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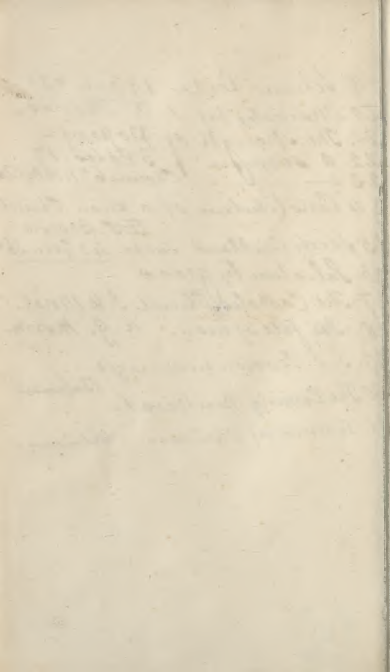
18th Dec 1841

The following is a list of the  
 names of the persons who  
 were present at the meeting  
 held on the 18th Dec 1841  
 at the house of Mr. James  
 Smith, Glasgow.

Mr. James Smith	1
Mr. John Brown	2
Mr. Robert Green	3
Mr. Thomas White	4
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Mr. Robert Manganese	16
Mr. Thomas Potassium	17
Mr. William Magnesium	18
Mr. George Calcium	19
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THE  
COMING PENTECOST;

OR,

AN EARNEST PLEA FOR ESPECIAL AND  
UNITED PRAYER.

BY

OCTAVIUS WINSLOW, D.D.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind . . . and they were all filled with the Holy Ghost."—Acts ii. 1, 2, 4.

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## THE COMING PENTECOST.

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THE DAY OF PENTECOST, which marked the earliest era of Christianity, was but the commencement of a series of like effusions of the HOLY SPIRIT, which should continue until the end of time to trace the course and history of the Church of God. It was never intended by the enthroned Head of the Church, that with the last convert gathered to His fold on that memorable day should cease the especial and extraordinary baptisms of the Spirit; that, for ever after, there should be but the gentle zephyr, rather than the "mighty rushing wind" of the Holy Ghost—the noiseless dew, instead of the plentiful rain of the Spirit—the "still small voice," in place of tongues of fire. Has the faith of God's people ever fully grasped this truth? Have we not limited the Holy One of Israel? Have we fully believed—and acted upon the belief—that the first day of Pentecost was intended to be a type of what should follow—the first-fruits of a glorious vintage of blessings—the pledge and earnest of what the Church might expect and the world should see—in a word, *the inauguration of the dispensation of the Spirit?* Have we sought in prayer, and expected in faith, such especial and marvellous manifestation of the Spirit—other, and yet more glorious days of Pentecost—so glorious, indeed, as

that the first should have no glory, by reason of the glory that should surpass it? Let every Christian who reads these pages answer these questions for himself, as before God!

But our God is about to visit this nation with another and a mightier Pentecost of the Spirit, the heraldings of which have already quickened our prayers and inspired our hopes. We gratefully accept as pledges and instalments of the coming blessing, the remarkable and precious "times of refreshing from the presence of the Lord," which, during the last two years, the Church of God has experienced; and we are led to look upon the GREAT AWAKENINGS which have taken place in many lands, cities, towns, and families, as "sounds of abundance of rain." And is not the voice of God, in providence and grace, at the present moment, loud and unmistakeable? Is He not calling upon His people to arise and take hold upon Him in earnest, believing prayer? Intent upon shewing us things greater and mightier than we have seen, He would gently chide and check our tendency to wearied and halting supplication by the startling movements of His providence, and by the yet more extraordinary displays of His grace everywhere transpiring, visible and marked. As in the apostolic age of the Church, the Holy Ghost in her midst, given in fulfilment of the promise of the great Advocate, and in response to the prayers of His people, was manifested in His power and glory by the continued intercessions of the saints, even thus is it now. We do not ignore the truth of a *given* and a *present* Spirit. The Indweller of the believer, and the ever-abiding Visitant of the Church, though the Holy Spirit is, the fervent and unceasing cries of the Lord's people are still needed to win yet richer effusions of His sanctifying influence, and yet more signal displays of His converting power. He—the Lord of His Church—

who promised His disciples an *abiding* Spirit, (John xiv. 16,) at the same time taught them *to pray for the Holy Spirit*, and pledged His and their Father's love to grant the boon to them that asked it, (Luke xi. 13.) We receive in faith, and we acknowledge with adoring gratitude, the *permanent residence* of the Spirit in the Church, and His personal and irrevocable indwelling in the heart of every believer in Jesus, as a teaching, sanctifying, sealing, witnessing, comforting Spirit—and blessed, thrice blessed, are they who *know* it! Nevertheless, are we forbidden to ask for, and to pray to, the Holy Spirit? Are we to deny His existence, ignore His work, be indifferent to His manifestation, and seek and implore not His influence? God forbid! Deny, or slight, or grieve the Holy Spirit, and your soul is abandoned to the curse of spiritual barrenness—no dew shall soften it, no verdure shall adorn it, no fruit shall enrich it. There will be no fulfilment of the Divine promise in your experience, "*I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon,*" (Hos. xiv. 5.) And are we to attach no meaning, significant and precious, to the expostulations of Christ addressed equally to us as to His apostles, and appealing to all the tenderness of parental affection, "*If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?*" Most assuredly! Not only in filial confidence in the Father's love are we taught to ask at His hands the blessing, but the Word of God also teaches us that the Holy Ghost is to be *personally invoked*—in other words, that our petitions for His grace, and power, and influence, are to be likewise *addressed directly to the Spirit*. A distinct Person in the Godhead, the HOLY GHOST is equally an object of Divine worship—of inter-

cession, praise, and love—as the Father and the Son. How clearly is this truth set forth! “*Through him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father,*” (Eph. ii. 18.) The apostolic benediction breathes it, “*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.*” And in response to these inspired declarations, from how many a lip, each Sabbath, breathes the sublime doxology, “Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end.” My Christian reader, where Divine worship of the Holy Spirit is withheld, where prayer to Him is restrained, and praise to Him is not offered, and love to Him is not felt, He is dishonoured, grieved, denied, and spiritual leanness of soul is the sad result. You are, perhaps, deploring that the ministry of the Word has no distilling power to your soul—that you have no communion with God in prayer—no sense of spiritual life—no comfortable assurance of your interest in the Saviour’s love; examine yourself and see whether all this may not be traced to some essentially defective view of the Holy Spirit’s person and work! If you are cherishing any sentiments or feelings derogatory of His divinity, personality, and official relation to the economy of grace—any view whatever that obscures His essential glory, that neutralises His Divine influence, or that renders Him less an object of your love and worship, marvel not at this! Let your cry to the Spirit be in the language of the prophet, “‘Come, from the four winds, O breath!’ and breathe more spiritual life into my soul!” and our prayer for you shall be in the words of the Holy Ghost himself, “The Lord (the Spirit) direct your hearts into the love of God, (the Father,) and into the patient waiting for Christ, (the Son.)”

Defining thus the groundwork of our subject, let me proceed to remark what rich and varied encouragement we may glean from the recent dealings of the Lord with His Church, *to ask and expect a yet larger measure of the Holy Spirit's influence in our midst.* Not in vain have we hitherto sought and expected this heavenly and precious donation. The bow of our faith in God has not turned back, nor has the winged arrow of prayer returned to us empty.\* Infinity alone can compass, and eternity alone can estimate, the vastness and the worth of the spiritual blessings showered upon the Church and the world, in response to the fervent petitions sent up to God by the assembled thousands of Israel in the name of Him whom the Father heareth alway, since, from a heathen shore, the key-note to simultaneous and united prayer first resounded. May we not, with wondering gratitude, trace to these wrestlings the remarkable descent of the Spirit in so many parts of the world—the large number of converts gathered to Christ—the awakened spirit for hearing the Word among the masses—the quickened spiritual life of the Church of God—the multiplied means of grace—the increased zeal, power, and success of the lay-agency in the work of evangelisation—places of sinful amusement consecrated to prayer and the preaching of the gospel—the stillness of midnight hours broken by the exhortations of the preacher, and the sighs and sobs of the penitent outcast—the widening of the foreign missionary field—the preservation of the sacred ark of Christian union amid its perils? Verily, we believe we may. Indeed, we are bound to acknowledge these things as answers to believing prayer, to accept them as the fruit of the precious seed sown in tears “by the side of all waters.” And in the praiseful language of the Psalmist, we would

\* 2 Sam. i. 22.

devoutly exclaim, "*Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.*"

If the present year dawned amid the forecastings of events of such moment in their relation to the progress of Christianity in the world, as to cluster in touching union around the mercy-seat Christians of every name and language, blending their hearts in the utterances of one sublime petition, "*Thy kingdom come!*" surely the events now taking place, both in the Church and the world, render the call to especial and united prayer ten-fold more imperious and solemn! Need we specify a few of the more important and impressive? The Famine in *India* has touched the iron chain of caste, and this powerful and long-existing impediment to the progress of Christianity has melted from the minds of thousands. Protected by the ægis of a recent treaty, *China* can be safely traversed by the feet of Christ's evangelist, through the length and breadth of that gigantic empire. The *Popedom*, its life-pulse throbbing languidly at its head, exhibits no symptoms of vitality and power other than the convulsive throes of an expiring system. *Italy*, bursting from the yoke of ages, pants for the unity and freedom of a purer faith—the liberty wherewith Christ's truth makes both nations and individuals free. *Syria* is, at the present moment, passing through a transition state, violent indeed, yet radical and hopeful. The accession to the throne of the new Sultan is attended by reforms of so extraordinary and healthful a character, as promise to revolutionise and elevate the entire social condition of *Turkey*. The great Republic of *America*—our brethren in blood, language, and religion—is torn asunder by an internecine war, threatening to check, in a startling degree, her domestic and religious progress, and seriously

to affect, by the vibration of the shock, other and distant nations.

Turning to our own beloved land, are there also no blended lights and shadows in its religious history, creating in our hearts alternate feelings of hope and fear, of confidence and alarm, supplying us with powerful incentives, and with solemn material, for urgent, united, and importunate supplication? Let us examine. That there are things encouraging and hopeful, we gratefully admit. There is decidedly a higher tone of religious feeling in the land. The prediction of the prophet has received more than a partial fulfilment in our day, "*And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also,*" (Zech. viii. 21.) The state of general inquiry, of solemn conviction, and of practical exertion indicated by these words, is clear and unmistakeable. What Bunyan quaintly terms the "Eargate of the Soul," has been remarkably unlocked and thrown open by the Spirit of God brooding over the masses. The spirit for *hearing* the Word is wonderful! Announce a religious service when, and where, and by whom you may—be it in the gorgeous cathedral, or on the hill-side, canopied by the blue sky—be it the church or the theatre, the chapel or the school-house, the public hall or the private drawing-room—thither, in masses, the people congregate—the high and the low, the rich and the poor—eager to hear the gospel message, thirsting for the water of life, and giving clear and scriptural evidence that a principle more spiritual than the curious, a feeling more intense than the novel, is moving upon the mind of the people, stirring them up to hear the Word of the Lord. Beneath this quickened surface of society, there flows a strong under-current of feeling, which can only

be attributed to the secret, silent power of the Holy Ghost. Surely it is impossible for us to close our eyes to this fact. What an incentive to prayer! what a uniting bond in prayer! If the One Spirit is thus awakening the people to arise and take hold upon God, surely it behoves the Church and the ministers of Christ, in the unity of the same Spirit, to convene together, as on the first Pentecost, "*with one accord, and in one place,*" for supplication and prayer. In addition to this general and remarkable spirit of hearing, another encouragement to persevering prayer is gleaned from the plentiful and fruitful showers of grace which have fallen as upon the mown grass, which to multitudes of believers have been "*times of refreshing from the presence of the Lord.*" And during the last two years, taking a general survey of the field, the souls "plucked as brands from the burning," and hopefully gathered to Christ, may be counted not by fifties, nor by hundreds, but by thousands and tens of thousands! And among them, thus swelling the ranks of the faithful, may be numbered not a few "of reputation" for learning, rank, and wealth, moving in the higher and more cultivated walks of life, thus bringing into the Church of God a large amount of consecrated intellect, influence, and power. Surely these are hopeful signs!—motives to fervent, united prayer, and indices of a yet richer and more universal effusion of the Spirit—the COMING PENTECOST.

But our plea for especial and united prayer rests as strongly upon the *causes for alarm and humiliation*, as upon those of exultation and hope. Take, for example, the wide-spread influence of *Popery*. Are we sufficiently awake to this fact? Do not many Protestants, who by general consent are leaders in our ranks, repudiate the idea that Popery is increasing—that there is any real substantial cause for alarm? But this blindness does not inva-



validate the fact that the energies of the Papacy in this land are wide-spread, organised, and sleepless; and that even the modified doctrines, principles, and practices of Romanism are accepted and maintained, where absolute Romanism itself is professedly abhorred and abjured. We have the thing itself in all but its authority and name. The bitter sarcasm of Pio Nono, recently uttered in reference to the spread of his religion in England, is but too well deserved,—“They want Popery without the Pope.” The homage paid to the spirit and the representatives of Popery in the pulpit, on the senate-floor, at the bar, from the bench, and in yet higher places of influence and power, is one of the most significant and alarming signs of the age. Romanism, struck with paralysis, and losing its hold on the Continent of Europe, is making its last, its final, its death-grasp for power and supremacy in this land. A prophet without honour in his own country and in his own home, the Pope, the head of this great antichristian system, is seeking, by his emissaries, to win an ecclesiastical position in our midst, which shall subjugate to his authority, and appropriate to his purpose, the rank, intelligence, and wealth of this nation. What Francis Borgia, general of the order of the Jesuits, once remarked of the subtle, insidious, and hopeful designs of the Papacy in his day, may, we fear, with equal truth be said of it in ours, “We slip in like lambs, we rule like wolves, we shall be driven out like dogs, but we shall wax strong like eagles.” Is there nothing like a fulfilment of the latter part of this prophecy of the Jesuit, in the bold and mendacious efforts of Romanism in our land at the present moment? Is it not Romanism renewing its strength for a pending conflict and final battle with Protestant principles and with gospel truth,—in a word, for ascendancy and supremacy in this great nation—great, indeed, in its position and pri-

vileges, but, alas! correspondingly great in its individual, social, and natural sinfulness, its ingratitude to God, and its infidelity to truth! We fear that there never existed a period in our history when the spirit of Protestantism was more compromising, or the conduct of Protestants more truckling, or the great principles of the Reformation were at a lower ebb, than the present. The spirit of infatuation would seem to have possessed our rulers, and the spirit of slumber to have stupified the people. Popery is gliding into our national institutions, our churches, our seats of learning, our senate-house, our halls of justice, our jails, our very homes, and we caress the "beast" so meek and lamb-like! Here and there we find a watchman broad awake to the impending danger, and faithful in sounding the tocsin of alarm; but his warning is unheeded. Here and there we meet a bold champion for the truth clad in complete armour, and with waving sword; but even his efforts to rally and lead to battle the professed soldiers of the cross are unsustained and futile. Heart-sick and sad, he retires to weep in secret places over the coldness, the apathy, the compromises of his fellow-Protestants. And still the Papal bird is soaring higher and higher, waxing stronger and stronger; and where is the Christian marksman in all our ranks, with a heart true enough, and with an eye keen enough, and with an arm firm enough, and with an arrow pointed enough, to bring down the proud eagle and lay it with the dust? Surely here is reason for prayer—especial, earnest, united prayer! I am thoroughly and solemnly convinced that we are asleep touching the concealed efforts, the restless labours, and the wide-spread increase of Romanism in this land. It is everywhere, in every form, and at every hour, at work. It is silent as the grave, but earnest as death; it is meek to sycophancy, but fierce to persecution. The

beast is couchant only because restrained; the wolf is lamb-like only because of alarm. If the great increase of Popish edifices—the wide-spread diffusion of Romish publications—the insidious efforts to gain access to the servants of the hall, and to the young ladies of the drawing-room, by the many secret, wily arts of papal and tractarian proselytism—the spread of nunneries and retreats, and a thousand other schemes in incessant action, be true indications of the spread of Popery in this land, then it is high time for us to rise as ONE Church, and breathe to God the prayer of King Edward VI., sent up to heaven three hours before his death: “O my LORD GOD, bless Thy people and save Thine inheritance. O LORD GOD, save Thy chosen people of England. O my LORD GOD, defend this realm from Papistry, and maintain Thy true religion, that I and my people may praise Thy holy name, for Thy Son Jesus Christ’s sake. Amen.”

The alarming and wide-spread influence of opinions subversive of the Divine inspiration and authority of the BIBLE, emanating from centres of religion, learning, and influence in our land, is another and one of the most significant and startling signs of the times. Infidelity is not the low, vulgar, unlearned thing it was in days gone by. It has assumed altogether a new, more imposing, and formidable phase. It struts in the borrowed robes of Christianity, allies itself with intellect and erudition, is graced with cultivated mind and taste, and utters its voice from high places of authority and power. It ministers at the altars of religion, speaks from the chair of the university, and sits upon the pinnacle of the temple. And what are its dogmas? It promulgates a Bible without revelation, Christianity without Christ, religiousness without religion, and leaves the soul to grope its way to eternity by the taper-light of reason. It divests the Word

of God of its authority; it denudes miracles of their divinity; it strips the Saviour of His mediatorial office; and reduces the atonement and the renewing of the Holy Ghost to a shadowy existence. Reason is the only prophet, sacramentalism the only priest, and latitudinarianism the only king. I need not more distinctly specify a volume, already too notorious, the contents of which—though starting no difficulties in revelation, and presenting no arguments against Christianity which have not been met, answered, and exploded a thousand times over—are a direct, avowed, insolent attack upon the truth of the Bible, and are sowing broadcast the seeds of a seductive and fatal infidelity. Surely here is a loud call to us who hold the truth in the unity of the Spirit, who take our stand upon the revealed Word of God, and whose rallying-point and watchword is, “The Bible, the whole Bible, and nothing but the Bible,” to merge our unimportant differences in one common, united, simultaneous appeal to the throne of God’s grace, praying, “*It is time for thee, O Lord, to work: for they have made void thy law. Arise, O Lord, and plead thine own cause!*” The one, and only effectual, irresistible, and unanswerable *reply* to this infidel assault upon our Christian faith, is—*united, fervent,*  
**BELIEVING PRAYER.**

The great national sin of *Sabbath desecration* is another and a loud call to especial and consentaneous prayer. While “the Sabbath was made for man”—*as such*, for man of every age, rank, and clime—it is peculiarly the chartered privilege of the Church of God, constituted by her Great Head its Guardian and Conservator. Its disregard, therefore, as a divine law, its profanity as a divine institution, its desecration as a holy day, must not only essentially and seriously affect the spiritual growth, the Christian ordinances, and the evangelical labours of each

branch of the Church of God, but likewise imposes upon the Church universal a solemn and fearful responsibility. The increasing desecration of this holy day must, then, awaken alarm and apprehension in all who love the Saviour, and who tremble at God's word. It cannot be concealed that efforts are at work to blot the Christian Sabbath from this nation. The fine point of the wedge is already inserted, and every renewed blow is but too successfully impelling it home—as the recent opening of the Botanical Gardens in Dublin on the Lord's Day testify—until the Sacred Day is rent in twain and scattered to the winds. There does not exist a stronger evidence of a nation's decay, nor a surer prognostication of a nation's downfall, nor a darker and more certain foreshadowing of Divine judgments upon a people, than when abandoned by God to the crime of Sabbath annihilation. Read but the histories of those nations where no Sabbath has ever been recognised, or, once recognised and hallowed, has been abandoned and given up to pastime. Has not the violation of the fourth commandment ever been followed by a depravity of the national mind, and by laxity of public morals scarcely one remove from the horrors of paganism? The body of the people sunk in intellectual and moral degradation, as in Asia, or corrupted by an infidel rationalism, or a mere absolute atheism, as in many parts of continental Europe, has come at last to lose all sentiment of religion, and to pursue the downward course to the chambers of death, fearing neither the law of God nor of man. The history of the Jews—a history elucidating many a difficult truth in revelation, and solving many a profound problem in providence—strikingly illustrates this. So long as they kept the Sabbath-day holy, careful to observe the slightest violation of its Divine sanctity, in the beautiful language of

inspiration, God "*made them to ride upon the high places of the earth, and fed them with the heritage of Israel their father.*" But no sooner had lax sentiments of the Sabbath obtained, and they came to set at naught this blessed institution, than their history, civil and ecclesiastical, began to verge towards speedy and total ruin. And when their sin reached its height, and they became, like a "*basket of summer fruit,*" ripe for judgment, their city was destroyed, their altars demolished, their temple burnt to the ground, and the whole nation carried into a seventy years' captivity, on purpose, as God reminded them, *that their land might enjoy her Sabbaths.* Thus, when a people rob God of His honour and glory, they rob themselves of liberty, prosperity, and nationality. Are we not, as a nation, fast increasing in this sin, and hastening to this judgment? Importing a continental theology, with it we are importing a continental Sabbath. And once introduce into this land a foreign Sabbath, and you introduce foreign manners, foreign customs, foreign pleasures, *foreign revolutions,* and the religion and greatness of England will have departed. Already the wave is on the move. What means this increase of travelling on the Lord's Day? In what light are we to view the tide of pleasure-seekers deposited by excursion trains every Sunday at our watering-places, preventing many from attending the house of God, and disturbing the spiritual repose and enjoyment of those who do? What means this gathering together of thousands on the grounds of the Crystal Palace on the Sabbath, involving the passing to and fro of trains, the robbing of a large number of *employés* of their day of rest, and effacing along its entire line all signs and appearance of a holy day, save the homage paid to its sanctity by the calm, tranquil, sacred stillness of nature? What means this persistent attempt of many

of our legislators, at each returning session of Parliament, to sanction by law the opening of places of amusement on the Lord's Day? These are facts, patent and startling, which we cannot gainsay. Disciples of the Lord Jesus! friends and guardians of the Sabbath! you who fear God and keep His commandments, it is time for you to rise and unitedly and solemnly protest to the ruling powers against this great, growing national sin;—for this matter belongeth unto you. Let a strong public sentiment be roused, let the voice of the Christian Church be heard, let the ministers of Christ raise their voices' trumpet-tongue, and, with the blessing of the LORD of the SABBATH—jealous of the sanctity of His own Day—the sin will be arrested, judgment averted, and the nation spared. Let our expostulation be framed in the words addressed by that great reformer of his age, Nehemiah, to the nobles of Jerusalem: “*What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath.*” What a powerful argument, what an urgent plea, have we here for especial and united prayer! And how many a toil-worn, Christ-loving heart, finding its heaven begun in the soul on this holy day, will breathe its blessing upon us, while it gives utterance to its Sabbath-loving feelings in the force and beauty of these words:—

“Sweet day, thine hours too soon will cease!  
 Yet, while they gently roll,  
 Breathe, Holy Spirit, Source of Peace,  
 A Sabbath o'er my soul.

“When will my pilgrimage be done,  
 The world's long weck be o'er?—  
 That Sabbath dawn which needs no sun,  
 That day which fades no more?”

I again repeat, while gratefully admitting that there, perhaps, never was so much prayer sent up to a prayer-hearing God as at the present time, yet the Christian Church never more needed, and the state of the world never more demanded, especial, united, and persevering prayer as now. "Wherever we look, nations, churches, benevolent institutions, and effective agencies for good, are in straits. We pray, and we have answers to prayer; and still our necessities multiply and our troubles increase. God's judgments are in all the earth, and but for His sure promises, we should be overwhelmed. These promises are the Christian's trust and our hope. Let us be sure our trust is in God alone, and at the same time be sure we are not idlers in His service. These are times to test the *depth*, the *power*, the *reality*, the *efficacy* of our religion. Professions will avail us nothing now. What the world needs now is a Church that has power with God. Prayer is the power that moves the arm of God; and we may justly be encouraged by the many prayers we know are presented to our God." And what, save the united, fervent prayers of the Church of God will arrest or mitigate the Divine judgments which overshadow the land, and are darkling over the earth? If these judgments must begin at the house of God, then it behoves the house of God to gird itself for taking hold upon God's arm, and, by the power of believing prayer, arrest and restrain it. His chastising of His people and His punishment of the ungodly have before been averted by the power of prayer. "*Let me alone, that I may destroy them.*" But "*when Moses prayed unto the Lord, the fire was quenched.*" The Lord pours upon His Church the spirit of grace and supplication on behalf of a world whose sins and transgressions cry aloud for His wrath. Before the power of prayer the dark cloud of judgment has melted into sunshine



and the uplifted rod of correction has blossomed into mercy.

“Oh, wondrous power of faithful prayer!  
 What tongue can tell the almighty grace?  
 God’s hands or bound or open are  
 As Moses or Elijah prays;  
 Let Moses in the Spirit groan  
 And God cries out—‘Let me alone;

“Let me alone, that all my wrath  
 May rise, the wicked to consume!  
 While justice hears thy praying faith,  
 It cannot seal the sinner’s doom;  
 My Son is in my servant’s prayer,  
 And JESUS forces me to spare.’”

And how many are the invitations, how rich and precious are the promises, inciting us to united and fervent PRAYER!

“And this is the confidence that we have in Him, that if we ask anything *according to His will* He heareth us.”

“And whatsoever we ask, we receive of Him, because we *keep His commandments*, and do those things that are pleasing in His sight.”

“And all things whatsoever ye shall ask in prayer, *believing*, ye shall receive.”

“If ye shall ask anything *in my name* I will do it.”

“If ye *abide in me* and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

Jesus himself promised, “That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”

“It came even to pass, as the trumpeters and singers were as ONE, to make ONE sound to be heard in praising and thanking the Lord, that then the house was filled with a cloud, even the house of the Lord.”

“Pray without ceasing.”

The Coming Pentecost! how Divine its promise! how explicit its announcement! how glorious its anticipation! The apostle Peter, quoting the memorable prophecy of Joel, thus applies it,—“*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.*” This prophecy has not yet been entirely fulfilled. It was partially so on the first day of Pentecost; and the apostle refers to it on that occasion as a New-Testament promise belonging to the gospel dispensation, and waiting a future and far greater fulfilment than it has yet received. It is *that* fulfilment we expect, as constituting the Pentecost for which we look. There is yet to be accomplished these glorious predictions, though in all probability coeval with the second coming of the Lord: “*And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem,*” (Isa. ii. 2, 3.) And it is a coincidence worthy of remark, that the prophet Micah utters the same prediction in the same words, (Micah iv. 1, 2.) Isaiah, too, in a similar strain, describes the existence of spiritual dearth in the land,—“*Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest,*” (Isa. xxxii. 15.) “*Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, but he will cause to come down for you the rain, the former rain, and the LATTER RAIN in the first month. And the floors shall be*

*full of wheat, and the fats shall overflow with wine and oil,*" (Joel ii. 23, 24.) Such are a few of the Divine predictions and promises with which we would strengthen your faith, awaken your expectations, and animate your prayers. There awaits the Church of God such a Pentecost of the Spirit as it has never yet seen. It may be the precursor of judgments; it may be to gather in quickly and largely the hidden people of God ere these judgments come; it may be to prepare the Church of Christ for the trials that await it when "*the hour of temptation shall come upon all the world, to try them that dwell upon the earth,*"—the period of which the prophet Daniel speaks, when "*there shall be a time of trouble, such as never was since there was a nation, even to this same time.*" Be it so; the dark background of the picture will, to faith's believing eye, but render more prominent and luminous the Divine promises and glorious predictions which bid us pray and look for a larger and richer effusion of the Holy Ghost. Reader, have you received the Holy Ghost as a *converting, regenerating* Spirit? If so, have you received the Holy Spirit since you believed as a Witness, as a Sealer, as a Sanctifier, as the Spirit of adoption? Are you "*walking in the Spirit,*" yielding in your life the "*fruits of the Spirit?*" and in your intercourse and relations with the saints of God, are you "*endeavouring to keep the unity of the Spirit in the bond of peace?*" If so, then "*the first-fruits of the Spirit*" are yours, and "*your soul shall be as a watered garden.*" Blessed indeed will these pages be, if they but incite you to seek more earnestly to be "*filled with the Spirit.*" And, thus filled with the Spirit, you will not only walk in the comfortable assurance of your own personal salvation, but you will pray and labour for the salvation of others.

But if there is one view of the subject of this Plea which expands before my mind more touchingly than another, it is the importance of, and the blessing connected with—UNITED PRAYER. The Church of God, as the temple of old, will never be filled with the cloud of the Divine glory until the Lord's remembrancers are "as ONE, to make ONE sound to be heard" in beseeching Him to make bare His arm, send forth His salvation, and speedily accomplish the number of His elect. Individual prayer is good—denominational prayer is better—*united* prayer is best. What is there to hinder the children of God, of every branch of the Christian Church, from assembling together for prayer?—not simply once nor twice, just to wipe away the reproach of disunion—but constantly and throughout the year? Such a union involves no compromise, asks no surrender, entails no loss. All that we compromise, surrender, or lose is that which we cannot take with us to heaven—our *sectarianism*! And, oh, if we cannot *pray* together on earth, are we prepared to *praise* together in heaven? If shame could then mantle our cheek, or tears bedew our eyes, what would be our feelings in remembrance of the fact, that, in the Church below, we allowed our denominational differences to separate us, the one from the other, *at the Throne of Grace*! Arise, then, and let us, with one heart and one soul, unite in prayer to our heavenly Father, and we shall see greater things than we have yet seen. By the one Sacrifice that saves us, by the one Spirit that dwells in us, by the one Father whom we worship, by the one Home to which we are travelling, by the one faith which we hold, and the one Lord whom we love and revere, let us meet and pray and worship together on earth, as we hope, through grace, to meet and praise and worship together in Heaven. UNITED PRAYER will quicken our own

spiritual life, will warm our hearts, will melt away prejudice, distrust, and alienation, will increase our love to one another, will deepen our love to God, will enlist on our behalf the affection, the sympathy, and the prayers of the saints; and we shall return each to his own company, revived, refreshed, strengthened—loving his section of the Christian Church well, but loving the whole Church of Christ better! Not loving his own communion less, because he loves “the communion of saints” more!

Some hints suggestive of the objects and spirit we should aim to keep in view in our attendance at these gatherings for especial and united prayer are so appropriate, I may be allowed to subjoin them:—

“Bear in mind the *special object* of these meetings; it is to obtain from *God*, through the *Lord Jesus our Saviour*, the manifestation and power of the *Holy Spirit*:

“For our *own entire sanctification*;

“For the *revival of the whole Church*;

“For the *conversion of sinners*;

“For making ready a people prepared for the Lord, and thus *hastening the coming of the Son of Man*.

“Even so: Amen: Lord Jesus, come quickly!

“Therefore stay not for words, and think not of expressions, but think of *wants*, and *past neglect*, and remember the *Promises*; and care not so much for the manner of speaking as that the heart should be pleading before God.

“Silence may be better than vocal prayer; wrestle in thy soul with the Angel, and leave it with Him to open thy mouth.

“Pray much at home before you come.”

Arise, then, and let us give ourselves to *especial* and *united* prayer, seeking of the Triune Jehovah blessings for ourselves—our families—our friends—our country—

the One Church of God—and the whole family of man. The WORLD'S PRAYER MEETING, asking, expecting, and receiving—the COMING PENTECOST OF THE SPIRIT!

“BRING YE ALL THE TITHES INTO THE STOREHOUSE, THAT THERE MAY BE MEAT IN MINE HOUSE, AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS; IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT (*marg.* EMPTY OUT) A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT.”

“‘Crumbs’ from Thy mighty, endless store!  
Lord, ’tis enough for me;  
Yes, I and mine and millions more,  
Are rich, with this from Thee!

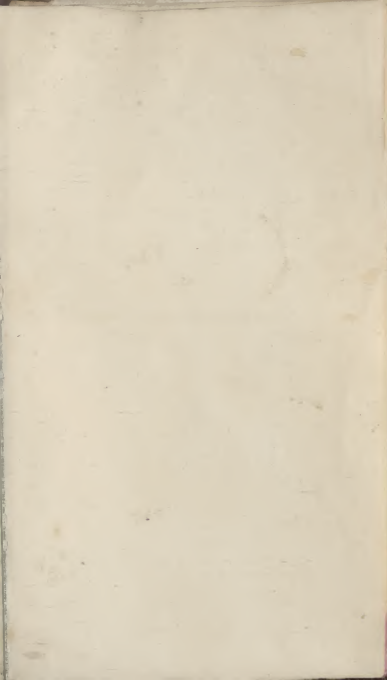
“‘All power,’ Lord Jesus Christ, is Thine—  
Great Mediator King!  
Thy glories, which in nature shine,  
Brighter in grace we sing.

“Oh, Thou hast stoop’d in love, so low!  
To ‘wrestle’ and ‘talk’ with *me!*  
‘Bless’d and a blessing’ we will go,  
Or *never* set Thee free.

“Yield! Thou hast bade me strive *just so!*  
The power of prayer I try;  
‘I will not, *will not* let Thee go!’  
Yield! I shall win—or die!

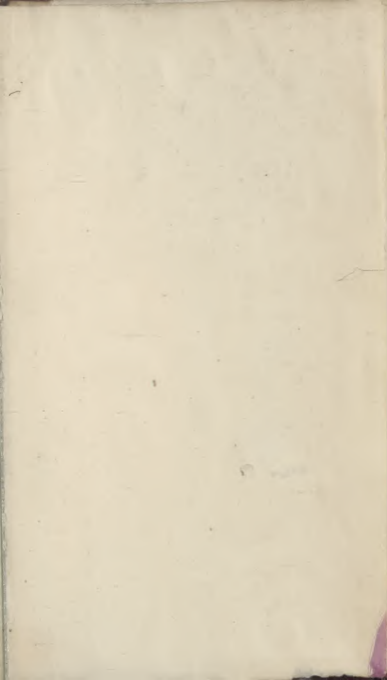
“I cease—Here at Thy feet how blest!  
Thy smile, like angel’s pen,  
Writes ‘*Israel*’ upon my breast—  
‘*A prince with God and men.*’”

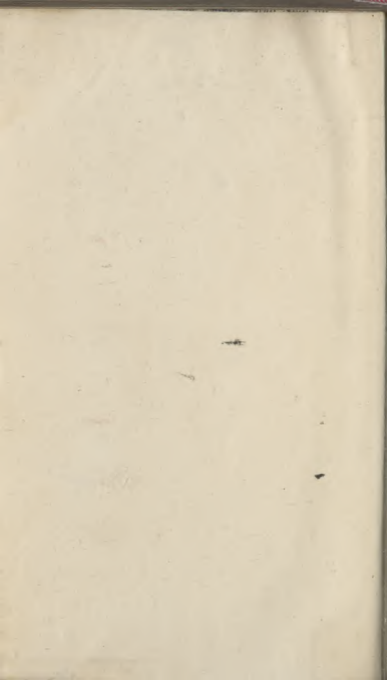
THE END.











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