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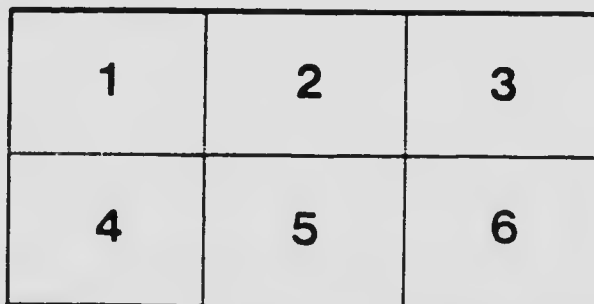
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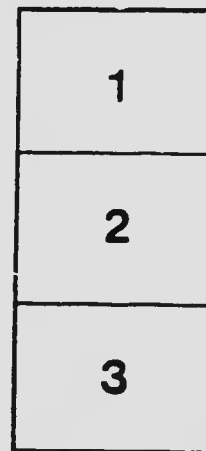
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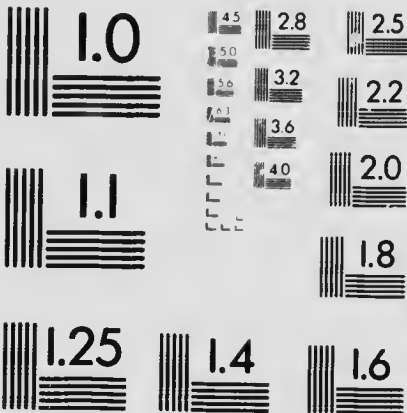
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(716) 482 - 0300 - Phone
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Yours in "the Love of the Truth,"
J. E. Wolfe

LANGUES

AMÉRIQUE

1914



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PENTECOST

AND

TONGUES

By J. E. WOLFE,
EVANGELIST

TORONTO, CANADA
L. S. HAYNES, *Printer and Publisher*
486 YONGE STREET

1907

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PREFACE.

The little volume which is now placed before the reader, consists, in a larger and more amplified form, of a lecture on the subject of "The Pentecostal Baptism and the Gift of Tongues," delivered by the author in Toronto, Canada, Sept. 1st, 1907.

Free use has been made of the testimonies of "other witnesses," as to the subject herein discoursed. To these beloved brethren in Christ the writer feels himself deeply indebted. It is always well to gather corroborative evidence from the testimony of men of God who are eminent for their learning and piety.

The people of God are now facing a grave crisis in the history of the Church. Dangerous heresies, "strange doctrines," and all sorts of religious frenzies and phantasies, abound. Already many of the children of God have been drawn away from the plain path laid down in the Word of God, while many more are in danger, who, with but a limited knowledge of the Scriptures, are the more susceptible to the subtle temptations of the old Serpent, who always comes as an angel of light, and appears never so attractive as when he simulates or counterfeits divine things.

The necessity of adhering strictly to "sound words" is essential for the maintenance of "sound doctrine"; whilst looseness and ignorance of the testimony of Holy Writ, and misapplication of the same, or even only partial views of truth, have not unfrequently paved the way for the introduction of all kinds of dangerous and deadly errors. It is

with a view to the enlightenment and help of the saints, that this unpretentious book has been written. The need of souls for a work of this kind in these "troublous times" seemed so exceeding urgent that the author could not resist the call to add his mite to the as yet meagre literature pertaining to this burning topic. May the blessing of the Lord rest upon this effort put forth in His name, is the prayer of the

AUTHOR.

Toronto, Canada, Sept. 20, 1907.



INTRODUCTION.

The position of believers in this dispensation of the Holy Spirit, is clearly stated by our Saviour in His promise to His disciples before His ascension to the right hand of God. "Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1 : 8). The disciples continued in prayer and praise for ten days, waiting for the gift. It was the fulfilment of a specific promise to these same disciples, in John 14 : 16, 17, 26 ; 15 : 26, 27 ; 16 : 7, 13. It was the beginning of a new age, called the "last days." (Acts 2 : 17.) Those who received it were Jews, and followers of Christ. They gave their testimony to all who came up to the Feast—representative Jews, devout men from every country in the world. Their witness was of the life, the death by crucifixion, the resurrection from the grave, the ascension to the right hand of God in heaven, of Jesus Christ, the Son of God. The remarkable sign, which arrested the attention of the great multitude, was the clear utterance in the spoken tongues of the great company from all nations, while the speakers were all native Galileans. Each hearer heard in his own tongue, or dialect. The question arose in each one, as in every case of true conviction a sinner has felt, "How is it, that I feel this impression, or hear this Voice"? The hearers wondered, they were amazed, and began to account for the feeling, and for the fact. As

one did not understand the many different tongues spoken around them, some scoffers mocked, saying, "These men are full of new wine." The apostle rose up to refute this, and to prove the truth of the prophecy, and the promise. This he did in the power of the spirit, with such simple faith, that those convicted cried out, "Men and brethren, what shall we do?" The answer came in power also, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." For the promise is unto you, and to your children (Jews) and to all that are afar off (Gentiles and their children) as many as the Lord our God shall call" (Acts 2 : 38, 34).

A similar fulfilling of promise, with gift of tongues, was repeated in the house of the Gentile, Cornelius, according to our Lord's "gift of the keys" to Peter, opening the kingdom of the heavens, to Jew and Gentile alike in this new manifestation of the Spirit, symbolized in the "cloven tongue of fire."

In the second recorded sermon of Peter—after works similar to those of Christ when in the flesh, speaking in the Spirit, he said, "Repent ye therefore, and turn again, that your sins may be blotted out, that so, there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ, who hath been appointed for you, even Jesus, whom the heaven must receive, until the time of restoration of all things, whereof God spake by the mouth of His holy prophets, that have been from of old." (Acts 3 : 19-21, R.V.) "Unto you first, God having raised up His servant, sent Him

PENTECOST AND TONGUES.

9

to bless you, in turning away every one of you from your iniquities." (Revis. Acts 3 : 26.) The question of Acts 1 : 6, from the disciples, indicated their expectation of the Kingdom, postponed, on the crucifixion and rejection of the King, but promised on His return (Acts 15 : 16), and now presented to Israel again upon the advent of the Holy Spirit—in accord with the forty days' instruction and conference with our Lord before His ascension (Acts 1 : 3). This new offer was refused and rejected in the martyrdom of Stephen (Acts 3 : 60), and in the resistance of the great apostle to the Gentiles, as recorded in Acts 28 : 23-28.

Then the gospel of the Kingdom "in mystery" commenced. Peter, the apostle of the Circumcision, unlocked the door of the Kingdom to the Gentiles, and Paul was commissioned to preach the Gospel of grace to the Gentiles. The secret of His Gospel, proclaimed to the world for more than nineteen centuries, was confided to Paul, and all witnesses called by the Holy Spirit, to be made known to all nations for the obedience of faith. (Rom. 16 : 25, 26).

The distinction between Peter's answer to the convicted Jews, and Paul's answer to the jailer at Philippi, in reply to the question, "What must we do?" will correct many mistakes, which from the beginning of the Church have arisen to cause confusion, discord and departure, from the doctrine of the Spirit as revealed in the Scriptures.

The instruction of Peter was addressed to the chosen nation, as the final offer of the Kingdom of the Heavens to that people—and therefore repentance of sin, baptism with water in the name of Christ, faith in Him as the Lamb of God slain "for

remission of sins"—would and did secure the (individual) of the Holy Ghost. The signs following were visible evidences, which attested the apostolic ministry to the Jews, as well as that of Christ.

But when the ministry of St. Paul to his nation was refused, and rejected, and he turned to the Gentiles, his message was, "Believe on the Lord Jesus Christ, and thou shalt be saved."

None of the required terms for introducing the Kingdom of the Heavens on earth by Israel as a nation, are repeated or applied during "the times of the Gentiles," in the building of the church on the Rock of Ages. This is the teaching of the Spirit in the Ephesian letter. The only condition for salvation in this day of grace for all sinners, is faith in Jesus Christ alone as Son of God, and Saviour of the lost through His vicarious sacrifice for the world. By the new faith, and the indwelling of the Holy Spirit—the believing sinner is a new creation, and a member of the mystical Body of Christ. The believer thus united to Christ is under the Paraclete and is furnished for his new life and service. The reception of the Holy Spirit is free. His testimony of the Risen Lord. The sinner believing and abiding in the Risen Christ is filled with the Holy Spirit, and the evidences of it are seen in his repentance of sin, and confession to Christ, in the "obedience of faith." Against this divine and gracious purpose and plan of our Redeemer a subtle and malignant foe, through all the economies of grace, has opposed and attempted to obstruct His progress in the calling and completion of His Church, which is His Body, by the deception of His followers. This great enemy is specially active

in perversion of the truth, respecting the administration of the Church in the present age by the Spirit of God. The assault is made in many ways. The world and the Church are strangely mixed in the application of the knowledge of good and evil.

The recent work of grace, by the Holy Spirit, in many parts of the earth, is attended, as in the primitive Church, by many deceptive imitations of his work and presence, by Satan. The claim to repeat the gifts attending the close of the last age, has disturbed the faith of some accounted most holy in their life and conduct, and has led them to exalt "Divine healing" and the "gift of tongues," to an extent and an importance never recognized nor imposed on the "Church," the "body of Christ." And though history describes many efforts of this kind permitted by our gracious Master, invariably the result has been counterfeits of the Spirit, resulting in manifestations of lawlessness and demoniacal possession.

The unhappy effects of the delusions are a dishonor to the Holy Spirit and a denial and rejection of Jesus Christ, as Son of God, and our Saviour.

Mr. Wolfe, an accepted and well-known evangelist, (who has been laboring for many years past in different parts of the United States and Canada, and the last year or two in England and Scotland) has seen in many places the destructive effects of this perversion of the truth regarding the office and revelation of the Spirit. Some who once did "run well," now are "hindered" and instead of producing the "fruit of the Spirit," are manifesting the "works of the flesh."

In the desire to call attention to these errors the following address was lately given in this city and the interest and expressed desire of many who heard it, has led to its publication. I think the position of the truth of the Spirit's office in Church, given by Mr. Wolfe, is clearly scriptural and in view of the facts he cites in regard to perversions of the truth by the great Adversary I am sure all who desire to be kept from the device of the enemy of souls, will regard his warning most providential in these "perilous times."

H. M. PARSONS.

Toronto, Sept., 1907.



Pentecost and Tongues

CHAPTER I.

The Introduction of the Gospel Dispensation

"And when the Day of Pentecost was fully come they were all with one accord in one place." Also note the 13th verse.

A new era was now about to burst upon the world. The shadows of the old dispensation were to disappear and give place to a new thing. The blessed God was about to reveal Himself in a new character and to take a step far in advance of any of His former wonderful manifestations. The tabernacle and holy temple in which God dwelt between the golden cherubim and golden mercy-seat, in the light of the shekinah, were to be superseded by the most unspeakably wonderful thing, and that was God's actual indwelling us. The sacrificial blood of the old dispensation could not accomplish this miraculous work. But with the shedding of the precious blood of Jesus, and wherever that blood was sprinkled, the Holy Ghost could come and dwell.

There, in yonder upper room, in Jerusalem, were gathered the waiting disciples, expecting, as He had declared to them, to be baptized with the Holy Ghost not many days hence.

And what a day !

The Holy Ghost came down from heaven, God in grace and wisdom was pleased to vouch an outward sign as an accompaniment to this unprecedented fact :

"And suddenly there came a sound from heaven," etc.

Mr. Kelley, one of the ablest Bible students of the past century, remarks with regard to this descending : "It is true that the Holy Ghost had descended before, but this was to dwell in one man, the man Christ Jesus. In His case there was preparatory work, but the very manner of the descent of the Spirit, as well as of that appearance which He chose to answer in descending on the Jesus, attested the immense difference between Him in whom was no sin, and us, however blest and favored. But we are delivered from our sins and through this mighty work of God's grace, is through suffering unto death under judgment of Him who had no sin, and through the power of resurrection."

How beautiful the thought that the Holy Ghost came in the form of a dove—"a wonderful exhibition," as one has said, "of self-adaptation on the part of the Holy Spirit toward that Man whom He came to abide in without blood." How apt for the Spirit of God to adopt such an emblem or symbol of purity in thus coming down to be in the Son of Man.

On the other hand, in the case of the believers gathered in that upper room, awaiting power from on high, the spirit did not come in dove-like form but tongues, cloven tongues as of fire. And what is this difference? Simply because God now was prepared to send forth a burning and far-reaching testimony.

"Cloven tongues as of fire!"

Two jets of flame, united at the base in one burning mass. What a message this conveyed ! God was now going to show the Jew that His grace was no longer to be confined to the "chosen people," but that the glorious good news of salvation was to be sounded forth to the Gentile world also.

Tongues of fire !

This, no doubt, primarily referring to the judgment of sin in the cross of Calvary. The fire of divine justice demonstrated there was that in man which needed judgment, and which, in fact, was judged of God in Christ when He was made an offering for sin. I take it, then, that the flaming tongue as of fire was God's testimony that it was grace, and only grace, toward sinners, reigning through righteousness by Christ Jesus our Lord.

Our Lord had been preparing His disciples for this great Pentecostal blessing. At the building of the tower of Babel, when men sought to reach heaven in some other way than God's appointed plan, God in His righteous displeasure and in judgment, gave them a gift of tongues. But it meant to them only confusion and speedy separation one from the other, and dispersion throughout the earth. In the Pentecostal baptism God's mercy was manifested in giving different tongues—languages—so that men might be brought back into a unity infinitely more perfect than could possibly exist either in the day of the Patriarchs or under the law. In 1st Cor. 11 : 12, we read, "By one Spirit are ye all baptized into one body."

In Matt. 8 : 7-11, we hear John the Baptist declaring to the Pharisees and Sadducees in burning language: "Oh generation of vipers, who hath

warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Whose fan is in His hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Is it not a little remarkable that this baptism spoken of by John, is, by many who profess to be "teachers sent from God," proclaimed as the specific baptism of the Spirit spoken of in the Acts? This is, "baptism of believers for service?" Is it not plain to be seen that John Baptist did not mean that at all? Does not the context show very clearly that when the Holy Spirit should come then He would come to sit in judgment upon the whole system of Judaism; that this same fire spoken of in Matt. 3 : 12, would burn up all false views of God, and all their hoary traditions, heresies, and false doctrines? Aye, this "baptism of fire" even looks on to a future judgment, for in Matt. 13 : we read, "Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares (children of the wicked one) and bind them in bundles

burn them, but gather my wheat (children of God) into my barn."

What a contrast we note when we see the distinctive difference between the baptism that was to fall upon Christ's enemies, the Pharisees and Sadducees, and those who would believe in Him. As touching the latter class see John 14 : 16, 17 ; 15 : 26 ; 16 : 7, 8 ; 20 : 22. And nowhere in the Acts or the Epistles do we read of this "baptism of fire."



*But ye shall receive power, after that the Holy Ghost
come upon you: and ye shall be witnesses unto me both
Jerusalem, and in all Judea, and in Samaria, and unto
uttermost part of the earth.*

Acts, 1. 8.

CHAPTER II

The Character of the Pentecostal Baptism.

It is very important to recognize that in order to understand the doctrine of the Spirit we must not look in the Acts for it. For the careful student of the Holy Word will notice that those things that pertain to "sealing," "anointing," or "the earnest" of the Spirit, or any terms of like character, are not mentioned. It is very true that we do read of the Baptism of the Spirit, but the first Epistle to the Corinthians is the key that unlocks the meaning of the same. In the Acts we have the "gift" of the Spirit, but elsewhere we read of the "gifts."

As regards Pentecost, it has its explanation from its connection with the Sheaf of First-fruits, being the fiftieth day from this which speaks of the resurrection of Christ from the dead. Upon this day two loaves of first-fruits, the beginning of the harvest, were offered to the Lord. Their typical application is shown very clearly by the fact that they are taken with leaven, and therefore can represent nothing but men in that condition to which the fall has brought them, although the action of the leaven has been stopped by fire; that is, the holiness of God which has its effect in self-judgment.

With the sound of the breathing or mighty rushing of wind, a light as of fire appears in the form of tongues parting themselves, which rest upon

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each one there ; and they all, filled with the Spirit, began to speak in the diverse languages into which sin divided the tongues of men. In this we see grace pursuing men with its testimony wherever his sin has carried him ; as a consuming fire to his sin, but as light for his darkness, and in love which testified by those who, themselves once the servants of sin, now speak with tongues enfranchised and given utterance by the Holy Spirit.

The important thing, as we see now, is testimony. From the very first the gift of tongues assumes prominence, and herein we can understand how the multitude were astonished and attracted. Here was a new thing in Israel, and its overpowering significance is at once manifested. As one has well observed : "Tongues were not needed for Jews in Palestine. The gift said at once, 'Here is something to go forth.' " The scattering of the Jews, who had been entrusted with the living oracles and revelations from God, was, according to His holy plan, a preparation for the evangelization of the nations, and had, as we find in the Acts, been the scattering of the "good seed" among them.

This thing of the tongues, therefore, although a wonderful miracle, is a simple fact. The great multitude of visiting worshippers, who had come up from almost all parts of the habitable earth, heard these men, who were evidently Galileans, speaking in these tongues.

And now, note that not even the "great things of God" that they heard them utter produced such a profound impression upon the multitude, as this wonder of their use of unfamiliar speech. Hence, not

understanding these various languages and dialects, they charged the disciples with being drunken with new wine, but the rest marvelled.

The present-day advocates of the so-called Pentecostal-baptism theory assert that these "tongue-gifted" ones must have reeled and staggered, and gone through precisely the same kind of physical, fleshly manifestations as are current and common in the meetings held by them, such as flinging the arms wildly about, jerkings, prostrations on the floor in sight of all, grunts, groans, laughter, shrieks, etc., etc., or they would never have been charged with being drunk. One of these apostles of fire, in an article in the *Intercessory Missionary*, published at Fort Wayne, Indiana, U.S., declares as follows :

"We have often quoted, 'present your bodies a living sacrifice,' but it is so startling to have the Holy Spirit take us at our word and begin to control the body that many have resisted Him, and even after long prayer and waiting have failed to be baptized in the Holy Spirit. One must let the body be used and it will be treated in some way to destroy our miserable human pride and sense of dignity. No one who has come in the right way need ever fear anything improper. Most people have to get down onto the floor where Christ was in Gethsemane." [How any sane, spiritual person could thus use Christ's awful hour of agony as an illustration of the conditions necessary for the obtaining of the "Pentecostal baptism" is incomprehensible to the writer.] "We cannot expect to follow Jesus and refuse to submit to humbling positions of the body. He was spit upon, whipped, nailed to the cross. . . . The first Pentecost led those showing the power of the Spirit to be sneered at for being drunk. The offense of the cross is not to be avoided by re-

ceiving the power that the cross alone made possible."

Comment on this is unnecessary.

It will be remembered that when our divine Lord was being pressed upon by the multitude for healing, His friends exclaimed, "He is beside Himself," a polite way of saying, "He is insane," or "demented." Yet who would have the blasphemy and audacity to declare there was anything foolish, fanatical, or improper in the Lord's attitude on the occasion referred to? Or at any other time? Our Lord Jesus Christ was the very personification of dignity, grace, sobriety, and everything that would go to make the Perfect Man.

When the accusation was made that the disciples were drunken, Peter remonstrates against it. How could any Jew so far forget the precepts of the law as to get drunk at the third hour of the day? for that was the time of the daily sacrifice, the custom in vogue being to abstain from food and drink, specially upon feast days, until the sacrifice was offered.

But now Peter brings home to those Jews that this manifestation was simply that spoken of by the prophet Joel as an outpouring of the Spirit in the last days, which would affect young and old men and women, after this manner.

Mr. Grant comments on this as follows:

"The apostle cannot mean that this is the proper fulfilment of this prophecy, which speaks definitely of what shall take place after Israel's deliverance, when Jehovah should be openly dwelling in the midst of her, as now too surely He was not. But what if already these things which they were

witness of were the premonitory signs of the incoming of those last days? We have only to remember that the time of the restoration of the kingdom of Israel had been a matter of enquiry on the part of the disciples with their risen Lord, and that He had definitely refused them satisfaction. (See Acts 1: 6, 7.) Peter could not then say that the days of Joel were upon them. Yet he could warn them that such times were coming, which, with all their blessing involved antecedently the 'great and glorious day of the Lord,' which for man's sin would not be light at all, but might be darkness (Amos 5: 18). And he reminds them of the darkening of sun and moon that would precede it. But by and by we shall find a definite promise given that, if there were, nationally, repentance and the reception of Him whom they had crucified, He would return and bring in that time. Plainly, then, as far as Peter knew, it might not be far away; and it was in the mind of God that Israel should thus have the offer of all that He had promised, without any drawback to the many so declared."

And right here Peter begins to preach unto these Jews JESUS; with what effect the record shows. An elect number believe the "good news," but the majority "resist the Holy Ghost." The kingdom is offered to the Jews on condition that they accept Him as their Messiah and King. Under this Pentecostal baptism the apostles presented this privilege to that nation. The Messiah now glorified offers again during this time the kingdom to them, with the wonderful signs of the tongues attesting the fact that He was both Lord and Christ, but on the invariable condition of repentance and faith, as see Acts 3: 17-21: 30, 31. Yet, by the chief rulers, the representatives of the people, the offer is repeat-

eddy rejected, and the rejection reaches its climax last in the murder of Stephen. The cup of Israel's iniquity was now filled to the brim and as a nation it was reprobated and left to itself. This conclusion then follows : The believing ones form the Body into which the believing Gentiles are brought, and the gifts for this Gospel-of-the-grace-of-God dispensation are confined to prophets, evangelists, pastors and teachers, all for the "perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." (Eph. 4 : 11, 12.) The other gifts of the Spirit are not mentioned here, these alone being essential to the purpose our Lord has in view, namely, the bringing into unity, unto a perfect man, the body of Christ.

The former rain, so to speak, came at Pentecost, with the miraculous gift of tongues ; the latter rain will, in a fuller and more complete sense come, when, after the Church is caught away from this earthly scene, and God begins again to deal in grace with the Jew, there will occur such an outpouring of Pentecostal blessing as was never witnessed before. The testimony of Joel and other of the Old Testament prophets confirm this view.

CHAPTER III

Prophesying and Tongues

The following passages with regard to tongues, are to be found in the N.T.: Acts 2 : 4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 10 : 46, "For they heard them speak with tongues, and magnify God." Acts 19 : 6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." I am now calling attention to the fact of speaking in various languages, not taking the word that does not bear directly on the subject. So in 1 Cor., 13th chapter, and also running through the whole of the 14th chapter.

Prophesying means simply in itself the speaking in a direct manner from God and for God. It requires no great gift in a speaker to speak God's word. It is something which in itself indicates spirituality rather than gift. They were exhorted to covet to prophesy.

"We see how love rules," as Grant says, in commenting on this portion of Scripture, "in the broad distinction that the apostle makes now between two representative things, prophesying on the one hand and tongues on the other. Of course, this does not embrace all that is the exercise of spiritual gift in the assembly by any means; but all the

more are we distinctly shown the principle which to govern all in the assembly,—what in fact is the rule, ‘Let all things be done decently and in order which involves. What is decently and in order in God’s sight? The speaking with a tongue and the interpretation of the tongue are given at the end of the twelfth chapter—last and not without a meaning last in the enumeration there. In its miraculous character the tongue was, on the other hand, a thing most notable, and which, as we see at Pentecost, struck men everywhere with amazement. It was as an alarm-peal for their consciences, or as an invitation to nascent faith. But whatever its value and it is plain that the apostle does not mean to deny its value—yet it is one of the things which has vanished away. . . . Tongues, whatever their value might pass. Prophesying, which he puts in contrast with it, could not pass, and this follows from the account which he gives of each. ‘He that speaketh with a tongue speaketh not,’ he says, ‘unto men but unto God, for no one heareth,’ that is, with understanding, although in spirit he may speak of mysteries. Thus it is evident that this speaking with a tongue—although it be, as we see clearly from what follows, the speaking of a real language which the hearers at Pentecost heard each in his own tongue—that which was being uttered—implied speaking in a language which was not understood at least by the mass of the hearers. It is upon this that the apostle insists as governing the use of tongues. A man could get no good by that which he did not understand. If there could be no understanding, if there were no one to interpret, then the tongue

out of place entirely. However much a man might have it, he was not to exercise it. . . . On the other hand, he that prophesied spoke directly to men, and that for edification, and exhortation, and comfort. This does not, of course, define what prophesying is, but what it does. It by no means has the character of predicting, though in those days there might be prediction, for the time of the revelation was not passed. Revelation is now complete. . . . The thing that the disciples were to covet was to prophesy.

"He that speaketh with a tongue," the spostle goes on, "edifieth himself." And we are told shortly after that the assembly cannot receive edifying except it be by the interpretation of the tongue. If there is not meaning in the tongue, it is like a mere lifeless thing, giving sound. This principle applies plainly to the possessor of the tongue, as it does to others. The apostle has no idea, as some have put it, that the mere consciousness, as it were, of speaking by a divine impulse (however ignorant one may be of what is contained in it) is that which edifies. The whole assembly might be edified on the same principle, if that were edification; but the apostle insists that there must be the intelligent apprehension of what is heard, or there is no use, no edification. Thus, he that speaketh with a tongue, but with no power to interpret (for the gift of interpretation might not necessarily accompany the gift of the tongue) edifieth himself simply, but he that prophesieth edifieth the assembly. He does not in the least desire to set aside the speaking with tongues. He would they all

spoke with tongues, but much rather would he that they prophesied, because "greater" is he that prophesieth than he that speaketh with tongues. It is evident that the Corinthians thought very differently as to that. The tongues, in their minds, put a man upon a much greater eminence than any prophesying could do, but how different were the rules ! and that is the whole matter here. . . . There is no question here of the reality of the prophesying, as there can be no question of the reality of a tongue ; but the reality of the gift does not hinder the regulation of the gift, or show, therefore, that the exercise of it is always according to God. . . . There is in each case the responsible man whom his gift is not to control, but who, by the Spirit, is to control the gift. . . . God is never God of confusion, but of peace, and this is His manner of working in all the assemblies of the saints.

Observant students of the Holy Book, and the signs of the times, are convinced that we are rapidly gliding into the shadows of the last days of this dispensation. The conditions and significant indications are, that they are crowding hard and fast upon us. As one has remarked: "We may learn our position in these days of darkness by studying the signs of the times around us. And the signs are here: The Jewish Signs, The Social Signs, The Political Signs, The Moral Signs, The Spiritual Signs, The Missionary Signs, and even the Chronological Signs. All these are converging rapidly. They seem to meet at a point just a little way ahead of us. The time before the coming of Christ is alarmingly short ! In the meantime we will be in the darkness of the last days. We have even now entered their shadow."

Another eminent Bible student has just uttered his warning voice :

"The Holy Spirit now dwells and works in the children of God. Satan is the spirit that now works in the children of disobedience (Eph. 2 : 2). It is to this great being and to his projects for the age that our attention is to be directed. The Scripture emphatically (2 Cor. 4 : 4) gives his title as the "god of this age," hence the age is designated in Gal. 1 : 4, "this present evil age," and in Eph. 6 : 13 as the "evil day)." This scripture also clearly states his great purpose, which is to blind the minds of the unbelieving, so that the light of the gospel of the glory of Christ should not shine upon them. This scripture throws a light upon the scene around us, upon the world and activities, in which light their significance can be clearly comprehended. Our Lord refused to receive the kingdoms of this world and "the glory of them from the prince of this world" (Luke 4 : 5, 6). His earthly glory is, therefore, postponed. We who have believed, have heard "the gospel of the glory of Christ (R.V.), that is to say, the gospel or "good news" of the coming glory of Christ, and we know that when he shall appear, then shall we also appear with Him in glory. (Col. 3 : 4). Hence believers should have no part in, and should do nothing to contribute to, the sham glories of this age. Hence, on the other hand, the great purpose of the god of this age is to blind the minds of the unbelieving mass and thus shut out from them the good news of the coming glory of Christ."

In this undertaking he has been eminently successful, so that many, probably the majority, of the Lord's own people are, to a greater or less extent, deceived as to the character of the age and its real purpose. The means which Satan has most successfully employed to further this object of blinding men's

minds is to promote humanitarian, reformatory, remedial and benevolent enterprises, and thereby to render the age as illustrious as possible, thus commending it to good people, whether saved or unsaved. By this means he deceives Christians as to the true nature and tendencies of the age, throws them off their guard, and even enlists their efforts and money in schemes of betterment which, so far from leading sinners to Christ, tend rather to show them how to get along without Christ, and to build up their "self-respect" and "self-reliance." The preaching of the gospel, on the contrary, tends to break down and destroy all leaning upon self-respect and self-reliance ; and its work is not done in any individual soul until that result is accomplished.

Thus, even Christians are deceived by the whole-sale, and are induced to contribute to the glory of this age, and to the success of the great purpose of the god of this age. It is not in the resorts of the vicious, nor even in the doings of a frivolous and Christless society that Satan's great power and ingenuity is displayed, but in the temperance movements, reformatories and philanthropies of the age, and in the pulpits from which the gospel of the world's progress and betterment is preached to the entire satisfaction of the world which occupies the pews, and of the god of the world who occupies the seat of empire, with his associated powers, principalities and world rulers in the heavenly places. (Eph 6 : R.V.)

CHAPTER IV

Satan's Part in the Manifestations

From all quarters we are hearing about the wonderful gift of tongues imparted to individuals. Under the ministry of Edward Irving as well as Joseph Smith, the founder of the Mormon Church, claims to this supernatural gift were also made.

During the Reformation, under Luther, and just at the time when the Gospel was sweeping over Europe like a mighty tidal wave, there appeared the strangest forms of "religious phenomena," consisting largely of the same peculiar manifestations now seen in connection with the so-called "Los Angeles Movement." Then as now, there were jerkings, strange utterances and mutterings, hysterical and cataleptical conditions, ecstasies, frenzied acrobatic performances, and so on, which, for a little season, threatened to bring to naught the work of the reformers. It was Satan's masterly effort to bring into ridicule and contempt the cause of Christ. But God gave Luther and Melancthon the wisdom and firmness to throttle the fanaticism in its inception. Quite a number of the deluded ones separated from the Lutheran body, only to die out shortly after.

When the Wesleys appeared on the scene, and when they were but mere children yet, the arch Adversary renewed his cunning tactics; but this time began with spiritappings and voices, right in the home of the Wesleys, and kept it up, according to

the record given by John himself, until the fire became innured to the "strange sounds," when it ceased as suddenly as they had begun.

Shortly after John and Charles began their wonderful ministry, almost precisely the same kind of manifestations took place, if we mistake not, as occurred in Luther's time; and, in a sort of sporadic form, this was kept up for a series of years; but the saintly men of God always deprecated and never encouraged the peculiar religious extravagances, looking upon them as nothing but fleshly excitations that should not be yielded to or indulged in by the child of God.

In a more general, specific, and on a more enlarged scale, Satan is now seeking to delude the people of God. With a wisdom and zeal beyond that of mortals, knowing his time is short, he seductively engaged in leading the multitude toward the open mouth of the pit of Hell.

Of the Awful Being who rules the world at present time, but few Christians have a just conception. There seems to be lamentable ignorance as to the purposes he is seeking to accomplish. One of the ablest and best taught Bible students of the present time, Mr. Philip Mauro, says :

"The wicked spirits, or demons, who form part of this spirit host, displayed abnormal activity at the time of our Lord's first coming ; and now again as His second coming approaches, they are aroused to a state of great activity. Spirit 'control' and 'possessions,' accompanied by unusual physical demonstrations, rigor, protracted unconsciousness, convulsions, hysterics, spasmodic movements, strange noises, which may or may not be articulated speech of some sort (and hence easily confounded

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with the Holy Spirit's 'gift of tongues') are now quite common and becoming more so. These abnormal manifestations are no longer confined to circles where spiritism, hypnotism and the like are openly cultivated, but are now breaking out among groups of God's people who have been induced to stray away from scriptural ground, and to seek for 'excitements and 'experiences'; who are urged by misguided teachers to yield themselves, to come under 'control,' to 'seek power' instead of weakness, and otherwise to disregard the plain injunctions of Scripture. The unhappy and restless souls who are thus misled expose themselves to the power of the enemy, who is quick to take advantage of it. The only place of safety in these closing hours of the age is on Scriptural ground. Nowhere in the Word of God is there any warrant for seeking the experiences which so many are now seeking under the direction of leaders and teachers who have suddenly come into prominence, who are pushing aside those to whom God has given a knowledge of His word and the gift of teaching. The devotees or promulgators of this new gospel never open their lips without betraying gross ignorance of the Bible."

It is notorious that the demon world we have referred to, these invisible spiritual beings, have a vicious and pernicious penchant to interfere or intrude upon the affairs of mankind in the flesh.

In the times when our Lord was here upon earth these demons of darkness incorporated themselves in the bodies of living men, intruding themselves between the soul and the nervous organism, getting possession of men's physical powers, and in large measure submerging the wills of those they chose as mediums or fleshly dwelling places, so as to speak and act by means of human organs.

Dr. Nevins, a Presbyterian minister and a missionary of note in China, declares that demon possession is a common thing in certain sections of the Chinese Empire, and affirms that he has actually heard the voice of demons begging not to be sent out of their possessed victims.

In both ancient and modern times among the Gentiles, many of the persons thus affected were accepted as inspired prophets and prophetesses and it had become a regular science to know how to induce such connections with demon powers, and how, at the behest of the individual will, to bring their influence to bear, whether for religious or for secular purposes.

It is the writer's purpose to show that this Satanic power will seek to gain the ascendancy in the religious world in the days just preceding the tribulation period, and during the brief but awful reign of the Man of Sin, when it shall have reached its climax.

The thousand years of Christ's reign on the earth will be antedated by dark and perilous days. So Paul says in 2 Thess. 2 : 3 : "Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," etc. So in 1 Tim. 4 : 1, 2 ; also 2 Tim. 3 : 1-7 ; 2 Tim. 4 : 1-4. See also Rev. 3 : 14-22. And many other kindred passages.

These last days we have seen in the various passages quoted, to all intents and purposes culminate in the Great Tribulation, or gradually lead up to it. Now I am one who emphatically believes that the whole Church will be taken up when Christ comes

for His Bride ; but I also believe that the Church will see much suffering before the Great Tribulation sets in. One has said : "How far the saints will be called upon to go into the shadows I do not know, but they will stay long enough on earth to see these shadows deepen into an intense darkness, and to feel and to battle against the strange hellish influences of those times ; and it may be they will tarry long enough to catch a glimpse of the very Antichrist himself."

Many Bible students are convinced they will live to see those days, and many indeed believe that we have already entered upon them.

Mr. Ballard, a godly servant of Jesus Christ, puts it this way :

"First. It would seem, then, that the people of God are to be attacked along three lines—sceptical, heretical, and fanatical lines. The sceptic will come, and he will seek to lead us to disbelieve the inspiration and divine authority of the Bible, to question God's love and doubt His promises. He will seek to teach us to distrust God, especially as regards the full cleansing power of the blood, and to heal our bodies. He will endeavor to induce us to reject the doctrines of the total depravity of man—all men—and the future punishment of the wicked. To our surprise we may be keenly tempted along these and similar lines. Let us be forewarned.

"Next will come the heretic, with his new doctrines all bolstered up with scattered passages of Scripture. He will tell us how we have been blinded in the past, and that God is now disclosing modern truth for progressive religious minds, (as note Campbell, of London, and Mrs. Eddy, and Mrs. Tingley, et al.) He will seek to make us believe in the Fatherhood of God, or the annihilation of the

wicked, or the ability of man to save himself without 'hanging his soul on such a barbarous tragedy as the crucifixion.' He will lead us into the 'advanced truths' of the reincarnation of the soul, and the divinity of man. He will entice us, if possible, into accepting what he will call the Gospel of Love, which shuts its eyes to sin and makes no difference between the consecrated Christian, the agnostic, and the Buddhist. How many of the saints will follow some of these pernicious teachings we do not dare to say.

"And then the Fanatic will come. We may not doubt God's Word as the sceptic, we may refuse to extort from it any new gospel as the heretic, but fortunate indeed will we be if, in these coming days, we are not pushed beyond the bounds of reason and Scriptural authority by the treacherous fanatic. Wild extremism is in the air all around us ; dozens of good people are on the verge of dangerous fanaticism. May the Lord give us the spirit of a sound mind—a scriptural mind."

The sceptic will work most havoc among the worldly-minded Christians, who never experienced a supernatural touch ; the heretic will capture the inquisitive-minded ones, who live most of their religion in their heads ; but the fanatic will swell his ranks with the conscientious souls who tremble lest they miss God's will. Is it not heart-sickening to think of the thousands who will be ensnared by these hell-inspired agencies in the days that are now upon us ? Have we a proper sense of our own imminent danger ?

CHAPTER V.

Satan's Power, Deception and Success

These are the three lines of attack I believe we are passing into at the present. And I perfectly agree with the testimony of God's faithful servant, wherein he says that there will be three leading characteristics true of each of them :

1. Great Power.
2. Great Deception, and
3. Great Success.

Please turn to 2 Tim. 3 : 8 : "Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith." See what miracles were wrought by these emissaries of Satan. Moses was withstood by counter miracles, and their competition only came to an end when it came to creating life. See Deut. 13 : 1-3. As has been remarked, "As the Lord Jesus co-operated with His faithful witnesses, we are not surprised that Satan plans to do the same for his. In fact I often think that many of the children of the pit enjoy greater power from their master than the children of heaven will take from theirs. Satan will surely work mightily with his emissaries in these days ; he will quicken their minds, oil their tongues, charge them with a satanic magnetism ; he will give them power over the minds and bodies of men and over their nature, so

that the best of them will become truly superhuman. See also Matt. 24 : 24 ; 7 : 22 ; 2 Thess. 2 : 9 : "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; in-sonmuch that, if it were possible, they shall deceive the very elect." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils, and in thy name done many wonderful works ? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (See 2 Thess. 2 : 9-12.) "Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish," etc.

We have already seen some things that might well startle us, but we shall see more than this. Yet we hardly know what to expect. We may see men call fire down from a clear sky, or walk on water, or heal thousands of sick by a touch or even a look. Prophets may appear who will predict, and it shall come to pass. Men may arise whose curse will bring sudden destruction and whose word may even raise the dead. Let us be forewarned. Power is no indication of godliness in these days. Do not forget that Satan has a power second only to the power of God, and that with it he will mightily clothe his ambassadors. Care not what great signs they shall work ; it may only prove them to be in closer league with hell.

2. Great Deceptive Powers.

In Rev. 13 : 14 we read, "And he doeth great wonders, so that he maketh fire to come down from

heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beast saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live."

I verily believe that all who are not truly born of God will be permanently deceived. The elect will come pretty nearly being engulfed in the deception; although God in grace will deliver them from the snare. I believe that the deception of these days will extend to the very limits of possibility.

We all know, or ought to know, that the methods of Satan have changed with regard to his dealings with the church and mankind. He is no longer the roaring lion, but has become the artful deceiver. Even now he carries a Bible under his arm in the most reverent manner, and has its contents at his tongue's end, and even quotes it reverently. He is now counterfeiting the very teachings and experiences of the Bible, and will especially endeavor to duplicate the days of the early church—the Apostolic days, with all of their wonderful experiences, gifts of tongues, signs and wonders. He will even abound in pious prayer. He will act the role of the humble saint, with all gentleness and endearment. And, as one has said, "The days are coming when the emissaries of Satan will seem to be models of loving, spiritual-minded men and women. Those who will not be deceived may be few indeed."

Satan can beat Peter catching fish. He knows how to bait them, and his nets are already full to breaking. He is too wise to offer to some the bait

of "higher criticism," or theosophical reincarnations; instead he will offer us something in harmony with our highest ideals and our greatest desires. For example, he might raise up some pretending champion of the full Gospel, who will unfold the truth as we never heard it before, who will denounce the opponents of God's word like an Elijah, and who will support his ministry with many signs following, all in the name of Jesus. He will pray until the people weep, and preach until they shout, and in a mass will they rally round his standard. Strange as it may sound, it is easily possible to Satan. He has already produced some remarkable things, but these last days will see such masterpieces of cunning deception as have never been witnessed before. Let us not be ignorant of his delusions. The Master has foretold us.

3. Remarkable Success.

"And many false prophets shall rise, and deceive many." (Matt. 24 : 11.)

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3 : 13.)

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (2 Pet. 2 : 2.)

We often hear it said that if these things are not of God they will soon fail and come to nothing. But while this sounds well, it is not the word of Scripture, but the world-wise remark of a Pharisee named Gamaliel. On the other hand, the Scripture repeatedly tells us that in the last days these things

that are not of God will have the greatest prosperity of all. They will be remarkably successful. They are prophesied to lead away great numbers of the people. Success is no sign that these new and strange phenomena are of God; it may possibly be a good indication of their infernal origin.

A certain writer has declared, and I agree with him: "Most of the followers of these things will be from the worldly churches; but not all. It seems quite certain that some of the choicest companies of the saints will be thinned by the deserters. (I might note cases of some who were drawn into Dow-icism.) Prominent religious leaders will be deceived, Bible students will be deceived, conscientious sanctified Christians will be deceived. So successful will be Satan's operations in these days that he will make thousands believe that his delusions are God's greatest work, and they will enthusiastically follow, thinking they are following the Lord. We are constrained to cry out, "Oh Lord, who will abide?"

Of course all these movements will have men and women to lead them. Men with astonishing gifts will be raised up, and *more women than men*, to preach a lot of beautiful truth, with an admixture of strange things, and even do many wonderful works, and thus capture the hearts of thousands of the credulous and emotional type. All this will be done through the inspiration of a spirit that is not of God, whether they are aware of that fact or not.

Then, another thing, the new movements will take upon themselves organized forms. Every one of these false prophets will have his or her organized

following. And another thing will be observed, each assembly will imagine themselves the real and only true ones, or in the right. It will then be found that old Gamaliel's testimony that only that that is of God will prosper is not a fact, for the devil's works will prosper until the Lord puts an end to them by the Spirit of His mouth.

What is more important is that these movements will produce an unseen influence in the very air about us. It will be, as has been said, an atmosphere of Godlessness, peopled with evil spirits, and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse and depress the children of the Lord. Our bodies will be affected; it will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us. A surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things, and a peculiar delight and fascination in any of the world's pleasures we dare taste. It will be difficult to preach the Word in liberty and power, it will be difficult to give attention to the Word as it is preached, it will be very difficult to get down to real earnest and continued prayer. Such as this is the atmosphere we must battle against as the days darken around us. Oh, let us be strong in the Lord. May we cleave to Him and to His Word as never before.

And now what do the true children of the Lord need in order successfully to meet the peculiar conditions of these last days? It can be answered in a

word—they need to know God and to walk with God ; this includes anything else that might be mentioned. They need to walk with God for three special reasons :

First, that they may be as a beacon light to the bewildered souls around them. Satan points to the formal Church of to-day and tells us she is not what she ought to be, that she has very little love, has no power, is torn with divisions, enjoys no victory over life's troubles, and has no healing for the sick. This is true, and he scores a fine point when he makes the accusation. Then to show his power, he preaches a gospel of unselfish love, exhibits genuine power, promises deliverance from the troubles and cares of life, and crowns it all by healing the sick. The poor disappointed ones, hungry for something better than the dead Church can give, rally around his standard and hail him as a deliverer. Had the Church kept the blessing and power of God, these deceivers would have found no such multitudes waiting to be entrapped.



"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."
1 Timothy 4 : 1, 2.

CHAPTER VI.

Satan's Power and Deceptions—Continued

Even Eddyism says : "Your churches are not giving you the victory over sin and trouble, and healing the sick ; but we will."

B. Fay Mills, the apostate evangelist, has said: "The denominational ministers are not living or teaching the unselfish Christian life," and then he offers them as his panacea his own gospel of love and light, and self-forgetfulness, and the poor people swallow the bait, and think they have got the very thing long needed.

But, oh, for a people in these days who walk with God, who enjoy the rich blessing and the abundant power that such a walk always brings, that they might be as a beacon light in the darkness, revealing the treacherous traps of the deceiver, and beckoning the perplexed souls to the real fountain of healing, holiness and happiness. Oh, that we might be such a people, that in our midst the hungry souls—and there are many of them—might find the true religion of the Bible in all its fulness, and the fragrant presence of Jehovah. We owe it to the age. We owe it to the bewildered souls within our reach, not knowing what to believe or whom to follow. Oh, let us walk with God !

Second. We need to walk with God that we may be able to discern between the true and the false.

After what has been said about the cunning deception of these last days we can appreciate our great need of true spiritual conception.

And just here is where we will have to be expressly careful, although we may be very well acquainted with the Word of God. For there will come teachers who will have the most remarkable gift in unfolding Scripture, such as for instance, Mr. Russell, the millennial-dawnite, and others. They will be able to unfold the deeper things of the Bible, and it will be administered in such a way that we shall be inclined to swallow it as most precious truth. You see the devil has been acquainted with this old Book many more years than have we, and he has the power and ability to make us believe that he is teaching us something wonderful out of it. Only those who are really in close fellowship with God will be able to stand under such circumstances.

One writer has remarked upon the matter of experiences: "But Satan will have his counterfeit experiences for these last days also; otherwise we would be greatly handicapped indeed, for we all know that bare doctrine, without any accompanying experience, will never prove popular. And so there will be some who can impart to us waves of ecstatic emotion, mighty inspirations of what they will call faith, thrills of something that will drive away pains and diseases from our bodies. You have them here now: they abound on every hand. And we will have such pronounced experiences as we have never had. Those who are not walking with God can never withstand such strong delusions."

With such overwhelming evidences of power will he come that although we may be of the opinion

that we may have the best of judgment, yet so great will be the appeal to the outer or emotional nature that if we do not know the Lord in close personal communion we will only help swell the ranks of those who shall be carried away by the "strong delusions."

"We must remember that such power from below will be given to some men in these days as Satan has never before granted to mortals. If we have no close fellowship with God, such a show of power will deceive us. For instance, some men will not only have power over the sick bodies of the people, but over their minds and wills as well, and will thus be able to fill altars with men and women seeking spiritual experience. This is terrible, but a moment's thought will convince us that it is easier to influence a person's mind than permanently to affect his body. Therefore, let us not be deceived when the prophets of the last days will support their claim to Divine authority by filling altars with seeking souls. This has been done occasionally in the past, but it will become more frequent and much more successful in the near future.

"My dear friends, if we do not walk with God we shall be swept off our feet. The time is coming when the usual methods of detecting error and hypocrisy will fail; all our rules and tests will be inadequate. There is only one hope; we must know God. If not, we may prove an easy prey to these movements that promise great things, impart emotional experiences and show great power with men. Let us see to it that we walk with God."

Third. It will be necessary to walk with God that we may have power to resist the influences of these days. Satan will not stop with trying to deceive us; he will attempt to compel us. In attempting this he will bring a mysterious power to bear on our minds and wills which will make it exceedingly

difficult to walk close with God, and very easy to live in the flesh. We will be amazed at the power he can use against us. It will become very hard to serve God faithfully and to pray earnestly. It will seem as if everything without us and almost everything within us has conspired to keep us from following Jesus all the way and to induce us to compromise. We will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted, and that will deaden our spiritual senses to the reality of heavenly things and the glorious presence of the Lord. It will become so easy to slip out of communion with God and harder than ever to keep the communication open between our souls and heaven. My dear friends, if we do not walk very, very close to the Lord this awful unseen influence will overcome us, it will side-track us, it will cripple us spiritually, it will lull us to sleep and cause us to miss God's best. Oh, we are in danger. The brethren are in danger, the sisters are in danger, the young people are in danger. I say to my soul, "Oh, soul, hide deep in God, thou art in danger." I tremble for those who do not walk with God. I tremble for myself, lest I shall not know Him well enough. That stirring hymn of George Heath's was written most of all for such days as we are now entering :

"My soul, be on thy guard,

Ten thousand foes arise ;

The hosts of sin are fighting hard,

To keep thee from the skies."

CHAPTER VII

Fanatical Manifestations

Dr. Arthur T. Pierson, in an article in "The Life of Faith," on "Speaking with Tongues," has this to say with regard to the manifestations :

"Not one sentence written me by correspondents and eye-witnesses has pronounced *all* these manifestations to be spurious. Every case must be judged by itself. But, in the great bulk of instances thus far brought to notice, the signs of a true working of the Spirit of God have been sadly lacking. There have been no revelations of any important truths ; seldom, if ever, the accompanying gift of interpretation ; little conversion of sinners, or edification or unification of saints ; still less the moderation and rational restraint proper to assemblies of believers—in a word, few, if any, of those companion gifts and graces which always mark and prove the genuine working of God's Holy Spirit. We are divinely taught 'not to believe every spirit, but to try the spirits ; whether they be of God, because many false prophets are gone out into the world.' Our devout aim has been to apply Scriptural and spiritual tests whereby to discern the true from the false."

Dr. Pierson goes on further to say : "A large lot of documentary evidence is at hand, confidential but reliable, and furnished by actual observers of the phenomena in question. . . . These letters contain some statements of facts which could not be put in print on account of their shocking character. . . . Among other things revealed in this correspondence is the conduct of one man, a leader in

these meetings, who rocked his body to and fro like a dervish, half chanting prayers and songs, and shouting louder and louder, working himself up into a sort of emotional mania, until he communicated to other susceptible people about him his own excitement and hysterical fervor, and the wildest fanaticism was rampant."

Precisely this same kind of "phenomena" is common in many of the meetings in Los Angeles, and other cities of the States, also in India, and latterly in Toronto, Canada. In the latter city we have had the claim to a peculiar manipulation of the throat and vocal chords, as though the voice was receiving training, etc., the contortion of the body; spasmodic jerks; pretensions to having received the gift of tongues, the sounds being resolved into mere gibberish, with the exception of two or three instances, where the individuals may have spoken in strange tongues. With the latter, the real thing, the writer has no controversy. It is with regard to the fanatical features of the case we are most concerned, and against which we would warn the children of God.

Dr. Pierson remarks: "It is also very conspicuous that most of those most susceptible to such contagious influences have been women of the more emotional and hysterical type; the stronger and more self-restrained class have maintained their equilibrium. This, again, subjects the whole movement to suspicion as at least abnormal. Surely this is a time for prayerfulness and carefulness, a balanced judgment, and patient and prayerful examination of each case, that a purely spiritual conclusion may be reached."

One of the most extreme of these fanatical cases I have ever come across, in my long experience as

an evangelist, has occurred recently in the city of Toronto. The "wonderful experience" has been put in tract form, and the name of the individual is given, with an endorsement of the same, by the pastor in charge of the mission. The story savors of the Middle Ages, and calls to mind the history of the extreme Mystics, the ecstatic Stigmatists, the Flagellantes of Spain and Old Mexico, or the more modern Agapemone sect in England. The experience is given herewith verbatim :

"With regard to manifestations the writer has just had a wonderful experience which he would like to relate. It was that of going through the whole crucifixion of our Lord Jesus Christ. The power of the Spirit came down upon me in mighty power and began to work my limbs, and particularly my arms and hands in a strange manner, of which the most distinct was that of my arms being twisted behind my back. They were twisted round till they were at a level with my shoulder, with the palms upward. This, as anyone knows, in a natural sense, would be very painful, yet strange to say I did not feel the slightest pain. Now after some time of this exercise there seemed to come a calm, awesome in its entirety. Then my arms were taken and stretched out above my head and crossed at the wrists. Then came a feeling as if I were being drawn up by the hands, then a dull sort of pain in my chest as though a rope was passed round me and I was drawn up till my shoulders were at the same height as my hands. (I now began to realize that I was going through the crucifixion of our Saviour in simile.) My hand being as it were fastened behind my shoulders, my left one was first taken and stretched out straight from the body and pinned to the floor, then my right hand was taken and made to give ten taps on the palm of my left hand with the point of

my middle finger. Then my right hand was fastened down in the same way and my left hand made to do the same as the right hand had done, only in this case there were eleven taps. Then my feet, which till now had been straight out, were made to cross themselves, the right on top of the left. I was then sat bolt upright and made to lean over and place one hand on my right foot as though I were holding a nail, then the other one struck it sixteen times after which I was laid out as if hanging from the cross. Then my hands made motions as if the blood was flowing from both hands, head and feet. Then my right hand suddenly struck my left side a sharp blow, followed by two or three smaller blows, then both hands began to make motions as before, only it was mostly from my left side that the stream came this time. Then the spirit lifted and I was enabled to get up and praise the Lord for His wonderful goodness to me. This was witnessed by those present at the prayer meeting, whose names can be had if wanted.—M. Ross."

We append the testimony of the pastor, Mr. Craig :

"Toronto, Ont., Sept., 1907.

"This is to certify that I am well acquainted with Mr. Ross (as his pastor) and that I was present when he received his baptism and likewise on the night in question, and therefore know the above to be a statement of facts.

"S. S. CRAIG."

Here is another of these strange "experiences." We leave the reader to prayerfully judge for himself as to whether this was the work of the Holy Spirit or not. It is the so-called "Pentecostal Experience of Rev. W. E. Moody." We cannot publish it in full, simply giving the gist of the story :

"At 11 o'clock or so I knelt down and Bro. Sinclair and others of the friends gathered around me to pray. Immediately the power of God took a mighty hold upon me, and at times shook me like an aspen leaf. Meanwhile my whole being seemed to be on fire. Those who touched me said afterwards that I felt almost like a furnace and my head was steaming hot. It was nearly 1.30 a.m. when Bro. Sinclair said: 'The fire is on your head, brother.' He had scarcely spoken the words when it seemed that the Holy Spirit went right through me as a burning flame and I immediately began to SPEAK IN OTHER TONGUES."

Dr. Pierson further testifies :

"It is also said that there have been physical manifestations so remarkable as to sweep people off their seats on to the floor ; that there have been experiences resembling a trance, during which there have been strange revelations and visions of God. . . . We are told by one man of visions so fanciful that it is difficult to divest them of the obvious aspect of highly-wrought imagination. For example, the Lord Jesus is seen in shining raiment, with a lamb looking up at Him, and both in a halo of glory. Again, He is seen sitting beside the party in a street car ; again, on the edge of a field, standing and pointing to another field, on the grass of which, in white letters, he read the word 'Look,' which he afterwards had revealed to him as referring to John iv. 35, 'Look on the fields.' "

"Yet again, this writer says he saw Jesus in mid-air, a number of ribbon streamers in His hands, the other ends of which came down to the members of the little band who were tarrying for the Holy Ghost baptism, the streamers of the baptized being golden and the unbaptized grey, etc. Again, he saw an angel with fire under his feet and a trumpet at his mouth, followed by the King ; or again with a sheathed sword in one hand and a crown dropping from the other," etc.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

2 Tim. 4: 1-4

CHAPTER VIII.

Grave Perils for the Saints.

Upon these manifestations Dr. P. remarks: "No one needs to know much of psychology to see that all these visions are possible to a heated brain, and are common in insane patients or those whose nervous system is abnormally excited, quite apart from any devout habits. And surely we need to be calm and careful lest we mistake for the Spirit's supernatural working what is simply the result of natural causes and perhaps abnormal states of mind. . . . Furthermore, it seems to us that, if one has such visions, it is better to have them as a secret between one's self and the Lord, lest, by communicating them, others be led to think that such experiences are essential to a high level of piety, and to seek them with a mistaken zeal."

The same author, in view of the grave perils that confront us, says that much thought and prayer is demanded, and that the peculiar manifestations referred to go to show us that we have happened on "the perilous times" long ago foretold; that some of these things may be closely interlinked with whatever is delusive or ensnaring in these supposed supernatural manifestations. To two of these he calls attention:

"1. There is much danger in too much subjective teaching. Objective truth makes the healthiest type of disciple—keeping the eye on the crucified and risen Redeemer, and, therefore, this kind of teaching should specially predominate on all convention platforms. There is a perverse tendency of subjective teaching to induce morbid introspection, constant and searching self-examination, resulting in utter

loss of assurance, chronic self-condemnation, and in too many cases hopeless despair as having committed the unpardonable sin. This is not strange; for to get our eyes off our Lord and His finished work, and upon ourselves and our ever unfinished work, tends to a loss of hope and sense of sonship; or, if this be escaped, equally perilous self-complaisance and spiritual pride in what we think to be our victorious self-struggles. It is an historic fact that wherever such subjective teaching encourages such introspective habits, unhealthy spiritual character results, and often wild fanaticism. We must not shut our eyes to the warning voice of the past. "These things are written for our learning."

"Our teaching should magnify the finished work of the Redeemer, and those we teach should be discouraged from the habit of turning the eye inward upon themselves and their spiritual states. In but two cases in the New Testament are we told to examine ourselves (1 Cor. xi. 28; 2 Cor. xiii. 5) and in both cases it is for a specific purpose, and lends no sanction to the habit of introspection. I have never known anyone to indulge this habit without obscuration of hope; and some have been for many years in the snare of the devil as the result.

"2. It is possible to be too much absorbed in what are called 'Holy Spirit manifestations.' Sir Robert Anderson says that there is a risk nowadays of substituting for the work of our Lord Jesus Christ a sort of 'cult of the Spirit.' Our Lord said that when the Spirit should come He would not speak from Himself, i. e., of His own suggestion, and that He would testify of Him, magnify and glorify Him. When the Holy Spirit's activity is most unhindered, the whole result is to reveal the beauty and glory of the Lord Jesus more clearly, and make Him more attractive. What utterance of the Holy Spirit terminating upon Himself can be found in the Scriptures? Have we any warrant for placing the Holy Spirit before us as the focus of our

spiritual vision, so as to hinder His work as the medium for clearer, fuller vision of Christ? Does not the student of church history find that most of the great heresies of the church have come from some misdirected attention to the Holy Spirit as the object of spiritual vision?

"What pertains to the Spirit is always illusion if outside of Scripture limits, because the whole realm of Spirit is invisible and intangible. Here is the devil's chance for his master work of counterfeiting, because he also is a spirit, and can easily impose caricatures and imitations on the unwary. Granting that there are spiritual manifestations, what discernment is required to distinguish the human spirit, the demonic spirit, and the Divine Spirit, when the suggestions made are plausibly good and true! It is much more difficult for the devil to imitate simple faith in the objective work of our Lord on the cross and at the throne. But the physical realm and the pneumatical lie very close together, and we may unconsciously pass from one to the other, mistaking a merely fleshly enthusiasm and emotional excitement for spiritual ardor and fervor—working ourselves into an hysterical mania, and mistaking it for a supernatural exaltation to some third heaven.

"The Stigmatists for instance, claimed that the stigmata of the crucified Christ were reproduced on their bodies in answer to fasting and prayer, as in the case of St. Francis d'Assissi. Granting this to be true, medical science records physical marks left on the body by prolonged thought in certain directions, and experts in hypnotic suggestion have produced blood marks, paralytic symptoms, muscular contractions, and various other similar effects by purely scientific methods. Christian men of science, however devout, know that when attention is riveted upon the inner state, and at the same time with fasting prayer, and prolonged meditation on some phase of our Saviour's agony, which it is desired to

imitate, such phenomena may occur, purely physical and psychical.

"Many an experience that is neither spurious nor hypocritical may not be supernatural. And we beseech our readers to be on their guard, lest they be led away by what is deceptive and delusive."

We have quoted thus at length from this eminent servant of Christ, in order to show that among our most saintly and cultured men of God, grave fears are entertained lest the people of God be led away from the "simplicity that is in Christ" into forbidden fields. It is blessedly true that God's Spirit is mightily working, and in this let us rejoice. Yet Satan works also, and never were his methods so seductive and subtle in character as in these very days in which we live. He is imitating and counterfeiting everything that is good, "veiling his own infernal delusions in silver gauze," as one has said, "like the prophet of Khorasin, voicing destructive heresies in musical whispers and soporific melodies, disguising the worst vices under polite terms and apologies." He imitates devotion with formalism and ritualism, intellectual independence with rationalism, charity with laxity, and forbearance with apathy. And, if we do not greatly mistake, within a few years to come we shall see that, side by side with every rekindling of Divine and Apostolic fire, he leads men to compass themselves about with sparks and walk in the light of their own perishing and disappointing flame. There is but one thing to do, and that is to hide ourselves in God's secret chambers until these perilous times are past.

CHAPTER IX.

Religious Frenzies and Extravagances

We hear much about the wonderful manifestations now associated with revivals in India and other foreign fields. But godly missionaries are reporting that "strange and strong delusions" are in operation alongside of, and in connection with, these remarkable revivals. An extract from a letter written to *The Life of Faith*, an English religious journal, by a missionary connected with the Missionary Training Home at Coonoor, S. India, July 24, 1907, is herewith subjoined. He says, by way of warning :

"(1) God is Spirit, but all spirit is not God. Gold glitters, but 'all that glitters is not gold.' The late leader of the Theosophists proposed to a missionary friend of mine that they two, being spiritual, should join forces against materialism. My friend, of course, replied that there is 'spiritual' and 'spiritual.'"

"(2) Where God works, we may expect Satan to work, especially in the realm of spirit.

"(3) Satan works by counterfeits.

"(4) Pray for the discerning of spirits.

"(5) Live in the Spirit, so that you may see light in His light.

"(6) Test all 'Revival' phenomena by the Word of God.

"(7) 'By their fruits ye shall know them.' Is the mind of Christ exhibited, especially love, including love for those who differ ?

"(8) 'Cease from man,' Satan seeks to lead astray 'the excellent of the earth,' and he sometimes succeeds (1 Kings 22 : 31).

"Yours, very sincerely:

"R. J. WARD."

A correspondent for a religious journal published in Canada, was recently a witness of several cases of persons who claimed to have received the 'gift of tongues' at a Holiness Convention in Killarney, Manitoba. He remarks that "one case was that of a poor, high-strung, nervous woman, who, along with barking as a dog, and crowing as a rooster, went on in a constant stream of incoherent sounds, without any meaning whatever, except she had deceived herself into counting it to be 'the power of the Spirit.'" On asking a serious-looking person if these manifestations were common, he replied that they were growing, that it was the 'gift of tongues,' and it was in the Bible. We reminded him that the tongues of the Bible were languages unknown to the party who spoke them, but understood by some who heard them, or where it was not so, as in the Corinthian assembly, and there was no interpretation, then the order of God's house was plain, 'Let him **KEEP SILENCE** in the Church.' " The writer, in concluding, states that the sad and humiliating spectacle of a number of people throwing themselves about in all sorts of positions, barking, crowing, imploring, was little likely to give us to expect much that had the stamp of God upon it, and it both grieved and stirred our souls to earnest protest against it."

The author, while conducting evangelistic services in North London, England, during the summer

and fall of 1906, was brought in contact with three of these apostles of the "tongue cult"—two women and a man—who had been sent out from Los Angeles, California, on a mission. He and his wife were traveling for a season, waiting for being sent to England in order to the promotion of the peculiar doctrines. The first night the superintendent of the mission was present, one of the women jumped to her feet and sang a range in a sharp, falsetto voice, the melody that sounded more like a whistle than a song. Combined with the sermonizing and the low passing through a hard high voice, that of the tongue of any tribe or nation which he had ever come in contact. This interruption took place without asking the pastor's permission, as common Christian courtesy would have suggested, or waiting at least until he had finished his sermon.

What does the Apostle in 1 Cor. 14: 27-28, say? "If any man speak in an unknown tongue, let it be by hymns, or the most three, and let one interpret. **LET HIM KEEP SILENCE**, if he do not have an interpreter, and let him speak to himself, as to the Lord, for the spirits of the prophets are subject to the Lord. For God is not the author of confusion, but of peace, as in all churches of the saints."

The first night they were present, and while the writer was speaking on the "Holy Spirit," the two women, becoming offended at some statement, stamped out of the hall in high indignation. At the close of the address, the "man of tongues" knelt and prayed a prayer that was so full of bitterness

and hell-fire, that it required no great discernment of spirit to recognize that he was only a poor deluded fanatic, to say the least, "not sent of God," but "running at his own charges."

As we go to press, the writer having been sojourning in the city of Toronto during the greater portion of the present summer and fall of 1907, and being engaged the most of this time in Gospel work, has had the privilege of visiting the Camden Street Mission, where the major part of these manifestations of "tongues and Pentecostal baptisms" have been and are, at present writing, taking place. Preceding the address by the minister in charge, there were a number of bright Gospel testimonies, to which no one could take serious exceptions, although the strain running through the most of them, savored not a little of the nature and object of the meetings—that is, the "Pentecostal baptism" and the "gift of tongues." After the address, which was on the gifts of the Spirit, Christians were invited to come to the front. Quite a number responded, and during the season of prayer and "waiting," the "manifestations" began. The character of these so-called "operations of the Spirit" were almost indescribable. One young woman was so excited and agitated that she swayed back and forth, emitting strange cries, and now and then changing into singing in a minor key, until at length she got up and went to the front, and fell back on the floor in the aisle near the platform, passing into a sort of cataleptic condition, the only motion noticeable being the rapid movement of the lower jaw, and the uplifting of her left arm, which

trembled and jerked as she rapidly moved it back and forth.

Then another woman of an hysterical cast of countenance, sitting near the writer, began to jerk and sway back and forth in the seat, and ejaculate, "Ma-ma ! ma-ma ! da-da ! da-da !" keeping this up almost incessantly for over an hour. We were informed by a reliable and intelligent party that this was "baby talk," or in other words, the primary lessons the Spirit gives the neophyte or beginner in "the language school." This appears to be a new revelation discovered and taught by the leaders of this cult, but we fail to find a scintilla of evidence in its behalf in the Word of God.

Not far from where this lady sat was a line-looking gentleman on his knees, who kept up an almost incessant vigorous rubbing of his face with his hands, in the meantime uttering unintelligible expressions, sounding a great deal like "Kah-kah ! pah-pah ! Kah-pah ! Kah-kah !" this being kept up for a long time, and which, to the writer's ears, had no relation whatever to any foreign tongue, and very little to the Choctaw Indian dialect, with which the writer is somewhat acquainted, and with which the few words uttered seemed to bear some faint resemblance.

In another seat was a young Scotchman, whose whole body was under the strange influence present. His head flew backward and forward, in convulsive jerks ; his arms and legs twitched, his eyes rolled, and he was almost continually uttering a word—if word it might be called—that sounded like "Ching-chong ! Ching-chong !" repeating it and repeating it again and again, without any variation that

could be discovered. It sounded a great deal like the name of a proprietor of some Chinese laundry. This youth had the appearance of a nervous wreck. The sight was pitiful.

There was but one woman, among the many who were engaged in these peculiar exercises, whose "e" seemed to indicate the genuine thing; but as there was no interpreter present to translate we were left in the dark as to the reality of the manifestation, although some of the words seemed to bear some relation to the French language. (We were afterwards informed that the lady's husband was a Frenchman.)

God forbid that the writer should utter one word against the real work of the blessed Holy Spirit. Neither with individuals has he any quarrel. We know that many godly people are in sympathy, some practically so, with this strange movement. And here is where the great danger lies, as has been already stated. The influence of one godly person in favor of some fanatical or religious craze means the perversion of many others, and their being led astray.

It is undeniable, and we rejoice with joy unspeakable over the fact, that God is working mightily in these "latter days," conferring upon His obedient and consecrated children gifts, and power to work wonders, especially in the sounding forth of the Gospel of His Son in the power of the Holy Ghost, to the saving of souls and the edifying of believers. And wherever the manifestations are genuine, and in strict accord with the Scriptures, there will be no person more ready to say Amen to the same than the author of this little unpretentious

volume. But he does protest, in the name of the Lord Jesus Christ, against all that savors of the flesh, or alien spirits ; against every form of fanaticism ; against every experience—no matter how religiously pretentious—whether branded with the terms "higher life," or "lower life"; against everything that would in the least detract from the glory of the Person and Work of the Son of God.

Yet again, no matter how legitimate the gift, the Giver must not be hidden out of sight ; no matter how vivid and thrilling the experience, if it does not exalt the Lord Jesus in every particular, it is but a SHAM, a SNARE, and a DELUSION.



“ Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is the spirit of antichrist, wherof ye have heard that it should come ; and even now already it is in the world.

1 John 4 : 1-3.

CHAPTER XI.

Demoniac Possession or Control

As this book goes to press a tract in circulation in India, published as an antidote to the recent fanatical craze raging there, comes to hand. It is so much to the point that it is given in full, as a warning to such as are being misled by certain excesses:

"The subject of demoniac possession is one frequently referred to in the Scriptures, and especially in the New Testament. The phenomena of demoniac possession are manifold; and when we are sufficiently illuminated to detect and classify them, we find that all the statements in Scripture are perfectly verified. The following items will be found true:

"First.—*The agency of demons is always brought more conspicuously into notice in proportion to the manifestation and power of God's work among souls.* When the Son of God was manifest in the flesh, the activity and outspoken agency of demons were manifested more than ever before; and we often see instances in Scripture where the approach of Christ or of the Spirit-filled apostle, to some possessed person would mightily stir the demon in him. Just as the approach of summer causes vegetation to sprout, the same heat also stirs the snakes into motion.

"Second.—*Demons are of a multiplied variety.* They are of various types, greater in diversity than human beings; and they always seek to possess a per-

son congenial to them in some characteristic. The Bible tells us of unclean demons, deaf and dumb demons, witchcraft and fortune-telling demons, of insanity, of drunkenness, of gluttony, of idleness, of wonder or miracle-working, various forms of sickness, despotic demons, theological demons, screeching and yelling demons. There are demons that act more particularly on the body, or some organ or appetite of the body. There are others that act more directly upon the intellect or the sensibilities and emotions and affections. There are others of a higher order that act directly on man's spiritual nature, upon the conscience, or the spiritual perceptions. These are the ones that act as angels of light, and side-track and delude even real Christians.

"Third.—*These demons seek to fasten themselves on human beings*, as parasites, like ticks on cattle, or mistletoe on a live tree. They seek out those whose make-up and temperament is most congenial to themselves, and then seek to fasten themselves on to some part of their body, or brain, or some appetite, or some faculty of mind, either the reason, or imagination, or perception; and when they get access they bury themselves into the very structure of the person, so as to identify themselves with the personality of the one they possess. In a great many instances they do not get possession of the individual, but obtain such a hold on some part of the mind as to torment the person with periodical attacks of something strange and abnormal, out of all proportion to the general character and make-up of the individual.

"Fourth.—*These demons feed themselves on the person with whom they are allied*. There are three great realms of law—the Natural and the Supernatur-

al, and between these comes a strange middle realm called Preternatural. This middle realm embraces a vast range of phenomena, which cannot be definitely classified or ranged under the regular facts of nature or grace, but is a strange medley, like the vast swarms of asteroids that float in space, and which, striking against the atmosphere, produce the shooting stars we see in November. This is the realm of clairvoyance, second-sight, hypnotism, mind-reading, insanity, and abnormal passions. It is in this realm that a large class of demons find their favorite hunting ground. There are allusions in Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in human blood, or they absorb to themselves some of the natural affections, so that persons thus possessed will lose their natural affection for husband or wife or children, or brothers and sisters, because the demon has absorbed that affection to himself.

"Fifth.—*There are religious demons, not holy, but nevertheless religious, and filled with a devilish form of religion which is a counterfeit of true, deep spirituality.* These pseudo-religious demons very rarely attack young beginners, but they hover around persons who advance into deeper experiences, and seek every opportunity to fasten themselves upon the conscience or the spiritual emotions of persons of high states of grace, and especially if they are of a vivid or energetic temperament. These are the demons that play havoc among many professors of holiness. The way they get hold of persons is as follows: A soul goes through a great struggle, and is wonderfully blessed. Floods of light and emotion sweep through the being. The shore lines are all cut. The soul is launched out

into a sea of extravagant experience. At such a juncture these demons hover around the soul, and make strange suggestions to the mind of something odd, or outlandish, or contrary to common sense and decent taste. They make these suggestions under the profession of being the Holy Ghost. They fan the emotions, and produce a strange fictitious exhilaration, which is simply their bait to get into some faculty of the soul. For example, one man said that just after receiving the baptism of the Holy Ghost, as he would lie in bed at night, a strange, wild sort of exhilaration would not through his mind, and a sudden impulse to jump out of bed and go screaming all over the house, which if he had yielded to it once, would likely have given the demon access to his brain.

"Another good man says he felt like running around the camp and climbing every tree, but had enough discernment to "try spirits," and found the impulse was not of God. But another person at the same camp-meeting felt the same impulse and yielded to it, and went yelling and screaming through the woods, climbing trees, tearing his clothes, exhausting his body, and in a short time became utterly useless to the work of God. Another person said he felt like rolling on the floor, and groaning and pulling the chairs around, but he distinctly perceived that the impulse to do so had something wild in it, and a touch of self-display contrary to the gentleness and sweetness of Jesus; and as quick as he saw it was an attack of a false spirit he was delivered, and the tide of pure love flowed on through his breast. But another man had the same impulse, and fell down groaning and roaring, beating the floor with his hands and feet, and the demons entered into him as the angel of light,

and got him to think that his outlandish conduct was of the Holy Ghost, and it became a regular habit in the meetings he attended, until he would ruin every religious meeting he was in.

"It requires great humility to try these spirits and detect the false ones. The most dangerous demons in existence are those pseudo-pious ones who soar around the high altitude of the spiritual life, like eagles around great mountain-tops, and seek to fasten their talons upon the lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strained and far-fetched illuminations, of wild and fantastic notions, of strange and abnormal affections. These are the demons that flit over the sunlit regions in the land of Canaan, and attack very seldom any but advanced believers.

"Sixth.—*The effects of being possessed by this sort of demons are manifold*, and plainly legible to a well-poised mind. Such possessions cause people to run off into things that are odd and foolish, unreasonable and indecent. It leads to adopt a peculiar voice or unnatural shouting, or some senseless shaking of the body; or the striking of certain attitudes, or the adoption of some silly whim. Or such a possession may be manifested by peculiar heresies in the mind, of which there is a nameless variety. It produces a certain wildness in the eye and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves. As a rule, such persons lose their flesh, for demoniac possession is very wearing on the vital forces, and produces a terrible strain on the heart and nervous system.

"There are many persons who are truly godly, and want to live holy lives, who have failed to discern those evil spirits, and under the strange impulses have allowed some kind of demon to take hold of them; and though they are still conscientious servants of God, they are so influenced by evil spirits of a high order as utterly to ruin their usefulness.

"How can they get delivered? They must frankly admit to themselves, to God, and to others, that they have been misled, and then request the saints to pray God to cast the demon out. To detect the agency of evil spirits, and then to have the humility frankly to acknowledge it, is more than half the victory.

"To make such a confession requires a self-abasement which very few persons are willing to undergo. The great scheme of a demon is to hide himself under the guise of the Holy Ghost, or of another's personality, and the greatest triumph over evil spirits is the power to detect them and try them. To do this, the greatest requisite is humility—not a professed humility, but a radical, searching humility, that gets into dust and ashes, and looks up from the bottom of self-abasement into the pitiful eye of God for compassion and help.

"This is humility that is nauseating to a demon, and makes him fly. The lack of this fathomless humility is the reason why not one fanatic in a thousand ever gets delivered and restored to sanctified common sense, and to that peaceful, loving spirit which is the fountain of true usefulness."

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