

Acts II, 16-18. But this is that - HC

We are here attending this Alltime Assembly, to listen to the lectures & addresses of learned men, to confer together about our work, that we may be instructed in the work to which we feel God has called us. But more than for this, we are here I trust, to get within the rent veil, where the Shekinah shines more richly & constantly since the way is opened up by the death & kept open by the ^{effusion} blood of J.C.

"There are some very startling things about our religion. And one is the divine personality of it. That it is wrought-in us, and abides in us, by the presence and power of the Ghost Most Holy. That Ch. men & women are a new incarnation of the divine presence. Proclaimed in their hearts for certain great purposes for themselves & to others. That we may not walk in darkness, but have the light & life of this, Divine Presence, we wait this morning.

There are a few things which I cannot
to day - as the consensus of the whole
Church. That this was the ushering
in of the last days. the days of the full-
ness of power. Days in which the Spirit
peculiarly revealed for the purpose
of human salvation. When he comes
in answer to prayer. Consciously
to fill the believing heart with his
presence. to glow & burn in unexpressed
glory in the heart. & clothe with power.
I assume also, that the Church
to day, as we know it, is in compar-
ative barrenness of spiritual power
and the realization of the presence of
the Comforter. I am not unmindful
of the Church's activities, and the many noble
characters she is constantly producing
and the goodly number of persons richly
endued with Spirit life. Nevertheless
I believe the Church as a whole is in a most
deplorable state of barrenness of Spirit life.
To me this is fearfully manifested in
so many ways. So many members
of the Ch. that have nothing more than
a feeble desire to be religious. So many
pulpits that are little more than
places of entertainment. Others, no more
than lecture platforms. So many prayer
meetings that are a desolation. So
many Club meetings forsaken. Finally, after
so many places of prayer, & little searching of the
Heavenly Father's little more. Few converted

The absence of deep conviction, as to
the great necessity of the Bap. of the H. G.
The low standard of personal piety which
still exists in the Church, - higher probably
than it has been for 1500 yrs. - is one of
the sad things. If we go among prof-
Ch. people as a whole - what do we
find. Ask them the old primitive ques-
"Have ye re-the H. G.?" Go into many
of the Churches of the land. - Most wonderful
expt. - how few probe our consciences. -
How few preach with the intensity
of Lutheranism. the power of the bloody
blood of Jesus. & with the triumph
of the Res. the pentecostal glory. -
Ch. people seem to be determined
to leave it so, & hear their criticism
of the sermon. "There was truth
enough there to save a man. - it
helped me out into deeper debts."
Nearly along the line of wide grasp
of thought - glo. beauty of style. Scarcely
his discourse, & more thought given
in many Churches to some artistic things
Organs. Vol. - Fine singing &c. - than to the
great end - holiness of heart & life. & the
Drown out. &c. - In many Churches
a real pentecost - would be the most
unwelcome thing that could occur.
Preacher & people would be dismayed
and disgusted. - Indeed it would be the
the breaking up & destruction of the present work &c.

Further aggravated by the hard con-
ventionality of the churches.

What is the tacit understanding
of the churches in ref. to Christian ^{relig.} work
what do they expect. What are the ^{judg.} ^{judg.}
and expectations, & questionings, in the
hearts of so-called Ch. people - as they
tread the place called the house of the
Lord. Are we expecting to meet the
Lord. Do we expect that there will
be new manifestations of his
presence - new rev. of his glory.
Do we expect the sancts of God to be
filled with his spirit. Is there
one Church in ten which is so for-
tunate as to have a man who lives
up to the standard of the gospel in
these things that is not regarded
as a man whose condition is to
be commiserated, that he is a
little off his balance. Do not the
churches today, look through, dim
dark ~~clouded~~ ^{dead} eyes, until the things
of God are really lost sight of. &
Cold proprieties hold us in their
icy grasp, and hard convention-
alities, make every thing more than
a form of religion very difficult.
An other difficulty is a certain
undefined fear.

I believe that fear is as much a
hindrance to the Church getting
in position to re-take back of the Holy
Ghost as it was in the days of the
persecutions & I do not know but more
It is no less powerful because it is
undefined & no one would be able
to say just what it is they are afraid
of. There are undefined Ghosts that
rise up before them, they are afraid
there will be crops they can not
bear, duties they can not do. Espe-
cially that they will be peculiar. The
devil uses religious cranks in these
days to frighten the timid Chh of the
Church & how often he succeeds.
Why look at men & women who by
the inheritance of our fallen nature
are crooked & warped, & one sided, why
not look at Men & women ~~are~~ Are you
unfamiliar with the heroes of your
own Church &c.

Another Hindrance is the Waning of
the Church. Men & W. are absorbed
in a thousand cares. The world of
business & social life. The so called
civilization of this age makes demands
Not only business but Soc. life. Lodges &
Societies, so many outside things &c.
seems as though Satan had turned himself
into a half angel of light & ceased hold
of the social forces, not that the end ground
of Christ, Christ like but a lib must be given

But I would not indulge dwelt
upon obstacles this A.M. For all we
have to do with them, is to get over
them which I trust we will do this
morning. Let us consider the
the way of approach - the path they
trod, Holy knew the promise of the
Father, as the long gathering clouds till
of the coming storm - slowly gathering but
so much the more portentous & the drops
begin to fall &c. So away back you see
the prophet had said, It shall come to pass
It had come nearer - as John the bap &c
nearer still as the dear Master had said
I go away that I may send the Comforter
And then Jesus had said just the other
day. "Wait for the promise of the Father
which ye have heard of him - for John
truly bap with water &c" & ye shall see
power &c." The clouds of promise had
been growing thick. Some precious
drops had already been falling
The first night after the resurrection
Breathed on them &c, "Upon them be
upon you" &c. Our Olivet, Lifted his
hands above them & blest them &c
Brethren do you know the promise
of the Father - Have you turned over
these pages to know what is they say
They were continually present pray
& supplicating the dev. throne for the
fulfillment of the promise. Some
of them had learned some lessons. Then

One of the greatest discouragements
I have had^d has been, the lack on the
part of some of intense earnestness & deter-
mination to be at the altars of God
I have tried to formulate excuses &c.
But I remember this morning that
not very long before this is^d And then
can come upon a spirit of intensity
this morning &c.

There was in them all one great
purpose & that was to re-th^e

Each one was saying, the Son of Man
are to prophesy, old & young. It is
divine breath - it is heavenly atmo-
sphere - It will come upon me -
it is inf. & love I shall breathe this
new dis. I shall feel all this love
you mean. It is the divine power
He will come into my heart
This intense joyous earnestness.

There was prayer & supplication
Prayer - how much that means. &c.
Supplication means more, ^{with} how certain
& earnest. How full of pleading. The
word has a kind of primary meaning
It was a word used in reference to
a petition accompanied with a certifi-
cate that the conditions had been compli-
ed with &c. The one great fact
about it was God made the promise
He came He doubtless surprised the deers

themselves ^{to} both by the way of the
conning. and the power he reveals
There were some things doubtless
emblematical - in this first glorious
manifestation of the S. Spt =
The Voice &c. There was fire - visible
fire + a tongue of flame. What did
it mean but that utterance was to
be given unto them that through
their speech - a downy fire should
go &c.

I love the Ch. of God - especially Methodism
I thank God for the past &c. But I am
determined to no longer worship the
past. to offer sac. at the shrine of the
fathers - Is not Gods grace as mighty
now as when Branwell prayed & ^{was} ~~was~~
moved ^{to} ~~to~~ ^{through} the blood of
the Lamb - What Methodism needs to
day is men & women full of the H. G.
Whitefield said he would rather
have ten members filled with the Spt
than 500. that the devil laughs at
in his sleeve - Wesley said give
me a hundred men who fear ^{not} ~~not~~
but sin & desire nothing but God &c
A Brahmin said to a Ch. I have
bound you out. you are not as good as
your book - if you were take ^{the} ~~the~~
your burden every Monday day ^{has} ~~has~~
money in the ^{house} ~~house~~
St Columbin - St Brendan in figure 1/2

A low burn of us. We need to fall
down in deepest penitence & faith
at the feet of the Son of God, and let
God pour the Celestial fire into us -
until we are not only heated to a
white heat, but melted & become
one with himself in us.

Then the streams will flow out
from us - & overflow all banks &
run down every street, crossing
river & cover every plain

It is told of the late General Gordon, that
each morning, during his journey in the Sou-
dan country, for half an hour there lay outside
his tent a white handkerchief. The whole
camp well knew what it meant, and looked
upon the little signal with the utmost respect;
no foot dared pass the threshold of that tent
while the little guard lay there. No message,
however pressing, was to be delivered. Mat-
ters of life and death must wait until the little
signal was taken away. Every one in that
camp knew that God and Gordon were com-
muning together. Sweet is the communion of
that spirit that craves a nearness to its God.
Powerful is the influence of that soul who
daily and hourly longs to draw near to its
God, and drink in the inspiring draughts of
His presence. Brother, we don't get near
enough to God; it is good to draw near to
God; but it is better to live daily and hourly
near to Him. — C. W. Abb.