



# WATCHMAN'S TRUMPET



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FROM THE MISSION DIRECTOR

Hello,

*Happy New Year! I welcome you to this new month and present to you January 2025 edition of Watchman's Trumpet. The theme of this month's edition is "The Day of Pentecost".*

*We are living in days of critical analysis and empirical proofs. Men want to examine every fact with scientific minds and ensure that it aligns with established theories before they believe. Unfortunately things of God are not like that. We are to believe first before we see. Actually bringing into reality what never existed are clear evidences of working dynamic faith. This unfortunately is the shortcoming of modern society. Hence, the 21st century is massively producing unbelieving men and great numbers of people who are missing out and increasing becoming left behind by great moves of God. There is therefore a need for us to be helped through an exposition and detailed examination of how it all began, how Christ's promise, the promise of immersion of early disciples in Holy Spirit power turned simple illiterate peasants into world-class teachers and preachers who turned the world upside down in their days.*

*Clear examination and understanding of the details of all that happened on that Day of Pentecost when the early disciples became empowered and transformed to fulfil divine purpose will likely provide the clue regarding the missing link in our ability to connect effectively with God and enjoy the same level of intimacy with the Holy Spirit that made all the differences in these early believers' experiences, life and ministry.*

*It is my sincere conviction that as we honestly study and fervently, prayerfully explore and fit in the missing link, the same great power and grace that turned these early disciples into great and mighty vessels in the hand of God will come upon our lives and we shall do exploits in our generation too. My sincere prayer is that this will be your testimony as you read this edition of watchman's Trumpet in Jesus name. Welcome!*

## THE CHOSEN DAY FOR HOLY SPIRIT'S BAPTISM

*"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty*



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*wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" Acts 2:1-4.*

Pentecost is a Jewish harvest festival celebrated 50 days after Passover. Also known as "Feast of Weeks" and "Feast of First fruits", through it Jews express thanksgiving to God for the year's grain harvest and other crops (Numbers 28:26-31). Original instructions about this feast were given in Leviticus 23:15-22.

Today and in Christianity, the term "Pentecost" is synonymous with Holy Spirit's Baptism and related activities because on the Day of Pentecost that followed Christ's crucifixion and death, Disciples of Christ experienced the outpouring of God's Spirit. The experience permanently transformed them and continues to transform the world till date.

It was a watershed in the history of religion and marks the birth of the New Testament Church.

Baptism in the Holy Spirit otherwise known today as Pentecostal experience takes Christianity beyond man-made earthly religion with ethical standards, moral codes and social structures. Through personal experience of Pentecost we have spiritualization and divination of man. God takes up residence inside us 1 Corinthians 6:19-20.

The particular Pentecost day when the Holy Spirit was poured upon the Christ's disciples came 40 days after Christ's crucifixion and 10 days after His ascension (Acts 1:3) Before this particular Pentecost, Holy Spirit has been present and active in all operations of God. In the Old Testament, He inspired men that undertake specific assignments for God. In the New Testament in the Gospel, these disciples witnessed the work of Holy Spirit in Christ's ministry.

We shall consider three subtopics:

1. Pre-Pentecostal experiences of Christ's disciples
2. Days of waiting for baptismal measure
3. Unique manifestation at Pentecostal baptism

### 1. Pre-Pentecost experiences of Christ's disciples

*"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."* **Luke 9:1-2**

These disciples received some measures of Holy Spirit power for their mission outreaches during the mission of the Twelve Luke 9:1-12 and the mission of the Seventy Luke 10:9, 17-19.

They also received a dimension after Christ's finished work on the cross and resurrection John 20:19-23. The difference is the higher and greater dimension of Holy Spirit's in filling, baptism or fullness which the disciples received on the Day of Pentecost. Like water baptism experience, the Holy Spirit saturates them like the dipping of a vessel inside water which becomes filled and we also have water all over and around it. Besides, beginning from Pentecost, the Holy Spirit will dwell in them, remain in them and abide with them forever John 14:16. It was this higher and greater dimension that Jesus instructed the disciples to prepare for and wait in Jerusalem till they received. They did so. They did in obedience to the instruction of Christ but they also did because having received the commandment or commission to reach the whole world with the Gospel Mark 16:15, they recognized that they did not have the resources in themselves to do this and had to rely on God and help from above. Baptism in the Holy Spirit is for people who recognized their emptiness and inadequacy of human strength to execute God-ordained and divine assignment.



### 2. Days of waiting for Baptismal measure

*"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."* **Luke 24:49**

*"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and*



*and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."* **Acts 1:13, 14**

To these disciples, Holy Spirit came at His own timing. Jesus did not tell them for how many days they will have to wait. Even the nature of manifestation was according to His will, not according to their expectation. The days of waiting tested their obedience, perseverance and patience. For those who wanted genuine experience, there will definitely be a waiting time spend in prayers for the fulfillment of the promise like these disciple did. There will be a waiting period that would test our obedience, patience, faith, faithfulness and endurance.

### 3. Unique manifestation at Pentecostal baptism

*"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"* **Acts 2:1-4.**





## ABOUT WATCHMAN OUTREACH MISSION

Watchman Outreach Mission as envisioned fundamentally comprises of men and women of faith who watch over one another and together watch for the coming of the Lord Jesus Christ. Next to this primary assignment is an equally important responsibility of bringing others into the same state of watchfulness and readiness as the coming of the Lord draws near. Ours is a trans-ministerial, trans-denominational mission. Our core values include expository teaching, prayer and counselling. We train in principles and practice of Christian discipleship and equip for effective Kingdom Service.

The Lord Jesus Christ in one of His parable said “*While the bridegroom tarried, they all slumbered and slept*” **Mathew 25:5**. Watchman Outreach Mission is a response of faith to this and similar warnings about events in the last days. Our response is based on the premise that prophecies, visions and revelations about the future such as the one documented in the Lord’s parable of the Wise and Foolish Virgins are sign-posts by which men are warned to keep vigil to avoid disastrous end. We serve to wake up the church and men everywhere to remain alert and watch for the Lord’s return.

The Mission, based in Ibadan, Nigeria, was launched in 2009 and its maiden outing took place on the 20th November of the same year. On that day, we partnered with All Nations Evangelical Ministry (ANEM), Akobo, Ibadan for Evangelistic and Medical Mission Outreach to Idi - Ose Village on Arulogun - Olorunda Road in Lagelu Local Government, Ibadan.

In the years that followed we networked with churches and other Christian groups too to implement our mandate which include conducting gospel outreaches, discipleship training for new converts, organizing and facilitating workers and ministerial training, conducting administrative reviews in churches and ministries, writing of proposals for reforms and church growth strategies that can enhance social cohesion, improve church finances and foster overall development, unity and growth of such ministries; monitoring and/or supervision of the implementation of such reforms and strategies.

Some of these Christian groups and ministries include with Christ Apostolic Church, Oke - Ife in Ajangboju, Ibadan, Nigerian Military Christian Fellowship, Adekunle Fajuyi Cantonment Chapter in Oyo - State Nigeria, Christ Gospel Mission International, Light of Jesus Evangelistic Ministry with branches in different cities in South Western Nigeria, and Ark of Salvation Church of Christ (ASCC) with headquarters at Molade, Monatan Ibadan.

Till date, although partnered ministries change from time to time depending on the leading we receive from the Lord, we remain committed to our main purpose and vision; that of service to the church and in the world to wake up men everywhere and encourage them to remain alert and watch for the Lord’s return. Through our activities, souls had been saved, believers edified and church workers’ spiritual growth and development enhanced, all to the glory of God.

## WATCHMAN PRAYER HOUR



### *Prayer Points - For January 2025*

1. Thank God for the gift of the Holy Spirit
2. Pray for the power and presence of the Holy Spirit in your life and ministry in a greater dimension
3. Pray for consistent manifestation of the fruits and the gifts of the Holy Spirit in your life
4. Pray that Holy Spirit anointing will enhance your effectiveness and productivity in ministry
5. Pray for Genuine Holy Spirit revival in this generation
6. Pray that God will help you not to be left behind in God’s mighty move in this generation
7. Pray for Holy Spirit inspired strength, energy, enthusiasm, zeal and passion in whatever we do for God
8. Pray to be God’s vessel of transformation among men

“ ..... *men ought always to pray, and not to faint;*’ **Luke 18:1**

**May the Lord hear and answer all our prayers - AMEN!**

**Watchman Prayer Hour** holds every Saturday from 10.30am - 12.00MD. We invite you to join us at our office at Amazing Grace House, Joy Estate, Olorunda -Abaa, Ibadan . Oyo - State. Follow us on any of our social media platforms and send your inquiries or prayer requests to any of our digital addresses.

## PECULIAR EXPERIENCES OF BAPTIZED EARLY DISCIPLES

Holy Spirit came to the early disciples in form of strong mighty rushing wind preceded by a sound from heaven and splitting fire and flame. The sound, strong wind, and fire, although natural agents, were supernaturally deployed and greatly significant.

We shall consider three subtopics:

1. The strong rushing wind
2. Visible splitting fire
3. Speaking unlearned foreign languages

### 1. The strong rushing wind

*“Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.”* **Ezekiel 37:9**

It was easy for these disciples to connect their experiences on that day with divine operations and fulfillment of Christ's promise of baptism in the Holy Spirit, first because both in Greek and Hebrew language, the same word is used for spirit (as in Holy Spirit) and breath or wind. This also happened to be true in Latin. The experience would have reminded them of Genesis 1:1-2 where the breath and wind of God (the Holy Spirit) blow over the waters of the newly created earth, and in Genesis 2:7 where the breath or wind of God was released into the newly created man and also in Ezekiel 37:9-10 where the breath or wind of God moved over dry bones of Israel bringing life and strength into them.



### 2. Visible splitting fire

*“And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.”* **Exodus 3:2, 3**

The fire was also significant. God showed special pleasure with Jewish sacrifices at different time in their history by lighting the fire for it Himself in form of supernatural fire coming down from heaven to consume these sacrifice. It happened when the Tabernacle was erected in the wilderness Leviticus 9:20-24 and when Solomon dedicated the Temple 2 Chronicles 7:1. A similar thing occurred upon Elijah's sacrifice on Mount Carmel 1Kings 18:31-39 and that of David in 1Chronicles 21:26. These experiences are evidences of divine pleasure and acceptance of the offerings, sacrifices and prayers of these saints and ministers of God. The difference in the experience of the disciples on the Day of Pentecost is that the fire that came from heaven (literal fire) did not destroy them like it did the sacrifice of Moses in the Tabernacles, Solomon in the Temple, David in the threshing floor of Ornan and Elijah on Mount Carmel. Rather, like the fire of the burning bush which Moses saw in Exodus 3:2, it invigorated them. Through the experience they became more energetic, courageous and refreshed. From the experience they received all the resources they needed to do what God ordained and commissioned them to do.

Finally, it was also possible for the disciples in Upper Room baptized in the Spirit of God as cloven fire came upon them

to connect the experience with John the Baptist's prophecy that Jesus will baptize His followers with the Holy Spirit and fire Mathew 3:11.

### 3. Speaking in unlearned foreign languages

*“For with stammering lips and another tongue will he speak to this people.”* **Isaiah 28:11**

As splitting fire alighted on each of these disciples, they began to speak with other tongues; that is, in languages different from the one with which they were born and leaned to speak from birth. In this case the speaking was instantaneous and miraculous, miraculous because they never learn it. Hence, the speaking bypassed their minds and intellect. The ability to thus speak was essentially at the discretion of the Holy Spirit and by the receiving and use of His power; the effect and result of the influence of His power upon their sense and organs of speech.

Uniformly established in the scriptures, in both Old and New Testaments, is a fact that when Holy Spirit comes upon men, they are inspired to speak and communicate to others messages that they receive from God. Event on the Day of Pentecost was not different. Interestingly, beginning from the Day of Pentecost and perhaps till the end of time, the messages men received from God by the Spirit generated and will continue to generate controversies and criticisms. This will be discussed later.

These experiences and manifestations—the sound, the wind, cloven tongues like fire and speaking in unlearned foreign languages as a result of their supernatural, extraordinary nature shows God's power coming upon them and His involvement in the experience. By these experiences, Holy Spirit announced His presence, power and move in an unprecedented, remarkable and supernatural dimension in our world.

## CRITICISMS AND CONTROVERSIES

*“And they were all amazed, and were in doubt, saying one to another, what meaneth this? Others mocking said, these men are full of new wine.” Acts 2:12, 13*

We shall consider two subtopics:

1. What people don't understand
2. Holy Spirit inspired utterances

### 1. What people don't understand

*“For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” I Corinthians 2:11*

Generally in life, what people don't understand, they criticize. That was what happened on the Day of Pentecost. Speaking in tongues has been the focal point of significant criticism and controversy in the church in all ages. People still ask the same question when the early disciples manifested this gift on the Day of Pentecost Acts 1:12. They asked *“what can this mean”* (NLT). Some over time and in different dispensations who aligned with Paul's teaching in 1Corinthians 14:21-22 think that the gifts of tongues was given as a sign to unbelievers and as a means to miraculously preach the Gospel in different and foreign languages. Such people believe that with advancement in communication and technology including diverse options available to reach natives with the Gospel in their mother tongues, the gift is no longer necessary today. Others believe as indicated in 1Corinthians 14:2, 13:15 that it is



a gift of communication between the believer and God.

Like many operations of God and gifts that come from Him, there are many things about the gift of tongues as used at that time and today that we did not intricately understand. The best we can do is stick to explanation about it clearly presented in the scriptures to avoid going into error.

According to the scriptures, while the gift of Tongues has an important place in believer's private devotional life, it plays a small role in corporate life of the church 1Corinthians 14:23 except when used in association with the gift of interpretation of tongues 1Corinthians 14:27-28. In believers' devotion it enhances prayers and communication with God 1Corinthians 12:30.

Beyond the scriptures, most views and appraisals of the use of these gifts are subject to individual believer and corporate Christian bodies' biases, background and denominational traditions. Quite a percentage of such biases emerge from inadequate attention to the texts that described Pentecost Day's events and their application. Careful reading of the text will reveal that the experience of speaking in tongues on that day like Christ's teaching of the Lord's Prayer is not normative but a template or pattern. We can say the same thing about the different ways and methods that Jesus adopted to cure the same kind of ailments in the Gospel.

These were not meant to re-occur verbatim. If it is, then where and when we have Holy Ghost services today, we should be hearing or expect to hear literal sounds of rushing mighty wind from heaven and see literal fire coming upon men. If this re-occurs verbatim, men will likely begin to focus more on formulae than on the Holy Spirit who like God and Christ operates in ways that pleases Him to accomplish His purpose.

### 2. Holy Spirit Inspired utterances

*“He that speaketh in an unknown tongue edifieth himself; ... for if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.” 1 Corinthians 14:4, 14*

Great criticisms have also been leveled against the *“sounds”* coming from those who speak in tongues given by the Spirit. Many in derision labeled it *“gibberish”* sounds because it does not seem to make sense to those listening to them. Of course, they are wrong and their assessment bias-driven. Many of us will sound *“gibberish”* if we speak our native languages to someone distant and foreign to our geographical location and homeland on earth. It should be sufficient to know and accept scriptures verdict that at the point of baptism, Holy Spirit is the one who gives receivers utterances as He wills. The question of whether or not this experience can be faked should not deter sincere seekers. As a pattern, fake and original both in secular, physical and spiritual matters exists side by side all over the world. At any rate no one will fake something valueless. The onus is on individual sincere seekers to honestly and earnestly pursue the genuine experience and receive like many others do. Finally, the repetition of simple phrases seemingly unintelligible and perhaps nonsensical to human listeners does not mean someone speaks *“gibberish”*. Praise to God and prayer even in understood language could sometimes be simple and repetitive.



## RESPONSE OF THE WITNESSES

*“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?” Acts 2:5-8*

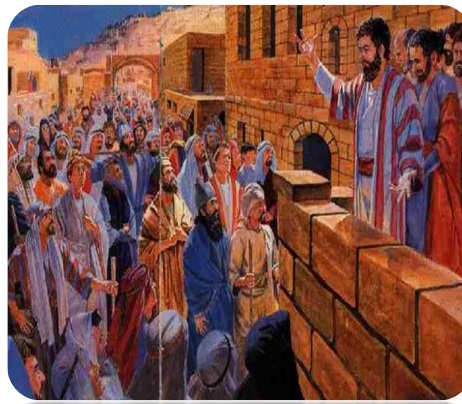


It is instructive to note that the rushing wind and spontaneous outbreak of utterances in different previously unlearned foreign languages attracted a crowd that quickly gathered to find out what was going on. This scenario keeps repeating itself in every outbreak of revival.

We shall consider two subtopics

1. Surprised by empowerment to speak unlearned languages
  2. Explaining anointed believers' drunken behavior
1. **Surprised by empowerment to speak unlearned languages**

*“And they were all amazed and marveled, saying one to another,*



*Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? And they were all amazed, and were in doubt, saying one to another, What meaneth this?” Acts 2:7-8, 12*

According to Luke, the crowd that gathered was made up of Jews and proselytes from different regions of the world that probably convene to participate in the Feast of Pentecost or came earlier to celebrate the Passover but decided to remain behind and celebrate Pentecost too. They were astonished to hear the disciples speak their native languages under the inspiration of the Holy Spirit.

Fundamentally, this reflects the universal nature of the Gospel and its message including divine assurance that the Lord will by His Spirit empower these brethren to communicate the gospel to all languages and cultures. The surprise itself lends credence to the supernatural nature of the experience. It sets a tone for all future works and manifestation of God's power by the church in all ages. It revealed how God through the Holy Spirit can use ordinary men and means to achieve extraordinary purposes and results. Till date, the story of Holy Spirit's work in and through God's people and the church is a story of the extraordinary and supernatural.

Unique and peculiar to the operations of God's Spirit is His ability to bring

supernatural dimensions into natural processes, actions, activities and phenomena. As we serve the Lord in different places, we should therefore expect and pray for these experiences of power and life that is supernatural. Holy Spirit's work because of divine power involvement creates possibilities that transcend cultural and linguistic barriers.

Finally, and still on onlooker's response on the Day of Pentecost, while some are genuinely amazed, others mock the disciples and attributed their behavior to drunkenness. This clearly revealed that genuine Holy Spirit anointing never leave a man bored, indifferent and passive.



*“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses.*

*Isaiah 44:3-4*



It brings new life, strength, energy, enthusiasm, zeal and passion into whatever we do for God which people cannot but notice. Onlookers' comments on the Day of Pentecost underscored possible diversity of responses that Holy Spirit's manifestation and activities can generate in a place. Believers today, operating under the power of the Spirit should expect diverse kinds of reactions as they share the Gospel of Christ with others, reactions ranging from skepticism to outright mockery, cautions optimism and positive response of faith. It is a reminder of the need to persevere in our assignment to bring the world to saving knowledge of Jesus Christ regardless of men's support, criticism or rejection.

## 2. Explaining anointed believers' drunken behaviors

*"Others mocking said, these men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel;" Acts 2:13-16*

Peter through anointed scriptural preaching explained to the curious audience the meaning and

implication of Holy Spirit baptism which they had just witnessed. Some of the onlookers labeled these disciples as "drunks". They said "they are just drunk, that is all" (Acts 21:13, (NLT). Mockingly they said "they have had too much wine" (NIV). It was their way of describing the "unusual behavior" that these brethren that were filled with the Holy Spirit manifested. Paul the Apostle drew attention to this connection in his epistle to the Ephesians. He counseled them not to be drunk with wine but to be filled with the Holy Spirit, singing psalms, hymns and spiritual songs and making music to the Lord in their hearts Ephesians 5:18-19. As we compare these two references, Acts 1:13 and Ephesians 5:18-19, it becomes clear that trying to make a theological distinction between being baptized in the Holy Spirit and being filled with the Holy Spirit as a way of differentiating between the experience of early disciples and subsequent believers who received the experience is unnecessary and academic. Adequate textual comparison revealed that both terms are synonymous and could be used interchangeably. Secondly, we learn that Holy Spirit's baptism as an experience does not leave a person as He finds him. When people are filled with the Holy Spirit, they behave abnormally, like drunks. They are not drunk but Holy Spirit that filled them do something within them that makes them appear as if they are.

Jesus also compared Holy Spirit baptism to taking a drink or drinking in His sermons John 7:37-39. He invited those who are thirsty to come to Him and drink. The use of drinking and drunkenness to illustrate Holy Spirit's baptismal activities in those who received imply that there is a clear observable pattern to this phenomenon. According to these references John 7:37-39, Acts 1-13, Ephesians 5:18-19, there is striking similarities between the



behavior of those who are drunk, having taken too much wine and those who are filled with the Holy Spirit. Interestingly, manifestation of "drunk behavior" especially when a group of drunkards are together in one place are strikingly similar across different cultures and could help us understand the subject of baptism in the Holy Spirit. Drunk people creates boisterous tipsy chaotic scenes. They are light headed, laughs and talks excessively and sometimes fall over. This most probably described what on lookers witnessed on the Day of Pentecost. We find similar patterns of manifestation in the Old Testament when people are filled with the Holy Spirit 1 Samuel 10:10-11, 13, 19:18-24, Numbers 11:24-29, Ezekiel 4:4-6. Careful study of these text revealed that these experiences and associated altered behavior is not such as cannot be suppressed or uncontrollable 1 Samuel 10:10-13. It does not make those under the influence to totally lose their minds or act like they are out of touch with reality. They are manifestations that those who exhibit them enjoyed, could submit to for as long as necessary or suppress.

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**Charles Simeon**, the youngest son of Richard and Elizabeth Hutton, was born on September 24, 1759, in Reading, Berkshire. His father was a practicing attorney; his mother died soon after his birth. He was admitted into Royal College of Eton in 1767 and studied at this institution for almost twelve years. The rigorous training at Eton qualified him to apply at King's College Cambridge as King's Scholar. In 1773, Simeon became a King's Scholar and was inducted on January 29, 1779.

Providentially, Simeon's conversion was significantly caused by the thought of having his first Lord's Supper at King's chapel. The event was announced to take place three weeks after the day he arrived at King's. Simeon felt the need to prepare his soul for this coming event. He struggled with his faith, wretchedness, and some possible attacks of Satan in his heart. Even after this first communion, Simeon's spiritual distress continued until Easter in 1779. Through this experience, he had an appetite to read works of Christian ministers like "*The Whole Duty of Man*" and Thomas Wilson's on the Lord's Supper. These religious books helped him realize that the most important issue in life is the well-being and salvation of his soul through a right relationship with God. His assurance of conversion progressed slowly until Easter-day on April 4, 1779 when he fully surrendered to the Lord.

He was ordained on May 26, 1782, at St. Edward's Church. It was at this church he preached a series on the Ten Commandments. The parishioners through his sermons witnessed the church's growth and his deep pastoral heart.

He heard that the minister at Holy Trinity Church had become vacant in October 1782. He applied and was officially appointed the minister of the church on November 9, 1782. For twelve years, in Holy Trinity Church, Simeon encountered ministerial adversities, spiritual battles, and church issues. In his first five years, the congregation did not accept Simeon's pastoral authority. Even when appointed minister or Lecturer, the church did not provide financial support. Simeon considered these circumstances as an essential part of pastoral formation. Providentially, those

## MISSIONARY OF THE MONTH

**CHARLES SIMEON**  
1759 - 1836



who attended his service grew in numbers and in spiritual maturity. His patience was rewarded. He later started to attract undergraduates from the university through tea meetings incorporated into sermon classes, the church grew further. Simeon was one of the founders of the Church Missionary Society that sent missionaries to India, established in 1799, six years after the arrival of William Carey in Calcutta, India. Another society, in 1809, was the London Society for Promoting Christianity Amongst the Jews, now known as the Church's Ministry among Jewish People, which reached out to Jews in the British Isles for Christ. He also had a strong ministry connection in Scotland beginning his first visit in 1796 up until 1819. He set up a trust fund that offered the living or financial assistance to several ministers whose parishes were not under the Church of England's funds.

His grandest contribution and lifetime work was *Horae Homileticae*, a twenty-one large volumes of commentary, and outlined-exposition of the whole Bible. This commentary is still being used by many modern-day ministers.

Simeon died on Sunday, 13 November 1836. Overall, he had been the Lecturer (Vicar or Pastor) of the Holy Trinity Church, Cambridge for fifty-four (54) years.

## SCRIPTURE FOR MEDITATION

*"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 1:8*

## SONG OF THE MONTH BRING YOUR VESSELS NOT A FEW

1. Are you looking for the fullness of the blessing of the lord  
In your heart and life today?  
Claim the promise of your Father,  
come according to His word,  
in the blessed old time way.
2. *Chorus:*  
*He will fill your heart today to overflowing,*  
*As the Lord commandeth you,*  
*"Bring your vessels, not a few,"*  
*He will fill your heart today to overflowing*  
*With the Holy Ghost and pow'r.*
3. Bring your empty earthen vessels,  
clean thro' Jesus' precious blood,  
Come, ye needy, one and all;  
And in human consecration  
wait before the throne of God,  
'Till the Holy Ghost shall fall.  
(Chorus)
4. Like the cruse of oil unfailing  
is His grace forevermore,  
And His love unchanging still;  
And according to His promise  
with the Holy Ghost and pow'r,  
He will ev'ry vessel fill. (Chorus)

**Author:** Mrs. C. H. Morris

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