

forty days of delay are nothing if the one pentecostal day but comes that marks the outpouring from on high.

Closely linked with the Word and the Spirit is that *prayer in Jesus' name* and for the glory of God which makes possible the power of both the Word and Spirit as a reality. To lay hold upon God, to make Him our dependence and confidence, and actually get His power, that is the secret of a mighty use of the Gospel message and a true obtaining of Divine endowment—nay, is not that itself the endowment? Such prayer in Jesus' name is the prayer, not of the human suppliant, but of the great Intercessor in whose name he pleads; just as any request presented by authority and in the name of another is in effect the *petition of another*, only through a third party. Such prayer makes the weakest man strong, because Almighty Strength is behind his weakness. And in order to all this there must be a *higher standard of piety*, a holiness which makes possible new knowledge of God, access to God, and conformity to His image.

When we have thus learned the help there is in God we shall not be slow both to learn and use all the resources and facilities found in ourselves or at our disposal. The proper employment of all that God has given us by nature or culture is made sure only when we are in close bonds with Him. This gives the clear vision to see and the wise mind and ready heart to use every faculty and opportunity. Sanctified enterprise and energy, impelled by holy enthusiasm for God and passion for the truth and for the souls of men, become natural and necessary. The Church under such baptism of power would be a giant working miracles among men. We should have sanctified homes, and children not only trained for God, but conceived and begotten, born and bred as the offspring of prayer. Parental piety would reach back to the very sources of pre-natal life, and parental character would salt the springs whence flow family habits.

We must learn to lay proper stress on a *sanctified individualism*. There is an *unsanctified individualism*, but it tends to the undue assertion of individual opinion and rights, leads to "free thinking" and "free love" and rebellion against the supreme will of God and even the social order. But there is a right and righteous individualism that teaches every believer to grow to his full stature in knowledge, capacity, and activity, and trains him to service; and that shows us the meaning of that pregnant word "salvation," which includes far more than forgiveness and justification—namely, the confession of Christ, the sanctification of character, co-operation with all other believers, and individual service to God and to souls.

2. OUR DUTY.—This can be understood only as both our work and our resources are clearly apprehended, for these constitute the basis of responsibility, determine what is *due*.

The one great duty which we here seek to emphasize is to "go into all the world and preach the Gospel to every creature." A world-wide evangelization is first and foremost, holding absolutely the front rank. In a sense it stands alone as the one and only command ever given to the