

The Testimony of Jesus (Part 14)

Let s pray: Lord, it is always such a great privilege to be able to take the table with one another, knowing that we are with the saints throughout this earth. It is just a fresh reminder of the glory of who You are and the worthiness of Yourself. And Lord, as we do consider You this morning we are thankful that as we are looking at this matter of history, it is the testimony of Jesus. Lord, it is Your story. That is what we are looking at: Your life and the way You have used so many different ones. We stand here today privileged to stand on the shoulders of so many who have gone before us, quite a variety of people, many different ways that You used them, but all with one end in view to magnify Your Son. And this is what we desire to see today as we come. In Your precious name. Amen.

I Corinthians 12:4-11: “Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.

The reason we have this Scripture for today is that the word in New American Standard has ‘varieties,’ and some other translations say ‘diversities.’ If we are all honest, most of us are not comfortable with diversities, because we like our ways and our standard of doing things. But the Lord wants us to become very comfortable in Him with the diversities of the gifts, ministries and effects that He uses to accomplish His purpose since it is all of the same Spirit, the same Lord and the same

God. And it is good for us to remember that He has given these manifestations of the Spirit to us for the common good. We focus so much on our good, but He wants it for the common good, and the common good is the building up of the testimony of Jesus that the life of Christ could be seen in a real wonderful way.

So today we are going to look at some great varieties of the way that the Lord used different ones: in very fundamental ways, in Pentecostal /charismatic ways, and He used ones in between. So you will probably find ones today that you are comfortable with, and you will probably find ones with whom you are not comfortable. However, just remember that this is the same Spirit, the same Lord, and the same God working everything for the common good for His testimony.

William and Catherine Booth

Today, in a very brief way we are going to look at some of the gospel outreach works that the Lord began during the latter part of the 19th century—the Salvation Army, YMCA and the Gideons. We are also going to look at something called Divine Counterparts, and we will look at ones who really encouraged us in the matter of rightly dividing the Word of God. We are here today looking at so many different helps that we find in the Word of God. But during the latter part of the 19th century the Lord used a handful of men to really provide us with a foundation of understanding, particularly in the Greek New Testament, and many have built upon these. Also during this time some brothers recovered the reality of the Kingdom of God. This had not really been focused on before. It was a matter that most people were thinking, “Well, we are saved and we are going to heaven.” But there is this age to come that was recovered during this period. Also during this period there were the Pentecostal and Holiness Movements, and what we see there is a forerunner that really laid the foundation and groundwork for where many of us came to know the Lord in the Jesus Movement. The Lord worked in the turn of the century through Azusa Street, the Welsh

Revival and Holiness Movements. It was really a preparatory work for what impacted much of us during the 1960's and 70's. We will touch on that some other time.

We will begin by looking at the Salvation Army. There are two dear saints, William and Catherine Booth who began this ministry. William Booth was born in poverty, and he worked as a pawn broker's apprentice. His father died early, and praise God at age fifteen he was saved in a Wesleyan Chapel. Right after he was saved he wrote in his diary: "God shall have all there is of William Booth." How about that for a fifteen year old to say! And he lived his life like that and was burned out for Christ.

They lived in the poorest section of town which we would probably call the ghetto or slums. He went with some of his young friends to begin evangelizing and helping the poor, reaching out to them. As they were being touched by the Lord he wanted to bring them to church. So one Sunday he brought this whole group of little ruffians into this very prim and proper Wesleyan church, with its nice pews and all the formalities. After the meeting, they were just standing there and were told:: "If you want to bring that group anymore we have a special section in the back hidden away from everybody so that nobody can see you. If you want to come back you are welcome to bring them there." That impacted his life significantly, to find that when you are saved, you have a naïveté that other believers welcome all believers. Well, you will find out sooner or later that maybe all believers are not welcome everywhere. He found out that these ones who were coming to the Lord were not welcome, but that did not hinder him. He remembered it and used it.

Later on, he became an ordained Methodist minister in what they called a settled ministry. That just meant you had one place to minister in, and you were settled in that place. But that never fit into his character and nature. He ended up marrying Catherine Mumford and had eight children. Several of them continued on in the Salvation Army. He

resigned the settled ministry, and they became itinerant evangelists. They were serving the Lord through Wales, Cornwall and the Midlands, the burned out district. This is where nobody else cared about the people who were just burned out from the works. They had an aim in life to go for souls and for the worst. He said, "There are plenty of people trying to reach the rich; we are going to go for the worst." He was always for the down and out. Because of the way he was sharing and his desire to reach the down and out, he was banned from speaking at the Wesleyan and other Methodist Churches at that time.

Also, Catherine was actually, by some people's estimation, a better preacher than William. She was invited to go to London to have a series of meetings, and they went. The Lord captured their hearts there in London, in East London particularly, and that is where they spent the rest of their lives. One person described East London at that time as a squalid labyrinth with half a million people, 290 per acre. Every fifth house was a gin shop, and most had special steps to help even the tiniest children reach the counter. That shows you the atmosphere and the condition they were living in. But this is where they chose to live and really minister, and they opened up what is called the East London Christian Mission.

In 1868 they changed their name. The first name they came up with was "The Voluntary Army." They saw that they were in a battle and they said, "We are in the Lord's Army, and we are called a volunteer army." But Booth's son said, "Dad, these are not volunteers, they are regulars. We are in the regular army." And he said, "Well, actually we are in the army for God's salvation, the salvation of souls." So they called themselves "The Salvation Army."

As they were traveling around they used the bands a lot. Actually the way the bands began was with three brothers, William Frye and his brothers who were Booth's body guards. At that time if you were an evangelist you needed a body guard because they would try every means

possible to try and take you out, not only throwing rotten tomatoes and other garbage, but they would run cows through your meetings. They would even start fist fights. There was one brother who literally came off the platform and knocked somebody out. He shut him up because he was distracting him so much. It was a tough time in the crowds they were working with to share the Gospel. But they brought along their trumpets and their brass instruments, and they would begin playing, and Booth noticed how people were really attracted to the music of the band. He said that they were not very good, but it was an attraction and it drew people together. He started the Salvation Army band, and this is his thought on the band which shows you a little bit of Booth's character and the way he thought.

He said, "If I thought I could win one more soul to the Lord by walking on my head and playing the tambourine with my toes, I'd learn how to do it." That is devotion.

Oftentimes, he would take secular music that ones were accustomed to and change them into Gospel songs. And he got criticized as Wesley and others were over the years.

This is Booth: "Secular music, do you say, belongs to the devil? Does it? Well, if it did I would plunder him for it, for he has no right to a single note of the whole seven. Every note, every strain and every harmony is divine, and belongs to us." He is going to redeem that unrighteous mammon and use it for the Lord's sake. That shows us something of his character.

Later on, tragically, Catherine ended up dying from cancer. Then he published in 1890 in England, "In Darkest England & the Way Out." It was really a wake-up call for England to begin addressing some of the social inequalities that they were having to deal with at that point in time. When he brought ones to the Lord, most of these people were down and out, and they were not very disciplined. That was one of the reasons he had it structured like an army. They needed discipline, they needed help,

and they needed tasks to do. So he would put them in a band or he would put them to work in various tasks, and he also provided homes for them. This is actually the origin of the modern day thrift store. He saw that many times the wealthy would have extra clothes and throw them away, so he started opening thrift stores where ones could bring things they did not want, and others were free to go get what they needed. So he not only preached the Gospel, but he cared for the individuals, he cared for their lives. He tried to train them in certain trades so they could go out and earn an honest living. He provided homes that they could come back to so they would not be out on the street drinking all night.

One of the things the Salvation Army was criticized for was that Booth never desired to establish a church. His was a mission, an outreach. At first when they met, they would have the Lord's table. But later he realized that this gathering was such a mixture of people and that this was really a Gospel outreach time, so they quit having the Lord's table. His critics thought that he did not value the Lord's table and that that was the reason they did not take it. Actually, he did value it but he saw that this was not an appropriate setting for the Lord's table, so that was why he stopped having it.

He ended up dying in 1912, and the Salvation Army was in fifty-eight countries; 40,000 attended his service including the queen. Queen Mary went into the service by a side door, incognito. She just dressed as an ordinary person, and she found a seat by a lady and started talking to her. The lady had been a prostitute. The queen was just overwhelmed by the testimony of this lady of how much the impact of Booth had had upon her. She had been a hopeless lady with no hope in life. Now she had been given hope in life and a whole change of countenance. And the queen said that she would have had no idea that this lady could have been a prostitute just by her countenance and the change in her. More than that she saw the glory of the Lord in this dear one. It is just a small testimony of the impact that Booth had upon ones. Another quote by Booth and this again shows you his intensity.

“While women weep, as they do now, I’ll fight. While little children go hungry, as they do now, I’ll fight. While men go to prison, in and out, in and out, as they do now, I’ll fight. While there is a drunkard left, while there is a poor lost girl upon the streets. While there remains one dark soul without the light of God, I’ll fight, I’ll fight to the very end!” That was his fighting spirit. What a heart!

This characterized him throughout his whole life, and you sense a little bit of the intensity that Booth had for ones to get saved in the Lord. Not everybody liked him. He was quite driven, and he was not a compromiser nor was he a politician. He had one goal in life and that was to bring people to Jesus Christ and to turn their lives around. And if you got in his way he said, “You go your way; this is the way we are going.” So he had his detractors during his life, but he was faithful to what the Lord had called him to.

Here are a couple of quotes from Catherine to see her life: “The waters are rising, but so am I. I am not going under but over.”

It reminded me of when Brother Johannes Facius was sharing with us years ago and talking about being in the battle for life. If there is a whole bunch of rocks in a lake right before you, how are you going to get to the other side. We would probably talk about getting the rocks out, but what you do is to raise the level of water. It is the level of life that raises us up over the troubles and carries us through. That is the testimony of what we call an overcomer.

Also her testimony sounded a little bit like Mary. She said, “I know not what He is about to do with me, but I have given myself entirely into His hands.” Praise God, she was really given to Him.

Booth ended up being a prophet also. It is amazing that he shared this during his life, and if you look around today a lot of this has come true.

He said, “The chief dangers which confront the coming century will be religion WITHOUT the Holy Ghost; Christianity WITHOUT Christ;

forgiveness WITHOUT repentance; salvation WITHOUT regeneration; politics WITHOUT God; and heaven WITHOUT Hell.”

It sounds a lot like what gets shared today. Praise God; he saw ahead and the dangers that are there. To have religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God and heaven without hell is something from which we can learn. That is a precious testimony of one whom we saw that was used in a mighty way to bring hundreds of thousands to the Lord in a time of despair in England. We are very thankful for him.

Other Christian Ministries (19th Century)

Also, during this time there were a couple of other ministries that the Lord raised up in the late 19th century. The first one was the YMCA which was founded in London. The age of the brother, George Williams, was twenty-two years old, when God raised him up to begin this ministry. I am always touched by the age of people whom God uses. We have been praying lately about young adults and the youth, and then to see how the Lord was able to use various ones at times. George Williams was in London, and he began to see how many people did not have the things they needed when they came to London both for business and other things. When sailors came in, there was no place for them to stay. Of course they did not have the Hampton Inns and other fancy motels. Most of the places that you would stay in back then were not the places you would want to stay as a believer. So he said, “Let’s create a place, a refuge for young men from the hazards and temptations of city life.” So basically they opened what we would call hotels, places where ones could come and stay, and they still have them today. Many of us who have gone to Hong Kong to the Far East Conferences stayed in a YMCA in downtown Hong Kong away from all the worldly stuff.

It first came to the U.S. in 1851. There was a sea captain by the name of Thomas Sullivan who wanted a home away from home for the sailors

and merchants, and they were used that way. In 1853 another brother opened a Y for what they called “Colored Men” because of segregation, but thankfully in 1946 all the Y’s were desegregated. Because there was so much division back then they had special Y’s for Jews, special Y’s for Native Americans. It is amazing how divided things were, but there was still outreach to various ones who would be sharing the Gospel with them.

In 1869 one came up with the idea of opening a gym for recreation so they would have something to do. They would come back to their rooms at night with nothing to do, so they opened a gym for recreation. Now we think of the Y’s as mainly recreation places today, but that is what they evolved into. They do not even use the name Christian anymore. But thankfully, during a season it was something used of the Lord, and it touched my heart how this one brother George Williams had a burden. We do not know much about him at all, but he saw a need. He had a burden, he took it to the Lord, and the Lord met him.

The Lord opens our eyes to needs. Do we focus on “O h wretched man that I am? I cannot do anything.” Or do we see the possibility of God and take it to Him? He can still use these things.

A similar group that was used was the Gideons. They were founded in Wisconsin in 1899 by a couple of traveling businessmen, and they really had the same burden as the YMCA. They saw that there was not much mutual encouragement nor much outreach among the traveling businessmen at that time. So as they organized the Gideons in 1908 they came up with this idea called, “The Bible Project.” They wanted to put a Bible in each hotel room in the U.S., and the first one was in a hotel room in Superior, Montana. Now they are in 180 countries. See how fast the Gideons have grown. From 1908-2001, almost 100 years, one billion Bibles were given out. But just in the last thirteen years, from 2002-2015, the second billion were placed. Praise God for the way they are giving out Bibles throughout the world through the Gideons. If anybody has any

questions about the Gideons you can see our brother Glen, and he will be sharing a little more about them. So we are thankful for the work that they have done and continue to do.

Divine Counterparts

Actually, I stole this phrase ‘divine counterparts’ from Devern Fromke. He shared at the conference on what he called the divine counterparts of the Christian life. It is two parts of life that actually can appear almost contradictory, but they are essential to be related together. He illustrated it by saying that it is like a violin or any stringed instrument. How do you get that stringed instrument to play its most beautiful music? There are two ends, and you have to get it to the right tension. And when it is the right tension with both ends pulling against each other you hear the best music. If it is too tight, it can break or if one end outpulls the other it breaks. If it is not tight enough it makes a sloppy sound.

In the Christian life, some people call this the ‘balanced life.’ If you do not like ‘divine counterparts’ you can say the ‘balanced life.’ There are issues within our life that seem to pull different ways, but actually in the Lord they are working together for the fulness of His testimony to be expressed. It is like objective truth, which is the foundation of the truth of who God is and all He's done versus subjective experience in life. Some people lean more towards the foundational truth, others toward subjective experience. But actually, for the fulness of Christ to be expressed you need both of them to come forth. It is like individual life and corporate life. You can feel like you are getting pulled one way or another, but in a balance there is a fulness of Christ coming forth. There is waiting on God and working with God. There are some people who like to wait on God; others are working with God, but they are together. That is when it works in a beautiful way.

Note that it is not working for God. I remember a dear sister, Margaret Barber, and somebody asked her a question: “What is the

secret of Christian service?” And she said, “The secret of Christian service is not working for God; don’t work for God, just give your life to Him and allow Him to lead you and guide you.”

Then there is the divine counterpart between evangelization and edification. Okay, are we to build the house of God or evangelize? And these can actually at times seem to work against each other because there are ones more focused this way or others the other way. But when they are working together in that right way, the beautiful sound comes forth. Many are being brought in and at the same they are being built up. Praise God for that!

Then there is the indwelling Holy Spirit, that life within that does the transforming, conforming work, and then there is the empowering of the Holy Spirit for service, for what He is calling us to do. Ones are focusing more on the indwelling and others more on the empowering. Within this Christian life that the Lord has for the fulness of the testimony of Jesus to be expressed through our lives, we have to have these vital things working together for the fulness of who He is. So I wanted to look at some of these because you see them expressed through the history at this period in time.

Rightly Dividing the Word of God

First, I wanted to look at this matter of rightly dividing the Word of God and introduce you to some men that maybe some have heard of. There is Westcott, Lightfoot, Moule, Alford. These are names that are not familiar in many circles, but these men at the turn of the century, late 1800’s, early 1900’s were pouring themselves into studying the original Greek that they might bring forth a foundation for an effective study of the Greek New Testament. And what we see from this study is that these men laid a foundation for us because most of us do not understand Greek. If you spent years studying Greek, you would be dead by then. But thank the Lord these ones did the work, and you will notice men like F. B. Meyer, G. Campbell Morgan, T. Austin Sparks, Brother Nee,

Brother Kaung, used these as source books, the original books they go back to. You can be assured what they are presenting is not with an agenda, but it is factual and it is the original Greek of what it is. They are what we call in the Bible study source books. That is why I wanted to introduce us to these.

B. F. Westcott was a professor of divinity at Cambridge, and then later on for a couple of years he was a bishop at Durham, and he wrote several books on the history. One of the things he did was look at the canon of Scripture. One of his best known works is: "A History of the English Bible." He also wrote numerous commentaries, and studies of the gospels. He and another brother, J. A. Hort published, "The New Testament in the Original Greek." That ended up being very controversial because in the documents of the Greek, various transcripts, the original manuscripts, and things like that, there are some different things out there. Basically, the King James has one focus and he focused on another part. Most of his opposition came from the King James. They said if King James was good enough for Paul, it is good enough for us now. So we do not need to change it. The reason I am telling you that is because sometimes you will run across something and people will say that Westcott was a heretic, he was in occultism, so they came on him pretty hard, but I do not believe any of that. Here are a couple quotes from Westcott.

"Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and perceptibly, as we wake or sleep, we grow strong or weak; at last some crisis shows what we have become." Some people say crisis builds character; no, it is crisis that reveals character. It shows what is in there.

He said, "Great thoughts go best with common duties. Whatever therefore may be your office, regard it as a fragment in an immeasurable ministry of love." Keep in perspective. Do not think more of yourself than who you are.

J. B. Lightfoot was a bishop at Durham, then a church in the local area. And Westcott came and took his place after he died. He wrote numerous commentaries on the New Testament books, including Acts. He wrote the classic study, "The Apostolic Fathers." The apostolic fathers lived in the first few centuries when many of the truths in Christianity were battled over. We spent a little time on them many sessions ago, but there were many truths and heresies coming out, and there was a faithful group of men that really battled for the truth of the Lord. Lightfoot did a wonderful job of being able to go through and testify of who these men were. One of his quotes is:

"There is no persuasiveness more effectual than the transparency of a single heart from a sincere life." In other words, he is saying, "It is not so much the words, it is the character of the person who is sharing them. That is what God is after. He is after that character, and that is what we are jealous for."

One of the things that I should point out also is that all of these men were bishops or rectors within the Anglican Church. They were faithful right where they were. So often when we look back we can say, "Oh, these were Anglican, these were this, these were that." The Lord has His treasures everywhere. These ones were greatly used by God. They never left the Anglican Church, but they were there faithfully sharing Christ and presenting the truth of everything related to Him. So we are thankful for that. Oftentimes, we are accustomed now to growing up and being around non-denominations, but really the non-denominational so-called movement did not start until the 60's or 70's. Therefore we need to be careful not to use our present light that we have to look back on ones from previous generations where that light had not really been revealed or shown. They were being faithful to walk in the light that they had. And praise God, because of them we are standing and being enriched because of the light they had. They were faithful to the light.

That is really all God ever looks for. He is looking for ones to be faithful to the light they have. Some can see this part, others see another part. Be faithful to that. We need to be faithful to what He is showing us today. Some of the ones in history did not have great light, the fulness of light that has been recovered today. But they were so faithful to the light they had, it puts you to shame. What we see and the little bit of faithfulness that we have, is no comparison. It was like the little bit of light they had on a specific thing, they were utterly faithful and utterly given to it, to the Lord and His faithfulness. That is what He is calling us to. In these last days that we are entering into which is intensifying, we are going to be called to an even greater faithfulness unto Him.

Rightly Dividing the Word of God

H. C. G. Moule was a teacher and professor at Cambridge but he actually ended up as a Keswick speaker. One time he went to the Keswick Convention, and he entered into that exchanged life after hearing Hudson Taylor's testimony of the exchanged life—not I but Christ, and he became a frequent speaker there. He was also noted for writing many hymns and poetry, and we have three of his hymns in “Christ in Song.”

Moule's Quote: “There are only two kinds of men: the righteous, who believe themselves sinners; the rest are sinners who believe themselves righteous.” That sums it up, doesn't it?

“There is no situation so chaotic that God cannot from that situation create something that is surpassingly good. He did it at the creation. He did it at the cross. He is doing it today.” Praise God He is. Oftentimes we do not see it.

Finally there is this dear brother Dean Alford. To me his most significant writing is called: “Alford's Greek New Testament” because it has a lot of exegetical notes and explanatory notes in it, and it is a great resource.

So if you are ever studying various ones and you run across these names, I am not saying they are the easiest ones to read. They are study books. You have to work your way through some of them, and they can be challenging. But it is like anything good; as you work your way through it, you are reaping some resources from it. Also, if you hear other brothers refer to these ones, you can see there is a validity there to what they are saying.

I love what Spurgeon said about Alford. “He is indispensable to the student of the original Greek.” Spurgeon gives out compliments but they are very sparing; he doesn’t throw them out flippantly.

The Kingdom of God

Another thing that was recovered during this time was the kingdom of God. I am just using this broad title ‘the kingdom of God,’ but the truth of the kingdom being recovered during this period was essential because before many believers focused only on ones being saved and their sins forgiven; praise the Lord. Praise God for that! But between this age and eternity there is the age to come, and that is the kingdom age. There are varied interpretations on it, but these brothers really looked into it. You might not agree with some of their interpretations as you read their works, but you will appreciate the depth that they went into and the background they have in regard to these. So the names are Govett, Panton and Pember.

Robert Govett

Robert Govett was an Oxford graduate. Originally, he was a curate at the Anglican St. Stephen’s church in Norwich, England in 1841. But after a couple of years he had met some other believers in town and he came to see the error of infant baptism, so he resigned his curate position at the Anglican Church and started his own place called Ebenezer Chapel. Now when he made this choice to resign, he lost his salary, he lost all of his income, he lost his position, his family got upset with him and he was cut out of part of his inheritance. So it cost him something to do this, but

he saw within the Scriptures that he could not participate in infant baptism. He saw that the only ones that could be baptized are believers. So he started Ebenezer Chapel which later on became known as Surrey Chapel because it was on Surrey Road, and he remained there the rest of his life. He wrote numerous commentaries, and the most notable one is on "Revelation," a big two-volume book. If you ever have trouble sleeping at night, just pull out Govett on Revelation. It will take you down the road. But it is an extensive study on it.

Wilber Smith, another reputable believer at that time said, "In my own opinion he brings to his interpretation a more thorough knowledge of the Scriptures in their bearing on the last book of the Bible than any other writer of his generation." Many who do not agree with Govett's final interpretation still appreciate the study and the effort he put into it because there was much to glean from it.

He was a close friend of Spurgeon's, and they would write back and forth to each other. One of the things Spurgeon liked about Govett was that he would never use the word 'Reverend.' 'Don't call me a Reverend.' Spurgeon did not like that either, and he said that Govett was off to a good start. So I just called him Mr. because I respected him so much. He said. "Mr. Govett wrote a hundred years before his time, and the day will come when his works will be treasured as sifted gold." Praise God, there is a treasure within them. We have some of his books here.

D. M. Panton

The next person is D. M. Paton who was also educated at Cambridge. He actually heard Govett preach on the "Sermon on the Mount" and that is when he was saved. He succeeded Govett at Surrey Chapel and was there for forty years from 1901 to 1941.

Margaret Barber went over as a missionary to China, but some things happened, and she went back to England. When she came back to China, she made her home at Surrey Chapel. And Barber and Panton became attracted to each other and planned on getting married, but after

praying they called it off to fulfill their own higher calling. He wrote the hymn “Nearest to All is He” to express his feelings, and that is in our hymn book. I was thinking about singing it but I do not have any idea what the tune is.

This is what she said, “Lord, I am willing to break my heart in order that I may satisfy Thy heart.” Precious testimony there.

As Panton continued on, in 1924-1955 he edited what is called “The Dawn Magazine.” He also wrote several books. He began “The Dawn Magazine” in April 15, 1924, and he wrote and edited it for thirty some years up to his death. “The Dawn Magazine” was an evangelical magazine which came out once a month. You talk about nothing new under the sun. This was almost a hundred years ago. He always had a section called “The Outlook of the Hour,” about what was going on in the world, and he had other little articles. He always had one article from Govett and some of the things he wrote. He shared about the current events, for example, the Japanese earthquake that occurred on September 1, 1923, in which 165,000 people died. And he wrote his assessment of what God was trying to do through all of that. He said, “The Japanese earthquake was God’s way of trying to wake them up to their sin of idolatry.”

Let me just read a couple of things from the magazine just to show you how interesting it is, given the times that we are living in. “For as the outlook of the hour, there was a sister who had just returned, a wealthy Russian sister. She had moved out of Russia and was now living in England, and the picture she issued on the front page of an organ of the Bolsheviks (Communists) portrays a workman with sleeves rolled up and holding a huge hammer and sickle at the foot of a ladder which he is about to ascend, and underneath it is written, “I have already smashed our earthly thrones, and I am now going up to shatter the throne of God.” That is the heart of Communism, and that was a 100 years ago. We see it still active today.

There was another article that was written about Turkey and Arabia. There had been some transitions, the fall of the Habsburgs, the Holenburgs, the Romanescos, and the Glucksbergs. All these places were collapsing, and what was rising up was this thing called the Caliphate. This was of the Muslim belief that came from the Arabs, and it was being resurrected as an Arab Institution throughout much of Arabia. The purpose of the Caliphate was to bring everything under the Muslim control. That was a 100 years ago, but it is very relevant today also.

He published the magazine every month with various Gospel ones contributing. One person who always wrote in this book was a sister named Helen Ramsey. There is a picture book by Helen Ramsey which is a wonderful children's book. I think we have one in the book store. They had testimonies from missionaries around the world.

A testimony: "A Christian girl in South America was seized in the woods by a savage enemy of her father who cut off both her hands. Many years passed before the poor girl recovered from her wounds. One day there came to her father's door a poor man asking for alms. The girl knew him as the man who had cut off her hands, and she ordered the servant to bring him in, feed him lavishly and take care of whatever needs he had. She sat down with him and watched him eat. When he finished, she dropped the coverings that had hidden her handless wrists from view. And holding them up before him she uttered this sentence, "I have had my revenge." She had forgiven—she had her revenge. Man's revenge is one way, but she showed the love of Christ in a whole other way. We have a precious heritage.

G. H. Pember

The next person we have is G. H. Pember. He was writer at this time. "The Earth's Earliest Ages" is a classic of his. If you ever want to look at creation through his studies it is excellent. He was one of the first people for animal rights. He has a book written about animals, past and present.

People always have this question: “Are there animals in heaven?” You can get his book, and he will let you know. You might be surprised at what you read of his. I am not saying I agree with everything, but it is very precious.

Rapture: Various Interpretations

When you think about the kingdom and the rapture, there are various interpretations. There is the pre-tribulation view in which the church is raptured before the great tribulation, the post tribulation view in which the church goes through the whole great tribulation. (That is my least favorite.) The multiple raptures view in which some saints are raptured before the great tribulation, and the rest are raptured after the great tribulation. And each one of these is supported by Scriptures.

I do not know if it is still in print but Brother Kaung shared on these various interpretations at one of the Christian Family Conferences under the title, “The King is Coming.” It is an excellent exposition of that. But you will see within the various schools of interpretations there are men whom we all respect. It is not like one group has got it all. Darby, Kelly, Torrey, D. L. Moody, and Schofield believed in pre-tribulation. That is what they believe, and praise God! Those who believed in post-tribulation were George Mueller, A. J. Gordon (who was in Boston, and we often hear his little testimony of the booklet: “When Christ Came To Church”), A. B. Simpson, Spurgeon, and Benjamin Newton (who was the one who had the falling out with Darby). Ones who believed in multiple raptures were Hudson Taylor, Chatman, Govett, Pember and Panton.

Different ones have different interpretations, and they all use the Scriptures to support it. We are thankful that we can have different interpretations, but we maintain the unity of the Spirit in the oneness we have in Christ. I imagine that once the Lord finally does come and all this occurs, it does not matter what school you are in, we are all going to be surprised. Maybe you got part of it right, but all that is going to be behind

us because our eyes are going to be on Him. We will be seeing Him and dwelling in His presence together. That is the end that He has for us.

Here are some other resources that were published during the same time. One of them was Strong's Concordance. Remember, when these guys wrote these concordances they did not have computers. So it was not automated. They could not search and separate. This was a manual labor of love. There is Young's Concordance, Cruden's Concordance, and Smith's Bible Dictionary (which is excellent). You know how you can tell the difference between the Concordances? Cruden's Concordance is for the crude, Young's Concordance is for the young, Strong's Concordance is for the strong. It is pretty simple. Whichever one you like or whatever category you fall into, that is your concordance.

The Pentecostal/Holiness Movement

Throughout church history there have always been movements for recovering the Person and work of the Holy Spirit, from the Early Church, to Montanists, to Methodists, to Irvingites and Charismatics. The Keswick movement focused on the indwelling Holy Spirit for transformation and conforming. Other movements were more focused on the empowering of the Holy Spirit for service. Both are very essential for a healthy testimony of Jesus. We know from history that this is one of the hardest balances to keep among believers. You have those who go more to the indwelling and others to the empowering.

The one who did a great preparatory work, starting this whole process off was Edward Irving. He was a Charismatic preacher in England. He started off great but they ended up going off the rails toward the end. They went too far one way.

The Welsh Revival

The Welsh Revival was in 1904 and 1905, and the instrument that was used by God was Evan Roberts. He started seeking more of the empowering of the Holy Spirit as he was hearing about different things.

It is a powerful testimony of how he received that empowering. There are some biographies on Evan Roberts in the book room. He prayed for revival for eleven years. Then in 1904 the Holy Spirit swept through the place of Wales, and over 100,000 were saved, Again, notice this age; at the age of twelve he withdrew from school and worked in the coal mines. He had come to know the Lord as a child. So this twelve year old kid up to the age of twenty-six (when the revival occurred) worked in the mines. While he was in the mines he shared the Gospel and he wrote Gospel verses on the carts that brought the coal out, and on the walls he also wrote Gospel verses. He was reading the Bible to men as a young man. At the age of fourteen he saw the value of being at every meeting to meet the Lord. He said, "God says, 'Where two or three are gathered together, there I am in the midst.'" And he said, "Even though I am working, whenever God's people are together, I wanted to be there." It was not some teaching that forced him to be there as something legalistic. He saw this in his heart and said, "Every time God's people are gathering I want to be there."

When the Welsh Revival occurred in 1904, it had such an impact on the community there that the bars were closed, the jails were empty, and the miners were singing Gospel songs at work. There are stories of how ones would be walking along and hear Christian songs coming up out of the ground because the men were down in the mines singing and it would rise up. They had to retrain the mules because they were so used to the curse words that the miners used that they did not know how to respond when the miners talked to them nicely. There was hardly any work for the courts to do, and praise God, there was a lot of good being done. There was some excess that came out also, but thank the Lord, he met Mrs. Jessie Penn Lewis. She came to Wales and helped to bring him into balance by the Word of God. They had that empowering of the Spirit and the Word of God working together. And it was out of Evan Roberts' experience and Mrs. Penn Lewis being there working with him that she

wrote her classic book, "The War On The Saints," about the spiritual battles that ones go through.

When you see pictures of the coal miners, they are so smiling and happy. Before they probably were not so happy, but now they are happy. Here is a picture of the open fields where ones would come and gather, and he would just share the glorious Gospel. Evan Roberts only had a public ministry of a little less than three years. He kind of burned out. After he finished there, he lived with Mr. and Mrs. Penn Lewis for about seven or eight years. They tried to revive him and restore him, but he burned out by every day being totally given to the Lord and serving Him in this way. He had a long life, living eighty some years, but was only used for about three years publicly, but that does not mean he was not used in other ways privately of which we do not know.

Pentecostalism in the United States

In the United States there were some things going on also. There was A. B. Simpson, and many consider Simpson the father of modern day Pentecostalism. He had a four-fold Gospel: Jesus Christ is Savior, Sanctifier, Healer and coming King. When he says healer, he believed in divine healing for anything. Now he did not believe that physical healing was in the atonement, but he believed that by faith if you believed in the Healer, it is not your faith but it is His faith that can bring in a healing power. He served in Canada and Louisville, Kentucky and New York City where he had a great work among those who were more neglected. He went to the city, invited there by a pastor of a big Presbyterian Church, and he left that to work among many of the down and out. He began the Christian Missionary Alliance, and he was also a great hymn writer. He loved to write hymns, and most of the time he would be studying on a Saturday for the meeting on Sunday. He would write the hymn and take it home and give it to his daughter and tell her to have the music composed by the next morning. I have no appreciation of that but some of you probably do. It sounds like a huge challenge. Some of the music of

Simpson's hymns is not so great. That is because his daughter was under a lot of pressure that night to come up with the hymns.

Azusa Street Revival

The Azusa Street Revival was in Los Angeles from 1906 to 1915. It was a wonderful revival. On April 9, 1906 William Seymour and seven other men were waiting on the Lord. They were before the Lord just seeking Him to know His heart and desire, and the Holy Spirit fell upon them. They said, "It seemed like Pentecost had been reborn in our midst." That continued on Azusa Street and spread throughout Los Angeles and many other localities in the U.S. Out of this came many of the groups that we know today, the Assemblies of God, the Church of God, the Foursquare Church and others. These were focusing so much on the experience side of the Holy Spirit, that many were not as strong in the Word of God. So they would have a tendency to swerve one way or another. That is why we need this balance. But the Azusa Street Revival was called the Apostolic Faith Gospel Mission. This is where it all started, and it was one of the greatest revivals that occurred in the U. S.

What you will notice about this revival of those who were there, it was an interracial revival. Praise God for that! God is not a respecter of persons; He is looking for hearts. And Seymour was used in a great way to bring the Gospel to many in Los Angeles, and some escaped that den of iniquity.

Summary

In summary let's be thankful and be aware of the great diversity there is within the church, but there is that one Spirit, Lord and God. Remember that fighting spirit of William Booth and press on and fight on. One young man started the Y.M.C.A. What a wonderful Gospel outreach! And may we stay alert and aware of these divine counterparts. Live that balanced christian life. Brother Nee has a book on that. It is just staying on track, keeping the main thing the main thing. The valuable resources we have related to the study of the Word of God are essential.

The Holy Spirit is both indwelling and empowering, and how vital they both are. We are thankful for the revivals of the early 1900's because they prepared the way for the revivals of the 1960's, the Jesus Movement. That ground work was laid that ended up impacting many of us.

So we are thankful how the Lord does continue to work in everything, and we just want to be those who are continuing to respond to Him and staying in a place of freshness with Him and being open to all that there is in Christ. There may be some things at times that we find ourselves uncomfortable with. If you find yourself uncomfortable with something, see where the source of the discomfort is coming from. Is it coming from you? Or is it coming from God? We are to test the spirits. We do not just accept everything, but sometimes the source of discomfort can come from ourselves. Sometimes it comes from the enemy, so we need to reject that. Just be wise, don't automatically reject something just because there is some initial discomfort, but really seek Him and find out the source of it that we can stand together and allow His life to come forth in a fuller and greater measure amongst us. Praise God.

Lord, we are thankful for these dear one who have gone before us. We are thankful for the ones who have laid their lives down. They loved You, they sought the praise of God far more than the praise of man. And Lord, we just want to be those who are continuing to have teachable hearts and teachable spirits for the days we are living in because we realize they are going to become more and more intense. There is a great battle over the testimony of Jesus and we want to continue to be trained and equipped to be faithful to what You are calling us to. In Jesus name. Amen.