



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

“Sirs, I Believe God!”

Our Possibilities and Responsibilities in These Days

Levi R. Lupton, Missionary Home, Alliance, Ohio, at Homestead (Pa.) Campmeeting, July 10, 1910



MAY say that it is becoming more and more an increasing prayer with me that I shall know how to get out of the way of the Lord by getting fully into His way, so that God can really do what He desires to do. I feel I should read a little out of the Word, Is the Bible a dear book to you this afternoon? Would you rather read it than anything else in print. Which do you want the most in the morning, the daily news, or your Bible? Sister does your husband know that you want His Word first in the home? Brother, does your wife know that God's Word is dearer to you than the newspaper? I never valued so deeply and keenly the Word of God as I do in these last days. I am thoroughly convinced of a great many things, and one of them is that I would soon go astray were it not for the Word of God. These are days when some of us are thanking God a great deal for the blessed Holy Ghost, the third person in the Godhead. We are coming to see and realize that this is really the Holy Ghost dispensation, and that it is scripturally fitting for us to honor Him, but glorious and blessed as this is, you and I will have to stay exceedingly close to the Word of God, or we will soon be entangled between voices, and when we think we are following the voice of the sweet Spirit of God, it may be another. And so while I am determined to know the sweetness and blessedness of the Holy Ghost, at the same time and right along in the same groove am I going to value the revealed Word of God as never before in my Christian life and experience.

There are a great many things in our midst today that, to say the least, are very puzzling and confounding, and a great many ways in which the enemy of our souls is working to turn aside, and derail the saints of God. One of the ways in which this is being prosecuted is to detract from the Word of God as Satan tries to get our eyes on something else. As for me I purpose by the grace of God always to make the Book first; anything that does not tally with it has no part or lot in my heart nor in my home. Beloved, let us make more of our Book! It is said of Sir Walter Scott, that in his dying hours, he said to his daughter, "Daughter, hand me the Book." She said: "What book, father?" and his reply was:

"There is but *one* Book." He who had written many books during his life, when dying wanted only the Word of God.

I am asking the Lord in my heart this afternoon to feed our souls and to get glory in our midst. Now just a few verses from the fourteenth chapter of John: "Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you." I am fully expecting some of these days by the grace of God to meet at least a part of this company on the other side of the clouds. That is a living truth that burns by day and by night somewhere in the depths of my nature. Matt. 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." John 16:23, 24, "And in that day ye shall ask Me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He will give it to you. Hitherto have ye asked nothing in My Name, ask, and ye shall receive, that your joy may be full." We cannot well conceive how God can make plainer statements than He has made in this and many other passages. But the thought that has seized upon my heart more than any other is the Word here in the twenty-seventh chapter of Acts, twenty-third verse: "Wherefore, sirs, be of good cheer: for *I believe God.*" The proposition in a new way seemed to drive right home to my own heart, and I asked myself: "How much was that a living reality in the heart of the man that uttered those words under the circumstances then existing in his life?" We know the history largely that clusters around that statement, and it was a time when things had to go; when faith had to be real faith, and when something had to be done. There were tremendous issues at stake and the apostle was thrown out on the mercy of God. Well it was good for a man in Paul's day to be picked up and thrown out on the mercy of God. So to speak, he had to sink or swim, and it is a good thing for us, when in the providence of God He either permits or directs you and me to be thrown under circumstances and placed in environments where the faith and the love that we have, are actually

brought to the test and it is either believe God or go down. This will serve to illustrate in a measure the circumstances under which Paul, at the time of our text, was placed, but I reached this conclusion that the man of God really meant what he said, and said what he meant, for I notice the thing came to pass. I never could read statements like this without going down with my face in the dust and confessing my fearful shortage.

Now the burden today, or at least one phase of it that burns in my heart of hearts for this company, largely of believers, is that you will take your individual life and measure it by the Word of God. Might I exhort ourselves once and forever to cease measuring ourselves by ourselves? God has declared in His Word, beloved, that this is not wise. I cannot tell how much in your own life you are consciously failing God on this point. I believe that on many lines we consciously fail God, and then again on other lines we unconsciously fail God and are being robbed of our high privileges in Jesus Christ, and the thought of my heart today for my own life and for the life of every blood-bought son and daughter of God is that we no longer be robbed of our high privileges in Jesus Christ; that everything that weakens or retards our progress and hinders our development in God will forever come to an end, and that we may find ourselves swung out and swung over into the supernatural where we will grow up to our full stature in Christ Jesus.

Now I notice through contact with people, the idea creeps in, "I measure up with Sister So-and-so," and, "My life seems to tally with Brother So-and-so." There seems to be a contentment in that thought and a rest, but remember God says that it is a thing that is not wise. I say beware of that sort of thing. The only standard of measurement is that laid down in the Book, and the only thing for you and me to measure our lives by, is the record that God has left, and so when we come face to face with the Word of God and commence to measure up to this Book, we begin to see how small we are. If you want to get your right size and see how much you believe God, just stand up along side of this Book; you will not only get your size but your photograph. It is the most perfect mirror in all the universe. Let us seek for a moment to get our real measure this afternoon. I find in these days something that just cries out and continues to cry out. Oh such an utterable cry. I said to God on my face, "Great God if this campmeeting doesn't go leagues ahead of any other campmeeting, there will be

one disappointed man. If God doesn't sift us out and line us up, this man will be disappointed, and I am facing a great many souls that are voicing the same thing. The Campmeeting in Canada was good, the Convention in Chicago was good, but we have more light than we had then, and everything presses on in our souls, and we have got to forge our way out. We stand for a *specific* thing in these days; the world around is looking on us. I reckon I speak the words of truth when I say there is no other people today that has known so much about real Bible persecution and real ostracism as the present Pentecostal Movement. I am not ashamed of the crowd, but brother, sister, there is something that lies just ahead for you and me if we go on with God. I am perfectly willing to stand in all the composure God can give me, in the face of any persecution, or misunderstanding, if it comes as a result of downright Bible fidelity, but I am not willing to stand with or stand for a thing that comes through our foolishness and unscriptural eyes. I am not ashamed of the old Book, and I said to God one day: "If You are going to make another record of men of faith like you did in the eleventh of Hebrews I want to be in that crowd. I want my measure taken and am perfectly willing to have my photograph put on exhibition."

May God line us up with His Word; not with messages. There are some messages today that are from heaven, and there are a great many that are of the flesh. May God give us real discernment that we may know that we are standing by the Word of God. I have seen whole campmeetings disturbed because forty or fifty messages were scattered around; people run after them like bees after a sugar barrel. May God keep us from that sort of thing. There are many messages from heaven, but brother, sister, give them their place. You and I do not have to be deceived.

Now the thought that is in my heart is this: This man said: "Sirs, I believe God!" I am asking each one this afternoon, How much do you believe God? I heard a godly woman say not long ago if she could have one gift and only one of all the nine gifts that God speaks about, she would rather have the gift of faith than any other. I said I didn't know, but may be that was right. When I look around and see that poor woman walking on crutches, and that one going around feeling her way, blind, and another trying to hear and cannot, and still another coughing away with consumption, and another held by Satan with a

swollen cancer, I see the need of the gift of healing. When I see missionaries on the field living without roofs on their houses, and the heathen begging for missionaries, and see the people ready to go and not money to take them, I am forced to the fact that we are not measuring up to real, living faith. Oh God is letting us see these things. I think it is good of Him to let us see them. I just fall down and pour out my very soul in thanking God He ever let me see it, and that He ever put His hand tri-square on my life, and just let me see how little I was when I got measured up by the Word of God.

But this man said, "Sirs, I believe God." Well, since God baptized us with the Holy Ghost, He has taken, at least in some measure, the strut and ego out of us, but I think the most of us need to go down a great ways yet. The thing that will help you, brother, sister, is to know really where you stand. You never would have known how your face looked if you hadn't looked into a looking-glass, or if nobody had told you; you wouldn't have known if you were black or white, or what was the color of your hair or eyes. May God the Holy Ghost this afternoon take your life and my life and set this mirror down before us and let us have a good look at ourselves. One day as I was shut away in that little prayer-room of mine in the Missionary Home, and was seeking to reach God for the missionaries, I said: "Oh God, I wish Thou wouldst put a faith in my heart that could prevail with Thee." Then I went to praying for the missionaries, and oh how God burned and burned. I am forced to believe that many of us are yet too dry-eyed concerning these things. We are not as thoroughly awake to the importance of the issues of the day as we ought to be along these lines. How is your faith this afternoon? Can you stand on the old vessel as it is about to go to pieces, away out from land in these conditions and look God in the face and say, "Sirs, I believe God, that it shall be even as it was told me?" I think the thing that helped Paul out on this occasion was that he heard from heaven. I notice in my own life when, prior to the battle that lies ahead, if I go off alone with God and wait on Him, and I hear from Him, it mightily and marvelously helps my faith to go through with what is before me. I notice in the life of the Son of God if He was going to have to feed five thousand on the morrow He always got ahead and heard from His Father. So I think Paul heard from God, and because he heard from God, he could look up and say: "Sirs, I be-

lieve God, that it shall be even as it was told me." He says to you and to me, "Ask! Ask!" He says to you, my brother, my sister, "Knock! Knock! and it shall be opened unto you, for everyone that knocketh to him it shall be opened."

Then I notice He said, "I go to prepare a place for you." I have found a great many dear saints of God in these last days that have a sort of a mental faith and a mental conception and a desire planted within them for the Lord's coming, but that is not sufficient for me. He says: "I am preparing a place for you, and I will come again." I wonder if in the light of this statement how much and how deep and how truly we believe the Lord is coming back again. For many years we used to carry a motto "Jesus is coming," but did you ever stop to think that the Holy Ghost put the addition on that motto, "Jesus is coming soon." I never heard the *soon* part of it until after Pentecost fell in these last four years. I noticed the first one ever baptized in the Holy Ghost under my observation, after speaking in a new tongue, said that Jesus was coming soon. You can take the little children five and seven years old, and when they are baptized they will say: "Jesus is coming soon." The Holy Ghost has announced the world around, "Jesus is coming soon."

A few years ago on my pastorate in Ohio I had a dispensational chart and gave a message on the coming of Jesus, and one of the best women in the church got up and said: "I am sure that up until tonight I was never really looking for the coming of Jesus." I say to you it is one thing to hear the word read and to hear messages relative to the coming of Jesus, but it is another thing to get a revelation from God down in your souls that Jesus Christ is coming soon. I well remember the time when God put a living, active faith in my soul that enabled me to reach up and take hold on that truth as a living, burning reality, and when the Holy Ghost announced through my own lips in a tongue I did not know, it put a new seal on the thing and set the fire burning in my soul. How much do we believe it? When it comes to believing God for a few thousand dollars for the missionaries, or for the healing of cancer and consumption, we often fail, but bless God we are not going to cast away our confidence; let us give God glory for the measure of faith we have. One of the things God wants to do in this Campmeeting is to plant a new and living faith in our hearts that somehow will prevail with Him until the thing comes to pass. I am

not discouraged; I am not downcast. I never felt so good and so restful and happy since I was saved, but there is an intensity burning down in my soul that the people of God under the Holy Ghost will wake up, will arise, will shine, will break loose, will go forward on a line they have not yet gone. I find that kind of a burning and cry of something in my soul that gives me no peace outside of the peace in God, but "Sirs, I believe God."

Now under what kind of circumstances might we be placed when we could stand up and deliberately and candidly and unwaveringly say: "I believe God?" Have you ever been called to the bedside of the sick and dying? and called to face problems you did not know what to do with? "Yes in some measure I have." Now let us just gather up a little experience of the past and set yourself down in front of it this afternoon, and let us personally ask ourselves the question, "How much do I personally believe God?" and where do I find myself as God puts His tri-square on and begins to measure my life by His own truth? That is the question that burns in on my soul. I do not know how much faith will be required before this campmeeting is out, but I believe there are issues that are going to come up before us, privileges that are going to come that will simply stagger our faith unless we are standing deeply and carefully on His Word. God can plant a faith in us that will astonish everyone of us. I believe God can so operate by the blessed Holy Ghost on my mind and heart, on my three-fold life that He can just put a faith in my heart and your heart that will surprise and eclipse anything we have ever known. Let us stretch up our heads! Look over there in the twenty-first chapter of Luke, where He said: "Tip back your heads! lift up your heads for your redemption draweth nigh!" There are too many of us looking down yet. We do not carry our heads up quite enough. Let us lift up our heads and throw open our hearts, and say: "Yes, blessed God, I will let you come and plant your blessed eternal faith down deep in my heart, so that my life will measure up at least favorably with your own expectation of me."

I want to get rid of that thing that won't let me believe God. Faith is the biggest problem in the scriptures. I say upon authority of this old Book that when the last condition on our part is met and the heart is right with God, that instant a thing is done, and it is God's business to bring it to pass, and it is the devil's business to make us

believe it is not so. May God sweep away from our vision this awful spirit of doubt and distrust of the Word of God. I said to a sister last night who was at the altar, "If I were to make you a promise relative to anything you knew was in my power to give you, you would just settle down and expect it to be done." If we believe God as we believe each other we'd make progress as we do not. We are here to get saved and sanctified; to get healed, to be baptized in the Holy Ghost, and to get awake on the wonderful revelations of truth in these last days. We are here to get fitted up to go to the heathen and take the Gospel to the uttermost parts of the earth. I believe this and kindred gatherings today are the most important gatherings God has on the face of the earth. The executive head of this country may meet his cabinet and discuss important subjects of the nations, and one of these days they will crumble and go down, but these meetings and the things we get here will last as long as God lives. It behooves you and me to measure up to the Word of God and know where we stand and what we are to do and then go forward and do it. Do you want to hear from God as you have never before heard from Him? Are you ready to obey God with all the intensity of your soul? If so, He is ready to deal with you. Let us get surrendered and sifted out and let us know what we are doing. God made me just that way. The question before us today is: "How much do I mean business with God?" There was a time when I was just like other folks, "saved and sanctified and satisfied," but I will not be satisfied again. If there is a hungrier man in Pennsylvania than I, it is because he has a bigger appetite. I never saw such possibilities in Christ! I never saw such opportunities in God! I never heard the Macedonian cry over the waves as I hear it now! You may touch any phase of this great and important question and it just bears down in my soul and sets me on fire. I believe I am grounded on the Word of God. We are not rampant after visions and strange sights. Away with them, but oh beloved, we have a right to take hold and believe God. He wants to give us a very broad and deep view of the great burdens and yearnings of the Son of God for a dying world. I have seen the heathen world. I have been enabled to feel for the heathen world as I never dreamed possible. I have felt the realities of the coming of the Son of God. I have seen things in the Book that I have never dreamed of before. How the Holy Spirit tightens our grip

on God! I have said a good many times to God: "Lord, I really believe wherever you have a dying soul in the universe, I have a tear and a cry in my heart," and I meant it. God only wants to make us feel our need of Him personally, it may be for healing, or for the baptism in the Holy Ghost, or for sanctification, but out and beyond these He wants us to know and feel for a lost world as He does.

I went one day down through the streets of London looking for George Fox's grave. I saw a little stone about sixteen inches high, the only grave in the lot. I got down on my knees and put my face in the grass and said: "Oh God, I have heard about this man, how You blessed the world through him and trusted him with your truth and revelation and power; Oh God, in some little measure, help me to measure up to this man of God." It is the only grave I ever got on in my life. Then they showed us John Wesley's church. They took us in the house where that dear old saint died, and I saw his library, and then the attendant said, "Would you like to see this little eight square room, for here, she said, is where John heard from heaven." I said: "Can I go in and shut the door?" While it was a century from the time he lived there, I just wanted to go in there, and drop a tear where that old man used to drop his tears. There is nothing in a dead man, but there is an inspiration in a life that counts for God as John Wesley's did, and I said: "Oh God, won't You in some little way let me bless this old world as John Wesley did?" That little fellow stood up and said: "The world is my parish," and you can go where you will and you will find a Methodist church. Somehow the man got some of God's secrets, and David is responsible for saying: "The secret of the Lord is with them that fear Him."

I read Paul's statement about comprehending with all saints, and if I may not be able with Paul and Peter and those men to understand fully, yet the same blessed unfoldings of the divine truth of God will show us our possibilities in Him. It is a wonderful day in which we live. I think it is a more wonderful day than when Paul lived, than when Fox lived, but oh brother, sister, let us as far as possible move over into the supernatural realm. We have lived on the natural plane long enough. Paul says: "If we live in the Spirit let us walk in the Spirit." To walk in the Spirit means to walk in the supernatural. I said: "Lord, I begin to get my measure." I feel as though I was a runt and stunted and never

could get my size, but I thank God there are corn and wine and pomegranates, and so I am feeding on the Word in the blessed light of the Holy Ghost, and I want to say to the glory of God I am really conscious of some growth these days, but I want to go deeper. It is time for us to grow serious. I believe God.

Yes, "comprehend with all saints." On my trip through Great Britain I went to Edinburg, and they took me down to an old castle, and a brother said to me: "The day was when those stones were made red with the blood of John Knox, as they dragged him over them." The bloody queen said she feared the prayers of Knox more than the standing armies of Europe. Now I said when I commenced to comprehend with all saints if John Knox could put fear on that ungodly woman until she trembled in her tracks and actually uttered the statement that she feared him more than the armies of Europe, it is time for me to get to praying. What did she lock him up for? Because he prayed and prevailed, and put a fear on men, and God said He'd put the fear of you on men. It is our privilege to prevail with God so that sinners tremble, and scoffers fall. God is still in the soul-saving business, but it means more to get men saved than it ever did, as the combined forces of the pit are swaying the minds of the people, and it behooves you and me to get hold of God and prevail with Him along these lines. There is no people out of heaven more responsible than this people as a result of the mighty marvelous light God has given us. I beg in Jesus' name we will simply open up and get down and look up and take hold on God as perchance we never thought in the past we could, and let us see what our God will do. Bless His dear Name forever!

Two Helpful Booklets

We anticipate a large demand for the two booklets, one by Daniel Awrey and the other by Brother Robbins.

The first chapter in Brother Awrey's "Telling the Lord's Secrets" explains why many prayers are not answered. The last is something new and very instructive on "The Use and Misuse of the Gifts." These two chapters alone are worth more than the price of the book.

Brother Robbins' talks are unique. They will inspire your heart.

You must read both of these to appreciate them. Fifteen cents each, four for fifty cents, eight for \$1.00.

The Gift of Interpretation

Is It Intended To Be a Means of Guidance ?

A Remarkable and Timely Article by W. F. Carothers, Houston, Texas



EVER since the Houston Bible School was held the gift of interpretation has been an urgent question for this part of the movement to settle. What is it for, and what does the Lord use it for? What of it is real and what of it merely human? What about it in all its phases? At times and places serious differences have arisen and all over the movement it has been an absorbing theme.

It may be difficult to state the different beliefs, but I shall try to state them, as an introduction to this article, hoping that the Lord will help me to do injustice to none and asking the charity of all.

1. There are those who believe that speaking in tongues, and hence the gift of interpretation, is of a personally devotional nature, and is a means of devotion, praise, witnessing, etc., and who do not believe the Lord uses these gifts for the purpose of giving personal directions to people or congregations.

2. There are those who believe that the Lord commonly uses these gifts for both of those purposes, that is, for worship and for directing people and His church, etc.

3. There are others who believe these two gifts are primarily for devotional purposes, but also that the Lord has profusely used the gifts for directing, but only temporarily, and for the want of the other gifts and officers in the church. These believe that, when all the gifts and officers are restored to the church the gift of interpretation will be very little used for governmental purposes.

Personally, I take the first view spoken of, with this qualification: That the Lord is sovereign and is not bound up by any rules, so that he MIGHT use the gift of interpretation in exceptional cases to give some one a needed direction who was about to go wrong without such an exceptional intervention. Once, in the Old Testament, the Lord spoke to a prophet (who was about to go wrong) through the donkey he was riding. The Lord MIGHT USE any method in exceptional cases. He knocked Saul of Tarsus down while on his way to Damascus to persecute the church and thus converted him. But both

of these are EXCEPTIONS to God's ordinary way of doing those things. I am prepared to believe that the Lord would do as much for some of us this day, but I am sure, from a prayerful study of the Scriptures, that too much has been claimed for the gift of interpretation as a means for the Holy Spirit directing our work. Some have erred only slightly, some have erred more while others have erred grievously, doing themselves and the cause harm.

I believe the above is about as fair a statement of the situation as I can make, with the help of the Lord.

TO THE WORD.

To my mind and spirit the speaking in tongues is primarily devotional.

On the day of Pentecost, the foreign hearers said: "We do hear them speak in our tongues THE WONDERFUL WORKS OF GOD." (Acts 2:11.)

At the house of Cornelius: "They heard them speak with tongues and MAGNIFY GOD." (Acts 10:46.)

At Ephesus they "spake with tongues AND PROPHESIED." (Acts 19:16.)

St. Paul taught: "He that speaketh in a tongue speaketh not unto men but UNTO GOD." (Worship, praise, etc., I Cor. 14:2.)

"He that speaketh in a tongue EDIFIETH himself." (V. 4.)

"When thou shalt BLESS with the spirit (that is, in tongues) how shall he that occupieth the room of the unlearned say 'Amen' at thy GIVING OF THANKS, seeing he understandeth not what thou sayest? For thou verily GIVEST THANKS WELL, etc." (V. 16-17.)

From these, which are the main Scriptures on the subject, it seems clear that speaking in tongues is primarily, chiefly and firstly for PERSONAL DEVOTIONAL PURPOSES. (We will see a secondary and different use, presently.)

Of course interpretation is nothing but the translating from the spiritual into the intellectual realms that which is spoken in tongues, and if speaking in tongues is firstly and principally devotional, then the interpretations, if undisturbed and from the Spirit, will be firstly and principally devotional. And this is the kind of interpreting that has always been in this movement and which has brought nothing but blessing to all.

A secondary use of tongues:

"Now brethren, if I come to you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying, or by doctrine (or by way of giving you direction? *NAY, VERILY.*) (I Cor. 14:6.)

"Doctrine" here means teaching. Therefore there is no doubt that God may teach us in spiritual things by means of tongues and interpretation. I am very frank to say that I have been taught in many ways, by humble negroes, by children, by uneducated people but who knew God, and if I know my heart I am teachable and will accept teaching as readily by means of tongues and interpretation as any other. So little is said of this method of teaching, however, in the Word, that I am forced to believe it is a very uncommon way, and that not much is to be expected from that source in comparison to Bible ways of teaching, known among us all the time.

But what of *DIRECTING* by means of interpretation? There is not one line of Scripture that hints at it. The "revelation" and the "prophecy" spoken of by St. Paul may *LIGHT UP OUR PATHWAY BEFORE US* so that we may walk safely therein. I joyfully believe this of our God. But neither revelation nor prophecy contains within themselves the elements of *DIRECTING*.

Scriptures sometimes quoted:

"The holy Ghost *SAID*, separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2.)

"They were forbidden by the Holy Ghost to preach the word in Asia." Acts 8:29.)

Undoubtedly these and many like passages teach that the Holy Spirit does direct in the work of the Lord. I suppose we all believe that. But on the question of *HOW* He led in those days the above passages throw no light. And that is the only question now before us, *HOW* is He to lead, whether by means of tongues and interpretations or by means of His internal voice to individuals and by means of Bible Apostles, teachers, elders, evangelists, and baptized, matured saints?

I am asked: "What does it mean when it says 'the Holy Ghost *SAID*'?" My answer is that it probably means just what it does where it reads: "Then the Spirit *SAID* to Philip, 'Go near and join thyself to this chariot.'" (Acts 8:29.) Here was Philip *ALONE* in the desert. Yet it is recorded: "The Spirit *SAID*" to him. In view of all the Scriptures I see no earthly reason for supposing that the first "*SAID*" was different

from the last "*SAID*." If the Spirit could speak distinctly and satisfactorily to *ONE* by the ordinary internal voice of the Spirit, I see no reason why He could not and did not speak the same way to each one of the several assembled at Antioch in the first instance. At any rate there is no scriptural warrant whatever, here or elsewhere, for *ADDING TO THAT INSPIRED ACCOUNT* that the Spirit said *by means of tongues and interpretation* to separate Barnabas and Paul, etc.

When we have said, as we all agree, that the Holy Spirit directed the work of the early church, have we not said all that we have any warrant for saying, so far as interpretation is concerned?

"*INQUIRING OF THE LORD.*"

Simultaneous with the new practices above described, and logically belonging to them, has grown up a practice called "inquiring of the Lord." In these instances those wishing to "inquire of the Lord" repair to some place where there is an "interpreter" and there all kneel in prayer. Some one speaks in tongues and the interpreter gives the translation of the supposed message.

In all love I do not believe such a practice belongs to the present dispensation of the Holy Spirit. Something like it was in vogue in Old Testament times, when they had no such spiritual illumination as is now our blessed privilege, but that sort of "inquiring" now contradicts our testimony of being baptized in the Spirit and the benefits thereof. At least it is so to my mind.

Applying the test of the Word to this we find nothing to warrant it. There are no examples of Timothy or Titus or other elders going to an interpreter to get their directions from the Lord. In the entire absence of such examples, I think the brethren err to set such an example in the work now.

TESTING.

I am glad to record that it is now generally agreed by the friends of this new phase of interpretation that these "messages" are to be tested by the Word. At first many regarded any one who questioned the messages even enough to test them by the Word as terrible doubters. But, now that "tests" are applied, are they applied at the *RIGHT POINT*? I think not.

To illustrate: Suppose a woman should appear and declare her "call" to be the elder of one of our assemblies and, for a test of her call, propose as follows: "Now, gentlemen (or brethren), be sure to test all of my teaching *BY THE WORD*. If I give you Bible, take it; if not, reject it."

Would that be a fair test? At first it looks well enough. But the point is, the woman has no business teaching as elder at all, whether she "teaches" Bible or does not. In other words, the place to APPLY THE TEST is at the threshold of error. Paul says: "I suffer not a woman to teach nor to usurp authority over the man."

It is just so with this new phase of interpretation. In my prayerful judgment the place to apply the Scripture test is right where it gets off the plain scriptural ground of worship, praise, edification, spiritual instruction, etc., and gets over on to the ground of attempting to govern individuals and congregations and direct their movements.

It is not a question whether or not the directions themselves are along scriptural lines, any more than it would be a question of whether the woman teacher's instructions were along scriptural lines. But the question is: Does God's Word warrant us in believing that His Spirit is to direct the movements of individuals and congregations by the roundabout means of one person speaking in tongues, and another interpreting to tell a third what to do? If so, all right and then all that is left is to test the individual directions by the various scriptural means; IF NOT, then the practice ought to be stopped short off.

REAL INTERPRETATION.

I have been spiritually blessed beyond the power of words to express, all these precious years, by the rejoicings of the saints in tongues, under the power of the Spirit, wherein they have been too happy to sufficiently tell it in one poor language, and have been endued with power from on high to tell it in all languages. Their shining testimonies of praise, their fervent devotion, have been the greatest uplift to me I ever hope to have in this world, and the speaking in tongues and interpreting of that kind harmonizes with the spirit that is within me. There is an indescribable response and rapport in my heart and spirit to that manifest work of the Spirit of God; but I certify here and now that these so-called "messages" have a different sound—even before they are interpreted. They are positively repugnant to my spirit and sound out of harmony with the blessedness we have known so long. Of course this isn't mentioned as a test for any one else and is only a bit of testimony on my own account.

FURTHER LIGHT.

I think the errors which have arisen have been based upon this original mistake, namely in sup-

posing that the subject-matter of what is said in tongues in from the Holy Spirit. According to the actual examples in the Scriptures it is not the Spirit but the people talking in tongues. It is true the Spirit furnishes the language—the "utterance"—but the people furnish the subject. Take the original case on the day of Pentecost. It is written of the foreigners present that they said of the saints: "We do hear THEM speak in our tongues the wonderful works of God." You see, this was not the Spirit talking, but it was the saints who were being blessed of the Spirit, telling of the blessings they were experiencing, but, of course, telling it in tongues furnished them by the Holy Spirit. And so, at the house of Cornelius "They" spoke with tongues and magnified God. That was not God magnifying Himself, but the saints magnifying Him. And so, Paul says: "He that speaketh in a tongue speaketh not unto men, but unto God." It is not God talking to himself, nor to men either, but the baptized man talking to God in tongues. Again Paul says: "Verily THOU givest thanks well." It is not the Holy Spirit giving thanks, but the MAN OR WOMAN giving thanks to God IN TONGUES.

So many have not seen this, but have supposed that whatever was said in tongues WAS GOD TALKING. And this is where much of the error has arisen. TO BE SURE, GOD MIGHT GIVE THE MESSAGE. The Greek for the word "utterance" would include the subject-matter as well as the language, and it is entirely possible that the Spirit might, not only furnish the language but also furnish the subject-matter, as He certainly does in the gift of prophecy. But if we are to judge by Scripture examples, this must be VERY RARE. In fact, there are no actual examples of such a method of giving messages in the New Testament.

CONCLUDING REMARKS.

The speaking in tongues which they enjoyed under the guidance of the Apostles and the Holy Spirit in the New Testament days, devoted to glorious praise and testimony, can never do anything but bless. No division or strife will ever arise over that among the Lord's people. But when one set of people undertake to guide others in the assembly, even though it be in the name of the Lord, the flesh always gets in and trouble results. God has never left His Spirit-filled and matured people in such darkness as to have to be led around in any such way. "Forbid not to speak in tongues," but let us have it in the Spirit and along Bible lines, and the interpretation the same way. We should not cease to PRAISE GOD

FOR THE REAL SPEAKING IN TONGUES AND FOR THE INTERPRETATION, for He has certainly given it unto us in this movement. Let us have an abundance of the same kind, but none that is unscriptural in its scope and purpose.

The new phase of the interpretation, if it were the true Bible way, would do away with any need for Bible officers and for the other gifts of the Spirit. If God would Teach, Govern and Direct by this means, then the simplest child would be all that would be needed to carry on the work of the church, because a child could give just as big a message or sermon as any preacher, and the Lord could tell everybody what to do and where to go through such an one just as well as by means of EXPERIENCE, KNOWLEDGE, WISDOM, etc., and just as well as Apostles, elders, pastors and teachers could do it. If God would teach in this way, we would not need any Bibles. He could tell us all we wished or needed to know through any young person who would be obedient to His Spirit and deliver His messages to us. The whole point is, THAT IS NOT GOD'S WAY. Any one would be very foolish to say that God COULD NOT run things that way. He CAN do anything. BUT DOES HE? On the contrary, we find that HE HATH SET SOME IN THE CHURCH, FIRST, APOSTLES; SECONDARILY, PROPHETS; THIRDLY, TEACHERS, etc. (I Co. 12:28.) If we are to judge by the Bible, the New Testament, the Lord's way of directing is by means of Apostles, elders, and experienced saints who KNOW THE LORD AND HIS WILL and who themselves are LED BY THE SPIRIT; His way of teaching is by means of EXPERIENCED, CONSECRATED, SPIRIT-FILLED TEACHERS and by INWARD REVELATIONS AS WE READ HIS WORD OR PONDER IT—and occasionally by REVELATIONS IN THE CONGREGATION.

This new way of "inquiring of the Lord" promotes secret meetings, cliques and conspiracies and hence tends to division and strife. LET ALL THE LORD'S WORK BE DONE IN THE LIGHT. No one's Christian character is safe from attack when parties of two, three or half a dozen are off together getting messages (so called) about everything and everybody. We thank God for the measure of the gifts of discernment in the work now, and pray that it may be fully developed for His glory and the protection of His saints from imposters and hypocrites. But you may be sure the Lord will give His revelations and exposures of false characters IN THE OPEN, and there will be no secret assassination of character WHEN THE HOLY SPIRIT DOES THE WORK.

The new phase of interpretation leads workers and new converts and inexperienced people to expect things NOT PROMISED and to LEAN ON UNSCRIPTURAL "DIRECTIONS," and when these fail, they become bewildered and discouraged or else frantic and fanatical. Let us lead them to look STRAIGHT TO GOD for the Spirit's "still, small voice," and above all teach them in the things of God so they will KNOW HIS WAY, and until they do know this let them stay close to those older and more experienced. This is a blessed way, and God does promise help here.

"Covet earnestly the best gifts—and yet show I unto you a more excellent way" (namely, LOVE).

"STUDY TO SHOW THYSELF APPROVED UNTO GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2-15.)

There was no more "tarrying in Jerusalem" by the one hundred and twenty AFTER THEIR DAY OF PENTECOST. When they were baptized in the Spirit they were THEN AND THERE ENDUED WITH POWER FROM ON HIGH—all the power they ever got, except that which comes from EXERCISE. And they never "tarried" any more. So much "tarrying" by Spirit-filled saints in this day—after they have already been baptized in the Spirit, is unscriptural, tends to turn attention TO SELF instead of to the ENEMY, stops the battle, allows the fires to die down, brings confusion and darkness and final defeat. AFTER PENTECOST THE COMMAND IS TO GO. You may be sure the one hundred and twenty OFTEN PRAYED AFTER PENTECOST, and waited upon God for daily blessings, BUT THEY NEVER STOPPED THE BATTLE TO DO IT. PLEASE NOTE that the English translation of verse 8, chapter 1 of Acts, which says: "Ye shall receive power *after that* the Holy Ghost is come upon you," is utterly wrong and misleading. The inspired Greek is: "Ye shall receive THE POWER OF THE HOLY SPIRIT COMING UPON YOU." And there is no "after that" about it in the inspired Word, no other power for us except the Pentecostal power of the Holy Spirit received in our baptism.

We have received many letters inquiring about this subject from other states by friends interested in our work. This is intended as a full answer to all of them. It will be seen by referring to the account of the three general views held, that there is really not so much difference, at least between the first and the last views—and these represent by far the majority. There isn't any doubt in the writer's mind about an early and complete agreement in this part of the movement on this question, by the Lord helping all sides to see HIS TRUTH.—*Apostolic Faith, Houston, Texas.*

A Note of Praise

Minnie F. Abrams

LET me sound abroad the praises of the Lord for His wondrous grace in preparing the company of missionaries and providing the money for their going forth to India.

We were delayed in sailing because the berths in ships sailing from London to Bombay were all filled. We have now taken passage to sail from New York, October 22nd, and we are due in Bombay November 24th.

Our party so far consists of Miss Phinette K. Bristol and Miss Grace Dempster, both of Monrovia, Calif., Miss Minnie L. Houck, Shirley, Ind., Miss Edith Baugh, Syracuse, N. Y., Miss Lillie E. Doll, Jersey City, N. J., Miss Blanche Cunningham, of Richmond, Ind., and myself. Until we sail my address will be 690 Eighth Ave., New York City; after that, Kedgaon, Poona District, India.

Until our new station is opened and we are able to get settled, mail may be sent to the ladies of this party addressed to them, General Post Office, Bombay, India.

We expect to open up a work in a wholly unevangelized field. We are having a conveyance made for village work, in one of the Mission Industrial Schools of India, which will shade us from the fierce rays of the sun by day, and can be made into a bed at night. The Lord who has provided the money for this will also provide for the oxen to draw it, the servant to drive them, and the fodder to feed them.

At this early date we cannot give details, but we shall keep the readers of *The Evangel* posted as to the Lord's dealings with us. Our hearts are full of rest and assurance and of the joy of the Lord, and of gratitude to those who have supplied the money.

Pray that we may be kept very quiet so as to hear the Lord's voice every step of the way.

* * * *

The Needs in Arabia

Something over a year ago, Brother Forder, missionary to Arabia was at The Stone Church and gave us an address on the work God has enabled him to do among the Arabs. The report of that address was published in *The Evangel*, and called forth the sympathies of a few of our readers who sent us small contributions for our brother. We have just had a letter from Brother Forder in which he says:

"Please accept my thanks for the money sent. It is very acceptable for the Lord; has kept us scraping the bottom of the barrel for some time, but always to find something there. If you can reach the donors of the money will you please give them my thanks for their gifts and tell them how much I appreciate their kind thought.

"I am only just home from the regions East and am very weary in the flesh, for after nineteen years of hard service I am not as strong as I once was, but these few lines will let your readers know that I am still at the work and by the help of God hope to continue until the end."

We ask our readers to pray for this brother as he labors for God on the burning sands of the Arabian desert. He has a hard field, but we have been told that he is doing most effective evangelistic work among the Arabs. Any money sent to us for him will be gratefully forwarded.

* * * *

A Missionary Training School

THE Missionary Training School at Alliance, Ohio, under the supervision of our beloved brother, Levi R. Lupton, is announced to open about November 1st. It will begin with a ten days' prayer meeting, as Brother Lupton feels the best way to begin the year's study of the scriptures is on their knees.

Those who have a call to the heathen world and who need their lives deepened in prayer and need to have a better understanding of the scriptures will do well to correspond with Brother Lupton regarding this school and home. Brother Lupton has an intense burden for the heathen world, and will kindle into a flame the sparks that may be burning in the breast of any who feel the call of God to go to the foreign field.

* * * *

We have just received a copy of the book entitled, "The Coming King," by L. P. Adams, Memphis, Tenn. This book tells of the Second Coming of the Lord, Rapture of the Saints, the First Resurrection, the Great Tribulation, Reign of Antichrist, the Judgment of the Nations, and other happenings at the end of the age. A Bible chart of the ages, 14x14 inches, with full explanation goes with each book. It contains nearly five hundred scripture references, and 130 pages. Price, paper cover, 60 cents postpaid. Order from the publisher, L. P. Adams, Memphis, Tenn.

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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

WITH deep gratitude to God we enter into our third year of ministry through The Evangel, with this number.

Our readers will notice that we have changed the style of the type. While the Cheltenham style of type we have been using is artistic, we believe the style we are now adopting will be more easily read by those whose eyesight is not as good as it might be, and for this reason we have made the change.

In our ministry we desire to reach the greatest number of people and lead them into the deeper truths of God and a more entire consecration, and we will gladly adopt whatever means leads to this end.

We ask our readers to continue to hold us up in prayer that the name of our God will be exalted, and that His power and glory will so overshadow all human effort that we shall be lost to sight, and the Lord of glory receive the honor due unto His Name.

* * * *

A Pentecostal Convention will be held at Wilkinsburg, Pa., God willing, November 18 to Dec. 4, 1910. For information address Thos. E. Float, 600 Penn Ave.

The Stone Church

GOD'S blessing has been with us continually at The Stone Church. We have not had great cloud-bursts of "latter rain" neither have we had a drought, but there has been a steady stream of living water flowing from the Fountain Head, and the stream has given spiritual life and power to many.

Intercession and soul-travail will bring forth spiritual children, and when people are willing to pour out their lives, souls will be born into the kingdom of God.

* * * *

ON account of the cool weather the work of our Gospel wagon has been closed for the summer. Our workers have had great joy in carrying the Gospel message into the highways of this great city. It has been a privilege to preach to the crowds that have gathered; sometimes as many as five hundred have stood for an hour and listened with respectful attention as the blessed salvation which Jesus wrought has been fearlessly proclaimed, night after night, and not a few times have a number held up their hands for prayer, and said with tears streaming down their faces, "Pray for me." We have sowed bountifully and are trusting God to give us a rich harvest this fall and winter.

* * * *

SOME who had seriously backslidden have been brought back to God. One man coming into the city with such hatred in his heart that he was determined to commit murder, dropped into our service and was so deeply convicted by the Spirit that he confessed the crime he had contemplated and found forgiveness and pardon at the foot of the cross.

* * * *

Satan is waging a fierce conflict along many lines; some who have been seriously tempted to commit suicide and others who have been possessed with evil spirits of various kinds have been delivered; one who had a demon of blasphemy and could scarcely resist blaspheming God, was set free through the power of the blood of Jesus.

* * * *

At the Wednesday afternoon Divine Healing meetings many witness to the fact that Jesus is the Healer today. One man recently testified that he was healed of a tumor on the brain, of a serious nature, his mother having died of a similar affliction.

Healed of Catarrh of Stomach

RECENTLY a sister came to Bethel from Grand Haven, Michigan, early in the morning before we had arisen. She was suffering terribly from catarrh of the stomach, and had been living altogether on liquid food. She brought with her some buttermilk as that and grape juice were the only things she could take. We prayed for her and told her to eat whatever was set before her, in the name of the Lord, and she was instantly healed. She spent a week in Bethesda, ate the regular food, and was much blessed in spirit as well as in body. We quote the following from her letter received several weeks after her return home:

"I want to say to the glory of Jesus that I was healed not only of catarrh of the stomach and bowels when you prayed for me on the morning of August 23rd, but of some diseases in other parts of my body with which I had suffered for years.

"I have eaten of every kind of food that I have desired that has been on my table since I returned. I have sometimes been severely tested, as one day after eating fish, but I knew that Jesus ate fish when here on earth and so it was right for me to eat it. I claimed a perfect healing in spite of apparent indigestion, and within a few minutes I was perfectly comfortable. To Jesus be all the glory. Today we had fish again for dinner, and I ate as much as I wished, with no bad results. Jesus is so much more real to me since I was healed and since the few days I spent in Bethesda."

Mrs. Neal McMillan.

* * * *

God recently brought to The Stone Church Brother and Sister Brelsford, returned missionaries, with the burden of Egypt on their hearts. We expect to publish an address from Brother Brelsford in our next issue. Egypt is open to the Gospel in a way that has never been known before and Brother Brelsford's burden is for prayer and workers.

* * * *

WE were also much helped through the ministry of our Sister Carrie Judd Montgomery, who, with a friend, Mrs. Perkins, spent a few days at Bethel early in September. Both of these sisters were a blessing to us personally. Mrs. Montgomery's addresses, telling how the Lord daily supplies her with His resurrection life and of His constant presence, created in our people an intense hunger for the "abundant life" which is for all who will pay the price.

Mrs. Montgomery told us the following incident which proved how God used the speaking in tongues as "a sign to unbelievers." While at Beulah Park Convention she met a lady missionary belonging to the Society of Friends who had been in China for seven years. She hadn't heard much about the Pentecostal Movement and was prejudiced against the little she knew, although she was very much interested in Mrs. Montgomery's experience. Mrs. Montgomery invited her to a little prayer meeting and during the course of the evening the Holy Spirit sang through her (Mrs. M.) in Chinese, and to the missionary's astonishment, the Lord also gave her her own dialect, the Mandarin, so she could understand what was being said and sung. The missionary was overawed before the power of God, and said afterwards that even more wonderful to her than the Chinese language was the power and presence of the Holy Spirit which pervaded the room. She said she could not possibly enunciate the language as clearly as Mrs. Montgomery had done, though she had been in China seven years; that the accent and intonation was simply perfect, and that she reproduced note for note several beautiful Chinese tunes which they sang in China, among them what they call the glorification song, a song of great praise to God. It is needless to say that Mrs. Montgomery never learned the Chinese language; it is given to her by the Holy Spirit.

* * * *

A Baptismal Service

ON Lord's Day, September 25th we held a baptismal service in water. Twenty obeyed the command of Jesus in Matt. 28:19 and were baptized in the Name of the Father, and of the Son and of the Holy Ghost, in the presence of a large and sympathetic audience. Some of those baptized have been Christians for many years, but have never before had the opportunity of being immersed. Others were new converts who have recently been saved and with them it was a sign to the world that the old life was buried, and that henceforth with the Lord's help they would walk in newness of life with Him.

* * * *

Coming Meetings

FOR several months our local people have been praying for a fresh outpouring of God's Spirit upon us, and we have confidence that He will visit us in His love and mercy and power.

We have been led not to hold a Convention this Fall, but instead, a series of meetings, and shall

be glad to have any who wish to attend from outside the city, correspond with us regarding the *definite time* of the meetings.

Under the Lord's direction we have arranged with our Brother Myland to be with us for ten days, beginning about November 1st. He will hold an evening service each day, at which time he will deliver, God willing, his lectures on the Book of Revelation. He has been making this book a special study for many years, and feels that is the time in the Lord's providence to give the result of his study and prayer along this line to the public. In a peculiar and interesting way and in answer to prayer, God showed him he was to deliver these lectures at The Stone Church. They will be published in The Evangel and also issued in book form; the forthcoming lectures will make a good companion volume to the very helpful book by Brother Myland we are now publishing, entitled "The Latter Rain Pentecost."

About November 20th we are expecting Brother Lupton of Alliance, Ohio, to come and help us in a revival. God laid it upon our hearts to write our brother our leading along this line, and the request found a ready response in his heart, planted there, we believe by the Holy Spirit.

We believe this will be a good time for our friends living at a distance to seek God's best, and we shall hope to hear from many who wish to come to attend these meetings.

There will be room in Bethesda to accommodate a number, and we shall be glad to have those wishing to come to write for information to Brother D. A. Reed, 3554 Vernon Ave., Chicago.

Besides the evening meetings there will be waiting meetings during the day for those who wish to seek God for sanctification and the Baptism in the Holy Spirit. God has put it on our hearts to make Salvation the principle feature of the evening meetings but they are all subject to change as He leads.

We beseech the prayers of our readers for this series of meetings that there will be a mighty wave of Holy Ghost conviction sweep over this wicked city and that there may be a large ingathering of precious souls into the kingdom of our God, and that He shall give us fruit that will remain. To accomplish this we are deeply conscious of our need of a greater humility and a fuller equipment of divine power, for which we are daily praying. We can only look to God in our deep need; we know that He is able, and our trust is in Him.

News from Gainesville, N. Y.

WE rejoice in the work God is doing among our brethren, both at home and abroad. A recent letter from Brother Herman Tower, who is laboring in Gainesville, N. Y. delights our hearts as we read of the blessing that is following his ministry. We quote from his interesting letter as follows:

"About two months ago I received the "double portion" according to Acts 4:29-31. Two others received with me; we took by faith and immediately I arose and gave out the Word as I had never been able to do before. After that I seemed to dry up for several weeks and then came the power again, such as I had never known before. You will notice that one of the things the apostles prayed for was boldness to give out the Word, and in these days of great conflict we need double power and boldness, and we can have it, praise God. Another thing they especially asked for was the healing of the sick in the Name of the Holy Child Jesus. I believe we must more and more have such power with God that these signs will follow, that the people may be convinced as never before of the power of God; but only as we keep out of sight can He trust us with this power, wanting and claiming nothing for ourselves, that God may be all and in all.

"I told you before of the lady who has been healed of locomotor ataxia and total deafness in one ear. Another lady suffering with dropsy and given up to die by more than ten doctors, and who had known very little of Christ, has been brought into the deepest life, after being anointed and prayed with, according to James 5:14, 15. The swelling reduced so rapidly in her limbs as to leave large wrinkles and she is now able to walk two miles at a time. Last week a child was miraculously healed of fever in Dalton and a lady beautifully baptized in the Holy Spirit. I believe we are on the edge of another shower of "latter rain" and we want to put down our umbrellas and step out and in.

"I have been wonderfully healed of hay fever and malaria this afternoon, and realize as never before the need of the divine life in our bodies, that we may be able to go forth into service for Him amidst the awful pressure and conflict of the closing age."

* * * *

"How the Lord Delivered Me from Christian Science," is a free tract which can be secured from Walter Jensen, 6909 S. Robey St., Chicago.

An Appeal from Japan

BROTHER Ryan of Tokyo, Japan, writes us under date of August 18th of the awful suffering occasioned by a great flood that has swept Honjo, and makes a stirring appeal for help. He says tens of thousands are in intense need, some not having tasted food for days. He was able to minister to the material needs of quite a number, many of whom were wading about in the water in a dazed condition, shivering with the cold. Brother Ryan feels that the voluntary aid the Christians have been able to render to the Japanese will soften their hearts and open the way for the Gospel. The following paragraphs give us a little picture of the suffering: "We found a group of twenty-eight famished men imprisoned in the attic of a cheap boarding house. They had knocked a hole in the wall to secure ventilation and light. Help was slow in coming to them, and their bodies were weak from the lack of food. They thrust their gaunt hands through the openings, panted and cried like animals. They had been refused food by the police, because the babes and their mothers are receiving the first attention among the sufferers."

"Thirty men, women and children who sought refuge on an elevated earth railway and had made frail shelter out of the floating wreckage, were given four bottles of beef tea. They solemnly divided it equally among them, each drinking his portion of about four teaspoonfuls with evident expectation of reinforcing strength for another day or two."

Brother Ryan is asking that those who live in more favorable lands have compassion in this time of Japan's distress.

* * * *

BROTHER Daniel Awrey, traveling from Oklahoma to Canada, stopped a few hours with us recently and held a service with our people. We feel his coming to us at this time was providential. We are just having his four addresses which have been a blessing to a great many, put in booklet form, but we felt they were incomplete without one line of teaching upon which God has especially enlightened our brother, viz., "The Use and Misuse of the Gifts of the Spirit," and his coming to us at this time enabled us to get this address for our booklet. This setting forth of the scriptures and experiences along this line by our brother has been a great blessing to the many Pentecostal centers he has visited, and we feel it is a valuable addition to the book-

let. In consequence of adding this address, there will be a little delay in getting out the booklet, and in the filling of orders. The booklet has been considerably enlarged and we find we are compelled to change the price a little, because of the extra matter added. See notice on page 24 of this paper.

* * * *

WE wish to call the attention of our readers to the article entitled "The Gift of Interpretation," by Brother W. F. Carothers, of Houston, Texas, in this issue. After much studying of the Word and considerable experience along this line, we heartily endorse what our brother has said in this article, and we are sure our readers will be greatly enlightened and edified by a prayerful consideration of what he writes.

There are nine gifts of the Spirit which are intended to cover all the needs of Christian activity, but each gift must operate in the sphere originally intended by the Lord, and if, either consciously or unconsciously, we force a gift out of its divinely appointed channel and try to make it do service along a line that was not intended, we need not be surprised if we get into confusion.

* * * *

ONE of our correspondents who attended the Falcon (N. C.) Campmeeting writes. "The Campmeeting there was the finest I have attended anywhere this summer for spiritual blessing on all around truths and the power of God manifest on every line. Many were baptized in the Holy Spirit, a large number sanctified and some were saved, backsliders reclaimed and a large number healed. Another great benefit was the absence of fanaticism and discord. There was no cross-firing, contention or criticism. I do not think that any person throughout the whole ten days' Campmeeting ever thought of anything critical and the spirit of love and unity prevailed beyond anything I have been privileged to witness before. The attendance was large."

* * * *

More Missionaries for India

A recent letter from Miss Abrams tells us how the Lord is laying upon her heart to take back with her a missionary and his wife now in this country, but who have been in India many years.

He has been connected with the work at Mukti under Pandita Ramabai, and it was he who baptized the hundreds of girls there from time to time.

They have been in the Methodist Church for many years but, God is laying it on their hearts to step out in a faith life.

Miss Abrams says she feels the way will be opened for them to go back this fall. The Lord seems to be gathering at Mukti those who know the language and ways of the people, to help guide the new ones, and to help in a great outpouring of the Holy Spirit upon the heathen.

India Stretching out Her Hands to God

Miss Maude Orlebar, Beulah, Seutor St., Bombay, India



THE Lord has very graciously sent a revival to Beulah, for which we do indeed praise Him. Three or four weeks ago I received a letter from some native people who were living in villages about one hundred and fifty to two hundred miles from here. They said they wanted to know about some of the wonderful things that they heard God was doing in Bombay and other places, would I send some one to teach them and help them, as they were all so miserable and dead. They also sent one of their leading men to tell us about themselves.

We were not able to go to them but I said if some of them could come here we would gladly help them, so far as we could. A week or more passed and then seven leading village men arrived. We found they were nominal Christians, all of them very poor. They had had much difficulty in paying for their journey and arrived here with nothing left, but we soon saw that they were truly moved of God to come.

The Lord began to work amongst them very quickly; He showed to three of them that they were not saved, and had never been converted. They then sought salvation and were soon rejoicing in Jesus.

Instruction was given day by day concerning the blessed Holy Ghost, and all of them became earnest seekers; the Spirit came down upon us again and again in mighty power; He worked conviction of sin on all hearts, and confessions of sin were deep and dreadful. One man had worked in a mission for many years, and was not only unconverted, but living in sin all the time.

The news of what the Lord was doing in Beulah spread to the native people around us, and many of them came to the meetings day by day. The Lord gave much prayer and praise so that the meetings often continued for some hours without a break. Visions and dreams were given to many and all these village men with the exception of one who came later than the others, have now been baptized into the Spirit and speak with new

These consecrated workers returning to Mukti at this time when outside evangelistic stations are to be opened, would be a great blessing.

Pray about these additional workers and if God leads you to forward us any money for their passage, let us hear from you early.

tongues as the Spirit gives them utterance. Of course, they are very full of joy.

Tomorrow, twelve of our little company who have asked for immersion will be baptized, and then the village men will, I trust, return at once to their different villages to testify to what the Lord has done for them; I am wondering how the Lord is going to supply their needs for their journeys, but we fully believe that He will do so. These men are very anxious that some of us shall go to their village to tell their people concerning the latter rain; they say they are praying much that the Lord will send us to them, but we are so short-handed and there are so many difficulties concerning such a move that we can only hold this call before the Lord and wait to see if He will open the door.

The Lord is working in many ways, for another company of native people, living not far from here, have sent to ask us to come and preach the Gospel to them, all heathen people and oh so poor; they are the very lowest of all low caste people, but their souls are very precious to the Lord. We have been there several times and they listen to the Gospel like dying men. I have taken two very small rooms in their midst as a little mission room, for the ground around their huts is too filthy and wet for open air meetings. We trust that the Lord will do great things amongst these poor, despised people. Pray for them and for those village men who have come to us from such a long distance, for when they return each one will probably have to witness and stand quite alone in their different villages and they will meet with great opposition.

I have written at some length in order that definite prayer may be stirred up in the hearts of the Lord's people, and I feel sure that much praise will be called forth for the gracious showers of latter rain that are being given to us.

I thank you and the saints very heartily for the kindness you are manifesting to us here, and for the very acceptable gift that you have sent to us for the Lord's work.

Mountain Peaks of Prophecy and Sacred History

Babylon Will Be Rebuilt

Seventh Lecture by W. H. Cossum, 2535 Melrose Avenue, Norwood, Ohio, February 8, 1910



WE have before us tonight a subject that goes sweeping through the whole course of sacred history. We know about Babel and we know about Nebuchadnezzar and Babylon, the great Babylon which he built, and we have read with amazement, probably all of us, chapters 17 and 18 in the Revelation, and have wondered what it all means.

From the first book of the Bible to the last, Babylon is continually before us. The undoubted reason for this prominence in scripture is the fact that Babylon carried Judah away captive and kept them in captivity for seventy years, during the whole term of Babylonian supremacy. This simply marked Babylon for judgment, and is a striking type of that coming power which is to persecute Israel in the last days.

If you want to follow up whatever interest in this subject may be awakened, I will give you some scriptures: Gen. 10:8-11, Gen. 11:1-9, Isa. 13, Isa. 21:1-10, Isa. 47, Jer. 50, 51, Dan. 2 to 5, Rev. 14:8, 16:17-20; Rev. 17 and 18. You will doubtless find minor references to Babylon here and there through the prophets, some direct and some indirect, but these scriptures to which I call your earnest attention will give you the general history, and they will bear much prayer. Don't think you see it all at once; it will take much meditation, much comparison; it will pay you to take, for instance, Isa. 13, 14, 21 and 47; Jer. 50 and 51, and compare them with the references in the Revelation. You will find the book of Revelation a great reservoir of prophetic truth, prophetic quotations and prophetic final fulfillment, and it will pay you to read these scriptures in order to get the connection between old Babylon and the Babylon that is to be, whose destruction is foretold in Revelation in chapters 17 and 18. May God guide you as you meditate on these scriptures.

Now I want to read just a few short selections. I call your attention first to the one in Gen. 10:2, "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Brech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh."

Nimrod then, begins Babel, and the names which will stand out in our study of Babylon will be Nimrod, Nebuchadnezzar and Antichrist. Here in Genesis is Nimrod's Babel. In Daniel and in the Kings and Chronicles, you will find Nebuchadnezzar and his Babylon, and in Revelation 17 and 18, you will find the Antichrist and his Babylon. So the three names associated with Babylon are Nimrod, the founder of Babylon, Nebuchadnezzar, the king of the golden empire at the height of its glory, and Antichrist, the great leader of a world-wide empire, whose capital will be restored Babylon, which is finally to be destroyed at the coming of Christ.

When we were children we used to read about the tower of Babel and the confounding of the tongues of the people. It didn't mean very much except an interesting, miraculous story, but when you take the first Babylon and look all through to the Babylon of the Revelation, and note what is now going on over there, it chains our attention. We cannot get away from it because we find here in Genesis 11 the germs of that final Babylon; it was there already.

Let us read those first few verses: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." Here is one language and one speech. You can read in Zephaniah 3:8, 9, a description of the destruction of the nations of the earth at the time the Lord is coming to smite the kingdoms, and He says He is going to give them a pure language at that time. It seems as though they are going to get back to a condition existing before Babylon came, before Babylon received the judgment of God; a pure language with which they could worship the Lord in unity.

Now to return to Genesis: "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." A very interesting suggestion lies in, "Let us make us a name." You understand Shem is introduced in the preceding chapter, and "Shem" means in Hebrew "a name." God chose that name. They said, "We will choose us a Shem, a name." If you were translating Hebrew it would be, "We

will make us a Shem." It was from the line of Shem that Abraham and Moses, David and Jesus came. They said, "We will make a name for ourselves," and God resented that. Certainly there is a suggestion here of a later scripture that says, "There is a Name that is above every name," and that Name is to be rejected by Antichrist, the founder of this last city of Babylon. So this people said, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth."

"And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

The name of it was called Babel or confusion, because the Lord confounded the language of all the earth. This is a very interesting account, having in it the germ-principle of the whole antichristian kingdom, and if you study the ages of God's dealings with mankind, you will find this was a judgment closing one age and opening another, and so the destruction of the great Babylon also will be at the close of one dispensation and the opening of another. Here in Genesis a judgment was sent down upon Babylon, and there in Revelation another judgment comes, and this unity of speech that they lost in Genesis, when that other judgment comes, will be restored.

Isaiah 13 and 14 gives us the prophecy of the destruction of Babylon. Isaiah prophesied that Judah should be carried away to Babylon; he also prophesied that Babylon should be destroyed and receive the judgment of God for having carried Judah away. So God permitted Babylon in her wickedness to be a scourge for His people and afterwards destroyed the city for her part in it. Isa. 13:19 reads: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited." There is, however, a town there now of ten thousand people, and other villages scattered around the old site of Babylon. So *this sweeping judgment is still awaiting its perfect fulfillment*, although it has had a *partial* fulfillment. "Neither shall it be dwelt in from generation to generation: neither shall the Arab pitch his tent there." The Arabians do pitch their tents there, and there is an Arabian village there now. "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there,

and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant places: and her time is near to come, and her days shall not be prolonged."

Then in chapter 14 Isaiah goes on with the prophecy of destruction; at verse 12 the king of Babylon is presented as a type of the Antichrist. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." That sounds very much like the prophecies on the Antichrist in Daniel, Paul and John. "Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, 'Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?'" intending, of course, to refer in its first thought to Nebuchadnezzar, but, as in the case of so many prophecies, it has a reach that sweeps on beyond the picture of Nebuchadnezzar and suggests something that is more inclusive and final than that which would apply to him. As you take up subsequent scriptures you will feel justified in such an interpretation. Hebrew prophecy is always pregnant with future unfoldings. The present evil does not fully satisfy, nor does the present blessing—the larger, the divine consummation is ever before us. The Day of the Lord which has many foreshadowings all through Bible history is to find its consummation when the kingdom comes. This seems to be an ever-present principle of prophecy. Therefore, Babylon, which throughout her ascendancy of seventy years held Judah captive, must reap a full harvest of judgment. This falls on Nebuchadnezzar and Belshazzar, but the spirit of prophecy will be satisfied alone in a complete and absolute fulfillment of Isa. 13 and 14, and of Jer. 50 and 51. This will occur in the scene described in Rev. 18.

Nebuchadnezzar's dream covers in the prophetic discussion four chapters of Daniel; the second chapter gives Nebuchadnezzar's image, the third chapter tells how the three Hebrew children would not bow down to the golden image of Nebuchadnezzar, the fourth chapter gives the degradation and punishment of Nebuchadnezzar for his pride, and the fifth chapter gives the impious feast of Belshazzar, his death and the fall of Babylon.

Daniel is a small book and when God puts four chapters in one of His prophets with such definite teachings and statements as He has in chapters 2, 3, 4 and 5, it means a great deal. That image means a great deal, and the three Hebrews in the fiery furnace means a great deal more than a story for Sunday school children, because when Nebuchadnezzar is brought into contact with the Hebrew children, that is, the Jews, there is something else than the mere local setting standing out in that conflict, and we can easily read between the lines the type of that final king who will persecute the Jews and will seek to destroy their lives. But not only do they pass into the fires of that final ordeal, as God said they should, but they will be brought out, for they cannot be destroyed. The "indestructible Jew" will be brought through the fires purified, and as it is represented in Zech. 13:9, the "third part," as a remnant will be brought out of the fire-pot pure; the Antichrist will not be able to destroy them.

Nebuchadnezzar, in Daniel 4, dreamed about a tree, a wonderful tree shedding its branches everywhere and bearing glorious fruit, and all flesh was fed by it; that tree seemed to be cut down to a stump, but the stump was left and Nebuchadnezzar didn't know exactly what it meant. He asked Daniel to interpret it, and Daniel in a very polite way said to him, "This dream be to your enemies." Then he told him what it meant. He (Nebuchadnezzar) was to be cut down, the great king of a golden empire, and to be sent out to the beasts of the field because of his proud heart until seven times should pass over him, and the reason of this is given in Dan. 4:26, "And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that *the heavens do rule*. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the king of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He looked abroad upon his glorious city and boasted it was his power and his might that had built it.

"While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men; and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as the oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." And it says in the same hour this was fulfilled upon him, and after he came back he praised God and said, "Now I Ne-

buchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

We are right in the heart, here, of the history of the golden kingdom, and it is a very remarkable fact that one hundred and ten years before this Isaiah uttered this prophecy when he was talking about Babylon, 716 B. C., Isa. 14:4. Isaiah had spoken of a golden city and a golden kingdom. Nebuchadnezzar saw a head of gold, and having been told he was the head of gold his heart was puffed up with pride as he looked out on his great city, and before we speak of chapter 5 let me call your attention to the beauty and magnificence of his city. His capital, Babylon, was upon the banks of the Euphrates river. It was a city fifteen miles square, sixty miles around, containing two hundred and twenty-five square miles. It was traversed each way by twenty-five parallel streets one hundred and fifty feet broad. The walls were three hundred and fifty feet high and eighty-seven feet thick. The ditch around it contained the same number of cubic feet of space as the wall, a great mote around the city. Along the Euphrates the wall was just as high as the wall around the city, and the river ran right through the city. At the end of each street was a brazen gate, so there were one hundred and fifty brazen gates, one hundred at the ends of the streets, and fifty on each side of the river, as the streets crossed the river.

There was one temple in the city which was eight miles in circumference, and another temple five miles. One of the seven wonders of the world was in this city, the Hanging Gardens of Babylon, giving a terraced landscape effect to the top of the city wall, in which were planted trees, so that the whole setting gave the effect of a natural landscape inside the city. This was the golden city, and while some have questioned the reality of this description of the great historian Herodotus, an examination of the mounds and the ruins of the ancient site of Babylon proves that the statement of the historian was not an exaggeration. If you follow the mounds of ruins you will cover a sweep of fifteen miles each way. It was a wonderful city, laid out with level streets and beautiful lawns and trees, and with a wall along the entire course of the river it was considered impregnable. Wonderful city! and as Nebuchadnezzar looked out from one of these beautiful palaces his heart swelled with pride, and he said, "This is great Babylon which I have built." But God brought him down and humbled his heart so that he came to the place in which he could praise the Lord. Here we find a striking type of that prouder ruler (the Antichrist) yet to come who will be permanently humbled.

In this city, as described in Dan. 5, Belshazzar held his impious feast, and sent for the golden vessels that had been taken from the temple in Jerusalem by his grandfather Nebuchadnezzar, and while he feasted with his lords and drank wine from these vessels, mocking God, suddenly there appeared the fingers of a hand, writing upon the wall, and Daniel was called in to interpret the writing. While this Bacchanalian revelry was going on in the city, everybody given up in confidence to this midnight orgie of wine-drinking and blasphemous carousal, the enemy was outside. Cyrus, the man who had been prophesied nearly two hundred years before to go as a servant of God and as a deliverer of His people, was out there with his army. The people in Babylon, trusting in their high walls, were perfectly confident that everything would go all right, and in a sort of wild defiance of the enemy, and adding to it the impiety of sending for the golden vessels of the Lord, said, "We will defy God and everyone else." Thus Belshazzar, as Nebuchadnezzar before him, becomes a type of the Antichrist, defying all that is sacred, and yielding himself up to the complete defiance of God.

But Cyrus was outside busily working with thousands of his soldiers, digging a new waterway for the river, thus diverting its channel, and his soldiers entered the city through the old river bed. In their drunkenness the Babylonians forgot to close the river gates and while Belshazzar was indulging in his impiety and Daniel was interpreting to him the meaning of the hand-writing, the Persians were entering the city. They broke into the festive hall and killed the king, and the scriptures simply say, "That night was Belshazzar the king of the Chaldeans slain, and Darius the Mede took the kingdom." Cyrus was the energetic executor of his uncle Darius, the real king.

The story of these four chapters is told, I am sure, to give us the type of a man who is yet to come, and who will persecute God's people, as Daniel shows in chapter 3; that he will be a man of great pride of heart, as shown in chapter 4, as defiant of God and all that is sacred, in chapter 5.

The destruction that came upon Babylon's king through Cyrus is simply a type of the destruction which is to come upon that larger man in a larger Babylon, who is to follow this same line of thought.

Let us read Daniel 5:22, 23, "And thou, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of the Lord before thee. * * * and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hands thy breath is, and whose are all thy ways hast thou not glorified." Now to show you

these things are a type, let us read Rev. 9:20-21: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, silver, and brass and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." A part of that statement is almost identical in words with that which is mentioned with reference to Belshazzar, so the type is suggested even by the language of the two passages. The Antichrist will have the same spirit as Belshazzar had, and the destruction that is coming upon him is from the same God who brought the destruction upon Belshazzar as given in Dan. 5.

You have in Rev. 14, the 144,000 and the angel preaching the everlasting Gospel, and then there follows another angel saying, "Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Here are words which are taken from Isa. 21:9 and Jer. 51:7, 8, therefore we know that either John in speaking thus was thinking—I do not care which way you put it—about those prophecies or else the Holy Ghost was showing him the parallel. It is all through the Holy Ghost, any way. The reference was being made back to Jeremiah and Isaiah to the Babylon they were prophesying about, this latest Babylon. These words were given nearly a hundred years after Christ, and Babylon's supremacy had gone long before that, and the two other empires, Medo-Persia and Greece were also fallen. John was standing in the midst of the Roman Empire at that time, whose capital fell in 476 A. D., and he reverted to these words which were given by Isaiah and Jeremiah as characterizing the Babylon which was yet to be destroyed.

In Rev. 15 and 16 we have a third series of judgments; here you have the seals followed by the trumpets and these followed by the seven vials or bowls of wrath. These are the things which fill up the wrath of God, and in chapter 16 after the six plagues are disposed of, it says, verse 17, "the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." So Babylon is mentioned here in the culmination of the third series of judgments; Babylon is mentioned as coming

in finally for her share in the tremendous outpouring of God's wrath.

Then in Rev. 17 and 18 we have the two stories, one concerning Babylon the mother of harlots, riding Rome in partial fulfillment, but in Rev. 17 John is upon a beast, which represents the antichristian power, and the other represents Babylon as a center of great commercialism. Did John not mean Rome? Yes and No. It is Rome in partial fulfillment, but in Rev. 17 John is very evidently seeing a time beyond Rome, for the final Babylon is an age-end picture. But why should the name Babylon be associated with Rome? It must be because the spirit of Babel was recognized as being in these great empire capitol cities. It must be that these judgments pronounced by Isaiah and Jeremiah upon Babylon were in the heart of the prophet. But Rome was only one of the four world-empires, and Babylon merely the capitol of the first empire. You will remember the world-empires of Daniel 2 and 7 are Babylon, Rome, Medo-Persia and Greece, all four of these represented the same spirit and were prophetic types of a final power. Medo-Persia represented that final power, Greece represented that power, and there was one special king of Syria who represented the Antichrist in type as told in Daniel 8 and 11, and then you can see that Rome represented that final power. So if John calls Rome Babylon, I presume he understood why he called it Babylon, and I think we can discover that these four empires were simply used one after the other to represent the world-wide infidel power against God. And so John, living in the time of Rome, here sees it as Babylon. What did the Holy Spirit mean by saying Babylon? We did not quite comprehend it at first. We may say, Well it says Babylon the great, the mother of harlots, and it must be that Nebuchadnezzar's Babylon, and that early Babel had in them some elements which fitly represent something that is to be prominent in this future power. And then we look over in Rev. 18 and we read that Babylon is a city. Let us always follow this method: comparing scripture texts and conceptions. Babylon in Rev. 17 is a woman sitting upon a beast, the beast representing the earthly power, the power of the kings that are going to rule over the nations of the earth. That beast, then, is an imperial power, and the woman must represent something else. She is called "the mother of harlots," and we think of harlots and adultery in the Old Testament and we think it must mean departure from God, idolatry, and we begin to think along these lines, and we find our thought finally culminates in this: that harlot, that Babylon riding the beast must be something concerning false religions, religions which depart from God. Then we look around to see if we can find anything like that, and by and by

we begin to see as we understand the movements of nations along the line of prophecy, that the false religion idea has been fulfilling for centuries, and is most actively developing in our own day. Then we turn over to Rev. 18 and say, Well, what is this city? "Babylon the great is fallen and is become a habitation of devils and a hold of every foul spirit." That happened centuries ago; that is another quotation from one of the old prophets, a mixture of Isaiah and Jeremiah speaking about the fall of Babylon. We say that is past and gone, what does it mean here? Then we read on about this vivid commercial picture; "the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;" and then it goes on and gives a description of merchandise, "gold and silver, and precious stones, and pearls, and fine linen and purple and silk and scarlet," and finally, "slaves and souls of men." What a climax! The souls of men, even. You can easily see as you read this that all that list of commercial activities can develop very rapidly in that city, in that fertile plain, and you begin to think and say, "Well, I wonder if there is anything to this beside a mere representation spiritually?" That is the way my own thought has gone as I studied and received suggestions from others. I conclude that there is to be a city there including false religion and commercialism in an extreme development. I would not receive it at first, but I believe it tonight. I can shut this Bible up and put it aside and still be sure there will be a city there, and I think these two elements will be in it. I think some of you have been convinced of that as we have spoken about it. Certainly with railroads projected through this fertile country, and with the eyes of the European monarchs and rulers fixed intently upon this shorter route (pointing to the map) connecting the Mediterranean and the Persian Gulf, not only cutting across the desert but along the river valleys, certainly it is not hard to see that Babylon will be rebuilt. Look at that great river! Was there anything better arranged for irrigation? Some of you do not know much about farming, but you know that if you have good soil and plenty of water you will get splendid crops. That river valley has yielded in the past the best crops of any spot on the earth. Here is a river rolling down on each side of the land (Mesopotamia); the scars of the old irrigation ditches can still be seen there, and all that the man who understands it has to do is to survey it and get a few men digging there, and the end is in sight. And if, instead of having the sleepy Turk you get several thousand lively Jews there, and the nations seeking to exploit it in order to bring wealth into their own coffers, you are soon going to have a developed country. It has got to come.

I cannot see even from natural conditions, with the nations pushing down there, with railroads surveyed and started, and with everybody in Europe interested to have it so, and with the Jews pouring back there and with the fertility of the soil and water with which to irrigate it, anything but an assured center of great power. Your wealth is there, your prosperity is there, and what would be more natural than a great city? If Nebuchadnezzar looked the land over and built his city and enriched and enlarged it, why should not other men say, "Let's build it right here on the same spot; this is the best place for it." I haven't the slightest doubt in my mind but that they will do it right there. That city will be rebuilt.

Now if there is a city to be rebuilt because all the natural prospects around us now point to that, and with the features of the scriptural descriptions right here, of course, we would naturally connect the city with the scriptural themes and prophecies. We would say, "Where are we now? We are at the end of the age. Will that city in Revelation be this city, and will there be any city like this city described in Rev. 18? Whether prophetic or non-prophetic there is evidently going to be a city there, and if that city is built up along the line of the present antichristian movement, along the line of that grasping commercialism which is the center of the fight here and which we see all around us, and which animates the emperor of Germany and the leader of all the nations, there will be a fight for commercial supremacy.

What is Japan doing? Working away at Korea. What does Japan mean by preventing Russia from coming down there? She is simply fighting for her commercial life. She says, "If Russia comes down to Korea where can we expand our trade? What opportunity will we have?" And so Japan was fighting for her life commercially, fighting for expansion commercially. That is why Germany and England are looking jealously at each other. England wants that railroad route from the Mediterranean to the Persian Gulf; it is a short route to India. Germany is all cramped and shut up by all the other nations; she has no liberty and this is her only chance of expansion. They are all pushing their way toward this land, and it is all in the same spirit, the spirit of promoting commerce for the prosperity of the home country, to get more money, to build more ships and raise larger armies that they may be able to fight those who want to spoil them. It is a question of commerce and holding their own.

We look into the Word and are constrained to say, "I believe there will be a city there, a real Babylon right back there on the old site;" then we begin to look back to these prophecies to which we refer, and this is what I want you to do. In reading these

prophecies you may not see it all at once, but as I read them and then turn and observe what has happened as far as I can ascertain it, I ask myself this question, and keep asking, "Have these prophecies been perfectly fulfilled? Has Babylon been so thoroughly destroyed that she has no inhabitants? Does the Arab pitch his tent there? or are those prophecies still holding over just as the prophecies of the Jews are holding over, just as through these eighteen centuries or more these prophecies are waiting for the final fulfillment?" Jerusalem is to be rebuilt and the Jews are to go back there, and this country of Mesopotamia is to be built up, and this Babylon is to receive from God a final judgment which is to wipe her out completely as a national power. This does not mean that she will go dragging through the centuries as she has done since her supremacy was destroyed in 536 B. C. Alexander made his capitol there, and other powers had control there, and people have been going and coming all the while; the place never has been without inhabitants, and today has thousands of inhabitants. I have seen a map in which the ruins are pointed out in that fifteen-mile square, and the city has never been wholly devastated. It is simply a suspended judgment, partly but not wholly fulfilled; that judgment is still holding over that country and the real Babylon is yet to be destroyed.

Our reasons then for the belief that Babylon is to be rebuilt in great magnificence and finally destroyed, briefly restated are *First*, the prophecies of *total* destruction as given in Isa. 13 and 14 and in Jer. 50 and 51 have never been fulfilled. The Medes who are the instruments of judgment referred to by Isaiah and Jeremiah made Babylon one of the royal cities. Alexander made it the second city of his empire. Under the Syrian kings it was a populous city, and so on for one thousand years after its overthrow. Today, a city of 10,000 people is on its ancient site. Shepherds do fold their flocks there, and there the Arabian does pitch his tent. The prophecies can be fulfilled only in the *total* destruction of a *restored* city.

Second, the genius of Hebrew prophecy admits of this sort of fulfillment; first an *immediate* judgment from the Medes as a type or forecast of the final fulfillment and in God's good time the complete literal and absolute fulfillment.

Third, the Day of the Lord in which Isaiah 13:6 puts this destruction of Babylon, has had many such partial comings, but the Day of the Lord is really yet to come, and in the New Testament, Babylon is represented as destroyed at that time in a manner exactly in accord with Isa. 13 and Jer. 51.

Fourth, the present day developments of the old province of Babylon in Mesopotamia exactly accord with this view and give every promise of an exact literal fulfillment of both Old and New Testament prophecies. A strong commercial center is bound to be developed in Mesopotamia from the present, and projected railroad systems of that country. Furthermore, the Jews are coming in there and the Jews hold the money bags of the world.

Now there has been one other thought in my mind,—Pentecost and Babylon. I want you to think just another minute about the old Babylon and the new Babylon. We have spoken about Nimrod, Nebuchadnezzar and Antichrist, and the rebuilding of the new Babylon upon the site of the old Babylon, which is bound to take place.

Now just a word about Babel. Babel was a confusion of tongues; Pentecost was a manifestation of the speaking in tongues. I once wrote in my Bible, "Pentecost is the reversing of Babel." At Babel they were all of one speech and one tongue, and they became puffed up in their pride and built a great tower to heaven; God came down and scattered them, confused their language, and replaced the one language by many. On the day of Pentecost they spoke in other tongues so that those who were gathered there from the nations could understand it. Babel brought confusion; the Holy Ghost brought unity. Babel brought confusion of tongues and the Holy Ghost seemed to introduce order. When these people were speaking in the power of the Spirit, addressing God, the Jews of every nation could understand it, and the hearing of these tongues was a sign to the unbelieving Jews. We see that the languages which constituted the judgment of Babel and at the same time symbolized God's judgment on scattered Israel were somehow swept out of the question, and the people who were speaking in the Holy Spirit were understood by people who heard. Now I believe as Pentecost advances in its pure state, ripens to a fuller and larger fulfillment of Joel's prophecy, that upon Judah and Israel the Holy Spirit will be poured out in rich and wonderful power and that which began at Pentecost will develop into greater fullness in the outpouring of the Spirit on God's earthly people. Babel is, in a sense, the judgment of God upon them, for the Jews are scattered amongst all the tongues, amongst all the nations everywhere, and have, as it were inherited Babel. But when the time comes that the Holy

Spirit is poured out upon Judah and Israel and the spirit of unity takes possession of them, when Judah and Israel get together and they are united with the Christ and the spirit of unity prevails, then Babel will be swept out of the way; then that little verse in Zephaniah will be fulfilled: "For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent." Zeph. 3:8, 9. And I believe, somehow, just as Babel produced confusion of tongues and Pentecost seemed to suggest the straightening of it out and an easier way through it by the power of the Holy Spirit, so I believe in that time when Babylon shall be destroyed and the Holy Ghost shall have His right of way in the earth, that in its own time and order there will be a disappearance of this confusion of languages, and there will be a pure language. It will not be Volapuk or Esperanto, but God Himself by the power of the Holy Spirit will restore to His People a pure language. So Babel which suggests confusion and Pentecost which suggests reversion of the confusion will work out, and the language question will then, it seems to me, be perfectly settled. I believe these things are suggested by Babel itself, by Pentecost in its manifestation, and by the promise that Babylon, Babel, Confusion, will be destroyed and the promise that there shall be a pure language restored to God's people at that time.

Under the outpoured Holy Spirit united Judah and Israel will be the evangelizers of those nations whose tongues have been to Israel the sign of their unbelief and of God's judgment upon them in scattering them amongst the nations, Deut. 28:40; Isa. 28:89-13; I Cor. 14:21; Isa. 66:19. This sign was before them as they heard the tongue amongst the nations and as they heard the tongues at Pentecost and subsequently in the churches. But as the power of the Holy Spirit shall continue upon united Israel and possibly after Israel's testimony has been given to all the nations, God will remove from Israel the Babel of confused tongues and give them the promised pure language. Zeph. 3:8-9.

This will be the time of national unity, of heart unity and of unity of language. Babylon will have been destroyed, Babel will have disappeared and amid joy and holiness and peace Israel shall abide as the earthly people of the Lord. Thus will come the consummation of Pentecost.



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