

# The Latter Rain Evangel

*The days of Heaven on the Earth*

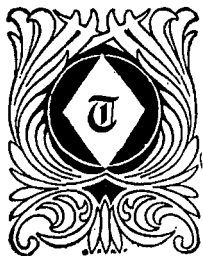
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**An International Monthly Magazine**

EARNESTLY CONTENDING FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS

## To the Readers of "The Household of God," Greeting:



THE HOUSEHOLD OF GOD, a monthly paper edited by our beloved brother, William F. Manley, ceased to exist with the April issue and the subscription list has been taken over by The Latter Rain Evangel.

We greatly appreciate the confidence of our brother in giving to us the first refusal of the subscription list to his paper, and we sincerely trust that the readers of that paper may find THE EVANGEL at least as helpful as THE HOUSEHOLD OF GOD.

Brother Manley labored with us in The Stone Church two years ago, before The Evangel was launched. We then often wondered how he could keep up his evangelistic work and also the publication of the paper, and at the same time be so far from the place of printing and publication which has been carried on in Dayton, Ohio.

Brother Scruby, who has been the office editor of The Household of God, writes us as follows:

"While I am sorry to see the paper pass out of my hands, I am in a large measure reconciled by seeing

it pass into yours, for I have seen a few copies of your paper, and feel certain that the Household subscribers will be more than satisfied with the change."

It is no little undertaking for us to assume the added work and financial responsibility of this unexpected list of Household of God subscribers, but we feel the Lord has led and that He will provide both the strength and the funds. We shall be very glad to have both the old and new readers of THE EVANGEL renew their subscriptions as soon as they expire, for only in this way can the two lists be floated.

Three faithful helpers are giving their time, with no compensation, to the work of The Evangel. Neither they nor we have ever received any pay for our time. We hope, however, that under the continued blessing of God this will soon cease, for clothing (to say nothing of other needs), will grow old, and every "laborer is worthy of his hire."

We are glad to welcome our new readers into The Evangel family. Will you not all pray for The Evangel staff? We give below a statement from Brother Manley;

### Statement by the Editor of "The Household of God"

William F. Manley

THE HOUSEHOLD OF GOD made its first appearance April 1, 1905. For five years it has appeared regularly every month to thousands of readers, with words of encouragement and warning.

It was the first paper to tell of the outpouring of the Holy Spirit at Los Angeles, California, excepting The Apostolic Faith, published at Houston, Texas. But the "Latter Rain Movement" brought into existence forty or more papers for free distribution.

The outburst of love to God and men, at Pentecost, caused men who had possessions to sell them and lay the money at the apostles' feet. Distribution was made to every man as he had need, and they had all things in common, until the saints at Jerusalem were impoverished and were known throughout the church as "the poor saints at Jerusalem," for whom collections were taken to keep them from suffering.

Paul, in dealing with the church along this line said, "If any would not work, neither should he eat." II. Thes. 3:10. "For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a

supply for your want, that there may be equality." II. Cor 8:13, 14. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." I. Cor. 9:13, 14.

Men and women like to receive something for nothing, and a free Gospel is very pleasing to stingy souls, but not many people can have something for nothing.

Many of the free Pentecostal papers have only appeared a few times, and then disappeared from the religious horizon. Some continue to appear at intervals after money enough to pay for them has been collected by advertising that the paper is "free but offerings are needed," which is no more faith than to charge a subscription price.

The Pentecostal people have been taught that everything is free, but a contribution box is hung near the door, and when money is needed they are requested to kneel down and beseech God to send in the cash, while the Lord has commended them to bring all the tithes and offerings into His storehouse,

that there may be no want there, and that they shall not rob God by withholding from Him what is His due.

We have been criticised for putting a subscription price on THE HOUSEHOLD OF GOD, and the something-for-nothing doctrine has been urged everywhere. "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? If others be partakers of this power over you, are not we rather?" I. Cor. 9:11, 12.

Well, to make a long story short, our subscription list has been gradually decreasing until we have been compelled to stop publishing The Household of God. We have made arrangements with our dear brother, William Hamner Piper, of Chicago, to send his paper, The Latter Rain Evangel, to all our subscribers until the time of their subscription expires.

We are quite sure our subscribers will be pleased with this new paper, and we hope they will subscribe for THE LATTER RAIN EVANGEL as soon as their present subscription expires. If you want a good paper to live, subscribe for it. That is the way to have it live.

Now the Household paper is dead. Shall we give

it a respectable burial. It has a small indebtedness of something over one hundred dollars. The editor never received one cent for his labor on it in five years, but has put in every dollar above his actual personal and family expenses, to keep it going.

Will our friends help us to pay this indebtedness? We believe they will, and that God will reward them for so doing.

We will now have all our time to use in the work of the ministry, and hope to be a real blessing to the saints wherever the Lord shall send us. We ask the prayers of all our friends that we may know the heights and depths and length and breadth of the love of Christ, which passeth knowledge, and be filled with all the fullness of God.

We find the Lord directing us back to Oakland, California, where the Holy Spirit came in such power to many of God's dear children, in September, 1906.

The Household Press tracts, twenty-two in number, will still be published by J. J. Scruby, 710 Wayne Ave., Dayton, Ohio. Send twenty-five cents for a package. Put a tract in every letter you write to friends.

My address will be Oakland, California, General Delivery, until further notice.

## Mountain Peaks of Prophecy and Sacred History

### The Zionist Movement

Third Lecture by W. H. Cossum, 2535 Melrose Ave., Norwood, Ohio, February 2, 1910



ZIONISM is a present day movement whose aim is to gather Jews from all parts of the world back to Palestine, that they may again live together in national life. It has been in progress now for some years and as a result of its labors tens of thousands of Jews have gone back to the Holy Land. I want to call your attention to some prophecies relating to this regathering and then speak of the formation and operation of the Zionist Movement, which will help us to an intelligent understanding of what is now going on in the Jewish world.

In the third chapter of Hosea we have a short and wonderful prophecy covering a great deal of ground. After comparing Israel to an adulteress on account of her idolatry, God in verse 3 is represented as symbolically saying in the person of Hosea, "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee."

There is no other "man" claiming Israel; she is

waiting for God. God says, "You belong to Me and I belong to you." The prophecy continues in verse 4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." That is plain; they have been abiding now many days without king or prince, without sacrifice or idol; a scattered people, but they are abiding. Then it says, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Now they have never sought David their king, which, I believe, means the Messiah, nor are they seeking God.

Again in Amos 9:8 we read, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord."

That is the present picture of Israel. He has destroyed the kingdom, but He has not utterly destroyed the "house of Jacob."

"For, lo, I will command, and I will sift the

house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Could anything be more striking than that? He has scattered them, and the Jew, *the indestructible Jew* is in every land.

Again in verse 11. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . . And I will plant them upon their land, and *they shall no more be pulled up out of their land*, which I have given them, saith the Lord thy God."

That has not yet been fulfilled, for after they returned from Babylon they were plucked up by Titus, in the year 70, A. D., when Jerusalem was destroyed and the people were driven out of their land; not one was permitted to come into it on penalty of death, but the promise is here, "I will plant them upon their land, and *they shall no more be pulled up out of their land which I have given them.*"

Zionism in itself is not the restoration here mentioned. Zionism is not God's work, except in that sovereign sense in which God is responsible for everything, but when this promise of restoration is fulfilled the Lord Himself is coming to do it.

Christ will come back and will superintend that work by calling the people from the ends of the earth, but Zionism is a gathering of the Jew in *unbelief*. I want to read two scriptures which I think teach quite clearly that the gathering of Israel will be in *unbelief*, or in other words a premature gathering. Some of the orthodox Jews today do not care to go into the Zionist Movement because they are waiting for God's time.

While we may admire the strength which God has put into His ancient people, we must recognize that the Jews are still under the judgments of God, and that those statements I made in a previous lecture about the Jew in literature, in music, in statesmanship, and in history and philosophy simply record the attainments of the rationalistic Jew, and this Zionist Movement is apart from the scriptures, and yet a part of the scriptures. They do not read the Bible; they say, "We are a great nation, scattered and oppressed, and we are going to work this thing out ourselves, by our own strength and our own money."

Zephaniah 2: 1 says: "Gather yourselves together, yea, gather together, O nation not desired; *before the decree bring forth.*" That means that they will come forth without God's favor before they come forth under the decree of His favor. "Gather yourselves together. . . before the day pass as the chaff, before the fierce anger of the Lord come upon you, before

the day of the Lord's anger come upon you." In other words, "Gather together before the Great Tribulation, before the day of God's judgments is permitted to press upon you," for that day will be far worse than the Babylonian captivity and worse even than their destruction by the Romans. Before that day of God's awful wrath, He says, "Gather yourselves together, O people not desired." I believe that this is a prophecy of which this Zionist Movement constitutes the prominent element. This Movement is on now just before the time of The Great Tribulation, and The Great Tribulation is just before the coming of the Lord. The "day of the Lord" is spoken of very distinctly in the preceding chapter, and in the following two or three verses he says that they shall gather themselves together *before* the day of the Lord.

Ezekiel also gives us a few very striking verses in the twenty-second chapter, fourteenth verse: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee." That is what God has been doing by scattering His people. He is going to burn the dross out of them in that way.

Verse 18: "Son of man, the house of Israel is to me become dross: all they are brass and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore, thus saith the Lord God; because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem." They are coming up to Jerusalem as dross into the fire-pot; coming in unbelief, in defiance of God's Word. "Behold I will gather you in the midst of Jerusalem as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there and melt you."

God first says, "I will scatter you amongst all the nations, and then I will call you in My wrath, in your *unbelief* and with My judgment still upon you. I will call you up to Jerusalem and then I will pour My wrath upon you." That is the scripture lesson. Two of these scriptures point to the time of complete and final restoration with no more scattering, and the other two speak, I believe, of the gathering of Israel in unbelief just before The Great Tribulation.

Judah was carried away to Babylon because of the sin of idolatry. They have been cured of their idolatry, because they have never since lapsed into

idolatry, therefore, they must have repented, and God, because of their repentance, returned them from their captivity after seventy years. Israel was again scattered in the year 70 A. D.; this time because of their rejection of the Messiah, the great sin of Calvary. They have never repented of the sin of rejecting Jesus, and therefore are still scattered. Seventy years as compared with eighteen centuries! Here is food for thought!

They are going back now in thousands but still unrepentant. What is going to happen to them after they get back? If a people preserved as these have been under the wrath of God persist in taking the bit in their teeth saying, "We will have our land ourselves; away with your Bible. We do not care about God and His judgments, for we do not know whether we have a God, but this is our land; it belongs to us; it was stolen from us by our enemies, the Romans; it always has been ours and we are going to ask the nations to give it back to us. We do not pray about it; we are simply getting together as a political movement and are determined to have it. We have the money and the influence, and we are going to use them," what I say, will be the consequences?

What kind of result does that bring as you have studied your own life. I tell you you had better not deal with God in that way, hardening your heart and saying, "I am going to have things my way." How God does grind up His rebellious people, much as He loves them. Judah is going back to Jerusalem willfully and by their own wealth and strength, and they are going into that fire-pot just like a man takes iron and lead and tin, and baser metals and throws them into the fire-pot. That is the Zionist Movement; *coming together before the day that is spoken of so often in the Word*, but coming into dreadful sorrow.

I thought that such a movement as this, reckoning its thousands, tens of thousands, hundreds of thousands, and it will finally reckon millions of Jews, with its banking corporations and all sorts of organizations ramifying throughout the whole world, was important enough for us to look at a little while, so we have taken it for our theme tonight. We may not be unfolding a text in the New Testament, but Zionism comes up so close to the tribulation time, with its covenant between those very Jews and Antichrist, and the tribulation time is so near the coming of Christ—three and a half years before—that prophetic events in this movement are pressing upon each other pretty closely.

Now let us observe the Zionist Movement: Theodor Herzl, the founder of Zionism, was a Jew of Jews. He was a literary man of Vienna at the time

Dreyfus was passing through his trial. Dreyfus was a Jew, a military officer of the French army. He was arrested in October, 1894, on the charge of giving information to the enemy, tried by a hurried court martial and punished. His sword was broken, the insignia of his office torn from his uniform, and he was treated with great cruelty, far from his native land. He constantly reiterated his innocence; persons said he was the butt of anti-Semitism, that is Jewish persecution. Herzl was in France at the time and was very much impressed with this story. His heart was wrung with the false accusation and cruel treatment of Dreyfus. One of his accusers by the name of Henry, made a confession and then committed suicide; another one who brought the first accusation finally confessed, and while the effort was made throughout the twelve years of Dreyfus' imprisonment to defend the French army, they finally confessed they were wrong, reinstated Dreyfus into the army with promotion and back pay, and the general who had been defending him and who had been punished, was brought back and reinstated. So Dreyfus was finally vindicated, but before he was vindicated Theodor Herzl, being very much moved by this persecution of one of his people, was led to look into the incident and finally made a thorough study of his people all over the world.

These are the conclusions that he reached: First, we are a nation preserved; a people that contains all the essentials of national life, but without a national home. Second, we are not welcome anywhere on the earth; in some places we have to endure the bitterest persecution; everywhere a spirit of social ostracism which makes itself felt in our hearts. Third, there is no possibility of our being assimilated with other nations, nor is it desirable; we don't want it and they don't want it. Since then there seems to be no possibility of being assimilated with other nations, something else must be done to foster the national spirit and give it a proper and national outlet. The natural conclusion was that the Jews must have some stretch of country over which they could be absolutely sovereign. Logic and intuition very soon indicated Palestine, the original home of the Jews, as that country. The next thing was that sovereignty over that land must be granted them by the common consent of all the great powers of the world amongst which the Jews have lived so many centuries; these powers must agree to say to the Jew: "We mutually agree to give you sovereignty over that land and we will see to it that that sovereignty is preserved, and there we shall let you work out your own destiny."

Herzl's contention was: Put the Jews in Palestine

with the money of the world which is in the hands of their fellows flowing sympathetically toward them; send in the poor people first; let the agriculturalists till the soil, create the produce, and then the upper classes will come in to handle the markets, and in a few decades prosperity is assured.

Impelled as Herzl was by what he had found out about his people, he published a brochure called the "Jewish State," in which he made it very plain and strong that his people would never be assimilated and must have a life of their own in their own country. Palestine was not at first marked out for them. After a good deal of agitation, they called the first congress at Basel, Switzerland, in August, 1897, and people came up from all quarters of the globe, two hundred and four strong, filled with enthusiasm, and agreed upon what has since been known as The Basel Program. These congresses, of which there have been nine in something over twelve years of history, have become the parliaments of a scattered nation. I want to read to you the Basel Program just as it was formed at that memorable first congress:

"The aim of Zionism is to create for the Jewish people a publicly, legally secured home in Palestine."

In order to attain this the congress adopted the following means:

1. To promote—in so far as it serves the above object—the settlement in Palestine of Jewish agriculturalists, handicraftsmen, laborers, and men following professions.

2. To centralize the entire Jewish people by means of general institutions, agreeably to the laws of the land.

3. To strengthen and further Jewish sentiments and national self-consciousness.

4. To obtain the sanction of governments necessary to carry out the objects of Zionism.

This program during the twelve years has been the polestar by which, in the midst of some storms of dissension, the course of the Movement has been guided. It includes, as you see, the thought that the Jew must have a territory and that territory must be his ancient home, Palestine, and no other place.

Preceding this Zionist Movement there were various other colonization movements originating largely amongst the orthodox Jews, that is, those who cling to the scriptures as over against the rationalists who discard the scriptures while clinging to their national traditions and life in other regards. The Hirsch colonies in the Argentine, South America, and the Rothschilds colonies in Palestine were being pushed forward by these wealthy Jews. There was the Jewish Colonization Association and the Jewish Territorial

Organization. These were all doing the work in a scattered and disunited manner, but when Theodor Herzl, the rationalist, spurred on by the Dreyfus affair, took hold of the matter he forced these Zionist Congresses to the front, so that this larger movement has almost swept the others from the field. He challenged the Jews everywhere not to cross fires with his movement, and so the opposition is not very strongly felt.

Now these organizations have been feeling their way into Mesopotamia, that is the land between the rivers, Euphrates and Tigris. This land of Mesopotamia is to be the scene of the last conflicts just before Christ comes. If you are going to be anything but a sentimentalist, and are going to be definitely posted on what God is doing and going to do, you will have to become as familiar with the geography and the railroad systems of Assyria and Babylonia as with those of your own land. Right there is to be the fulfillment of prophecy, and right there and now are the most vital movements of the day taking place. The dry bones of Ezekiel's vision are beginning to stir and come together, and by and by God is going to breathe upon them.

We can all understand what railways and good water-ways will do for a country, and when I tell you that by way of the Mediterranean and Asia Minor, and by way of the Bosphorus Strait we work our way up toward Europe, you will understand if the railroads from the Mediterranean Coast and from Asia Minor are run down through this Euphrates valley to the Persian Gulf and the route is made such that you can reach India in nine days from London, which they propose to do, that commerce is going toward Mesopotamia. This country will be the scene of the building up of great cities which God will finally judge after the Antichrist has seized them and taken them as the seat of his great empire. This land that we are talking about is God's chosen land, and it is to be the scene of great activities. It is the most fertile part of the globe, for while Palestine is watered by rain, Mesopotamia is susceptible to the most perfect irrigation from the rivers on either side. You are going to hear people talk about this land because they will be interested in it. It thrills our hearts not merely on account of the Jews, but because the quicker the Jews get together the quicker Jesus will come. The dry bones are twitching and it thrills us with expectation.

These various movements have been feeling their way into Mesopotamia, which is a real part of Palestine, the Holy Land, according to Genesis 15:18, "In the same day the Lord made a covenant with

Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Before the seventh congress convened Herzl died, almost paralyzing the movement. At the time of his death he was agitating the question of accepting an offer for a colony in East Africa, and with the Jews suffering the awful persecutions of Kishinef, in Russia, the temptation was great. But after Herzl's death the seventh congress emphatically reiterated its unchanging loyalty to the Basel Program. Nothing but Palestine would win, and nothing but Palestine could hold those who were won.

In addition to much general agitation Herzl was able before his death to engage in much diplomatic activity, having various conferences with the Sultan, and also on the occasion of Emperor William's visit to Palestine obtaining audience with him on this great movement.

Zionism has introduced into Jewish life a new spirit all over the world. The lower classes of the Jews everywhere, who have been so terribly persecuted, are stirred with a new hope and are pouring in to Palestine from Persia and other countries by the thousands.

Consistent with the Basel Program, the Movement has been strongly organized along financial, political, diplomatic and colonization lines. Commissions are active in Palestine, organizing banks, pushing scientific and practical exploration both in Palestine and in the adjoining countries, with special reference to the economic, technical, geographical and legal conditions. Agricultural experimental stations and information bureaus are in active operation; special study of disease conditions is being pressed, and informing journalism is in full blast.

Local organizations can be reckoned by the hundreds and are scattered throughout the world in all the great cities. Truly there is a stirring of the dry bones and Jewish enthusiasm is at white heat.

We have thus briefly viewed the Zionist Movement. We have seen its setting in the course of prophecy—the Jews coming back to their own land in unbelief before the tribulation time and before the coming of Christ. As far as I can find by careful analysis, these scriptures which I have read in Ezekiel and Zephaniah certainly teach that the Jews are in the providence of God, being turned, as Ezekiel puts it, into God's fire-pot, or as Zephaniah gives it, they are getting ahead of God and going up in unbelief before the day of the Lord. Remember, that these things which I have said in praise of the Jew have in them no spiritual element; they merely reveal the

strength of the race, showing God's blessing upon them as a people. They are strong spiritually; not in the ordinary acceptance of that term, but they have a strong spiritual nature, they have spiritual capacity, and when the time comes, touched and quickened and purified by the blood of Jesus Christ, and filled with the outpoured Spirit of God, they will be a tremendous power.

So I want you to see that I am not praising the present spirit of the Jews; they are under the judgment of God, and yet they are engaging in a national movement full of virility and power, and it is going to succeed.

But what are they going back for prophetically? In 588 B. C., the strong, conquering king of Babylon came to the walls of Jerusalem, and Judah, because of its sin and rebellion against God, was unable to hold out against him. Their walls were razed to the ground, their temple ransacked and destroyed; their king had his eyes put out, and their people were carried away captive and kept in captivity seventy years. An awful scourge! An awful time of sorrow, but nothing compared with what came upon them later in the destruction of Jerusalem by Titus. That was an awful, terrible time when Titus besieged their city and destroyed a million Jews, crucifying hundreds of them. What a picture! Jews who had crucified their Messiah, standing on the battlements of their beloved city which once belonged to God, and looking down upon the circle of the crosses with their fellow-Jews crucified so close together that there was no room between, and there was no wood left upon which to crucify others, and hearing the wails of their wives and children—the picture is indeed appalling. Oh, it was a horrible time, but Christ tells us that the tribulation time which is coming, and which Daniel says in the ninth chapter, is just a little way ahead of us now, in that latter half of that last seventieth week, is to be the worst time that the Jews have ever known. The hottest fires are before them from the Antichrist as he breaks his covenant with them in the midst of the week, and pours out his wrath upon them.

And notice the pathos of it: the suffering people of the centuries, a great people with the heritage of God upon them, the progenitors of the Messiah, now fallen in apostasy and fighting against God, and in their wilfulness saying, "We will go up and take our land." What are they going up to? "To fertile plains," you tell us, "in this land of Mesopotamia, to prosperity and wealth, to a great empire." Yes, but when this great Babylon has been rebuilt and has become the capital of the Antichrist, and when in

the midst of that week the covenant is broken between the Antichrist and the Jews, this horrible destruction is to break loose upon them, and they who have been brought there through this Zionist Movement, through these wealthy ones and through their own prolonged struggles, to meet this awful doom, furnish a picture of pathos unequalled in the history of man. It is a terrible thing, the stirring of the national life, the appealing to the national pride, the gathering by thousands, and for such a destiny! For they have not repented of their sin, and God's hand is not upon them in love. That Hand which descended providentially when Nebuchadnezzar came and crushed their city and carried them away to Babylon; that Hand which descended again in the destruction of Jerusalem under Titus, is to come down again in awful destruction, and the people, who in their own wilfulness think they are going up to a time of blessing and relief, who are saying in their hearts, "Now we are going to get away from the scourge of Russia, away from the persecutions of the other nations, we are no longer to be burned and tormented, and to have our property confiscated; we are going to have freedom in our own land,"—with their hearts stirring with national ambitions and their energies let loose upon the promised land, they are, in the midst of all their hopes to be the recipients of God's awful judgment in The Great Tribulation. I say it is a picture of pathos not to be surpassed.

My purpose in all this is not, as you plainly see, to talk about the interesting movement among the Jews, but to show its setting in the whole prophetic movement, and that this is the gathering of the Jews in wilful unbelief, to be met with the awful judgments of God.

But I am so glad God doesn't give us up easily. He permitted the Babylonians to come and take Judah into captivity. Yes, but He brought them back when they repented. He let Titus come and destroy their city and scatter them throughout all the nations. He is going to let the tribulation fall upon them, but is that all? God doesn't end His dealings with humanity with such horrors, and the picture I read to you tonight in Hosea is a glad picture. The pictures in the ninth of Amos and the thirteenth of Deuteronomy are glad pictures, and the bringing together of the two sticks in the thirty-seventh of Ezekiel is a glad picture. When this people have returned in unbelief and the tribulation comes upon them, do you know what is going to be gathered out of that awful fire? A company that have been purified to meet Jesus when He returns to this earth.

Do you put metal into the fire-pot just to see it

burn up? I trow not. And when God puts His metal into the fire it isn't just to see it burn. Have you ever been to an assayer's and seen that bit of gleaming gold in the bottom of his porous cup after the dross has been burned out? These fires of tribulation are for purification.

Mark our time movement. The Jews are gathered in large numbers in unbelief. They go through the tribulation, and at the end of the tribulation Christ comes, and when He comes 144,000 of the twelve tribes of Israel are going to greet Him on Mount Zion. Where are they coming from? From the twelve tribes. They have to be gathered out of that awful fire-pot. The *national* reunion of Judah and Israel comes after Christ comes, for He reunites *converted Judah and Israel*, who, when Jesus comes, recognize Him as their King. The presence of Israel, that is the ten tribes, in the fire-pot of the Great Tribulation and who offer their part of the 144,000 is not a portion of the present Zionist Movement as yet. What may develop later is still with God, but the Jews proper certainly offer their portion to the 144,000 out of the Great Tribulation.

The question of Israel, the ten tribes, where they are and whether they are to be gathered into the fire-pot with Judah is not clearly revealed, but it is plain that those in the Zionist Movement are going up for their share of the fire, for purification, and will yield their portion to the 144,000.

There are a great many orthodox Jews, the lovers of Zion, who were in the earlier colonization movement before Herzl and the rationalists came to the front, who are falling in line with this movement, for they do not want to fight against their people, and I believe that after the movement develops many of the orthodox Jews who have rejected their Messiah will simply yield and say, "I think we'll go to Jerusalem, too." It will be they who will be the tender-hearted ones, and I believe that out from them, when this awful tribulation comes upon them which is going to drive Israel to her face, will come those who will say, "What does this awful fire mean? We thought we were coming up to blessing," and this portion of the 144,000 will be purified and say, "We are going to accept Christ."

And the spiritual movements in the church will be stronger all the while, this Pentecostal Movement, for instance. The Spirit is being poured out over there, too; there will be a mighty spiritual movement; the miraculous will be manifested in Palestine while the Jews are being gathered. God will be at work among His people; the sick will be healed and miracles will be worked with the result that there will



be an awful conflict, and as you read in Revelation you will find that the lines of demarkation between Antichrist's people and Christ's people will be more and more clean cut, and the 144,000 who meet Christ will come out of this awful conflict. Then after that the greater blessings will come when the Lord comes back, and this is what will happen then: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first born." Zech. 12:10. That is the way they are going to feel when they see Him coming back and meeting them; as they see His glory their hearts will break. Not only will the people in the church be glad to see Him, but there will be a breaking down amongst all the tribes of Israel, and they will have their hearts broken as "one that mourneth for his only son" as they look upon Him whom they pierced. The same thought is in the first chapter of Revelation.

Now there is a repetition in Zech. 12:11-14 which doesn't seem so full of meaning until you get it into your heart. They are all mourning, mourning, mourning with great grief and sorrow of heart because they rejected Him and crucified Him. Here in verse 11 you find the battle of Armageddon, the description of which is resumed in the fourteenth chapter of Zechariah. That is the time when the rider on the white horse of the nineteenth of Revelation comes to strike that great army gathered against Jerusalem, and when He calls the birds to feed upon the carcasses of His enemies. When He comes He relieves the Jews of this awful array of the nations against them. They will say, "Who has relieved us?" and the answer will be, "Our rejected Messiah!" and then their hearts will break. "He has brought this awful fire to a close; our Christ whom we have rejected," and then that time of mourning and breaking down will come, and Christ will gather His own purified remnant to Himself as the assayer gathers the little precious beads of gold out of the smelting fires. Then Zionism will have reached its prophetic goal.

## "But the Greatest of These Is Love"

Delivered in Chicago, March 3, 1910, by Charles F. Hettiaratchy, Ceylon, India



WANT to call your attention to a few passages of scripture bearing on the love of God. In Romans 13:10 we read, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." A man who loves has kept the whole law, so if you

love you needn't be afraid of having failed to keep some part of the law. The Apostle Paul says in the thirteenth chapter of First Corinthians, love is the greatest thing in the world. In these times of wonderful manifestations of the power of God, and we have had wonderful and strange manifestations, the Lord seems to be restoring the gifts that have been lost from the church, and sometimes in our ecstasy, in our enthusiasm, in our zeal, we seem to forget the "more excellent way," and I think it is a good thing to be reminded of the necessity of being rightly balanced in the use of our gifts. It is interesting that this love chapter is found between the twelfth and fourteenth chapters of first Corinthians. In the twelfth the Apostle speaks of these wonderful spiritual gifts, and in the fourteenth he regulates them, and speaks of their right usage, especially of the gift of tongues. I think it is well for us to abide by these regulations.

Paul tells us to let everything be done decently

and in order and to let everything be done unto edification. It is well for us to be well-versed in these things so we may give no cause for offense, no cause for the enemy to bring discredit upon the work of God. This thirteenth chapter seems to be a sort of connecting link, and it comes between the two that we may be rightly balanced; so if our hearts are filled with the love of God there is very little fear of our getting out of God's way and causing any confusion or bringing any discredit upon the work of God.

As we have known and heard of this love of God let us not forget it; it is still the more excellent way, and it is still the greatest thing. Everything else will fail, but *love never fails*.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a clanging cymbal." I thank God that I speak in tongues, and if anybody spoke in tongues when they got the baptism, I did, but my theme has been Christ and Him crucified. My cry has been *more love*, more burnt out for God. Thank God for all the gifts, but the more excellent way is *the baptism of love*. If you get right on that point, the gifts will stay in their place. When we get in the line of God's love, the Holy Spirit works. That is the chief thing, and if the chief thing is kept in view and we are right on that point, every other

point will come right because it is the Spirit's operation, and the Holy Ghost works in the line of unity and love among God's children. "How good and how pleasant it is for brethren to dwell together in unity!" It is said there the Lord commanded a blessing. Where? In the place of unity; in the place of love. Where brethren dwell together in unity. Do you know what my conviction is? That we haven't had the real Pentecost yet. I do not know how you will agree with me, but I have found out through the measure of knowledge God has given me that we haven't had the real Pentecostal power yet; we have had some little sparks of fire, but the big flame has not come yet. We have had some droppings, but the showers have not yet come.

I come from a country where we have very heavy rains, tropical rains, what we call the monsoons, when the rain comes down in torrents, but before these monsoons break out we have some local showers. These local showers are forerunners of the big monsoons. Sometimes in these local showers there is a lull, and then comes the big monsoon; it bursts out in torrents and the whole country is flooded. The blessings we have had are just the local showers, and the big monsoons are yet to come. God is just getting the people prepared for the big monsoon, for the torrents of blessing. God is to come to dwell in the midst of His people. He tells us to build a sanctuary that He is to come and dwell in in the midst of His people. That earthly sanctuary was built according to the pattern shown Moses on the mount, and that sanctuary was consecrated, and then the presence of God came and filled the house; the glory of the Lord filled the house and there was no room for Moses, no room for the priests. The Lord was in the midst of His people, and when the Lord was in the midst of His people they were an invincible people; they were an irresistible power and great fear fell upon the nations round about them.

Has this been true of us? I think not. We are still in fear. When God came to dwell in the midst of His people signs and wonders were wrought in the name of the holy child, Jesus. This sanctuary has to be built on the line of love; all trouble comes from a lack of love. If you get at the bottom of things it is lack of love that is at the root of all trouble. "He that dwelleth in God dwelleth in love, for God is love." If I am filled with God I am filled with love, and the absence of God is the presence of self; so we need love.

In the first verse Paul, in saying, "Though I speak with the tongues of men and angels and have not love" proves that people may speak with tongues

and yet not have love. So when we speak in tongues that is not a proof that we are filled with all the fullness of God. Paul tells Timothy there was a gift he had received by the laying on of hands, and he tells him to stir up that gift; in the margin it reads, "stir into a flame." We have a spark of fire, but I am not satisfied with a spark, I am going in for the flames. Stir it into a flame. Many good Christian people have gotten into a state of self satisfaction after the Spirit of God has come on them; they thought they were some spiritual aristocracy and that they were invaluable, and the Lord had to bring them down in humility. All the spiritual gifts are good, and Paul says with love they are wonderful, but without love they profit nothing; they are like clanging cymbals and sounding brass. The brass may appear to be gold, but it is not gold.

"And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." We may have all these gifts and yet not have love. The presence of these gifts is no proof that we have divine love.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." If a man gave all his goods to feed the poor and gave his body to be burned, wouldn't we think that man was wonderfully filled with love? But the Holy Spirit's explanation is you may do all that without the real divine love. Then we read, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

In Romans 12:9 we read, "Let love be without hypocrisy," or without dissimulation. I understand that means, let it be not a mere outer coating. You know we have some jewels sometimes that are not all gold, but they are plated, and the apostle says, "Don't let your love be gilt, let it be true gold." Don't we sometimes show a love that is not in the heart? We meet some people sometimes and say, "I am glad to see you," and show a great affection, but after they are gone you say, "I didn't care to see those people." You show an affection to their face, but behind their back you speak ill of them. That is hypocrisy. Don't be a hypocrite. Let love be without dissimulation. Let it be true gold.

In Song<sup>s</sup> Solomon 8:7, we read, "Many waters cannot quench love, neither can the floods drown it." It is a love that cannot be quenched. Many

waters may be turned upon it; the floods cannot drown it. Don't let us say we have love if, when some little opposition comes, we get upset and lose that love. How do you get on with the upsets? How do you meet the persecutions? How did you treat men when they reviled you and said all manner of evil against you falsely? Did you love them? Did you pray for them? Did you bless them? Did you have anything in your heart against them? These things test our love and prove whether or not it is divine. When your friends didn't see like you did, and said your experience was of the devil, did you love them or did you have bitterness, not quite hatred, only a little bitterness against them?

"Many waters cannot quench love, neither can the floods drown it." How did those apostles conquer? they who turned the world upside down? They conquered people. What was their weapon? Love! They loved, and love conquers. Now, with these outpourings of the Holy Spirit, there have been many misunderstandings, much opposition, and many things have been said against the movement. How are you going to overcome when they say it is of the devil? "Be still and know that I am God," and have the spirit of love. "By their fruit ye shall know them," not by their *leaves*, to which outward demonstrations may be likened. They look for fruit and love is a fruit they cannot speak against. When opposition comes like a flood and it does not upset you, and you keep sweet and loving, and meek and gentle, patient and long-suffering in the midst of it all, that will be a proof that they can never gainsay.

Then there is another aspect of this love in II. Cor. 5:14, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." "The love of Christ constraineth us," Paul means he was so full of it he could not contain it; it burst out like the Niagara Falls. It goes flowing down; you cannot put an embankment against it and stop it. The love of Christ is like that, but you cannot put it on, it is in-born, not something that you can hang on. In our country we have many kinds of fruit and we sometimes make great decorations. We put up pandalls and hang bunches of cocoanuts on the posts of these pandalls. They are not like the fruit that is grown on a tree. We may hang the fruit on but it withers up; it doesn't keep fresh. We must bring forth fruit. "The love of Christ constraineth us." Then shall flow out of us rivers of living water, a spontaneous flowing; it is no effort to love. We have tried

to love people and to hide our real feelings; sometimes it is real trial, and sometimes it is spontaneous. When the love of Christ constrains you, when Christ is in you it will flow out of you and you cannot help it. The world's need today is men and women whose hearts are filled with love divine, whose hearts are aglow with the love of God. I have come from a heathen country. I have been trying to interest people in missionary work. We have great need for missionaries, but only missionaries who are burned out for God, whose hearts are aglow with the love of God; who are so self-abnegated and so filled with love divine that they are constrained by the love of Christ. We do not want any others; if you haven't that qualification you had better stay at home until you get it; until you know of a certainty you have that qualification. It will, no doubt, surprise you to know that many good Christian people in our country have been praying the Lord to return some of the missionaries to their home land because they are not qualified; they are a hindrance to the work of God. This may seem very strange, but it is true. We want men and women whose hearts are filled with love. The heathen people in our country are not fools, and they know the Bible better than many Christians do. They read the Bible and say the book is all right, but the lives of many of the people do not correspond with it. We need not merely to have the Bible in our heads but in our hearts. The Psalmist said, "Thy Word have I hid in my heart." We need men and women into whom the truths of the Bible have been burned by the Holy Ghost; those who have the self burned out and the truth of God and the life of Christ burned in, and then the love of Christ will constrain them. They do not need much training. When a man's heart is full of love he knows how to overcome a lot of difficulties. We have to be taught of God, and we want men in whom the word of Christ dwells richly in all wisdom. There are many people who have gone to the missionary field as soon as the Holy Ghost has come upon them and they speak in tongues. I do not think that is right either for the *word* of Christ must dwell in us in all wisdom. We need men and women established in the Word. Paul didn't go to preaching right away; the Lord sent him into Arabia, where He trained him. The Lord also gave him revelations there. Let us take time to prove our blessings. There are divers gifts and divers operations; let us take time to prove them. Let me ask those who want to go and convert the heathen, have you been used in this country to convert the heathen here? There are many heathen here and you have to prove your-

self; if you are of no use here, you will be of no use there. Let us have God's seal. Let us not rush away. We are in need of many missionaries. I have been praying the Lord since I came to this country to send two hundred workers to India and Ceylon, but we want the right kind. As I heard a brother say the other day, we are not going to waste the ammunition any more. Let us truly get into God's line and into God's way and let us be men of wisdom, "men filled with the Holy Ghost and wisdom." A man filled with the Holy Ghost has not necessarily got wisdom; there are many people who have the Holy Ghost who have not wisdom. "He that winneth souls is wise;" we need wise men to win souls; men whose hearts are filled with the love of God and wisdom.

There is another thought on this word "love" in Gal. 5:13. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Love that condescends to be a servant. Paul says, "We preach not ourselves but we preach Jesus Christ as the Lord, but ourselves your servants for His sake." This is another kind of people who can be useful in God's service, those who will be servants. It is not the big people; not the man who wants to be the leader, but the man who is willing to be the servant. "Who-soever will be chief among you, let him be your servant." "He that humbleth himself shall be exalted." There are many missionaries in our country who come there to *superintend* the work. Dear friends, we want more servants; men who would be an example to the flock, not lording over God's heritage. There are God-appointed leaders, overseers that God the Holy Ghost has appointed over the flock, but these are they who are willing to be servants of the people. "By love serve one another;" "ourselves your servants for His sake."

Then we have another acrostic of this love in Ephesians 4:2. "With all lowliness and meekness, with long-suffering, forbearing one another in love." It is a forbearing love. What does it mean to forbear? To have long-suffering toward those who may not see eye to eye with us, and to exercise a spirit of forbearance. You know God has to deal with so many kinds of people, and such queer people, too. We are all such a queer lot of people, but, nevertheless, we are God's children. I went to see a certain sister who was a very whole-hearted woman for God, but she had very eccentric ways, and, to my mind, appeared to be very foolish. A brother asked me what I thought of her. I said, "Her heart is right but her head is wrong." There are many

people like that, but God looks at the heart and He bears with them. Can we not bear with each other? We get impatient when people do not see things according to our judgment and our idea. When we, who are clear-headed, do not see other people falling in with us, we get impatient. There are people who are weak-minded, and if we are going to judge them according to our advanced knowledge of things, according to our experience, we shall seriously blunder. If I want to walk with a child I will have to keep pace with the child. I cannot walk with a child and keep pace with a man. We need a spirit of forbearance. There are people, who, if you do not see eye to eye with them, do not go in the same way that they go, and do not see things in the same way they see them, they cut aloof from you; they separate, they cannot fellowship with you. Such have the spirit of "bear" not a spirit of *forbear*. Let us get rid of the spirit of "bear" and get the spirit of *forbear*, "endeavoring to keep the unity of the Spirit in the bond of peace." It is very easy to separate; it doesn't require much grace to separate, but it takes a lot of grace to put up with eccentricities of people and with queer ways of people, and to keep the unity of the Spirit. For the sake of the unity of the Spirit we have to forbear. Love covers a multitude of sins. Sometimes when a man in his weakness falls into sin there is a tendency to keep aloof from him. The Lord says, "If a brother be overtaken in a fault restore such an one in the spirit of meekness, considering also thyself." How little of that spirit we have. It doesn't mean we are to countenance sin, but that we are to have mercy, considering ourselves, lest we also be tempted. How many people have been kept away from God through our lack of forbearance.

This is *forbearing* love, "the love of Christ which passeth knowledge." It is not a thing that can be had according to our knowledge. It is a thing that is beyond our comprehension. In John 4:12 we read, "If we love one another, God abideth in us." Dear friends, I believe this is a good proof of the baptism in the Holy Ghost and fire. This is a proof we are baptized into God, for "God is love." To be baptized into God means to be immersed into God. The Lord Jesus Christ speaking of that baptism and the coming of the Comforter, said in the fourteenth of John, "In that day ye shall know that I am in My Father, you in Me and I in you." That is baptism, being immersed into God. The devil can imitate many things, but not divine love. He will try to imitate everything else. I have seen him even imitate tongues, but he cannot imitate divine love. "By

their fruits ye shall know them." So let us measure ourselves by this divine standard. Let us test the metal whether it is gold. We are to be made of *beaten* gold. Let love be without dissimulation. Let it be true gold, for we are to be the bride of Christ. Isn't that what we are looking forward to? I do not say I am going to be a part of the Bride, but I say I am pressing on to it. I long to be, and I am doing all that I have power to do to reach that. Paul could not say he was going to be, but he said he was pressing on if by any means he might attain to the "*out-resurrection of the dead.*" Well, we are all pressing on, and there are certain proofs in the Word of God. The Old Testament types are perfect types. In the tabernacle, in the sanctuary there was the holy of holies, and in that holy place was the ark of the covenant, and above the ark of the covenant we read there was the mercy seat. That mercy seat was made of solid gold, and was a type of Jesus Christ. At either end of the mercy seat of the same solid piece of beaten gold were made two cherubims. I believe those cherubims stand for those who stand in God's presence. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father on His throne." Between the cherubims dwelt the Shekinah glory. They were in God's presence; they were of the *same piece of gold as the mercy seat.*

### Some of India's Needs

THE first Thursday of every month is set aside as an All-Day of Prayer. At this time we pray for a world-wide revival, and, remember, especially the workers in the mission fields, as well as bear the needs of our own work to the throne.

We shall be glad to have the members of the different Pentecostal missions in the city attend our All-Day of Prayer, and unite with us in praying for a world-wide revival and for more of a spirit of unity among those of "like precious faith" in this city.

Our sister, Henrietta Muzzy, whose heart is burning with missionary zeal, keeps us stirred on the needs of India. She is especially burdened at this time for the needs of Miss Orlebar's Home, which is a Rest Home for missionaries and others to tarry for the baptism in the Holy Spirit.

For many years Miss Orlebar has been used of God to raise the standard of spirituality amongst missionaries in India. She has provided rest homes in the hills and given special Bible readings during the hot seasons, but because of her stand along Pentecostal lines she has suffered financially. We trust our readers will take this work upon their hearts and

We read of the bride being the Lamb's wife and the Lamb is an emblem of humility. The title given to Christ after He ascended to heaven is the Lamb. All through the book of Revelation we read of Him as the Lamb, the slain Lamb, a mark of humility, and, dear friends, if we are to be the Bride, the Lamb's wife, we must have the very nature of the Lamb, and must be made of beaten gold; through and through gold, purified. That is where we need the fire, to purify the gold. "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver." We need the purging out of all the dross, of all the mixed motives, of everything contrary to the divine love of God. Oh, what a wonderful thing the love of God is! Love never faileth! So let us follow after love. Let us press on to reach the goal, to bear the very image of Jesus Christ. His purpose is that we may be conformed to His image. It may be just to be hidden away and not to be seen by the world. Are we willing to be hidden away, just to be the toe, the member of the body that is never seen? Many of us want to be the tongue, but are we willing to be the hidden toe, not seen by anybody, the place of humility? All the other virtues are included in love. Our God is love and what we need is to dwell in God, that God may dwell in us so we may be perfected in Him. May God help us to press on into the realization of this love.

support it with their prayers and gifts.

Miss Muzzy says: "Through the liberality of co-workers, I was able to forward \$45.00 to her the 2nd of April. Praise God.

"The night before I sent it I was held for several hours under a great burden of intercession for Miss Orlebar and the work in her hands. It was presented to me that the need was very great and pressing and that I must send on quickly what I had in hand. About midnight the burden was lifted and praise flowed in."

\* \* \*

BROTHER Awrey writes us that God led him to visit the Pentecostal centers in Germany. More than five hundred people have been baptized in the Holy Spirit in different parts of Germany during the last year, and God has been using our brother in establishing them in the faith and in comforting and strengthening the brethren in that country. He tells us that the article on "The Secrets of the Lord," published in the November Evangel has been translated in the German language, and is much appreciated.

**The Latter Rain Evangel**

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A cross opposite this note means your subscription expires with this number and that The Evangel, in accordance with Postal regulations, will be discontinued unless we hear from you.

To open The Evangel—Enter finger in end of roll, twist tightly and draw the paper out.

**Notes**

BEGINNING with this issue The Evangel has taken into its circle of readers the entire subscription list of the Household of God.

We feel this is a heavy responsibility, but if God's people will help us by prayer and any financial aid He may put it into their hearts to send, we believe He will enable us to carry the additional subscribers until such time as they will renew.

Some of the Household of God subscribers, as well as a large number of our own, are expiring with this issue. We shall be glad to have them renew without further notice. The paper will be discontinued unless they renew within the next month.

We find a small number whose names are on both our Evangel list and that of the Household of God, and we have been wondering if these subscribers would not permit us to send them two copies each month until one or the other expires. This would help us very materially and enable us to carry them more easily than to extend the subscription list for an additional year. Kindly let us hear from you regarding this if you are a subscriber to both papers. You can give a copy to a friend and in that way help to extend the kingdom of God in your midst.

God is continuing to bless the ministry of The Evangel. Interesting word comes from a sister in Arlington, N. J., who received her baptism while reading a copy of The Evangel. Her husband had for many years experienced the blessing of sanctification and thought he had all God had to offer him, but

when he saw his wife receive the baptism he saw there was also more in store for him, and he sought and obtained this pearl of great price. A brother, realizing the change in their lives became hungry for God's fullness, and as he sought, God baptized him. May God continue to add to this chain of three.

**Bethesda**

BETHESDA, the new Home which God has enabled us to open, has been blessed by Him from the beginning. We quote the following words of thanksgiving from the first guest in the Home:

"I never enjoyed anything better than I did my visit there. It was a spiritual feast to my waiting soul. We had grand meetings every morning. I feel as though I do not want to know anything but the Pentecostal spirit that is felt in The Stone Church. It is like heaven below."

**Toronto Convention**

A PENTECOSTAL camp-meeting will be held at Stouffville, Ontario, June 10-20, 1910, twenty-six miles north of Toronto. For further information address A. G. Ward, Vineland, Ontario.

**Power of Prayer**

FOR many weeks God has brought together in little prayer-circles a small number of His children to pray for a fresh outpouring of His Spirit upon us at The Stone Church, and more power and blessing in our lives, and we praise God that the spiritual tide is rising. The past week (April 19-26), has been filled with blessings; several have been saved, three or four reclaimed, and a number healed.

On Lord's Day, after a very brief talk, the altar was filled with earnest seekers. Some who had never known the Lord, others who had become cold and indifferent, and still others who were seeking for the cleansing and filling of the Holy Spirit, bowed before God with penitent hearts. All over the house the Spirit of God worked, convicting and retouching the backsliders and the unsaved.

But these are truly evil days. Some are hardening their hearts and refusing to yield to the strivings of the Spirit, and for these our hearts are pleading. One unsaved man sitting in a service in which the power of God was present to save, said to some one afterwards: "I was so convicted and so moved upon that it required all the will-power I possessed to stay in my seat when the call was given."

Pray that God will break the stubborn, rebellious hearts, so that they may be saved from the storms of wrath which are coming upon the children of disobedience.

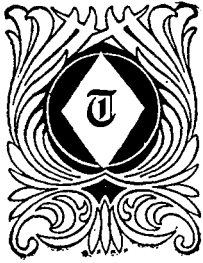
ONE of our workers in distributing tracts at a hospital gave one to an old man who was very much afflicted. When he read the tract he left the hospital and came to the divine healing meeting walking with a cane. After prayer he carried his cane and testified that the Lord had fully delivered him. He said he had not been able to work for two years.

A BROTHER minister writing to us under date of April 21st asked for prayer, stating that he had been suffering with a severe attack of lumbago for three weeks. A few days later he wrote again saying he received healing as soon as he had written the request. "Before they call I will answer, and while they are yet speaking I will hear."

## "Power Over All the Power of the Enemy"

### "In My Name They Shall Cast Out Demons"

Sermon, Stone Church, Chicago, April 17, 1910, Wm. Hamner Piper



HE ministry of our Lord and Master, as well as that of the apostles had a great deal to do with Satan and his work. When one has finished the Old Testament and has read through the first few chapters of the New, he soon begins to realize that he is in the midst of something *new* both in Satan's work and in the manifestation of God's power over it, for while Satanic influences are at work in the Old Testament days, there is nothing to compare with what we read in the New Testament. Not until Jesus, the Son of God begins His ministry do you read of demons being cast out of people, nor do you find such diseases as deafness, blindness, epilepsy, insanity, etc. being attributed to the presence of evil spirits, that is, evil personalities, until Jesus tells us so.

In the peculiar providence of God I have been led to speak to you this afternoon on this neglected but absorbing and very essential subject of Demonology—the science of demons. Let me make it plain that there is only one devil, but under him are many spirits of less power, which the original scriptures term demons, and that wherever in our translation the word "devil" appears in the plural, it should be demons, not devils. I have no sympathy with the foolishness, as it appears to me, both from experience and from the Word of God, of the idea that Satan is simply a principle and not a personality. All e-v-i-l comes from d-e-v-i-l, and he doesn't care if you do cut off the first letter of his name and thereby seek to hide his personality, so long as he can accomplish his evil work.

Yesterday morning in Bethel while in a hand to hand conflict with demons that have cursed the life of one who is present this afternoon, the Lord impressed me to speak on this theme, and gave me the text. But before I give you the text and take up the main part of my subject let me read you this pre-

liminary scripture which I was shown exactly fitted the person I was praying for.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt. 12: 43-45.

Several times before this, this sister whom I have just mentioned had come, and as I believe, the demons were driven out. She had been in spiritualism for many years, and consequently the demons had made their abode in her for a long time. Several times she had come, and the demons went out each time. We knew they went out because they manifested their going in ways unmistakable, but they did not stay out, and I was shown yesterday why. The Lord brought this passage I have just read before me, and showed me that the temple of her being must have an occupant.

If you have studied natural philosophy you will remember that one of the fundamental principles is that "nature abhors a vacuum." So it is in the spiritual world, and if the Spirit of God is not in the human heart the spirit of the devil is apt to be, and if the spirit of the devil is cast out, the Spirit of God must come in, or the evil spirit will come back. So this Book tells us that when the evil spirit is driven out he walks around seeking a place of habitation, and when he comes to the old house and finds it swept and garnished, but without a tenant, he takes seven others and re-enters his old abode. So the Lord made me realize yesterday morning that this was the case with this woman; the demons had gone out, but God had not come in, and so the demons came back. After we had prayed and obeyed the word of the Lord Jesus and had commanded the evil spirits to

come out, they began to obey. I do not know how many there were, but a good many. I suppose what I am saying will sound like foolishness to some of you, but it will be Satan who will make it seem foolish, for don't forget that Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or "heavenly places" as one version has it. Eph. 6:12.

As we commanded in the name of Jesus and in the power of the blood of Calvary, the demons began to show themselves. After a conflict that lasted for more than an hour, the three of us who were present felt that God had honored the command, and that the demons were all out. Then I was strongly impressed that this time the avenues of their entrance must be closed, and the place that was occupied by these spirits must be occupied by the Spirit of God. I therefore laid my hands upon her head and asked that the Spirit of God might come in, and, praise His precious name, while my hands were on her head she began to speak in other tongues and glorify God. Now if she goes on in faith and obedience, when the spirits try to return they will find the house, not only swept and garnished but another tenant will be in the throne-room and they will not be able to enter. What is needed is a change of tenants. It is not enough to get rid of the bad tenant; you need the Other One in.

Now for my text, and it's a glorious one: "BEHOLD I GIVE UNTO YOU POWER OVER ALL THE POWER OF THE ENEMY." It is found in Luke 10:19 in connection with the work of the Seventy sent out by the Lord.

In Luke 10:17 we read, "And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through Thy name. And He said unto them,"—note this if you want any scripture on the personality of Satan—"I beheld Satan as lightning fall from heaven." It was no surprise to Him that the demons were subject unto them through His name. "Behold I give unto you power to tread on serpents and scorpions, (symbols of Satan) and over all the power of the enemy: and nothing shall by any means hurt you." But do not forget the next admonition, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." This is the thing to rejoice over. You will never become exalted if you stop to think about your name being written in heaven, for you will never think of that without thinking about what it cost Jesus to have it

written there, and also the pit from which He lifted you.

"Behold I give you power . . . over all the power of the enemy." Leaving out the words "serpents and scorpions" which are types of Satan, the meaning is the same. I am glad for both the promise and the power.

Now it is a serious subject I have this afternoon. I have been asked a good many times to preach on this subject, and have refused, but God laid it upon me today. After I have opened up this subject, let me admonish you not to talk too much about it, because Satan would rather have you talk about him than that you should exalt Jesus. But mark you, you will have to know something about the works and trickery of Satan if you would understand how to meet him and overcome him in the name of the Lord Jesus Christ.

I do not want to exaggerate conditions, but there are multitudes of people and many Christians among them, who are bound by evil spirits. "How can a Christian be bound by evil spirits?" you ask; "how can Satan and God dwell in the same temple?" If I were to liken the human being to a three-roomed apartment or flat, I could make you understand that a good person could dwell in one room and a bad person in one or both of the other two, and *vice versa*. Just so it is possible for the Spirit of God to dwell in your spirit and even in your soul, and yet Satan dwell in your body. These are facts although they have been for centuries in a large degree neglected. Positively the only theory that covers all the points of sin, sickness, epilepsy, insanity, etc., is that of *personality*; all the other theories break down at some point.

"Behold I give you power over all the power of the enemy and nothing shall in any wise hurt you." I rejoice in the strength and power, in the majesty and dominion, in the greatness and glory of our Lord and Master, whose I am and whom I serve. "Nothing shall hurt you." There's no need of fearing any of them. He who conquered death by rising triumphant from the grave, and He who conquered hell by going and preaching to the spirits in prison that were disobedient in the days of Noah (I. Peter 3:19,20) and who thus led captivity captive—in His name we shall cast out demons and have power over all the power of the enemy, and need fear nothing.

As I said a little while ago, scarcely does the New Testament open until you are face to face with this new manifestation. Jesus is the first in the whole stretch of history to deal adequately with this great subject, and if you say it was only for that special



time, then I would like you to explain what has become of all those evil spirits that crossed the path of our Lord Jesus Christ when He trod this earth in the days of His flesh; Where are they? The same demons that tried to block His progress during His earthly ministry, are here today trying to block ours. There are no fewer demons now than then, and Satan and his forces are responsible for all the evil that is committed today.

Now I propose to look at a number of things that the Word attributes to Satan and demons. I hardly need to take the time before a Christian audience to prove that Satan is the author of sin. That is accepted on all hands, and I quote one or two general passages to prove that Satan is the author of disease.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and *healing all that were oppressed of the devil; for God was in Him.*" Acts. 10:38. "For this purpose the Son of God was manifested, *that He might destroy the works of the devil.*" I. Jno. 3:8. It would not be a very hard matter to show you both from reason and from scripture that he is also the author of poverty, and of death, for Heb. 2:14 says, "that through death He might destroy him that had the power of death, *that is the devil.*"

Satan has two modes of attack; one is oppression and the other is possession. I shall confine myself to a discussion of demoniacal possession, as detailed in the New Testament.

"As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel." Matt. 9:32,33. Please note that when the demon was in the man he was unable to talk, but when the demon was out, the man spake; therefore, at least *that* case of dumbness was caused by the direct control of the evil spirit in the body of the man.

"Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw." Matt. 12:22. He could not talk and very likely could not hear, and he was blind, and when Jesus healed him the man both spake and saw, so his blindness and dumbness were caused by the presence of a demon.

Turn now to Mark 9:14: "And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them;" mark that word *questioning*, another place it says "reasoning." Verse 16: "And He asked the scribes, What ques-

tion ye with them? And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a *dumb spirit*; and wheresoever he taketh him, he teareth him: and he foameth and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not."

During this time you will remember, Jesus with Peter, James and John was up on the Mount of Transfiguration; the other nine disciples were down at the base of the mountain. This man had probably traveled a great many miles that his boy might be delivered from epilepsy, but Jesus was not to be found. The father discovers that a number of these men are His disciples and he said to them, "Can't you set my boy free?" But they were not able. I think I understand by reading between the lines why these nine apostles failed. The presence of the epileptic boy would naturally start a discussion between the Pharisees and the apostles about the power of Christ to heal. The Pharisees no doubt argued that the boy needed medicine. The disciples had seen Jesus drive out demons, but they were unable to do it in this case. Why? *Because they were arguing with unbelievers.* You cannot argue without weakening your spiritual life; you may sharpen your intellect but you will dull your spirit. You can sit down quietly and tell your experience, but you had better not argue. Spiritual things are so sensitive that they won't submit to the cruel hand of argument without bad results.

About this time they looked up the mountain side and saw Jesus, and how happy that poor, broken-hearted father was! Jesus comes down into the crowd rebukes these disciples for arguing and says to the father of the boy who asked if He could deliver him, "If thou canst believe, all things are possible to him that believeth." Then the conflict begins, and it was a real conflict, for the Book says, "When the demon saw Jesus straightway it tore the boy grievously and he fell on the ground wallowing and foaming."

Verse 25: "When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou *dumb and deaf spirit*, I charge thee, come out of him, and enter no more into him." Here is another point; you must not only command them to come out, but must do as Jesus did, tell them to "enter no more into him." Many times they have been cast out but have come back because they were not commanded to stay out; and many times they have been cast out and through the sins of the individual they have been invited back, and I say if you will lapse into sin there is not enough power either

in apostle or archangel to keep the devil from coming back. "Sin no more," said Jesus to the one who was healed. "lest a worse thing come upon you." "And the spirit cried and rent him sore," threw him into another convulsion. It may be he could not get out any other way.

I believe evil spirits get in through one of the five senses; I would not dogmatize on this, but I think it is so. Some, for example that have been delivered from drink go back to the saloon even on what they may think legitimate business, and through the sense of smell the demon of drink enters and at once creates an appetite; the appetite demands satisfaction, and he yields, but he never would have been tempted if he had stayed away from the wretched place. Again, some one is delivered from an unclean demon, and instead of closing his eyes to the dirty bill-boards he allows his eyes to feast upon the obscene, and the old demon goes back into him. You must keep your five senses sealed against every intrusion of Satan. The way of safety is to close your eyes and ears to everything that is evil. If you listen to a smutty yarn don't be surprised if the devil gets back into you again; if you use your hands in an unholy way don't be surprised if Satan gets his hold upon you again, for your hands were made to touch that which is pure and clean and holy, and you have no right to contaminate your spirit through any one of the physical senses.

Now, to come back to our poor epileptic boy—what happened? The boy was left very weak, for he had been going for years on the superhuman strength of Satan, and when the demon came out he was as one dead. Then they began to laugh. "There is your divine healing; he is dead." I imagine those fellows who had been arguing against the apostles were quite hilarious, but Jesus takes the boy by the hand, and with His other hand in the hand of the Father, divine life begins to flow from the Father through Jesus down into the boy, and the strength of God comes to take the place of the strength of Satan. Jesus gives the boy back to the father fully restored, and there was great joy in that home that night. Epilepsy was caused by the devil then and it is caused by the devil today.

In Mark 1:23-25 we read: "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him." Jesus would not allow the devil to praise Him, and would not per-

mit the demons to proclaim His divinity unrebuked. The divinity of Jesus Christ must be proclaimed by men who have followed His teaching. "And when the *unclean spirit* had torn him, and cried with a loud voice, he came out of him." And they were all amazed and said, "What thing is this? what new doctrine is this? for with authority commanded He even the unclean spirits, and they do obey Him."

Luke 13:10, "And He was teaching in one of the synagogues on the Sabbath." His work of healing was frequently preceded by teaching. People need to be taught in order to believe. You cannot believe unless you are taught. Faith, after all, must have an intelligent ground upon which to act, and if you do not study the Word of God don't complain about your lack of faith. "Faith cometh by hearing and hearing by the Word of God." As He was teaching His eyes scanned His audience; I do not know how many were there, perhaps several hundred and perhaps a thousand, and as He looked over His audience He saw one poor, lone woman with bent back, her head down to her feet. I once saw a man so bent over from having taken strong medicine that in going upstairs he had to walk backwards lest his head would hit the step next above him. This woman was bent together like that.

Jesus watched this woman's despair change under His teaching to hope, and saw hope grow into faith; He watched the woman and she watched Him, and finally He said, "Woman, thou art loosed from thine infirmity." That was equivalent to saying that the demon should go out of her. And then He laid His hands on her and she was healed. It is not scriptural to lay hands on a demon-possessed person. We are told to *cast out* demons, and to *lay hands* on the sick.

Now what does the record say was the cause of this woman's trouble? The doctors would have said she had lumbago or rheumatism, or that her spinal column was ossified, but Jesus said, "Ought not this woman *whom Satan hath bound* lo, these eighteen years, be loosed from this bond on the Sabbath day?" In the beginning of the story it says she had "A SPIRIT OF INFIRMITY." We have thus far in this study today a dumb spirit, a deaf spirit, a blind spirit, an unclean spirit, an epileptic spirit, and now we have a spirit of infirmity. Just as there are men of different occupations, carpenters, book-keepers, masons, lawyers, etc., so there are demons and spirits that have different functions to perform.

Our next case is a spirit of divination found in Acts 16:16. "And it came to pass as we went to prayer, a certain damsel possessed with a *spirit of divination*,"

that is, she was a fortune-teller. Have you ever gone to a fortune-teller for information? If you have you went to the devil, for fortune-telling is purely Satan's work. Stay away from it. This girl "brought her masters much gain by soothsaying." They had an establishment fitted up; perhaps she read their palms, perhaps a lot of cards, but it was diabolical any way it manifested itself. "The same followed Paul and us, and cried, saying, These men are servants of the most high God, which show unto us the way of salvation." Just imagine the humiliation of Paul and Silas going through the streets of that city with that wretched woman following them. Why did she do it? Simply to make the proclamation of the Gospel all the harder for them. Here this woman who was known all over the city as a medium followed Paul and Silas yelling out that these men were the servants of the most high God. "*And this did she many days.*" Paul and Silas were thus humiliated before the people, but there came a time when the Spirit of God came mightily upon Paul; he cast the spirit out of her, and she never told any more fortunes. Then there was trouble for the apostles. Her masters said, "These men are destroying our business," just as the saloon-keepers are saying today: "If you wipe out the saloon look at the people who will be out of employment." Brilliant argument! Equally sensible would have been the argument that the Civil War in this country should not stop because many people were employed on either side in making uniforms for the soldiers. Go out and beg rather than be engaged in an ungodly business.

"Our business is gone." Paul had a hard time of it, but you could not discourage him. He wasn't at home when discouragement was dealt out. You know the rest of the story; they were thrown into jail for this, their feet were put into the stocks and their backs were beaten, and then the Lord came down and the earth belched out her gases and there was an earthquake. The jailer was frightened and wanted to commit suicide but Paul said, "We are all here, do thyself no harm," and began to tell him of Jesus. The trembling jailer fell down before them and was converted.

In Acts 19:14 we read, "There were seven sons of one Sceva a Jew,"—great virtue in seven. The occultist or the gipsy will tell you he is the seventh son of the seventh son of the seventh son, and the more sevenths there are the more power they claim to have.

God had wrought special miracles by the hand of Paul, and certain of the straggling Jews, exorcists, took upon themselves to use the name of the Lord Jesus. Be careful how you use that Name. Use it

in faith or not at all, and you had better use it not on your lips merely, but in your heart. It may be dangerous for you as it was for these sons of Sceva, if you do not use it in faith.

These vagabond Jews said, "We adjure you by Jesus whom Paul preacheth. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, so that they fled out of the house naked and wounded." Don't you imagine you can rush into the arena and cast out demons in your own strength or with little or no preparation of mind and heart. You had better wait the rest of your life than attempt it without a clear call from God. I know of several cases of people who have tried to cast out epileptic demons, for instance, and they got the epilepsy and the afflicted persons were set free.

"And this was known to all the Jews and Greeks and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed." If it were possible to gather up that kind of literature in the world today it would run into millions of dollars, for there are books owned by these occult people, one volume of which is worth many hundreds of dollars.

Then we find another instance of demoniacal work in Luke 8:26; this time it is insanity. It is the case where Jesus went across the sea and found the Gadarenes dwelling in the tombs, that is, in the graveyard. Everybody was in terror of them. Jesus had scarcely gotten off the boat when these two demoniacs met Him; they were possessed by thousands of demons for they said their name was "legion." But in obedience to the command of Jesus the demons went out and the men were found sitting at His feet. When the demons were in the men were maniacs, but when they were driven out the men were sane, hence their insanity was caused by demon possession.

We have a suggestion in the Old Testament of a "spirit of jealousy," and certainly it would not need any argumentation to prove there is a spirit of anger. Anger, jealousy, gluttony, etc., are human and carnal attributes, which if you do not have uprooted by the Holy Spirit, but if on the other hand you continually give way to them, you will soon find that you who are only humanly angry will become diabolically angry, and you who are only humanly jeal-

ous will become diabolically jealous, and you who are only humanly greedy will become diabolically greedy; in other words, these human attributes will be taken possession of by Satan and you will become fiendish along any one of these lines.

Not only are there these spirits I have mentioned, but manifestly there is a spirit of unbelief. Many people want to believe but they cannot. There is such a thing as people saying honestly that they cannot believe. There is a *spirit of unbelief* in them. What are you going to do? The power of God will drive the demon of unbelief out and then you can believe. Some of you here today, in all probability, are bound by a demon of unbelief; your heart says yield to God and your head says no. The demon has gotten into your psychical nature, taken possession of your will-power and won't let you yield to God, but you can be delivered, for "Jesus Christ breaks every fetter and He sets you free."

We have found demons of dumbness, demons of deafness; demons of blindness and of infirmity; of epilepsy and divination; of unbelief and jealousy; of anger, and insanity. Am I putting it too strongly or reading too much into it? I tell you, nay, for this is the plain Word of God I have given you and not my opinion. We need to be intelligent on this sub-

ject that we may be equipped with power from God, for one reason why more sick people are not delivered, is not because God's people have not prayed for them in faith, but since many maladies, as we have seen, are caused by the presence of demons, these must be cast out before any healing can come; for the order Jesus gave is: Cast out demons and then lay hands on the sick.

But listen! It means that you must seek daily for a clean life, for a well, strong body, for if you enter into this fight without being clean in your spirit and strong in your body, the devil will take advantage of one point or the other, and you will be beaten in the conflict. Our fight is harder than ever before in the history of the world, for Satan today has wiser, keener, sharper men and women through whom to work than at any previous time, and we need to be equipped by the power of God, with our minds filled with the Word of God, and with an intelligent understanding of the wiles of Satan.

I am glad for the All-conquering King, for while I recognize that the devil is mighty, I also know that *God is Almighty*. Forever will I praise God for this glorious promise of power over all the power of the enemy! Forever and forever will I praise Him for the fact that as we trust Him He makes it a reality in our lives.

## Life Sketches

### "My God Shall Supply All Your Needs"

Third Paper by Daniel Awrey



**S**HORTLY after my experience in Texas with the mob, I received an invitation to go to Arkansas to conduct some meetings. During the first week twenty-five were sanctified and some were saved. An atheist living near by heard that an evangelist was preaching and came to the meetings. He also told his family to come, and invited me home with him. I was happy and praised the Lord for what He was doing for my soul. The next morning he asked me to have family prayer. I read the Word and then began to pray as if they were all infidels, yet not knowing anything about his belief. That was Sunday morning, and after the service he said I must go home with him again as he wanted to ask me some questions. I said, "For the glory of God?" and he said, "Yes." I went with him and after dinner he took me out into the woods and told me what he was. I looked at him and asked him if he was an honest man. He said

he was. Then I asked him if he would walk in all the light his reason and judgment would give him, and he said he would.

That night he came to the altar and prayed such a prayer as I had never heard before. He started, "Oh God, if there be a God," and repeated it, praying like one in the deepest despair. In a few days his infidelity all left him; he was convicted of his sins, and saved, and shortly afterward was sanctified. Before I left there his wife and five children were saved and sanctified. One of his children was called to preach and has been on a circuit for several years. There were over fifty saved and sanctified in this series of meetings, and a good many were delivered from tobacco.

We went to Morris, Arkansas, where we stayed thirteen days and over eighty were saved and sanctified. A wonderful work of grace was wrought in that place. One night I felt a strange and unusual power, and said some terrible things were going to happen soon. In less than twenty-four hours all these things

occurred. One woman had said if she had to consecrate her baby to the Lord she would never be sanctified. That night they were lying on a bed on the floor, the baby on one side of the bed, and a lighted lamp on the other. When they awoke the baby was on the other side, the lamp upset and the baby was so badly burned that it died in a few hours.

Some boys were riding horses that night when one horse fell, broke its leg and nearly killed the boy. One man going away from the meeting was struck down by the power of God and fell in the ditch. He cried to God and prayed, sent for his son and confessed to him, and was saved before he got up. Another man who had been opposing the meetings and saying hard things about me, although he had never seen me, took sick the next morning, and in less than fifteen minutes he was dead. Over fifty were saved from tobacco and snuff in these meetings.

While holding meetings in Prescott, Arkansas, the Lord showed me in a dream that He wanted me to go to Texas, and showed me where I would get the money to take me there. A few days later I was at a school teacher's home, and after he had left that morning for school he came back and gave me five dollars, although I had not mentioned money to him. I afterwards received more money and then started for Texas, stopping at Marshall to hold some meetings. I walked across the country to Waco, about fifty miles and entered the place without a cent.

I found a holiness mission, and was invited home by a brother who had a hotel, and I was well taken care of, even laundry bills were paid by friends. I preached there every night for a week.

About this time I felt led to go to Ft. Worth, and a brother asked me to call at his office and he gave me five dollars, so I had sufficient for the trip. I arrived there and held several meetings. By the close of the year I had seen about two hundred and fifty saved and sanctified, and received \$82.92 in money.

On January 19, 1897, I went to Denton and assisted in a meeting. While there I was inquiring of the Lord where I should take my family. They were at this time in Arkansas, and while in prayer the Spirit said, "Dublin". I looked at the map, found out where it was and one night I received enough money for my fare; I left the next morning for Dublin, arriving there February 2nd with fifteen cents. I didn't know anyone there but attended a holiness prayer-meeting, was invited to speak and a number of homes were opened up to me. I preached at other places in that town and while visiting one day a

sister inquired if I had a family, and whether I would not come there to live. I told her possibly I would. She soon had enough money for me to send for my family, which was about four hundred miles away. Before they came I rented a house at three dollars a month, and when they arrived I didn't have a dollar, but I had faith in God, and in two days we were keeping house. The brethren there brought in furniture that they did not need, and one brother living over a hundred miles away sent a check for five dollars. The Lord provided for all our needs. One brother brought a load of wood, another flour and some money. One day I needed some money for stamps; the Lord told me to write my letters, so I wrote five, took them to the postoffice and while there received a letter with just ten cents in it, sent from Tennessee. God guides us and answers prayer in the smallest things.

On July 2nd the Lord gave us another son. Some time after I started for the Waco Camp Meeting, one hundred miles away, walking the most of the distance, and preaching several times along the way.

After arriving there I was asked to speak a number of times, and the Lord blessed me. The Spirit was poured out upon this meeting and about five hundred were saved and sanctified. One sister, who had not walked without crutches for twenty years, was healed. She walked without her crutches, praising the Lord. Her son, nineteen years old, had never before seen his mother walk without crutches. The Lord supplied me with means so I went home on the train.

I went to the Walnut Springs Camp Meeting, walking the most of the way. I preached once every day until I preached a sermon on the baptism in the Holy Spirit in addition to sanctification, and that was the last time I had a chance to speak. While at this place I received a telegram from my wife asking me to come home at once, the baby was dying. I arrived home the next day. I anointed him with oil and prayed, and the Lord healed him. He slept well that night, and at once began to grow and get fat. I stayed home a few days and then started for another meeting. I took as I thought, enough money with me for my ticket, but the agent had made a mistake so I bought a ticket as far as I had money. After I had traveled about fifty miles, a man came from another coach and sat down in front of me. We began to talk and he told me where he had started from. I asked him if he had attended the meetings there; he said he had been there on Sunday, and said, "I heard you preach and tell of the whipping you received, and I felt then I wanted to help you," and he put his hand in his pocket and gave me

some money, just the amount to a cent that I needed for the rest of the journey. It was so directly in answer to prayer that I told him about it. He was surprised that God should use him, a sinner, to answer prayer.

September 4th, I held a few meetings at Red Point, then went on to Tyson to a tent meeting. While here I wrote home a second time, not having heard for some time. Then I received a letter saying the baby had been dead ten days. When I read the letter instead of being filled with sorrow, I could not keep from shouting and praising God that he was safe in heaven. I said nothing to anybody that day, and that night was the last meeting in that place. A sister said if she had nothing to do like the preachers she could live a holy life, too. As the meeting was about to close I arose and told them what news I had received that day, but that the Lord had filled me with glory. As I said that, this sister came rushing forward and asked for prayer that she might have that kind of religion. Others followed and such a scene would be hard to describe. I did not know what to do, but the Spirit said, "Go on and preach and I will take care of the meeting," so I obeyed and there were about thirty-five blessed that night.

I received during this year \$92.35; my wife received some through sewing. I made a trip down to the Gulf of Mexico, and coming back we had a collision, a freight train ran into ours; there was much confusion, but the Lord kept me in perfect peace.

In the beginning of 1898 I started for Iowa Park, Texas, over two hundred miles. I did not have enough money for my ticket so I went as far as I could. I got off at Bellevue, found some holiness people and then went on to Iowa Park, having received a dollar and a half. I began a meeting in

Iowa Park on January 9th. Several were saved and sanctified, and some tried to get up a mob to run me out of town, but the sinners would not allow it. I was enabled to send quite a little money home from there.

I went south to Canyon City and preached in a court house. Held meetings there for two weeks when a brother arose one night and said he had been listening to me preach the Gospel and that he was going to give me a dollar, and asked who else would do the same. I arose and dismissed the meeting and every cow boy in the house came and gave me a dollar. I sent for my family and expected to locate in that part of the country. A horse was given me, and I bought a buggy and harness. Few attended this meeting, but I was wonderfully filled with the Spirit. One day the Lord talked to me and said, "You have followed Me everywhere I have asked you to go, in neglected and out-of-the-way places where you did not get much, without drawing back or shrinking, but now I have a wider field for you. In a day or two I want you to go to Minnesota." That was about fourteen hundred miles, and I had only twenty cents.

We went to Amarillo and stayed with a friend, trusting the Lord to supply all our needs. I hitched up a span of mules and plowed for a week, finished all the land that was to be plowed, and at the end of the three weeks a brother felt led to send us some money from Arkansas. A free will offering came from Iowa Park and some from Minnesota. I sold my horse, sewing machine, and a number of other things we did not want to take with us. I received a new suit of clothes and half rate on the railroad and arrived at Hawley, Minnesota, just having enough money to get there.

## The Power of Pentecost in Indianapolis



BEING confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

It has been some time since any report has been published in any paper telling of God's dealings with the saints at Indianapolis. Since the last report the work has gone forward with leaps and bounds. The Sunday attendance was so large that we were compelled to move into larger quarters, and we are now located in an upper room over No. 9 North New Jersey St., where seating capacity will accommodate from about six to seven hundred people.

Several months ago the Lord sent Brother John Stroup to us from Ohio, and blessed his ministry among us. He is now in Pennsylvania, where the Lord is marvellously working. Our missionary interest has been greatly revived and the work is gaining ground constantly. Brother Howard A. Goss and wife from Texas spent a few days with us recently and were also of much blessing to us. About the first of March we had the pleasure of hearing Sister Abrams speak on the revival in India. On the following day a young brother, George Carriger, of St. Louis, left us expecting to go to New Zealand. Others of our mission are preparing for South America, Africa, India, China and Iceland, and expect to leave before long for their different fields.

One thing which the Indianapolis work has stood very strongly for, has been the evangelization of the foreign fields. We believe this interest and enthusiasm in foreign missions has been largely the cause of success in the work. From its very inception it has been deeply interested in the heathen, and we now have one representative in India, one in South Africa, two in China and one in Egypt.

We have proved the truth of the scripture, which says: "The Lord loveth a cheerful giver." Only recently about \$1500 was given to send forth more workers, and that, too, from an assembly composed for the most part of ordinary, common, working people. As a result of this liberality God has blessed exceeding abundantly above all we have asked or thought.

A few months ago a young Japanese, Yoshio Tanimoto by name, came into the assembly. He is the son of a wealthy wine merchant of Hiroshima, Japan, who sent him to this country several years ago to acquire a business education. He had not been here long before he was convicted of sin and was converted. He determined to become a missionary and carry the Gospel to his own people in Japan. This resulted in the withdrawal of his father's support financially. Nothing daunted, the young brother pressed on to know Christ. He obtained the experience of sanctification. Some months ago, while kneeling at the altar in our mission waiting on the Lord to know whether or not this Pentecostal baptism was scriptural and for him, he heard a brother at his side pray in the Japanese language. It was so convincing to him and he felt the Lord so fully back of the prayer that he began to seek for himself and in a few weeks, after tarrying before the Lord nearly all night, he was baptized, speaking in other tongues and praising God. Being, like most of his race, reticent and undemonstrative, his testimony has had great weight and when it was announced that he would give his experience one Sunday night, the large hall was crowded to hear him, and we had a very stirring missionary service. Later, one of our number, a young woman, was called to go to Japan. God has led in each detail and in a very remarkable and definite manner supplied her with an experienced woman companion, and several Sundays ago we had a farewell service for these two sisters, who are now on their way to the "Flowery Kingdom," the little Japanese brother accompanying them.

God has greatly blessed in the work among the

young people who number somewhere between forty and fifty, many of whom have been baptized. The young man who is in South Africa was one of the number. Others are called to different fields and some are doing effective evangelistic work in and around Indianapolis and still farther away. The Wednesday night service at the mission is conducted by the young people, and on Saturday night of each week there is a prayer meeting in some home, where they meet to wait on the Lord. Some of our young people have been baptized this winter in these tarrying meetings. At one of them a young woman was present who had never heard anyone speak in tongues. Her sister questioned a little as to what the effect might be if she should hear some one speak in tongues during the evening, but when they were leaving the house this young woman expressed her deep appreciation of the service, saying she felt God was there and there was something real and satisfying about that kind of religion. She also said that she had heard one of the young girls pray in Latin, and she understood what was said. Both the young women are hungry for the baptism and the joy, praise and spirit of worship that it brings.

During a testimony service some time ago, one of the young girls gave a long message in German, with interpretation following. She had never learned the language. It was done wholly by the Holy Spirit, and the message was full of praise and adoration. When she had finished, a young German girl, who had only been attending for about a week, arose and said: "I want to say something. From the first I have not doubted God's power in speaking in tongues, but if I were an unbeliever I should have to be convinced to-night, for I heard Sister Alice speak in my own language and understood her, and her interpretation was correct." This produced a decided effect upon the sinners in the back part of the hall and everyone felt a spirit of deep conviction settling down upon them through this bible "sign to unbelievers."

We hope to have a convention in the early part of the summer, possibly in June, and would like all who read this to pray that God may lead and bless in all our undertakings.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

April 14, 1910

Zella H. Reynolds,  
J. Roswell Flower.

The best Scriptural Exposition on the Latter Rain we have ever read is found in "The Latter Rain Pentecost." Convention at the Stone Church, May 15-29, 1910

# Some Products of The Evangel Publishing House

## The Latter Rain Pentecost

THIS is the title of our new book just issuing from the press. A brother who is both a minister and a publisher writes us:

"The addresses by D. Wesley Myland have been the means in the Lord's hands of not only opening my eyes to see the wonderful truth of a latter day Pentecost, but also to set my own heart as well as the hearts of two or three others, through my efforts to long most deeply for this great blessing for ourselves. At first I could not believe it could be true, but somehow I could not help reading those wonderful expositions of the "early and latter rain" covenant, and finally I went to work in earnest to search the Word of God for myself to see if these things were so, and bless and praise His adorable Name, He has cleared the question up for me entirely. Oh, what a joy it has brought into my life! Though I cannot say I have yet obtained the fullness of the indwelling power of the Holy Ghost, yet I have received so much blessing as to make my heart literally leap and dance for joy."

Vicar Alexander A. Boddy writes an appreciative introduction to the book.

It ought to be read by every Pentecostal believer. It is a classic on the subject of the Latter Rain and Pentecostal experiences.

Price, paper 30 cts. English 1s. 3d.; cloth 50 cts. English 2s. 1d.

## Songs for the King's Business

THIS book contains 400 singable hymns. Three of them were given by the spirit in other tongues. 40,000 copies sold in five months is the phenomenal record. We with other publishers are now offering the second edition.

Price, substantial cloth-binding 35 cts. per copy; \$30 per hundred.

## The Gospel in Its Native Land

THIS book by Miss Annie Macdonald, for several years a resident of Palestine, containing 190 pages beautifully illustrated, will be very helpful to you in understanding our Lord's Words and Work. Every Christian ought to have some work on the Holy Land. This one is good and helpful. Price, cloth \$1.00.

## Evangel Tracts

OUR first edition of tracts issued about nine months ago containing 45,000 copies is nearly exhausted. We constantly receive not only orders but words of thanksgiving for their general helpfulness. We have on hand the following:

"Six Little Pipers and How They Were Healed." 16 pages.

"The Masterpiece of Satan" combined with "Christian Science and the Bible Contrasted." 16 pages.

"The Lord Is at Hand!" 24 pages.

Price on each of the above: Three tracts for five cents, twelve tracts for fifteen cents, one hundred tracts for one dollar.

"I Am the Lord That Healeth Thee." 16 pages.

"Demon Obsession." 8 pages.

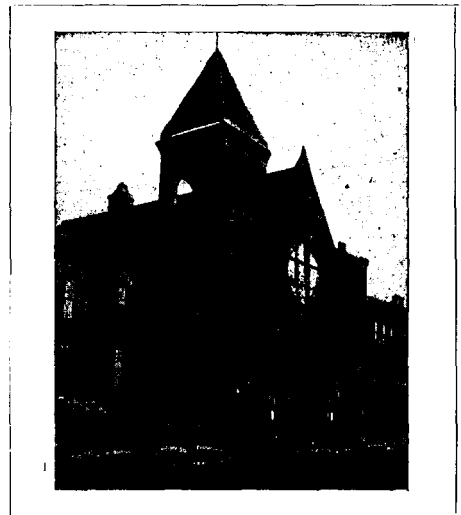
Price on above: Three for five cents, twelve for fifteen cents, one hundred for sixty cents.

"Pandita Ramabai and the Child Widows of India," a free tract on application published in the interest of the work of God in India.



## The Stone Church

37th Street and Indiana Avenue, Chicago



**Main Service:** Lord's Day at 3:00 P. M.

**Evenings:** Sunday, Thursday and Friday at 8:00 o'clock.

**Divine Healing:** Teaching and Prayer for the Sick, Wednesday at 2:30 P. M.