

but the people were overcome when they preached Jesus. The account is no doubt true as far as their observation of outward results went, but they perhaps forgot that their explications of God's character may have prepared their hearers to welcome the Saviour. It is a fact beyond doubt that the soul, the household, the church, the country, in which high conceptions of God's holiness and justice prevail, is the very place that soonest opens its door to a crucified Saviour. It is therefore, one of the urgent duties of the pulpit, in order to prepare the way for a deep Pentecostal revival, to exalt the justice and holiness of God, and to set up conscience on the throne from which a materialistic Philosophy has displaced it in our literature. It is a fact worth noting in this connection that lofty conceptions of the attributes of God, and pungent dealings with men's conscience on that ground were characteristics of the preaching of such men as Whitefield and Edwards in the past century as they are of such men as Spurgeon and Moody in our day. "Sinners in the hands of an angry God" was the theme of Jonathan Edwards, on the eve of a great revival. In the conclusion of that sermon, this is the way he dealt with the consciences of his hearers:

"It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity; there will be no end to this exquisite horrible misery. When you look forward you see a long for ever, a boundless duration before you, which will swallow up your thoughts and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all. You will know certainly that you must wear out long ages, millions of millions of ages in wrestling and conflicting with this almighty, merciless vengeance, and

then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is unexpressible and inconceivable; for "who knows the power of God's anger?"

We cannot help feeling how much Peter's way of speaking to sinners, and Edward's way too, differ from the way of some modern preachers who apologize for sin, coddle the sinner, and speak of "developing manhood;" but a tree is known by its fruits, and the preaching that ignores God's holiness and man's guilt sows the wind and reaps, as we see notoriously of late, the whirlwind. It is therefore, a distinguishing mark of a living and true church that it has clear and impressive views of the sinfulness of sin. Incorrect views of sin lie at the root of the leading heresies of our day. According to a church's views of sin will be its views of Christ and His atonement, of the judgment and its awards, and of the eternal condition of the wicked.

#### POWER OF RELIGION.

2. The Pentecostal Church was composed chiefly, if not altogether, of converted people. It was not simply that the three thousand were convinced of sin, but they were converted, "*they gladly received the word.*" It is an evil thing when people crowd into the Christian Church converted, but not truly converted. In looking back over the history of the Christian Church, it will be found that its darkest and saddest events were owing to the presence in the church of unconverted people; people whose heads were, it may be, enlightened, and their feelings at one time touched, but whose hearts were never savingly changed. The