudes to hell who fancy they are saved, though destitute of these clearly expressed New Testament requirements. Church membership, baptism, official position, a past experience, counterfeit happiness and security, or present presumption, will avail naught, if any of these fruits are lacking. If you meet them, you are blessed; if not, whether you think it or no, infinite peril is impending. If sleeping in false security, instead of being awakened, your danger is double. I love your soul. I long for your rescue from the fearful dream that soon will culminate in an awful and eternal nightmare. Fly to Christ. Fast! Pray! Repent! Confess! Restore! Yield! Believe! Take advantage of this moment! Another hour may be eternally too late! Sinai thunders! Calvary pleads! Judgment threatens! Hell warns! Heaven beckons! Eternity is near! The wails of multitudes of deceived souls who were once, as you now, earnestly warned, echo your threatening doom from the

caverns of the damned! "Awake up righteously, and sin not; for some have no knowledge of God:  
I speak this to move you to shame" (I Cor. xv. 34).

"I must this moment now begin  
Out of my sin to wake,  
And turn to God, and every sin  
Continually forsake.

I must for faith incessant cry,  
And wrestle Lord, with Thee;  
I must be born again, or die  
Through all Eternity."

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 5 PENTECOSTAL REVIVALS**

Full-orbed Pentecostal revivals are cloud-bursts of salvation, caused by the spiritual atmosphere being so electrified by the Holy Ghost that believers are fully sanctified, sinners converted, opposition confounded, and the devil repulsed.

Pentecost was such a revival. By studying it and other New Testament revivals we can learn the principles which govern these mighty movements. They are the Pentecostal Church, like a mighty army, in motion against a determined and entrenched foe.

The difference between true revivals and the mechanical efforts of Christless clubs to secure members is seen from the following facts:

Pentecostal revivals are conditional revivals. They are cloud-bursts of salvation, caused by the Holy Ghost, yet the precipitation is conditioned upon human compliance with certain spiritual laws. Plural as well as individual Pentecosts are promised, and must be proclaimed. Given one hundred and twenty persons as dead to sin and the world, as absorbed in Christ, as loyal to His instructions, as united, prayerful, obedient, earliest and expectant, as was the first Pentecostal Church, and such revivals would be the rule instead of the exception, varying in quantity of converts with character of surroundings. It is impossible to have Pentecostal revivals without Pentecostal material. A fire can not be built with sea-soaked wood. World-soaked preachers and churches must be kiln-dried before they are fit for revival kindling wood. A box on a street corner is a better site for a Pentecostal revival than a fine cathedral full of spiritual mummies. Prayer, fasting, the baptism of the Holy Ghost upon the church, Holy Ghost preaching, testimony and personal work are all conditions of Pentecostal revivals. Sham revivals are those in which these conditions are either aped or ignored, and result in a fizzle instead of a Pentecostal deluge. A refusal to meet Pentecostal conditions on part of preacher or people, or both, has caused the criminal abortion of many a revival. Perpetrators of the crime are guilty of soul-murder. Meeting the conditions precipitates Pentecost. As they are so simple, reasonable and clearly revealed, all churches may embrace them, and thus share the rich results that follow.

They are Holy Ghost revivals. At Pentecost the Holy Ghost was honored. He was given the place assigned Him by Christ. The church welcomed Him, and yielded to His guidance. Through the Word and fire-baptized workers people were convicted of "Sin, Righteousness, and coming Judgment." Penitents were regenerated, and believers fully sanctified. "Have ye received the Holy Ghost since ye believed?" was the first question propounded by Paul at the great Ephesus revival. A genuine revival is impossible without the supremacy of the Holy Ghost among its promoters as daylight is without the sun. Man-made revivals substitute foxfire for sunlight and human manipulation for the guidance of the Holy Ghost, and compromises in the place of conversions and sanctifications! Possession of the graces and gifts of the Holy Ghost are absolutely indispensable to the highest type

of Pentecostal revivals. Where He or any of His offices are ignored He is grieved, and the work stopped or greatly marred. The omission of all mention of Him and His sanctifying work among believers in multitudes of revivals and revival reports do Him great wrong. Out of one hundred, five are seldom found who thins honor Him. Many want the Holy Ghost to help them out of a difficulty, who are not willing to accept Him as their Divine Captain. They are willing to instruct Him what to do and how to do it, but are unwilling to commit all fully to Him and crown Him leader.

They are fruitful revivals. Multitudes were saved and sanctified through them. Thousands were added to the Church. Sins were exposed and forsaken. Sin was confessed and cleansed away. Wrongs were righted and Christless business abandoned. A revival which stops short of such fruits needs reviving. God will not accept a revival of tears, and songs, and sentiment, for righteousness. A revival which does not make men right with God and man is a cloud without water. One whose climax is church-joining instead of salvation is a death trap. Substitution of card-signing for the altar of prayer is one of the marks of an apostate church and hireling ministry. When God unites men to His Church they will not long withhold their names from proper officers where they exist. The time has come for people to discriminate between meetings for stuffing church statistics and those for saving from sin. A revival that a Scriptural sermon oh sanctification will spoil is not from the skies. The lightning of Scripture-truth never kills a genuine Scriptural revival, but increases the intensity of its downpour. Pentecostal revivals are characterized by the manifestations and fruits of the Holy Ghost. A reform in reporting revivals is needed. It is customary to report persons joining the church as converts. A diagnosis of an ordinary church membership will find less than one in four giving evidences of conversion. Some say one in ten. Where people simply hold up the hand, or rise for prayers, or unite with the church, instead of passing through the Bible experiences of pricked-to-the-heart conviction, tear-blinding, wrong-righting, sin-forsaking heart-repentance, and assurance-giving, joy-imparting regeneration, the report would be nearer the truth to read, "One hundred dupes deceived," than "One hundred souls converted." A lie in the shape of a deceptive revival may be "ever the blackest of lies."

They are miraculous revivals. Evidently they are embraced in the "greater works" than His which Jesus declared His followers should perform. Pentecostal revivals originally were frequently attended by healing of the body and other miraculous manifestations. "And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed" (Acts viii. 6, 7).

"And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them" (Acts xix. 11, 12). Inspired men possessed this power, and used it for God's glory. The presence of modern fanaticism and skepticism in regard to divine healing, such as characterizes this period, had not then circumscribed its influence for good. The apostles, divinely led, recognized it a helpful auxiliary of the "Holiness movement" in its incipency, and doubtless, as the movement regains its Pentecostal purity and power, the exercise of this and other kindred gifts will shine as then. But gifts all fail in the presence of graces. The Pentecostal healing and wonder-working signs which accompanied the revival efforts of the primitive church, compared to the greater works of regeneration and entire sanctification, which were its crowning glory, were like the lighting of a summer shower compared

to the falling cloud-burst. Like the lightning bolt they accomplish a God-given work, and, like it, they sometimes cause more comment than the shower, but they can not be substituted for it in time of drought, and there may be mighty spiritual cloudbursts, as at many Pentecosts, ancient and modern, with no such lightning at all. The absence of any record of it at the first Pentecost proves either that it did not then occur or else that the importance of the shower itself so superlatively transcended it that it was not mentioned.

They are protracted revivals. If the opposition did not yield at once a "Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace" (Acts xiv. 3). Many promising revivals are nipped in the bud because they will not sprout, grow, bud, blossom and ripen in "ten days." A plan which allows an evangelist to adjust his appointments to providential circumstances and leadings seems to have been the apostolic example.

They are opposed revivals. They were mocked, derided, and hindered in every way that Satan and his allies could devise. "But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren" (Acts xiv. 2). There is a radical defect in every revival that neither the world nor hypocrites oppose. Satan will not see his kingdom invaded and souls captured without a struggle. Sham professors are among the first and most bitter soldiers to fight true revivals. They declare that they "don't believe in them," "too much excitement," "converts don't hold out," "extravagance," "magnetism," "hypnotism," etc. In many ways they often oppose, and divert by dances, private parties, lectures, entertainments, social visits fairs and festivals. Or possibly they will seek to substitute a shallow, sham revival instead. From the many Pentecostal revivals recorded in the New Testament we note the following revival truths which clearly shine from them

The Revival At Jerusalem shows that the baptism of the Holy Ghost and fire is the mainspring of all true revivals; that revival leaders should tarry until this comes; that Pentecostal revivals are holiness revivals; that genuine revivals cause unity of believers, and benevolence; that they magnify the Word and give God all the glory.

The Revival At Iconium (Acts xiv.). — This revival immediately followed the great Conference at Antioch. It was conducted by Paul and Barnabas. From it we learn,—

That Spirit-filled men may so speak that multitudes will be saved (ver. 1).

That unconverted church members are among the greatest revival obstructions (ver. 2).

That revival opposition should lead to bold, persevering revival effort (ver. 3).

That holy Ghost revivals make divisions, the sheep following one Master and the goats the other (ver. 4).

That Jews and Gentiles, i.e., unconverted people, in the churches and out, sometimes unite to stop a genuine Holy Ghost revival (ver. 5).

That God grants marvelous displays of His power to confirm the work of His true ministers (ver. 3).

That opposition sometimes succeeds temporarily, so that workers wisely withdraw to other fields (ver. 6).

That if powerful Paul and eloquent Barnabas, full of the Holy Ghost, working with "signs and wonders," were apparently defeated and driven from the field, and led to take a circuit appointment (ver. 6), same treatment should not discourage workers today.

That removal from one field should stimulate to greater zeal in the new one (vers. 6 and 7).

The Revival At Lystra (Acts xiv. 8-21 ) — Paul and Barnabas, fleeing from the persecutions of the Iconium revival, found refuge in Lystra and the surrounding country circuits. Here they preached the gospel. From their sojourn here we learn,—

That success is attended by the peril of man-worship. Few men can stand success (vers. 11, 12).

That occasion of human flattery and praise should be turned into occasion for preaching repentance and giving all glory to God (vers. 13-18).

That successful Holy Ghost revivals awake the enmity and persecution of Pharisaical professors.

That when the enemy stones a Spirit-filled man to death in one place, God enables him to arise and have a greater revival in another (vers. 19-21.)

That if the opposition can not hug a Holy Ghost movement to death by the bear of adulation, it will try to tear it to pieces by the tiger of persecution.

That Spirit-filled workers avoid needless controversy; are too busy to needlessly talk back or fight back.

The Revival At Ephesus, (Acts xix. ). — From this we learn that the children of God have an affinity for each other. Paul in Ephesus drew the believers there around him as a magnet the iron.

That a Pentecostal revivalist unfolds the gift of the Holy Ghost to believers, and leads them to receive it.

That they then become the storm-centers of mighty revival cyclones.

That Holy Ghost testimony is a mighty factor in revivals.

That such revivals stir up great opposition from Satan and his minions.

That Paul persevered and pushed the battle to victory, even though it took two years.

That his bitterest opposition came from unconverted church members.

That it was overwhelmingly defeated.

That repentance was genuine, men publicly burning their false books, though it cost them thousands of dollars.

That God was given all the glory. "The name of the Lord Jesus was magnified."

That the gift of the Holy Ghost in preacher and people was the mainspring of the revival.

That a Holy Ghost revival makes a Holy Ghost church. The church of Ephesus was one of the strongest of apostolic days.

The Revival At Samaria (Acts viii. 5-13). — It was a sweeping work, "the multitudes . . . with one accord" receiving the Word.

It was a genuine work, so that there was "much joy in that city." Spurious revivals and mere church-joining meetings may excite congratulation over numbers, but never beget deep spiritual joy.

It was a Christ-honoring revival. The evangelist did not preach himself or human creeds, but he "proclaimed unto them the Christ."

Healing did not hurt, but helped, the work (vers. 6, 7). We learn from this that the genuine gift is not a side issue, to be ignored, but a power to be employed, and that its proper use, when really possessed, instead of hindering, is helpful. Philip evidently considered it a power to be utilized, and not fanaticism to be feared, and so utilized it as one of the spokes in the wheel of revival success. However, it is wise for workers to remember that, to have Philip's success in the exercise of this gift, they must possess Philip's possession of it.

The Holiness Revival At Samaria (Acts viii. 14-17). — From this revival we further learn,—

It was customary in the early church to hold special meetings for the promotion of holiness.

That receiving the gift of the Holy Ghost is subsequent to conversion. These people had first been converted in Philip's revival.

That sanctification is not a state to be grown into, but a gift to be received.

God uses human means to lead his children to receive this gift.

That early preachers did not allow fears, frowns nor fanaticism to frighten them from pressing this Pentecostal experience.

That young converts should be led at once to receive the baptism with the Holy Ghost, God's remedy for worldly amusements and backsliding.

That religious pretenders are found among professed seekers for the Holy Ghost.

That wrong motives will defeat earnest seeking.

That this kept at least one minister out of the Gift. Simon evidently had been a proud ecclesiastical preacher. Giving out that he "himself was some great one," also a popular preacher who had so bewitched the people that "they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great." He had affected conviction in Philip's revival, and now coveted the apostles' power in order to do their deeds. He was not willing to meet the rightful conditions. "He offered them money." The Simon Maguses of all ages seek this gift in a similar way. They want it as a gift of power, or "higher life," or "endowment for service" or for some selfish motive, and upon their own terms. They desire it, but not intensely enough to confess the remaining carnality which its fire would destroy, or to abandon time, friends, appointments, salary, reputation, self and all unconditionally and eternally to Jesus. They desire it, seek it, weep about it and go to the altar, but offer substitutes for complete abandonment and faith in Jesus; and instead of being swept into its glorious experiences, they sink deeper into "the gall of bitterness and bond of iniquity." Such preachers should be rebuked and warned of their danger (verses 20-23). Pentecostal revivals bring them to the front, and faithful Peters Should deal with them according to their folly.

They are continuous revivals. Not the scratching of a match, but the gleaming of an electric light. God never designed that His army should close the fight until the war is over. A revival spurt for a few days, and then a relapse into a restaurant, side-show business, was not born at Pentecost, and is a burlesque on the true Church of Christ. There needs to be a great waking and shaking of God's people at this point. "All at it, and always at it," is the Pentecostal motto.

They are contagious revivals. Their promoters were magnetic centers of revival power. Full of God and His gifts they stormed the citadels of sin wherever their conquering Captain led. The fortifications of sins and superstitions and carnality which defied them, were shattered by the dynamite of divine power. The works of the devil were burned up under the blazing fire of revival truth. Sparks flew from one place to another until the Pentecostal fires spread over the known world, and have been spreading down all the centuries notwithstanding the floods of water with which the devil and his aids have sought to extinguish them.

They are genuine revivals. They come by meeting fixed Pentecostal conditions, and result in leading people into salvation, both initial and uttermost. So-called revivals, which do neither of these, are not worthy of the name. Genuine revivals are beautiful trees, laden with choice, ripe fruit; sham revivals are trees with dead leaves, and full of painted, sham fruit tied to the branches. Genuine revivals alarm the wicked and convince them of their condition; spurious revivals amuse them, or give false comfort, or disgust them. Genuine revivals produce healthy Spiritual children; spurious revivals leave the churches barren or crowd them with bastards.



Genuine revivals honor the Holy Ghost and all of His offices. Spurious revivals ignore Him and spurn His fruits. Genuine revivals welcome the sobs of the penitent, shouts of the saved and demonstrations of the fully sanctified; spurious revivals are strangers to all such manifestations. Genuine revivals may utilize the altar, the inquiry-room, rising for prayers, and every other available expedient to awaken and lead into salvation, hilt they rest in none of these things, and are satisfied with nothing less than clear experiences; spurious revivals rest in the use of means, and leave their victims on the quicksands of a dry profession. As the fog and mist of ecclesiastical darkness clears away, and believers regain primitive Pentecostal simplicity and power, true revivals will doubtless rise to climaxes of power now unknown.

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 6 PENTECOSTAL GIFTS**

"When he ascended on high, he led captivity captive, and gave gifts unto men" (Eph. iv. 8). "But desire earnestly the greater gifts" (I Cor. xii. 31). God gave His Son to save the world, and His Spirit to sanctify the Church and equip her for warfare here and her reward hereafter. The Gift of the Spirit makes available the gifts of the Spirit which God's people are commanded to "desire earnestly." It is as if a father sent the present of a beautiful, costly box to a large family of children. Touch a secret spring and the lid flies open, and there are many smaller gifts for different members of the family, and a nice, large box which is only for the children who are obedient, loyal, loving, and whose faith will claim it. Touch a secret spring in this box and it opens and reveals other gifts for each obedient child whose faith will grasp them and who will use them to advance the father's interests. This is a faint picture of God's gifts to us. He gives his Son, a priceless box, to the whole world. Within this box is pardon, peace, adoption, and eternal life, which all may have. All who receive these gifts are entitled to the second box, the gift of the Holy Ghost to the Church, and all who receive Him and His sanctifying work become candidates for the third box, which contains His gifts. The first box brings salvation and enrolls as citizens of Christ's kingdom. The second eliminates from the heart every impulse contrary to perfect love and loyalty to Him, and establishes Heaven's rule of perfect love, and light, and victory there, and prepares the heart to receive the coming illuminations, and establishments, and endowments, weapons and ammunition, which will make it a victor on every battlefield. Two great works, but many gifts and blessings.

The Pentecostal graces, concerning which so much is being written, and which can not be too highly magnified, melt the church into glad loyalty and self-sacrifice to God.

The gifts are weapons without which she is unfit for the battlefield. An army may have perfect love for its country, but, unofficered and unarmed, it will be drowned in defeat.

Hence Christ fortifies His forces,—

I. By a diversity of divinely appointed officers. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 1). These officers are all designed to work harmoniously together: (a) for the perfecting of the saints; (b) unto the work of the ministry; (c) unto the building up of the body of Christ (Eph. iv. 12). Amid for the purpose of protecting the church from (a) being tossed to and fro; (b) and carried about with every wind of doctrine; (c) by the sleight of men, in craftiness. The divinity of these appointments is emphasized and most of list repeated, with some additions, in I. Cor. xii. 28: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." Existence of all of these in the church is essential to its highest success. A church without the apostles would be like a building with no foundation; without prophets, i.e., preachers, like a body with no mouth; without evangelists, like a wholesale house with

no traveling agents; without teachers, like a school without instructors; without pastors, like sheep without a shepherd; without helps, like a body without hands or feet without governments, like a state with no laws or office. Deprive the church of these divine appointments, and you thus cripple her power, and make her like Samson when shorn of his locks, the sport of the Philistine. When she honors these offices, and they all work as God designs, harmoniously together, then she goes forth, under her conquering Head, clear as the sun, fair as the moon and terrible as some great army.

II. By a diversity of divinely-bestowed gifts. Read I Cor. xii. In this wonderful chapter we have a photograph of the Pentecostal Church, officered and panoplied and ammunitioned as God designs it to be until translated. Here is promised the "Nine Gifts" which the Church may and must possess to be victorious in her warfare. Many people are sanctified wholly, but in their zeal for the more excellent way of perfect love, have evidently neglected the lesser, yet vital panoply of these nine wonderful weapons, which, in the hands of Spirit — filled believers, are "mighty through God" to defeat the devil.

(1) "The word of wisdom." God gives wisdom to do the right thing, and speak the right word in the right way at the right time. It is not natural sense, but God-given skill. Without it no one can outwit the devil. Perfect love always imparts a thirst for this wisdom. Perfect faith in God's promise will give possession of it. The possession of this Spirit-imparted gift was one of the required qualifications of membership in the first New Testament official board (Acts vi. 3).

(2) The word of knowledge. Divinely imparted knowledge, not studied out, but prayed down, which makes many a man who can not read or write more knowing in things divine than learned schoolmen.

(3) Faith. Not saving faith, which regenerates or fully sanctifies the soul, but the "gift of faith," which claims victory and sings and shouts before the walls fall down. Without this "faith," which "laughs at impossibilities and cries: It shall be done," there will be no victory on the battlefield. Every triumph for souls in revivals, and along all lines of advanced spiritual work, must be claimed by faith before it is by sight. God gave the writer the gift of faith for "The Revivalist" and our Pentecostal publishing work years before the walls of difficulty crumbled.

(4) Gifts of healing. This long neglected, much-derided, frequently-abused gift is catalogued with the nine as a permanent fixture in the Pentecostal church. What God has thus joined together, let not man try to put asunder. If he does not possess it, let him not try to trim God's Church to suit his own experience. This gift embraces the power to claim physical healing for self or others when God reveals such to be His will. It was practiced by the apostles, by Luther, by John Wesley, and beyond doubt is enjoyed by a goodly number in the church today. If "earnestly coveted" more it would be criticized less, and doubtless thousands would be blessed by it and the influence of Christianity burst like the sun into many dark corners which have never felt its light.

(5) Working of miracles. "Invoking of powers" (Whedon); "manipulation of dynamites" (Godbey); the possession of miraculous power to do any God-given work when such power is needed, whether it be to heal the sick or do the still greater work of resurrecting the spiritually dead and healing the spiritual leper. Skepticism as to this gift has well-nigh paralyzed its power today, but

the fact that the Holy Ghost retains it in the list of available weapons for His work, proves that the day of miracles did not die with the apostles, in tones that a Niagara of human voices, no matter how highly trained, can not drown. There are many evils so strongly entrenched that they can be dislodged only by the explosions caused by the "manipulations of this dynamite."

(6) Prophecy. "Inspired preaching" (Whedon). Not simply foretelling future events, but heaven-born God-sent messages from Spirit-filled hearts. "But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed" (I Cor. xiv. 24, 25).

(7) Discerning of spirits. "The power of detecting the hypocrite, of distinguishing true and false gifts, of recognizing genuine inspiration" (Whedon). God does not leave the church at the mercy of false doctrines, false brethren, false preachers and false Christs to be duped by them, not provides a gift able to detect every sham and discern the truth.

(8) Divers kinds of tongues. Power of conveying any God-given message to the persons to whom God sends it, in language which they can understand.

(9) Interpretation of tongues. Power to interpret God-sent messages so as to convey their intended meaning.

These nine gifts await the appropriating faith of the church as really as do the graces of the Spirit. God designs that they shall all shine in His church to the joy of heaven and dismay of hell.

A young lady came to our office recently. She was baptized with the Holy Spirit and longing to be useful. She definitely sought and claimed the gift of "wisdom to win souls." She went away with the assurance that it was hers; within six weeks she had won five persons to Christ. Each of these gifts is just as fruitful in its own field.

A sham church is a total stranger to them, and any church is effective in proportion as she claims them and the greater grace that will enable her to possess and use them humbly for man's good and God's glory.

Reader, it is your privilege not only to "follow after" but to "desire" and possess "spiritual gifts." Let not the adversary by any cunning frighten you from them. Some have vainly taught that all outside of love is fanaticism. Then Paul was a fanatic, for he unfolded these glorious gifts and commanded to seek them. They neither can nor should be substituted for perfect love any more than loyalty in a soldier for a sword and musket, yet like the latter weapons they are to be possessed and used.

See W. B. Godbey's book on "Spiritual Gifts and Graces," for a full and masterly presentation of this subject.

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 7 PENTECOSTAL GIVING**

"And ye are not your own; for ye were bought with a price" (I Cor. vi. 20).

This grace is one of the stars of the first magnitude which adorned the firmament of the Pentecostal Church, but which, like many of its other lights, has been obscured by clouds. In order to view it in its beauty, the following facts must be kept in mind:

1. Pentecostal giving is not spasmodic giving, prompted by appeals or extreme cases of need.
2. It is not ostentatious giving, to be seen of men, blazoned in the papers or inscribed on temples or costly windows.
3. It is not competitive giving, to outvie a rival in business or religious circles.
4. It is not selfish giving, hoping to receive again.
5. It is not indiscriminate giving, sowing with a reckless hand whenever and wherever caprice or pressure may dictate.
6. It is not Jewish giving, bestowing a tenth of receipts, as a matter of duty, and no more. Lest any should be encouraged by this statement to diminish giving, let it be remembered that one-tenth for God's work is the very least that any one can give and not rob Him.

The Jews were required to pay one-tenth as a tithe tax and another tenth as offerings, so they really paid two-tenths. Therefore he who pays but one-tenth is only half a Jew, and he who withholds that is as actually a thief as if convicted and behind prison bars; yea, even more criminal, for he has robbed the Lord God Almighty and His Son Jesus Christ. Tempted by Satan, who is ever active to lead men to this crime, and thus lessen the resources of God's kingdom, men have long sought to shield themselves in this sin under the plea of inability to give so much. If that be true, then God is unjust, for He certainly did require it of the Jews, and more than that, they prospered as no other nation when they obeyed, and perished when they withheld. (See "God's Financial Plan," by Shaw.)

While the above is true, yet it is evident that one-tenth is not the limit of Pentecostal giving, for the following reasons:

I. It was not under the Old Testament. Another tenth was required for offerings, and promises and precepts were continually extended to those who, in addition, would give to the poor: "The liberal soul shall be made fat"; "He that giveth to the poor shall not lack," and kindred instructions lured all who had means above the payment of required offerings to thus invest them.

2. Men are clearly commanded not to lay up treasures for themselves on earth. If they gave only one-tenth, many persons would violate this commandment.

3. Because it is impossible to even enter the kingdom of God without giving more than one-tenth. "He that forsaketh not all that he hath can not be my disciple."

4. Because neither Christ nor His apostles ever even hinted that a tenth was the rule under the Gospel dispensation, but taught that all was to be dedicated to God, and that every man should give "according to his ability."

5. The young man that came to Jesus was commanded to sell all that he had, and the rich were instructed to "be ready to distribute," and under the influence of Pentecost men sold their possessions and distributed as every man had need, their own ability and the needs of the case being the standard.

That the Christian's duty and privilege, under the light of the new dispensation, is confined to the giving of one-tenth, there is not a shadow of proof from the Word. It is true that in response to the claim of the Pharisees that they paid tithes, Jesus said, "This ought ye to have done," but it must be remembered that He addressed them as Jews under the old dispensation, not as Christians, and even if He had spoken to them as such, it would be no proof that no greater privilege and requirement had not been included, as the greater always includes the less.

Thus the New Testament teaching on the subject of giving, as the gospel the law, supersedes and excels it, as the full-blown rose does the opening bud. In this chapter we can not do the subject justice, but will call attention to the following facts:

New Testament Giving Is Based On Stewardship, Not Ownership. — The parable of the talents (Matt. xxv. 14-30) is not a lesson of the results of accepting and rejecting salvation, but a graphic picture of two classes of people, i.e., believers who practice the principle of Pentecostal stewardship, and those who decline to. It shows that we are not musters, but servants. The King does not charge them in regard to their own possessions, but intrusts them with "his goods." They were to invest them in His name, and for His glory, in the bank of heaven, as they believed He would have done if present. Not one-tenth for Him and the balance for themselves, but all for Him. The increase and inexpressibly glorious reward of those that were faithful was because of their loyalty to this principle. The deprivation and doom of the other was because of failure to thus invest. All who do as he did, like him are guilty of hiding God's talent in the earth. He confessed that the property belonged to God, and not to himself, a striking picture of hosts of professors who admit God's proprietorship but refuse to deliver His goods, and of whom it will soon be said, as in this warning example, "Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest . . . Cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth" (Matt, xxv. 27-30).

New Testament stewardship is not like renting a farm or store and paying the owner a per cent. of rent and doing the work in our own way and under our own name, and expending the profits for ourselves, but just the opposite. It acknowledges the proprietorship of Jesus Christ, labors solely under His instructions, and renders all to Him who owns it, with the explicit understanding that all

profits above actual economical expenses of food, raiment, shelter, needful stock, etc., shall be given "in His name," as near as can be estimated, as Christ, the Proprietor Himself, would give it were He personally present. What an honor to be thus associated with the King of Heaven in the distribution of His goods! What perfidy to betray this sacred trust and expend them on ourselves or friends, or to "lock them up" for selfish purposes in banks, or stocks, or lands! Such riches is robbery, and every dollar thus devoted will prove a weight to sink some soul to hell unless it be restored. This crime has paralyzed gospel efforts and deferred the millennium centuries. The New Testament standard of stewardship which supersedes all others will remedy this wrong, and should be warmly welcomed.

It involves great personal responsibility. God trusts us and throws us upon our honesty and honor. Do we deal with Him as conscientiously as we require our servants to deal with us? Can we consistently chide them for misappropriation of time or money with which we trust them while we are thus robbing God? If they would be answerable for making investments of our funds in ways contrary to our written instructions, how much more are we if we thus use any of the means with which He may have intrusted us contrary to His word, in any way which we know to be displeasing to Him? Can any one invest money for liquor or tobacco in His name and for His glory, or in worldly orders, or for gewgaws with which to feed the pride of a carnal heart? In the face of His commands to give to the poor, and to disciple all nations, and plain instructions to refrain from everything questionable, or injurious to soul, mind or body, such investments are a criminal betrayal of sacred trusts which will sink the soul to a hotter hell than the negative crime of hiding the talent in the earth. The worse than wasting time or money at theaters, races, worldly fraternities, or in unprofitable conversation and employments, invites kindred guilt and punishment. Bible conversion with proper enlightenment brings one to acknowledge this stewardship; entire sanctification unfolds its privileges and imparts grace which enables the soul to delight in it.

Such stewardship secures the benefit of Divine wisdom in its investments. God is the Proprietor, and His will as revealed in His Word may be learned and done in everything. His infinite wisdom is available where otherwise there would be human plans. An all-wise Father knows so much better what investments would be profitable than His little finite children that they love to trust in Him with all their hearts, and lean not to their own understanding. Glorious privilege to be members of a firm whose Manager is none other than Almighty God.

It secures God's blessing and co-operation. We become co-workers with Him. Like Jesus, we go about our Father's business. Whatsoever we do in word or deed, we do all in His name. It is to His interest to prosper His own work. So whether He may lead to plant potatoes or make soap or train children or preach the gospel God will give "good success." If visible prosperity is sometimes withheld, it is that some greater spiritual good may be bestowed. All who thus "water others" as the servants of God in Jesus' name, shall themselves "be watered."

Accumulation of property for self is absolutely prohibited.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal" (Matt. vi. 19). Every great fortune that is not consecrated to God and used for His glory is a standing monument of the sin of its possessor. While great enterprises require capital, if they are legitimate they should be dedicated to God and run for His

glory. If they can not be they should be at once abandoned. All selfish gain is proof of covetousness, which is a violation of God's law, and will sink a church-goer to hell as speedily as grosser sins will damn his fellow mortals of the slums. The wisdom of God's law against selfish accumulation of wealth is seen from the following results which flow from its violation:

(a) Thieves rob, fire consumes, and floods destroy.

(b) When property is left to children it usually enervates and dissipates them, and leads to contentions, and often is exhausted in legal contests.

(c) The care and love of accumulated property draws the heart world ward instead of Christward.

(d) A life devoted to gain is certain to end in ruin. They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (I Tim. vi. 9). If this be true of those who desire to be rich, much more does it apply to those who hold wealth for themselves instead of using it for God. Such neglect will certainly condemn its possessor at the Judgment. "Go to, now, ye rich, weep and bowl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire" (James v. 1-3). If I hoard gold for myself, the use of which would save men, then I, by such neglect, become guilty of their murder, and God declares that the rust of that gold will be a swift and sure witness against me.

(e) It is a great barrier to salvation. "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two musters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye can not serve God and mammon" (Luke xvi. 10-13). Few rich men have ever given evidence of Scriptural salvation. They often cling to a mere profession, but seldom so experience salvation that it makes them glad and free. "The rich he hath sent empty away" (Luke i. 53).

(f) Riches are unsatisfying. A little wealth, like a little liquor, simply creates a thirst for more. Fortune drunkards are more frequent than any other kind. He who hoards treasures for himself alone is as really drunk with covetousness as the slaves of other vices with lust and liquor. The soul was created to be satisfied with God, and nothing else will hush its cries.

(g) It leads to fraud and oppression. "Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth" (James v. 4). It holds the faces of the poor on the grindstone of want, and frequently practices frauds, under the cloak of shrewd bargains, such as would send a poor man to the penitentiary.

Neglect to use it for God and His cause will bring hopeless condemnation at the judgment. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which



is prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee" (Matt. xxv. 41-44)?

(h) Withholding from God is a source of temporal poverty. It led Haggai to exclaim: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that lieth waste, while ye run every man to his own house." The "hard times" which blights earth is doubtless due to this cause.

Wealth hoarded inevitably damns the soul. "And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully, and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God" (Luke xii. 15-21). The sin of this man was that he neglected to honor God with his substance, and laid up treasure for himself. Keep in mind that these words were Christ's answer to a money-seeking man. Christ clearly shows that he, and all who follow in his steps, are fools-busy fools! prosperous fools! troubled fools! shortsighted fools! perplexed fools! summoned fools! surprised fools! deceived fools! and, finally, eternally-damned fools! See story of Dives, in Luke xvi. 19-31, which is a part of Christ's answer to the rich churchmen, who scoffed at His claims of stewardship. "So is he that layeth up treasure for himself, and is not rich toward God."

Christ's law of giving is derided by the rich. "And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God" (Luke xvi. 14, 15). Satan is prolific with excuses, with which he persuades the rich to "justify themselves" in this betrayal of stewardship. But the standard of the rich worldling and of God are as diverse as the two poles, and theirs is an abomination to Him for the following reasons: It is wrong; it is selfish; it is unscriptural; it is soul-destroying; it cheats its victims out of real joy here and out of heaven, and it damns their souls forever.

### **Pentecostal Giving**

Is cheerful giving. "God loveth a cheerful giver." Such giving is one of the special marks of Divine sonship with which God is peculiarly pleased. It does not say He loves a large giver, for large gifts are not always glad ones, but the cheerful or "hilarious" giver. The "upper room" experience transforms the "I must" of legalism into the "I love" of delight. It makes giving as spontaneous as the

shining of the sun. Sighing over the duty is changed into shouting over the privilege. A Pentecostal sanctification that is below this mark should examine itself, and undergo repairs or replacement.

It is commanded giving. "Give to him that asketh thee" (Matt. v. 42). "Freely ye received, freely give" (Matt. x. 8). "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Whatever the nature of New Testament giving is, this declaration proves it to be divinely required, and if thus commanded, no more to be neglected than any other duty

It is systematic giving. "On the first day of the week." The time to stop, consider the matter, settle the sum to be laid aside for specific purposes is divinely specified as definitely as the pay-day of a business no use. If a merchant puts a man in charge of his goods, with the understanding that he is to remit profits at certain dates, and he finds that he is neglecting to observe them, how quickly he would discharge him. He who is less honest with God than he would demand his servants to be with himself, should blush, repent, restore and amend.

It should be universal giving. "Each one of you." Not one in ten. Not one for another. Your wife or children can no more do your giving than your eating or praying. Children should be taught this early, and every believer practice it. Men who do all the giving for the family, and thus deprive others of this luxury and spiritual exercise, should be labored with for robbery. All can give something, if it is only part of a meal.

It is rewarded giving. "Give, and it shall be given unto you" (Luke vi. 38). Thus Christ Himself declares that all who so give shall be rewarded.

Reward is proportionate to giving. "Good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke vi. 38). If you would receive abundantly and freely, then give in this spirit. God will flood your soul with spiritual blessings worth more than gold, and this promise also declares that men will give in the same spirit to you. The writer has often verified this promise. God laid it on his heart to announce that he would give The Revivalist without charge to all destitute persons who would apply for it. He did so, and then the promise, He that giveth unto the poor shall not lack" (Prov. xxviii. 27), was sweetly applied to his soul. Since then The Revivalist has prospered as never before, and all its financial needs been bountifully supplied without any questionable advertisements. To God be all the praise. In II. Cor. viii. 9, Paul paints a beautiful picture of Pentecostal liberality. Get your revised New Testament and read it. Like a kaleidoscope, it surprises with new beauty at every turn. He emphasizes the following among other of its beauties:

It is of God's grace. "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia" (1 Cor. viii. 1). This kind of giving does not characterize heathen lands, nor worldly minds, but is the result of the impartation of God's nature. It is only when the dross of selfishness has been destroyed by celestial fire that it shines undimmed.

Its exercise is prized by the poor and afflicted. "In much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (I Cor. viii. 2). Often down

in the deep, dark mines of affliction and poverty, this fair flower blooms with more than earthly fragrance.

It is spontaneous. "For according to their power, I bear witness, yea and beyond their power" (II Cor. viii. 3). They realized that such giving was simply investing in a gold mine that would yield infinite returns, and so were willing to bankrupt themselves for stock in such an enterprise. A burning rebuke to the spirit of this age, which banks its thousands and millions instead of investing them in the interests of Christ's kingdom. What folly to lock money up in worldly schemes for the meager interest they return, when God can give greater interest in this world and eternal dividends hereafter.

It is glad giving. "Of their own accord, beseeching us with much entreaty in regard of this grace" (I Cor. viii. 4). It coaxes to give instead of being coaxed. Instead of having to be locked in like some modern crowds, to be kept from running away from the collection, they press Paul lest he should leave without taking it. What a contrast to dainty believers who get nervous because of the "collection," and to the spiritual traitors who disgrace church records with their names, yet stay away from public services because they are too stingy to give, and too proud to publicly decline.

It is co-operative giving. "The fellowship in the ministering to the saints" (I Cor. viii. 4). It anoints one's eyes to see that the communion honors of such fellowship is worth more than that of all the worldly fraternities that Satan has ever tried to substitute in its stead. It pleads for a place in such select company, and prizes it above human expression. It abhors the crime, so often perpetrated, of substituting lodgianity for Christianity, and thus wasting time and money, for which the cause of Christ is suffering.

It is consecrated giving. "But first they gave their own selves to the Lord, and to us by the will of God" (1 Cor. viii. 5). Pentecostal giving is from givers who are fully consecrated to God. No others can enjoy its complete blessedness nor share its full rewards. Under God they also honored the ministers whom He sent to take the offering.

Ministers should teach and preach it. "That we exhorted Titus, that as he had made a beginning before, so he will also complete in you this grace also" (II Cor. viii. 6). Possibly Titus had preached on this subject once, and had desisted because of criticism that he preached from sordid motives. Hence Paul exhorted him to persist until the saints were perfected in this grace.

It is abounding giving. "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also" (I Cor. viii. 7). It is ranked with faith, utterance, knowledge, earnestness, brotherly love, and like graces, whose mighty overflowing streams are to water the earth and fill it with spiritual fertility. The streams of Pentecostal giving are fed from the exhaustless fountain of abounding and overflowing liberality. A so-called Pentecostal experience which is defective here should, for the sake of Christ, have its name or nature changed.

It is proof of love. "Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf" (I Cor. viii. 24). It is not only a proof of the sincerity of love (see

verses 5-8), but of its very existence. It is the first-born child of love. Its absence is positive proof of the absence of its mother. Penuriousness is a positive proof of the absence of perfect love. Coppers in the collection are often an index to covetousness in the soul and brass in the testimony.

It is proof of sincerity. "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love" (I Cor. viii. 8). Talk is cheap. Men who say and do not are condemned. People invest in what they believe in. Superficial investments in God's cause are positive proof of superficial faith and sincerity. If you give a dime where you could give a dollar, when it strikes God's counter it rings out the size of your faith.

It is available giving. "And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had" (Luke xxi. 1-4). From this we learn that a poor widow may give what is more in God's sight than the legacies of the luxurious. Her mite may be more than their millions.

It insures freedom from corroding care. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33). This does not promise the supply of all temporal needs on condition of idleness or slackness, or half-hearted service, or even tithing, but upon "seeking first His kingdom." Who does this will find a never-ending chain of duties in the service of the King. If the soul be adjusted to them, and to the whole will of God, like birds to their spheres and like lilies to earth and air, then like them all, food and raiment will be provided without "anxiety." The writer wishes to witness here that under what would, from a worldly view, have been peculiarly pressing circumstances, he has proved, and is proving, the truth of this promise.

It is exemplified by God. God gives us light, life, air, food, raiment, friends, protection, His Son, His Word, His Spirit, salvation, pardon, sonship, sanctification, the gifts of the Spirit, power over the enemy, kingship and an eternal home in heaven. Indeed, He is the Giver of every good and perfect gift. There are no limits to the overflow of His infinite love. One-tenth of what He has bestowed would be infinitely above all human merits, yet His love can not thus be bound. We are to be the "followers of God." Then we must be like our Father, and our liberality like the light.

It is exemplified by Jesus. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might become rich" (I Cor. viii. 9). "As he is, so are we in this world." "If any man have not the spirit of Christ, he is none of his." Paul, divinely inspired, writing on the subject of giving, points to Jesus as our example. Jesus laid up no money for Himself. He renounced a crown and kingdom for others. As His Father sent Him into the world, so sends He us. He gave not one-tenth, or two-tenths merely, but all for others. He gave till He felt, and died feeling it. "If we suffer with him we shall reign with him." How contemptible unwilling offerings of paltry pennies and compromise tithes appear as we sit at the feet of Him who, though "Lord of all," had nowhere to lay His head, and whose dying couch was a rugged cross. For the "joy set before him" Jesus did this, and offers scepters, crowns and kingdoms to all who choose to tread in His steps.

It glorifies God. "Appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord" (1 Cor. viii. 19). Pentecostal giving glorifies God as really as praying, testifying or shouting; in fact, they all go together. The minister who has not learned to take a collection to the "glory of God," should tarry longer at the feet of Paul.

It is an artesian well, not a force-pump. "For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf" (I Cor. ix. 1, 2). Instead of tugging away at the pump handle as ministers so frequently do with congregations beneath the Pentecostal line, Paul had but to place the pail under the flowing current and it was quickly overflowing. While Pentecostal giving is so free, yet it is not indiscriminate giving, at the beck of every passer-by, but, as dispenser of trust funds, the giver bestows his benefactions when and where he feels will bring the largest returns for God.

It is adjustable giving. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not" (I Cor. viii. 12). God can not be deceived. He reads the heart, and its beats register the character and worth of the gift in His sight. A newsboy's copper may be more acceptable than the wealth of a baron.

It is contagious. "And your zeal hath stirred up very many of them" (I Cor. ix. 2). The large and enthusiastic contributions at Pentecost and at modern Pentecostal gatherings, in which the people unite like the drops of a resistless river, are examples of this contagion. Prompted by the same Spirit, with kindred motives and desires, Pentecostal people are one in heart and one in this celestial grace.

Meager giving insures a meager harvest. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (I Cor. ix. 6). The writer, when a farmer boy, delighted to sow largely, in prospect of an abundant harvest. Thus all who liberally sow for God are insured a spiritual harvest of abundant blessing. The man who sows his means on the rocks of worldly gain, burning sands of self-indulgence or black bogs of worldly pleasure, will reap a harvest of death, both here and in hell. He who boards them in the granary of greed will reap no harvest of blessing, and be punished forever for his crime. He who sows sparingly, as most unsanctified believers and mere lip professors of sanctification do, will reap a meager harvest; but all who possess the Pentecostal baptism, which electrocutes stinginess and leaps over the old Jewish mill-dam of only a tenth, and sow bountifully, shall reap bountifully. In them Omnipotence has wrought a work that has transformed the old "how can I afford to give?" into "how can I afford to withhold?" A lost world, a crucified Redeemer, the promised harvest, and, above all, the pure, burning love of God within their hearts, prompts them to invest with joy their all.

Pentecostal giving is from the heart. "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity" (I Cor. ix. 7). "Let" him, not make him; "each man," not a select few; as he "purposeth in his heart," not as some one else constrains him; "not grudgingly," wishing he could evade it or get it back; "or of necessity," because of a tithe law or any other pressure but that of love compels it.

God provides for the Pentecostal giver. "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (I Cor. ix. 8).

Here mountain-peak above mountain-peak of Divine provision rises one above the other, until the tops are lost in the infinite height.

"God — all grace — abound — all sufficiency — in everything — may abound — unto every good work." Bear in mind that this is a special text on Pentecostal giving, and only to Pentecostal givers. The reason many fail to get much out of it is that they do not meet the conditions. This promise is God's guarantee for support in every work to which He calls His people.

God multiplies the ability to give. "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness" (I Cor. ix. 10). Thus He guarantees to those to abandon all to Him that all their needs, temporal and spiritual, shall be supplied "according to his riches in glory," and that He not only will supply means for giving, but "Multiply" them, and intensify spirituality and fruitage "increase the fruits of your righteousness."

Pentecostal giving enriches the giver. "Ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God" (II Cor. ix.). Banks of England and Klondike gold mines are straws compared to the wealth here bequeathed to Pentecostal givers. They can enrich only with metal and what it will buy; but can not save the soul or bestow a single spiritual comfort, and usually wreck instead of bless while this legacy, available to all who will abandon everything to God, will "Enrich In Everything," spiritually, temporally and eternally." Unto All Liberality," a climacteric grace; and thus invests its recipient with a wealth that is infinite.

It awakens thanksgiving to God. "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all" (I Cor. ix. 12, 13). It inspires joy among believers that people are thus being true to the spirit of the Gospel, and this awakens concerts of praise from many hearts, which in gratitude offer thanksgiving unto God. In proportion as we sink below the Pentecostal standard of giving, in just that proportion we rob God of this thanksgiving.

It secures the prayers and love of those blessed by it. "While they themselves also, with supplication on your behalf, long after you by the exceeding grace of God in you" (I Cor. ix. 14). Are not the prayers and love which are thus secured big interest on such investments?

It is the "exceeding grace" (verse 14). It may be that it is thus divinely named because it brings such exceeding blessings, or because of its exceeding cost, or because it bursts the hounds and barriers of tithing and cuts a mighty channel of its own, or because it is the glorious river of perfect love overflowing its banks, exceeding its limits and watering and refreshing the world.

God counsels his children to put their capital in the bank of heaven. While He forbids its accumulation for self, He counsels its investment for the interests of His kingdom. His counsel should be sufficient warrant, but this is enforced by the following additional reasons:

It is safe. No one can steal it, and heaven's bank will never break.

It brings big interest. God can get larger returns on money invested for souls than any bank or insurance company. One thousand dollars invested in them may bring six per cent. interest. Put in His kingdom, it will save scores of souls who will shout and shine in glory forever. "My diamonds are restored to me," exclaimed a Christian lady, as she saw the tears of gratitude roll down the cheeks of one who had been redeemed through her benefactions.

It guarantees the divine supply of every need. Paul, thanking the Philippians for their bountiful benefactions declares, "And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus." This covers every possible exigency of the whole being. All who abandon themselves and possessions utterly to the will of God are given this draft on the bank of heaven. What folly to withhold anything when giving so enriches!

It draws heavenward. If our interests are invested in celestial stock, our minds and hearts will be drawn that way. Any investment which thus throws the soul under the influence of heavenly gravitation is to be coveted. Where men's treasure is, there their hearts are. If they invest in insurance, they talk insurance more fluently than anything else; if in wheat, then they will talk wheat; if in railroad stock, they will talk that. They think, talk and live what and where they largely invest. Hence, if their investments are in the world and for it, then their affections will be there, but if in the interests of the kingdom, then that will engage them. Celestial investments transform material gifts into spiritual realities. The money, for instance, which has been invested in the Holiness movement of this city has been transformed, under the touch of consecrated prayer and labor and divine blessing, into fire-baptized souls, that are helping to girdle the globe with salvation, and which will shine as gems in the crown of Jesus.

It is to be openly recognized and rewarded. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt. xxv. 34-41). This declares future installments of the rewards of Pentecostal giving that, like those already received, are transcendently glorious. (1) Its public recognition by Him in whose name and by whose grace it is done. Amazing grace that makes a duty delightful and then rewards for doing it! (2) We give a loaf and get an eternal kingdom; we donate our little self and get a King and all of His possessions. (3) Giving for Christ's cause, in His name and for His glory, is a personal gift directly to Him, and is so received and rewarded. (4) Only those who thus give are promised the above reward. Others may be saved, as by fire, but will miss this public reception and gift. Then people will see and lament the shortsighted stupidity which led them to so lock their purses as to lock themselves out of an eternal fortune. Weaklings who doled out their dimes and tithes, instead of

"giving according to ability," will lament their littleness. Ananiases who "kept back a part of the price" which belonged to God will weep and wail. Judases who, for money, betrayed the Master by neglecting his interests, will sink in eternal despair. In the light of the final judgment it is a fearful calamity to fall short of the New Testament standard of Pentecostal giving, and high treason to rob God of gifts which should be placed upon His altars.

During the civil war the government issued bonds to help subdue the seceding states. Some said they would not be worth the paper on which they were written, and derided them; others advanced their gold for them and thus helped sustain the government. Finally the Union was preserved, the bonds were at a premium, their enemies chagrined and their holders rewarded. God has issued similar bonds to suppress sin on earth, which is the most unholy civil war that ever shocked the universe. Pentecostal giving is investing in these bonds. Soon the war will be over, the last enemy conquered, earth restored and celestialized, and the flag of Prince Immanuel wave triumphantly over it. Then these bonds will be at a premium, and all who have failed to invest in them too late will regret their stupidity and sin.

May each reader of these pages be not an Achan, hiding God's gold; or an Ananias, "keeping back part of the price," but a "faithful steward of the manifold grace of God," and prove the preciousness of the promise which declares that such "shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper" (Ps. i. 3).

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 8 PENTECOSTAL HOMES**

One of the sweetest pictures of Pentecostal life is a family molded by its influence. Such were the families of New Testament mention, and such are all families which are molded by Pentecostal influences.

They were faithful to the marriage relation. Freeloze-ism had no place under the Pentecostal dispensation. The union of two hearts and lives as exemplified at creation in Eden, and enforced by Jesus and His disciples is the divine foundation of the Pentecostal family. Whatever influence tends to weaken or destroy this foundation is not of God. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii. 24). Shrinking from the burdens of family life, inability to move in certain social circles and live in style, a desire to avoid family restraints and similar sordid motives, deter many marriages and thus invite many of the ills which follow ignoring this divine provision for human betterment and happiness. The divine design of marriage is fourfold: (a) Companionship. "It is not good that the man should be alone" (Gen. ii. 18). (b) Helpfulness. I will make him an helpmeet for him" (Gen. ii. 18). (c) Purity. (See I Cor. vii. 2.) (d) Children. "Be fruitful and multiply, and replenish the earth, and subdue it" (Gen. i. 28). It is divinely declared to be lawful in all. "Let marriage be had in honour among all, and let the bed be undefiled: for fornicators and adulterers God will judge, (Heb. xiii. 4). Sin deranged it and turned Eden into thorns. Redemption restores it and turns thorns into Eden. The Edenic design of marriage condemns all union for lust, or money, or social position, or any other selfish motive. Pentecostal marriages are those in which God's will is sought and done, and lay the foundation of families that will honor Him.

They are loving homes. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it" (Eph. v. 25). Christ demonstrated His love for the church by laying down His life for her, by His patience with her faults, by providing for her needs, by sweet and constant companionship, by exemplifying the spirit which she should possess, and by every needed sacrifice and self-denial for her good, suffering the most cruel and shameful death for her deliverance and future glory. This is a Bible picture of a Pentecostal husband. God's grace so sways him in his home that his wife can say of him, as the companion of S. A. Keen, author of "The Pentecostal Library," wrote of him: "We who knew him best could say, He lived at home just what he taught in public." Scripture is very explicit and imperative as to this love on the part of the "head of the house." "Even so ought husbands also to love their own wives as their own bodies" (Eph. v. 28). "Nevertheless do ye also severally love each one his own wife even as himself" (Eph. v. 33). This commandment is so very important that God emphasizes it by frequent repetition; yet how it is disregarded! Husband, you can no more break this and retain God's favor than you can any other commandment. You can not slight your wife, give attentions due her to other women, and censure and scold her, and be guiltless. You can not insist on any selfish indulgence which pains her simply for your own pleasure, and please God. A Pentecostal blessing which does not bring to a husband this love is defective. A

home in which it does not exist is not a Pentecostal home. Without it no one has a divine right to marry, and in so doing he invites the divisions and divorces and home-hell which so frequently is found. In our holiness meeting recently a man witnessed that salvation had prevented his divorce and had led to the conversion of his wife, and made them, with their six children, a happy family. A husband without this love for his wife is like a stove without fire, a lamp without oil, and must not complain if she does not respond with the love and service which would naturally flow if he were what God commands him to be. Hence, when husband and wife are right with God, their home, no matter how humble, is a heavenly paradise, but when wrong, thorns and thistles choke the roses out. The reason why some men do not get right in religion is because they refuse to apply its principles to this relation. The Holy Ghost will not abide in the heart of a domineering husband. Lust can not be successfully substituted for love, nor bossing for blessing. Thousands of unhappy homes would be speedily transformed if the husband, instead of perpetually quoting "wives, obey your husbands," would give practical and constant demonstration of "husbands, love your wives."

They are harmonious homes. "But as the church is subject to Christ, so let the wives also be to their husbands in everything" (Eph. v. 24). The husband's headship in the family is acknowledged by the wife. He, being obedient in loving her, she modestly and Scripturally "obeys him," but it is the obedience of love and trust, and not of fear. She realizes that this duty is as divinely hers as his to love and provide, and in it she feels a sweet and keen delight, a figure used of God to picture the gladness with which His bride, the Church, learns and does his will. Many professed Christians laugh at this clearly-revealed obligation of wives to their husbands, but it is just as much the Word of God as any other Bible truth, and its disobedience is the cause of the wreckage of what might be happy homes. He who tinkers with God's laws dares his lightnings. Trees must be set with roots instead of tops in the soil, or they will die. When the trustful submission of a true wife is planted in the soil of a husband's Christlike love, the tree of a Pentecostal home will bloom. No such husband will knowingly require of his wife anything unreasonable or wrong, nor will such a wife take advantage of his love to her to do him any injustice. Each other's rights, and likes and dislikes, are held sacred, and where both can not see alike the widest freedom of conscience will be freely given, and they will thus keep "the unity of the Spirit in the bond of peace." What a contrast to the strife and discord of many so-called Christian homes.

They are believing homes. "Be not unequally yoked with unbelievers" (I Cor. vi. 14). God can not build a Pentecostal home with any other material than a Pentecostal experience in both the husband and the wife. All who ignore this reject such a home. For the following reasons God's children can not marry unbelievers and be clear: God forbids it. It is as really a violation of His law as any other sin. There is no spiritual fellowship between a child of God and a rebel against Him, such as all unconverted persons are. Mental and physical affinity does not suffice for spiritual communion. God's blessing never rests upon a marriage which He forbids; hence who marries an unconverted person forfeits God's blessing. Each has different aims in life, one living for Christ and the other not. An unconverted companion often becomes jealous because God is loved more than himself. A goat and a sheep never make a good team. Their sources of enjoyment are opposite. One who will not promise to be true to God you can not trust to be true as a companion. Such marriages are usually unhappy. The Christian who is thus ensnared usually repents when it is too late. The writer refused to marry a friend to an unconverted man. They lived together in misery until two children were born and then separated. The unconverted are frequently regardless of observance of the laws of marital

self-control and purity, without which marriage is degraded, and both suffer in mind, soul and body. The children of such marriages are robbed of the sacred prenatal influences to which they have a right, and which largely affect their destiny. The unconverted often insist upon ruinous sexual indulgence and prenatal murder, debasing the sacred bond of marriage into a license for lust. You have no right to choose for the father or mother of your children a godless person. Both husband and wife need all of God's grace that is for them in order to exercise the forbearance and self-denial which marriage demands. There are always matters arising upon which there will be a division. One wants to go to church, the other on a stroll or visit; one wants to give for the Gospel, the other is opposed to it; one welcomes God's ministers, the other dreads them; one wishes to rear the children for God and the Church, the other for the world. How many mothers have aching hearts because the father leads the children to the dance, the theater, the horse-race and the circus.

The fact that God sometimes overrules, so that the unbelieving companion is converted, is no argument in favor of such marriages. More frequently the believer is lost. A kind disposition, personal beauty, a mere profession of religion, or church membership and promises of reformation, should never be accepted as substitutes for vital experimental piety. All who have not that are practical "unbelievers." If, through infatuation or personal magnetism or natural affection, one becomes engaged to an unconverted person, the first duty to God, the person and yourself, is to wisely, firmly, tenderly, and quickly as possible, break off the engagement, the same as any other sin, otherwise it will sooner or later be bitterly regretted. Though unconverted people sometimes live happily together on a worldly plane, yet such instances are rare, and in no wise effects the law which is to govern the actions of Christians. The aims of worldlings are one; those of Christians and worldlings are opposite.

Never marry a person to reform him. Why not? Because you can not reform him that way. Salvation not matrimony, is God's prescription for such persons. Many have been deceived by this device, and discovered the mistake only when too late. A friend of mine married a young man on this plea, though repeatedly warned of the danger. In less than six months he threatened to kill her, and they soon separated, he to go on in sin, she to a blighted life and to fill an early grave. If your love and influence is powerless to win your friend before marriage, much less will it be after, when you have lost the power of religion by marrying against the will of God.

Never marry an illegally divorced person. Many lives have been wrecked on this rock. All persons who are divorced for other reasons than the single cause mentioned in Matt v. 32 and xix. 9, are illegally divorced, and marriage of them or with them is adultery. And as no adulterer can enter heaven, all such, unless they break off the unholy alliance, are lost. Neither time, nor affection, nor children, nor public approval, can atone for this express violation of God's law.

Never marry to please others, nor for money, nor a home, nor social position, nor for any other reason less than pleasing God and doing Him better service. Thousands marry from social motives, and reap a harvest of disappointment. If God's blessing is received, His will must be learned and done. A single state with His favor is Paradise, compared to a married life without it. Marriage without true love is like a furnace without fire.

It is no reason you should marry a person because infatuated. Two persons may be of such temperament and so keyed mentally and physically as to become infatuated almost at sight. Many mistake this feeling for true love and the basis of mat and by its balmy breezes are wafted into the harbor of a wedded life, only to discover, when the glamour is gone, that they are mismated and mistaken. The bright morning dewdrops of intense infatuation are soon dissipated by the hot sun of the long day of marriage endurance. (For a fuller treatment of this point, see my work on "Impressions," pages 27-40.)

Be sure and learn God's will as to whom and when to marry. You can afford to make no mistake at this point, and victory here means victory at all other points. He knows just who you need and who needs you, and with whom you can be the most useful and happy; and if you will claim His counsels He will make you sure. (See Impressions," pages 52-69.) Never marry while there is doubt at this point, and be sure never to mistake your own will, or the will of others, for God's will in this matter. Then all will be well. If you have married against these rules and find yourself the wedded companion of an unconverted person, then seek by penitence and prayer the fulness of God's favor and strive to will the wandering one to God.

Be right with God yourself. Be sure that you are converted, and also that your heart is fully cleansed from all sin and selfishness and filled with the Holy Spirit. Until then you are unfitted for the holy offices which marriage brings. "Take heed to yourselves, lest your heart be deceived. Therefore shall ye lay up these my words in your heart and in your soul . . . that your days may be multiplied, and the days of your children the days of the heavens above the earth" (Deut. xi. 16-21).

They are fruitful homes. "I desire therefore that the younger widows marry, bear children, rule the household, give none occasion to the adversary for reviling" (I Tim. v. 14). With the exception of barriers because of health or providence, or devotion to some special work they are blessed with children. Child-rearing is magnified in the Bible. To ignore this one of the great ends of the institution of marriage, is a blow to its being and an insult to its divine Founder. People who are not willing to accept this obligation should remain single. God promises the righteous man that his wife "shall be as a fruitful vine, in the innermost parts of thine house: thy children like olive plants, round about thy table. Behold, that thus shall the man be blessed that feareth the Lord " (Ps. cxxviii. 3, 4). Families who selfishly evade this responsibility give occasion to the adversary for reviling in the following ways: By violating a Scripture duty and privilege. By taking the responsibility of defeating all the good which would have been done by children rightly reared. By preventing the existence of immortal spirits which might have filled earth with blessing, and heaven with shouts of joy forever. By robbing earth of the existence, blessing and example of what might have been a Pentecostal family. By depriving themselves of those whom God designed to be a comfort and support in old age. By giving others reason to think that the deadly drugs of the world may have been employed to aid in defeating God's purpose. By depriving home of what God designs shall be among its greatest blessings, sweet, bright, young faces. By refusing to furnish others to take the places of those who are falling in Christ's Church. These are a few of the fearful responsibilities that parents must take if they willfully destroy this natural fruit of the marriage relation. The hands of multitudes are red with the murder of millions of the innocent unborn. Prenatal murder is one of the most horrible crimes which curses earth. Its victims are utterly defenseless, and its perpetrators outrage the laws both of nature and of grace. Pentecostal families abhor it with all of its accessories, while sham

Christian homes reveal their spuriousness by this connubial crime, as, "without natural affection," and "lovers of pleasures more than lovers of God," they sink into the quicksands of this awful crime.

There are obedient homes. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth" (Eph. vi. 1-3). Disobedience and distrust of parents is family anarchy. Obedience to home government is the cornerstone of Christian character. Righteousness, prosperity and long life are promised to those who heed it. The opposite threatens all who reject it. Servants, neighbors or relatives who are invited into the sacred family circle, and by word or act or look encourage a child to distrust or disobey a parent, should be banished as messengers of hell. The child who disobeys is guilty of home treason, and the person who helps or harbors them in it is a party to the crime. Pentecostal families are obedient families. When children are otherwise it can usually be traced to some Pentecostal lack in one or both of the parents.

They are kind homes. "And be ye kind, one to another, tender-hearted, forgiving one another, even as also God in Christ forgave you." All unkind words and acts are banished from Pentecostal homes to the Siberia of eternal exile. Regeneration enthrones kindness. The baptism by the Holy Ghost expels every unkind impulse. An experience which does not make one kind at home is a stupendous humbug. People who profess to be saved or sanctified "up to date," but who are unkind in church, business, or home relations, should go to the mourner's bench for lying. Those who make no professions, but are guilty, should go for harboring vipers. Much which is labeled religion advertises its counterfeit character by a break at this point.

They are hospitable homes. "Addicted to hospitality." We have no record of the conferences of that day, big or little, having to beg for entertainment or to resort to public boarding-houses. It would be vain to knock at the doors of a dead family for entertainment. Many families of professed Christians have this symptom of death. True Christian families always feel like reserving the best they have for others who may knock at their doors in His name. "Forget not to shew love unto strangers: for thereby some have entertained angels unawares" (Heb. xiii. 2). A revival of Pentecostal conversion always enthrones this grace, and its lack in many churches is good proof of spiritual destitution. "We need only reflect on the narrative of the Acts of the Apostles," says Professor Lumby of Cambridge, "to realize how large a part hospitality must have played in the early church as soon as the preachers extended their labors beyond Jerusalem. The house of Simon the tanner, where Peter was entertained many days (ix. 43); the friends who at Antioch received Paul and Barnabas and kept them for a whole year (xi. 26); the petition of Lydia, 'Come unto my house, and abide there' (xvi. 15); and Jason's reception of Paul and Silas at Thessalonica (xvii. 7) are but illustrations of what must have been the custom." Another says: "Nor is it God's purpose that the grace of hospitality should ever disappear from the Christian Church. We are exhorted in Scripture to use 'hospitality one to another, without murmuring' (1 Pet. iv. 9). To be 'given to hospitality' (Rom. xii. 13) is one of the marks by which Christians are ever to indicate that they, 'being many, are one body in Christ.' Jesus regards its exercise toward His disciples as though it were a service rendered to Himself — 'I was a stranger, and ye took me in' — and will count it as one proof of that love whose crowning joy shall be the invitation, 'Come, ye blessed of my Father,' etc. (Matt. xxv. 34). There is, in many instances, a great lack of this grace among Christian people of today. Too often 'the prophet's room' is forgotten in building, buying or renting our dwelling houses. Too often

we let little inconveniences that might readily be overcome hinder us from entertaining some of the Master's beloved disciples whose presence in the homes would bring blessings immeasurably greater than the trouble and expense it would make us to take them in. Too often the lack of hospitality in our churches makes it impossible to entertain revival workers and general religious gatherings which would do much to quicken and build up the work of God among us, and so the work declines — largely on account of our selfishness. My brethren, these things ought not so to be. If we have erred in these respects in the past, let the future witness our reform, and henceforth, in the true gospel sense, let us use 'hospitality one to another, without murmuring.'"

They are celestial oases in the Saharas of earth's Great Desert of Inhospitallity. A mark of the spuriousness of many so-called Christian homes is their deadness to this Pentecostal grace. A family that is a stranger to Pentecostal hospitality has not stepped even into the vestibule of a Pentecostal experience.

Such is a brief outline of such homes as God wishes to fill this earth. They have existed from Pentecost until the present day, and are multiplying. They are verdant islands in the great ocean of humanity, full of pleasant harbors safe and restful, and their fragrance is borne by celestial breezes very far. God Himself protects them, and delights and abides in them. They are among His brightest stars in the dark night of human woe.

Blessed homes and happy people,  
Where the Saviour loves to dwell;  
Where, uniting in His praises,  
All redemption's story tell.

Where the Pentecostal fire  
Leaps and shines and burns and glows,  
Melting every selfish purpose,  
Till each heart with love o'erflows.

Blessed homes and happy people,  
Live the world to bless and cheer;  
Witnesses of Jesus' power  
Heaven itself to bring so near.

Such homes are surrounded by the marble walls of God's protecting providences. They are roofed by His mercy, and from their beautiful windows of faith they can always see the King in His beauty and the land that is far off. They are heated by love, lighted with the electric radiance of divine truth, and watered by the celestial artesian fountain which continually springs up within. They are sections of the kingdom of God on earth. All who belong to them are already "in heaven." To die or welcome Christ and His coming will simply be moving up to more celestial shores. There is a hint that the King's purpose is, that there will be such removals frequently from one degree of glory to another for ever and ever!

What a contrast to the cold homes where selfishness and sin united reign. No prayer, no praise, no heavenly Christian love, no hope of a future home above, and no Christ to share life's joys or sorrows. Such a place is the object of God's curses and His judgments. Such are the families who reject God and who add to their rebellion, allegiance to the god of this world. Professing to be homes, they are pits of quicksand whose inmates are sinking down to doom. Such places are roofed by rebellion. windowed by unbelief, floored by doubt and foundationed by deception. Within lurks fear and wrong. God's lightnings are restrained from them only by infinite mercy, but soon will leap upon and destroy them. Professed Christian homes they may be, yet really feeders of the eternal flames.

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By

**Martin Wells Knapp**

## **Chapter 9**

### **PENTECOSTAL HEALING**

"The prayer of faith shall save him that is sick, and the Lord shall raise him up" (Jas. v. 15).

Redemption embraces three great and definite works for fallen man. First, Justification, through which he is forgiven and becomes a child of God. Second, the Baptism with the Holy Ghost, which sanctifies him wholly, destroying the "old man" of inbred sin, and enduing with "power from on high." Third, Final Glorification, which will totally eliminate disease and infirmities and all the effects of sin upon our minds and bodies, making them like that of our glorified Lord. Even now they become the "temples" of the Holy Ghost, and as usefulness here depends largely upon their condition, it is important to know the relation of redemption to them, even in this stage of their being. If they conform to all the laws of nature and of grace, and are temples of God, and are indwelt by Him who has all power in heaven and on earth, this certainly will lead us to expect that such a change will be salutary.

I. It recognizes them. Scripture frequently mentions them, and is explicit in its instructions for their well-being. Pentecostal consecration presents them a living sacrifice, holy and acceptable, and the God of peace who "sanctifies wholly" is able to preserve body, soul and spirit (I Thess. v. 23).

2. It conduces to health by forbidding all overindulgence of their lawful functions. Overeating and sexual excesses are sapping the health and shortening the lives of many. A Pentecostal experience saves from these and all other excesses, and thus dries up a murderous torrent which is sweeping thousands upon its fatal flood.

3. It demands cleanliness. "Filthiness of the flesh" put away and "bodies washed with pure water" are conditions of closest communion with God. The Holy Ghost will not permanently abide in a filthy temple. Dirt must be washed from body as well as soul. It often is an index to the blacker filth within. A frequent bathing of the whole body is essential to the highest type of Christian vigor, and its practice would prevent many diseases. Clean hearts, clean spirits, clean habits, clean bodies, clean clothes, clean food and clean homes are all requisites of a Pentecostal experience, yet people persist in professing it who seldom take a thorough bath, and when dirt begets disease, wonder at the appearance of the dreaded child, and invoke a miracle to kill it. If such persons would more frequently call for "Elders," Soap, Water and Diet, there would be less need for other "Elders" to pray for Pentecostal healing.

It saves from all injurious habits. Tobacco, opium, candy, pork, tea and coffee are all authoritatively declared to be injurious to the health. Hence Pentecostal people, when convinced of this, drop them, and conserve health where others imperil it. Regeneration retained involves this question, but Pentecost brings intense light.



It makes happy homes. It makes every home where its principles are adopted an Eden. Instead of ghostly skeletons in its closets, its tables are surrounded by glad believers whose very presence banishes care and brings sunshine. He who has a happy Pentecostal home possesses a constant elixir worth more than all medicines besides. It banishes care and anxiety. Worry kills more than work. Anxiety breeds fever and insanity. A Pentecostal experience sepulchers worry and banishes anxiety, crowning contentment and perfect peace instead. It smoothes the wrinkles from the careworn brow and brings roses to cheeks that were paling for the grave. It lengthens life by giving guidance from danger. Under its blessed reign the Holy Spirit warns, directly and indirectly, of imminent exposures, overeating, injurious foods, accidents, dangerous companion ships and places, or in the midst of these. divinely opens a way of escape. To avail one's self of these safeguards one must be very still and attentive. (See my book on Impressions.") In all these ways possession of a Pentecostal experience and conformity to the laws which govern the Pentecostal life, conduce to the maintenance of health and to recovery from disease. This alone is worth more than all the insurance policies and patent medicines ever made. Were more attention paid to these laws of Pentecostal health there would be a smaller field for drugs and for divine healing. The healing promised to God's people under the Old Covenant was conditioned on observance of the most stringent sanitary regulations. Certainly the New does not lower the standard of the Old. It is presumption to knowingly break God's laws in nature and then ask Him to perform a miracle of grace to mend them.

But apart from all these beneficial accompaniments of salvation, there is a special healing of the body, as experienced in New Testament times and bequeathed to the Christian Church. That it is not a dangerous superstition to be shunned or a fatal fallacy to be feared, is found from the following facts:

I. It is Scriptural healing. It was practiced by Christ and His apostles, declared to be one of the "signs" which "follow them that believe," catalogued in the glorious list of "Nine Gifts" of the Spirit to the Pentecostal church (I. Cor. xii. 7-11), and all who are sick are exhorted to call the church to the exercise of it (James iv. 14, 15).

What it is and some of its beneficent results are beautifully pictured in the healing of the lame man at the temple through Peter and John. This instance, with others, proves that it was not confined to Jesus; and its exercise by Philip, its enumeration among the gifts of the Pentecostal Church by Paul, and proclamation by Peter, prove that it is not designed to be confined to the Apostolic Church.

It is actual healing. The lame man did not think, guess or even believe he was healed. "And he, leaping up stood and walked, and entered with them into the temple, walking, leaping and praising God." It not only claims healing by faith, but possesses it in fact; a sad comment on the haggard ranks of professors of faith cure who are constantly fading into skeletons. The writer has personally known persons to drop into their graves declaring they were healed, and seen many others, thus professing, who looked as if a breath might blow them there. This does not disprove Pentecostal healing, but simply the failure of these persons to grasp it, like many people who profess salvation but live destitute of its power. The error that healing of the body is like healing for the soul, available instantly to all, instead of being a special sovereign gift. has doubtless misled many sincere believers at this point. That some are deceived by counterfeit coin will not keep a sensible man from taking the genuine. The subjects of Pentecostal healing are not a line of emaciated shadows limping towards

the grave under the delusion that they are well because they try to imagine it or believe it, "but are made every whit whole, so that they see clearly," though it takes the second touch to do it. Presence of all the disease symptoms is positive proof of the presence of disease. Such symptoms disappear when Jesus heals.

It is divine healing. "But Peter said . . . In the name of Jesus Christ of Nazareth, walk " (Acts iii. 6). This was persistently repeated by Peter in his report both in the presence of the multitude and to the Sanhedrin when he was on trial. It is healing in response to an appeal from one or more of God's true children to Him in the name of Jesus Christ. Healings have been effected by mind cure and by false teachers, who have, like the magicians who withstood Moses and Paul, "done many wonderful works"; but all of these lack one of the above marks, and are in no sense Pentecostal healings, and none but mistaken men will urge their existence as an argument against this Scriptural gift.

His demonstrated healing. Peter's patient is but one of a great host who have experienced it and testify to its power. Scripture teems with examples of it, and there are many such remarkable witnesses of it in the world today. The writer has experienced it, and has known a number of such instances where, without any remedies, saved people have been led of the Spirit of God to commit themselves to Him for healing, with the assurance that He would give it, and have not been disappointed. To affirm that all those thus healed were simply deceived or would have recovered anyway, is a simple way for people who oppose Pentecostal healing to seek to subvert facts.

It is instantaneous healing. "Immediately his feet and his ankle-bones received strength" (Acts iii. 7). There is not a single record of apostolic healing where the subject was exhorted to "believe he was healed, whether he felt any better or not," but all were actually healed, and healed as soon as their faith touched the battery. That God heals with means and without means, gradually, as well as in an instant, is certain, but that is not the kind of healing which Jesus did and the apostles dispensed, and which we here examine under the head of Pentecostal Healing. That kind is like light, this like lightning; that is effectual through known natural laws, but this by a superhuman act.

It is limited healing. So far as the record shows, the lame man of Acts iii. was the only case of healing among the multitudes at Pentecost or on this occasion. This omission strongly indicates the precedence which spiritual healing and saving held in the mind of the Spirit and of His Pentecostal ministers, but the emphasis that is given shows the divine endorsement, and that it is a part of the work of the Pentecostal dispensation. It was limited both in Christ and the apostles. In one place, because of their unbelief, "Jesus did not many works," healing but "few," while the apostles failed completely in the case of the unclean spirit which "came out only by prayer and fasting." So that in the days of its pristine power we see that there were at least two limitations even with divinely-inspired men, i.e., unbelief and lack of prayer. The fact that the temperature of the modern churches has fallen clear below zero on both of these limitations accounts largely for the frozen condition in regard to this Scripture truth. Whoever heard of a person writing a book against it fresh from a Pentecostal fast, or prayer chamber, or revival victory? Only the prayer of faith is promised to prevail, and when the gift of faith for healing is not possessed, this prayer can not be offered, and healing must be sought by other means or give way to submissive acquiescence in providential discipline. That Jesus "bore our infirmities and carried our sicknesses" will be known in its fulness only when clad in resurrection robes at His appearing, though scintillations of it reach us here subject

to the limitations mentioned. That "He is just the same today" as when He healed on earth proves that the limitations which bound Him have not yet been broken, and indicate that they may greatly circumscribe the triumphs of this gracious gift. And we know of no guarantee in the Word, or in common sense, that God will heal a man who will use that health to live on in rebellion, or one who will persist in breaking the laws of nature. The candidate for Pentecostal healing is required to so surrender to God as to be converted. "And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James v. 1). The bodily healing train is on the track and will enter Resurrection depot on schedule time, but stops to take on passengers only at the pleasure of the Conductor, and the meeting of fixed conditions. Faith for this purpose is a special gift, <sup>[1]</sup> bestowed when these conditions are met, and the healing is in harmony with God's will, but is withheld in other cases. Blindness to this fact has brought defeat, disappointment, shame and perplexity. Prayer meetings for healing were customary in the early church, and are Scriptural, sensible, and helpful to Pentecostal holiness, a gun which God will not allow the devil or His own children to spike.

It is healing without medicine. Peter did not administer one patent pill. Not that medicine never should be used, or that God never directs to it. Someone has said that "medicine is God's remedy for those who have not the gift to be healed without it." Such healing may be in answer to prayer, but is not Pentecostal healing as practiced by the early Church, imparted by the "gift of healing." That modern Peters should boldly claim that God never heals without the use of drugs, is open advertisement that they need the post-graduate course of some "sheet let down from heaven," and that the time has come for some Paul to withstand such error. God heals through means, but often does without them.

It is God-glorifying healing. "And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done" (Acts iv. 21). Whoever makes God's power known, glorifies Him. Pentecostal healing does this. As of old, it makes men know that Jesus is almighty and divine, and is a striking type of the higher, greater healing of the sin-sick soul. It allows His tender interests in the concerns of His children. He declares that not a hair of their heads can fall without His notice, and invites them, in everything, by prayer and supplication, to make their requests known unto Him. When He comes and heals, it is a token of His continued love and solicitude for His own.

It is a benediction to humanity. "And all the people saw him walking and praising God" (Acts iii. 9). Whatever blesses man, glorifies God. Sickness and pain flee before the command of the Galilean Conqueror, and death himself, startled, turns pale and knows that his crown soon must fall before His power. Doubtless there are priceless boons for suffering humanity stored away in this long-locked treasure-house. Even if it does no more than its enemies are compelled to admit, it is a blessing that should be hailed as a benediction rather derided as a superstition.

It draws people to Christ. If some come for the "loaves and fishes" they may be constrained to remain for the "treasure" and the "pearl." The people "run hither, greatly wondering" where such power and mercy are displayed.

It exalts Jesus. Any kind of professed superhuman healing which does not exalt Jesus and give Him all the glory is not Pentecostal healing. "In the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before yon whole" (Acts iv. 10).

It is a revival power. "But many of them that heard the word believed; and the number of the men came to be about five thousand" (Acts iv. 4). Instead of hindering the revival or detracting from holiness, it added an impetus to both. Though the multitudes marveled, and sanctimonious ecclesiastics shook their heads and threatened Peter, yet thousands of people were saved, the enemies of Christ confounded, God glorified and the apostles recommissioned to press the battle.

It confounds infidelity. "And seeing the man which was healed standing with them, they could say nothing against it" (Acts iv. 14). Wiser than when they arrested the blind man whom Jesus had healed, and than some modern opposers of divine healing, they did not deny the fact, belittle it, or try to attribute it to other sources, but admitted it and kept still. Always and everywhere Pentecost healing confounds opposers, until they have nothing to say or say something more silly than nothing. Scripturally taught and claimed it always proves a power instead of an embarrassment, as some have vainly taught.

It helps develop a trustful Christian character. It cultivates reliance directly upon God for healing, thus opening a new avenue of communion with Him, and of dependence on Him, which is a pleasing contrast to the self-sufficient conceit which scorns such reliance. It thus helps to develop a sturdy faith in God, like that magnified in Hebrews xi., and which will shine with celestial luster when the names of its opposers shall have rotted in oblivion.

It awakens opposition. "And they laid hands on them, and put them in ward Unto the morrow: for it was now eventide" (Acts iv. 3). Satan will not see God thus honored and Jesus magnified and be quiet. It stirs up the high priests and Caiaphases and Alexanders and the "kindred of the high priest," who, "moved by envy," and jealous over the exercise of a power beyond their possession, tremble for the prestige of themselves and party. These men always try to kick up such a dust as to hide the truth, and blind the eyes of all who see it, but God defeats them by facts they can not disprove, and which it is folly for then to ascribe to Beelzebub, and He emboldens His true servants to still claim such victory that with all boldness they speak His word so that, by the stretching out of His hand to heal, "signs and wonders may be done through the name of thy holy Servant Jesus" (Acts iv. 29, 30). To all opposition from such voices the Peters and Johns of all ages have the ready answer: "We must obey God rather than men."

It is divinely indorsed healing. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts iv. 31). God attested its divinity by effecting the cure, defeating its foes, defending His ministers, and baptizing them afresh with the Holy Ghost for new victories.

It is miraculous healing. Pentecostal healing is a miracle, and the age of miracles has not passed. Men claim it has, but none can prove it. The power to work them is well nigh a lost art, but who shall say that it will not be restored? If you have not learned to appropriate this healing lightning, do not

reason that therefore all who have are the victims of a sickening "superstition." If you are too tall to reach down and touch the button that brings it from the skies, do not call the children names that are little enough to reach it. If the fog and darkness of the black centuries have been so dense that but few have found it, and that those finding have not yet learned to manipulate it with the force and freedom of Jesus and the apostles, do not conclude then fools and fanatics, but give them your patience and your prayers. If many have mistaken a nail-hole in the wall for this button, and their own fancies for the healing touch, do not be so foolish as to ransack history and heathendom, Scripture and superstition, to prove that therefore the currents have ceased and lightning falls no more. Remember that some secrets are hidden from the "wise and prudent" and revealed only to "babes." "Even so Father, for so it seemeth good in thy sight."

It is available healing. "Silver and gold have I none but such as I have, that give I thee." Like salvation, it is a free bestowment. Money can not buy it. "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him" (James v. 14, 1). Scripture infers and facts show that where this course is taken, faith for healing, at least in some instances, will be given and cure effected. A close walk with God, sensitiveness to the teachings of His Word and leadings of the Holy Spirit, will enable each to detect God's will in the matter. "Beloved, I wish above all things" that you may be filled with all the fulness of God, and also that you may "prosper and be in health even as thy soul prospereth."

In His promises confiding,  
Let us learn His perfect will;  
In His secret place abiding  
Let us trust Him and be still.  
'When he granteth "gifts of healing"  
Let us praise Him and believe;  
Thank him for His precious dealing,  
And with joy the gift receive.

When the gifts His love withholdeth  
Greater good to thus bestow  
Let us kiss the hand that moldeth  
Kindly caring for us so.  
Saviour, work this very hour,  
Whatso'er Thy will may be;  
Thine the honor, glory, power,  
Now and evermore shall be.

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# **LIGHTNING BOLTS FROM PENTECOSTAL SKIES**

By  
**Martin Wells Knapp**

## **Chapter 10 THE PENTECOSTAL CHURCH**

There are few subjects concerning which there has been more confusion than that of the Church. Satan has taken advantage of this fact, and made the most of it. In order to help dispel the fog which settles down upon the subject, the following truths must be borne in mind:

1. That no body of unconverted persons, no matter by what name called, ever was, or ever can be, the Church of Christ or any part of it.
2. That the fact that a body of such persons may have the names of a few regenerate or sanctified people upon its rolls, does not constitute it a New Testament church, any more than a few sweet apple trees in a thorn thicket would constitute that field a sweet apple orchard.
3. That a body which was once a branch of the Church, but whose ministers and members have backslidden, is not the Church, even though it bears its name, any more than the bed of a river is still a river, when its waters are dried up.
4. That observance of baptism, the Lord's Supper and other forms of public worship, do not in themselves constitute a church, any more than boys playing at war constitute an army.
5. That religious activity and deeds of benevolence, fairs and festivals, mission contributions, etc., fail to constitute a church, for all of these things, and many like things, may be done by people destitute of salvation (I Cor. xiii.)
6. That fine places of worship, and elegant furniture, and eloquent religious orators and artistic music do not constitute a church, for it exists with none of these things, and these things often exist under its name, but totally destitute of its nature.
7. A body of converted and even sanctified persons, if officered and controlled by unconverted men and manipulated in the interest of the world, is not the Church of Christ any more than the State of Ohio would be a Union State, even though many of her sons were loyal, if her offices and government were controlled by traitors. The Jewish Church, betrayed by its leaders, forfeited divine recognition as a Church, though many devout persons were within its fold.
8. A building with a steeple, and pulpit and pipe organ, does not constitute a Christian church, for all of these might be the accompaniments of even unbaptized infidelity and worldliness.
9. That society of "nice people" does not constitute a church. If so, many secular societies would be churches, as they are full of "nice people," as the world measures. The Greek word translated "church" is indicative of its true nature, meaning "the called out." People who have come out from

the world and worldly ties and associations, been regenerated by the power of the Holy Ghost and accepted God as their Father, Jesus as their Saviour, and have received or are ready to welcome the Holy Ghost as their Sanctifier, are the only material out of which Christ's Church can be built. Any body of persons which claims to be a Scriptural church, without meeting this primal condition, is a fraud, and guilty of the spiritual crime of sorcery, the punishment of which is declared in Rev. xxi. 8.

A common dodge of the enemy is to organize a worldly club, or to transform a body of God's people into one, engaging in all sorts of worldly deeds, and then if any individual with spiritual sight protests and warns, upbraid him with being "disloyal to the Church" and if one has love and courage enough to unmask the fraud, to impale him on the sharp spikes of cutting criticism. The lightning bolts of God's truth, which leap from Pentecostal skies of Scripture revelation upon these hypocritical shams, will doubtless be considered "sacrilegious" by the class of sanctimonious Pharisees who accused Christ of blasphemy and of devil possession, because of kindred lightning leaping from Him upon their heads. But modern hypocrites are just as snugly housed behind their mock religions, as were the ancient, and only bolts of lightning will break their influence upon souls they have deceived.

One of Satan's shrewdest tricks is to mask his generals as ministers and his army as churches, and thus by his "sorceries" seek to deceive the whole earth. However, the Scripture marks of Christ's true Church are such that the simplest saint, with open Bible and open eyes, may see the difference between the genuine and the counterfeit. The following are some of the characteristics of a genuine New Testament Church:

It is an unworldly Church. It has renounced the world and all its ways and works, and is free from all complicity in worldly schemes. Its buildings, furniture, singing, ministry, finances, mission work and members conform to God and not to the world. A church controlled by worldly men and a worldly policy, given up to carnivals, concerts and carnality, has ceased to be a church of Christ. If it will not repent and be converted, the true believers in it should transfer their presence and support from the apostate harlot to some living branch of the true Vine. Upon such sham churches and people the Pentecostal declaration, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God?" leaped with death-dealing fury. The following clipping from a secular paper is a sample from multitudes which might be cited illustrating the apostasy of "so called" churches, and the reproach which their treason foists upon the cause of Christ: "A pious fraud. Ladies beat the world in getting up attractive church entertainments. They held one a few nights ago, and advertised as a feature of it a 'Swimming Match,' between two young ladies. The house was crowded of course. When the 'Swimming Match' was reached on the program and the curtain raised two ladies were seen on the stage with a stand between them. On the stand was a wash bowl of water; and on the surface of the water was a lucifer match floating or swimming. The audience was hit in the center of its risibilities, and screamed and roared with laughter." Thus Samson shorn of his locks grinds corn for the Philistines, while some of them laugh, others mock, hell rejoices and angels weep.

It is a converted Church. The Epistles addressed the churches as being "in Christ" and in God the Father, and the members as "sanctified" and "saints," terms that millions of worldlings in the

churches today actually despise, and which can no more be applied to their character than gold to rust. That Ananais and Simons crept in can not be doubted, but they were shot off like water from a red-hot stove. The first Pentecostal Church was composed of the one hundred and twenty who gathered at the upper chamber for the express purpose of receiving the Holy Ghost as their Sanctifier. They were not disappointed, but received Him, were fully sanctified, and transformed into such enthusiastic, demonstrative, world forsaking, sin-destroying dynamite for God, as would be unwelcome in the proud, aristocratic churches of our day. These, and the multitudes converted under their ministry, constituted the first Pentecostal Church. What a rebuke to apostate preachers who substitute church-joining and rites for regeneration, and pack the so-called church with poor deluded worldlings who have not given up their sins. A practice which leads ministers to omit the call for penitents and the altar of prayer, and substitutes the uplifted hand, the signing of a card, or joining of the church, for the experiences of salvation, in the light of Pentecost, is as black treason as the fall of Lucifer, yet practiced on every side. True churches are composed of genuinely converted members.

It's membership is enrolled in heaven. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel" (Heb. xii. 22-25). Its records are kept on high, and its attendants are angel hosts and departed saints.

It is a sanctified Church. "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. xiii. 12). Sanctification is the daily attire of Christ's Bride. In regeneration she puts on this robe, in entire sanctification it is cleansed from every stain. Hence the apostle addresses the churches as the sanctified, and at the same time prays that they may be sanctified wholly. All true church members are sanctified in part, and either long for or possess entire sanctification. The howl and the growl which rises from some sources against sanctification prove the crowd from whence they come to be a pack of wolves that fear the fire, instead of Christ's true Church, of which that fire is the very source of light, life, love, victory and power.

It is a faithful Church. The oft-repeated definition that the "Church is a body of faithful men in which the Word of God is preached and sacraments duly administered," is a good one, and between the lines declares in type of vivid lightning that a body of unfaithful men, where the Word is not faithfully preached, aping as a church, is a sacrilegious humbug.

It is an obedient Church. Christ commanded it to tarry at Jerusalem until entirely sanctified, and though on the very ground where human hyenas were still howling against them and their Leader, yet its members tarried, men, women, and children, until the promised power came, and it became the storm-center of a salvation cyclone which transforms sinners into saints, and sweeps them up to be with Him forever, and whose sin-exposing, fraud-detecting lightnings have been the terror of the Judases, Caiaphases and Ananias of all the ages.

It belongs to God. "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. iii. 15). Some



people speak of "my church," as if they were the owners; others of "our church," as if they were its possessors. God owns His Church as really as He does His throne in heaven; in fact, it is His throne on earth. By the threefold right of creation, redemption and preservation, it belongs to Him, and His lightning falls upon all who seek to rob Him of His rights.

His subject to Christ. "And He put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 22, 23). As the head He plans for the body, and as the body it is directed by His will. Hence, ecclesiastical organizations which defy His will, whether Popery or dead Protestantism, are no part of His true body. She must be loyal to Him. When cliques, and committees, and counsels seek to come between her and Him, she must resist them as Peter and John did the Sanhedrin, loyal Luther the Papal Diet, and as a true bride would the approach of a treacherous seducer. Loyalty to organization or doctrine must not be substituted for loyalty to Christ. He who allows doctrine, or organization and ministers to usurp the headship of Christ in the Church, desecrates the temple of God by idolatry more inexcusable than that of pagan lands, because in the presence of greater light. In God's true Church His headship is recognized and obeyed.

It's officers should be baptized with the Spirit. "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom ye may appoint over this business" (Acts vi. 3). Here we get a hint that the temporalities of the Church should be in the hands of laymen whom God especially qualifies for the work, and that they should be holy men. A holy ministry and officary is God's design for the Church. If men must graduate at West Point to officer an army, how much more must they graduate at the Pentecostal chamber for the more arduous work of officering Christ's Church? As well put traitors at the head of an army, as worldly officials in the Church. God prefers no church in a place, to one manned by holiness-fighting preachers and worldly officials. When you place an unsaved man on your Board because he is shrewd or influential or wealthy, and set aside men and women full of the Spirit, you insult the Holy Ghost, and advertise to all worlds that you think yourself wiser than God. Better a million fold to fast, pray, preach, and plead with God, until He shall convert and fit such men for these sacred offices as He can use, and whose ministrations He can bless. President Finney began a great revival by disbanding a worldly church, converting the disbanded members, and re-organizing. Men who would denounce a builder for putting decayed timber in a material building, will persist in putting crumbling clay in God's temple, where He has clearly indicated that there should be blocks of gold. Such churches prosper! How can they?

It is a Spirit-led Church. When Stephen was made deacon, and also when Paul and Barnabas were "separated" to their work, the mind of the Spirit was learned, and His will was done. Thus counsels and conferences of the Pentecostal Church seek the Spirit's mind, and learn and do His will, while sham churches are swayed from other sources and by lower motives.

It is a divinely-defended Church. "For the Lord is our defence; and the Holy One of Israel is our king" (Ps. lxxxix. 18, A. V.).

"Zion stands by hills surrounded,  
Zion kept by power divine,"

is a sickening burlesque when applied to the dead, worldly ecclesiasticisms, which parade under the name of the Church; but when applied to God's true people, it is full of beauty, comfort and truth. Hid in the pavilion of God's power and providences, the Bride is kept from "strife of tongues," and no one can touch a hair of her head without divine permission, for her good and God's glory.

It is a holy Church. By its conformity to the will of God, its nonconformity to the world, its freedom from compromise measures, its fire-baptized testimonies, its pointed, loving, inspired rebukes, its passion for Jesus, its love for souls, its self-denial and liberality, and by its judgments upon shams and dishonesty it proves its possession not simply of a theoretical belief in holiness, but that it is in full possession of this priceless jewel.

It is a divinely provisioned Church. God provides for all her spiritual needs. Apostles, prophets, evangelists and teachers are given for her regeneration, her edifying, her unity, her protection from false doctrines and crafty impostors, her illumination, her edification, her growth and her perfection in love. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 11-13). The above named classes of ministers are designed to work together unitedly to this end, and the Pentecostal Church recognizes and welcomes all whom God thus commissions. The objection to Pentecostal evangelism and evangelists which is in the air, was not born nor is it fostered in the real Church of Christ, which is too humble to dictate to her divine Head as to the agencies He shall employ, and too grateful for the blessings thus bestowed to harbor such a spirit of censorious criticism.

It is a Hospitable Church. It used "hospitality without murmuring." A great Christian paper says: "One of the most deplorable features is the way in which the laity have ceased to entertain their members; it has a widespread habit of sending deputations to public hotels." Churches which conform to the New Testament model, love the society of their ministers too well to thus banish them from their homes.

It is a united Church. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus" (Gal. iii. 28). Baptized into one body by the Spirit of God, there is a divinely imparted unity of faith, of love, and of expectancy of His return and endless reign. Branches of the true Vine, they derive their life and strength from one Center, and unitedly bear fruit for His glory. A clique of divided, laughing, jealous, self-seeking, place-grasping churchlings is no more God's Church than heaven is hell. Such may creep into it, but its heat will soon melt them or make them move out. Barriers of race, and color, and social position have no true place in Christ's Church. Black faces may have hearts whiter than snow, while many a white face has a heart as black as the "outer darkness." High-toned social clubs, claiming to be churches, but throwing stones of criticism and ostracism at saints of God because of caste or color, are among the most stupendous of Satan's frauds which curse the earth today. Respecters and

selectors of persons, they are drifting into the merciless whirlpool of divine retribution to certain and fearful doom. What a contrast to the "Body of Christ," in which there "worketh the one and the same Spirit, dividing to each one severally even as he will. For as the body is one, and hath many members, and all the members of the body, being many, are one body: so also is Christ" (I Cor. xii. ii, 12).

It is a fruitful Church. Like the tree by the rivers of waters, it brings forth its fruit in its season. Beautiful blossoms of bright and ripened fruit of holy lives perennially abound upon its boughs. Like the banyan tree, it spread, until its converts were found from the tents of the desert to the courts of the Caesars. Pentecostal churches are always fruitful churches.

It is a righteous Church. Unrighteousness is the dirty, ragged uniform in which Satan clothes the members of his sham churches. He who is knowingly wrong in public or in private life, has not upon him the righteous robe which covers every member of Christ's real church. Tricks in trade, neglect of church, business and home obligations, refusal or criminal neglect to right wrongs, all debar from membership in the Church of God, where "judgment must run down as waters, and righteousness as a mighty stream." Much of the wrong in the world today can doubtless be traced to the lack of discipline in regard to righteousness in the dead and dying churches of the land.

It is a Word-honoring Church. It searches the Scriptures whether these things are so. It does not look to a worldly pastor to see how easily it can live, but to the Word of God to learn how right it can be. It seeks, obeys and rejoices in the Word of His grace which is "able to build up," and "give an inheritance among the sanctified." Hence it is saved from censorious wildfire, fanaticism and kindred perils, which subvert people who ignore God's Word, and substitute dreams, visions, impressions, desires, carnal counsel and fancies instead.

It is a divinely-made Church. "And the Lord added to them day by day those that were being saved" (Acts ii. 47). Only God can unite a person to His church, and He unites only saved persons — positive proof that church-named crowds of unsaved people are no part of the Church of Christ, and that the farce of substituting baptism or church-joining for coming to Christ is a delusion and a snare. Sham churches coax people to unite with them. True churches point them to Christ, who alone can initiate into His body.

It is a universal Church. "From whom every family in heaven and on earth is named" (Eph. iii. 15). It consists of the regenerated in all climes and conditions above and below, living and dead. Its members are dead in many diverse communions, but all have the marks of celestial birth and citizenship. They all love each other, and will soon be gathered in a grand, final, inseparable family reunion with their Father and their Elder Brother in the mansions being made ready for their eternal habitations.

It is a persecuted Church. "For ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus, and the prophets, and drave out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved" (I Thess. ii. 14-16). The devil hates true Christians and true churches full of Pentecostal power and

activity. Hence if he can not silence them he always marshals all his hosts against them. He is too wise a general to waste his ammunition on paper men. The reason sham churches do not draw his fire is that they are his allies, and he has nothing to fear from them. But in every age Pentecostal churches have been persecuted churches. If you think this is not true get the baptism with the Holy Ghost and fire, sanctified wholly, and lead an aggressive campaign in which sinners are genuinely regenerated and believers entirely sanctified. Hold after-services persistently and definitely for these purposes. Persevere until upon the Church the Holy Ghost comes down and the people weep, and laugh, and shout with Pentecostal joy. All who are doing this know by experience the truthfulness of this paragraph.

They are rejoicing Churches. They "took joyfully the spoiling of their goods," and counted it all joy that they were permitted to be co-sufferers with the heavenly Bridegroom. Defective and spurious churches can not do this, but shirk duty and repine at censure and opposition.

It is a praying Church. When opposed, perplexed and persecuted, it prayed until the powers of darkness were shaken; until prison doors burst asunder, enemies were conquered, chains broken and Satan defeated. This is the mightiest weapon in God's true Church. It knows how to fly to its knees and "lift up holy hands without wrath and doubting," and bring down Omnipotence to fight its battles. Its prayer-meetings are places of power, and it has no need of church kitchens except to feed the poor. Its prayer of faith heals the sick, delivers the tempted, converts the sinner, sanctifies and edifies believers, removes mountains of financial embarrassment and divides Red Seas of seeming insuperable barriers. Sham churches are destitute of this power of all-conquering prayer. The true church flies to its knees when assailed, a weak church stands still with fright, a sham church resorts to controversy and compromise. Prayerless men are powerless men. Spiritual power comes not so much from a learned pulpit as from a church upon its knees.

They are thoroughly organized Churches. Under the Holy Ghost they were equipped and organized for conquest. Each person had his proper gift utilized for the good of the entire body. Women divinely called, preach, and prophesy, and witness, while the unlearned in human lore are wise in the things divine. God chooses the weak things to confound the mighty, and the things that are not to bring to naught the things that are. The human body and an army are divine types of the church of Christ — both perfect in their organized capacities, subject to a controlling head, each function or division working in organized unison with all the rest. No organization is a scheme of the devil to prevent the mighty, resistless onset upon His kingdom, which united, organized effort brings.

It is a loyal Church. Loyal both to its divine Leader and to His appointed agents. It welcomed, obeyed and supported them. It was a stranger to the stingy disloyalty which refuses to liberally sustain the Gospel ministry; and gave not grudgingly but from a glad heart and with a willing mind. A professed church which is disloyal to God has no claims on the loyalty of believers. It must be loyal to God and His Word, and disloyal to all that is contrary thereto. If a man can not be loyal to Jesus Christ, the Holy Ghost, the Word of God and the church of which he is a member at the same time, it is proof that something is wrong with his church.

It is an exile Church. It was born from above, and is a pilgrim and stranger in this world. Its home is in heaven; its rest is not here. It is not conformed to the fashions of this world. Like a missionary among barbarians, who retains the customs of his own country, expecting to return, so the Pentecostal Church, like its Divine Redeemer, retains the customs, fashions and laws of the royal family of which it is a member, instead of those of the traitorous world, in which it for a little time has its mission.

It is a working Church. It is a total stranger to the dead works of the day which have been so widely substituted for Christian labor. We hear of no hospital being built professedly for the glory of God — really for the praise of some rich man; no aid societies to stitch shoddy garments to be sold to the highest bidder to lessen the assessment on rich members; no lecture bureaus and musical rehearsals, broom drills and crazy-quilt socials, etc. These shameless bastards were not yet born. Her works were prompted by faith in Jesus and executed out of pure love for Him. This led the Pentecostal Church barefooted to climb thorny steeps, descend into serpent-infested ravines, and brave heat, cold, penury, fire and sword, to become "all things to all men that it might save some." It is just the same today.

It is a witnessing Church. A stream of testimony broke forth at Pentecost that, like a mighty Amazon, flooded the entire world. At home, abroad, in private and in public, among friends or foes, the members of that Church ceased not to speak forth the power of Jesus to fully save. There is no record of any Pentecostal preachers attempting to suppress the fire-baptized witnesses. One sure mark of the dead condition of many churches today is their dumbness. In backslidden churches there are many substitutes for primitive testimonies. Scripture quotations, commenting on the preceding sermon, political harangues, talking about trials and tribulations, expressing desires and resolutions, exhortations, etc., have been allowed to take the place of witnessing to the power of Jesus to save from sin, and of the Holy Ghost to fully sanctify; but God detects and rejects the cheat, and none are deceived but its perpetrators. A dumb church on the subject of experimental salvation is a dead one, no matter how aggressive she may be on other lines. Spiritual lockjaw is a certain sign of spiritual death. A Pentecostal experience always brings the blossom and fruit of a Pentecostal testimony.

It is an uncompromising Church. It had no alliances, public nor secret, general or individual, with the world, the flesh or the devil. Its members did not "renounce the vain pomp and glory of this world" with their lips, and then attire themselves in the height of worldly fashion, and thus belie the vow in their lives. Yet just such public religious lying as this is constantly occurring under the cover of the sacred rite of baptism. We read of but one Ananias and Sapphira in the early Church, but their blood seems to be the seed of a fearful harvest. What hollow, hypocritical mockery! Baal thus offers incense to Jesus Christ, where His professed ministers officiate! When some holiest soul protests and points to the wrong, his voice is drowned in all uproar of protests and excuses such as rival the commotion which the town clerk at Ephesus was unable to hush. None of its ministers officiated at the secret rites of worldlings. No modern "Diana of the Ephesians" cry of party politics, social influence, or popularity could cause them to veer one iota from their fidelity to the principles of Christ's kingdom. The worldly compromise methods which today are a fixture in many churches for raising money and for entertaining and amusing, were then all unknown. Imagine Paul putting a leading pagan upon the Official Board because "he would be a great financial help," and give the church "social standing." Modern worldlings who are resisting the light of the Gospel as it now

shines are a millionfold worse than were the honest pagans of that age, yet modern methods give them church membership and official position on every hand. Truly, the Pentecostal constitution is violated and God displeased, and His curse rests on such a combination. Imagine Peter joining some worldly society to "extend his influence" and get help or protection should he or his family ever "come to want." Yet, would-be modern Peters are doing the same far and wide. But they differ widely from Pentecostal Peter, in that they are destitute of his zeal for God, his spirit of self-sacrifice, his assurance of salvation, his endowment of the Holy Ghost, his power to heal the sick, and to bring down revivals of flaming fire in the proud Jerusalems where so many of them have their appointments. What apostle in the Pentecostal zone ever announced a "Necktie Social," or "Singin' Skule," or "Crazy Social" at the opening or close of one of their discourses, and followed the announcement with the "hope that it will be liberally patronized"? Yet how frequently professed apostles of our sleeping churches do this. How few have the conviction and courage to say "No," and teach their people the difference between Satan's shams and God's gold. One must be dead indeed to dare to do such a thing. In many places it would cause a volcanic eruption which would land the preacher away in some backwoods Carmel, where he would be tempted to feel that he was the only one not bowing the knee to Baal, and where his auditors would largely be mosquitoes, ticks, and pine stumps, unless God should interfere, and, as with Paul at Iconium, bear His faithful servant to some fairer field of usefulness. We hear of no members of the Pentecostal churches who gave more time and money to worldly orders than to the Church, for they were not conformed to the world, but were transformed by the renewing of their mind to prove the perfect and good and acceptable will of God. Hence "No compromise" was stamped by the Spirit on every Pentecostal Christian's brow. That seal is not stamped there in lodges, nor theaters, nor at church frolics, though quickly lost at these places, but at the altar of prayer, in the secret place of the Most High, under the burning seal of the Pentecostal baptism.

The members of the Pentecostal Church were all baptized into one body. They were all bound together with the golden bond of love. Celestial fire had burned out the dross of carnality so that there was no foundation within their hearts upon which to build sectarian walls. The Paulites and Johnites and Peterites were too insignificant a minority of unsanctified members to start a new denomination, so no iron walls of separating creeds had yet been reared. Faults and individual differences were all buried deep beneath the flowery sod of perfect love. This was the Church as launched from the Pentecostal harbor. It soon was corrupted so that even in apostolic times, divisions, such as have led to the sects of this and preceding centuries, appeared. All were exhorted to be "of one mind," and at Pentecost this mighty miracle was wrought, a token of God's will and power to His people in His Church forever. What a sad comment on this privilege and requirement is the laughing factions into which Satan has split the churches of the present day.

It is an expectant Church. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. iii. 20). "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. iii. 4). "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (I. Pet. v. 4). As an enraptured bride anticipates her wedding day and the constant presence and communion of the bridegroom, so she looks forward to a like joyful consummation. Now He dwells in her heart by faith, but then both heart and eyes shall behold Him. Now her love for and sympathy with Him is limited by infirmities, but then with perfect mind, soul and body she shall be like Him, and able to

love Him, and serve and delight in Him as never before. So, while she "occupies until He comes," preparing herself and others for His appearing, she, as He commanded, is constantly looking for His return. Satan has made a desperate effort to steal this robe from the Church, but is being defeated, Sham churches dread to meet Him in their ragged, dirty robes, and so deride His coming. Pentecostal churches rejoice in the "glorious hope of His appearing."

It is a victorious Church. "Upon this rock I will build my church: and the gates of Hades shall not prevail against it" (Matt. xvi. 18). Triumphantly overcoming opposition from traitors within and earth and hell without, it is destined to sweep on from victory to victory, until "every foe is vanquished, and Christ is Lord indeed."

It is a blood bought Church. "Which he purchased with His own blood" (Acts xx. 28). At an infinite price He purchased its freedom by shedding His own blood upon the cross, and thus demonstrated His love for it, and by His glorious resurrection His power to make it like Himself.

It is built on a firm foundation. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16). The Church of Christ is built upon Himself. Hence no storms can shake it, and no earthquakes can cause it to move. Every lie forged against it by the devil and his false preachers shall be "swept away," and all its foes, like so many drowning rats, shall be flooded out of their hiding places. During the coming "overflowing scourges" of the Tribulation, when the wicked shall be trodden down under its awful castigatory judgments, it divinely delivered, shall rest unmoved upon its divine foundation.

It shall be blessed with inspiring revivals. "The Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms. Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged: because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee" (Isa. lx. 2-6, also balance of chapter lx.) The Pentecostal Church is a revival Church. The revivals of this period will doubtless continue to multiply until the Rapture, and sweep over the earth in cyclones of converting, sanctifying power all through the millennium.

It shall have universal dominion. "For that nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted" (Isa. lx. 12). This prophecy is not yet fulfilled. There is not a nation on earth that serves Christ's Church, nor even recognizes His Kingship. Such are doomed, and must make room for those which shall delight in righteousness.

It is a comforted Church. "To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that be might be glorified" (Isa. lxi. 3). Thus God comforts it with His abiding presence and protection, and with the promise of glorious victory over all its foes, culminating in the participation in the coming millennial kingdom, and eternal possession and joint ownership with Christ of the celestialized earth, and administration of the universe.

From the foregoing facts it is evident that there is a great chasm between the Church as pictured in the New Testament, and many organizations which go by that name today. The following are some of the differences:

Every church may have unworldly members, but they do not control it. Sham churches are controlled by them. True branches of the visible Church acknowledge Christ as the supreme Head, the Holy Ghost as His Executive, and the Word of God as their Guide: Sham churches substitute committees, conferences, cardinals or popes in the place of Christ, ignore the Holy Ghost, twist Scripture to suit creeds and substitute the opinions of men for the Word of God. The first is a conservator of Holiness and Bible truth, the latter a cage of "unclean birds," whose stench pollutes the air, and who fly with its errors to the uttermost parts of the earth. The first is born from above; the second, from below. One is a life-boat to save men; the other, a death-trap to decoy and destroy men. The first arrayed in white will reign with Christ forever; the second, whether in the form of popery or of her fallen Protestant daughters, He will consume with the "Word of His mouth, and by the brightness of His coming." Sham churches are open for fairs, festivals and frolics, but closed to Pentecostal Revivals! They seek and support manpleasing servants instead of God-pleasing ministers. They prefer essays and lectures to sermons on sanctification. They glory in their social position, rather than in Jesus Christ, and magnify culture and a college curriculum above experimental salvation. Such are a stench in the nostrils of God, and snares through which Satan is peopling hell with victims. The Pentecostal Church, unlike much that is called church today, was not a social club, or dress parade, or amusement bureau, or a restaurant, or a literary association, but God working through His people to save and edify. So called churches which do not this are dead, while they profess to live. Their hypocritical pretension will be unmasked at the judgment, where their faithless officers and members must meet the God whose trust they have betrayed, and the lost souls they have deceived.

The following duties and privileges fall to all who are true members of the Church of Christ:

Do not despise it. "What? have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you in this?" (I Cor. xi. 22). Men who despise it by spurning all organization, or by foisting upon it their ungodly lives, or by feeding it upon poison doctrine, or seeking to fill it with unsaved people or disgracing it by worldly amusements and comic entertainments, are guilty of a gross insult both to the King of kings and His espoused bride. Its enemies are warned.

"If any man defile [margin, destroy] the temple of God, him will God destroy." The temple of God here indicates souls both in individual and Church capacities, and people who by neglect, or false doctrine, or persecution thus "destroy," thereby invite the lightning bolts of divine retribution.

The believer's privilege and duty in regard to Church relations is plain. God will show His own what to do under all circumstances if His will be earnestly sought. If you belong to any branch of Christ's true Church, serve Him faithfully there. If you belong to some sham communion that is professing to be His Church, but is not, if you can not effect a change, then identify yourself with some true branch of the living Vine. God wants His people to waste no time nor money in supporting Satan's shams. Pray, counsel with wise, experienced, faithful children of God, who know all the



facts, and if your way is completely committed to God, "He will direct your steps." Beware, however, lest Satan, because of carnality and counterfeit coin identified with His true people, should on that account cause you to discard it. A vessel with traitors on board, yet manned by true men, is vastly different from one owned and controlled by them. The crowd who decries all organization and ostracizes all who will not join it, lacks at least one of the main marks of the true Bride. Each member under God must decide his own course of action. If he is not to judge, who then is to do it? The hireling pastor? The worldly official members who guard the spurious church? Such judgment is one of the prerogatives of every free moral agent, which neither church nor state has a right to wrest from him. Men apply this principle individually to political parties, and on the same principle they should to churches. He who would rob of this right is a self-constituted pope.

Magnify it. "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy" (Ps. cxxxvii. 5, 6). True church members thus pray for and plan for and prefer the prosperity of the Church above their "chief joy," gladly sacrificing their own personal preferences for her good. Sham members selfishly sacrifice her interests for personal profit or promotion.

Appeal to it. "And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. xviii. 15-17). It is the duty of the Church to thus settle differences among its members which they can not adjust in the manner described above. To ignore this commandment and fly to worldly courts is wrong.

Feed it. "Feed the church of God" (Acts xx. 28). Ministers are thus intrusted with its sustenance. He who feeds it poisoned or diluted food, or starves it, does so at both its peril and his own.

Pray for it. "Pray for the peace of Jerusalem" (Ps. cxxii. 6). True Church members pray for the highest prosperity of the Church, not simply for its material prosperity, but that, "without spot or wrinkle, or any such thing," its "salvation may go forth as a lamp that burneth."

"For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till cares and toils shall end."

Love it. "They shalt prosper that love thee" (Ps. cxxii. 6). Christ so loved the Church that He gave Himself for it, and its members possess a kindred love. As His Father sent Him into the world, so sends He them.

"With stately towers and bulwarks strong,  
Unrivalled and alone,  
Loved theme of many a sacred song,  
God's holy city shone.

"Thus fair was Zion's chosen seat,  
The glory of all lands;  
But fairer, and in strength complete,  
The Christian temple stands.

"The faithful of each clime and age  
This glorious Church compose;  
Built on a rock, with idle rage  
The threatening tempest blows.

"Fear not; though hostile bands alarm,  
Thy God is thy defense:  
And weak and powerless every arm  
Against Omnipotence."

— Harriet Auber —

For a fuller treatment of the subject of this chapter, see "The Ideal Pentecostal Church," by Seth C. Rees. 50 cents.

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## ENDNOTE

<sup>[1]</sup> See Godbey's "Gifts and Graces."