

## **Phineas F. Bresee Sermon Notes – Acts 2:16-18**

Every attempt has been made to transcribe these notes accurately. Indecipherable text appears in brackets [-]. Abbreviations transcribed as they appear in the notes.

### **Acts ii, 16-18. But this is that &c**

We are here attending this Alliance Assembly to listen to the lectures and addresses of learned men to confer together about our work. That we may be instructed in the work to which we feel God has called us. But more than for this we are here I trust to get within the rend veil. Where the Shekinah shines more richly & constantly since the way is opened up by the death & kept open by the atoning blood of J.C. There are some very startling things about our religion and one is the divine personality of it. That it is wrought in us and abides in us by the presence and power of the Ghost Most Holy. That Ch. men & women are a new incarnation of the Divine presence. Revealed in their hearts for certain great purposes for themselves & to others. That we may not walk in darkness but have the light & life of this Divine Presence. We wait this morning. There are a few things which I assume today as the consensus of the whole church. That this was the ushering in of the last days. The days of the fullness of power. Days in which the DP is peculiarly revealed for the purposes of human salvation. When he comes in answer to prayer. Consciously to fill the believing heart with his presence. To glow & burn in unspeakable glory in the heart & [clothe] with power. I assume also that the church today as we know it is in comparative barrenness of spiritual power and the realization of the presence of the comforter. I am not unmindful of the churches activities. And the many noble characters she is constantly producing and the godly number of persons richly [endeared] with Spt. life &c. Nevertheless I believe the Ch. as a whole is in a most deplorable state of barrenness of Spt. life. To me this is fearfully manifest in so many ways & so many members of the Ch. that have nothing more than a feeble desire to be religious. So many pulpits that are little more than places of entertainment. Others, no more than lecture platforms &c. So many prayer meetings that are in desolation. So many Chap meetings forsaken & [F] alters [secret] places of prayer &c. little searching of the [-] places of worship so little more &c. Few converted. Let us inquire this morning what the obstacles in the way of the churches enlargement. What prevents her rec [gr] inducements of spiritual power. They are not on the Divine side. Our heavenly Father is more willing &c. It seems to be the gr. end of the office of J.C. to bap &c. The crowning glory of the time in which we live is that it is the dispensation of the Spt. The Com. is "Be ye filled" &c. "They love [-] [mask]." The obstacles are on the human side and abide in the individual heart. The Lord deals with us as individuals and pours out his spit. upon ind. souls. I would that there might be gr. heart searching that personally we might know &c. Personal influences. Many of you are especially exposed to the influence of the worldly minded people. There must be an all pervasive all prevailing spirit of piety towards God which flows out with a constant inward pressure on the oppressive spirit of worldly minded people will make inroads upon your Spt. life. You have not given up your piety. You hold it as a sacred thing. You prize your church &c. But the floods of this worldly inf. have ruled over you. Some way the fine gold has become dim. Your real religious life that which you hold dearest &c is trampled under the feet of men. Your Spt. life is hindered. You are bound up and hedged in by this condition. You will probably be able to see that your spiritual life is no stronger. That your love for Christ is no more intense &c. No nearer to God &c. The absence of deep conviction as to the great necessity of the Bap of the HG. Charged by the low standard of personal piety which still exists in the church, higher probably than it has been for [1500 yr.] &c is one of the sad things. If we go among prof. Ch. people as a whole. What do we find. Ask them the old primitive ques "Have ye rec the H.G." &c.

Go into many of the churches of the land. Most evangelized yet how few probe our consciences &c. How few preach with the intensity of Gethsemane the power of the cleansing blood of Jesus & with the triumph of the Res. the Pentecostal glory &c. Ch. people seem to be determined to have it so &c. Hear their criticism of the sermon "There was truth enough there to save a man. It helped me out into deeper depths." Usually along the line of wide grasp of thought. [Glo] beauty of style. Length of his discourse &c. More thought given in many churches to some artistic thing, organ [val] fine singing &c than to the great end, holiness of heart & life & the Divine bap. &c. In many churches a real Pentecost would be the most unwelcome thing that could occur. Preacher & people would be dismayed and disgusted. Indeed it would be the breaking up & disastrous of the present work &c. Further aggravated by the hard conventionalities of the churches. What is [the truest] understanding of the churches in ref. to Christian worship. What do they expect. What are the feelings and expectations & questionings in the hearts of so-called Ch. people as they tread the place called the house of the Lord. Are we expecting to meet the Lord. Do we expect that there will be new manifestations of his presence. New rev of his glory. Do we expect the Saints of God to be filled with his spirit. Is there one church in ten which is so fortunate as to have a man who lives up to the standard of the gospel. In these things that is not regarded as a man whose condition is to be commiserated. That he is a little off his balance. Do not the churches today look through dim dark dead eyes. Until the things of God are really lost sight of &c. Cold proprieties hold us in their icy grasp and hard conventionalities make anything more than a form of religion very difficult. Another difficulty is a certain undefined fear. I believe that fear is as much a hindrance to the church getting in position to rec the bap of the Holy Ghost as it was in the days of the persecutions & do not know but [more]. It is no less powerful because it is undefined & no one would be able to say just what it is they are afraid of. There are undefined ghosts that rise up before them. They are afraid there will be crosses they cannot bear. Duties they cannot do. Especially that they will be peculiar. The devil uses religious cranks in these days to frighten the timid chil. of the church &c. How often he succeeds. Why look at men & women who by the inheritance of our fallen nature are crooked & [marked] & one sided. Why not look at men & women &c. Are you unfamiliar with the heroes of your own Church &c. Another hindrance is the worship of the church. Men and W are absorbed in a thousand cares. The world of busyness & social life. The so called civilization of this age-makes demands &c. Not only busyness but Soc. life. Lodges & Societies. So many outside things &c. Seems as though Satan had turned himself into a half angel of light & ceased hold of the social forces until [put] them [& as] ends [your] to Christ. Christ [alive] but a life must be given. But I would not unduly dwell upon obstacles this a.m. For all we have to do with them is to get over them. Which I trust we will do this morning. Let us consider this the way of approach. The path they trod. They knew the promises of the Father. As the long gathering clouds tell of the coming storm. Slowly gathering but so much the more portentous & the drops begin to fall. &c. So away back yonder the prophet had said. It shall come to pass &c. It had come nearer as John the bap &c. nearer still as the dear Master had said I go away that I may send the Comf. &c. And then Jesus had said just the other day. Wait for the promise of the Father which you have heard of me. For John truly bap. with water &c "Ye shall rec power &c. The clouds of promise had been growing thick. Some precious drops had already been falling. The first night after the resurrection &c. Breathed on them &c. Again "Peace be upon you" &c. On Olivet lifted his hands above them and blest them &c. Brethren do you know the promise of the Father. Have you turned over these pages to know what is thy [pri]. They were continually present praying & supplicating the div throne for this fulfilment of the promise. Some of them had learned some [lessons]. Then one of the greatest discouragements I have had &c has been the lack on the part of some of intense

earnestness & determination to be at the alters of God [pr]. I have tried to formulate excuses &c. But I remember this morning that not very long before this &c. And there can come upon us a spirit of intensity this morning &c. There was in them all one great purpose & that was to rec the HS. Each one was saying. The sons & dau. are to prophesy old and young. It is divine breath. It is heavenly atmosphere. It will come upon me. It is inf. E love. I shall breathe this new air. I shall feel all this love [-] more. It is the divine person. He will come into my heart &c. This intense joyous earnestness. There was prayer & supplication. Prayer. How much that means &c. Supplication means more & how continued & earnest. How full of pleading. The word has a kind of primary meaning. It was a word used in reference to a petition accompanied with a certif. that the conditions had been complied with &c. The one great fact about it was God made the promise good. He came. He doubtless surprised the disciples themselves both by the way of His coming and the power he revealed. There were some things doubtless emblematical in this first glorious manifestation of the D. Spt. The noise &c. There was fire. Visible fire & a tongue of flames. What did it mean but that utterance was to be given unto them that through their speech a divine fire should go &c. I love the Ch. of God. Especially Methodism. I thank God for the past &c. But of men determined to no longer worship the past. To offer sac at the Shrine of the fathers. Is not God's grace as mighty now as when Braunwell prayed & [all but] moved heaven & earth through the blood of the Lamb. What Methodism needs today is men & women full of the H.G. Whitefield said he would rather have ten members filled with the Spt then 500 that the devil laughs at in his [slave]. Wesley said give me a hundred men who fear nothing but sin & desire nothing but God &c. A Brohman said to a Ch. I have found you out. You are not as good as you look. If you were take [-]. Sin burden every [-] day [lies in fellowship] many in the Soudan, St. Columbian, St. [B]. A [Prom] true of us. We need to fall down in deepest penitence & faith at the feet of the Son of God. And let God pour the celestial fire into us until we are not only heated to a white heat but melted & he can see his image in us. Then the streams will flow out from us & overflow all banks &c. Run down every street, cross every river & cover every plane.

#### **Newspaper article taped at the bottom of last page of sermon notes:**

*"It is told of the late General Gordon, that each morning, during his journey in the Soudan country, for half an hour there lay outside his tent a white handkerchief. The whole camp well knew what it meant, and looked upon the little signal with the utmost respect; no foot dared pass the threshold of that tent while the little guard lay there. No message, however pressing, was to be delivered. Matters of life and death must wait until the little signal was taken away. Everyone in that camp knew that God and Gordon were communing together. Sweet is the communion of that spirit that craves a nearness to its God. Powerful is the influence of that soul who daily and hourly longs to draw near to its God, and drink in the inspiring draughts of His presence. Brother, we don't get near enough to God; it is good to draw near to God; but it is better to live daily and hourly near to Him. – C.W. [-ibb].*

**End of notes**