

The Power of the Word of God in a Work of God

*Excerpts from the Writings of
R. A. Torrey*

With the Introduction:
Henry Moorhouse and Links in a Chain
by B. P. Harris

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There seems to be little doubt that a Revival of some kind is coming, but the important question is, "What kind of a revival will it be? Will it be a true Revival, sent of God because His people have met the conditions that make it possible for God to work with power, or will it be a spurious Revival gotten up by the arts and devices of man?"

—R. A. Torrey

Introduction: Henry Moorhouse and Links in a Chain

by B. P. Harris

God wants men, not puppets—men, not machines—men wise-hearted, **imbued with Divine power**, whether of small or great caliber, men **anointed by the Holy Ghost**, to **preach His Word**...and **preach the preaching that He bids them**. We need preachers like Saul of Tarsus, who could say, “If I yet pleased men, I should not be the servant of Christ.”

—Henry Moorhouse

Many times throughout Church History the life and labour of one Christian will greatly affect the life and labour of another Christian. It is like links in a chain, wherein each subsequent link is joined to the one before, but the last link is only joined to the first link through the link of others. Henry Moorhouse was one such first link. The Lord began a chain in him, during one Revival, which reached unto the life and ministry of R. A. Torrey, resulting in another Revival. And though R. A. Torrey was never directly linked to Henry, he was most certainly linked to him indirectly, through his close association with D. L. Moody.

This story of influence shows that some servants of God will never see the future fruit of their labour, or never see how one word they might say here, or one word they might say there, will be used by the Spirit of God to produce much fruit in the lives of others. They, indeed, faithfully sow the seed given to them by the Sower through the Holy Spirit, and so “preach the preaching He bids them,” as Henry mentioned in the quote above, but they never see the full fruit of their labour, since the Lord has decided that others would be the ones to reap. Jesus speaks to this in John 4:37, wherein He says, “One soweth, and another reapeth.”

Henry Moorhouse, who variously was called the “boy preacher,” and/or the “English Evangelist,” was one such faithful servant of Christ who was used by God to form a chain that began in England, reached to America, and then eventually reached across the world. So with this understanding before us, let’s see how the influence of one servant of God reached unto, and bore fruit in, yet another servant of God.

“Henry Moorhouse (1840-1880) was known as *the man who moved the man who moved the world.*”¹ That man that he moved was none other than D. L. Moody.” And, although the Lord took Henry Moorhouse home at the early age of 40, the fruit of his labour continued in ways he never knew.

Henry Moorhouse was saved during the period of time in England and Ireland known as the *1859 Revival*. A friend described him as—

“An obscure Lancashire lad, in personal appearance puny and fragile, in speech rude and provincial, gifted with no wonderful powers, possessed of no learning, escaping, by a rare marvel, from the bottomless quag into which he had early plunged, becomes a preacher and a teacher; a preacher whose words awaken sympathetic responses in the bosoms of many thousands on both sides of the Atlantic, and a teacher, not of babes, but of teachers—wise and able men being not ashamed to take a lesson in the wisdom he had learned in no man’s school.”²

The Lord took this young “lad” and turned him into a man of God filled with the Holy Spirit and filled with the

¹ Henry Pickering, *Chief Men Among the Brethren* (Loizeaux, Neptune, NJ, 1996) pg. 269

² John Macpherson, *Henry Moorhouse, The English Evangelist* (Morgan and Scott, London, 1881) pg. 1 (Picture in Public Domain)

Word of God, in a way which would influence many other Christians. Henry, unlike many in his day, simply preached the Word of God; he refused to mix the Word of God in his sermons with things that were popular in his day. Rather, he simply trusted in the unvarnished Word of God and preached with trust in the power of the Holy Spirit to effectively move and change the hearts of men and women.

And so, as an evangelist during the period of the 1859 Revival of both England and Ireland, Henry saw the Lord



Henry Moorhouse, the “boy preacher”¹ (Endnotes)

save many people through his preaching—people from all walks of life, both educated and uneducated, rich and poor—all saved by the all-powerful Word of God in the demonstration of the Spirit and of power, much as it happened in the early Church when the Lord saved one of high degree, like the proconsul Sergius Paulus (Acts 16: 6-12), and one of low degree, like the lowly jailor of a prison in Philippi (Acts 16:23-24). During that great Revival, Henry faithfully went forth with many other evangelists and *preached the Gospel to every creature*.

Many of these evangelists, along with Henry, belonged to a group of believers, known by others in England as “Plymouth Brethren,” but who were known to themselves simply as “brethren.” They did not wish to adopt any other name than the name given to them by their Lord (Matt. 23:8) because they believed it was the Lord’s prayer that the oneness of the glory of His life, found in every believer, should be manifested to the world in a practical way (John 17:21).

As such, Henry never attached himself to any one particular denomination. He worked with all believers. He never wished to exclude any child of God from the expression of that oneness around the Lord’s Table on the Lord’s day, especially since he believed it was “incumbent on the members of the household of faith...to devote part of the [Lord’s] day in gathering around the simple and suggestive feast, and let each one, as led of the Spirit, announce a psalm, enforce a doctrine, or lead in joyful praise.”³

And so together with these fellow brethren evangelists, Henry preached the Gospel throughout England and Ireland.

³ Geo. C. Needham, *Recollections of Henry Moorhouse, Evangelist* (F. H. Revell, Chicago, 1881) pg. 197

One such evangelist, from the same group of brethren, was John Hambleton. Together, he and Henry were active, not only in “open air” evangelism, but also in very personal evangelism, taking the light of the glorious Gospel of Jesus Christ to places where others were less likely to go. They didn’t hesitate to preach the good news and love of Jesus Christ in the poorest areas of the cities, and also in the darkest dens of iniquities that were found in those same cities. And in their preaching they saw the Lord wondrously save many, many souls.

And yet, Henry also preached in well-to-do areas of cities. We see this once when J. Denham Smith, another evangelist from an assembly of brethren, invited Henry to come and preach in Merrion Hall in Dublin—that famous assembly hall of the brethren, which was built to seat upwards to 3000 people. And it was in that hall, night after night, that Henry preached the Gospel, along with J. Denham Smith, to many souls from those upper and middle class members of



Interior of Merrion Hall, Dublin ²(Endnotes)

society during that Revival. And, as happened when they preached the Gospel to the poorest members of society, many of them were also saved by the Lord, being brought out of their darkness into His marvelous light.

But Henry also preached the gospel with many other evangelists as well. During those days of Revival the Lord broke down the walls that divided Christians. As such, Henry also worked with many evangelists from many different churches, both denominational and non-denominational. These included such evangelists as Richard Weaver, Henry Varley, Edward Usher, Fiddler Joss, and of course, as we will shortly see, D. L. Moody.

Like A. N. Groves and George Müller before him, Henry preached in any Church where Christ was named and honoured. The Holy Spirit led him to preach in Methodist churches, Baptist churches, Presbyterian churches, and many other churches. He received all whom Christ received, and worked with any brother in whom the Holy Spirit worked. It mattered not to Henry their denominational background, for they were all members of the same Body of Christ.

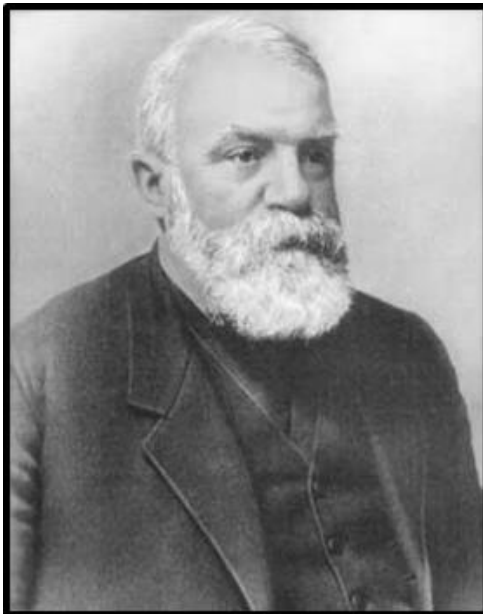
In this Revival, where Christians were brought together by the Holy Spirit in love and mutual labour, it was reported that hundreds and thousands believed in the Lord. In fact, in England alone, it is said that by the middle of the 1860's over 600,000 people had been saved.

And so we will see how a chain of influence, beginning with Henry, will lead to D. L. Moody and then will lead to R. A. Torrey. As was said before, Henry Moorhouse was known as “the man who moved the man who moved the world,” and it was during this great Revival that God brought Henry and D. L. Moody together. It began with Henry letting D. L. Moody know of his desire to come to America to preach the good news of Jesus Christ there as well.

So let us now turn our attention to this first link between Henry Moorhouse and D. L. Moody, and see how

D. L. Moody, in his own words, was moved by this “boy preacher” from Lancashire, who, while being *rude and provincial* in speech, was, nevertheless, *powerful* in speech, because he spoke by the Holy Spirit and trusted in the power of the Word of God to move the hearts and minds of his hearers.

It is a story which demonstrated to D. L. Moody that a preacher did not need the “enticing” words of men, to move the hearts of men, or to keep their attention during the delivery of a sermon. Rather, he learned through Henry that it was nothing but the power of the Holy Spirit who would use His very own words, which He inspired men to write so many years ago as Scripture, to now move the hearts of men and women and then keep their attention.



Dwight Lyman Moody

And it is a story of how the Lord used that change in D. L. Moody's life in a way he never expected, bringing a revival in his heart that soon would spread to many Churches. And, as we previously said, it began a chain of influence that would eventually reach R. A. Torrey, and eventually would reach untold thousands through the Bible School Movement that D. L. Moody was so instrumental in beginning, which, in a very real sense, began that one week in Chicago, when the "boy preacher," Henry Moorhouse, came to preach.

If I may, I will let D. L. Moody tell the story himself, in his own words, as preserved for us by George C. Needham, a fellow evangelist, friend, and co-worker of D. L. Moody. George C. Needham begins the story as follows—

"Chicago was destined to be the scene of Henry's grandest work in America. Was it not the purpose of the Lord that this unassuming and as yet inexperienced youth should come to Chicago to be instrumental in turning the strength of D. L. Moody's brain and heart to the study of God's word? That Mr. Moody only partially preached the gospel during the previous years of his missionary life he allows. Indeed, not only so, but he has, in all the places he visited of late years, repeated the well-known tale that, until the arrival of Henry Moorhouse, he was an untaught and unskilled disciple in the school of Christ. Hear his own words regarding this memorable visit of the young English Evangelist:

"In 1867, when I was preaching in Dublin, at the close of the service a young man, who did not look over seventeen, though he was older, came up to me and said he would like to go back to America with me, and preach the gospel. I thought he could not preach it, and I said I was undecided when I could go back. He asked me if I would write to him, as I did not know whether I wanted him or not.

“After I arrived at Chicago I got a letter saying he had just arrived in New York, and he would come and preach. I wrote him a cold letter, asking him to call on me if he came West. A few days after I got a letter stating he would be in Chicago next Thursday. I didn’t know what to do with him. I said to the officers of the Church, ‘There is a man coming from England, and he wants to preach. I am going to be absent Thursday and Friday. If you will let him preach on those days I will be back on Saturday and take him off your hands.’ They did not care about his preaching, being a stranger; but at my request they let him preach.

“On my return on Saturday I was anxious to hear how the people liked him, and I asked my wife how that young Englishman got along. How did they like him? She said they liked him very much. ‘He preaches a little different from what you do. He tells the people God loves them. I think you will like him.’ I said he was wrong. I thought I could not like a man who preached contrary to what I was preaching. I went down on Saturday night to hear him, but I had made up my mind not to like him, because he preached different from me.

“He took his text, and I saw everybody had brought their Bibles with them. ‘Now,’ he says, ‘if you will turn to the third chapter of John and the sixteenth verse, you will find my text.’ He preached a wonderful sermon from that text— ‘For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ My wife had told me he had preached the two previous sermons from that text, and I noticed there was a smile over the house when he took the same text. Instead of preaching that God was behind them with a double-edged sword to hew them down, he told them God wanted every sinner to be saved, because he loved them. I could not keep back the tears. I didn’t know God thought so much of me. It was wonderful to hear the way he brought out Scripture. He

went from Genesis to Revelation, and preached that in all ages God loved the sinner.

“On Sunday night there was a large crowd came to hear him. He took for his text the third chapter of John and the sixteenth verse, and he preached his fourth sermon from that wonderful text: ‘For God so loved the world,’ etc., and he went from Genesis to Revelation to show that it was love, love, love, that brought Christ from heaven—that made Him step from the throne to lift up this poor fallen world. He struck a higher chord that night, and it was glorious.

“The next night there was an immense crowd, and he said: ‘Turn to the third chapter of John and sixteenth verse.’ and he preached his fifth sermon from that wonderful text. He did not divide the text up into firstly, secondly, thirdly—but he took the whole text and threw it at them. I thought that sermon was better than ever. I got so full of love that I got up and told my friends how much God loved them. The whole church was on fire before the week was over.

“Tuesday night came, and there was a greater crowd than ever. The preacher said: ‘Turn to the third chapter of John and the sixteenth verse, and you will find my text;’ and he preached his sixth sermon from that wonderful text: ‘God so loved the world,’ etc. They thought that sermon better than any of the rest. It seemed as if every heart was on fire, and sinners came pressing into the kingdom of God.

“On Wednesday night people thought that probably he would change his text now, as he could not talk any longer on love. There was great excitement to see what he was going to say. He stood before us again, and he said: ‘My friends, I have been trying to get a new text, but I cannot find any so good as the old one, so we will again turn to the third chapter of John and the sixteenth verse.’ He preached the seventh sermon from that wonderful text. “I have never forgotten those nights. I have preached a different gospel since, and I have had more power with God and man since then.

“In closing up that seventh sermon, he said: ‘For seven nights I have been trying to tell you how much God loved you, but this poor stammering tongue of mine will not let me. If I could ascend Jacob’s ladder and ask Gabriel, who stands in the presence of the Almighty, to tell me how much love God the Father has for this poor lost world, all that Gabriel could say would be, that *God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*’”⁴

Thus, the first link was made in the chain that the Lord began with Henry. This link was so important, for not only did it change the life and service of D. L. Moody, it also influenced the lives of so many other Christians in America, and, indeed, throughout the world, leading ultimately to the one whose writings we are now reprinting.

Because this providential encounter with Henry was so pivotal in the life and ministry of D. L. Moody, we would now like to provide just one more account of this same incident, beginning shortly before the encounter, and then concluding with the after-effects of that encounter. This account comes from the biography of D. L. Moody’s life by W. H. Daniels. He writes—

“In the earlier years of Mr. Moody’s work for Christ, his sermons and addresses, though often founded upon a text of Scripture, were largely made up of personal incidents, arguments drawn from surrounding scenes and circumstances; fervid personal appeals to Christians, inciting them to greater activity; and earnest calls to sinners, urging them at once to repent and believe the Gospel.

⁴ George C. Needham, *Recollections of Henry Moorhouse, Evangelist* (F. H. Revell, Chicago, 1881) pg. 106-111

“The readiness with which he could appropriate every useful thought and thing which came within his reach, enabled him to do an amount of preaching which was marvellous for a man of his meagre attainments and his very limited time for study. He reckoned all sermons and addresses which he heard or read as so much lawful plunder. Of this he made no secret. He would sometimes say to a minister:—‘I heard you preach from such a text, at such a time; and I went home and preached that same sermon to my people...’”

“When at a loss for a subject, he would go to his friends, at their offices or homes, and converse with them, until some remark started a train of thought in his mind; when he would rush with it to his study, or sometimes even to the platform...”

“Thus, his widely-extended travels, his intense religious life, and the constant recurrence of striking conversions and other powerful incidents under his ministry or observation, enabled him to keep alive the interest of his great congregations at home, and made him a most effective platform speaker abroad.

“But there was something still better in store for him: even the inexhaustible treasures of the Holy Scriptures. These he already read with intense delight, and on their promises he relied for his daily bread, as well as for the maintenance of his spiritual health and strength. But to the divine art of expounding them he had not yet attained.

“The words which I speak unto you, they are Spirit and they are Life,” said the Saviour.

“The sword of the Spirit, which is the Word of God,” said Paul.

“Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live,”

said Moses, in his dying charge to Israel.

“God was about to reveal this hidden wisdom to His servant, in a manner at once loving and impressive; and to a degree which should make him one of the most successful Bible teachers of his times.”⁵

W. H. Daniels then continues and recounts the same story of Henry Moorhouse and John 3:16 that we provided above. He then concludes with the following words regarding the change that occurred in D. L. Moody’s heart and life after that one week spent with Henry Moorhouse—

“When the meetings were over, Mr. Moorhouse said to Mr. Moody,—‘You are sailing on the wrong tack. If you will change your course, and learn to preach God’s words instead of your own, He will make you a great power for good.’

“The other results of these seven sermons from one text cannot now be reckoned up; but to Mr. Moody they were a revelation from heaven. He began to see that the Word of the Lord giveth light: he began to understand something about comparing Scripture with Scripture: the wonderful panorama of Divine truth, which he had seen unfolded, opened to him a new world. From this time he began, as never before, to study the Gospel of the grace of God, and to search for the hidden mysteries of His Word. The exhortation of Paul came home to him with tremendous force,—‘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.**’

⁵ W. H. Daniels, *D. L. Moody and His Work* (Hodder & Stoughton, London, 1875) pg. 174-176

“But the great question was how to acquire such a knowledge of the Word as should enable him to preach it. He had no time to study books; neither had he the books to study.

“His learned and faithful friend, the Rev. Dr. Patterson, had, some time before, advised him to commence a course of reading, and had made a list of books which should constitute a kind of short course in exegesis and theology: but he had never found leisure to begin it; and the longer he waited for the time to come when he could conveniently do so, the farther it seemed away.

“But Mr. Moorhouse said, “You only need one book for the study of the Bible.”

“Mr. Moody responded, “You must have studied a great many books to come by your knowledge of it.”

“No,” was the reply. “Since I began to be an evangelist, I have been a man of one book. If a text of Scripture troubles me, I ask another text to explain it; and if this will not answer, I carry it straight to the Lord...”⁶

Thus, the Lord began to teach his servant that it was the Word of God alone that transformed lives as applied by the Holy Spirit. The important thing was to bring the simple, yet powerful, Word of God to the people. He began to show him how the Holy Spirit and the Word of God work together in bringing and maintaining a Revival to the Church, so that new life could be brought to a darkened world in need of a Saviour.

W. H. Daniels proceeds with his account—

“Mr. Moorhouse had been surprised to find that Mr. Moody’s congregation did not bring their Bibles to meeting. ‘You should have God’s own Word in your hands,’ said he; ‘so that you may know whether my words are right and

⁶ Ibid., pg. 177-178

true,'—and during his short stay with them, he introduced the fashion with which he was familiar at home, and which has been kept up by that congregation ever since, of a constant use of the Bible, not only in the pulpit, but also in the pew.

“Mr. Moody was so much impressed with the power of this “man of one book,” that he asked him to show them how to study it as he had done. Accordingly, Mr. Moorhouse appointed a meeting at Mr. Moody’s house, at which fifty or sixty persons were present, and there held the first “Bible Reading” of which there is any record in America.

“He had no idea of inaugurating a revolution in the method of preaching in America; but that was what he actually did...”

“Everyone had brought a Bible, as directed. After prayer for the enlightenment of the Holy Spirit, who had at first inspired the writing, and must now inspire the understanding of the Scriptures, the “boy preacher” led them on a voyage of discovery from Genesis to Revelation ; tracing the promises, prophecy and history of REDEMPTION. On this theme they found the Word of God to be especially rich and full; it was, indeed, the centre around which all the Scriptures revolved; and so wonderfully did it become impressed upon their minds, that it seemed to them like a new revelation. Text after text was found and joined to the wonderful series, until they appeared like links of a long golden chain, holding a broken and ruined world together, and binding it fast to God’s mercy-seat. This was Mr. Moody’s first lesson in systematic theology.

“But so great a revolution in his habits of study and preaching was not to be brought about all at once... His old habits generally ran away with him when he stood up to preach...but he kept sturdily at it, trying to acquire the biblical

method of preaching, in which was the hiding of the power that was to be revealed to him in days to come...”⁷

“His sermons began to be rich in the wealth of the Scriptures; and, beyond all doubt, it was this new acquirement which, with God’s blessing, opened out before him his career of almost boundless usefulness, and placed the keys of the kingdom of heaven in his hand.

“The Rev. Dr. Roy, his former pastor at Plymouth Church, mentions a sermon which he heard Mr. Moody preach on ‘The Compassion of Christ;’ in which he seemed like a man inspired, and under which the great audience were moved like the forests swept by the winds.

“When it was over, the Doctor inquired of him how he had prepared such a sermon. He answered, “I got to thinking the other day about the compassion of Christ; so I took the Bible and began to read it over, to find out what it said on that subject. I prayed over the texts as I went along, until the thought of His infinite compassion overpowered me, and I could only lie on the floor of my study, with my face in the open Bible, and cry like a little child...”⁸

“After this, his desire for Bible knowledge led him to leave his pressing work at home, and make a voyage to England; where he might have the help of certain brethren who had become mighty in the Scriptures, by becoming ‘men of one book.’ Not many months before, he had crossed the Atlantic, with his family, for the benefit of their health; and when some of his friends asked him why he went so soon again, he answered:—‘I am going to England to study the Bible...’”

“He gave up his reliance on exhortations and anecdotes, as a means of awakening sinners; and, though he continued to use them, it was only to explain or enforce some

⁷ Ibid., pg. 179-180

⁸ Ibid., pg. 182

text of Scripture. The idea that people must first be interested and attracted by some worldly wisdom, and so made ready to hear the Word of God, he held to be a delusion and a snare. He would say to those who argued for this notion of the schools: ‘Don’t you think God knows best how to interest people?’⁹

“Encouraged by the remarkable favour which the Lord had shown him as steward of the Word of Life, Mr. Moody devised a plan for a Bible school; in which those who were willing to devote their time to the Lord’s work, as evangelists, exhorters, Bible-readers, and the like, should receive a special and gratuitous course of training, both in the sense of the Scriptures, and also in the best methods of teaching and preaching them...”¹⁰

“The use of Scripture in sermons has become lamentably small. The text is often used merely as a starting-point, or as the statement of a theme which is to be worked out with all the arts of rhetoric, and so much of logic as the author may be able to command; with here and there a quotation brought in as a kind of respectful notice due to the Bible, or as a suitable method of rounding off a period. Even in some most orthodox theological seminaries, young men are but poorly trained to know and use the Scriptures. Systematic and sectarian theology, ancient literature, homiletics, rhetoric, and elocution, leave little time for the reverent and prayerful study of the Word of God. These schools send out into the world their annual installments of professional ministers, with heads more or less full of clerical learning; but, with all their study, there is one thing they have not learned: namely, how to ‘preach the Word.’

“The poverty of the American pulpit in this respect is becoming more and more apparent; and the Church is

⁹ Ibid., pg. 183-184

¹⁰ Ibid., pg. 187

occasionally sending abroad for men to fill some of its highest pastorates; not because the ministry of America is deficient in piety or culture or eloquence, but because it is deficient in a thorough understanding of the Holy Scriptures, and in that particular use of them which is called “expository preaching.”

“Other evangelists have, of late, been led to become ‘men of one book;’ and the fact that these persons, taken from the level of the people, wholly wanting in professional training, but mighty in the Scriptures, have been honoured of God in leading more souls to Him than any other class of men now living, is another showing of the truth of the Saviour’s saying— ‘The words that I speak unto you, they are spirit and they are life.’

“This lesson Mr. Moody had partially learned of his friend Mr. Moorhouse; but it was [soon] to be burned into his heart in letters of fire.

“During a considerable part of the year 1871, he passed through a terrible struggle of soul with respect to himself and his work. He used to weep and pray in agony in his closet, and then, with a sorrowful face, go out to his public duties. He was constantly begging his friends to pray for him, Having made the acquaintance of two very aged women, who were remarkable for their lives of faith in spite of great afflictions, he used to go to them like a broken-hearted child, and ask them to teach him how to trust wholly in God.

“One great torment of his soul was the thought that he was an ignorant man, and yet was looked upon as a religious teacher. He began to wonder if he were not one of those blind guides; and if, some time, he would not find himself in the ditch. If the devil had known just what was in store for this man, he could not have tempted him more cunningly or pressed him harder. But still he went on with his work. He dared not stop, though he was sometimes so mortified by his errors of speech and his lack of worldly wisdom, that he was almost ready to sink.”

“At last he reached the point where he was willing to give even his ignorance to Christ, and to be just as weak as Christ wanted him to be. Then he began to lay hold of the lines of power...He went away to the Atlantic coast, trusting God to bring him into some field of labour.

“He reached Brooklyn at the time when Dr. Cuyler’s new Mission Chapel was just completed; and on going to see it with a friend, he said,—‘I should like to hold some meetings here: the air of the place seems full of Heaven.’ This was repeated to the Doctor, and immediately he received an invitation to do as he had desired. But the meetings dragged heavily. Few people attended, and none were awakened. At last, when the congregation had fallen to eighteen persons, a good lady said to him:—‘Mr. Moody, we have plenty of preaching in Brooklyn; but if you would tell us something about the Bible, perhaps it would be blessed to us.’

“It would appear that he had fallen into his old style of address at this new place: but he at once accepted the suggestion, and set about preparing some exercises in Bible study, after the manner of Mr. Moorhouse several years before...”

“Telling them all to bring their Bibles, he appointed a study for the following afternoon. At once the power of God came down. Day after day the meetings increased. A great revival broke out, and spread from the Mission into the home Church. Sinners on every hand were inquiring what they must do to be saved.

“From Brooklyn he went to Philadelphia, preaching and reading ‘the Word;’ and the Lord greatly blessed his labours there also.

“When he returned to Chicago he at once commenced the “Bible readings”; and in a short time they became a favourite religious service, and were attended by large numbers of the most intelligent Christian people. Many pastors, learning the art from Mr. Moody, made use of it in

their own pulpits; and several...evangelists, who had been in doubt about their call to 'preach,' hailed this new method as something which was, without question, a fit and helpful thing to do.

"The success of these 'readings'...is God's own testimony to the saving power of His Word. Mr. Moody's addresses are mighty, Mr. Sankey's singing is heavenly; but the "Bible readings," are so little human and so much Divine, that they, more than anything else, have been used in awakening sinners and building up the saints."¹¹

After Henry's death, D. L. Moody wrote this warm-hearted letter to George Needham (the aforementioned friend and co-worker of Moody).

"San Francisco, Cal., Jan. 31st, 1881.

My Dear Brother:

Learning that you are about to issue a life of Henry Moorhouse, I gladly bear testimony to the efficiency of the work that he has done in this country and in England.

Many of the Bible students, who will read your book, do not need an introduction to him, for he was widely known, and very many have had their interest in the Bible kindled by his Bible readings, and his use of the Scriptures. To him the Bible was *The Book*; he always carried it with him, and whether it was at a meeting, in the family circle, or in the cars, his favorite theme was some Bible truth, and nothing so pleased him as to gather a knot of Christian workers about him, that he might open to them the Word.

As a Bible teacher he had few superiors; he was happy in his illustrations and simple in his presentation of

¹¹ Ibid., 188-192

truth. His forte in preaching and teaching was quickening and building up Christians, rather than awakening the unconverted.

Yet as an evangelist he was successful, and large numbers in this country and in England were converted under his simple Gospel preaching. During his several visits to America, in which he held meetings in most of the leading cities and mingled with the most active Christian workers, I was conversant with his work, and everywhere it was productive of great good.

Henry Moorhouse was of a gentle, winning disposition, and I do not know of a single instance, in a wide-spread work, in which he left any but friends behind him. Denominational jealousies were forgotten; Christians of every name gathered about him, and ministers with long years of successful work and young converts just entering the field, alike sat at his feet to study the Word. He was very tenacious for the truth, and was ever ready to combat error when he felt it was his duty to do so, but it was done in such a kindly spirit that few could take offense at it.

As I learn of his death I feel that I have lost a dear friend, and one that in a long and intimate personal acquaintance was very helpful to me. I hope that the story of the evangelist, as you may tell it, will lead many, who have not come under his personal influence, to a more thorough study of God's Word, knowing how God has used and blessed it in the work in which our friend Moorhouse was engaged, and may they be able to say, as he could, 'Thy Word is a lamp unto my feet and a light unto my path.'

Truly yours,

D. L. Moody”¹²

¹² Geo. C. Needham, *Recollections of Henry Moorhouse, Evangelist* (F. H. Revell, Chicago, 1881) pg. 188-189

Let us now turn our attention to the next link in that chain, which was R. A. Torrey, and see how God brought such a person with an entirely different background than either Henry Moorhouse or D. L. Moody, into this chain of influence. Let us see why God would link one with "much education," to one who lamented his "little education," and see how God fulfilled His will through them both together.

You see, beloved, it matters not to God whether one has "little education" or "much education," as long as the one with "much education" is willing to lay down his learned wisdom upon the cross, and as long as the one with "little education" is willing to lay down his "lack" upon the cross. God uses both. What matters is God's will and God's power. He uses the one of *little education* to confound the one with *much education*, when the one with *much* looks down with condescension upon the one with *little*, dismissing out of hand anything such a one might say as having any particular importance. And God uses the one of *much education* to help the one who has *little education*, when such a one begins to teach something that is in error, because he takes pride in his lack of education, "boasting" that he does not need anyone but the Holy Spirit to teach him, and so does not know he is speaking in error!

Oh, how awful is fallen flesh, even in believers; it loves to judge everyone by its own light. We all need to realize that condescension, or contempt, never works the righteousness of Christ. When one looks down with condescension upon brethren who are lowly, one is looking down on Christ, for Christ chose to be born in poverty, living in society as one of low degree! And when one shows contempt for brethren of higher learning, who have learned much, one is showing contempt for Christ, for Christ is the one who knows all things, because He created all things. And

who knows more than He knows? And so, if one shows contempt or condescension to brethren who have been led to obtain much or little education, one is showing contempt or condescension toward Christ who dwells within them!

Those who have been chosen by God to receive much education should hear what the Holy Spirit says through one with much education, i.e. Paul—

I Cor. 1:27-29 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; ²⁸ And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: ²⁹ That no flesh should glory in his presence. KJV

And those who have been chosen by God to serve with little education should hear what the Holy Spirit says through one with little education, i.e. Peter—

II Pet. 3:15-18 And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶ As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.** ¹⁷ Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. ¹⁸ **But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.** To him *be* glory both now and forever. Amen. KJV

Why is this so important? Because without laying everything we are or have at the foot of the cross, trusting fully in the power of the Spirit, and not in ourselves, *revival* will not be able to come to our own hearts (which is really nothing but the filling of the Holy Spirit in our hearts, and then the impartation of life to others through the abiding and

eternal Word of God—John 6:63; Eph. 5:18; I Thess. 2:13), and *revival* will not be able to come to the Church. This, in turn, will mean that less will be active in the Gospel, which, in turn, will mean many will remain lost in darkness. Oh, how the world is in desperate need of our own *revival*, so that by God's grace, every Church will also experience *revival*, so that by God's grace, the lost will have the Gospel preached unto them in the demonstration and power of the Holy Spirit.

We all need to learn what the Holy Spirit says to us in I Cor. 4:6-7 if *revival* is to come—

“Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.⁷ **For who makes you differ from another? And what do you have that you did not receive?** Now if you did indeed receive it, why do you boast as if you had not received it?” NKJV

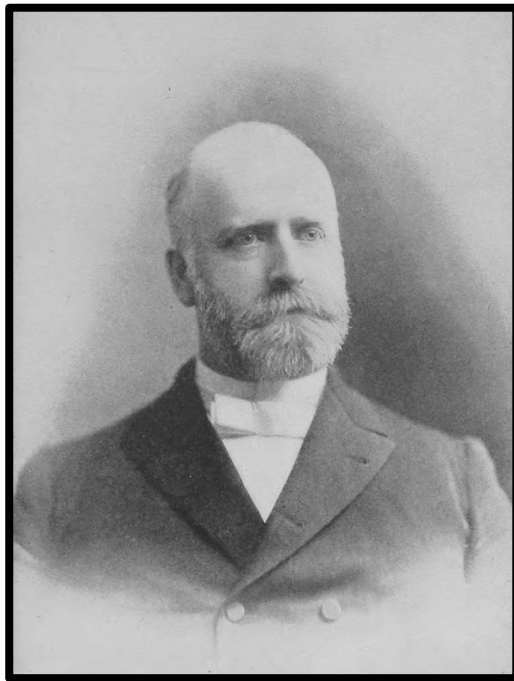
And in that light we also need to learn the lesson that Zerubbabel learned—

“This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ Says the LORD of hosts” NKJV

May we now continue in our examination of why God brought R.A. Torrey into the life of D. L. Moody, and why God brought D. L. Moody into the life of R. A. Torrey.

As D.L. Moody continued his service to God, one day he was asked to speak at a chapel service at Yale Divinity School. It was there where he first met the one whose writing we are reprinting in this booklet—Reuben Archer Torrey, commonly referred to as R. A. Torrey. The following tells of this first encounter—

“In Torrey’s senior year [at Yale Divinity School], D. L. Moody, the great evangelist, spoke in chapel. Moody, unimpressed with Torrey’s scholarly achievement, advised him: ‘Young man, you’d better get to work for the Lord.’ Swallowing his pride, Torrey asked Moody to teach him how to lead someone to Christ. After giving Torrey and a few of his fellow students several verses of Scripture, Moody charged, ‘Now gentlemen, go at it.’”¹³



Reuben Archer Torrey

¹³ G. Michael Cocoris, *70 Years on Hope Street* (Church of the Open Door, Los Angeles, 1985) pg. 4

Of course, that is exactly what R. A. Torrey did, eventually “touring the world conducting evangelistic campaigns in Australia, New Zealand, Japan, China, India, Scotland, Ireland, and England, as well as America.”¹⁴ He was used by God to bring *revival* to the Church, and salvation to an untold number of souls in the first few years of the 1900’s.

And so we see that it was from D. L. Moody that he learned to preach the wondrous grace of Jesus to all, without any discrimination. It was said that “he could kneel beside a drunk in a mission, or explain the gospel at an elegant dinner table.”¹⁵ Through his ministry thousands upon thousands of people were saved, and thousands upon thousands were helped by his plain exposition of the Word of God.

And so, as one reads the following words of R. A. Torrey in this booklet, *The Power of the Word of God in a Work of God*, one will see that the influence of Henry Moorhouse upon D. L. Moody also found its way into the heart of R. A. Torrey

He came to understand like D. L. Moody, and like Henry Moorhouse, that it matters not whether you were led by God to obtain higher learning, or you were led by God to forgo higher learning; what matters is whether you were led by God to understand the answer to the question: “And what do you have that you did not receive?” (I Cor. 4:7), and the truth of the word unto Zerubbabel: ”This is the word of the LORD unto Zerubbabel, saying, ‘Not by might, nor by power, but by my spirit,’ saith the LORD of hosts” (Zech. 4:6).

In recognition of these truths, R. A. Torrey once honoured Henry, saying that he was, “one of the most remarkable Bible scholars among unlearned men.”¹⁶ And, in

¹⁴ Ibid., pg. 5

¹⁵ Ibid.

¹⁶ R. A. Torrey, *How to Study the Bible for Greatest Profit* (Fleming H. Revell Company, New York, 1896) pg. 113

this same recognition, he once said: “I believe in studying the Bible a good deal on your knees. When one reads an entire book through upon his knees—and this is easily done—that book has a new meaning and becomes a new book. One ought never to open the Bible to read it without at least lifting the heart to God in silent prayer that He will interpret it [and] illumine its pages by the light of His Spirit....He who would understand and love his Bible must be much in prayer. Prayer will do more than a college education to make the Bible an open and a glorious book.”¹⁷

And R. A. Torrey humbly said this as one who was led by God to obtain a college education, not only from Yale Divinity School, but later in Germany from one of the foremost Bible scholars of that day, Franz Delitzsch, who had learned the same lesson as well, as seen below—

“Perhaps the best lesson I learned in a German university, where I had the privilege of receiving the instruction of one of the most noted and most gifted Bible teachers of any age, was that which came through the statement of the famulus [assistant] of this professor, [which was] that Professor Delitzsch worked out much of his teaching upon his knees!”¹⁸

So now that we have seen how God prepared both men, let us now see why God led D. L. Moody to seek out R. A. Torrey to help him in the work of the Lord in Chicago, so many years after his first encounter with him at Yale Divinity School. And let us see how this was one more link in the chain of influence that began with Henry Moorhouse.

¹⁷ Ibid., pg. 112-113, 115

¹⁸ Ibid., pg. 115 (exclamation point is mine!)

It was in 1889 that D. L. Moody asked R. A. Torrey to become the first superintendent of the Bible Institute of Chicago (what would later become known as Moody Bible Institute), and it was also during that time period that R. A. Torrey shortly began pastoring in the Chicago Avenue Church (the same Church, wherein, Harry Ironside would later pastor). Together they would do much for the Lord.

The things that God taught D.L. Moody, and the things that God taught R. A. Torrey (even after he joined Moody in Chicago) gave impetus to what would later be known as the Bible School Movement. Under the influence of Moody and the superintendence of Torrey, the Bible Institute of Chicago was careful to emphasize the primacy of the Word of God and the fullness of the Holy Spirit in both the life and service of Christians, so as to help in the ongoing work of the Lord, primarily in places where others were less likely to help.

J. Wilbur Chapman relates this purpose of the Bible Institute in his biography of Mr. Moody.

“The need of an institution of this kind became evident to Mr. Moody as he went about, holding evangelistic services in various places. There was constant difficulty in getting persons who were able to deal directly with inquirers or who were trained sufficiently in the knowledge of the Word of God to point the soul to Christ. In every meeting there would be great numbers of the poor and of the outcast whose hearts would be reached by the message, and when there was any great number of such inquirers it was quite impossible for him to deal personally with them all.

“On one occasion, Mr. Moody said, ‘One of the great purposes we have in view in the Bible Institute is to raise up men and women who will put their lives alongside the life of the poor and the laboring classes, and bring the influence of the Gospel to bear upon them.’ Out of a little Mission Sunday School, which had been organized by Mr. Moody, grew the

Chicago Avenue church, and it was in this church that the first steps were taken toward the founding of such an institute as Mr. Moody had in mind.”¹⁹

“The main object of the institution was both practical and simple; it was to give all the students a thorough working knowledge of the Scriptures, in order that they might be equipped for personal Christian work, and at the same time have their own spiritual lives stimulated.”²⁰

“So deeply impressed was Mr. Moody with the importance of this work that he thought it desirable that such institutes should be started in other sections of the country, and I believe that he cherished the hope that, at no distant day, there might be institutes of this character in all of our great centres of population.”²¹

“No wonder that this Institution, with its noble aim and its already accomplished good, was the joy and delight of Mr. Moody’s heart. It means the perpetuation of that work to which he had consecrated his own life; it means that after him will be raised up generations of men and women who will, so far as God will give them strength, do what he has done, by putting their lives alongside the lives of ‘the poor and wretched and miserable and outcast.’ No man in all the world has so closely touched the lowly classes as did Mr. Moody. It might almost be said of him as it was said of his Master, ‘The common people heard him gladly,’ and his great design in the establishing of the Bible Institute was that it might ever be in the interests of the common people.”²²

Thus, we can see why God led D. L. Moody to R. A. Torrey, who, unlike Moody, had obtained much education,

¹⁹ J. Wilbur Chapman, *The Life and Work of Dwight L. Moody* (International Publishing Co., Philadelphia, 1900) pg. 230

²⁰ Ibid., pg. 233

²¹ Ibid., pg. 238

²² Ibid., pg. 243

and so was able to “superintend” a Bible Institute in a way that D. L. Moody was not prepared by God to do. In this, Moody had learned to not think of himself more highly than he ought; he learned that the truth which Paul declared in Rom. 12:3-5.

Rom. 12: 3-5a For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ⁴ For as we have many members in one body, and all members have not the same office: ⁵ So we, *being* many, are one body in Christ, and every one members one of another. ⁶ Having then gifts differing according to the grace that is given to us...*let us...*”

In the same manner, R. A. Torrey also learned to not think more highly of himself than one ought to think, for God had gifted D. L. Moody in a way different than he had gifted him. As such, he also knew his limitations, as Paul declared in Rom. 12:3-5.

In other words, he may have been much more educated than D. L. Moody in Theology, in Greek and Hebrew, in the major doctrines of the Bible, etc., but he learned that in many ways, D. L. Moody was more “educated” than he was in the things of the Lord. He came to realize that God the Father had sent D. L. Moody to a different university, i.e. to the school of Christ, where the Holy Spirit was the Teacher, and God the Father was the one who disciplined him unto His holiness, teaching him the power of the Word, and of prayer and of humility.

R. A. Torrey relates in his book *Why God Used D. L. Moody* some of the many things that he came to know about D. L. Moody through his many years of close fellowship and labour together with him in Chicago.

For example, he relates that he learned that D. L. Moody was truly a man endowed with power—

“The whole secret of why D. L. Moody was such a mightily used man you will find in Psalm 62:11: “God hath spoken once; twice have I heard this; that POWER BELONGETH UNTO GOD.” I am glad it does. I am glad that power did not belong to D. L. Moody; I am glad that it did not belong to Charles G. Finney; I am glad that it did not belong to Martin Luther; I am glad that it did not belong to any other Christian man whom God has greatly used in this world’s history. Power belongs to God. If D. L. Moody had any power, and he had great power, he got it from God....”²³

He says he was a man of great prayer, which he learned from him in many ways when they would, at times, wrestle together in prayer unto God.

“People oftentimes say to me: “Well, I went many miles to see and to hear D. L. Moody and he certainly was a wonderful preacher.” Yes, D. L. Moody certainly was a wonderful preacher; taking it all in all, the most wonderful preacher I have ever heard, and it was a great privilege to hear him preach as he alone could preach; but out of a very intimate acquaintance with him I wish to testify that he was a far greater pray-er than he was preacher....[Once he told me] “Torrey, pray;” and then, as best I could, I prayed, while he in his heart joined me in prayer. And when my voice was silent he began to pray. Oh, I wish you could have heard that prayer! I shall never forget it, so simple, so trustful, so definite and so direct and so mighty. ...”²⁴

R. A. Torrey also showed that the exhortation made to D. L. Moody by Henry Moorhouse, regarding the primacy of

²³ R. A. Torrey, *Why God used D. L. Moody* (Benediction Classics, Oxford, 2017) pg. 1

²⁴ *Ibid.*, pg. 5-6

the Word of God in one's life, work, and preaching, never wavered in Moody's life. Indeed, he learned that Moody had great faith in the power of that Word as R. A. Torrey relates—

“Nowadays it is often said of D. L. Moody that he was not a student. I wish to say that he was a student; most emphatically he was a student. He was not a student of psychology; he was not a student of anthropology—I am very sure he would not have known what that word meant; he was not a student of biology; he was not a student of philosophy; he was not even a student of theology, in the technical sense of the term; **but he was a student, a profound and practical student of the one Book that is more worth studying than all other books in the world put together**; he was a student of the Bible...”

“Oh, you may talk about power; but, if you neglect the one Book that God has given you as the one instrument through which He imparts and exercises His power, you will not have it. You may read many books and go to many conventions and you may have your all-night prayer meetings to pray for the power of the Holy Ghost; but unless you keep in constant and close association with the one Book, the Bible, you will not have power. And if you ever had power, you will not maintain it except by the daily, earnest, intense study of that Book...”

“...though Mr. Moody knew little about science or philosophy or literature in general, he did know the one Book that this old world is perishing to know and longing to know; and this old world will flock to hear men who know the Bible and preach the Bible as they will flock to hear nothing else on earth....”

“Ninety-nine Christians in every hundred are merely playing at Bible study; and therefore ninety-nine Christians in every hundred are mere weaklings, when they might be giants, both in their Christian life and in their service.”

“It was largely because of his thorough knowledge of the Bible, and his practical knowledge of the Bible, that Mr. Moody drew such immense crowds. On ‘Chicago Day,’ in October, 1893, none of the theaters of Chicago dared to open because it was expected that everybody in Chicago would go on that day to the World's Fair; and, in point of fact, something like four hundred thousand people did pass through the gates of the Fair that day. Everybody in Chicago was expected to be at that end of the city on that day. But Mr. Moody said to me: ‘Torrey, engage the Central Music Hall and announce meetings from nine o'clock in the morning till six o'clock at night.’ ‘Why,’ I replied, ‘Mr. Moody, nobody will be at this end of Chicago on that day; not even the theaters dare to open; everybody is going down to Jackson Park to the Fair; we cannot get anybody out on this day.’

“Mr. Moody replied: ‘You do as you are told;’ and I did as I was told and engaged the Central Music Hall for continuous meetings from nine o'clock in the morning till six o'clock at night. But I did it with a heavy heart; I thought there would be poor audiences. I was on the program at noon that day. Being very busy in my office about the details of the campaign, I did not reach the Central Music Hall till almost noon. I thought I would have no trouble in getting in. But when I got almost to the Hall I found to my amazement that not only was it packed but the vestibule was packed and the steps were packed, and there was no getting anywhere near the door; and if I had not gone round and climbed in a back window they would have lost their speaker for that hour. But that would not have been of much importance, for the crowds had not gathered to hear me; it was the magic of Mr. Moody's name that had drawn them. And why did they long to hear Mr. Moody? Because they knew that while he was not versed in many of the philosophies and fads and fancies of the day, he did know the one Book that this old world most longs to know — the Bible.”

“Oh, men and women, if you wish to get an audience and wish to do that audience some good after you get them, **study, study, STUDY the one Book, and preach, preach, PREACH the one Book, and teach, teach, TEACH the one Book, the Bible**, the only Book that is God’s Word, and the only Book that has power to gather and hold and bless the crowds for any great length of time.”²⁵

And, finally, he learned from Moody the importance of humility in one’s life, rather than making known the three letters behind one’s name.

“The...reason why God continuously, through so many years, used D.L. Moody was because he was a humble man. I think D. L. Moody was the humblest man I ever knew in all my life. He loved to quote the words of another; ‘Faith gets the most; love works the most; but humility keeps the most.’

“He himself had the humility that keeps everything it gets. As I have already said, he was the most humble man I ever knew, i.e., the most humble man when we bear in mind the great things that he did, and the praise that was lavished upon him. Oh, how he loved to put himself in the background and put other men in the foreground. How often he would stand on a platform with some of us little fellows seated behind him and as he spoke he would say: “There are better men coming after me.” As he said it, he would point back over his shoulder with his thumb to the “little fellows.” I do not know how he could believe it, but he really did believe that the others that were coming after him were really better than he was. He made no pretense to a humility he did not possess. In his heart of hearts he constantly underestimated himself, and overestimated others...”

²⁵ Ibid., pg. 7-10

“Oh, how many a man has been full of promise and God has used him, and then the man thought that he was the whole thing and God was compelled to set him aside! I believe more promising workers have gone on the rocks through self-sufficiency and self-esteem than through any other cause. I can look back for forty years, or more, and think of many men who are now wrecks or derelicts who at one time the world thought were going to be something great. But they have disappeared entirely from the public view. Why? Because of overestimation of self. Oh, the men and women who have been put aside because they began to think that they were somebody, that they were “IT,” and therefore God was compelled to set them aside.”²⁶

And so we see how God uses the highly educated and the less educated. We should never worry if we are in one category, or the other, but we should worry whether we are obeying God, studying the one Book, and being sure that our spirit, soul, and body are filled unto the fullness of the Holy Spirit and that Word of God. Then the highly educated can be greatly used by God, if He will, and the less educated can be greatly used by God, if He will. But they will not be used because they are high or because they are low, but because they are filled to the brim with the mighty Holy Spirit of God.

This story concludes many years later with R. A. Torrey becoming the dean of the Bible Institute of Los Angeles (Biola), and pastor in the Church of the Open Door. When he came to the West Coast, he brought the same combination of evangelism rooted in the Word of God as was found in the Lord’s work in Chicago, by which he fulfilled the desire of Moody that the Bible Institute concept would be established with other Churches in other cities. And so,

²⁶ Ibid., pg. 11-12

during his time at Church of the Open Door, R. A. Torrey continued his service in the Gospel, with the same emphasis upon the Word of God.

For those who might not be familiar with the Church of the Open Door in Los Angeles (not to be confused with so many other Churches with this same name), the Church began with R. A. Torrey's continuing love for the lost, and ongoing desire to minister the Word of God to those in need. He remained faithful to the burden placed on his heart by the Holy Spirit through the years he was a co-worker with D. L. Moody in Chicago—lessons he learned by his association with Moody, not as a disciple to Discippler, or a disciple to a Mentor, but as a brother to a brother in full fellowship with their one Master above!

The story unfolds as follows. When it was first made known to R. A. Torrey in 1911 by Lyman Stewart and T.C. Horton (and others) that a new building for the Bible Institute of Los Angeles was being considered, and that they wished him to become its first dean, he made known to them that a Church “was one of his requirements for coming...”²⁷

It was said by “his experience in Chicago with Moody Bible Institute and the Chicago Avenue Church... [that] Torrey understood the impact a church-school combination could have. Thus before agreeing to come as the first dean of the Institute, Torrey stipulated that there must be a church comparable to the one in Chicago...The church was to be strictly interdenominational with no hint of competition with established denominations. Its purpose was to reach the lost of Los Angeles, which was reflected in its name”²⁸

“Torrey said the name was based on two passages of Scripture: John 10:9 and Revelation 3:8. The first passage setting forth the truth that the whole object of the church is to

²⁷ Ibid., pg. 21

²⁸ Ibid.

‘present Christ to men as an *open door* for all that will enter.’ The second passage setting forth the truth that ‘Jesus Christ has set before our church an *open door* for service in reaching out after the unchurched of Los Angeles...[As such, he] “emphasized evangelism, missions, and the spiritual life. There was not a Sunday in his years a pastor from 1915 to 1924 when someone was not converted.”’²⁹

It was built with two thirteen storied towers on each side of the Church auditorium—the towers serving as the dormitories for the Bible Institute of Los Angeles. The two towers provided a total of 682 rooms for the students.

Years later two *Jesus Saves* signs were added on top of each tower, as can be seen in the picture below. At night these red signs would light up and could be seen both far and wide in downtown Los Angeles. Thus the Gospel message continued to be proclaimed both day and night.



The Church of the Open Door in Later Years³ (Endnotes)

²⁹ Ibid.

As for the interior, in some ways, it resembled the interior of Merrion Hall in Dublin that Henry Moorhouse had preached at so many years before, in that it consisted of two balconies. From “the floor of the [Church] auditorium to the ceiling was eight stories. The auditorium consisted of two balconies holding a total of 4,064 [seats].”³⁰

And so we see the chain started by God in Henry Moorhouse continue on. R. A. Torrey served in the Church and in the Bible Institute until 1924, after which, up to the time of his passing in 1928, he continued active in preaching the Gospel in evangelistic campaigns, and in teaching the Word of God in Bible Conferences.

And this brings us to R. A. Torrey’s writings with its emphasis on the Holy Spirit and the Word of God, which emphasis he received from D. L. Moody, who received it from Henry Moorhouse. That emphasis continued throughout the following decades in the Church of the Open Door, even after Torrey had passed away, to the time when J. Vernon McGee began to pastor the Church in 1949 (under whose ministry it reached even me, and now I hope will reach you). Like Henry Moorhouse, D. L. Moody, and R. A. Torrey, before him, he continued the emphasis on the Word of God, teaching book by book, chapter by chapter, verse by verse, relying on the Holy Spirit. Indeed, it continued even after he retired, when he continued the ministry (that actually began while he was still a pastor in the Church) called *Thru the Bible Radio*, wherein he continued to boldly preach the unvarnished truth of God’s Word by the power of the Spirit, with the result that many souls of the lost continued to be saved, and many souls of the saved continued to be sanctified, even after his passing on to the Lord. In fact, his ministry continues today, and he is still known world-wide through his recorded messages as the Bible Teacher of *Thru the Bible Radio*.

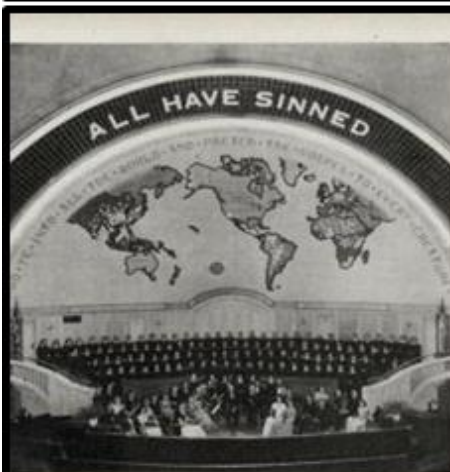
³⁰ Ibid., pg. 16

Also, he continued the emphasis on evangelism, like R. A. Torrey before him, and before him, D. L. Moody in Chicago. After the completion of the morning sermon, he would always invite all who were unsaved in the Church to trust in Christ and be saved. I was always amazed that no matter what the topic of the sermon, no matter which book of the Bible he was preaching from, he was always able to show how it pointed to Christ and the good news of His salvation.

I remember how after each sermon he would ask everyone to close their eyes in prayer, and then he would ask if anyone wished to be saved to let him know by raising their hand. Sunday after Sunday growing up, I remember him saying, “Yes, I see that hand. Yes, I see than hand in the second balcony, Yes, thank you, etc. Then after the service was over, when everyone was filing out, he would ask those who raised their hand to remain and to come to the front of the auditorium to pray. It left a lasting impression upon me to witness lost souls giving their hearts to God and trusting in Christ Jesus as the Saviour. It may not be the case, but I do not ever remember a Sunday pass, in which, someone did not make a decision for Christ in response to his preaching and message.

Also, the emphasis on Evangelism in Missions was kept in everyone’s mind and heart by prayer being made every Sunday morning for particular missionaries on the mission field, whose light would light up on a large map of the world that was built into the back wall of the auditorium behind the pulpit. It showed where that missionary was serving (see picture on the next page). A large percent of the Church budget was always devoted to Missions.

And so we see this special emphasis on the plain preaching of the Word of God, with a continual fervor for preaching the Gospel to lost souls, continued on long after the passing of R. A. Torrey.



The red lights (over 100) shown on our Missionary Map represent members who are fully supported by this church. Approximately 40 green lights indicate members of this church who are supported by other missionary agencies.

The white lights represent some 725 or more graduates of the Bible Institute who are now in service on the foreign field. Will you pray for this great work?

One can see above the interior of the Church of the Open Door's Auditorium, showing both the balconies of the auditorium, and the missionary map of the world located behind the pulpit, wherein missionary fields of service would be indicated by a light.⁴ (Endnotes)

Indeed, as I already mentioned, I am privileged to say that this emphasis reached even me, for when my parents (who were joined together in marriage by J. Vernon McGee in 1950) presented me to the Lord in dedication (five months after I was born in 1953), it was J. Vernon McGee that prayed for me as a little baby, and it was under his ministry that I was saved a few years later as a little child. And then, as I began to mature through the following years, it was J. Vernon McGee who nurtured my young life in Christ.

I have many fond memories of him and of the Church in which the Lord so graciously saved me. And to this day I am left with many godly impressions gleaned from my years growing up in the Church.

And so, in some ways, now as an elder and a brother in the Church that meets in the Bible Chapel on Silica Avenue in Sacramento, I can thank the Lord that the fruit of the labour of Henry Moorhouse has reached even me, and, perhaps, through the reading of this book written by R. A. Torrey, it will reach even you.

May our prayer be that these links in a chain started by the Lord during the 1859 Revival in England and Ireland, will now continue and will now bring about, if God be gracious, a new Revival of the Holy Spirit and the Word of God that will renew and change the hearts of brethren throughout the world.

May our prayer be that in this new Revival, God will gift many more evangelists from the Assemblies, who will have an undying love for the lost, who will look outward, once more again, and not inward, who will be like a John Hambleton, or a J. Denham Smith, or, of course, like a Henry Moorhouse, who will trust in nothing but the power of the living and eternal Word of God, and who will go forth in the fullness of the Spirit, being filled only with Him, and not with other things meant to attract or to entice (such as man's wisdom, or the festive entertainments practiced by some today

in the gospel, or, indeed, by any other human technique). May Christians be ones who will once more set their minds on spiritual things, on the things of the Spirit, in full assurance of faith, through much prayer and supplication, believing and then seeing our Saviour draw souls to Himself, and so saving them from an eternity in hell, forever separated from God.

And may such a Revival spread and reach every Christian heart, in every Christian Church, in every part of the world, that it might flow out to save the hearts of many, not only here in America, but also in Europe, Africa, India, Australia, China, Russia, South America, Central America, North America, Japan, North and South Korea, the Near East, or Middle East, and all the rest of the Far East, all of Polynesia, and, indeed, everywhere else in the world, and, finally, in a special way in Israel, God's ancient and beloved people.

It is up to God, if in His mercy He does such a thing, and in one sense up to us, for we are capable of grieving the Holy Spirit of God (Eph. 4:30). But if we do not grieve Him, and we do as commanded of us—to be filled with the Spirit (Eph. 5:18), and to receive the Word of God, “not as the word of men, but as it is in truth, the Word of God,” which will effectually work in us that believe, as it did with the believers in Thessalonica (1 Thess. 2:13)—then we will be able to do the work of the Lord in the demonstration of the Spirit and power. If we obey the Lord in this and take up our cross, deny ourselves, and follow Him, perhaps God will bring a new Revival to the Church so that multitudes of souls might be brought unto salvation by the Church's faithful witness.

B. P. Harris
Sacramento, July, 2018

Note: The first chapter, “The Power of the Word of God” is written by R. A. Torrey and is found in his book: *How to Obtain Fulness of Power in Christian Life and Service* (Fleming H. Revell Company, New York, 1897). It is only slightly edited for clarification. The next four chapters also written by R. A. Torrey are found in the book entitled: *How to Promote & Conduct a Successful Revival: With Suggestive Outlines* (Fleming H. Revell Company, Chicago, 1901). Both books are in the Public Domain.

The first chapter of these four, “The Holy Spirit in a Revival,” is essentially provided intact with only slight editing. The next three chapters, “The Place of Prayer in a Revival,” “Personal Work” and “Drawing the Net” are all abridgements of his chapters of the same name.

The last three chapters written by R. A. Torrey are excerpts taken from his chapter, “The Power of the Holy Spirit,” which can be found in his aforementioned book: *How to Obtain Fulness of Power in Christian Life and Service*. It too is in the Public Domain.

It should be noted, though, that the excerpts have been regrouped, and have been made into three separate chapters with new chapter headings for this booklet—“The Holy Spirit and the Word of God,” “The Holy Spirit in Preaching,” and “The Holy Spirit and Boldness.”

THE POWER OF THE WORD OF GOD

“Power belongeth unto God.” (Ps. 62: 11.) The great reservoir of the power that belongeth unto God, is His own Word—the Bible. If we wish to make it ours, we must go to that book. Yet people abound in the church who are praying for power and neglecting the Bible. Men are longing to have power for fruit-bearing in their own lives and yet forget that Jesus has said: “The seed is the Word of God.” (Luke 8: 11.) They are longing to have power to melt the cold heart and break the stubborn will, and yet forget that God has said: “Is not my word like as fire, and like a hammer that breaketh the rock in pieces?” (Jer. 23: 29.) If we are to obtain fulness of power in life and service we must feed upon the Word of God. There is no other food so strengthening. If we will not take time to study the Bible we cannot have power, any more than we can have physical power if we will not take time to eat nutritious food.

Let us see what the Word of God has power to do:

1. First of all, the Word of God has power to convict of sin. In Acts 2: 37 we read: “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” If we look back and see what it was they heard and that produced this deep conviction, we find that it was simply the Word of God. If you will read Peter's sermon, you will find it one of the most Biblical sermons ever preached. It was Scripture from beginning to end. It was, then, the Word of God, carried home by the Spirit of God, that pricked them to their heart. If you wish to produce conviction, you must give men the Word of

God. I heard a man pray some time ago this prayer: "O God, convict us of sin." A very good prayer, but unless you bring your soul in contact with that instrument which God has appointed for the conviction of sin, you will not have conviction of sin. If you wish to produce conviction in others, you must use the Word to do it. Not long ago a fine-looking young man came into our inquiry-room. I said to him: "Are you a Christian?" "No, sir." "Why not?" "I think Christianity is a first-rate thing, but I have not much feeling about this." "But," I said, "do you not know that you are a sinner?" He said: "Yes, sir, I suppose I am; but I am not very much of a sinner. I am a pretty good sort of a fellow." I replied: "So, my friend, you have not very much conviction of sin. I have something in my hand that is a divinely appointed instrument to produce conviction of sin." I opened my Bible to Matt. 22: 37, 38 and asked him to read it. He read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." "What commandment is that?" I asked. He replied: "The first and great commandment." "In the light of that, what must be the first and great sin?" He replied: "It must be to neglect to keep that commandment." "Have you kept it?" The Spirit of God took it home to his heart then and there. It was not long before we were kneeling, and he asking God for mercy through Christ.

2. In the next place, the Word of God has power to regenerate. In 1 Peter 1: 23 we read: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." In James 1: 18 we read: "Of his own will begat he us with the Word of Truth, that we should be a kind of first fruits of his creatures." If you wish to be born again, the way is very simple. Take the Word of God concerning Christ crucified and risen, and drop it into your heart by meditation upon it. Look to God by His Holy

Spirit to quicken it, believe it with the heart, and the work is done. If you wish to see someone else born again, give him the Word of God. The process of regeneration on our side is the simplest thing in the world. On God's side it is mysterious, but with that we have nothing to do. The process is simply this: the human heart is the soil; you and I are sowers; the Word of God is the seed which we drop into that soil; God quickens it by His Holy Spirit and gives the increase (1 Cor. 3:6); the heart closes around the Word by faith, and the new life is the product. The new birth is simply the impartation of a new nature, the impartation of God's nature. But how are we made partakers of God's nature? Read 2 Pet. 1:4, and the context: "That through these (exceeding great and precious promises) ye may become partakers of the divine nature." That is all there is to it. The Word of God is the seed out of which the divine nature springs up in the human soul.

3. Again, the Word of God has power to produce faith. In Rom. 10: 17 we read: "Faith cometh by hearing, and hearing by the Word of God." You can never get faith by merely praying; you can never get it by any effort of the will; you can never get it by trying to pump it up in any way. Faith is the product of a certain cause, and that cause is the Word of God. It is so, for example, with saving faith. Suppose you want a man to have saving faith. Simply give him something definite from God's Word upon which he can rest. The Philippian jailor asked: "Sirs, what must I do to be saved?" (Acts 16:30) and Paul answered: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." But Paul did not stop there. Read the 32d verse: "And they spake unto him the Word of the Lord and to all that were in his house." They did not merely tell the Philippian jailor to believe on the Lord Jesus Christ, and then leave him there floundering in the dark without giving him something to believe, or something for his faith to rest upon. They gave that which God has ordained to

produce faith. It is at this point that we often make a mistake. We tell people, "Believe, believe, believe," but do not show them how; do not give them anything definite to believe. The Biblical way and the intelligent way is, when you tell a man to believe, to give him something to believe. Give him, for example, Is. 53:6, and thus hold up Christ crucified; or give him 1 Pet. 2: 24. Here he has something for his faith to rest upon. Faith must have a foundation. Faith cannot float in thin air. It is pitiable to see men told to believe, to believe, to believe, and then given nothing to rest their faith upon.

Not only saving faith comes through the Word of God, but prevailing faith in prayer does also. Suppose I read Mark 11: 24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I used to say, "The way to get anything I want is to believe I am going to get it." I would kneel down and pray and try to believe, but I did not get the things that I asked for. I had no real faith. Real faith must have a warrant. Before I can truly believe I am to receive what I ask, I must have a definite promise of God's Word, or a definite leading of the Holy Spirit, to rest my faith upon. What, then, shall we do? We come into God's presence. There is something we desire. Now the question is, "Is there any promise in God's Word regarding this which we desire?" We look into the Word of God and find the promise. All we have to do is to spread that promise out before God. For example, we say: "Heavenly Father, we desire the Holy Spirit. Thou hast said in Thy word, '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?' and Thou hast said again in Acts 2:39 that 'the promise is unto you and your children and to them that are afar off, even as many as the Lord our God shall call.' I am a called man; I am a saved man; and here I have your word for it. You have promised it. I ask Thee now to fill me with the Holy Spirit."

We then take 1 John 5:14: 15, and say: "Father, this is the confidence I have in Thee, that, if I ask anything according to Thy will—and I know that this is according to Thy will—Thou hearest me, and, if I know that Thou hearest me, I know that I have the petition that I have asked of Thee." Then I rise up, standing upon this promise of God, and say: "It is mine," and it will be mine. The only way to have a faith that prevails in prayer is to study your Bible, and know the promises, and lay them before God when you pray. George Muller is one of the mightiest men of prayer in this century. But he always prepares for prayer by studying the Word. (John 15: 7.)

It is just the same with the faith that we desire instead of doubt. This also comes by the Word of God. Suppose you have a skeptic to deal with, and you wish that man to have faith. What will you do with him? Give him a book on Christian evidences? I have nothing to say against books on Christian evidences, but there is an inspired book on Christian evidences, and it is worth all the libraries ever written on this subject. Turn to John 20:31: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Clearly, then, this book of John was given that, through what is "written" therein, men, "might believe that Jesus is the Christ, the Son of God; and that believing they might have life through his name." The Gospel of John is an inspired book on Christian evidences. What, then, shall we do with ourselves if we are skeptics? What shall we do with others? First, find out whether their will is surrendered or not. "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." (John 7: 17). After the will is surrendered, just say, "Take this book and read it thoughtfully and honestly and come back and tell me the result." The result is absolutely sure. There is no man, agnostic, infidel, or whatever you please, whose will is

surrendered to the truth, who will take this book to God and ask Him to give him light, who will not come out believing in Jesus as the Christ, the Son of God. I have tried this with I know not how many men and women, and there has never been one exception to the rule laid down by Christ. It has always come out the same way.

The faith that gets the victory over the world, the flesh and the devil, the faith that wins mighty victories for God, is also through the Word. (1 Jn. 5: 4; Eph. 6: 16; Heb. 11: 33, 34.) Very early in my ministry I read a sermon by Mr. Moody. In it there was something to the effect that a man would not amount to anything if he had not faith. I said: "That sermon is true. I must have faith." I went to work and tried to work up faith. I did not succeed a bit. The more I tried to work up faith, the less I had. But one day I ran across this text: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17), and I had learned the great secret of faith, one of the greatest secrets I have ever learned. I commenced to feed my faith on the Word of God, and as I have thus fed it, it has kept on growing from that day to this. So in every aspect we see that faith cometh by hearing, and hearing by the Word of God. If we are to have faith—and if we are to have power for God we must have faith—we must feed steadily, largely, daily upon the Word of God.

4. In the next place, the Word of God has power to cleanse. In Eph. 5: 25, 26, we read: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word." The Word of God has power not only to take impurity out of the heart, but to cleanse the outward life as well. If you wish a clean outward life, you must wash often by bringing your life in contact with the Word of God. If one lives in a city whose atmosphere is polluted with smoke, when

he goes into the street his hands will become black. He must wash frequently if he wishes to keep clean. We all live in a world whose atmosphere is polluted; a very dirty world. As we go out from day to day, and come in contact with this dirty world, there is absolutely only one way to keep clean, and that is by taking frequent baths in the Word of God. You must bathe every day, and take plenty of time to do it. A daily, prolonged, thoughtful bath in the Word of God is the only thing that will keep a life clean. (Ps. 119: 9.)

5. In the next place, the Word of God has power to build up. In Acts 20: 32 we read: "I commend you to God, and to the word of his grace, which is able to build you up." We hear a great deal in these days about character building. The Word of God is that by which we must carry it on if it is to be done right. In 2 Pet. 1: 5-7 we have a picture of a seven-story- and-basement Christian. The great trouble to-day is we have so many one-story Christians, and the reason is neglect of the Word. In 1 Pet. 2: 2 we have a similar thought expressed under a different figure. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." If we are to grow, we must have wholesome, nutritious food and plenty of it. The only spiritual food that contains all the elements necessary for symmetrical Christian growth is the Word of God. A Christian can no more grow as he ought without feeding frequently, regularly, and largely upon the Word of God, than a baby can grow as he ought without proper nutriment.

6. In the next place, the Word of God has power to make wise. Ps. 119: 130 is worthy of the most careful attention: "The entrance of thy words giveth light; it giveth understanding unto the simple." There is more wisdom in the Bible than there is in all the other literature of the ages. The one who studies the Bible, if he does not study any other

book, will know more of real wisdom—wisdom that counts for eternity as well as time, wisdom that this perishing world needs to know, wisdom for which hungry hearts are starving today —than the man who reads every other book and neglects his Bible. The man who studies the Bible and neglects all other books, will be wiser than the man who studies all other books and neglects the Bible. The man who studies the Bible will have more to say that is worth saying, and that wise people wish to hear, than any man who studies everything else and neglects the one book. This has been illustrated over and over again in the history of the church. The men who have greatly affected the spiritual history of this world, the men who have brought about great reformation in morals and doctrine, the men that others have flocked to hear and upon whose words people have hung, have been Bible men in every instance, and in many cases they knew little beside the Bible. I have seen men and women without culture, who have had almost no advantages in school, but who knew their Bibles, and I would rather sit at their feet and learn the wisdom that falls from their lips, than listen to the man who knows much about philosophy and science and theology even, and does not know anything about the Word of God. There is wonderful force in the words of Paul to Timothy: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly (the [English] Revised Version [of 1885]³¹ says “completely”) furnished unto all good works? Through what? Through the study of the Book.

³¹ This refers to the Revised Version of 1885, known today as the English Revised Version, ERV (not to be confused with the ESV), nor does not refer to the Revised Version of 1952, now usually indicated by RV. As such, so as not to confuse the reader, his use of RV from this point forward will be replaced with an * to indicate his reference to the English Revised Version of 1885.

You will miss every richest blessing in life if you neglect the Bible. You will miss purity of heart; you will miss cleanliness of life; you will miss power in prayer and power in service; you will miss joy; you will miss abiding peace; you will miss the wisdom that will make you a blessing to thousands of hungry, starving, dying souls, if you neglect the Bible. But we live in an age when the Bible is being crowded out. There are so many things upon which college and university men must be posted [“posted” is an old use of the word, meaning “to be fully informed on a subject”]. We must be posted on the latest things in the newspaper. We must be posted on the latest developments in politics; and we must read the *Arena* and *Review of Reviews*, and the *Forum*, etc. Of course, we must be up to date in science and in philosophy. We must read the latest thing that comes out in psychology and metaphysics. And when you have read them all what time have you left for your Bible? I believe in culture, the deepest, broadest culture that a man can get; but it is not absolutely necessary that you be familiar with one of the things I have mentioned. But if your life is to be a life of power; if your life is to be a life that counts for God; if your life is to be a life of joy; if your life is to be a life of purity and peace; if your life is to be anything but a failure in the sight of God, you must study your Bible.

Was there ever a busier man in England than Lord Cairns, and yet Lord Cairns is said to have devoted the first two hours of every day of his life to the study of the Word of God and in prayer. With all his vast private interests, and his public responsibilities as Lord Chancellor of the Exchequer, the two first hours of every day were spent by him with the Word of God and in prayer. Late in life his testimony was, “Any success I may have had in life is due to the fact that the first

two hours of every day have been put into the study of the Word of God and prayer.”³²

7. The Word of God has power to give assurance of eternal life. In 1 John 5: 13, *, we read: “These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.” That is, the assurance of eternal life comes through what is “written.” Suppose one has not assurance of salvation, what shall we do? Tell him to pray until he gets it? Not at all. Take him to some such passages as John 3: 36, “He that believeth on the Son hath everlasting life.” Hold him right to that point until he takes God's word for it, and then is sure that he has everlasting life because he believes on the Son, and because God says that “He that believeth on the Son HATH everlasting life.

8. The Word of God has power to bring peace into the heart, In Ps. 85: 8 we read: “I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints.” There are many people looking for peace to-day; longing for peace; praying for peace. But deep peace of heart comes from the study of the Word of God. There is for example one passage in the Bible which, if we feed upon it daily until it really gets into our hearts and gets hold of us, will banish all anxiety forever. It is Rom. 8: 28, “And we know that all things work together for good to them that love God, to them who are called according to his purpose.” Nothing can come to us that is not one of the “all things.” If

³² This paragraph is not found in the aforementioned book, but since parts of this chapter (up to this point) were delivered in a message he delivered on July 4, 1896 in a Bible Conference, this paragraph is now included as it was spoken as a conclusion of what is now point number 6 in his chapter—William R. Moody, Delavan L. Pierson, eds. , *Northfield Echoes, Volume II: A Report on the Northfield Conferences for 1896* (E. S. Rastall, Northfield, 1896) Pg. 140-141

we really believe this passage, and it really takes hold upon us, whatever comes it will not disturb our peace.

9. The Word of God has power to produce joy. Jeremiah says in the 15th chapter, the 16th verse: “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.” And Jesus said in John 15: 11: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” Clearly, then, fulness of joy comes through the Word of God. There is no joy on this earth from any worldly source like the joy that kindles and glows in the heart of a believer in Jesus Christ as he feeds upon the Word of God, and as the Word of God is brought home to his heart by the power of the Holy Spirit.

10. Patience, comfort and hope also come through the Word of God, Rom. 15: 4. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”

11. Finally, the Word of God has power to protect from error and sin. In Acts 20: 29-32 the apostle Paul warned the elders at Ephesus of the errors that would creep in among them, and he commended them, in closing, “to God and *to the Word of His grace*.” In a similar way, Paul, writing to Timothy...said: “But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known *the holy Scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (2 Tim. 3:13-15.) The one who feeds constantly on the Word of God is proof against the multiplying errors of the day. It is simple neglect of the Word that has left so many a

prey to the many false doctrines that the devil, in his subtlety, is endeavoring to insinuate into the church of Christ today. And the Word of God has not only power to protect from error, but from sin as well. In Ps. 119:11 we read: "Thy word have I hid in my heart, that I might not sin against thee." The man who feeds daily on the Word of God will be proof against the temptations of the devil. Any day we neglect to feed on the Word of God we leave an open door through which Satan is sure to enter into our hearts and lives. Even the Son of God himself met and overcame the temptations of the adversary by the Scriptures. To each of Satan's temptations He replied: "It is written" (Matt. 4: 4, 7, 10). Satan left the field completely vanquished.

It is evident from what has been said that the first step toward obtaining fulness of power in Christian life and service is the study of the Word. There can be no fulness of power in life and service if the Bible is neglected. In much that is now written on power, also in much that is said in conventions, this fact is overlooked. The work of the Holy Spirit is magnified, but the instrument through which the Holy Spirit works is largely forgotten. The result is transient enthusiasm and activity, but no steady continuance and increase in power and usefulness. We cannot obtain power, and we cannot maintain power, in our own lives, and in our work for others, unless there is deep and frequent meditation upon the Word of God. If our leaf is not to wither and whatsoever we do is to prosper, our delight must be in the law of the Lord and we must meditate therein day and night. (Ps. 1: 2, 3.) Of course, it is much easier, and therefore much more agreeable to our spiritual laziness, to go to a convention or revival meeting, and claim a "filling with the Holy Spirit," than it is to peg along day after day, month after month, year after year digging into the Word of God. But a "filling with the Spirit" that is not maintained by persistent study of the Word will

soon vanish. It is well to bear in mind that precisely the results which Paul in one place ascribes to being “filled with the Spirit” (Eph. 5: 18-22) he in another place ascribes to letting “the word of Christ dwell in you richly.” (Col. 3: 16-18.) Evidently Paul knew of no filling with the Holy Spirit divorced from deep and constant meditation upon the Word. To sum all up, anyone who wishes to obtain and maintain Fulness of Power in Christian Life and Service must feed constantly upon the Word of God.

THE HOLY SPIRIT IN A REVIVAL

Two passages of Scripture might well form the watchwords of every true revival, watchwords that should never for a moment be forgotten. The first is a portion of Zech. 4: 6, “Not by might nor by power, but by my spirit, saith the Lord of Hosts;” the second is, “It is the Spirit that quickeneth, the flesh profiteth nothing” (John 6:63). In the conduct of any real revival, the Holy Ghost must occupy the place of supreme and absolute control. Revival is new life, and only the Holy Ghost can impart life.

I. THE HOLY SPIRIT’S PART IN REVIVAL

Let us look definitely at the Holy Spirit’s part in a revival, or, in other words, at what the Holy Spirit must do if there is to be a true revival.

1. *In the first place, the Holy Spirit must inspire us to and guide us in prayer.* In regard to the great revival that is to come someday to Israel, God says, “I will pour out upon the house of David and upon the inhabitants of Jerusalem *the spirit of grace and of supplication.*” So also, if there is to be a true revival in any church or community or nation, God must pour out upon them the spirit of grace and of supplication. **The work must begin with Him.**

We are living in a day when there are many indications that God is doing His part to do this very thing for us. Prayer is the vital breath of a true revival. Prayerless revivals are a sham. But we know not how to pray as we ought, and if there is to be acceptable and effective prayer, the Holy Spirit must help our infirmity and teach us how to pray (Rom. 8: 26, 27).

We need to cry to God that He will not only pour out upon us a spirit of grace and of supplication, but that He will also by His Holy Spirit teach us how to pray. Doubtless He is already doing this in a measure, but we need a larger measure.

2. The Holy Spirit must have superintendency and direction of all the revival activities. It was so in the apostolic church, which was a revival church. The Holy Spirit chose the officers (Acts 20: 28). He directed where His chosen servants were to preach and work (Acts 13: 1-2). He oftentimes directed in a most minute way, and in ways that those directed did not altogether understand (Acts 16: 6-8). All the plans for the revival, and all the details of the plans should be submitted to the Holy Spirit for His guidance; He should be the recognized chairman of every committee.

3. The Holy Spirit must give power to the preaching and to the testimony. When Jesus gave to the disciples the great commission to go out and evangelize the world, He said, "Ye shall receive power after that the Holy Ghost is come upon you." Paul in writing to the church at Corinth said, "I was with you in weakness and

in fear and much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God." Again, in writing to the church in Thessalonica, "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

Whoever does the preaching in the revival, whether it be the pastor or the evangelist, the whole dependence for results from the preaching must be upon the Holy Spirit. Whoever testifies, we must look to the Holy Spirit to give power to the testimony. Many a preacher **of very small gifts has been mightily used of God** because he and the people looked to the Holy Spirit, **and many a man of naturally large gifts has accomplished nothing of real and permanent value** because the dependence was upon him and not upon the Holy Ghost.

4. *The Holy Spirit must convict men of sin.* Jesus said in promising the Holy Spirit to the disciples, "and He, when He is come, will convict the world in respect of sin." A revival without conviction of sin, deep, pungent, overwhelming, is not a true revival. It is true that a great many may be converted and born again without the deep and overwhelming conviction of sin that others have. They may come in as quietly as Lydia, whose heart the Lord opened, but when there is a deep and true work of grace, there will be a deep and overwhelming conviction of sin on the part of many. It

was so on the day of Pentecost; as Peter preached in the power of the Holy Ghost a loud cry went up from men who were pricked in their heart, “Men and brethren, what must we do to be saved?” There has been similar conviction of sin at every genuine and lasting revival since. This is beginning to be so in the church to-day. From all directions come reports of deep conviction of sin. Now it is the work of the Holy Spirit to convict men of sin, and we must depend upon Him to do it. We must ask Him to do it. We must expect Him to do it.

Nothing is more futile than to try to convict men of sin by any unaided powers of reasoning that we may possess. The natural heart is so blind, and especially so blind as to its own condition, that the supernatural grace of the Spirit is necessary to open the eyes of the soul to its real condition. But the Holy Spirit, where dependence is placed upon Him, is constantly administering His power to convict even the most careless of sin.

5. *The Holy Spirit must regenerate.* Revival is new life, and new life to the unsaved comes through regeneration, and it is the Holy Spirit’s work to regenerate. Men are saved not through works of righteousness which they themselves have done, but according to God’s mercy, who saves us by the washing of regeneration and renewing of the Holy Spirit (Titus 3:5). **“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”** (John 3:5).

If there is to be a mighty revival in any church, ministers and people must look to the Holy Spirit to regenerate men. He can do it; He is doing it every day where dependence is placed upon Him. He is touching the hearts of men and women, seemingly almost beyond the reach of the grace of God, and quickening and transforming them by His almighty power.

Let us ask Him and expect Him to do it in our own community. What He did in Saul of Tarsus in Damascus, He can do in many another Saul of Tarsus in Chicago, or in any city or village of the land.

6. *The Holy Spirit must sanctify, consecrate and fill.* A revival means not only life for those dead in trespasses and sins, but, furthermore, new life, life more abundant, for those who already have some life. **It means complete surrender to God, a setting apart for God, a filling with God, for Christians;** and all this is the Holy Spirit's work. He is the sanctifier and the filler (I Pet. 1:2; Eph. 5:18). Many are trying to cleanse and fill themselves. No! No! Look to the Spirit to do it for you and for others.

II. HOW TO SECURE THE HOLY SPIRIT'S WORK WITH POWER

We have seen how much depends in a revival on the Holy Spirit's work, how, in fact, everything depends upon Him. Some one might think, then, that all we have to do is to sit down and wait for the Holy Spirit to work,

but this is not so. The Holy Spirit is always willing and anxious to do His work if the proper conditions are supplied. It is true that the Holy Spirit, like the wind, bloweth where He willeth, but He always willeth to blow where He can consistently, that is, where certain conditions are supplied. What are these conditions, or, in other words, what must we do to secure the Holy Spirit's work with power?

1. *First of all, we must recognize our need of Him.* The Holy Spirit only works with power when men deeply realize their need of Him. In many a so-called revival men feel that they are themselves quite sufficient for the work in hand. **They think that if they can only have the right plans, and the right machinery, and the right advertising, and the right sort of singing and preaching, the desired results will follow.**

For some years in our country, we have been trying these machine-made revivals, and the result is a sorry and sickening failure. **We must feel our utter helplessness and dependence upon the Holy Ghost.** Do we feel that to-day? Much that is said and written about the coming revival would seem to indicate that we do not.

2. *In the next place, we must take our eye off from men.* If we get our eyes on any man, or any company of men, the Holy Ghost cannot work. God tells us that He has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, and the base things of the world,

and things which are despised, and things which are not, to bring to naught things that are. Then God tells us why He has chosen the foolish things; in order that no flesh should glory in His presence (1 Cor. 1: 27-29).

God will not give His glory to another, and if we get our eyes fixed on any man, God will withhold His power and blessing. “Men of low degree are vanity, and men of high degree are a lie, in the balances they will go up, they are together lighter than vanity” (Ps. 62:9).

Power belongs unto God and to Him alone, and if our dependence is upon men of low degree or men of high degree, **the almighty power of God will not be manifested.**

If we wish the Holy Spirit to do His glorious work, we must keep our eyes fixed upon Him, and Him alone.

3. *We must surrender absolutely to the Holy Spirit's control.* We have already said that He must control everything, but we on our part must gladly recognize His right to control, and submit wholeheartedly to it. God gives the Holy Spirit to them that obey Him (Acts 5: 32). If we would see a mighty work of God's grace, the deepest longing of our hearts should be that in all our meetings, **everything about them, should be surrendered absolutely to the control of the Holy Spirit.** Then shall we see great things.

4. *We must pray.* If there is anything absolutely clear in the Word of God, in Christian history and in individual experience, it is that the Holy Spirit is given in His fullness in answer to definite prayer (Luke 11: 13). The Holy Spirit was given at Pentecost after a ten days' prayer meeting; and if He is to come in mighty power in these days, **there must be much private and much united prayer.**

5. *We must furnish someone for the Spirit to work through, and something for the Spirit to use.*

(1). The Holy Spirit works through men. When Cornelius was to be converted, and there was to be a revival in Caesarea, the Holy Spirit did not go directly to Cornelius; He sent Peter, and Peter presented himself as an agent for the Holy Spirit's power. So must we do. The Holy Spirit convicts men, but He convicts them through us.

In speaking to His disciples Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you, and when He is come [that is, come unto you] He will convict the world in respect of sin" (John 16:7-8). So it is evident that the Holy Spirit who convicts the world does it through the believer. He comes to the believer and convicts the world through him.

Will we now present ourselves to the Holy Spirit as the agent through whom He may do His

glorious work any way He chooses? It may be in invitation work, in tract distribution, in personal work, in singing, in preaching, in any way He will. There is a great revival coming. The Holy Spirit wants agents for this work. How many of us are willing to be His agents, absolutely at His disposal?

(a). The Holy Spirit not only works through men, but He works through a certain instrumentality, that is, the Word of God (Eph. 6: 17). **If the Holy Spirit is to work mightily, we must get the Word of God into our heads and into our hearts and upon our lips.**

On the day of Pentecost, the Word of God which Peter had been storing in his heart for years, got onto his lips, and a mighty revival followed. In Acts 6:4, Peter and the rest of the disciples decided to give themselves to prayer and the ministry of the Word. What the result was we read in verse seven, “The Word of God increased and the number of disciples multiplied in Jerusalem greatly, and a great number of priests were obedient to the faith.”

When any church can be brought to the place where they will recognize their need of the Holy Spirit, and take their eyes off from all men, and surrender absolutely to the Holy Spirit’s control, and give themselves to much prayer for His outpouring, and present themselves as His agents, having stored the Word of God in their heads and hearts, and then look to the Holy Spirit to give it power as it falls from their lips a mighty revival in the power of the Holy Ghost is inevitable.

THE PLACE OF PRAYER IN A REVIVAL

The first great revival of Christian history had its origin on the human side in a ten-days' prayer-meeting. We read of that handful of disciples, "These all with one accord continued steadfastly in prayer" (Acts 1: 14 *).

The result of that prayer-meeting, we read of in the second chapter of the Acts of the Apostles... Further on in the chapter we read that "there were added unto them in that day about three thousand souls" (v. 41 *).

This revival proved genuine and permanent. The converts "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (v. 42 *). "And the Lord added to them day by day those that were being saved" (v. 47 *).

Every true revival from that day to this has had its earthly origin in prayer. The great revival under Jonathan Edwards in the eighteenth century began with his famous call to prayer. The marvelous work of grace among the Indians under Brainerd had its origin in the days and nights that Brainerd spent before God in prayer for an enduement of power from on high for this work.

A most remarkable and widespread display of God's reviving power was that which broke out at Rochester, New York, in 1830, under the labors of Charles G. Finney. It not only spread throughout the

State, but ultimately to Great Britain as well. Mr. Finney himself attributed the power of this work to the spirit of prayer that prevailed...

The great revival of 1857 in the United States began in prayer and was carried on by prayer more than by anything else. Dr. Cuyler in article in a religious newspaper some years ago said, "Most revivals have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During all my own long ministry, nearly every work of grace had a similar beginning. One commenced in a meeting gathered at a few hours' notice in a private house. Another commenced in a group gathered for Bible study by Mr. Moody in our mission chapel. Still another—the most powerful of all—was kindled on a bitter January evening at a meeting of young Christians under my roof. Dr. Spencer...tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness..."

In the early part of the sixteenth century there was a great religious awakening in Ulster, Ireland. The lands of the rebel chiefs, which had been forfeited to the British crown, were settled up by a class of colonists who for the most part were governed by a spirit of wild adventure. Real piety was rare. Seven ministers, five from Scotland and two from England, settled in that country, the earliest arrivals being in 1613.

Of one of these ministers named Blair it is recorded by a contemporary, "He spent many days and

nights in prayer, alone and with others, and was vouchsafed great intimacy with God.”

Mr. James Glendenning, a man of very meager natural gifts, was a man similarly minded as regards prayer. The work began under this man Glendenning. The historian of the time says, “He was a man who never would have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. Yet this was the Lord’s choice to begin with him the admirable work of God, which I mention on purpose that all may see how the glory is only the Lord’s in making a holy nation in this profane land, and that it was ‘not by might, nor by power, nor by man’s wisdom, but by My Spirit, saith the Lord’” (Zech. 4:6).

This work spread throughout the whole country. By the year 1626 a monthly concert of prayer was held in Antrim. The work spread beyond the bounds of Down and Antrim to the churches of the neighboring counties. So great became the religious interest that Christians would come thirty or forty miles to the communions, and continue from the time they came until they returned without wearying or making use of sleep. Many of them neither ate nor drank, and yet some of them professed that they “went away most fresh and vigorous, their souls so filled with the sense of God.” This revival changed the whole character of Northern Ireland.

Another great awakening in Ireland in 1859 had a somewhat similar origin. By many who did not know, it was thought that this marvelous work came without

warning and preparation...[but]...there had been preparation for two years. There had been constant discussion....of the low estate of religion, and of the need of a revival. There had been special sessions for prayer.

Finally, four young men, who became leaders in the origin of the great work, began to meet together in an old school house in the neighborhood of Kells. About the spring of 1858 a work of power began to manifest itself. It spread from town to town, and from county to county.

The congregations became too large for the buildings, and the meetings were held in the open air, oftentimes attended by many thousands of people. Many hundreds of persons were frequently convicted of sin in a single meeting. In some places the criminal courts and jails were closed for lack of occupation...[The power of the Holy Spirit was manifested in remarkable ways], clearly proving that the Holy Spirit is as ready to work to-day as in apostolic days, when ministers and Christians really believe in Him and begin to prepare the way by prayer.

Mr. Moody's wonderful work in England and Scotland and Ireland that afterwards spread to America had its origin on the man-ward side in prayer.

Mr. Moody made little impression until men and women began to cry to God. Indeed, his going to England at all was in answer to the importunate cries to God of a bed-ridden saint.

While the spirit of prayer continued the revival abode in strength, but in the course of time less and less was made of prayer, and the work fell off very perceptibly in power. Doubtless one of the great secrets of the unsatisfactoriness and superficiality and unreality of many of our modern so-called revivals is that more dependence is put upon man's machinery than upon God's power, sought and obtained by earnest, persistent, believing prayer.

We live in a day characterized by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work, new organizations, new methods, new machinery; the great need of our day is prayer. It was a master stroke of the devil when he got the Church so generally to lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ if it will only give up praying. He laughs as he looks at the church to-day and says to himself: "You can have your Sunday Schools and your Young People's Societies, your Young Men's Christian Associations and your Women's Christian Temperance Unions, your Institutional Churches and your Industrial Schools, and your Boys' Brigades, your grand choirs and your fine organs, your brilliant preachers and your revival efforts too, if you don't bring the power of Almighty God into them by earnest, persistent, believing, mighty prayer."

Prayer could work as marvelous results to-day as it ever could, if the Church would only betake itself to it...There is every reason why, if a revival should come in any country at this time, it should be more widespread in its extent than any revival of history. There is the closest and swiftest communication by travel, by letter, and by cable between all parts of the world. A true fire of God kindled in America would soon spread to the uttermost parts of the earth. The only thing needed to bring this fire is prayer.

It is not necessary that the whole church get to praying to begin with. Great revivals always begin first in the hearts of a few men and women whom God arouses by His Spirit to believe in Him as a living God, as a God who answers prayer, and upon whose heart He lays a burden from which no rest can be found except in importunate crying unto God.

HOW CAN WE GET...PEOPLE...PRAYING?

First of all, we...should begin praying ourselves. It is recorded of a young minister that there came to him such a burden for the salvation of the lost that he offered this prayer to God, "O God send us a revival or let me die." This seems extravagant, but is it any more extravagant than Moses' prayer in the mount? "Yet now if Thou wilt, forgive their sin; if not, blot me, I pray thee, out of Thy book which Thou hast written." Is it any more extravagant that Paul's expression of love for his

unsaved brethren? “I could wish that I myself were Anathema from Christ for my brethren’s sake, my kinsmen according to the flesh.”

Having been brought by God’s Spirit into such a place of earnest prayer ourselves, we should seek out the more spiritual members of our flock, and gather them around us for prayer, then, in due time, the whole church can be gathered for prayer. There should be prayer meetings at the church, but not only at the church; there should be prayer meetings in the homes. Cottage meetings should be instituted, where neighbors gather together to pray for a revival. In country districts neighborhood meetings should be held in the school houses, or wherever the farmers and their families can be gotten together. The godly ones, who are sick and shut in, and the very aged ones, who may not be able to get out, should be especially enlisted in this ministry of prayer. Others at a distance can also be enlisted by correspondence. Not a little of the marvelous results of Mr. Newell’s great Bible classes in Chicago, Detroit, and St. Louis is due to the fact that he secured from all his friends the names of the godliest people they knew, far and wide, and began writing to them and thus enlisting them in a work of prayer in behalf of these classes.

Let each one get to praying, and get as many others as possible to praying for his own community, and then for the world at large.

PERSONAL WORK

By personal work we mean hand-to-hand dealing with individual men, women and children. This is the most effective method of winning lost souls. The Apostle Peter was brought to Jesus by the hand-to hand work of his brother Andrew. Andrew first found Christ himself, then he went to Peter quietly and told him of his great find, and thus he led Peter to the Savior he himself had found. I do not know that Andrew ever preached a sermon; if he did it is not recorded; but he did a great day's work when he led his brother Peter to Jesus. Peter preached a sermon that led to the conversion of 3,000 people, but where would Peter's great sermon have been if Andrew had not first led him to Christ by quiet personal work?

Mr. Kimball, the Boston business man, led D. L. Moody, the young Boston shoe clerk, to the Savior. Where would all Mr. Moody's wonderful work for Christ have been if he himself had not been led to the Savior by the faithful personal work of his Sunday School teacher?

I believe in preaching. It is a great privilege to preach the Gospel, but this world can be reached and evangelized far more quickly and thoroughly by personal work than by public preaching. Indeed, it can only be reached and evangelized by personal work. When the whole church of Jesus Christ shall rouse to its responsibility and privilege in this matter, and every

individual Christian become a personal worker, the evangelization of the world will be close at hand.

There are many who think personal work beneath their dignity and their gifts. A blind woman once came to me and said, "Do you think that my blindness will hinder me from working for the Master?" "Not at all; it may be a great help to you, for others seeing your blindness will come and speak to you, and then you will have an opportunity of giving your testimony for Christ, and of leading them to the Savior." "Oh, that is not what I want," she replied. "It seems to me a waste of time when one might be speaking to five or six hundred at once, just to be speaking to an individual." I answered that the Lord and Savior Jesus Christ was able to speak to more than five thousand at once, and yet He never thought personal work beneath His dignity or His gifts. Indeed, it was the work the Savior loved to do. We have more instances of our Savior's personal work recorded in the Gospels than of His preaching. The one, who is above personal work, is above his Master.

Any child of God can do personal work, and all can learn to do effective personal work. The mother who is confined at home by multiplicity of home duties can still do personal work, first of all with her own children, and then with...the butcher, the grocer...in fact, with everybody who comes within reach.

I once knew a mother very gifted in the matter of bringing her own children up in the nurture and admonition of the Lord, who lamented that she could not

do some work for Christ. I watched this woman carefully, and found that almost every one who came to the house in any capacity was spoken to about the Savior, and she was, in point of fact, doing more for Christ in the way of direct evangelistic work than most pastors.

Even the one shut up at home by sickness can do personal work. As friends come to the sick bed, a word of testimony can be given for Christ, or even an extended conversation can be held.

A little child of twelve who was dying in the city of Minneapolis let her light shine for the Master, and spoke among others to a Godless physician, to whom, perhaps, no one else had spoken about Christ.

A poor girl in New York City, who was rescued from the slums and died a year or two afterwards, was used of God to lead about one hundred men and women to Christ, while lying upon her dying bed.

Traveling men have unusually good opportunities for doing personal work, as they travel on the trains from town to town, as they stop in one hotel after another and go from store to store. [One person relates to R. A. Torrey the following] "I was led to Christ by...a traveling man connected with a large wholesale house. I was in a hotel parlor, and this gentleman saw me and walked across the parlor and asked me if I was a Christian, and when I told him I was not, he proceeded at once to show me the way of life. I was so startled and

impressed to find a traveling man leading others to Christ that I accepted Him as my Savior then and there. He told me if I ever came to Chicago to come to your Bible class.” I have watched this [one] for years since, and [this one] is a most devoted Christian and effective worker.

How wonderful would be the results if all Christians should begin to be active personal workers to the extent of their ability! Nothing else would do so much to promote a revival in any community, and in the land at large.

ITS ADVANTAGES

It can be done anywhere. There are but few places where one can preach. There is no place where one cannot do personal work. How often, as we pass factories, engine houses, lodging houses and other places where crowds are gathered, do we wish that we might get into them and preach the Gospel, but generally this is impossible, but it is altogether possible to go in and do personal work. Furthermore, we can do personal work on the street, whether street meetings are allowed or not. We can do personal work in the homes of the poor and in the homes of the rich, in hospitals, workhouses, jails, station houses, and all sorts of institutions—in a word, everywhere.

It can be done at any time. The times when we can have preaching services and Sunday Schools are quite limited. As a rule, in most communities, we cannot

have services more than two or three days in the week, and only three or four hours in the day, but personal work can be done seven days in the week, and any time of day or night. Some of the best personal work done in this country in the last twenty years has been done on the streets at midnight and after midnight. Those who love souls have walked the streets looking for wanderers, and have gone into dens of vice seeking the lost sheep, and hundreds upon hundreds of them have thus been found.

HOW TO SUCCEED

Certain things are necessary to do effective personal work, but these things which are necessary are within the reach of every Christian.

Love—Nothing wins like love. It is the Savior lifted up on the Cross, thus revealing His infinite love, who draws men unto Him, and we, by our love to men, can win them to the Savior.

At the close of a meeting in one of the suburbs of Chicago, the first person that rose was a very large ‘man. I was attracted by his appearance, and afterwards spoke to him. He told me that he had attended church and prayer meeting for years, but had only gone to criticize; that when men would get up and speak in prayer meeting he would take out his note book and “keep tab on them,” writing down what they said, and then comparing it during the week with the way they lived.

At last he was taken very sick, and was supposed to be dying. A minister of the town called upon him, and asked the privilege of praying with him. He replied, "You can pray if you want to." "As the minister knelt to pray," he said to me, "I kept tab on him, too. I thought I was dying, but I lay there with my eyes open watching the preacher to see if he was real, thinking nothing about my own soul, but about him. As I watched, I saw a tear stealing down his face, and I said, 'This man is real, he loves me, though I am nothing to him,' and that broke my heart." This man recovered, and has become an untiring worker for Christ.

Self-renunciation—Jesus said to His disciples, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). It is only by coming after Him that we can become successful fishers of men; but He says, "If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). If we are to be largely used in personal work, or any kind of work for the Master, there must be an utter putting away of personal interest, our own comfort, our ease, our pride, our feelings.

Pride is one of the greatest hindrances to effective personal work. Oftentimes it keeps us from attempting work for fear of rebuff. It makes us unwilling to seem beaten in an argument, and so we keep on arguing, when it would be far better for the disputant to leave him alone; it leads us to get angry when the one with whom we are working seems to get the best of us, and nothing is more unfortunate than when the worker

loses his temper. A cowardly worldling once spit in the face of a converted prize-fighter. He knew that the prize-fighter could whip him very easily, and the prize-fighter felt tempted to do it. The hot blood rushed to his face, but he simply took out his handkerchief and wiped the spittle from his face and said, "The blood of Jesus Christ could wipe away all your sins as easily as I have wiped this spittle from my face." That conquered.

Prayer—"The effectual fervent prayer of a righteous man availeth much," but there is no line in which prayer avails more than in the line of personal work.

The worker must pray for wisdom. God has promised to give it to us when we ask Him for it (James 1: 5). We need it with every case with which we deal. No matter how thorough our knowledge may be of the Word of God, and of men, each case presents its own peculiarities, and only the Wisdom which God gives is sufficient.

We should pray for power. "Power belongeth unto God," but the power that belongs unto God is at our disposal in answer to prayer.

We should pray for those with whom we are dealing that God will open their eyes to see the truth and move their hearts to obey it.

When the work is done we should pray for God's blessing upon the seed sown, and oftentimes the work

that has appeared fruitless will become fruitful by the blessing of God.

We should pray for the definite anointing of the Holy Spirit that we may become effective workers. Many a man has tried ineffectively for years to be a successful personal worker, but by coming to know the privilege of being filled with the Holy Ghost has stepped out of a place of powerlessness into a place of power. The prayer must be real, earnest, persistent.

Perseverance—There is one text that a personal worker needs to let sink deep into his heart: “Let us not be weary in well-doing, for in due season we shall reap if we faint not.” No work requires as much patience and perseverance as soul-winning. No work is more worthy of it. We should show our patience by the way we deal with each case. Many say a few words to one, and then a few words to another, and then to another. They keep flitting here and there; they are not the successful workers. Others, when they once begin to deal with a man hold on to that man until, if it is in any wise possible, he has been led to Christ...It took me fifteen years to win one man, but when that man, after several years of effective ministry, lay silent in death, as I stood beside his coffin I was glad that God gave me the perseverance to work fifteen years for his conversion.

Constant activity—“In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good” (Eccl. 11:6).

Nothing was more characteristic of Mr. Moody, and nothing went further to make him the mighty man of God that he was, than the fact that he was always on the watch for souls, and always sowing the seed which is the Word of God. He would speak to the conductor who took up his ticket on the car, to the reporter who came to interview him, to the servant in the home, to the man he met in business. He was at it and always at it, and so God gave him blessing and victory.

God is calling all Christians to rouse up and go to work, witnessing for Christ and striving by personal effort to bring all within their reach to Christ. Who will hear the call? A glorious reward awaits all who do. They “shall shine as the stars forever and ever.”

DRAWING THE NET

Many a mighty preacher fails to get the results he might from his preaching because he does not know how to draw the net. He is skillful at hooking fish, but does not know how to land them.

A friend told me three days ago that he heard a man that evening preach to a large congregation of men one of the best sermons he ever heard, and, continued my friend, "I believe there would have been fifty decisions right then, but just at the critical moment the evangelist did not know what to do, and he let the meeting slip through his fingers.

He asked them all to stand up and sing some hymns. The men began to go out in crowds. Then he tried to get hold of things again, but it was too late, though there were some inquirers there was nothing like the result there ought to have been.

The moment the last word of the sermon is uttered, there should be opportunity for decisions. This opportunity may be given in a variety of ways. You may ask the audience to bow a few moments in silent prayer, insisting courteously but firmly that no one go out for a few moments. If the interest is deep enough you may then ask "all who wish to be saved," or, "all who have made up their minds now and here to accept Christ as their personal Savior, to surrender to Him as their Lord and Master, and to begin to confess Him as such before the world," to rise (or come forward and give me your

hand; or come kneel at the altar). Another good way is to say, “We are going to sing a hymn and I don’t want anyone to go out until it is finished. The Holy Spirit is working in this meeting (don’t say that unless He is), and anyone moving about may disturb someone just on the verge of a decision for Christ. Now, while we sing the second verse, all who will accept Christ...arise. If you are fortunate enough to have an altar in the church where you are preaching, it is often better to have them come to the altar. If you have no altar, you can have the front seats emptied and use them for an altar.

Still another way is to say, as you close your sermon, “We are going to have a second meeting to give those who have been converted here to-night, and all who are interested, an opportunity to accept Christ now and enter at once into the joy of the Christian life. We want every man who is interested in his soul’s salvation and all Christians to stay to that second meeting.

When all are in, have absolute silence, and then silent prayer...The next thing to do varies with circumstances...If the interest is very deep, call at once for those who wish to accept Christ to rise or come forward.

The great purpose of all these methods is to get many to commit themselves and to bring them to a decision to accept Christ. Much good preaching comes to nothing because it is not driven home to the individual and the individual brought then and there to an acceptance and confession of Jesus as Savior and as

Lord. When one has been led to accept Jesus, an immediate public confession (then and there) should be insisted upon (Rom. 10:9, 10).

THE HOLY SPIRIT AND THE WORD OF GOD

“POWER BELONGETH unto God.” The Holy Spirit is the person who imparts to the individual believer the power that belongs to God. This is the Holy Spirit’s work in the believer, to take what belongs to God and make it ours. All the manifold power of God belongs to the children of God as their birthright in Christ, “All things are yours” (1 Cor. 3: 21.) But all that belongs to us as our birthright in Christ becomes ours in actual and experimental possession through the Holy Spirit’s work in us as individuals. To the extent that we understand and claim for ourselves the Holy Spirit’s work, to that extent do we obtain for ourselves the fullness of power in Christian life and service that God has provided for us in Christ. A very large portion of the Church know and claim for themselves a very small part of that which God has made possible for them in Christ, because they know so little of what the Holy Spirit can do for us, and longs to do for us.

Let us study the Word, then, to find out what the Holy Spirit has power to do in men. We shall not go far before we discover that the same work which we see ascribed in one place to the power of the Word of God is in other places ascribed to the Holy Spirit. The explanation of this is simple. The Word of God is the instrument through which the Holy Spirit does His work. The Word of God is “the sword of the Spirit” (Eph. 6: 17). The Word of God is also the seed the Spirit sows

and quickens (Luke 8:11; I Pet. 1:23). The Word of God is the instrument of all the manifold operations of the Holy Spirit...If therefore we wish the Holy Spirit to do His work in our hearts we must study the Word. If we wish Him to do His work in the hearts of others we must give them the Word. But the bare Word will not do the work alone. The Spirit must himself use the Word.

It is when the Spirit himself uses His own sword that it manifests its real temper, keenness and power. God's work is accomplished by the Word and the Spirit, or rather by the Spirit through the Word. The secret of effectual living is knowing the power of the Spirit through the Word. The secret of effectual service is using the Word in the power of the Spirit. There are some who seek to magnify the Spirit but neglect the Word. This will not do at all. Fanaticism, baseless enthusiasm, wildfire are the result. Others seek to magnify the Word, but largely ignore the Spirit. Neither will this do. It leads to dead orthodoxy, truth without life and power. The true course is to recognize the instrumental power of the Word through which the Holy Spirit works, and the living, personal power of the Holy Spirit who acts through the Word.

To understand God's Word we must empty ourselves utterly of our own wisdom, and rest in utter dependence upon the Spirit of God to interpret it to us (Matt. 11:25). When we put away our own righteousness, then, and only then, we get the righteousness of God. (Phil. 3:4-7, 9; Rom. 10:3). When we put away our own wisdom, then, and only then, we

get the wisdom of God (1 Cor. 3:18; Matt. 11:25; 1 Cor. 1:25-28). When we put away our own strength, then, and only then, we get the strength of God (Is. 40:29; II Cor. 12:9; I Cor. 1:27, 28). **Emptying must precede filling—self-poured out that Christ may be poured in.** We must be daily taught of the Spirit to understand the Word.

I cannot depend today on the fact that the Spirit taught me yesterday. Each new contact with the Word must be in the power of the Spirit. That the Holy Spirit once illumined our mind to grasp a certain passage is not enough. He must do so each time we confront that passage. Andrew Murray has put this truth well. He says: “Each time you come to the Word in study, in hearing a sermon or reading a religious book, there ought to be as distinct as your intercourse with the external means, a definite act of self-abnegation, denying your own wisdom and yielding yourself in faith to the divine teacher.” (The Spirit of Christ, p. 221)

THE HOLY SPIRIT AND PREACHING

The Holy Spirit has not only power to teach us the truth, but also to impart power to us in communicating that truth to others. We see this brought out again and again. “And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (I Cor. 2:1-5). “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost” (I Thess. 1:5). “But ye shall receive power after that the Holy Ghost is come upon you” (Acts 1:8).

The Holy Spirit enables the believer to communicate to others in “power” the truth he himself has been taught. We not only need the Holy Spirit to reveal the truth in the first place; and the Holy Spirit in the second place, to interpret to us as individuals the truth He has revealed, but in the third place we also need the Holy Spirit to enable us to effectually communicate to others the truth He himself has interpreted to us. We need Him all along the line.

One great cause of real failure in the ministry, even when there is seeming success, and not only in the

ministry but in all forms of service by Christian men and women, is from the attempt to teach by “enticing words of man’s wisdom,” *i.e.*, by the arts of human logic, rhetoric or eloquence, what the Holy Spirit has taught us. What is needed is Holy Ghost power, “demonstration of the Spirit and of power.”

There are three causes of failure in Christian work—*First*, some other message is taught than the message which the Holy Spirit has revealed in the Word. Men preach science, art, philosophy, sociology, history, experience, etc., etc., and not the simple Word of God as found in the Holy Spirit’s book—the Bible.

Second, the Spirit taught message, the Bible, is studied and sought to be comprehended by the natural understanding, *i.e.*, without the Spirit’s illumination.

Third, the Spirit given message, the Word, the Bible, studied and comprehended under the Holy Spirit’s illumination, is given out to others with “enticing words of man’s wisdom,” and not “in demonstration of the Spirit and of power.” We need, we are absolutely dependent upon, the Holy Spirit all along the line. He must teach us how to speak as well as what to speak. He must be the power as well as the message.”

THE HOLY SPIRIT AND BOLDNESS

In one more direction has the Holy Spirit power. Read Acts 4: 31; 13:9-10: “And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”

The Holy Spirit has power to give us boldness in testimony for Christ. Many are naturally timid. They long to do something for Christ, but they are afraid. The Holy Spirit can make you bold if you will look to Him and trust Him to do it. It was He who turned the craven Peter into the one who fearlessly faced the Sanhedrim and rebuked their sin. (See Acts 4: 8-12.)

Two things are manifest from what has been said about the power of the Holy Spirit in the believer—*First*, how utterly dependent we are upon the Holy Spirit at every turn of Christian life and service. *Second*, how perfect is the provision for life and service that God has made, and what the fullness of privilege that is open to the humblest believer, through the Holy Spirit’s work. It is not so much what we are by nature either intellectually, morally, spiritually or even physically that is important; but what the Holy Spirit can do for us, and what we will let Him do.

The Holy Spirit often takes the one who gives the least natural promise and uses him far more than those who give the greatest natural promise. Christian life is

not to be lived in the realm of natural temperament, and Christian work is not to be done in the power of natural endowment; but Christian life is to be lived in the realm of the Spirit, and Christian work is to be done in the power of the Holy Ghost. The Holy Spirit is eagerly desirous to do for each of us His whole work. He will do for each of us all we will let Him do.

Afterword

Question: What breaks down the walls that divide, softens hurt feelings, and brings about reconciliation to hardened hearts? What restores preaching that is done in the power of the Spirit, in full accordance with Scripture, as given through a faithful translation of the Word of God? Indeed, what will restore faithful translations of the Word of God to God's People, so that the words that they read and proclaim will actually be the words of God that are quick and powerful and sharper than any two-edged sword, and not the words of men that have been mixed together with the words of God, and then been boldly inserted into text unbeknownst to the reader, and without any indication that they are so, all because of a false translation theory of dynamic equivalence that concludes it is the thoughts that are essential in another language, and not necessarily the words? What will bring about true worship in Spirit, in accordance with Truth, with liberty of ministry, liberty of Spirit, and liberty in Christ Jesus? What will humble our religious pride, and humble any narrow sectarian mindset that hinders us from receiving everyone that Christ has received to His Table, the Table of our Lord? And, finally, what is able to restore our faith in the promises of God, and able to restore our faith in the power of God, and able to restore our courage in our witness for God, so that we all will be ready to give an answer to anyone who might ask us of the hope that is within us, and so that the Gospel of Jesus Christ, the Son of God, might go forth and be proclaimed to lost souls in darkness?

Answer: The Word of God proclaimed and taught by the power and the fullness of the Holy Spirit! Amen.

—B. P. Harris

Appendix:

An Additional Link between R. A. Torrey and George Müller

(An excerpt of “The Ministry in Minneapolis and Chicago” from the book—*Torrey and Alexander: the story of a world-wide revival; a record and study of the work and personality of the evangelists R. A. Torrey and Charles M. Alexander*, written by George T. B. Davis)³³

“It was while doing home missionary work in hard fields in the city of Minneapolis that Dr. Torrey passed through the spiritual crises which were the preparation and foundation for his future world-wide work. It will be remembered that it was the reading of Finney's “Revival Addresses” which led the young man to become a revivalist even in his first pastorate; and it was the reading of *The Life of Trust* by George Müller which led to his entering upon a life of faith while living in Minneapolis. Dr. Torrey now tells as follows of the crucial effect the reading of that book made upon his life. He says:

“Perhaps the most decisive turning point in my life since I have been in the ministry came through reading *The Life of Trust* by George Müller. I have been a different man ever since I read that book; it led to a radical change in my whole conception of the Christian ministry, and of what Christian living really was. It cost me a great deal of money reading the book. At least it did for the time; I do not know that I have lost anything permanently by it. But it led to my

³³ George T. B. Davis, *Torrey and Alexander: the story of a world-wide revival; a record and study of the work and personality of the evangelists R. A. Torrey and Charles M. Alexander* (Fleming H. Revell, New York, 1905) Pg. 37-44

turning my back upon everything that I had hoped for in this world, and to just step out and obey God and believe in God, and trust in God for everything; and since I have done it He has given me everything I have or am. I do not think I shall cease to thank God throughout all eternity for what the words of this sainted servant of God were to me, and for what they have been to me ever since. I had other ambitions regarding the ministry in those days. I had an ambition to be the pastor of some large metropolitan church. I was at that time pastor of a very insignificant church with a handful of members; but I had an ambition to be a great minister of the Gospel, known all over the world as an eloquent preacher. That book took all that ambition out of me. I am glad it did. It simply gave me ambition to do God's Will—to please Him. It was an awful struggle, but I settled it in my study that from that hour I would obey everything I found recorded as being Christian duty in the Word of God; that I would go wherever God told me to go; say whatever I thought God told me to say; and never ask anybody for a penny of money; but just look to God to supply as He might see fit. And from that day to this I have been in Beulah Land.”

It was then that Dr. Torrey felt it his duty to give up his salary and to live entirely by faith. Of what followed as the result of this step Dr. Torrey now says: “I know there is a God, and that He works as the Bible records. I have put this matter to the rigid test of personal experiment. A number of years ago I was brought to the place where it seemed my duty to give up my salary, and give up every means of gaining a livelihood, and work for God among the poor, never ask for money, and never tell any man that I needed a cent. Every penny I got for the support of my family and for the support of my work, the light, the rent, every penny came in answer to prayer. I determined not to go in debt, and the moment I could not pay my rent I would close up. When I could not pay for my bread-and-butter and beefsteak I would go without. I

simply went to God every day. Every one of the three meals for myself and family came by prayer, and every dollar of household and hall rent came by prayer; and yet when I have gotten on a streetcar with seven cents in my pocket, and did not know where any more was coming from, when a lady was going to be put off the car because the only money she had was counterfeit, I put my hand down in my pocket and paid the five cents as if I had been a millionaire. Every day of my life for months and months and months I got everything in answer to prayer. And such things I asked for that nobody could possibly know I needed or wanted, and they always came, and not a man on earth knew anything about it. Every mouthful came directly from my Heavenly Father in answer to prayer; not a meal at our table that was not in answer to prayer; not a coat ever went on my back, nor a dress on my wife's back, nor clothing on the backs of the four children we had at the time that was not in answer to prayer. We got everything from God.

“I never was more serene in all my life. Oftentimes help came at the last hour. When we sat down to breakfast we did not know how dinner was coming. I remember one day my wife came upstairs between breakfast and dinner time and said, 'The butcher is downstairs. I want some money.' I said, 'I have none.' She said, 'There is nothing for dinner; what shall I do?' I said, 'Tell him to go away; we don't want anything. We will have money all right before dinner.' So she went down and told him that she would not order anything that morning. In a few moments she came up again with a letter. She had not opened it. She did not know who it was from. She said, 'Here is your money.' I opened the letter, and there sure enough was the money—plenty of it. If you are right with God, and you are trusting God, and you are God's child, looking to Him, you will never lack anything that you ought to have.”

“While in the midst of his work in Minneapolis a call came to Dr. Torrey to become Superintendent of the Bible

Institute at Chicago which had just been founded by D. L. Moody. It seems that before the Institute was opened, Mr. Moody was one day talking with Rev. Dr. E. M. Williams, now of Chicago Theological Seminary. Mr. Moody said, "I wish I knew a man to take the place of Superintendent of the Institute. It seems to me to be the largest thing I have ever undertaken, and that it is going to accomplish more than anything I have yet been permitted to do." He then asked Mr. Williams whether he knew of the right man for the place, and the latter, who knew all about Dr. Torrey's work in Minneapolis, recommended him in such glowing terms that Mr. Moody exclaimed: "You make my mouth water for him." The man who was living by faith in Minneapolis was at once sent for, and after a conversation with Mr. Moody he accepted the position, and has been Superintendent of the Moody Bible Institute from the day it was opened. October 1, 1889. At this time Dr. Torrey was only thirty-three years of age. Four years later the pastorate of the Chicago Avenue Church, which was also founded by Mr. Moody, became vacant, and Dr. Torrey was asked to become its pastor, in addition to retaining his position as head of the Bible Institute. At Mr. Moody's earnest request he accepted, and began his dual work, not by attempting to do everything himself, but by pleading with all his members to become his assistants in the work of soul-winning. The very first sermon he preached to his people was on "Prayer," and that sermon had momentous consequences. Dr. Torrey tells of its effect as follows: "As I drew the sermon to a conclusion I said, 'How it would rejoice the heart of your new pastor to know that some of you people stayed up late on Saturday night, or got up early on Sunday morning to pray for your pastor.' All over the city it soon came to pass that there were little groups who would stay up late Saturday night, or get up early Sunday morning to pray for their preacher, and God heard their prayer. The church had a seating capacity of twenty-two hundred, and when I took the church the gallery

did not need to be opened; but very soon after, in answer to these people's prayers, the church was crowded and, better than that, we had conversions all the time. I do not believe that there has been any day since that somebody has not been converted.

“It was not the minister. If you go and ask my people to-day what is the secret of it all, you would get the same answer from anyone who knows anything about the church. They would say, 'Because of our prayer-meetings; our public prayer-meetings; our private meetings.' Anybody could preach in a church like that. I have been away all of the time for the last three years, and up to that time for the four or five years preceding it I was away five months in every year; but everything goes on just the same—conversions right along. Why? Because it is a praying church.

“A minister who had taken the church over for a month said to me when I went home a year ago last summer, 'Torrey, I know the secret of your success in Chicago. I know the secret of this work around the world. After spending a month with your church I can understand it. I know why God blesses the preaching. It is in answer to the prayers of the people.'”

Within a few years after Dr. Torrey went to Chicago he was one of the foremost Christian leaders, not only in that city, but throughout the entire land. Every year he spent several months at Northfield, teaching and preaching in the various conferences held there, and he became a favourite speaker at other religious conferences and conventions for the development of the higher Christian life. During all this period, also, with marvellous energy, he was writing book after book on prayer, on soul-winning, and on how to study the Bible. It may well be remarked just here that, in spite of all his activity, he found time for long and careful study of the Bible each day. And so heartily did Dr. Torrey enter into the

spirit of the sacred Book, that its reading filled him with transcendent joy.”

Endnotes

¹John MacPherson, Henry Moorhouse, the English Evangelist (Morgan & Scott, London, 1881) Facing Title Page (Public Domain)

²<https://www.brethrenarchive.org/archive/open-brethren/memorials/merriion-hall-centenary/#group-1>

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³<https://pcad.lib.washington.edu/image/3779/>

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⁴ As far as we have been able to determine, both of these pictures are in Public Domain.